The twelfth letter of the alphabet; called سين. It is one of the letters termed أسلية, as also ص and ز, because proceeding from the tip of the tongue: its place of utterance is between that of ص and that of ز: and Az says that it is never conjoined with either of these two letters in any Arabic word: (TA:) it is a sibilant letter; and is distinguished from ص by the raising of the tongue to the palate [in the utterance of the latter], and from ز by the suppression of the voice [in the utterance of the former]. (K in art. سين.) It is one of the letters of augmentation [occurring in the form لعفتся and its derivatives]. (S and L in art. سين.) [See also سين in art. سين.]

It is sometimes substituted for ص; as in ٌرقص for ٌرقص: and for ش, as in ٌجنترس for ٌجنترش (see De Sacy's Chrest. Arabe, sec. ed., ii. 230-233: and iii. 530-532:) and AZ says that some of the Arabs substitute for it ت, (S and L and K * in art. سين,) as in the saying (S and L in art. سين of 'Alyà Ibn-Arkam, (L ib.,)

[O, may God remove far from good, or from prosperity, the sons of the Sialáh, 'Amr Ibn-Yarbooa, the worst of mankind: they are not chaste, nor sharp in intellect]: he means كيت (S and L ib.:) and in like manner one says طس طست for كيت (TA in art. كيت.) in the Kur [commencing ch. xxxvi.] is like حم and ألم at the commencement of chapters of the same; and is said by 'Ikrimeh to mean يأ إنسان [O man]; because it is followed by the words لمن المشرمين (S and L in art. سين.) or it means either thus, or يا ميد [O man of dignity]. (K in art. سين.) سين is a particle peculiarly prefixed to the aor., rendering it clearly
denotative of the future, (Mughnee, and S * and L * in art. سَيْمَعُ, سُيِّمَ) as in [He will do such a thing], (S and L ib.,) and considered as forming a part thereof, for which reason it does not exercise any government upon it: it is not contracted from سُوْفُ, contrary to what the Koofees hold: nor is the extent of the future with it shorter than it is with سُوْفُ, contrary to what the Basrees hold: the analytical grammarians term it حَرْفُ تنفِّيسِي, by which is meant a particle of amplification; because it changes the aor. from the strait time, which is the present, to the ample time, which is the future: but plainer that their expression is the saying of Z and others, [that it is] a particle denoting the future. (Mughnee.) Kh asserts that it corresponds [as an affirmative] to [the negative] ْلَنَ. (S and L in art. سَيِّمَ.) Some assert that it sometimes denotes continuance, not futurity: this is mentioned in relation to the saying in the Kur [iv. 93], [as though meaning Ye continually find others]; and they adduce as an evidence thereof the saying in the same [ii. 136], [as meaning The light-witted of the people continually say, What hath turned them away, or back, from their kibleh?]; affirming that this was revealed after their saying ْمُهَّﻻِو ْﻦَع ْمِﻬْتَلْبِقُ لَوُقِّيِّسُ ءﺂَهْفَسَلٱ ﺎَﻣ ٌسﺎَﻨَََِّر, but this the grammarians know not; and that this verse was revealed after their saying ْمُهَّﻻِو ْﻦَع ْمِﻬْتَلْبِقُ لَوُقِّيِّسُ ءﺂَهْفَسَلٱ ﺎَﻣ ٌسﺎَﻨَََِّر is not a fact agreed upon: moreover, if it be conceded, still continuance is inferred from the aor.; i. e., when you say, َْنَﻼُفَ ىِﺮْﻘَـﻳ َﻒْﻴَـضَلٱ وَﻊَﻨْﺼَﻳ َﻞِﻤَﺞَا, you mean that it is his custom to do thus. (Mughnee.) Z asserts that when it is prefixed to a verb signifying what is liked or disliked, it denotes that the event will inevitably happen: i. e., when it is prefixed to a verb signifying a promise or a threat, it corroborates and confirms its meaning. (Mughnee.) [As a numeral, سَيِّمَ denotes Sixty.]
see Sφρ¿λ
He throttled him, syn. He squeezed his throat: or, so that he died, or so that he killed him. And He widened it; namely, a skin [for water or milk]. He was satisfied with drinking of wine or beverage.

A [skin such as is termed] for wine: or such as is large: or a of any kind: or a receptacle of skin, or leather, in which the is put: the former also occurs in a verse in which it is read without , for the sake of the rhyme: and its pl. is: and (so in the S, but in the K or, ) the latter (signifies a skin for honey; and in a verse of Aboo-Dhu-eyb, cited voce , it is written without : and it signifies also a skin in which clarified butter is put. (S and L voce.)

in the following saying, meaning Verily he is one who pastures, or tends, the cattle, and takes care of them, and manages them, well, is from signifying a because the is made only for the preservation of its contents. (I, M.)

see Also, (K,) applied to a man, Who drinks much water.
ساد

1 ساند : see 1 in art.

ساد 4

ساد signifies The hastening, or being quick, in journeying; (S, K;) and is mostly used in relation to journeying by night: (S;) or the journeying all the night; (M;) or the journeying in the night without alighting to rest; (Mbr, S, K;) and is mostly used in relation to journeying by night: (S;) or the journeying all the night; (M;) or the journeying in the night without alighting to rest; (Mbr, S, K;) and signifies the journeying in the day without alighting to rest: (Mbr, S;) or the journeying of camels night and day (AA, S, M, K) together. (M, K.) And ساد occurs [as an inf. n. in the sense of سادإ]; but [ISd says] I know not any verb [properly] belonging to it. (M.) You say also، سادا ـيـلـا He prosecuted the journey with energy، (M,) or persistently، or continually. (MA.) [See an ex. in a verse of Aboo-Duwád cited voce نودرـم.]

ساد [an inf. n. of which the verb is not mentioned،] The act of Walking، or going any pace on foot. (M.)

ساد : see 4، above.

سادة Somewhat remaining of youthfulness (S، K) and strength (S) in a woman. (S، K. [See also سورة.])

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ساد A skin for clarified butter، (S، K، [see بدرة،]) or for honey، as also ساد، without ء، the former of the measure منعل، and the latter of the measure فعال، or a [skin of the kind called] زق، smaller than
the [which is similarly described as a skin, or small skin, of the kind called زق: (El-Ahmar, L.) but Sh says, what we have heard is مسأب, meaning a large [skin of the kind called] زق. (L.)
1. **Ser**

: see 4, in two places. (Msb, K) aor. n. (Msb, K) *It remained; became left, as a residue.* (Msb, K)

4. **Asar**

*He left a remainder, or somewhat remaining;* (IAar, M, K) as also *sarr, (IAar, K) or rous* (Msb, K) inf. n. (Msb) or *he left somewhat of the beverage in the bottom of the vessel from which he had drunk;* (S, TA) as also *the doing of which is prescribed in a trad.* (TA) You say also *He left it remaining.* (Msb) And *sourra asar sourra He left a remainder, or residue.* (T, TA) And *sarr at a time several sourra;* (M) And *He left somewhat of it remaining.* (M) And *The camels left some water remaining in the trough, or tank.* (A) As also *He left somewhat remaining of the food.* (A) And *He left somewhat of his calculation unreckoned.* (M, TA)

5. **Tesaar**

(so in the Tekmileh and M and CK, and in a MS. copy of the K; but in some copies of the K, and in a copy of the A, *tessaar ; *)

*He drank the remains:* (A) or the remainder of the *nibiz (K) or so saar nibiz (Lh, M)

6. **Tesaar**

see what next precedes.

A remainder, or residue; (T, M, Msb, K) of a thing, (M) or of anything; (TA) as also *sourra: (T) or a remainder of beverage in the bottom of a vessel after one has drunk;* (S, A) such as is left by a rat or mouse &c. after drinking: (S) properly applied to a remainder of water left by the drinker in a vessel or wateringtrough: and tropically to a remainder of food, &c.: (Mgh) and *sourra signifies likewise a remainder of food: (A) pl. of the former*
and, by transposition, like آرام, أبّار, and سائر, pl.s. of سر, and سائر, pl.s. of سر. (M.) [See also سئر, below.] سؤرة...__ means

What remains of the portion of the flesh of the game that is given to the hawk which has captured it. (A.) __ And...__ means A remainder of youthful vigour in a man, (M, K,) or in a woman who has passed the prime of youth, (Lth,) or in a woman who has passed the period of youth but not been rendered decrepit by old age. (A.) [See also سؤدة...__ And What is good, or excellent, of property, or of camels or the like: pl. سؤر. (L.) [App. because such is left when one has parted with the bad.]__ فَلَان سؤر...__ means Such a one is very evil or mischievous. (A.)

سؤرة...__ see the next preceding paragraph, in five places.

Sأر...__ One who leaves a remainder, or residue, (S, M, K,) of beverage in the bottom of the vessel from which he has drunk: (S, M:) [and of food in a dish; &c.:] deviating from rule, (S, M,) like جبّار from...__ [see دكّاد...__ which is said to be the only other instance of the kind:] by rule it should be همستر...__ (S, K,)

which is [said to be] also allowable: (K:) but MF denies this; (TA:) or it may be [regular] from سأر or [irregular] from أسأر...__ (T, TA.)

Sأر...__ The rest, or remainder, (T, and M in arts. سائر, and Msb and K,) of a thing, (Z, M, Msb,) whether little or much; (T, Msb;) and of men, or people: (Sgh; Msb:) not the whole, or all, as many imagine it to mean, (Sgh, Msb, K,) though people use it in this latter sense, (IAth,) which Sgh asserts to be a vulgar error: (Msb:) it occurs repeatedly in trads., and always in the former sense: (IAth:) or it is sometimes used [in chaste Arabic] in the latter sense: (K;) and is correctly so used accord. to AAF and J and IJ and ElJawáleekee and IB, the last of whom confirms this signification by many examples and evident proofs: but whether, in this sense, it is derived from أسأر, as AAF and J and others hold, or from سأر the wall which surrounds a town or city, as others hold, is disputed: (TA:) and...__ An Arab of the desert became the guest of a party,
and they ordered the female slave to perfume him; whereupon he said, "My belly perfume thou, and the rest of me leave thou": (K:) but in other lexicons than the K, we find عطرٍ. (TA in art. عطر.)

This saying is a well-known prov. (TA.) [In the TA it is added that سائري here signifies the whole of me, or all of me:

but this is an evident mistake.] You say this to a man who gives you what you do not want, and refuses you what you want. (Sgh, TA in art. عطر.)

It is related, also, that a hostile attack was made upon a people, and they cried out for aid to the sons of their uncle; but these held back from them until they had been made captives and taken away; then they came inquiring respecting them; and the person asked replied, "What, all the day, when the noon has passed?" (K:) i. e., Dost thou covet what is remote, (S, K, TA, in a copy of the S and in one of the K and in the CK) when [reason for] despair hath become manifest to thee: for when one wants the whole day, and the noon has passed, he must despair like as he despairs of accomplishing his want at sunset. (S in art. سائر, and K.) This saying is a prov.; (S, A;) and is used with reference to a thing which one hopes to attain when its time has passed. (A.)

[ expl. by Golius as a pl. meaning Partes reliquæ is an evident mistake, app. caused by a misunderstanding of the latter prov. mentioned above.]
a dial. var. of سَأْسَم without ء; *A certain tree*; [accord. to some,] *i. q.* (TA.) [See art. سَأْسَم.]
سال

سالُ (S, M, K) with following it, and سالُ عن كذا, (S, * K,) aor. سالُ, (M,)

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inf. n. سالُ and مسألة, (S, M, K,) which latter is also pronounced مسألة, without the hemzeh, (TA,) and سالُ, (M, K,) and سالُ or سالُ, (accord. to different copies of the K, the former of these two accord. to the TA, [and it appears from a statement that will be found below, voce سالُ, that one of these is correct, but in an excel-lent copy of the M, in the place thereof, I find, and سالُ, as a verb, doubly trans., first thus by itself, and secondly by means of عن, as shown by an ex. in a verse cited below, (see 3,) and this also is correct,) all [sometimes] signify the same, (S, * K,) i. e. He asked him such a thing; or asked him, interrogated him, questioned him, or inquired of him, respecting such a thing: but سالُ is more common than سالُ when سالُ means the asking, or demanding, of property, it is trans. [only] by itself or by means of من [so that you say سالُ عن كذا, سالُ سالُ عن كذا سالُ and سالُ about سألُ سالُ سألُ, meaning he asked, or demanded, of him such a thing]: (Er-Rághib, TA:) and one says also سالُ, (Akh, S, M, Msb, K,) like خاف, (Msb, K,) سالُ, aor. و سالُ, (Akh, S, M, Msb, K,) like خاف, (Msb, K,) which is of the dial. of Hudheyl; the medial letter of this being originally و, as is shown by the phrase, mentioned by AZ, سالُ وتيسالان (TA:) [respecting this dial. var., see what follows:] the imperative (S, Msb, K, TA;) of سالُ (S, Msb, TA) is سالُ (S, M, Msb, K, TA;) and (S, K, &c.) that of سالُ, (S, Msb, TA,) سالُ, (S, Msb, K, TA,) dual. سالُ, and pl. سالُا, [these two being] irregular; (Msb;) and AAF mentions that Aboo-'Othmán heard one say سالُ, [a form omitted in some copies of the K, but mentioned in the CK,] meaning سالُ, suppressing the الس, and transferring its vowel to the preceding letter, like as some of the Arabs said اللء سالُ for اللء أصل, [as many do in the present day]: (M;) accord. to ISd, (TA,) the Arabs universally suppress the الس in the imperative except when they prefix to it ف or و (M, TA;) saying سالُ and فسألَ (TA;) or when [or ف] is prefixed, it is allowable to pronounce the الس and
also to suppress it, as in saying: ُوَأَسْأَلْوَا "Suppose, and Made to the pass. " ُمِلْسُ "Suppose, and in this instance ُسِلْمُ "Suppose, and also briefly, in which the middle letter is pronounced with a sound between that of ُءَ and that of ُىَ, or resembling that of ُوَ, " (TA:) As Er-Râghib says, ُسُؤُلْ "signifies The asking, or demading, knowledge, or information, or what leads thereto: and the asking, or demanding, property, or what leads thereto. " (TA:) means I asked of him information respecting the thing: " (IB, TA: [and the like is said in the Msb:]): and ُسُؤُلْ "is sometimes used in the same sense, as has been shown above, but generally means I asked him to give me the thing: " (IB, TA:) you say, ُسَأَلَ "He asked, demanded, or begged, of him property, and in like manner, ُسَأَلَ "of God health, or freedom from disease, &c. " (Msb.) The saying in the Kur [lx. 1], ُسَأَلَ َبِذَّعَ "means [i.e. An asker asked respecting a falling punishment]: " (S:): [for] one says, ُسَأَلَ َبِذَّعَ "or the phrase in the Kur means a caller called [for a falling punishment]: " (TA:) and some read ُسَأَلَ "or the phrase in the Kur means a valley flowed with a falling punishment]; " (Bd, TA:) [likewise from ُسَأَلَ] or this means ُسَأَلَ "a valley flowed with a falling punishment]; " (Bd, TA:) so some say; " (TA:) from the ُسَأَلَ "[meaning We went forth asking respecting such a one]: " (Akh, S:) or the phrase in the Kur means a caller called [for a falling punishment]: " (TA:) and some read ُسَأَلَ "or the phrase in the Kur means a valley flowed with a falling punishment]; " (Bd, TA:) [likewise from ُسَأَلَ] or this means ُسَأَلَ "a valley flowed with a falling punishment]; " (Bd, TA:) so some say; " (TA:) from the ُسَأَلَ "[meaning We went forth asking respecting such a one]: " (Akh, S:) ُسَأَلَ "He (Mohammad) forbade much questioning or inquiring] is said to relate to subtle questions or inquiries, that are needless; like another trad., mentioned below, voce, ُسَأَلَ "or to the begging, of men, their property needlessly. " (TA:)

ُسَأَلَ "(M, TA:) inf. n. " (TA:) see 1, first sentence. Aboo-Dhu-eyb says, ُسَأَلَ "أَسْأَلْتَ رَسْمَ الدَّارِ أَمْ لمْ تُسْأَلَ " ُسَأَلَ "عَن السَّكَنِ أَمْ عن عَهْدِهِ بالأَوَّلِ "
[Didst thou ask the remains of the dwelling, or didst thou not ask, respecting the inhabitants, or respecting their knowledge of the former occupants?]. (M, TA.)  

In the saying of Bilál Ibn-Jereer,

اَذِإ ْﻢُﻬَـﺘْﻔِﺿ ْوَأ ْﻢُﻬَـﺘْﻠَـﻳﭑَس

[When thou becomest their guest, or askest of them, thou findest with them a ready excuse], ىِرْﺳَلاَءَل ﯾِرْﺳَلاَءَل is a combination of two dial. vars.; the ء being in the original phrase ﯾِرْﺳَلاَءَل ﯾِرْﺳَلاَءَل, and the ﯾ being a substitute in the phrase ﯾِرْﺳَلاَءَل ﯾِرْﺳَلاَءَل; the measure of ﯾِرْﺳَلاَءَل ﯾِرْﺳَلاَءَل being ﯾِرْﺳَلاَءَل ﯾِرْﺳَلاَءَل, (M, K: *) so said Ahmad Ibn-Yahyà, [i. e. Th, ] who had at first ignored the expression: (M:) and it is an instance of which we know not a parallel in the language. (M, K. *)  

 Accord. to analogy, ﯾِرْﺳَلاَءَل also signifies He asked him, &c., being asked by him, &c. ___ And Freytag states that Reiske has explained ﯾِرْﺳَلاَءَل as meaning He always demanded that another should express wishes for his health: but I know not any instance of its being used in this sense.]

لْؤُﺳ ََﺄْﺳَأَء ﯾِرْﺳَلاَءَل ﯾِرْﺳَلاَءَل, (K,) or ﯾِرْﺳَلاَءَل ﯾِرْﺳَلاَءَل, (S,) and ﯾِرْﺳَلاَءَل ﯾِرْﺳَلاَءَل, (S, K,) He accomplished for him his want. (S, K.)  

وُؤَلَءﺂَسَﺗ, in the modern language, signifies He begged, or asked alms; as also ﯾِرْﺳَلاَءَل, both probably post-classical.]  

They asked, or begged, one another. (S, Msb, K.) You say, ﯾِرْﺳَلاَءَل ﯾِرْﺳَلاَءَل; (M,) and also ﯾِرْﺳَلاَءَل ﯾِرْﺳَلاَءَل (M, Msb, K,) and ﯾِرْﺳَلاَءَل ﯾِرْﺳَلاَءَل, (TA.) In the Kur [iv. 1], some read ﯾِرْﺳَلاَءَل ﯾِرْﺳَلاَءَل; and others, ﯾِرْﺳَلاَءَل ﯾِرْﺳَلاَءَل: in each case, originally ﯾِرْﺳَلاَءَل ﯾِرْﺳَلاَءَل: the meaning is, [And fear ye God.] by Whom ye demand [one of another] your rights, or dues: (M:) or by Whom ye ask, or demand, one of another; (Bd, Jel;) saying, I ask thee, or beg thee, by God; and I beseech thee, or adjure thee, by God. (Jel.) ___ One says also ﯾِرْﺳَلاَءَل ﯾِرْﺳَلاَءَل, meaning They [together] asked, or begged, the people.
(Mgh in art. نقض.)

سُؤُلُ (S, M, K, &c.) also pronounced سُؤُلُ, without ș, (S, K, &c.) [A petition; or a request; meaning] a thing that people ask or beg; (S, K, &c.) [A petition; or a request; meaning] a thing that one has asked or begged; (M, K, &c.) as also سُؤُلُ (I, M, K, &c.) which is likewise pronounced سُؤُلُ, without ș; (K, &c.) and سُؤُلُ, (Har p. 422; [or this is app. pl. of سُؤُلُ, like as برَجُ is of برُجُ, and بَرْدُ is of برُدُ, &c.;]) [and سُؤُلُ or سُؤُلُ, as will be shown by what follows;] and سُؤُلُ (Msb, &c.) [and سُؤُلُ: ] see 4: the first of these said by Z to be of the measure in the sense of the measure فَرْعُ and دُرْبُ, as will be shown by what follows,] and سُؤُلُ (Har p. 422; [or this is app. pl. of سُؤُلُ, like as سُؤُلُ is of سُؤُلُ, and سُؤُلُ is of سُؤُلُ, &c.;]) [and سُؤُلُ or سُؤُلُ, as will be shown by what follows;] and سُؤُلُ: see the next preceding paragraph, in two places. See also سُؤُلُ.

سُؤُلُ (S, K, &c.) also pronounced سُؤُلُ, (TA, &c.) A man (S) who asks, or begs, much; (S, K, &c.) as also سُؤُلُ, سُؤُلُ, and سُؤُلُ: see also سُؤُلُ.

(TA, &c.) such is improperly termed سُؤُلُ. (Durat el-Ghawwas, in De Sacy’s Anthol. Gramm. Ar., p. 47 of the Ar. text.)

سُؤُلُ an inf. n. of 1. (S, M, K, &c.) [It is often used as a subst. properly so called; like سُؤُلُ, meaning A question; an interrogation; correlative of جَوابُ: and a demand, or petition: and as such has a pl., سُؤُلُاتُ; perhaps postclassical.] See also سُؤُلُ:

سُؤُلُ [of which it is app. pl.].
سَأَلٌ: سؤال

سَأَلٌ [i.e. Asking; meaning interrogating, questioning, or inquiring; and demanding, or begging;] has for its pl. سَأْلَةٌ and سآلَةٌ. (TA.) See سؤال. It also means [A beggar; i.e.] a poor man asking, or begging, a thing. (Er-Râghib, TA.) So it has been expl. as used in the Kur [xcii. 10], where it is said, وَامَّا اسْأَالَةٍ فَلاً تنْهَرٍ [And as for the beggar, thou shalt not chide him, or address him with rough speech]: or, accord. to El-Hasan, it here means the seeker of knowledge. (TA.)

مسألةٌ, an inf. n. of 1, is tropically used in the sense of a pass. part. n. [with the noun qualified by it understood; meaning A thing asked; i.e. a question; a problem, or proposition; a matter, or an affair, proposed for decision or determination]: (TA:) and the pl. is مسألاتٌ. (Msb, TA.) So in the saying, تعَلْمَتِ مَسأَلَةٌ I learned a question, or problem, &c. (TA.) The saying, in a trad., كُرِّ أَلْسَأَلَةٍ وَعَابِهَا means [He (Mohammad) disliked and discommended] subtile questions, such as are needless. (TA.) See also سُؤُلٌ: 

سُؤُولٌ [pass. part. n. of 1: and used as a subst.]: see سؤال.
He turned away with disgust from it; was averse from it; was disgusted at it or with it; loathed, or nauseated, it; namely, a thing; syn. لَم يَسَّامُ (M, Msb, K;) and لَم يَسَّامُ (M, Msb, K;) and تَمْسَأَ (S, M, K;) and تَمْسَأَ (S, Msb, K, K;) and تَمْسَأَ (S, M, K, K;) and تَمْسَأَ (S, Msb, K, K;) He turned away with disgust from it; was averse from it; was disgusted at it or with it; loathed, or nauseated, it; namely, a thing; syn. لَم يَسَّامُ (M, Msb, K;) and لَم يَسَّامُ (M, Msb, K;) and تَمْسَأَ (S, M, K;) and تَمْسَأَ (S, Msb, K, K;) and تَمْسَأَ (S, M, K, K;) and تَمْسَأَ (S, Msb, K, K;) He turned away with disgust from it; was averse from it; was disgusted at it or with it; loathed, or nauseated, it; namely, a thing; syn. لَم يَسَّامُ (M, Msb, K;) and لَم يَسَّامُ (M, Msb, K;) and تَمْسَأَ (S, M, K;) and تَمْسَأَ (S, Msb, K, K;) and تَمْسَأَ (S, M, K, K;) and تَمْسَأَ (S, Msb, K, K;) Verily God will not turn away with disgust until ye turn away with disgust; like لا يَسَّامُ (M, Msb, K,) and thus the trad. is commonly related. (TA.) And it is related in a trad. of ʿÁïsheh that she used to say to the Jews, Disgust, or loathing, and contempt, and cursing, rest upon you: thus related with ِ, meaning ye shall turn away with disgust from your religion: but commonly related without ِ and with a different meaning, as will be stated hereafter [in art. سَمَم]. (IAth, TA in this art. and in art. سَمَم.) 4 اسْمَهُ He, or it, made him to turn away with disgust, to be averse, to be disgusted, to loathe, or to nauseate. (M, K.)susm an [intensive] epithet from 1 [meaning Wont, or much disposed, to turn away with disgust, to be averse, to be disgusted, to loathe, or to nauseate]: (S, M, K,) or much affected with vexation, or disgust; having little patience. (Ham p. 532.)
1. (S, M, K,) like دعاه, [or rather like دعاه] incorrectly [and differently] written in copies of the K, (TA,) i. q. ساءه, (S, M, K, TA,) formed from the latter by transposition; (S, M;) mentioned by Sb: you say، ساءه الأمَّر, like ساءه الأمَّر, [The affair displeased, grieved, or vexed, him]: (M:) and سائوته, meaning I displeased, grieved, or vexed, him]. (S, TA,) And ساؤا بينهم, (K, TA,) inf. n. ساؤا, (TA,) He created, or excited, disorder, or discord, between them, or among them; made, or did, mischief between them, or among them: (K, TA:) mentioned by Az: app. a dial. var. of سعي. (TA.)

4. I made a سنة [q. v.] to the bow. (K, TA.)

See what next follows.

See what next follows.

See what next follows.

of a bow, and سئة, (Ibn-Málik, Az, ISd, K, TA,) and سئة, (Ibn-Málik, K, TA,) [in the CK erroneously written ساءه, and it is there implied that the other vars. are سئة and سوءه,] dial. vars. of سية, (K, &c.,) i. e. The curved extremity thereof. (TA.) [See also art. سيو.]

نت أكّرة مساييلك [I dislike, or hate, thy vices, faults, or acts of disobedience]: (TA:) Sb mentions this saying; (M, TA;) and says، مساييله, is pluralized, and then the pl. is transformed, so that it is as though it were pl. of مساييله, like مسعاه. (M.)
i. q.  سَوْفَ، q. v.
(O, K, TA) and (TA) arabicized from (the Pers.) (O, K: [in some copies of the K: ] this is the only explanation in some of the copies of the K: (TA:) Plain; i. e. without variegation, decoration, embellishment, or engraved or sculptured work: (O, TA:) or without any hair upon it: or of one unmixed colour: this last is [said to be] the correct meaning [in many instances]; but the sheykh Welee-ed-Deen El-Trákee says, in the Expos. of the Sunan of Aboo-Dáwood, respecting a pair of boots of the Prophet, described as that this phrase seems to mean A pair of black boots of one unmixed colour; the last word being used in this sense in the common conventional language; though he had not found it with this meaning in the lexicons, nor in the books of authors on the strange words occurring in traditions. (TA.) ___ Also Free from self-constraint: and one who knows not badness, wickedness, deceit, or guile; in whom is no latent rancour, malevolence, malice, or spite, nor cunning: (O:) or free in intellect; and easy [or simple or artless] in nature or disposition. (TA in art. ___ حجة ساذج, also written ساذجة, is used by authors on the scholastic theology of the Muslims as meaning An argument, a plea, an allegation, an evidence, or a testimony, that is undecisive: and sometimes the same epithet is used [in like manner] in other cases. (L.) In some copies of the K, it is said to be [the name of] Certain roots and shoots, that grow in waters, useful for such and such things; arabicized from ساذج [or ساذة]: (TA:) or certain leaves and shoots, (O, CK,) used as a medicine, having a flower; one sort thereof called رومي; and another, هندى [the latter name, i. e. ساذج هندى, as well as ساذج alone, applied in the present day to malabathrum, or Indian spikenard;] growing in waters that collect and stagnate in black muddy lands, (O,) standing up on the
surface of the water, (O, CK,) like the plant called عَدَسُ المَاء, (O,) without attachment to a root; (O, CK,) beneficial for swellings of the eye. (CK,)
**1** He cut him, or it. (S, M, K.) And i. q. [i. e. He wounded him; or hocked, houghed, or hamstrung, him; &c.] (S, * K.) And, (S, M, K.) aor. as above, (S, TA,) and so the inf. n., (M, TA,) He pierced him in the部位, i. e. the spot. (S, M, K, TA.) [See an ex. in a verse cited in the first paragraph of art. ] ___ Also, (S, M, A, Msb, K,) aor. as above, (S, M,) inf. n. (S, M, Msb, K) and (K,) [but the latter, accord. to analogy, has an intensive signification,] He reviled him, vilified him, upbraided him, reproached him, defamed him, or gave a bad name to him; (S, M, A, MA, K, Bd in vi. 108, &c.;) from the same verb in the first of the senses expl. in this art.; (M;) as also (K;) or the latter signifies he reviled him, vilified him, &c., much; syn. (S, M, A, KL,) or is more than (S, M,) or his more. (TA.)

2 He made, or appointed, or prepared, a means, or cause, (MA, KL, PS,) of attaining, or accomplishing, the thing, or affair. (MA.) [And, alone, He, or it, caused or, occasioned. ] You say, [May God make, or appoint, or prepare, for thee a means of attaining good, or prosperity]. (A, TA.) And (A, TA.)

3 He reviled him, vilified him, upbraided him, reproached him, defamed him, or gave a bad name to him, (M, A, KL, TA,) being reviled, &c., by him. (M, A, TA.) You say, Between them two is mutual
reviling, &c. (A.) And 

**Jesting is the mutual reviling, &c., of those that are foolish, or stupid.** (A, TA.) And it is said in a trad., 

(Tr.)

The mutual reviling of the Muslim is a departure from obedience to God. (El-Munawee in his Expos. of the Jaami es-Sagheer of Es-Suyootee.)

5 [as quasi-pass. of 2, *It was, or became, made, or appointed, or prepared, as a means, or cause, of attaining, or accomplishing a thing, or an affair; followed by *لأ..* And *It was, or became, caused, or occasioned*. You say, *أَذْمِّرَ مَالُ الفَيْء* [The property of the spoil, or acquisition, or tribute, termed فيء was caused, or occasioned, to accrue]: for that whereby the property is caused, or occasioned, [to be obtained, as the abandonment of their abodes by unbelievers, or their making peace with Muslim invaders on the condition of paying a poll-tax or the like,] is made a means, or cause, of the accruing of the property to those to whom it is due of the recipients of the فيء (Az, TA.) [See also 10.] ___ [Hence, in the present day, *تَسَبَّبَ* is used as meaning *He trafficked;* because trafficking is a using means to procure subsistence.]

6 [or *کَسَبَوا*] inf. n. تَسْبَبُ (S,) They two cut each other, (S, *K,) or *they* (i.e. more than two persons) *cut one another.* [Hence, (see 1, last sentence,)] *أَسْتَبَوا* (S, M, A, MA, K,) inf. n. as above; (S,) and *أَسْتَبَوْا* (A, MA.) *They reviled, vilified, upbraided, reproached, defamed, or gave bad names to, one another.* (S, M, A, MA.) And *Between them is a thing* [meaning *reviling or vilifying speech*] with which they revile, or vilify, &c., one another. (M, TA.)

8 [see the next preceding paragraph.]
He invited, or attracted, reviling, or vilifying, to his two parents. (A.)

It is said in a trad. of Abo-Hureyreh, i.e. [By no means walk thou before thy father, nor sit down before him, nor call him by his name, nor expose him to reviling, or attract reviling to him, by reviling another's father, for in that case he may revile thy father in requital to thee. (TA.)]

The thing, or affair, or event, became caused, or prepared, for him: thus expl. by IbrD: see also 5].

R. Q. 1 He severed his tie, or ties, of relationship, by unkind behaviour to his kindred. (AA.) He went a gentle pace. (AA. [Freytag, on the authority of Hamak. Waked., assigns this meaning to ] He smelt a foul smell. (AA.) He discharged his urine. (M, K.) He made water to flow. (K.)

R. Q. 2 It (water) ran, or flowed. (K.) See also R. Q. 1.

One who reviles, vilifies, upbraids, reproaches, or defames, much, being reviled, &c.; (A'Obeid, S, M, Msb, * K;) as also . (S, K.) And [simply] One's mutual reviler or vilifier &c.; (A'Obeid, S, M, K;) as also .

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(M, K.) A poet, (S,) namely, 'Abd-Er-Rahmán Ibn-Hassán, satirizing Miskeen Ed-Dárimee, (TA,) says,

[Thou shalt by no means revile me; for thou art not my mutual reviler: verily he,
of men, who is my mutual reviler is the generous.] (S, TA.) [See also مسباب: and مسباب] A veil, or the like; syn. مسر. (M.) __ A woman's muffler, or head-covering; syn. خمار. (S, M, Msb, K.) __ A turban. (S, M, Mgh, Msb, K.) El-Mukhabbal Es-Saadee says, (S, M, Mgh,) using it in this sense, (M, Mgh,)

[And I witness many persons of 'Owf, alighting during their journeys, going repeatedly to and fro to see Ez-Zibrikán's turban dyed with saffron:] (S, M, Mgh:) for it was a custom of the chiefs of the Arabs to dye their turbans with saffron: or, as some say, the meaning is his است; [but this is correctly, or more commonly, termed سبحة;] and Ktr asserts that he was suspected: (M:) he says that Ez-Zibrikán used to tinge his است yellow; but this is a strange saying. (TA in art. زرقة.) __ Also, and سبحة, An oblong piece (S, M, K) of cloth, (M,) or of thin cloth, (K,) or of thin linen cloth, (S,) or of white cloth: (M:) or a thin garment: (Aboo-‘Omar, TA:) or so the latter word: (M:) or this signifies a linen stuff that is brought from the region of the Nile, of a kind commonly known among the merchants by the name of كركخ, some of which are made in Misr, and their length is eight by six [cubits: cubits being meant because the ns. of number here are fem., and ذراع is fem.]: (Sh, TA:) or this same word signifies an oblong piece of cloth of any kind, or, as some say, of linen: (TA:) the pl. of the former is مبووب; (S, K, TA;) and of the latter, مسابع; (S, M, K, TA:) in a verse of 'Alkameh Ibn-‘Abadeh, the phrase استبسبا الكتان is used for استبسبا الكتان. (M.) __ See also مسابع, first signification.

* وَأَشْهَدُ مِنَ عَفْوٍ حَلْوٍ كَثِيرَةٍ
* يَجْعَلُونَ سَبٍّ الزِّرِقَانَ المَزْعَفْرَا

A space, or long space, of time passed; (S, M, A;) [thus termed] because time is always complained of; (A;) and so سنة, in which the لن is [said to be] a substitute for the [former] بسية, in like manner as it is
substituted in the case of respective. And because [it is asserted, though this is contradicted, that] there is no word of which the radical letters are جالٍ. (M.) And I have not seen him for, or during, a space, or long space, of time; (S, K; *) like as you say (S.) And We lived in it a space, or long space, of time. (Ks, TA.) And We lived in it a space, or long space, of time. (KS, TA.) And We lived in it a space, or long space, of time. (KS, TA.) And We lived in it a space, or long space, of time. (KS, TA.) And We lived in it a space, or long space, of time. (KS, TA.) And We lived in it a space, or long space, of time. (KS, TA.) And We lived in it a space, or long space, of time. (KS, TA.) A period of some days' continuance of heat, and of cold and of serene weather, and of gentle wind, betided us]. (K, TA.) [The pl. is سباب. One says, الدَّهْر سُباب.

Time consists of vicissitudes; one turn is thus, and one is thus. (ISh, TA.)

A disgrace; a shame; a thing that occasions one's being reviled. (S, M, A, K.) One says, This thing became a disgrace to him, occasioning his being reviled. (S.) And [Thou art a disgrace to thy people]. (A.) [And , in like manner, (a word of the class of مسيبة, being originally مسيبة, signify A cause of reviling, or of being reviled; as is shown by the saying of Tufeyl El-Ghanawee, cited in the TA in art. عَقْبِ،

* فَلَمْ يَحْجِدُ الأَقْوَامُ فِي نَاسِ مَسِيبَةً

And the people did not find in us a cause of reviling, or of being reviled: pl. [Beware thou of, or avoid thou, the cause of reviling or of being reviled, and the causes thereof]. (A.) Also One whom people revile (S, K) much. (K.) See also مسيبة.

Masib: see السيبة.

A rope, or cord; (S, M, A, Msb, K;) as also سب اس; (S, M, K;) the latter of the dial. of Hudheyli, (S,) and occurring in this sense in a verse of Aboo-Dhu-eyb cited voce مسيبة. (S, M;) accord. to some, as there meaning a wooden peg, [a
meaning assigned to it in the K. but the former is the correct meaning: (M:) the pl. of both words is سَفَسٌ (S, TA) also: (TA:) or سَفَسٌ signifies *any rope let down, or made to descend, from above:* (AO, TA:) or *a strong and long rope,* but no rope is so called except one *by means of which one ascends and descends:* (Khálid Ibn-Jembeh, TA:) or this appellation is only given to a rope of which one end is attached to a roof or ceiling or the like: (TA:) or one by means of which one ascends palm-trees: (Er-Rághib, TA:) [and] a rope by means of which one reaches, or gains access to, water. (TA.) Let him stretch a rope to the roof, or ceiling, of his dwelling; then let him die strangled: i.e. let him die of rage: (M, TA:) or, as some say, *let him stretch a rope to the lowest heaven; then let him traverse the intervening space until he reach the highest part thereof.* (Bd.) The saying

جَهِتَ نَسَاءَ الْعَالَمِينَ بِالسَّبَبَ

has been expl. in art. جَبَ: in this instance, a *rope* or *cord,* may be meant; or a *string,* or *thread.* (M, TA.)

Hence, (Msb,) *A thing* (S, M, Msb, K) of any kind (S, Msb, K) *by means of which one attains, reaches,* or gains access to another thing: (S, M, Msb, K:) pl. as above. (M.) One says, جَعَلْتُ فَلَانًا لِي سَبَبًا إِلَى فَلَانٍ فِي حَاجِتِي, i.e. [I made such a one a means of access to such a one in the case of my want]. (TA.) Hence, (M,) *The places of ascent of the heaven,* or *sky:* (M, K:) or *the tracts,* or *regions,* thereof: (S, K:) or *the gates thereof.* (Ibn-Es-Seed, K. [See an ex. in a verse cited voce نَوْنَانِ.] And the saying, ارْتَقَى فِي الْأَسَبَابِ, meaning He excelled [or attained to excellence] in religion. (M.) *A road,* or *way.* (A. [There mentioned among proper, not tropical, significations.]) So in the saying, in the Kur xviii. 88 and 91, ُسَبِبَ *Then he followed a road,* or *way. (Bd.) [And] so in the saying, مَا لَيْنِي إِلَيْهِ سَبَبَ (There is not for me any road, or way, to him, or it). (A.)
A mean, or means, used in order to any end: a means by which a thing is brought about: a cause; but more properly only a second cause: an occasion, or accidental cause: and a reason, or motive.] One says, [This is the cause, or occasion, of this]. (Msb.) And [Because of him, or it, it was thus, or such a thing was]. (Msb in art.) And [May God appoint, or prepare, for thee a means, or cause, of good, or prosperity]. (A.)

A connexion, or tie, (S, A, K, TA,) of relationship (S, K, TA) by marriage; distinguished from نسب, which is by birth: from the same word as signifying a rope by means of which one reaches, or gains access to, water. (TA.) One says, انقطع بينهم السبب i.e. The connexion, or tie, [of affinity between them was severed,] and وقطعت تجم الأسباب [in the Kur ii. 161] means, accord. to I'Ab, And their ties and affections [shall be dissundered]: or, accord. to AZ, and their places of abode [shall be divided asunder]. (TA.) [But] قطع الله به السبب means [God cut short, or may God cut short,] his life. (M, K.)

Also, [from the same word as signifying the cord, or rope, of a WS, properly meaning tent, and tropically verse, ] A portion, or division, of a foot of a verse, consisting of a movent letter and a quiescent letter; and also one consisting of two movent letters: نسب خفيف [A light cord] means a movent letter followed by a quiescent letter; as قم and فق: and [A heavy cord, two movent letters; as لك and لم. (KT.) نسبان مفروكان [Two conjoined cords] means two portions in which are three successive short vowels followed by a quiescent letter; as متعلقين in متعلقين متعلقين: and [Two disjoined cords], two portions of which each consists of a movent letter and a quiescent letter, and which is followed by a movent letter; as مستفن in مستفن مستفن.
One who reviles people; (S, K;) as also

One says, 

Be not thou a reviler of others, nor one whom others revile]. (A.)

[Causative.]

[Causality.]

: see , second sentence. Also The hair of the forelock, (AO, S, M, A, K;) and of the tail, (S, M, A, K;) the latter meaning [only] assigned to it by Er-Riýashee, (TA;) and of the mane, (S, M, K;) of a horse: (M, A, K;) pl.

_and As also . (A, TA;) And A lock ( خصلة of hair; as also which is also expl. as syn. with [app. as meaning pendent locks, or pendent plaits, of hair]: (TA;) thus in the phrase A woman having the long. (A, TA;)

see and see: Upon him are, or were, streaks of blood: (A, TA;) the sing. of in this sense is . (Ham p. 347.) Also [Trees of the kind called] abounding in a place. (M, K;)[That cuts much, or sharply]. means The sword: (K, TA;) or is an epithet applied to the sword: (A;) because it cuts the [or hock-tendons]: (TA;) [but Z holds it to be tropical, from the signification following; for] it is added in the A, as though it were hostile to the , and reviled them. (TA;) [One who reviles much or frequently; or a great reviler: a meaning indicated in the Msb, and of frequent occurrence.] 

, an epithet in which the quality of a subst. is predominant, (M;) [The index, or fore finger;] the finger
that is next to the thumb (S, M, A, * Msb, K, TA) and middle-finger; (M, TA;) between these,

Two; (TA;) as also (K;) so called because one [often] points with it in reviling: (Msb:) called by persons praying and the sahâha [because it is raised in asserting the unity of God]. (TA in the present art. and in art. سِبَح.)

A desert; or a desert in which is no water, or in which is neither water nor herbage; syn. مَفَارِقَةٌ (S, K) and مَقَارِنَةٌ (TA;) or a tract of land level and far-extending: (M, K;) or a [desert such as is termed] that is far-extending, whether level or not level, rugged or not rugged, without water and without any one to cheer by his presence: (ISH, TA:) or a land affected with drought, barrenness, or dearth: (Aboo-Kheyreh, TA:) and سِبَس signifies the same: (TA;) pl. سِبَس and سِبَس (M, TA:) A 'Obeyd explains سِبَس and سِبَس as syn. with قُفْرَة (TA:) or a tract of land level and far-extending: (M, K;) thus using the pl. as though he termed every part of the سِبَس a سِبَس; (Lh, S, M, K;) or the pl. is added to give intensiveness to the meaning: (IAth, TA voce عَقْلَب, q. v.:) but some say سِبَس سِبَس, with damm; and this is more common, because it is a sing. epithet. (MF, TA.)

Also i. q. سِبَس [or سِبَس (q. v. in art. سِبَس), if not a mistranscription for this last], i. e. A kind of tree, from which arrows, or, as in the book of AHn, camels' saddles (رِحالًا), are made: Ru-beh says, [accord. to one reading, another being given in art. سِبَس, q. v.,]

[She went, and he went, like the rod of the sebsâb, meaning, the arrow]; in which the last word is a dia. var. of سِبَس, or the أ is inserted by poetic license. (TA.) [Hence, perhaps,] يَوْمُ السِّبَس, سِبَس; (M, K;) or يَوْمُ السِّبَس, سِبَس (S, TA;) A certain festival of the Christians; (S, * TA;) i. q. أَيْامٌ السَّعَانِيَّينَ, أُمَّامَ السَّعَانِيَّينَ, (Abu-l-'Alà, M, K;) or يَوْمُ العِيَادُ السَّعَانِيَّينَ, أُمَّامَ السَّعَانِيَّينَ [Palm-Sunday; now commonly called عَيْدُ السَّعَانِيَّينَ or أَحَدَ السَّعَانِيَّينَ, with إِلَيْهِ. (TA.)

سِبَس : see the next preceding paragraph.
A thing [meaning reviling speech] with which persons revile one another: (M, TA:) pl. َبِسْاَبَيْن. (A, TA.) Using it in this sense, (M, TA,) one says, بينهم آسِبَيْن يُسَابِعُونَ. [Between them is reviling speech] (S, M, A, * K) with which they revile one another.

(M, TA.)

َبِسَأْلَيْنَ. pl. of َبِسْاَبَيْن. (A, TA.) The beauties of the face. (TA in art. سر.)

َبِسَأْلَيْنَ : see َبَسَأْلَيْنَ, first signification.

َبِسُبَيْنَ : see َبِسِبَيْنَ, in two places: ___ and َبِسَبَيْنَ.

َمِسَبَيْنَ [Much reviled: see its verb]. ___ َمِسَبَيْنَ as an epithet applied to camels, (S, K, TA,) or to horses, (A,) and to wild asses, (TA,) means Goodly, or excellent: (S, A, * K, TA,) because (S, TA) they are such that one says of them, (S, A, TA,) when admiring them, (S, TA,) or when deeming them goodly, or excellent, (A,) May God curse them, (قَاتِلُهُمُ اللَّهُ, S, A, TA,) and abase them: (اَهْزَأْنَ: A, TA:) how goodly, or excellent, are they! (TA.) [Also Made, appointed, or prepared, as a means, or cause, of attainment or accomplishment, أمرٍ for a thing, or an affair. And Caused, or occasioned: and a thing caused or occasioned; an effect.] One says, َمِسَبَيْنَ [This is caused, or occasioned, by that: this is an effect of, or arising from, that]. (Msb.)

َمِسْبَيْنَ [Reviling much: see its verb. And Making, appointing, or preparing, a means, or cause: and causing, or occasioning: and a causer. َمِسْبَيْنَ َمِسْبَيْنَ َمِسْبَيْنَ The Appointer, or Preparer, of means or causes; or the Causer of causes;] is an epithet applied to God. (S.)

َمِسْبَيْنَ [act. and pass. part. n. of 8]. It is said in a trad., َمُسْبِيِّنُ شَيْطَانَ (A, TA) The two mutual revilers
are two devils. (El-Munáwee in his Expos. of the Jāmi'es-Sagheer of EsSuyootee.)
1. **Sīʼah**

   (S, M, K, TA.) aor. (M, K, TA.) inf. n. *Sībaʼ* (S, M, K) and *Sībaʼ* (M, K, TA.) like Ḳāṭib, (TA. in the CK Sībaʼ, Sībaʼ as below,] and *Sībaʼ* (S, K) and *Sībaʼ* (S, M, K) like *Bāṭaʼ.*

   He bought wine, syn. *Sharaha,* (M, K,) which mostly means he sold it, (TA.) or *Ashraha,* (S, O,) which is well known as meaning he bought it, wherefore it is here used in the S and O, (TA.) in order that he might drink it: (S, O:) accord. to Ks, (TA,) when you buy wine to carry it to a place, you say, *Sībaʼ* without ʿ; (S, TA;) and so say the [other] celebrated lexicologists, except Fei, accord. to whom you say in this case [as in others], *Sībaʼ* and its related *Sibaʼ* (S, Msb, TA.)

   [See also art. 3.] ___ And *Sībaʼ al-shāʼab* He collected the wine in vessels: occurring in this sense in a trad. (Aboo-Moosà, TA.)

   *Sībāʼ* and *Sībāʼ* (M,) or *Sībāʼ* (K,) said of fire, (M, K,) and of whips, (M,) *It,* or *they,* burned, or hurt, (M, K,) or, as some say, (M, but in the K and,) *altered,* (M, K,) him, (M,) or *the skin:* (K:) and in like manner one says of the sun, and of fever, and of journeying. (M.) ___ And *Sībaʼ* *jaalda*, (TA.) I burned him with fire: (AZ, S:) or *Sībāʼ* *jaalda*, inf. n. *Sībaʼ* *jaalda,* He burned his skin; or, as some say, *stripped it off:* (M:) or *Sībāʼ* *Jaalda,* he burned the skin: and *Sībāʼ* signifies also *he stripped off* [skin], or *he skinned.* (K.) ___ And *Sībāʼ* *Jaalda,* (inf. n. *Sībāʼ* *jaalda,* (M,) *I flogged the man.* (S, K, TA.) ___ And *Sībāʼ* (S, M, TA.) He passed over a false oath [that he had sworn], not caring for it: (S:) or *he swore a false oath:* and some say, *Sībaʼ* aor. and inf. n. as above, meaning *he passed over an oath* [that he had sworn], lying. (M.) *Sībaʼ* is also syn. with *ṣaffah* [He took by the hand: &c.]: (O, K:) deemed by MF a strange meaning. (TA.)

2. *Sībaʼ* 4 *Sībaʼ* (a man) was, or became, silent. (Sh, TA in art. 3, and *Sībaʼ* *rābūt,* (M, K,) or *his heart,* (L,) was, or became, submissive to the decree of God. (M, L, K.) ___ And *Sībaʼ* *ʿala* ʿalayhī *nashīr,* His heart became in a bad state, or heavy, (ṣayf,) [so in the M and in a copy of the K, in the CK
and TA خبت, and thus in my MS. copy of the K, but there altered from خبت, app. on the authority of the TA, and I think it a mistranscription, although expl. in the TA as meaning which is a signification of خخت, the explanation of أسبا in the next preceding sentence,]) at the thing. (M, K.)

7 أسبا It (the skin) was, or became, stripped.

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off. (S, M.) ___ And It (a person's skin) peeled off, or became abraded. (TA.)

8 اسميا see 1, first sentence.

A long, or far, journey, (IAar, T, M, K,) that alters one: (IAar, M, TA:) so termed because the sun alters him who makes a long journey. (T, TA. [See 1.]) You say, إنك لتريد سبأة Verily thou desirlest a long journey, (IAar, M, K, *) that will alter thee. (IAar, M.) In the case of a short journey, you say, تزير سبأة. (T, TA.)
the correct term, but both are correct; (TA:) Certain of the غَلَةَ, (S, K, TA,) i.e. extravagant zealots of the class of innovators; a party of the غَلَةَ of the شِبْعَةَ [q. v.]; who are divided into eighteen sects: (TA:) they are so called in relation to Seba (سَبَأُ) the father of ‘Abd-Allah, (K,) or in relation to ‘Abd-Allah Ibn-Seba. (S.)

سَبَأُ [The purchase of wine;] a subst. from سَبَأُ الْحَمْرَةِ; (S;) or an inf. n. (M, K, TA.) See also سَبِيْعَةَ, in two places.

سَيِّئَةٌ The skin, or slough, of a serpent; (K;) as also سَيِّئَةٌ; for it is with, and without, إِ. (TA.)

سَيِّئَةٌ (S, M, K) and سَيِّئَةٌ (M, K) and, accord. to Ks, سَيِّئَةٌ, but the form commonly known is سَيِّئَةٌ, with kesr to the س, and with medd, (IAmb, TA,) Wine, (S, M, K,) in an absolute sense; (TA;) or, [as is perhaps meant in the S,] wine that is bought to be drunk, not for merchandise. (Har p. 409, in explanation of the first word.) [See an ex. of the second in a verse of Lebeed cited in art. نَكْد: and see also سَيِّئَةٌ, in art. سَيِّئَةٌ.]

سَبَأُ A vintner, or seller of wine. (S, M, K.) [It is said in a marginal note in my MS. copy of the K that it signifies also A seller of graveclothes: but this is evidently a mistake, app. occasioned by a mistranscription, for سَيِّئَةٌ, with كَيْ.]

سَيِّئَةٌ A road (سَيِّئَةٌ) in a mountain. (S.)
1. **تَبَسَ** (S, M, Msb) aor. (S, Msb) only, (S,) or — , (so written in a copy of the M,) [both of which are said by MF to be indicated, or implied, in the K, but this is not clearly the case,] inf. n. **تَبَسَ** (M, K, * TA,) *He rested: (S, M, Msb, K: *) and ceased, or abstained, from works: (TA:) and *was, or became, quiet, still, or motionless:* (M, TA:) and **أَتَبَسَ** signifies [the same, or] *he was, or became, motionless:* (S, TA:) Az says that **تَبَسَ** in the first of these senses is not known in the language of the Arabs: (TA:) [but J says that] the primary signification of **تَبَسَ** is rest: and hence the former of these verbs signifies *he slept.* (S.) And **تَتَبَسَّلُّ يَهُودُ** (S, * A, K,) aor. — (S, K) and — , (K,) inf. n. **تَبَسَ** (S, K,) *The Jews kept, or performed, the ordinances of their *تَبَسَ** [or sabbath]: (S, K: *) or **وُتَبَسَ** , aor. — (M, Msb) and — , (M,) inf. n. **تَبَسَ** ; (Msb;) and **أَتَبَسَ** ; (S, M, Msb;) they entered upon the *تَبَسَ** [or sabbath]: (S, M:) or they (the Jews) ceased from seeking the means of subsistence, and the labouring to acquire gain. (Msb.) It is said in the Kur [vii. 163], *[مَتْوَ وَلَا نُتَبْسِسَيَُ] And on the day when they were not keeping the ordinances of their *تَبَسَ** (S:) where some read لَا نُتَبْسِسَ، from the pass. form, meaning when they were not made to enter upon [the observance of] the *تَبَسَ**. (Bd.) *She* (a camel) went the pace termed **تَبَسَ** meaning as expl. below. (M.) And **تَبَسَ** signifies also The outstripping in running. (M.) And as inf. n. of **تَبَسَ** said of a man, (K, TA,) also signifies The being confounded, or perplexed, unable to see one’s right course, (K, TA,) and being [therefore] silent, or lowering the eyes, looking towards the ground. (TA,) *يَبَسَ** أَشْلِيَةٌ (M, TA,) inf. n. **يَبَسَ** (M, A, Mgh, K,) i. q. [*قَطَعَهُ* meaning *He cut the thing; or cut it off; severed it; and intercepted, or interrupted, it; put a stop, or an end, to it; or made it to cease; relating to*]
ideal as well as real objects; for instance, to work, or action, as is shown in the TA; (M, A, Mgh, K, TA;) as also

He smote his neck [so as to decapitate him]: (S, M, K;) and His head was cut off: (A. [This is there said to be tropical; but why, I do not see.]) And The morsel, or gobbet, obstructed, or stopped, my fauces): but the verb without teshdeed is the more usual. (M, TA.)

And He shaved his head: (S, M, A, Mgh, Msb,) and in like manner, he shaved off his hair; (TA;) as also and . (AA, TA in art.)

And also signifies The letting down the hair, or letting it fall or hang down, after (lit. from,) [the twisting, or plaiting, termed] He (a man) was, or became, affected with [the kind, or degree, or semblance, of sleep termed]

he swooned: (Msb, TA;) and he became prostrated like him who is sleeping, generally closing his eyes; said of a sick man: (TA;) and also he died. (Msb, TA.)

see 1, former half, in four places. The serpent was, or became, silent; or bent down its head, or lowered its eyes, looking towards the ground. (TA.)

It (a drug) produced the kind, or degree, or semblance, of sleep termed and hence, it torpified, or benumbed: often used in this sense in medical works: and is also used in this sense in the present day.] See also 1, near the end of the paragraph.

It became cut off, interrupted, put a stop to, or put an end to, or it ceased: meanings indicated in this art. in the M and TA. It became extended: (K;) or long and extended, together with softness. (TA.) It is said in a description of the countenance of the Prophet, (TA,)
There was, in his face, length, and extension. (K, * TA.) 

It (a hide) became soft by the process of tanning. (IAar, TA.) 

The date became wholly pervaded by ripeness: (M, TA:) and became soft. (TA.) 

And The dates became all ripe, or ripe throughout. (M, TA.)

Rest: (S, K:) and quiet, stillness, or freedom from motion. (TA.) [See 1, of which it is an inf. n.] See also (M, K,) or (S, Msb,)[The sabbath, or Saturday;] one of the days of the week; (M, K,) the seventh of those days: (M:) so called because the creation commenced on the first day of the week and continued to [the end of] Friday, and on the date there was no creation, the work having ceased thereon: or, as some say, because the Jews ceased thereon from work, and the management of affairs: (M, TA:) or because the days [of the week] end thereon: (S, TA:) Az says that he errs who asserts it to have been so called because God commanded the Children of Israel to rest thereon, and that God created the heavens and the earth in six days, whereof the last was Friday, then rested, and the work ceased, and therefore He named the seventh day سبت: this, he says, is an error, because [he affirms that] as meaning he rested is not known in the language of the Arabs, but signifies and rest cannot be attributed to God, because He knows not fatigue, and rest is only after fatigue and work: (TA:) the pl. [of pauc.] is سبوات: (S, M, Msb, K:)

it has no dim. (Sb, S in art. سبت also means A week; from the سبت to the سبت [i.e. from the sabbath to the sabbath]: so in the saying, in a trad., فما رأينا الشمس سبتا [And we saw not the sun for a week]: as when one says twenty autumns meaning twenty years: or it means in this instance a space of time, whether short or long. (TA.) I. q. [i.e. A space, or period, or a long space or period.] (M, K, TA) أقامت سبنتا [of time]: (TA:) so in the saying, I remained, staid, dwelt, or
abode, a space, or a long space, of time]; as also سبيتة and سبيتة and سبيتة. (M, K.) And i. q.
[meaning Time; or a long time; or a space, or period, of time, whether long or short;
&c.;] as also سبيات. (S, M, K.) And [hence] أُنبِا سبيات means The night and the day: (S, M, K:) Ibn Ahmar says,

[And we were, with them, like the night and the day that parted asunder alike,
then became one going towards Nejd and one going towards Tihámeh:] (S, K:) such,
they say, is the meaning: (S:) or, as IB says, on the authority of Aboo-Jaafar Mohammad Ibn-Habeeb,
أُنبِا سبيات were two men,
one of whom saw the other in a dream, and then one of them awoke in Nejd, and the other in Tihámeh: or they were two brothers,
one of whom went to the east to see where the sun rose, and the other to the west to see where it set. (L, TA.) Also A certain pace (S, M, K) of camels: (S, K:) or a quick pace: (TA:) or i. q. عنق [q. v.]: (AA, S:) or a pace exceeding that termed. (M.) A Swift, or an excellent, horse; (K, TA;) that runs much. (TA.)
___ A boy, or young man, of bad disposition, or illnatured, and bold, or daring. (K) ___ A man cunning, i. e. possessing intelligence, or sagacity, or intelligence mixed with craft and forecast; and excellent in judgment; or very cunning &c.; (K, TA;) silent, or
lowering his eyes, looking towards the ground; (TA;) and سبيات signifies the same. (K, TA.) ___ A man who sleeps much; (K:) i. e. مسيوت. (TA.) See also سبيت signifying the same. (K, TA.) See also what next follows.

A certain plant, resembling the خطمي [or marsh-mallow]; (Kr, M, K;) as also سبيت, (K [there expressly said to be with fet-h],) or سبيت: (M [so written in a copy of that work];) said to be a certain plant used for tanning. (MF.) See the next paragraph.

The hides, or skins, of oxen; (M, K;) whether tanned or not tanned: so some say: (M:) or (so
accord. to the M, in the K and TA and, but the و is omitted in the CK, any tanned hide; (As, AA, M, K;) said to be so called (because the tanning removes the hair,) from the act of shaving: (AA, TA:) or such. as is tanned with قرطَ، (S, Mgh,) whereof are made the sandals called سبت سبَّت، (S) these are hence thus called: (Mgh:) they are Sandals having no hair upon them: (M, Msb:) or sandals tanned with قرطَ (AA, TA:) accord. to Az, they are thus called because their hair has been shaven off (سبت، i. e. حلق،) and removed by a wellknown process in tanning, (Mgh, * TA,) so that they are soft; and they are of the sandals of people that lead a life of ease and softness: (Mgh:) IAar says that they are thus called because of their having become soft by the tanning: accord. to this, they should be called سبت; and so accord. to a saying of EdDáwoodee, that they are called in relation to the Market of the Sabbath: it is also said that they are called in relation to the سبَّت، with دامم, which is a plant used for tanning therewith; so that they should be called سبَّت، unless the appellation be an instance of a rel. n. deviating from its source of derivation [or unless this plant be also termed سبَّت، as it is accord. to a copy of the M]: (TA:) see سبت. It is related of the Prophet, that he saw a man walking among the graves wearing his sandals, and said، يا صاحب السبتين اخلع سبتيك [meaning O wearer of the pair of sandals of سبَّت، pull off thy pair of sandals of سبَّت،]: (S, * TA:) and accord. to the A, they are thus termed tropically: it is like the saying Such a one wears wool, and cotton, and silk; meaning garments made thereof; as is said in the Nh: but, as some relate it, what he said was، يا صاحب السبتين، the last of these words being a rel. n.; and thus it is found in the handwriting of Az, in his book. (TA.)

A certain plant; [anethum graveolens, or dill, of the common garden-species;] an arabicized word, from [the Pers.] شَبَّت، [or شَبُّت،] (AHn, M, L:) or i. q. شَبُت; both words arabicized from شَوْد، (K:) asserted by some to be the same as شَبَت، [q. v.: (M, L:) Az says that شَبَت، the name of a well-known herb, or leguminous plant, is an
arabicized word; that he had heard the people of El-Bahreyn call it سیبٰتٰ, with the unpointed سیبٰتٰ; and that it is originally, in Pers., شوشع [i. e. سیبٰتٰ]. (El-Jawáleekee, TA.)

That it is originally, in Pers., ذوٰش; and that it has another dial. var., namely, سیبٰتٰ [i. e. سیبٰتٰ]. (El-Jawáleekee, TA.)

Sibáta: see Sibáta, in the middle of the paragraph. Also Goats, collectively. (K.)

A[desert such as is termed] سیبٰت: (AZ, K,) or ارض سیبٰت: or a land in which are no trees: (M:) and i. q. سیبٰت: [i. e. a bare land; as though shorn of its herbage]: (TA:) pl. سبّات. (M.) __ Also, [in like manner] a fem. epithet, Having spreading, or expanded, ears, whether long or short. (K.)

One who fasts alone on the سیبٰت: [i. e. sabbath, or Saturday]: thus in the saying mentioned by Th, on the authority of IAar, لَا تَّلِكِ سِبْتَا بَلْ تَلِسِبّتَا [Be not thou one who fasts &c.]. (M.)

Sibátan, with kesr, Foolish, stupid, or of little sense; (K, TA,) confounded, or perplexed, and unable to see his right course; without understanding. (TA.)

Sibát primarily signifies Rest [like سیبٰت: (S, Msb:) and hence, sleep: (S, K:) or heavy sleep: (Msb:) or sleep that is hardly perceptible (خفی, M, K, [in some copies of the K, as mentioned by Freytag, خفیف, i. e. light,]) like a swoon: (M:) or the commencement of sleep in the head [and its continuance] until it reaches the heart: (Th, M, K) or the sleep of one who is sick; i. e. light sleep: (TA:) and signifies the same as سبّات. (T, TA,) Hence, in the Kur [xxviii. 9, and in like manner the word is used in xxv. 49], قطعاً وجعلنا نومكم سبّاتا, (S:) i. e. as though a man, when he slept, were cut off from [the rest of] mankind: (IAar, TA,) or Sibát is when one is cut off, or ceases, from motion, while the soul still remains in the body; i. e., the text means,

And we have made your sleep to be rest unto you: (Zj, TA,) or we have made your
sleep to be a cutting off from sensation and motion, for rest to the animal forces, and for causing their weariness to cease: or, to be death: (Bd:) or, to be rest unto your bodies by the interruption of labour, or work. (Jel.) See also سبت, latter half, in three places.

A she-camel that goes the pace termed سبت: or constantly going the pace termed

 Enrique. (M.)

Bold, or daring; (S, M, K;) as also يدندن: Bold, or daring; (S, M, K;) as an epithet applied to anything [i.e. man or brute]:

the ك is added to render it quasi-coordinate to the class of quinqueliteral-radical words, not to denote the fem. gender, for it receives ح as a termination [to denote the fem.], becoming سبتانة and has tenween. (TA.) A poet applies the fem. epithet to a she-camel. (S.) Also The leopard; (S, M, K;) so too with ح (AHeyth, L in art. سب) and so سبند: probably thus called because of his boldness, or daringness: (S;) or, as some ay, the lion: fem. with ح: or the fem, signifies a bold, or daring, lionness: or a she-camel of bold, or daring, breast; but this last is not of valid authority: (M;) and a beast of prey [absolutely]: (L in art. سب: سبند) and some of the Arabs make سباتي [or rather سبات] to be its pl. (TA.) The fem. also, applied to a woman, signifies Sharp in tongue; or clamorous; or clamorous and foul-tongued; or long-tongued and vehemently clamorous. (TA.)

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Motionless; not moving. (S, K.) And, accord. to the L and K, Entering upon the day called [i.e. the sabbath]: but correctly, entering upon the observance of the sabbath. (TA.)

Affected with [the kind, or degree, or semblance, of sleep termed] [q. v.]: (IAar, M:) or affected with a swoon: and, applied to a sick man, prostrated like him who is sleeping, generally closing his eyes: (S:) or confounded, or perplexed, and unable to see his right course: (Msb:) and signifies the same as; as in the saying, cited by As,

* يصبح غموراً ويمسى سبتاً *

[He is in the morning affected with the remains of intoxication, and he is in the evening affected with sleep, or heavy sleep, &c.]. (T, TA.) Also Dead. (S, K.) [A head cut off.] (A.) Also: أرض مسوئة [see: أرض مسوئة] سبتياء. (S, K.) And [A date that is ripe throughout: and also] a soft date. (TA.)
سِحَ، aor. —، inf. n. سِحَ، S, * K, or the latter is a simple subst., (Msb,) He swam, syn. عَامَ، 1 سِحَ، aor. —، inf. n. سِحَ، (Msb, K) and سِيَاء، (S, * K,) or the latter is a simple subst., (Msb,) He swam, syn. عَامَ، 1

S, * K, or rather فِي المَاء (MF, TA) or فِي المَاء (Msb) [i.e. in the water], for it is likewise in the sea, and in a pool, and also in any expanse: (MF, TA:) or he swam upon the surface, without immersing himself; for, accord. to Z, there is a difference between سِحَ عَوم and سِحَ عَوم; the former signifying the coursing along in water with immersion of oneself; and the latter, the coursing along upon water without immersion of oneself. (MF, TA:) Then, السَّمَّشَةَ وَالْقَمَرَ (A, TA) The stars [swim, or glide along, or] pass along, in the firmament, with a spreading forth. (TA.) It is said in the Kur xxi. 34 and xxxvi. 40, with reference to the sun and the moon, (Bd and Jel in xxi. 34,) with which the stars are meant to be included, (Jel ibid.,) كَلْ فِي فَلَک يِسَبِحُون (i.e. All [glide or] travel along swiftly, [in a firmament,] like the swimmer (Bd and Jel ibid.) upon the surface of the water; (Bd ibid.,) or in the water; (Jel ibid.;) wherefore the form of the verb used is that which is appropriate to rational beings, (Bd and Jel ibid.,) swimming being the act of such beings. (Bd ibid.) And [hence] one says، سِحَ ذَکِرَ مُسَبِّحَ السَّمَّشَةَ وَالْقَمَرَ [Thy fame has travelled as far as the sun and the moon; i.e., swum along the tracts along which swim the sun and the moon]. (A, TA:) Hence, likewise, as inf. n. of سِحَ، aor. as above,) سِحَ also signifies The running of a horse (S, L, K, * TA) in which the fore legs are stretched forth well [like as are the arms of a man in swimming]. (L, K, * TA.) And The being quick, or swift. (MF.) And The being, or becoming, remote. (MF.) And The travelling far. (K.) You say، سِحَ فِي الأَرْضِ [in the earth], سِحَ فِي الأَرْضِ، and سِحَ فِي الأَرْضِ، both thus expl. by He went, or travelled, far, in, or into, the land, or country: (O, TA:) and سِحَ، سِحَ، سِحَ، سِحَ، both thus expl. by Abu-l-Jahm El-Jaafaree. (TA.) And The journeying for the purpose of traffic (تَغْلُب [q. v.]); and [a
people's] becoming scattered, or dispersed, in the land, or earth. (K.) And The busying oneself in going to and fro, or seeking gain, (IAar, TA.) and occupying oneself according to his own judgment or discretion, in the disposal or management of affairs, in respect of the means of subsistence. (IAar, S, K, TA.) You say, فَلَان يَسْحِب النَّهَارَ كَلِهٍ in طَلْبِ المعَاشِ [Such a one busies himself in going to and fro, or occupies himself according to his own judgment or discretion, in seeking the means of subsistence]. (A, TA.) And the meaning is, He occupied himself according to his own judgment or discretion in the accomplishment of his needful affairs. (Msb.) As used in the Kur [xxiii. 7], where it is said, إنَّ لِكَ فِي النَّهَارِ سَيِّحًا طَوِيلاً, it is variously explained: (S, TA:) accord. to Katádeh (S) and El-Muärrij, (S, TA,) the meaning is, Varily thou hast in the day-time long freedom from occupation; (S, K, * TA;) and in this sense, also, its verb is سَيِّحُ, aor. : (JM:) [thus it has two contr. significations:] or, accord. to Lth, leisure for sleep: (TA:) accord. to AO, the meaning is, long-continued scope, or room, for free action; syn. منتقلًا طويلاً: and accord. to ElMuärrij, it means also coming and going: (S, TA:) accord. to Fr, the meaning is, thou hast in the day-time the accomplishment of thy needful affairs: (TA:) or the meaning is, [long] occupation of thyself in thy affairs of business; not being free from occupation therein for the reciting of the Kur-án. (Jel.) Some read سَيِّحًا, which has nearly the same meaning as سَيِّحًا. (ZJ, TA.) As inf. n. of سَيِّحُ, (TK,) it signifies also The state of sleeping. (K.) And as such also, (TK,) The being still, quiet, or motionless. (K.) [Also The glistening of the mirage.] You say, السَّرَابُ, or السَّبِيحُ, or السَّبِيحُ السَّرَابُ, or السَّبِيحُ السَّرَابُ لَعَمَّ [i. e. The mirage glistened]. (O.) And The digging, or burrowing, in the earth, or ground. (K, * TA.) You say of the jerboa, He dug, or burrowed, in the earth, or ground. (O, TA.) And The being profuse in speech. (K.) You say, السَّبِيحُ فِي الكَلَّامِ He was profuse in speech. (O, TA.) See also the next paragraph, in two places.
2 signifies The declaring [God] to be far removed, or free, from every imperfection or impurity, or from everything derogatory from [his] glory; syn. (S, O, Msb, TA,) and 

(Msb:) the magnifying, celebrating, lauding, or praising, and glorifying, God; and declaring Him to be far removed, or free, from everything evil. (TA.) You say, سبِّح الْهَدْرَةً (T, A, Mgh, Msb, TA,) and سبِّح الْهَدْرَةُ, (Kur lii. 1 &c., and A,) in which the ل is redundant, (Jel in lii. 1 &c.,) inf. n. سبِّحانَ, and is a subst. that [sometimes] stands in the place of the inf. n., (T, TA,) or it is an inf. n. of which the verb is سبِّح, (K, TA,) He declared God to be far removed, or free, from every imperfection or impurity &c., (A, Mgh, TA,) or from what they say [of Him] who disacknowledge [his attributes]; (Msb;) [i.e.] he declared, or celebrated, or extolled, the perfection or purity, or absolute glory, of God; and he magnified, celebrated, lauded, or praised, God, by the mention of his names, saying سبِّحانَ الْهَدْرَةَ and the like: (Msb:) and سبِّح [alone], (Mgh, K,) inf. n. سبِّحُانَ الْهَدْرَةَ; (Mgh, K,) as also سبِّحُانَ الْهَدْرَةَ, inf. n. سبِّحُانَ الْهَدْرَةَ; (K, TA,) the latter, which is like شكرانَ الْهَدْرَةَ, inf. n. شكرانَ الْهَدْرَةَ, a dial. var. mentioned by ISd; and no regard should be paid to the saying of Ibn-Ya'eesh and others, that سبِّحُانَ الْهَدْرَةَ is an inf. n. of which the verb is obsolete: accord to El-Mufaddal, سبِّحُانَ الْهَدْرَةَ is the inf. n. of سبِّح signifying he raised his voice with supplication, or prayer, and magnification or celebration or praise [of God, as when one says سبِّحانَ الْهَدْرَةَ or the like]; and he cites as an ex.

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قَبِّلَ أَلَّهِ الْجَهَّازِ وأَقَّالَ كِلَّمَةً سبِّحُ الحَجِّيْجِ وَكَبْرَا إِهَالًا

* [May God remove far from good, or prosperity, or success, the persons (وجوُه) here meaning (شَغْوُهُ) of the tribe of Teghlib, whenever the pilgrims raise their voices with supplication, &c., and say سبِّحُ الحَجِّيْجِ وَكَبْرَا إِهَالًا, ejaculating [Mf, TA,] لِيُبَكِّرُكَ, in the Kur ii. 28, is
a phrase denotative of state, (Ksh, Bd, Jel,) meaning *While we declare thy remoteness from evil of every kind*, (Ksh, Bd,) or *while we say صِبْحَانَ اللَّهُ*, (Jel,) *praising Thee, (Ksh,)* [or with the *praising of Thee, i. e.*] *making the praising of Thee to be an accompaniment, or adjunct, to our doing that*: (Ksh, Bd, Jel:) so that we are the more worthy to be appointed thy vice-agents. (Ksh, * Bd, * Jel.)

فَسِيَحُ فَلَامْ نَحْبُسۡ، in the Kur livi. 73 and last verse, means *Therefore declare thou the remoteness from what is unsuitable to his majesty by mentioning the name of thy Lord,* or *by mentioning the Lord,* for the pronouncing of the name of a thing is the mentioning of it, [i. e., of the thing itself,] *the great name,* or *the great Lord:* (Bd:) or it means *therefore pray thou commencing with,* or *uttering,* the name of thy Lord [the great name or Lord]: (Kull p. 211:) [for] _تَسِيِّبُ _also signifies *The act of praying.* (K, Msb.) You say, _تَسِيِّبُ _meaning *He prayed.* (A, Mgh.) And [particularly] _تَسِيِّبُ _He performed the [supererogatory] prayer of [the period termed] _الضَّحَّىِ_ . (TA.) And _تَسِيِّبُ _يَّضَىِ_ _السَّكِّىَةِ_ , meaning *Such a one performs prayer to God,* either *obligatory or supererogatory:* [but generally the latter: (see Page 1290]

*تَسِيِّبُ _and يَّضَىِ_ _السَّكِّىَةِ_ :] also denotes *prays supererogatory prayer[upon his camel that he is riding]*. (Msb.) It is said in the Kur [iii. 36], _تَسِيِّبُ _وَسِيَحُ بِالْعَشِيَّ وَالْيَكْمََرِ,* i. e. *And pray thou in the evening, or the afternoon, and the early morning*. (TA.) And it is related of 'Omar, _أَنَّهُ جَلَدَ رَجُلَينَ سَبِيَّا بعدَ العِصْرِ,* meaning *That he flogged two men who prayed [after the prescribed time of the afternoon-prayer].* (S, TA.) You say also, _يَّضَىِ_ _السَّكِّىَةِ_ _يَّضَيِّحُ_ [i. e. _In his hand is a string of beads by the help of which he repeats the praises of God:_ see _سبحة,* below].

(A, Msb. *) _Also The making an exception, by saying إن شاء الله If God will:* because, by so
saying, one magnifies God, and acknowledges that one should not will unless God will: and thus is expl. the saying in the Kur [lviii. 28],

in the water or upon the water.

Garments of skins: (K: or, accord. to Sh, سباح, which is the pl., signifies shirts of skins, for boys: AO corrupted the word, relating it as written سباح, with ج, and with damm to the س; whereas this signifies a black [garment of the kind called سماأ: and a verse cited by him as presenting an ex. of its pl., in its last word, is from a poem of which each verse has for its fundamental rhyme-letter the unpointed ح: ISd, in art. سباح, mentions سباح as signifying garments of skin, and having سباح for its sing.; but says that the word with the unpointed ح is of higher authority; though he also states it, in the same art., to have been corrupted by AO. (TA.) [A meaning belonging to سباحة (q. v.) is assigned in some copies of the K to سباحة, (K:) or سباحة, from سباح as an epithet applied to a horse, or mare, (IAth, TA,) is a proper name of A horse, or mare, belonging to the Prophet: (IAth, K, TA:) and of another belonging to Jaafar the son of Aboo- Tálib; (K:) or this was a mare named سباحة: (O:) and of another belonging to another. (K.)

Beads (S, Msb, K, TA) strung (Msb, TA) upon a string or thread, (TA,) [ninety-nine in number, and having a mark after each thirtythree,] with which (by counting them, K) one performs the act termed التسبح [meaning the repetition of the praises of God,
generally consisting in repeating the words ﷲ ﷲ ﷲ ﷲ ﷲ ُبَنَن ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ
A piece of cotton. (TA.)

اًحَبَس is the inf. n. of سِبَحَة as syn. with سِبَح [q. v.]; (K, TA;) and is a subst. that [sometimes] stands in the place of the inf. n. of the latter of these verbs, i. e. in the sense of التَسِبِيحَةَ سِبَحَة (T, TA.) سِبَحَة is a proper name in the sense of التَسِبِيحَةَ سِبَحَة, and [for this reason, and also because it ends with أ and ن,] it is imperfectly decl., and is also invariable; being put in the accus. case in the manner of an inf. n. (Mgh.) You say ٱ نِم سِبَحَة ِّٰ meaning I declare [or celebrate or extol] the remoteness, or freedom, of God [from every imperfection or impurity, or from everything derogatory from his glory, i. e.] from the imputation of there being any equal to Him, or any companion, or anything like unto Him, or anything contrary to Him; or from everything that should not be imputed to Him: (L:) [I declare, or celebrate, or extol, his absolute perfection or glory or purity: or extolled be his absolute perfection &c.:] or I declare the remoteness of God, or his freedom (ةَءآَرَـﺑ) from evil, (Zj, * S, K, TA;) or from every evil; (TA;) and [especially] from the imputation of his having a female companion, and offspring: (K:) or I declare God's being very far removed from all the foul imputations of those who assert a plurality of gods:

(MF:) [It sometimes implies wonder, and may well be rendered how far is God from every imperfection! &c.:] in this case, سِبَحَة is a determinate noun; (K:) i. e., a generic proper name, for like as is for البراءة. (MF:) Zj says, (TA,) it is put in the accus. case in the manner of an inf. n.; (S, K;) i. e., as the absolute complement of a verb understood; the phrase with the verb supplied being سِبَحَة (MF;) سِبَحَة سِبَحَة سِبَحَة سِبَحَة therefore supplying the place of the verb: accord. to Ibn-El-Hajib and others, when it is prefixed to another noun or pronoun, governing it in the gen. case, it is a quasi-inf. n.; and when not so prefixed, it is a proper name, imperfectly decl.: but to this it is objected that a proper name may be thus prefixed for the purpose of distinction, as in the instances of سِبَحَة حامِم طَيِّبٍ: some say that it is an inf. n.
of an obsolete verb; but this assertion is not to be regarded; for, as an inf. n., its verb is سَبِيحُ, like سَكَرُ, of which the inf. n. is سَكَرَانُ; others say that it may be an inf. n. of سَبِيحُ, though far from being agreeable with analogy; and some derive it from سَبِيحُ as signifying the act of swimming, or the being quick, or swift, or the being, or becoming, remote, &c.: (MF:) [hence F adds,] or the phrase above-mentioned denotes quickness in betaking oneself to God, and agility in serving, or obeying, Him; [and therefore may be rendered I betake myself quickly to the service of God, and am prompt in obeying]

**Him;** (K;) so accord. to Ish, to whom a man presented himself in a dream, and indicated this explanation of the phrase, deriving it from سَبِيحُ the horse ran stretching forth his fore legs, as one does with his arms in swimming. (L.) سَبِيحُ جَيْنُ سَبِيحُ جَيْنُ, [in which سِبِيحُ is used in the place of the inf. n. of سَبِيحُ, and سِبِيحُ is understood before it,] in the Kur [xxx. 16], means Therefore perform ye prayer to God [or declare ye the remoteness of God from every imperfection &c.] when ye enter upon the time of evening and when ye enter upon the time of daybreak. (Fr, TA.) And سَبِيحُ عَمَّا يَصِفُونَ, in the Kur xxiii. 93, means Far [or how far] is God from that by which they describe Him. (Jel.) One says also، سَبِيحُكَ مَجِيدَ آلَائهِ وَمُحْمَدَكَ [i.e. I glorify Thee by I wonder greatly (lit., with wondering) at such a thing and such a person; as is shown by what follows; or] how extraordinary, or strange, is such a thing [and such a person!]. (Msb.) El-Aashà says,
I saying, when his boasting reached me, I wonder greatly at 'Alkameh the boasting; i.e., (S,) or [rather] [for] (S,) or [rather] [for] [Alkameh the boasting], lit. I wonder with wondering at him; (Msb;) or how extraordinary a person is 'Alkameh the boasting!

being without tenween because it is regarded by them as a determinate noun, and having a resemblance to a fem. noun:

[though in what quality it resembles a fem. noun, except in its being one of the measures of broken pls., I do not know:] or it is imperfectly decl. because it is a determinate noun, being a proper name for [al-] the br. (IJ, IB) and (IJ,) and because of the addition of the (IJ, IB:) this is the true reason: but some hold that it is rendered determinate by its being prefixed to a noun understood, governing it in the gen. case; the complete phrase being , thus with tenween, as an indeterminate noun, occurs in the phrase , in a poem of Umeiyeh. (IB.) is also used in the sense of knowledge of that which is in thine own mind). (K.)

see , in three places.

an inf. n., (K,) or a simple subst., (Msb,) from ; (Msb, K,) Natation; or the act [or art] of swimming:

(S, A, Msb, * K;) or the coursing along upon water without immersion of oneself. (MF, TA. [See 1, first sentence.])

see , in two places.

, also pronounced , (T, S, Msb, K, &c.,) the latter the more agreeable with analogy, but the former the more common,

(Th, T, S, Msb, *) one of the epithets applied to God, (T, S, A, Msb, * K,) because He is an object of , (K,) and [often]
immediately followed by (A, Msb, K,) which is likewise also pronounced قُدوُسٌ, though the former pronunciation is the more common: (Th, T, S, Msb: *) it signifies [All-perfect, all-pure, or all-glorious; i. e.] far removed, or free, from everything evil, (Zj, Mgh, Msb, TA,) and from every imperfection and the like.

(Msb. [See 2, and see also سبحة الله.] It is said (S, Msb) by Th (S) that there is no word like the two epithets above, of the measure فَعُولَ فَعُولُ with damm as well as with fet-h to the first letter, except: (S, Msb:) but the following similar instances have been pointed out: (S, Msb:) are among epithets, and كُلُوبٌ فَرْوُج and فَرْوُجْ شَبَطِ and فَرْوُجَاهَا and among subs. (TA.) Sb says, فُعُولُ لَيْسَ في الكَلَامِ فَعُولُ وَاحِدَةٌ [expl. voce فُعُولَ] (S:) or accord. to AHei, Sb said that there is no epithet of the measure فَعُولَ فَعُولٌ except: (S, Msb:) and لَوْعُفَ فَعُولَ سَمِيحٌ also, as an epithet applied to a درَاحَةٍ, as well as لَوْعُفَ فَعُولٌ (Sb.)

المسبحة: see the mисbحة, in two places.

سباح (Msb, K) and سبِح (K) are part. ns., or epithets, from سبِح in the first of the senses assigned to it above: (Msb, K:) [the first signifies Swimming, or a swimmer:] the second has an intensive signification [i. e. one who swims much, or a great swimmer; as also the third]: (Msb:) the pl. of the first, accord. to IAar, not of the first and last as it appears to be accord. to the K, is سِبَاحٌ: سبِحَوْنَ (K:) and that of the third is سبِحَةٌ: سبِحَةٌ, the former reg., and the latter irreg. (MF.) سبِح, the former reg., and the latter irreg. (MF.) السِّبَاحَاتِ (K, &c.,) in the Kur [lxix. 3], accord. to Az, (TA,) means The ships: (K:) or the souls of the believers [for which Golius seems to have found in a copy of the K أرواح المؤمنين, for he gives as an explanation piae et fidelium uxores,.]) (K, TA) which go forth with ease: or the angels that swim, or glide, (سرح) from (Msb, &c.,) (سبِح) between the heaven and the earth: (TA:) or the stars, (K,) which swim, or glide along, (سبِح) in the firmament, like the السَّبَاحُ in water. (TA.) [The meanings fœminæ jejunantes and veloces equi and planetæ, assigned to this word by Golius as on the authority of the KL, are in that work assigned to السِّبَاحَاتِ; the first of them as the meaning of this word in the Kur lxvi. 5.] And you say نَجْوَمْ سِبَاحِ [Stars gliding along in the
firmament: being a pl. of سبحة applied to an irrational thing, and of سبحة (A.) سبحة is also applied as an epithet to a horse, (S, IAth, A, L,) meaning \textit{That stretches forth his fore legs well in running (like as one does the arms in swimming)}; (S, * IAth, L;) and in like manner سبحة [but in an intensive sense]: (A, L;) the pl. [of the former] is سبحة and سبحة سبحة. (A.) And سبحة also signified \textit{Horses;} (K, TA;) as an epithet in which the quality of a subst. is predominant; (TA;) because they thus stretch forth their fore legs in running. (K, * TA.) Hence, (TA,) السبحة is the name of \textit{A horse of Rabeea Ibn-Jusham.} (K, TA.) And in like manner, السبحة is the name of A celebrated courser: (TA:) and of \textit{A certain camel.} (K, TA.)

\textit{A single act of تسبيح: see 2.} (A.)

\textit{A place of swimming, &c.: pl. مسبحة.] See an ex. of the pl. in the first paragraph of this art.}

مسبحة, accord. to AA and the K, applied as an epithet to a \textit{[garment of the kind called كساء], means \textit{Strong:} and accord. to the former, مسبحة, so applied, means made wide. (TA.)

مسبحة [act. part. n. of 2]. 

فَلَوَّلَ أَنَّهُ كَانَ مِن المَسْبِحَينَ, in the Kur [xxxvii. 143], means \textit{And had he not been of the performers of prayer,} (A, * Mgh, Msb, K, *) as some say. (Mgh.)

 المسبحة (A, Msb, TA) and المسبحة (A, TA) \textit{[The index, or fore finger; the finger that is next the thumb]:} (Msb, TA:) so called because it is like the glorifier when one makes a sign with it [by raising it] when declaring \textit{[the unity of the divine essence.} (Msb, TA. *) One says, بالسباحة أشار إليه بالمسبحة \textit{He pointed towards him, or it, with the fore finger.} (A, TA.)
The land, or earth, exuded water and produced salt: (JK, K:) or was, or became, salt; had in it salt. (A, Msb.) And The place produced salt, and was such that the feet sank in it. (TA.) See also 2. An inf. n. of which the verb is سبخ, aor. سبخ, inf. n. as above, The sleeping soundly: (S:) or both have this meaning: (K:) or the former signifies the being in a state of rest, and easing the body by sleep: (IAar, L:) and ↓ the latter, the sleeping every hour: (TA:) and the former signifies also the being unoccupied, at leisure, or free from work or business; (AA, S, K:) and so ↓ the latter. (K.) In the Kur lxxiii. 7, some read [instead of تسيط، q. v.]; (S, K:) meaning rest, and easing of the body by sleep; (IAar, L:) and said by Fr to be from تسيط, in the first of the senses expl. in the next paragraph: (L:) or freedom from occupation or work or business. (S.) Accord to Zj, سبخ and سبخ are nearly the same in meaning. (TA.) You say also سبخ من نوم and تسيط من نوم [app. meaning A ceasing from sleeping and from walking or journeying and of heat]. (JK.) ____ And سبخ من النوم, inf. n. سبخ, [I slept long; or] I lengthened sleeping. (JK.) ____ And I went, or travelled, far, in, or into, the land, or country; (JK, * TA:) like سبخ. (TA.) 2 [Inf. n. of سبخ] The Separating, or plucking asunder, and loosening, of cotton, and making it [or spreading it out] wide. (Fr, L:) ____ And The winding of cotton and the like, (K, TA,) such as wool,
and soft hair (ور), after the separating and loosening, for a woman to spin it; (TA;) [as also سَبِيك، inf. n. of سَبِيك; see سَبِيك.] [Hence.] The act of lightening, or alleviating. (S, A, K.) It is related in a trad. that the Prophet said to ‘Áïsheh, when she had cursed a thief, (S, A, TA,) who had stolen something from her, (S, A, TA,) who had stolen something from her, (S, TA,) لَا تَسْبِيكِ عَنَّهُ بِذَٰلِكَ عَلَيْهِ, (S, A, * TA,) meaning Do not thou alleviate (S, A, TA) the merited punishment of his crime by thy cursing him. (S, * TA.) And a poet says,

َفَسَبِيكَ عَلَيْكَ الْهَمَّ وَأَعْلَمْ بِأَنَّهُ

إِذَا قُدِّرَ الْرَّحْمَٰنُ شَيْئًا فَكُانَ

[Then alleviate thou the disquietude of thy mind; and know that, when the Compassionate decreeth a thing, it happeneth]. (S.) One says also, مَسْبِيكَ أَلَّهَ عَنَّكَ الحُمْٰٰمَى May God alleviate thy fever. (S.) And أَلَّهُمَّ مَسْبِيكَ عَنَّا الأَذَىٰ O God, remove from us, or alleviate to us, that which harms, or hurts. (TA.) And The act of stilling, quieting, rendering motionless, appeasing, tranquillizing, calming, allaying, assuaging, or quelling. (K.) Also The becoming [alleviated, or lightened.] still, quiet, motionless, appeased, tranquil, calm, allayed, assuaged, or quelled. (K, * TA.) One says of heat, (S, K,) and of anger, (TA,) سَبِيك, (S, K,) inf. n. as above; and سَبِيك. (K;) It became abated, or allayed, (S, K, TA,) and alleviated. (S.) Also The ceasing of veins from the throbbing occasioned by pain therein. (IAar, I, K.) See also 1, in three places.

3 سَابِيخ expl. by Freytag as meaning He contended with another in swimming is a mistake for سابق.]

4 سَابِيخ He reached salt earth in digging (S, K) a well. (TA.) See also 1, first sentence.
A dense cloud that is seen suspended apart from other clouds.

A piece, or tract, of land that exudes water and produces salt: (K) pl. 

A thing that overspreads water in consequence of its having been long left, (TA) resembling the green substance called طَّلَحَلَبَ (JK, K, TA) or such as the like. (TA)

Cotton, wool, and soft hair, separated, or plucked asunder, and loosened; as also 

The loose flocks of the cotton flew about]. (A) [Hence,] Feathers (رَيْش) that fall off (S, A, K) and become scattered:
as also سَبِيْحَةٌ : (TA:) the pl. of the former (K, TA) [used as a subst.], in this and in the following senses, (TA,) [or rather of سَبِيْحَةٍ as a n. un. thus used,] is سَبِيْحَةٌ. (K, TA.) One says، ْءَآم َهَلْوَح ِبَس ِْرِطَّلَا ْتَدَرَو، and سَبِيْحَةٌ، i. e. [I came to water around which were] the feathers that had fallen off [and become scattered] of birds. (A.) Also Cotton made wide for a medicament to be put upon it (K, TA) and for it to be applied upon a wound: (TA:) and سَبِيْحَةٍ signifies a portion of cotton thus prepared for this purpose. (JK, K. *) And Cotton, (S, K,) and wool, and soft hair (ٌوُبِر), (S,) wound, after the separating and loosening, (S, K, in the former، يَبْلِفُ بعد الْنَدَف) to be spun (S, K) by a woman: (S:) and سَبِيْحَةٍ signifies a portion thereof. (S.)

ٌسَبِيْحَةٌ; and its pl., سِبَّانِخٌ: see the next preceding paragraph, in five places.

سَبِيْحَةٌ: see سَبِيْحَةٌ, in two places.
1. *سید* see what next follows.

2. *سید* شعره, (AA, TA,) inf. n. سیده, (AA, K, TA;) as also, (AA, K,) inf. سید (K, TA;) and اسیده, (AA, TA,) inf. n. سید: (K, TA;) or all signify *he shaved off his hair and removed it utterly:* and اسیده and اسیده also have the former signification accord. to AA: (TA:) [and] اسیده signifies the *removing utterly the hair of the head [by shaving]:* (S:) or *سید* شعره signifies *he shaved off his hair and then left it until it had grown a little:* (A'Obeyd, L;) or *he removed utterly his hair, making it to be [shaven] close to the skin;* (A'Obeyd, M, L;) as also سیده. (A'Obeyd, L;) __ And *He let the whole of his hair grow ample and long:* thus it has two contr. significations. (M;) __ And اسیده signifies also The *combing,* or *combing down,* or *letting down and loosing,* and then moistening, and leaving, the hair of the head. (Suleyman Ibn-El-Mugheyreh, L, K. *) __ And The *rendering [one's hair] matted,* or *compacted,* and *dusty.* (M, L;) __ And [hence, app., the objective complement being meant to be understood,] The *leaving off,* or *neglecting,* the *anointing of oneself* [or of one's hair], (A'Obeyd, S, K, TA,) and *washing:* and some say اسیده, which signifies the same. (A'Obeyd, TA,) اسیده is also used [intransitively,] as signifying The *appearing* of the hair of the head: (K;) or the *growing after some days:* (M;) or *سید* شعره means *The hair grew so that its blackness appeared* after the shaving. (S, M;) __ And The *coming forth of the down* [of a young bird]: (M;) or the *appearing of the feathers* of a young bird. (K;) You say, سید الفرخ *The young bird began to show its feathers,* or *to become fledged.* (S;) __ And The *growing of fresh shoots upon,* or *among,* the *old portions* of the [plant called] *حِلَّة*; as also اسیده (K;) you say [of that plant], اسیده: سید.
The plant had heads coming forth, before the spreading thereof.

(M.)

see 2, in three places; first and last sentences.

4. espionage

in theft, or robbery: (S, M, K.) And [hence, perhaps, or the reverse may be the case,] A wolf: (K.) it occurs, in the accus. case, in a verse, in this sense, (TA,) or in the former sense; (S;) or, as some relate it, the word in this instance is ناجي [which has the latter meaning]. (S, TA.)

Hair [of goats]; syn. شعر; (As, S, M;) as also (M:) or a small quantity thereof: (K:) or fur [of camels]; syn. وبر. (M.) One says, ما له سيد ولا لبد (As, S, M, K) He has neither goats' hair nor wool: (As, * S, * M:) or neither camels' fur nor wool: or neither camels' fur nor goats' hair: meaning he has neither goats nor sheep: or neither camels nor sheep: or neither camels nor goats: (M:) or neither little nor much; (As, S, K, TA;) i.e. he has not anything.

(TA.) [See also espionage.] Hence espionage is an appellation for Cattle (مالي مال.) (TA.) Hence also the saying of' Átikeh Bint-Zeyd,

[. e. God let him not walk with goats, &c.]; meaning God reduced him to poverty, so that He left not [to him] anything. (Ham p. 495.) Also sing. of (TA) which signifies Black garments or cloths [app. of goats' hair or of

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camels’ fur]. (K, TA.) ___ (A, TA) also signifies also The heads of the [plant called] نَصْصَىَا أَسْمَادَ (K, TA) as pl. of سَمَاد, (TA) signifies also The heads of plants coming forth, before spreading. (M.) ___ And, likewise as pl. of سَمَاد, (TA) Remains of plants or herbage in a land. (TA) [See also سَمَاد also signifies Unluckiness, ill luck, or evil fortune: (M:) or so سَمَاد: (K, TA) so says Lth, on the authority of ADk. (TA.)

ٌدِّبَسٌ A remnant of herbage or pasturage. (K) [See also سَمَاد, last sentence but one.]

ٌدِّبَسٌ A certain bird, (S, M, K,) having plumage so soft, or smooth, that when two drops of water drop upon it, (S, M, * K,) upon its back, (S, M,) they run off from it; (S, * M, K, * TA;) or such that when a drop of water drops upon its back, it runs off, (M:) the Arabs liken to it a horse when he sweats: (S:) or a certain bird like the eagle: (TA:) or the male eagle: (M, TA:) or the swallow of the desert: (As, TA:) or a bird like the دُخَّاف بَرَى: (As, TA:) when water falls upon it, it runs off from it quickly: so says Aboo-Nasr; and so Skr in his Expos. of the poetry of Hudheyd, on the authority of As: (TA:) said by As to be a certain black bird: (so in a mrg. note in one of my copies of the S:) pl. سَمَادان. (S, M,) ___ Also A piece of cloth with which the watering-trough is rendered close, or firm, [in its bottom and sides,] (TA) in order that the water may not become turbid: (K) it is spread therein; and the camels are made to drink the water above it. (L.) See also سَمِيْدَة. And see سَمِيْد, last sentence.

ٌدِّبَسٌ, (M, L,) or مُدِّبَسٌ, (K,) or both, (TA) The pubes. (M, L, K.)

ٌسَبَدَةٌ سَبَدَةٌ: see سَبَدَة, first sentence.
Tall, or long; (K;) in the dial. of Hudheyl: (TA:) and also bold, or daring; (S, M, K;) applied to anything [i. e. to any creature]; (S, K;) of the dial. of Hudheyl: (M;) as also سبندة: (S, TA:) or, so applied, bold, or daring, to undertake anything: and the fem. [i. e. سبندة:] is said to signify a bold lioness: and a bold-breasted she-camel: and in like manner [the masc. signifies] a bold-breasted he-camel: (M, L;) and, (S, M, L, K;) as also سبندة, (M, L;) the leopard; (As, S, M, L, K;) and so سبندة, (As, S, L,) or سبندة, which is also applied to a beast of prey [absolutely]: (A Heyth;) or the lion: (M, L;) pl. سبنداء: and the fem. سبنداء: or the meaning of this, or these, [i. e. of the latter pl. or of both, for the pronoun (هبي) may relate to the latter or to both,] is idle, and sportful, and vain, or frivolous, persons; (K, TA;) like مبادرة. (TA.)

سبندة, like بعضم, (TA;) or سبنداء, (accord. to a copy of the M,) as meaning Consummate, (M, * TA,) is applied as an epithet to a calamity, (M, TA,) which a poet terms, for the sake of the measure, فأر أم أدراص, and is applied to a young one of a bitch, and of a she-wolf, and of a she-cat, and of the [species of رأبق called] ذرجم, and of the jerboa. (M.)

سبندة [act. part. n. of 2]. It is said of Ibn-‘Abbás, فرَأَبُكْ سبنداء رأسه, meaning He came to Mekkeh having his head unanointed and unwashed. (A’Obeid, S.) See also the next preceding paragraph.
He probed the wound; measured its depth with an iron or other instrument; (A, Mgh:) tried, (K,) or examined, (S,) or endeavoured to learn, (Msb,) its depth; (S, Msb, K;) examined its extent. (M.) ___ He determined, or computed by conjecture or by the eye, its measure, quantity, size, or bulk. (M, K; * TA.) ___ He tried, proved, or tested, it; proved it by experiment or experience; (S, Msb, K;) namely, anything; as also He elicited its true, or real, condition. (TA.) ___ It is related in the trad. of the cave, that Aboo-Bekr said to Mohammad, Do not thou enter it until I explore it before thee, and see if there be in it any one, or anything that may hurt. (TA.) ___ A desert of which the extent cannot be known. (A.) ___ [I searched into such a one.] (A.; * TA.) ___ In him is much good, the extent of which cannot be known. (A.) ___ A great affair, of which the uttermost cannot be known. (A.) ___ Learn thou for me what he has [in his mind, or in his possession]. (M.) ___ , aor. — and — , inf. n. He observed the people attentively, with investigation, one after another, that I might know their number. (Msb.)

8 إِسْتِبْر ُاَثْبَر see 1, in two places.

سير see سير. Also The lion. (El-Mu- ärrij, K.)

سير (S, M, K) and The source, or origin, [of a thing.] syn. أَسْبَار; (M, K;) pl. of both أَسْبَار. (M.) ___
Form, or appearance; figure, feature, or lineaments; external state or condition; state with regard to apparel and the like; (S, M, K;) or goodly form or appearance &c.;
(K;) aspect; garb, or habit; (TA;) colour, or complexion; (M, K;) beauty; (K;) brightness of countenance: (M:) pl. of both as above. (M.)IAar says, I heard Aboo-Ziyád El-Kilábee say, I returned from Marw to the desert, and one of its people said to me, As to garb and appearance, [thou art like] an inhabitant of a town; but as to tongue, an inhabitant of the desert. (S, * TA.) You say, Such a one is beautiful and of goodly appearance. (S.) [See alsoٌﺮْـﺒِﺣ.] A woman of the desert said, The good condition, and flourishing state of body, of such a one pleased me: and I saw him to have an altered and ill appearance of body: thus she assigned to سير two significations. (TA.) One says also, Verily he is goodly in complexion and appearance. (TA.)سیر also signifies A characteristic by which one knows the generousness or ungenerousness of a beast. (AZ, M.) And One's knowledge of the fruitfulness or unfruitfulness [or the good or bad condition] of a beast. (AZ, TA.) Also Likeness; syn. شبه. (K, TA. [In some copies of the K, سيبة, which is an evident mistake.]) So in the phrase, occurring in a trad., The likeness of Aboo-Bekr predominated in them. (IAar, TA.) One says also, He knew him by the appearance and likeness of his father. (TA.) Also the former (سير), Enmity, (K;) accord. to El-Muàrrij; but Az says that this is strange. (TA.) A cold morning, between daybreak and sunrise: (S, M, A, Mgh, K;) or from the time a little before daybreak to daybreak: or from daybreak to sunrise: (M:) or a cold morning during the period next after sunrise: (Msb:) pl. سيرات: (S, M, Mgh, Msb, K;) which latter is
also expl. as signifying the **intenseness of the cold of winter, and of the year.** (TA.)

**Poor;** (K, TA,) possessing no property: like سبروت, in this sense, and in that following. (TA.) ___ Land in which is no herbage. (K, TA.)

**A probe; an instrument with which a wound is probed:** (S, M, K,) as also مسبار a twist like a wick, (T, Msb,) or a similar thing, (Msb,) which is put into a wound (T, Msb) to ascertain its depth; (Msb,) an iron or other instrument with which the depth of a wound is measured: (A, Mgh,) pl. of the first, سبار; and of ↓ the second, مسبابير. (Msb,) It is said in a prov., لو لا المسبار ما عرف غور الجرح, **Were it not for the probe, the depth of the wound would not be known.** (A.) And مسبابير, is applied as an epithet to a woman's vulva [or vagina, in an obvious sense,] by Ibn-Habeeb: and accord. to the K, to a woman [in allusion to her vagina]. (TA in art. خجي.)

**A coat of mail made of slender rings,** and strongly: (K,) so called in relation to the king سبوي Sáboor. (TA.) ___ Hence, (TA,) or from

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Sáboor, a province of Persia, (Mgh, Msb,) **A thin, or delicate, kind of garment or cloth,** (IDrd, S, M, Mgh, Msb, K,) of excellent quality: (K,) and anything thin, or delicate. (M,) Whence the prov., عرض سباري A slight exhibition: (M,) [see variations of this phrase in art. عرض شَيْء, عرض the best of سباري, (S, M, K,) A slight exhibition: (M,) said to him to whom a thing is shown in a slight manner: (S:) because the garment or cloth called سباري, (S, K,) being of the best of
qualities, (S,) is desired when exhibited in the slightest manner. (S, K.) [See the first paragraph in art. عرض عالى, Som.].] __A certain sort of dates, (S, Msb, K,) of good quality. (Msb, K.) It is said that the best of the dates in El-Koofeh are the نرسيان and the سابرى. (S,) A palmtree of which the unripe dates are yellow and somewhat long. (Ahát, Msb.)

The internal state or condition of a man]. You say, حمدت مسبر and I praised his internal state or condition. (S,) and مسبر also signifies The internal state or condition; an internal, or intrinsic, quality; or the intrinsic, or real, as opposed to the apparent, state, or aspect. (Ta.)

See also مسبر.

The utmost point of a wound. (M,) __ See also مسبر.

مصب، in four places. __ It may also be applied to A man who probes a wound. (Ham, p. 818.)

Goodly in form or appearance; in figure, feature, or lineaments; in external state or condition; in state of apparel or the like. (K, Ta.)
Q. 1 He begged; and became lowly, humble, or submissive; or affected to be like the destitute, or needy, &c.; syn. Q. (K, TA; omitted in the CK, and in my MS. copy of the K erroneously written Q. and in the TA.)

Sibrot: see the next paragraph, in two places.

Sibrot: A desert, syn. Q. or a plain, syn. Q. in which is no herbage: (M, K) or weak land: (TA;) and Sibrot or Sibrot and Sibrot and Sibrot (As, Lh, M) and Sibrot (M) Land in which is no herbage; (M) or land in which is nothing: (As, Lh, M) pl. Sibrot and Sibrot, the latter anomalous, mentioned by Lh: (M;) accord. to A'Obeyd, the pl. Sibrot signifies deserts, or waterless deserts, in which is nothing: and accord. to As, land or lands in which nothing grows: (TA;) and one says also Sibrot or Sibrot (As, Lh, M) a phrase of the same class as Sibrot or Sibrot (K) as though the sing. Sibrot or Sibrot were applied to every portion thereof. (M.) Hence, (TA,) applied to a man, (AZ, S, TA,) Needy, in want, indigent, (AZ, As, S, M, K, TA,) poor, (AZ, As, K, TA,) possessing little, (M, TA,) or, as some say, possessing nothing; (S, M, TA;) and Sibrot signifies the same, (AZ, S, M, K) as also Sibrot, and Sibrot: (M, K) also bankrupt, or insolvent; syn. (TA in explanation of the first [but equally applying to all:] the epithet applied to a woman is Sibrot and Sibrot; (AZ, S;) the latter of which is applied to a man [app. in intensive sense, agreeably with analogy,] as well as to a woman: (M;) and the pl. is Sibrot, applied to men and to women. (AZ, S;) Hence, also, applied to a youth, or young man, Beardless; or having no hair upon the sides of his face. (M, K, TA. [In the K, this signification is immediately followed by
the mention of the pls. ___ And **Little,** or *small, in quantity or number;* (S, M, K)

**paltry,** or *inconsiderable:* (K:) applied to a thing, (S, K,) and (S) to property, or cattle. (S, M.) ___ Also **Tall,** or *long.* (M, TA.) ___ And **A skilful,** or *an expert, guide, well acquainted with the lands.* (TA.)

It is mentioned by Sb, who says that it is of measure like عصشور زنيور فطلول; and most hold him to be right: but some of the authors on inflection assert that it is of the measure سبرت السے، فطلول meaning I tried, proved, or tested, the thing, or proved it by experiment or experience; and that the الت is added to give intensiveness to the signification; which several deny: (MF, TA:)

**سربرت** (MF), however, is mentioned in the K, in art. سبرت, as meaning poor, and land in which is no herbage. (TA.)

**سبرت** and **سربرت:** see the next preceding paragraph, in three places.

**سبرت** A man (TA) of evil disposition or nature. (K, TA: but omitted in the CK.)

**سبرت** Bald, or *bare of hair.* (K, TA: but omitted in the CK.)
ﻂَﺒَﺳ

1. aor. ٍﻂِﺒَﺳ, (Sb, M, Msb, K;) and ٍﻂَﺒَﺳ, aor. ٍﻂِﺒَﺳ; (M, Msb, K;) inf. n. ٍﻂَﺒَﺳ, of the former verb, (S, Msb,) or ٍﻂَﺒَﺳ, (so in the K, as is remarked in the TA,) and ٍﻂَﻴِﺒْﺴَﺗ, inf. n. ٍﻂَﺒَﺳ, (M, Msb, K,) which is of the latter verb, (M, Msb,) and ٍﻂَﺒَﺳ, (M, K,) which are also of the latter verb; (M;) *It (hair, S, Msb) was, or became, lank, not crisp: (S, M, * Msb, K: *) or the former verb is used in this sense, said of hair; and the latter is said of a man, signifying he was, or became, lank, not crisp, in his hair. (TA.) ___

2. ٍﻂَﺒَﺳ, relates to a man, also signifies the being tall: (M:) or the being long in the (bones called) أَلْوَاح, and even therein. (TA.) ___ Also ٍﻂَﺒَﺳ, inf. n. ٍﻂَﺒَﺳ, (M, TA;) and ٍﻂَﺒَﺳ, inf. n. ٍﻂَﺒَﺳ, (M;) He (a man) was, or became, easy, or facile, in beneficence. (M, TA.) And ٍﻂَﺒَﺳ, is likewise expl. as signifying the being liberal, bountiful, or munificent. (M, TA.) ___

And ٍﻂَﺒَﺳ, relating to rain, the being abundant and extensive. (Sh, K, TA.) [ ___ See also the part. n. .] ٍﻂَﺒَﺳ, سبَّطٍ عليه العطاء, He gave to him successive and large gifts. (Sgh, TA.) He was affected with fever. (Sgh, K.) [See ٍﻂَﺒَﺳ. ]

3. ٍﻂَﺒَﺳ, (M, K, &c.,) inf. n. ٍﻂَﺒَﺳ, (S, K,) She (a camel, AZ, As, M, K, and a ewe, K) cast her young one, or foetus, in an incomplete state: (M, K;) or before its form was apparent; (AZ, K;) like أَجْهَضَتْ سَبْطَها and ٍطيبَتْ, (AZ:) or when its fur had grown, before completion; as also ٍطيبَتْ, (As, TA;) or رَجَعتْ، she (a camel) cast her young one when its hair had grown: and she (a ewe) cast her young one, or foetus, abortively. (S,) The epithet applied to her in this case is ٍطيبَتْ، مَبِSTEتَهَا. (M, K.)

4. ٍﻂَﺒَﺳ, (a man, S, M) extended himself, or became extended or stretched, (S, M, K, TA,) upon
the ground, (S, TA), in consequence of being beaten, (M, K, TA) and was unable to move, (M, K, TA) by reason of weakness, (M, TA) or from drinking medicine, or some other cause; on the authority of AZ: (M:) he fell upon the ground, and became extended or stretched, in consequence of being beaten, or from disease, and in like manner from drinking medicine. (TA.) And اسْتَبِطَ بِالْأَرْضِ He clave to the ground. (Ibn-Jebeleh, M, K.) ____ He was silent, by reason of fear, or fright: (M, L, K:) he was silent and still; or he lowered his eyes, looking towards the ground, and was still. (O.) ____ He shut, or closed, his eyes, or eyelids, in his sleep. (Sgh, K.) ____ اسْتَبِطَ عَنِ الْأَمْرِ He feigned himself negligent of the thing or affair, inattentive to it, or heedless of it. (Sgh, K.)

سبط: see سبط, throughout.

سبط A grandchild; (S, Msb, K:) a son's child, and a daughter's child: (M, TA:) pl. أُسْبِطَاتِ; (S, Msb, TA;) which is commonly used by the vulgar as signifying daughters' children; distinguished by them from أَحْفَادِ which they apply to son's children, pl. of حَفِيدٍ; but the leading lexicologists expressly declare that it includes sons' children and daughters' children, as it is said to do by ISd: Iaar explained أَسْبَاطٌ أَسْبَاطٌ سَبَطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ أَسْبَاطٌ A tribe of the Jews: pl. أُسْبِطَاتِ (M) and أُسْبِطَاتِ (S, Msb) in relation to the Jews, (M, Msb,) or [rather] the Children of Israel, (S,) being like قَبَائل (M) and قَبَائل (S, Msb) in relation to the Arabs: (S, M, Msb:) and the former are thus called to distinguish them from the children of Ishmael. (M, TA.) In the phrase, And we divided them into twelve
divisions, *tribes*, (S, M, K,) in the Kur [vii. 160], (S, M,) is a substitute (S, M, K) for 

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وقطعناهم ائثنى عشرة فرقة
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(Akh, Zj, S,) and therefore the numeral is fem.; (Akh, S,) or this is a mistake; for it should be 

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فرقة ائثنى عشرة
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(Akh, S,) and therefore the numeral is fem. (Abu-l-‘Abbás, TA.) Accord. to Ktr, you say, 

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اَﺬٰﻫ ٌﻂْﺒِﺳ
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and therefore the numeral is fem. (Abu-l-‘Abbás, TA.) The saying 

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كانَهُ سِبْطُ مِنَ الْأَسْبَاطْ
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is [asserted to be] a mistake, inasmuch as its author imagined that سِبْطُ meant *a man:* (M:) IDrd ascribes it to El-‘Ajjáj or Ru-beh: 

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حسين سِبْطُ مِنَ الْأَسْبَاطِ
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it occurs in an أرَجْوَةَ by the latter. (Sgh, TA.) [But it is applied to a single man: for] it is said in a trad., (TA,) 

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اَئثّنى عشرة فرقة
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(Akh, S,) and therefore the numeral is fem., i. e. *Hoseyn is [as though he were] a nation of the nations* أَمْةَ مِنَ الْأَمْمِ in goodness; 

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كَانَ سِبْطُ مِنَ الْأَسْبَاطِ
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so expl. by Aboo-Bekr: (TA:) or *one of the fathers of tribes,* because of the multitude of his descendants: or *one of the sons of daughters.* (So in a marginal note in a copy of the Jámi` es-Sagheer of Es-Suyootee.) Also *A generation* أَرْجَوْةٌ that comes after another. (Zj, TA.) And سِبْطُ رَعِيَّةٌ, (TA in the present art. and in art. 

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ٍﻂَبَسُ ﱴﻨﺛا ةﺮﺸﻋ
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or سِبْطُ رَعِيَّةٌ, (so accord. to a copy of the M, in the present art.,) *A palmtree of which the fruit 

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ٍﻂَبَسُ
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ripens in the end of the summer, or hot-season. (M, TA.) 

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ٌﻂَبَسُ: 
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see the next paragraph, first sentence. Also *Such as is fresh of the plant called* جَلَّيْلٍ; *one of 

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ٌﻂَبَسُ ﱴﻨﺛا ةﺮﺸﻋ
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the plants of the sands; (M,) [i. e.] the *plant called* جَلَّيْلٍ, while fresh; (A’Obeyd, S, O, K,) when it has dried up, called جَلَّيْلٍ; (A’Obeyd, S, O,) *a plant like the* جَلَّيْلٍ [q. v.,] except that it 

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ٌﻂَبَسُ
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becomes tall; growing in the sands: (Lth, TA:) n. un. with جَلَّيْلٍ (Lth, S;) it is *one of those that, 

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ٌﻂَبَسُ
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when they dry up, become white, [as is said of the جَلَّيْلٍ resembling hoariness, like the
panic grass]: (AHn, O: in the TA, the panic grass: it is asserted that the Arabs say, The bread of the camels, and the pruss is their Nil: (AHn, O:) its manner of growth is like that of [q. v.:] and it is a good pasture: (K:) AHn says, a desert-Arab, of 'Anazeh, told me that its manner of growth is like that of large, falling short of [so I render دون, but this also signifies exceeding, ] [q. v., and it has grain like the grain termed [q. v., which will not come forth from its envelopes but by bruising, or pounding, and men extract it and eat it, made into bread, and cooked: (M, O:) the n. un. is with انا: and the pl. is انا: (M.) Also The tree that has many branches and one [meaning stem: (K:) so says Az.; adding that hence is derived [pl. of انا: as though the father represented the tree and the children represented the branches: (TA: [but this is questionable:])] accord. to Abo-Zyád, a certain tree, (AHn, M, O,) growing in the sands, (AHn, O,) tall, having slender branches, eaten by the camels and the sheep or goats, (AHn, M, O,) and collected by men, who sell it upon the roads [q. v.:] (AHn, O) or with the tamarisk [q. v.:] (so in the TA:): Without blossom and without thorns, having thin leaves of the size of [those of] the [or leek] (AHn, M, O) when this first comes forth. (AHn, O.) ___ See also the last sentence of the next preceding paragraph.

\[\text{Lank, not crisp; } (S, M, * Msb, K; *) \text{ applied to hair: } (S, Msb:) \text{ pl. سبط, which is said by Sb to be of the measure most common for a pl. of an epithet of the measure سبط the الشعر. } (M,) \text{ and in like manner سبط, } (S, M,) \text{ and سبط the الشعر. } (M,) \text{ A man having lank hair: } (S, M:) \text{ and in like manner سبط, alone, applied to a number of persons. } (M,) \text{ is also metonymically applied to A foreigner, like as [its contr. ]} \text{ is to an Arab. } (M, K;)

= سبط

applied to a man: (M:) or, as also (TA,) or (M,) so applied, long in the bones called [pl. of اَلْوَاحَ, (M, TA,) and even therein: (TA:) or (M,) so applied, (accord. to different copies of the K,) or both, (S, TA,) goodly in stature, or person, or proportion, (S, K,) and evenness. (S,) Also Having extended limbs, and perfect in make. (TA,) And سُباَطُ القَصِبِ, and سِبْطَهَا, A man [long and even, or] extended, and without protuberances, in the bones of the fore arms and the shanks. (TA,) And سُباَطُ الخَلْقِ, and سِبْطَهَا, Long in the fingers. (TA,) And سُباَطُ الخَلْقِ, and سِبْطَهَا, A man lank in make: (L in art. رد:) and سِبْطَهَا, and سِبْطَةُ الساقين, A man soft, or flaccid, or uncompact, in the shanks. (Ham p. 238.) سِبْطُ الْيَدَينِ, سِبْطَةُ الكَفِينِ, (TA,) A man who is liberal, bountiful, or munificent. (M, K, TA,) And سِبْطُ بَالْمَعْرُوفِ سِبْطٌ مِّنْ مِّطْرِ, (Sh, TA,) and سِبْطُ, (Sh, K,) Rain pouring abundantly and extensively, (Sh, K,) and consecutively. (Sh, TA.)

**Fever:** (M, O, K:) so called because the man attacked by it extends himself, and becomes relaxed: (Skr, O:) or fever attended with shivering, or trembling. (O.)

(Sh, M, K) and (M, K) and also written with ش, (TA, and K in art. ش،) سُباَطُ, being perfectly and imperfectly decl., (AA, K,) and also written with ش, (TA, and K in art. ش،)

**The name of a month in Greek;** (S;) a certain month, [next] before آَذَارُ; (K;) the month that is between the winter and the spring; (M;) the fifth month of the Syrian year, corresponding with February O. S.; it is in the winter-quarters, and in it is the completion of the day whereof the fractions circulate in the years: when the said day is complete in that month, the people of Syria call that year عَامُ الكَيْسِ; and when a child is born, or a person arrives from a country,
in that year, they consider it fortunate. (Az, TA.) [See كَيْبَسَ.] Sweepings, syn. كَنَاسَةُ, (S, Mgh, Msb, K,) which are thrown every day in the courts of houses. (K.) ___ Also A place in which sweepings (Mgh, TA) and dirt (TA) are thrown:

occuring in a trad., (Mgh, TA,) and so expl. by El-Khattâbee: (Mgh:) but some assign to it there the former meaning. (TA.) [It should be observed that كَنَاسَةُ also is said to have both these meanings.] ___ Also What falls from, or of, hair when it is combed. (M, TA,) A raceme of a palm-tree, with its fruit-stalks (عَرَائِجِهِنَّ) and its fresh ripe dates: of the dial. of Egypt. (TA.)

A roof (S, Mgh, Msb, K) between two walls, (S,) or between two houses, (M, K,) having beneath it a road, or way, or passage, (S, Mgh, Msb, K,) which is a thoroughfare: (Mgh:) pl. سَوَايَطُ (S, Msb, K) and سَبَاطَاتُ. (S, K.)

Wherefore do I see thee hanging down thy head like one in grief, or anxiety, lax in body? (S.) And تركه مسبطاً I left him (meaning a sick person) not moving nor speaking. (TA.) (M, and so in some copies of the S,) or أَرْضٌ مُسْبِطَةٌ, (thus in other copies of the S, and in the O,) Land abounding with سَبِطٌ [q. v.]. (S, M, * O.)

Mspسط: see what next precedes.

: see 2.
Q. 4 He stretched himself: (M:) he lay upon his side, and stretched himself. (S, K.) __ He a slaughtered beast) stretched himself to die. (TA.) __ The camels hastened, (M, * K, * TA,) and stretched themselves, in their march, or course. (TA.) __ The provinces became rightly disposed to him. (Fr, K. *)

A lion stretching himself when about to spring or leap. (S, K.) __ A quick camel: pl. it has no broken pl. (Sb, M.) __ Also, the pl. above mentioned, Camels long, upon the surface of the ground [or horizontally]. (S, K.) The [says J] is not the denotative of the fem. gender: (S:) it is like that in
(S, K) and جَمَالُ. (Sb) but IB says, the ت in this word is the denotative of the fem. gender; for it is an epithet applied to جَمَالُ, which is fem. as a [broken] pl.; as is shown by the saying جَمَالُ سَارَتْ, and فِي رَجَالَاتْ, &c.: and he adds, J's saying that it is like جَمَالُ and جَمَالُ سَارَتْ is a mistake, inasmuch as he confounds جَمَالُ with جَمَالُ. (S, K) as is shown by one's saying جَمَالُ سَارَتْ, and خَرَجَتْ, and جَمَالُ سَارَتْ, but, as Sb says, it has this pl. form, like some other masc. words, in lieu of a broken pl., and would not have it if it had a broken pl. (TA.) __ Also the sing., Penetrating; effective; (Lth, M, K;) [as though stretching far;] sharp in intellect; clever; acute: (K: [in the CK, الماضي the shem is put by mistake for الماضي the shem is put by mistake for الماضي the shem]] or sharp in intellect, and very bold or daring or courageous. (TA.) __ Lank hair. (M.) __ A man (Sh) lank and tall. (Sh, K.) __ And with A corpulent woman. (M.)
A proud and self-conceited gait, with an affected inclining of the body from side to side. (M, K.)

See what next follows.

Also the former, *Tall, or long.* (M, K.) Also the former, *A certain bird having a very long neck,* (S, K.) which one sees always in shallow water; surnamed *أبو العيدزارَ.* [Freytag says, on the authority of Dmr, that it is also called ملأك الحزينَ.* See art.]
He was, or became, the seventh of them: or he made them, with himself, seven: or it signifies, or signifies also, he took the seventh part of their property, or possessions. And He made them, they being sixty-nine, to be seventy with himself. And also signifies He made sixteen to be seventeen. I completed to him the days by making them seven: and signifies the same in an emphatic manner. He made the rope, or cord, of seven strands. The infant had its head shaven, and an animal sacrificially it, on the seventh day after its birth, agreeably with an ordinance of Muhammad; the sacrifice being for the expiation of original sin. He seized the sheep, or goats, and broke their necks, or killed them, or made them his prey, or he ate them. The female wild animal had her young, or young one, eaten by the beast, or bird, of prey. He stole it; as though, like a he made it his prey; as also He shot him with an arrow or the like, or hurled at him and struck him with a lance, or a missile of any kind; namely, a wolf: or he frightened him; namely, a wolf; and also, a man. He reviled, vilified, or vituperated, him; charged him with a vice or fault or the like; assailed him with foul language, such as displeased him: or he bit him with his teeth, like as
does the, (TA.)

He made it seven; or called it seven; (S, K;) as also أَسْبَعَهُ, (TA.) See also 1. __

He made it to have seven angles, or corners; to be heptagonal. (K.) __ He (God) gave him his reward, or recompense, seven times, or seven fold. (K.) An Arab of the desert said to a man who had done a good act to him, (TA.) May God give thee thy reward, or recompense, seven times, or seven fold. (K, TA.) The Arabs also said, May God multiply to thee the reward, or recompense, for it; meaning, for this good act: (Aboo-Sa'eed:) [for] تَسْبِعُ أَلْلَهُ لَكَ أَجْرَهَا is used by them to signify the act of multiplying, though it be more than seven fold. (TA.) And سَبْعُ أَلْلَهُ لَفَلَانَ is used as meaning May God make a thing to be followed by another thing to such a one; in relation to good and to evil; as also سَبْعُ أَلْلَهُ لَكَ تَبِعَ لَهْ meaning May God bless thee with seven children. (TA.)

He washed it (namely, a vessel) seven times. (K.) Hence the saying of Aboo-Dhu-eyb,

*كنعت أئتي قامت تسع سؤرها*

[Like her who has arisen to wash out seven times her remains of beverage in the bottom of a vessel, left by a drinker; that drinker, as is said in a marginal note in my copy of the TA, being her dog: or, accord. to Es-Sukkaree, the meaning is, to give as alms her سؤر] [remains of beverage in the bottom of a vessel after one had drunk, or remains of food &c., thereby seeking to have her reward, or recompense, multiplied; (TA.) __ سؤرها being used by the poet for سؤرها] [app. followed by عليه or له or لّه] He appointed him the reading, or recitation, of the Kur-án [in seven portions so that he should complete the whole] in every seven nights. (O, L, K.) __ He remained with his wife seven nights. (K, TA.) In like manner one says نُمَثَتْلَوْدًا; and thus of every number from one to ten; in relation to any saying or
He made his dirhems to be seventy complete; but this is post-classical; (K;) and in like manner, seventy being

She (a woman) brought forth at seven months. (TA.)

The people, or company of men, completed the number of seven hundred men: (K, TA:) occurring in a trad, (TA.)

4. اسْبَعُ, said of a party of men, It became seven: (S, K;) also, it became seventy. (M and L in art. ثُلُث.)

Said of a man, it signifies He was, or became, one whose camels came to the water on the seventh day [counting the day of the next preceding watering as the first]. (S, K.)

She brought forth her seventh offspring. (TA in art. بَعْرُ.)

See 2. اسْبَعُ, first signification. It (a road) abounded with [or animals of prey]. (TA.)

The pastors had their beasts fallen upon by the [or animal of prey].

(Yaakoob, S, K.)

Yaakoob, S, K.) i. q. [which may be rendered He gave him as food the animal of prey, or he gave him as food to the animal of prey; but it seems from what here follows that the former is meant]: (S, K;) in the Mufradát, the gave him as food, the flesh of the [or animal of prey].

(TA.)

He gave him, or
delivered him, (namely, his son,) to the [which means both nurse and nurses]. (S, K.) He left him to himself; or left him without work, or occupation; namely, his slave; syn. (S, K.) [See

The place to which mankind shall be congregated (K, TA) on the day of resurrection. (TA.) Hence the trad., (K, TA,) which relates that while a pastor was among his sheep, or goats, the wolf rushed upon him, and took from them a sheep, or goat, and the pastor pursued him until he rescued it from him; whereupon the wolf looked aside towards him, and said to him, (TA,) meaning

Who will be for it [namely, the sheep, or goat, as aider, or defender,) on the day of resurrection? (K, TA:) thus expl. by I Aar, and mentioned by Sgh and the author of the L: (TA:) but to this is contradictory, or repugnant, [in the CK erroneously written [يعكر]] the saying of the wolf, (K, TA,) after the words mentioned above, (TA,) the day when it shall have no pastor but me; for the wolf will not be a pastor on the day of resurrection: or the meaning is, who shall be for it on the occasion of trials, when it shall be left to itself, without pastor, a spoil to the animals of prey: the animal of prey being thus made to be a pastor to it: (K, TA:) this is in the way of a trope: and accord. to this explanation, it may be [يوم السبع] with damm to the ب:

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was a festival of their's in the Time of Ignorance, on which they were diverted from everything by their sport: (AO, K, TA:) and accord. to one relation [of the trad.] it is with damm to the ب. (L, K.)

A seventh part; one of seven
parts; (S, Mgh, Msb, K;) as also سبيع ظمء أَسَابِعُ القْرَآنُ أَسَابِعُ the last not heard by Sh on any authority beside that of AZ: (TA:) pl. of the first (Msb) and second (Mgh, Msb) أَسَابِعُ أَسَابِعُ The seven sections, or volumes, of the Kur-an, ] in which one reads: said to be postclassical. (Mgh.) See also سبيع, in three places.

A certain ظمء أَسَابِعُ of camels; (T, S, K;) i. e. their coming to the water on the seventh day [counting the day of the next preceding watering as the first]; (K;) or [in other words, which have virtually the same meaning,] their remaining in their places of pasturing five complete days, and coming to the water on the sixth day, not reckoning the day of the next preceding return from the water. (Az, TA.) You say, وردت إيله سبعا His camels came to the water &c. (S, K.) ___ Also The seventh young one, or offspring. (A in art. ثلث.)

سبيع: see what next follows.

سبيع (S, Sgh, Msb, K) and سبيع (Sgh, Msb, K,) a dial. var., (Sgh, Msb,) and the form in common use with the vulgar, (Msb,) adopted also by several readers of the Kur in v. 4, (Msb, TA,) and often occurring in the poems of the Arabs, (TA,) and سبيع (Sgh, K,) a form adopted by two readers of the Kur in the place above mentioned, and perhaps a dial. var., (Sgh, TA,) The animal of prey; the rapacious animal; (K;) [Whether beast or bird; being sometimes applied to the latter, as, for instance, in the K, voce مخلب; but generally to the former:] or whatsoever has a fang, or canine tooth, with which it makes hostile attacks, and seizes its prey; (Msb;) such as the lion, [to which it is particularly applied by most of the Arabs in the present day,] and also (TA) such as the wolf and the lynx and the leopard, (Msb, TA,) and the like of these, that has a fang, and attacks men and beasts and makes them its prey. (TA:) the fox, however, is not thus called, though having a fang, (Msb, TA,) because he does not attack with it nor take prey, (Msb,) or because he does not attack small beasts, nor seize with his fang any animal; (TA;) and in like manner the hyena (Msb, TA) is not reckoned among the hostile animals thus called, wherfore the Sunneh
allows that its flesh may be eaten, and requires that a compensation be made for it [by the sacrifice of a ram] if it be smitten [and killed] in the sacred territory or by a person in the state of ihram; but as to the jackal, it is a noxious سِعَة, and its flesh is unlawful, because it is of the same kind as wolves, except that it is smaller in size and weaker in body: thus says Az: but some others say that the سِعَة is any hostile beast having a مَلَل [or tearing claw]: and it is said in the Mufradát to be thus called because of the perfectness of its strength; for سِعَة [seven] is one of the perfect numbers: (TA:) the pl. is سِعَانَات, (Sb, S, Msb, K,) i. e., of سِعَة, which has no other pl.; (Sb, Msb;) أَسِعَة is also a pl., (Sgh, Msb, K,) but this is pl. of pauc. of سِعَة, (Sgh, Msb,) which, not being a contraction [of سِعَة, but a dial. var. thereof], has also for its pls. [of mult.] سِعَة and سِعَات, like سُقْرَة and سُقْرَات, pl. of سَقْرَة. (TA.) See also سِعَة: and see سِعَة. You say of him who is very injurious, or mischievous, مَا هُوَ إِلَّا سِعَة مِن السِّيِّبَاء [He is none other than one of the animals of prey]. (TA.) سِعَة is also the name of The constellation [Lupus] behind [i. e. on the east of] Centaurus, containing nineteen stars in the figure. (Kzw.) سِعَة: see سِعَة. سِعَة, (S, K,) sometimes pronounced سِعَة but some disallow this latter, and say that it is pl. of سِعَة, (K,) [Seven;] a well-known number; and called one of the perfect numbers: (TA:) fem. سِعَة. (S, K,) You say, سِعَة رَجَال [Seven men]: and سِعَة نُسْوَة [Seven women]. (S, K,) سِعَة أَخْذَهُ أَخْذُ سِعَة [Seven] is also سِعَة مِن سِعَة، (S, K,) one says, سِعَة إِلَى مِن سِعَة [lit. One of seven;] means a great, momentous, or difficult, thing, or affair: (Sh, K:** an affair difficult to decide: perhaps as being likened to one of the seven nights in which God sent the punishment upon [the tribe of] ’Ad: or, as some say, the seven years [of famine in the days] of Joseph. (Sh, TA.) سِعَة المِنْانِي The Fátihah; [or first chapter of the Kur-
án; because it consists of seven verses: or the long chapters from [a mistake for انفال] the انفال to the البقرة [2:282]; as in the Mufradát: or, as in the ل, reckoning the انفال and the البقرة as one chapter, for which reason they are not separated by the بسملة. (TA.) [See also مثني] El-Farezdak says,

* وكيف أخف الناس وألله قابض
* على الناس والسبعين في راحة اليد

meaning [And how should I fear men when God is comprehending mankind and the seven heavens and seven earths in the palm of the hand?]. (K.) ___ See also اسموع; last sentence. ___ [سبيعة is also used in a vague manner, as meaning Seven or more; or several; or many; as Bd says, in ix. 81, and as is indicated, though not plainly declared, in the TA. See 2: and see also سبعون. ___ Respecting a peculiar pronunciation of the people of El-Hijáz, and a case in which سبيعة is imperfectly decl., see ستة [سبيعة عشرةثلاثة. See also سبعة عشرة: سبيعة عشرة: and [the fem.] سبعة عشرة: سبيعة عشرة: in the dial. of Nejd. (S in art. عشرة.) See also سبيعة, in two places.

سبيعة: see سبيعة.

سبيعة and سبيعة, the latter a contraction of the former, The lioness. (ISk, S, Msb, K.) Hence the saying, أخذه أخذ سبيعة: (ISk, S, K,) or the lioness, (Msb,) He seized him with the seizing of a lioness, (ISk, S, K,) or of the lioness, (Msb,) which is more impetuous than the lion, (ISk, S,) or more bold than the lion: (Msb:) or the saying is, أخذه أخذ سبيعة (S, K) he seized him with the seizing of Seb’ah, who was a certain strong man, (Ibn-El-Kelbee, S,) or a certain insolent and audacious rebel, (Ibn-El-Kelbee, Lth, K,) of the Arabs, (TA,) whom one of the kings of El-Yemen seized, and, after having cut off his hands and feet, or arms and legs, crucified; [so that the meaning is, he punished him with the punishment of Seb’ah;] and hence it was said, [I will assuredly
punish thee with the punishment of Seb'ah]; (El-Kelbee, Lth, K; *), and I will assuredly do with thee as was done with Seb'ah: (O:) or the man's name was سبيع, and it was contracted, and made fem. by way of contempt: or the meaning of the first saying is, he seized him with the seizing of seven men: (K:) and in like manner the last saying is expl. by some [who say سبيع instead of سبعث]. (TA.) The dim. is سبعث (Msb.) [See also سبعث]. (Msb.) [See also سبعث.]

سبعی [Of, or relating to, an animal of prey.]

سبعون [Seventy; a well-known number; (K;) the round number that is between ستون and سبعمائة (TA.) The Arabs also use it as meaning Seventy or more; or many]. (TA.) Thus it is used in the Kur [ix. 81], where it is said, إن تستغفر لهم سبعين مرة فلن يغفر الله لهم, meaning If thou beg forgiveness for them many times, even then God will not forgive them; not that God would forgive them if forgiveness were begged more than seventy times: (Bd, * TA:) and سبعمائة and the like are used in the same manner.

(Bd.) [Also Seventieth.]

سباع [as meaning Seven and seven, or seven and seven together, or seven at a time and seven at a time, seems not to have been used; for] A'Obeid says that more than سبعات and سبعاتeen has not been heard, excepting عشر (TA in art. عشر.)

سبوع [app. Wont to frighten]: (TA: [in which the meaning here given seems to be indicated.])

سبوع: سبع in four places.

سبوع: سبيع: سبيع and سباع.
A garment, or piece of cloth, seven cubits, or seven spans, in length. (TA.) A great and tall camel; (En-Nadr, K;) as though seven cubits in height: (S, TA;) female, with ٍةَعُـﺒَﺳ (K.) And ٍةَعُـﺒَس ِلَّدِيَن, (S, K;) applied to a man, has the like meaning; (K;) complete, or full-grown, in body; (S, TA;) or seven spans in height; for] when a boy has attained seven spans, he is a man. (S, voce ُتْلَمَبُس, q. v.)

سابع [act. part. n. of ٍةَعـَبُس: generally meaning Seventh]: pl. سابع (K.) You say, كنت سابعهم, I was the seventh of them. (S, K;) And هذا سابع هذٰا, meaning سابعه This is the seventh of this: not the seventh part; though the former has also this latter meaning. (TA;) And هو سباع سباعه [He is the seventh of seven]. (TA;) And هو سباع ستة [He is making six to become seven]. (TA;) And إيل سابعه [pl. of سابعه Camels coming to the water on the seventh day [counting the day of the next preceding watering as the first]. (TA;) [See سابع عش and سابع عشر, the former masc. and the latter fem., meaning Seventeenth, are subject to the same rules as ثلث عشر and its fem., expl. in art. ثلث, q. v.]

سبوع A certain number of days; (S, * Msb, K; *) i. e. seven days; a week; (Msb;) also termed , (Lth, Msb, K;) by some of the Arabs; (Lth, Msb;) and سبوع, as shown by what follows: pl. of the first سبوع. (Msb, TA;) One says, أقامت عنده سبوعين [in the sense of ٌةَعُـﺒَس ٍةَعُـﺒَس, which is more common,] i. e. I remained at his abode two weeks. (TA;) Also The Seventh day; and so سبوع; as in a trad., where it is said, إذا كان يوم سبوعه, meaning When his seventh day after the celebration of his marriage is come. (TA;) [يوم السبوع] And Seven circuitings [round the
House of God, meaning the Kaabeh: (Lth, Mgh, Msb:) pl. أسبوعات (S, Mgh, Msb) and Aboo Sa'eed says, I know not any one who has said this except IDrd, and the former is the word commonly known, (TA,) and He circuited round the House [of God] seven times, (S, TA,) or seven circuitings; (Mgh;) and thrice seven times, or thrice seven circuitings]. (S.)

Given, or delivered, to the ظورة [which means both nurse and nurses]: (Skr, S, TA:) this is the primary signification: (Skr:) or whose mother dies, and who is therefore suckled by another; (K; in which the next following signification may be regarded as implied, TA;) left to himself; or left without work, or occupation; applied to a slave; syn. مهم: (Skr, S:) or متوف (Sgh, K;) [which has the same and other significations; or] which is [here] nearly the same as مهم: (TA:) or one who is left to himself with the سباخ [or animals of prey] so that he becomes like one of them in mischievousness, or noxiousness, or evilness: (AO, K;) or who is left to himself and not restrained from his daringness, so that he remains daring: and a slave left to himself, and daring; left until he has become like the مهم: (TA:) or one whose origin is suspected; (K;) whose father is not known: (En-Râghib, Sgh:) or a bastard: (K;) or one whose lineage is of slaves, (K, TA,) or ignoble, (TA,) up to seven male ancestors, (K, TA,) or, to seven female ancestors; (TA;) or, to four male ancestors; (En-Nadr, K;) or whose lineage is traced up to four female ancestors all of them slaves: (TA;) or born at seven months; (K, TA;) not matured by the womb, his months not being completed. (Az, IF, TA.)

美味しい One whose camels come to the water on the seventh day [counting the day of the next preceding watering as the first]. (TA:) A slave finding a เธา [or rapacious
animal] among his sheep, or goats. (Aboo-Sa’eed Ed-Dareer, S.)

A land containing, (S,) or abounding with, (Mgh, Msb, K,) [or animals of prey]. (S, Mgh, Msb, K.)

A verse consisting of seven feet. (TA.) ___ A camel having, in the middle part of his back, between the withers and the rump, seven vertebrae redundant [app. meaning in size]. (TA.) ___ [See also مَثْلُثٌ.]

A rope consisting of seven strands. (M, voce مَثْلُثٌ.) With ة, A cow, (S, TA,) [app. meaning a wild cow,] or [other] female wild animal, (TA,) whose offspring has been eaten by the سَبَع [or beast, or bird, of prey]. (S, TA.)

The place of a سَبَع [or beast, or bird, of prey]. (TA.)
It (a garment [&c.]) was complete, full, ample, or without deficiency: (MA, Msb:) it (a thing, Lth, Msb, of any kind, JK, Msb, such as a garment, TA, a coat of mail, JK, Msb, TA, and the like, TA, and hair, JK, TA) was long, (JK, Msb, K,) from above to below; (Msb,) or reaching to, or towards, the ground. (Lth, K.) [Hence,] The ample, or long, &c., was the name of a coat of mail belonging to the Prophet. (TA.) [Hence also] The ample, or long, &c., was the name of a coat of mail belonging to the Prophet. (TA.) ___ The ample, or long, &c., was the name of a coat of mail belonging to the Prophet. (TA.) ___ The ample, or long, &c., was the name of a coat of mail belonging to the Prophet. (TA.) ___

The rain approached the earth, and extended. (TA.) ___ The rain approached the earth, and extended. (TA.) ___ The rain approached the earth, and extended. (TA.) ___ The rain approached the earth, and extended. (TA.) ___ One says, Praise be to God for the amleness of the benefit, or boon. (TA.) ___ One says, Praise be to God for the amleness of the benefit, or boon. (TA.) ___ One says, Praise be to God for the amleness of the benefit, or boon. (TA.) ___ One says, Praise be to God for the amleness of the benefit, or boon. (TA.) ___

She (a camel, As, JK, S, or a pregnant female, K) cast her young one, or foetus, (As, JK, S, K,) in an incomplete state, (TA,) or when its hair had grown, (As, S, K,) or when its fur had grown; (JK;) accord. to the T, (TA,) i. q. the camels cast their young abortively; and, in like manner, accord. to Lth, one says of all pregnant females: (TA:) [see also the epithet applied to her is , without. (As, K, TA.)

He made it complete, full, ample, or without deficiency; (Msb:) he made it wide; namely, his garment [&c.]: and he made it long; namely, his garment, and the like, and his hair, (TA.) ___

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4

3
Hence, God made the benefit, or boon, complete, full, or ample, to him. And He expended upon him what was completely sufficient for his wants; bestowed upon him amply.

He performed completely the ablution termed making it to reach to the proper places thereof, and giving fully to every member its due. He put on a wide, or an ample, [or a long,] coat of mail.

Plentifulness, and pleasantness or easiness, and softness or delicacy, of life. One says, Verily they are in a state of plentifulness, &c., of life. Complete, full, ample, or without deficiency: [and] long. You say, A coat of mail that is wide, or ample, [or a long,] and long: or such that one drags it upon the ground, or [that falls] against one's ankles, by reason of length and ampleness: A complete, a full, or an ample, tail. A long [or leathern bucket]. A she-camel full, or without lack or defect, in the udder: without lack or defect, and long, in the ribs. In copies of the K. And ![image](https://via.placeholder.com/150)

A long buttock. (Msb, TA.) And A man large in the buttocks. (TA.) And
the veretrum: (S, K, TA:) the contr. thereof is termed. (S, TA:) And A foul, or an ugly, gum. (Lth, K, TA:) ___ And A compious rain. (K, * TA:) ___ And A complete, a full, or an ample, benefit, or boon. (K, * TA:) ___ See also تسبیحة.

More [and most] complete, full, ample, or free from deficiency [in breadth and in length]: occurring in this sense in a trad., relating to a coat of mail. (TA.)

تسبیحة: see what next follows.

(JK, S, K) and تسبیحة and تسبیحة, (JK, K,) the first of which is the most chaste, (TA,) I. q. مغفر: (JK:) or a portion of the mail of the coat of mail, that is conjoined to the helmet, and protects the neck: (JK, S, K:) for the helmet becomes lengthened (تسبیحة) thereby; and but for it, there would be between it and the opening at the neck of the coat of mail an intervening space: (S:) or the mail composing the فرفَر of the helmet, at the bottom thereof, with which the man protects his neck, and which is also called the مغفر: or, accord. to the Book of the Coat of Mail and the Helmet, by AO, the فرفَر of the helmet is other than its تسبیحة; for he says that, of helmets, there is that which has a فرفَر, [consisting of] rings [or mail] encompassing the bottom thereof, so as to surround the back and other parts of the neck, and the two cheeks, and to reach to the هيجران [q. v.] of the two eyes; and he afterwards says, but when it [the helmet] is not of plate, or expanded metal, but is [a head-covering] of mail, it is called مغفر and and غفارة and تسبیحة: (TA:) [the pl. is تسبیحة] and the helmet [that has a تسبیحة attached to it, accord. to those who mean by this term the mail attached to the bottom thereof,] is called مغفر: (JK:) or, accord. to As, one says ساَبِغ: (S,) or تسبیحة [مغفر] [خِبا] تسبیحة: (K, TA: in the CK [erroneously] تسبیحة.)

مغفر, (S, A, L, TA,) in the O and K ساَبِغ, like عنق, which seems to be a mistranscription, copied by the author of the K, accord, to his usual practice, from the O, (TA,) A man having upon him a coat of mail such as is termed ساَبِغ.
is expl. by Kr as meaning The *young that is cast by its mother after the soul has been blown into it.* (TA. [But see its verb, 2.])

: see 2.

A she-camel *that usually casts her young abortively:* but a term not well known, (IDrd, TA.)
سبق

(S, O, Msb, K, &c.,) aor. ـ (O, Msb, K) and ـ (O, K,) but the former is of higher authority, or more usual, (O, TA,)

inf. n. سبقَ (S, Msb,) He preceded him; he was, or became, got, went, or came, before him, or ahead of him; he outwent, or outstripped, him; he had, got, or took, precedence of him; syn. (K, TA,) in running, and in everything. (TA.) Some read, in the Kur [xxi. 27], لا يسبقونه بالقول, thus, with damn, meaning They say not [anything] without his having taught them: (O, TA:) or they say not anything until He has said it: originally, لا يسبق قولهم قوله [their saying does not precede his saying]: this reading is from the phrase ساقته فساقته aor. of the latter أساقه (Bd.) See 3. ـ ساق ـ The horse outstripped, or came in first, among those started together for a wager, or in the race-ground. (O, K.) Hence the trad. of 'Alee، ساق رسول الله وصلى أبو بكر وثاني عمر The Apostle of God came in first in the race, and Aboo-Bekr came in next, and 'Omar came in third]. (O, TA.) [And ساق used in like manner with the objective complement understood means He preceded, &c., as above; and hence, he was, or became, first, foremost, or beforehand; he had, or got, the priority, or precedence. And He was, or became, one of the first or foremost: see ساق in art. See also ساق.] ساق He preceded the other people; was, or became, before them; or had, got, or took, precedence of them; in betaking, or applying, himself to the affair]. (S, K.) And in like manner one says، له ساق في هذا To him belongs priority, or precedence, in this affair; like ساق Him. (A, TA,) ـ ب redistributed, respecting it]. (Msb, in explanation of دخل عليه ساق ذهنه ساق بهما to the thing, or He preconceived a thing, and therefore made a mistake, or erred, respecting it].
like manner He preconceived the thing: or his mind adverted hastily, before reflection, or without premeditation, to the thing; from what next follows. He went, or passed, hastily, or quickly, to them. (TA.) And hence, A saying proceeded hastily, before reflection, or without premeditation, to him from me; syn. speech proceeded hastily, &c., from him; syn. (Msb in that art.) [but this phrase also means, more agreeably with the primary signification of the verb, speech proceeded previously from him; (see the Kur. x. 20, &c.; and in like manner the former phrase.] See also 8. And speech proceeded The vomit came forth to his mouth before he was aware]. (TA in that art.) And speech proceeded The pen anticipated, skipping over something, in transcribing.] __ One says also, meaning I overcame him. (TA.) And He overcame his people in generosity. (TA.) And speech proceeded He exceeded him in generosity. (TA.)

He took, or received, the stake, or wager, laid at a race or a shooting-match, to be taken by the successful competitor]: (IAar, O, K;) or I took, or received, the stake, from him. (Az, Mgh, Msb.) And He gave the stake: (IAar, O, K;) or

I gave him the stake. (Az, Mgh, Msb.) Thus it has two contr. significations. (IAar, Az, Mgh, O, Msb, K.) Hence, in the trad. of Rukáneh the wrestler, what wilt thou give me [if I overcome] ? and he said, The third of my sheep, or goats. (Mgh.) And He made the [sum of money termed] stake to be a stake بدرة the horse to run, and gave them as a stake three racemes of dates from three palm-
trees): or it may mean, he took, or received, as their سبق: or it [i.e. سبقها] may be without teshdeed, [as a subst. with its affixed pronoun,] meaning the property assigned [as their سبق]. (L, TA.) One says also, سباقت بين الحبل: سباقت الخيل, and سباقت بينها, meaning I sent forth the horses with their riders upon them, to see which of them would outstrip. (TA.) And سباقت الشاة, inf. n. as above, The ewe, or she-goat, cast her young one, or fetus, in an incomplete state: (Ibn-'Abbád, O, K;) but سباقت, with غ, is better known. (Ibn-'Abbád, O.) I put the سباق [or pair of jesses] upon the legs of the bird, and سباقه: سباقه, inf. n. سباق, [I strove, or contended, with him to precede him; to be, or become, get, go, or come, before him, or ahead of him; to outgo, or outstrip, him; to have, get, or take, precedence of him; in running (i.e. I raced, or ran a race, with him); and in everything.] (Msb, TA.) You say, I strove, or contended, with him to precede him, and I surpassed him, or overcame him, in doing so: (S:) the aor. of the latter verb in this case is سباقته فسباقته, (Bd in xxi. 27,) and the inf. n. is سباق. (S.) See also 6. And see 2.

The people, or party, hastened to the thing, or affair; or employed the fulness of their power, or force, to hasten to it; syn. باذروا. (TA.)

And they strove, or contended, each with the other, to precede, or get before, to the door. (TA.) [And
both are trans. by means of اِنَّكَا: [you say,] استبِقَا اِلِإَّيْهُ [They strove, or contended, together, to precede, or be first, in attaining to such a thing: and so: see the Kur lvii. 21, here is expl. by Bd as meaning سَارَعَا مَسَارِعَةَ الْمُسَابِقِينَ فِي الْمُضْمَرَة. i.e. Strive ye, one with another, in hastening, with the striving of those that contend to outstrip in the hippodrome, to obtain forgiveness]. (Msb.) And you say, استبِقَنا فِي الْعَدُو, meaning اِنَّكَا, استبِقَا اِلِإَّيْهُ [i.e. We strove, or contended, one with another, to precede, get before or ahead, or outstrip, in running: and in like manner each of these verbs is used in relation to any object of contention for precedence]. (S.) ____ And استبِقَا اِلِإَّيْهُ They competed, or contended, together in shooting. (TA.) ذهْبَنَا نَسْبِيْقَ[a]i.e. We went to compete, or contend, together in shooting: (S, Bd:) or in running. (Bd.) ____ And the latter of these verbs, as well as the former, signifies also They laid bets, wagers, or stakes, one with another. (TA.)

٨فَاَسِبِتَ اَلْحَرَّاتٌ [i. q. فَاَسِبِتَ اَلْحَرَّاتٌ, in the Kur viii. 143 and v. 53], means Therefore hasten ye to good acts, &c.; or employ the fulness of your power, or force, in hastening thereto; syn. بَدْرَ اِلِإَّيْهُ. (O.) See also 4. ____ You say also, بَدْرَ اِلِإَّيْهُ, ṣَيْبِقَ اِلْأَمْرٍ (K in art. بَدْرَ اِلِإَّيْهُ, ṣَيْبِقَ اِلْأَمْرٍ) or The thing, or event, came to him, or happened to him, hastily, quickly, or speedily; and beforehand [or before he expected it]; syn. بَدْرَ اِلِإَّيْهُ, ṣَيْبِقَ اِلْأَمْرٍ. (M and K in that art.) [i.e. فَاَسِبِتَ اَلْحَرَّاتٌ, in the Kur xxxvi. 66, in which الصَّرَاطُ is in the accus. case because of اِلِإَّيْهُ suppressed before it, or by making الابْتِدَارَ the استبِقَا الصَّرَاطُ، (Bd,) means And they would hasten, make haste, or strive to get first or beforehand, to the road that they were wont to travel: (Bd, Jel:) or they would go along the road and leave it behind them, (Bd, * O, K, TA,) so that they would
wander from the right way. (O, K, TA.) ___ See also 6, throughout.

سِباق A competitor of another in striving to precede, to be before or ahead, to outgo or outstrip, or to have precedence: [pl. أسِباق; and the sing. is also used as a pl.:] you say, هم سباقٌ and همّ سباقان They are two that compete &c. (El-Moheet, O, K.)

سِباق A stake, or wager, that is laid between the persons concerned in a race, (T, S, O, Mgh, * Msb, * K,) and in a shooting-match; in the former case taken by the owner of the one that outstrips; (T, TA:) and سِبقة signifies the same: (K:) pl. of the former أسِباق. (O, K.) It is said in a trad., لا سباق إلا في خفّ أو حافّ أو نصل There shall be no stake, or wager, except in the case of the racing of camels, or of horses or mules or asses, or in the case of the arrowhead or lance-head, i. e.] shooting or casting [the lance]: for all these affairs are preparations for engaging in fight with the enemy; and mules and asses are included because they carry the baggage of the army. (O, TA.) ___ Also The lesson of a boy, that is learned each day in the school; also called الإمام. (TA in art. آم.)

سِباق: see the next preceding paragraph.

سِباق an inf. n. of 3 [q. v.]. (Msb, TA.) ___ [As a simple subst., A race, or contest in running. ___ And The preceding part of a discourse &c. You say سباق الكلاّم وسباقه The preceding and following parts of the discourse; the context, before and after. ] سباقُ البازى The قيدان of shackles, i. e., jesses, of the hawk or falcon, of leathern thongs or straps, or of other material. (S, O, K.)

سبوق: see سابوق.

هو سباقٌ غيايَتِ He is one who [often] obtains the winning canes (قصبات السباق) [see art.
سباق [act. part. n. of 1, Preceding, &c.: and sometimes it means one of the first or foremost: as is shown by what here follows]: sometimes what is thus termed has one coming up with it; as [sometimes happens] in the case of the سباق of horses: and sometimes it is like him who obtains the winning-cane (قصبة السباق) [see art. قصبة]; for he outstrips to it and has none to share with him in it, there being none coming up with him. (Msb.) It is applied to a horse That outstrips; as also سباق (T, Msb, TA: *) and the pl. [masc., i. e. pl. of the former] سباق and [fem., i. e. pl. of سباق] سباق: (TA:) or سباق may be pl. of سباق regarded as a subst. like غارب كاهل and غارب كاهل of which the pls. are غارب كاهل and غارب كاهل. (Ham p. 46.) ___ By the الساقات mentioned in the Kur lxxix. 4 are meant The angels that precede the devils with the revelation [that they convey] to the prophets: (TA:) or the angels that precede the jinn, or genii, in listening to the revelation: (T, K, TA:) or the angels that precede with the souls of the believers to Paradise (Bd, Jel) and with the souls of the unbelievers to Hell: (Bd:) or the horses [that precede in battle]: (Zj, TA:) or the souls of the believers, that go forth with ease: or the stars [that precede other stars]. (TA. [See more in the Expositions of Bd and others.]) ___ [The pl.] سباق, applied to palm-trees, means That produce their fruit early. (TA.)

سباقة [fem. of سباق, q. v.: and also a subst. formed from the latter by the affix ة، signifying Priority, or precedence]. One says, له سباقة في هذا الأمر [To him belongs priority, or precedence, in this affair,] when he has preceded the [other] people [in betaking, or applying, himself] to the affair: (S, K, TA:) like as you say, له سباق [mentioned above: see 1]. (TA.) ___ [Also, as used by physicians, A predisposition to disease.]

سباقية [The State, or condition, of preceding]. (De Sacy's Anthol. Gramm. Ar. p. 302.)

سباق [More, and most, preceding or prevenient; more, and most outgoing or
outstripping; &c.]. are provs. [meaning More prevenient than the
period of death and than the thoughts]. (Meyd.)

A horse much, or often, outstripped. (Msb.)

[The state, or condition, of being preceded]. (De Sacy's Anthol. Gramm. Ar. p. 302.)
1. ٌﻚﺒَﺳ, (S, Mgh, Msb, K,) aor. —، (S, K,) so says El-Farábee, and so in the Jm, and in the handwriting of Aboo-Sahl El-Harawee, (TA,) or ---، (Msb,) thus in the handwriting of Az, (TA,) inf. n. ٌﻚﺒَﺳ, (S, Mgh, Msb,) He melted, (S, Mgh, Msb, K, TA,) and cleared of its dross, (Mgh,) and poured forth (K, TA) into a mould, (TA,) gold, (Mgh, Msb, TA,) or silver, (S, Mgh, TA,) &c.; (S, TA;) and ٌﻚﺒَﺳ signifies the same, (K,) inf. n. ٌﻚﻴِﺒْﺴَﺗ; (TA;) this inf. n. and ٌﻚﺒَﺳ both signifying the melting of gold and silver, and pouring it forth into a مسَبَكة [or mould] of iron, like the half of a cane divided lengthwise. (Lth, TA.) Hence, ٌﻚﺒَﺳ is metaphorically used in the sense of مَجرَبة. (Har pp. 140 and 211.) One says، ٌنَﻼُﻓُْ ﻲِبِذَْ ﺎَﻟَّا ٌﺚَـﺒَـﻳ َّلَﻋ ٌﻚَﺒَـﺳَّﻟا [Such a one, tryings tried, or have tried, him]. (TA.) And ٌمَﻼَﻛ َﻻ ُﺖُﺒَـﺜَـﻳ ﺎَﻟَّا ٌﭻَـﺑَـﻛَّـرَْ ٌمَﻼَﻛ َﻻ ُﺖُﺒَـﺜَـﻳ ﺎَﻟَّا ٌﻚْﺒَـﺳَّﻟا is another tropical phrase [app. meaning Speech or language, that does not stand good, or is not sound, or valid, when tried, or tested; that will not stand trying, or testing]. (TA.)

2. ٌﻚﺒَﺳ see the preceding paragraph.

7. ٌﻚﺒَﺳ said of ْﱪَﺗ [i. e. native, or unwrought, gold or silver or the like], It melted. (TA.)

ٌﻚﺒَﺳ، applied to ْﱪَﺗ [i. e. native, or unwrought gold or silver or the like], Melted and cleared of its dross, and poured forth into a مسَبَكة، i. q. مسَبَكة. (TA.)

ٌﻚِﺒَﺳ a subst. formed from the epithet ٌﻚِﺒَﺳ by the affix ُة، An ingot, i. e.] a piece (Lth, Mgh, Msb, K) of gold, (Lth, Mgh, Msb, TA,) or of silver, (Lth, S, Mgh, TA,) &c., (Mgh,) [i. e.,] sometimes, of any metal, (Msb,) of an oblong form, (Mgh, Msb,) that has been melted, (Lth, S, Mgh, Msb, K, TA,) and cleared of its dross, (Mgh,) and poured forth (K, TA) into a مسَبَكة of iron like the half of a cane
divided lengthwise: (Lth, TA:) pl. سَبْاك. (Lth, S, Msb.) An Arab of the desert likened it to a difficult mountain that he desired to ascend, because of its smoothness; saying, [What an ingot is this!]. (A, TA.) ___ The pl. is also applied to قَاقُو [i.e. Thin, flat, bread]; this being so called because it is made of choice, or pure, flour; and is as though it were prepared therefrom by being melted and poured into a mould (ُهَنَأَك سَبَك مَنِه), and cleared from the bran. (TA.)

[Sabak, a melter and purifier and caster, or one who makes سَبْاك, of gold, or silver, or the like. ___ Hence, هو سَبَك للْكَلَام a tropical phrase [app. meaning He is a trier, or tester, or a purifier, of speech, or language: see 1]. (TA.)

سباك: see art. سباك.

سباك A mould of iron like the half of a cane divided lengthwise, into which molten gold and silver (Lth, TA) and the like (TA) are poured: (Lth, TA:) pl. سَبَك. (TA.)

سباك: see art. سباك.
Q. 4

in its several significations: (K:) i. e. (TA) ___ He stretched himself: (TA:) he lay upon his side, and stretched himself: (AA, S, TA:) [&c.] ___ He (a youth, or young man,) became tall: (Lh:) and She (a girl) became of erect and justly-proportioned stature. (S, K.) An ex. occurs in a verse of Imra-el-Keys, cited voce مَلْكَة. (S.) ___ It (a plant) became tall and full-grown: (TA:) and it (anything) became extended, and long, or tall. (Lh.) ___ He went at random, or heedlessly; without consideration, or certain aim. (Lh.) ___ It (a river) flowed. (TA:) ___ His eye shed tears. (Lh.) But ISd says that this is not known in classical Arabic. (TA.)

[act. part. n. of the verb above]. ___ A youth, or young man, of just proportion, and full grown. (Aboo-Ziyád El-Kilábee, S, K.) ___ Hair that hangs down; lank; not crisp: (S, K:) or of just length: or full-grown, and standing out. (TA:) ___ And Anything extended, and long, or tall. (Lh.)
تدريب

2 سبيل، inf. n. ليبسَتُmeans جعله في سبيل الله [He assigned it, or the profit, or revenue, or usufruct, thereof, to be employed in the way, meaning cause, of God, or of religion; or in the doing of anything, or all, that God has commanded, or of the works whereby one pursues the way that leads to advancement in the favour of God; he dedicated it to pious, or charitable, uses or purposes]; (K, TA;) as though [meaning] he made it a trodden way [whereby to advance] to [the favour of] God. (TA.) You say, لّبِسُهُ ضِعْعَهُ، using the verb in this sense [i. e. He assigned the profit, or revenue, or usufruct, of his estate to be employed in the cause of God, or of religion]; (S;) to be given to the wayfarer, and the poor, and the warrior against unbelievers, and others. (TA voce سَبِيلٌ.)

He assigned the profit to be employed in the ways of good works (Mgh, Msb) and the various kinds of pious deeds: (Msb;) or he made the profit to be allowable, or free, to those for whose benefit the property itself was made unalienable in perpetuity.

(TA. [See an ex. in the first paragraph of art. حبس، relating to some palm-trees which ’Omar desired to give in charity.]) سَبِيلٌ، [either سِبْيلٌ or سِبْيل، both app. allowable, (see the part. ns., below,)] He (a man) was, or became, long in the سَبِيلَةٌ [q. v.]; as though he had a long سَبِيلَةً given to him. (TA.) ___ See also 4.

4 أَسْبَلَتِ الْطَرِيقُ The road had many passengers following, or succeeding, one another, or going repeatedly to and fro, upon it. (M, K.) أَسْبِلَ إِزَارَهُ (S, M, K,) inf. n. إِسْبِلَ (TA.)

He let loose, let down, or lowered, his waist-wraper; (S, M, K,) and so the استَيرُ، or the veil, or curtain, (Msb,) or he let down, let fall, or made to hang down, the veil, or curtain: (Mgh:)
the former act is forbidden in a trad. (TA.) And امسل ذٰليها [She made her skirt to hang down; or to hang down low, so that she dragged it on the ground]; said of a woman. (M.) And امسل نٰبٰه [He dragged his garment (on the ground); (O.;) and امسل signifies the same, (O, TA, inf. امسل. (TA.) And امسل ذٰليه He made his tail to hang down; he hung down his tail; said of a horse. (M.)

__ [Hence,] امسل المٰلٰه [He (a man) poured forth the water. (Msb.) And امسل دمٰع (M, K, TA) He shed, or let fall, his tears. (K, TA,) The verb is also similarly used intransitively. (TA,) You say, of a part of the beard, امسل عٰلٰی [It fell, or hung down, upon the breast]. (Az, O, TA.) ___ And امسل المطر The rain let fall a shower, and became dense; as though it let down a curtain: (A, TA: [but accord. to this explanation, the verb is app. trans.; and the phrase, elliptical:)] or the rain fell continuously, or in consecutive showers, and in large drops: and in like manner, امسل الدٰمع, the tears. (S, K,) ___ And امسل السماء (AZ, S, M, K) The sky let fall its rain issuing from the clouds and not as yet having reached the earth: (AZ, S, TA:) or [simply] the sky rained. (K.) And امسل أروآق العٰين The sides of the eye shed tears. (O, K, * TA, all in art. روق.) ___ And امسل عليه He poured forth his speech against him abundantly, [or in torrents,] (A, K, * TA,) like as rain pours. (A, TA.) The seed-produce put forth its سبل [or ears]; (S;) and so سبل سبل, which is syn. with سبل, (S, Mgh, Msb;) or put forth its سبل سبل, (Msb in explanation of the former,) which is syn. with سبلة: سبلة: سبلة: (K in explanation of the former:)

[Mr says, ] I have not found. (Mgh.)

Q. Q. 1: see 4, last sentence: and art. سبل

Q. Q. 2: see 4, last sentence.

**سبل** A thing that one has let loose, let down, let fall, or made to hang down, and to drag (on the ground); like as نشر signifies a thing that one has spread &c.: whence the trad., من جر سبلة من.
He who drags what he has made to hang down of his garment from pride, or self-conceit, God will not look towards him on the day of resurrection: (O: or مبلٍ means garments made to hang down [so as to drag]; and is pl. of مبلة; [or rather a coll. gen. n. of which مبلة is the n. un.;] whence جر مبلة, (TA,) which means (He dragged his garment; though said to mean,) his garments. (K, TA.) Also Rain: (S, M, K;) or rain issuing from the clouds and not as yet having reached the earth: (AZ, S, TA;) or flowing rain: and likewise flowing blood. (Ham p. 359.) [Hence, app., as indicating swiftness,] مبلٍ is the name of A certain mare, (S, K;) an excellent mare, said by As to have been the mother of أعوج, and to have belonged to the tribe of Ghanee. (S, TA.) And مبلٍ [or مبلٌ as a fem. proper name] is a name for A ewe, or she-goat: and such is called to be milked by saying مبل مبل (Ibn-'Abbád, TA.) Also i. q. ملبٌ is the name of The ears of corn: (MA: [and in like manner both are expl. in the Kl, but as singulars, app. because used as gen. ns.:]) n. un. of the former with ت, and so of the latter: and the pl. of مبلٍ, which is of the measure فنعل, is مبلٍ: (Msb:) or this is pl. of مبلٍ, (S,) as also مبلات للبلا: (Kur xii. 43 and 46;) or سبلة [In the CK (erroneously) مبلة signifies an ear of corn [so I render زرعه (in the CK زرعه)] that is bending, or inclining, as also سبلة [mentioned in one of my two copies of the S as syn. with سبلة but not in the other copy] and سبلة (M, K) and مبلٍ (K;) or, accord. to Lth, signifies an ear of millet (بئرة), and of rice, and the like, when bending, or inclining: (O, TA;) and some say that مبلٍ signifies spreading, or expanding, awn of the مبلٍ [or ears of corn]; (M, TA;) or the extremities thereof; (TA;) and the pl. is مبلٍ; (M;) or مبلٍ is syn. with مبلٍ, in the dial. of بنو هيمان [?] (TA.) for سبلة is also the name of A certain sign of the Zodiac [i. e. Virgo]: (S in the present art., and K in art. مبلٍ:) [or Spica Virginis;] a star in Virgo; thus called by astrologers; also called by the smak al-a'zul [A well-known plant, [Spikenard, which is called in the present day السنبل الهندى, brought from India. (O. [See also art.}
Also sing. of لبسأ, which signifies the uppermost parts of a bucket, (O,) or the lips thereof: (S:) or سلة is the sing. of لبسأ in these senses; and signifies the head of a vessel [like as it signifies the ear, which is the head, of a culm of wheat &c.]. (TA,) You say, ملأها إلى أسباه, He filled it (i. e. the winecup, الكأس, M, TA, or the bucket, الدلو, and to its edges, (M, K, TA,) and to its lips. (K.) And a poet says, (S,) namely Bá‘ith Ibn-Sureym El-Yeshkuree, (TA,) أهائم فملأتها علقا إلى أسباه.

[When they sent me drawing with their buckets, and I filled them with blood to their brims]: he says, they sent me seeking to execute their blood-revenges, and I slew many: العلق meaning blood. (S, TA. [See also Ham p. 268, where some different readings are mentioned; and it is said that the أسبال may mean the knots that are connected with the cross-pieces of wood of the bucket.]) And A number of spears, few or many. (K. [Perhaps because their heads are likened to the heads of corn.]) Also The nose: (K.) pl. سبل so in the Moheet. (TA,) One says, أرمَع آلله سبله, [May God make his nose to cleave to the earth, or dust: or abase, or humble, him. (TA.) And Garments made of the hards, or hurds, of flax of the coarsest of qualities: and so سبلة [if one of these words be not a mistranscription for the other]. (TA.) And A certain disease in the eye, [thus ريح السبل is expl. in the M,] resembling a film, as though it were the web of a spider, with red veins: (S:) or a film of the eye, from the swelling, or inflation, of its external veins upon the surface of the ملتحمة, (K,) which is one of the layers of the eye, (TA,) [namely, the tunica albuginea, or white of the eye, so called in the present day,] and the appearance of a web, or thing woven, between the two, [i. e.
between those veins and the white tunic, like smoke: (K:) or a film covering the eye; as though from إسْبَال meaning the letting down of a veil, or curtain. (Mgh.) Also A reviling, or vilifying. (K.) One says, بيني و بينه سبيل
Between me and him is a reviling, or vilifying: so in the Moheet. (TA.) سبيل [is app. a possessive epithet, meaning Having length and flaccidity]. خصية سبيل means [A scrotum], that is long (M, K, TA) and flaccid. (TA.)

 سبيل A rain of wide extent. (IAar, O, K.) سبيل: see سبيل, in five places. Also The شَارِب or mustache]: (S:) or the دَائِرَة [or small protuberance termed حُمَرَة, q. v.,] in the middle of the upper lip: or the hair that is upon [app. meaning of] the شَارِب; (M, K:) whence the saying, طَالَت سَبَتْك فِقْصَهَا thy hair of the mustache has become long, therefore clip it]; and it is tropical: (TA:) or the extremity of that hair: (M, K:) or the two mustaches together: (M, K: *) or What is upon the chin, to the extremity of the beard: or the fore part of the beard: (M, K:) or What hangs down, of, or from, the fore part of the beard: (Zj, in his Khalk el-Insán: ) or, accord. to Az, it signifies, with the Arabs, the fore part of the beard, and what hangs down thereof, or therefrom, upon the breast: or, accord. to IDrd, some of them apply it to the extremity of the beard; and some, to the hair of the mustache that hangs down on the beard: in a trad., in which it is said that he [Mohammad] was full in the سبيل, Az says that it means the hairs beneath the lower jaw: accord. to AZ, it is What appears, of the fore part of the beard, after [or exclusive of] the hair of the side of each cheek and the عِثْنُون [here app. meaning the portion of the beard next the front of the throat, and what is concealed thereof]: (TA:) or, accord. to Th, the beard altogether: (M:) the pl. is سبيل, (S, K:) [to which ٌتَﻼَـﺒَـس is sometimes added, agreeably with a common license, as appears from an ex. in what follows,] and سبيلات, occurring in the saying, رَبّي لَذُو سبيلات, mentioned by
Lh, in which the term سبيلة is made to apply to every separate portion [so that the meaning is, *Verily he has a سبيلة*]. (M.)

One says, of enemies, هم صهيب السبيل، &c. see art. ضمهم. (TA.) And of a man who has come threatening, one says, جاء فلان و قد نشر سبليته. [Such a one came having spread out his mustache, &c.]. (K, TA.) And in a trad. respecting Dhu-th-Thudeiyeh, [see art. ثُحديه] it is said, عليه شعيرات مثل سبليّة السنور. [app. meaning Having upon him small hairs like the whiskers of the cat]. (TA.) سبليّة البعير means The part of the camel, in which he is stabbed, or stuck, in the uppermost part of the breast; (T, M;) called also the تنبرة: (T:) or thefur that flows down upon that part of the camel. (M, K. [In the CK منخره is erroneously put for منخره.]] You say بَتَل في سبليّة الثاقبة, meaning He stabbed, or stuck, the she-camel in the part above mentioned: (M in art. بَتَل: [in the K, in the present art., كَبَل is erroneously put, in this phrase, in the place of بَتَل]) Az heard an Arab of the desert say لَمَّا فِي سبليّةَ بعوره, [which means the same as لَمَّا لَب في سبليّةَ بعوره] and he supposes the سبليّة to be hairs in the part above mentioned. (TA.) You say also، ماعي سبليّة، meaning [A camel goodly in respect of the thinness of his skin (جلده): so in the O and K: but accord. to the T, of his cheek (حده); and this is probably the right explanation. (TA.)

سبليّة A way, road, or path; (S, M, Msb, K;) and what is open, or conspicuous, thereof; (M, K;) and Er-Rághib adds, wherein is easiness: (TA:) and سبليّة signifies the same: (Ibn-‘Abbád, K:) the former is masc. and fem.; (S, M, Mgh, Msb, K;) like زقاق. (Msb;) made fem. by the people of El-Hijáz, and masc. by Temeem; (Akh, S voce زقاق;) but mostly fem.; (IAth, TA;) in the Kur it is made masc. in vii. 143, and fem. in xii. 108: (S, M, TA:) pl. سبيل، (M, K;) or, accord. to ISk, it has this pl. when masc., and سبل like عنوق when fem., (Msb, [but this distinction and the latter pl. are both strange,]) and it has also as a pl. [of pauc. آسبيلة. (TA.) In the saying، و على الله فضل السبيلِ And upon God it rests to show
the right way (see art. [9]), (M, K,) in the Kur [xvi. 9], (M,) it is used as a gen. n., because it is added, Ibn Lussail means The son of the road; (M, K,) he whom the road has brought, or [as it were] brought forth; (IB,) the wayfarer, or traveller: (Mgh, Msb:) or he who travels much or often: (TA:) or the traveller who is far from his place of abode: (Er-Râghib:) as used in the verse of the Kur, (M, Mgh, Msb,) ix, 60, (M,) it means the person to whom the way has become cut short [so that he is unable to continue his journey]; (M, K;) to which has been added, who desires to return to his country, or town, and finds not what will suffice him: (TA:) or the traveller who is cut off from his property: (Mgh, Msb:) or the person who desires to go to a country, or town, other than his own, for a necessary affair: or, accord. to Ibn-'Arafeh, the guest who has become disabled from proceeding in his journey, his means having failed him: to such should be given as much as will suffice him to his home. (TA.)

\[\text{And ye cut off the way of offspring [by your unnatural practices]: or and ye oppose yourselves to men in the roads [or road] for the purpose of that which is excessively, or enormously, foul or abominable.} (TA.)\]

\[\text{The way, or cause, of God, or of religion; or the way whereby one seeks approach to God, or advancement in his favour.}\]

It is said in the Kur [ii. 191], \[\text{who have been slain in the cause of God, or of his religion, i.e., for the sake of the religion of God.}\] (Jel.) And you say, \[\text{He made his estate to have its profit, or revenue, or usufruct, employed in the cause of God, or of religion.}\] (S.)

\[\text{Also signifies A means}\]
of access; a connexion, or a tie: so in the saying, in the Kur [xxv. 29]: 

[O would that I had obtained, with the Apostle, a means of access to Paradise]: (S, Msb, TA:) thus it has been explained: (TA:) or the meaning is, [O would that I had taken, with the Apostle,] a way to safety: or one way, the way of truth. (Bd.) ___ [Also, in the present day, applied to A public drinking-fountain.] 

**سلسلة** and **سبيلة** : see **سلب**, in three places. 

**سبلة** : see **سبيل**, first sentence. 

**سبيل Travelling upon a road:** pl. **سبوابل** and [coll. gen. n.] **سبابة** ; (TA:) this last signifies travellers, (S, M, *) or a company of people, (Mgh, K,) following, or succeeding, one another, or going repeatedly to and fro, (S, M, Mgh, K,) upon the roads, (S, Mgh,) or upon the road, (M, K,) for the accomplishment of their wants: it is made fem. as denoting a **جماعه**, (Mgh.) ___ Also, **سبيلة** , (TA in art. رغش) or **سبيل سبالة**, (M, K, * TA,) A travelled road; (M, K, TA,) a beaten road. (TA in art. ) 

**غيث سابل Rain falling continuously, or in successive showers, and in large drops, and copiously.** (TA.) 

**سابلة** : see the next preceding paragraph, in two places. 

**سبيلة** and **سبيل:** see **سبل**, in five places: and see also art. 

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the name of *A certain fountain in Paradise*: determinate; [without tenween:] but occurring at the end
of a verse of the Kur [lxvi. 18], (Akh, S, K,) and being with fet-h, (Akh, S,) 1 is added to it, (Akh, S, K,) for the sake of conformity [with the endings of other verses before and after it]. (K.) See also art.

A man long in the beard [q. v., here said in the TA to mean the beard, but this is questionable], as also and and , (M, K, TA.) 2 And the fem., , , A woman having hair in the place of the mustache. (TA.) 3 And An eye having long lashes. (M, K.)

: see the next preceding paragraph.

A man lengthening his garment, and making it to hang down to the ground.

(M.) 4 See also The penis: (M, K, TA:) because of its pendulousness. (TA.) 5 And The [lizard called] . (K.) 6 And the fifth of the arrows used in the game called , (M, K:) or the sixth of those arrows, (Lh, S, M, K,) also called , (S,) in which are six notches, and to which are assigned six shares [of the slaughtered camel] if it win, and six fines if it do not win: (M:) pl.

is one of the names of Dhul-Hijjeh; (M, K; *) of the time of 'Ad. (M.) 7 Also An ugly old man: (K:) app. because of the length of his beard. (TA.)

: see .

: see .
S CPI

S CPI 1

(S, M, Msb, K,) aor. CPI (Msb, TA,) inf. n. CPI (S, M, Msb, K) and the latter is a simple subst., as also CPI or CPI (Msb,) He made captive, captivated, or took prisoner, [the enemy, and other than an enemy.] (S, K;) as also CPI [Hence,] CPI [She captivates the heart of the man], said of a woman. (S,) CPI And CPI and CPI CPI. [She captivated his heart. (M,) And CPI, said of a girl, or young woman, i. q. CPI [I. e. She captivated the heart of the youth, or young man.] (TA,) CPI One says also, CPI or CPI CPI CPI, the latter on the authority of Lh, who says that it means a prayer, (M, TA,) for which reason the verb [in the former instance] is in the mejzoom form, (TA,) i. e. [Verily the night is long, and may I not be made as the captive to it]. (M, TA,) CPI (S, M, K,) aor. as above, (M,) inf. n. CPI and CPI CPI and CPI CPI, (T, M, K,) though J says only the latter, (K,) He conveyed wine from one town, or country, to another; (S, K;) or he brought wine from one land to another; as also CPI [and] so CPI, with hemz: (Msb:) or CPI, with hemz, means I bought (S, M) wine, to drink it. (S. [See art. SAPI] CPI, (ISk, S, M, K,) aor. as above, (S,) inf. n. CPI, (S, M,) God estranged him; (ISk, S, M, K;) removed him far away; (S, K;) and cursed him: (M:) or it is like the saying CPI or may God estrange him; &c.: one says, CPI [What ails him? May God estrange him; &c.:] (TA,) CPI He dug until he reached the water: (M, K.)

S CPI 5 He manifested, or showed, love, or affection, to him; and became inclined to him. (TA,)
They made one another captive. (Az, K.)

Made captive: [i.e. the person who is made captive;] (M) or signifies [i.e. what is made captive;] but I rather think that the right explanation is [i.e. the person who is made captive;] agreeably with what follows: pl. (M, K): one says [a company, or party, of men made captive]; the latter word in this case being an inf. n. used as an epithet; [therefore, as such, it is applicable to a single person, male or female, as well as to a pl. number;] and accord. to As, one says not otherwise than thus in speaking of a company, or party, of men: (Msb, TA:) [but] [also] applied to a single person, to the male and the female, (M, K) i.e. to the latter, as to the former, without ؟, (M,) as meaning made captive: (K) or [also] applied to a boy, or young man, or male slave, as also [also] applied to a girl, or young woman, or female slave, as also [also] applied to a woman, in this sense: (S,) and the pl. of سَيْسَس, (M, K,) or of سَيْسَسَةَ, (Msb,) is سِيْسَبُأ, (M, Msb, K,) applied to women. (M.) ___ Also Women, (IAar, M, K,) universally; (IAar, M,) because they captivate the hearts; or because they are made captive, and possessed as property. (M, K.)

A tribe of El-Yemen; regarded as a حَمْى, perfectly decl.; and regarded as a قَبْلَةٌ [and therefore a fem. proper name,] imperfectly decl. [and written سَيْسَب]: (M, TA:) or, as is said in the Msb, it is the name of a town, or province, in El-Yemen; masc., and therefore perfectly decl.; and fem., and therefore imperfectly decl.; called by the name of its builder: (TA:) [hence,] one says, أَيْدِى سِيْسَبَأْ ذَهَبُوا أَيْدِى سِيْسَبَأْ [making the last word to be without tenween either as a fem. proper name or because of pausing after it,] i.e. They went away scattered, or dispersed: (S, M, K,) J says, (TA,) they are two nouns made one, like مدِعَى كَرِب, perfectly decl. because not occurring otherwise than as a denotative of state, [and therefore indeterminate,] whether you make the former to be a prefixed noun governing the latter in the gen. case, or do not so. (S, TA. [See also art. سِبَأَمَّا.]) In a verse of 'Aikameh Ibn-'Abadeh, the phrase بِسَبَأُ الْكَتَانِ is used for بِسَبَأُ الْكَتَانِ (M in art. سِبَأَمَّا: see عَبَأَمَّا.)
Brought by a torrent from one tract, or region, to another, (M, K, or from a distant place; (M,) and see 1, first sentence. (K.) as also, (K,) or (M,) A branch, or piece of stick or wood,

brought by a torrent from one tract, or region, to another, (M, K,) or from a distant place; (M,) and see 1, first sentence. (K.) as also, (K,) or (M,) A branch, or piece of stick or wood,

The slough of the serpent; (M, * K;) as also, (K in art. [Accord. to different copies of the K in the present art., see 1, first sentence. (K.) as also, (K,) or (M,) A branch, or piece of stick or wood,

A pearl, or large pearl, brought out by the diver (K, TA,) from the sea. (TA,) also, [or (K in art. [Accord. to different copies of the K in the present art., see 1, first sentence. (K.) as also, (K,) or (M,) A branch, or piece of stick or wood,

Wine brought from one town, or country, to another: (S, M, K;) if bought to be drunk, it is termed (M, or, perhaps, the former may be an instance of the alleviation of (S, M.) [See also in art. (S, M, K:)]

[or membrane enclosing the fœtus in the womb], which come forth with the young: (S, K,) or a thin pellicle over the nose of the fœtus, which dies if it be not removed from it at the birth: (K,) or the water that comes forth upon the head of the fœtus, (T, M,) [l. e.] at the birth: (T;) pl. [or (S, M, K, TA;) called by the name of that from which they come: (M, TA;) or (so accord. to the M, but accord. to the K and) camels for breeding: and numerous cattle: (M, K;) or also sheep, or goats, having numerous offspring: (T, S, K, and it is also applied to denote a
large number [app. of animals &c.]. (TA.) One says, لَآ أَنْتَ فَلُانُ سَابِيَّةٌ, meaning [To such a one belong] numerous cattle. (TA.)

A streak of blood; (AO, S, M, K;) as also أَسْبَيْأَةٌ. (M, TA:) pl. أَسْبَيْأَاتِ. (AO, S, M, K.) And An extended thread or string of goats' hair. (TA.) And [the pl.] أَسْبَايٍ signifies The conspicuous tracks of a road. (TA.)

أسِبَةٌ: see the next preceding paragraph.

مسْبِيٌّ; and its fem., with سِبِيَّةٌ, in three places.

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1. [aor. ُهﱠتَس, accord to rule, and inf. n. app. ُهﱠتَس, q. v.,] He attributed or imputed to him, or charged him with, or accused him of, a fault, or defect, or the like; as also ُهَلِّهْلا مَلِمُهْلا; syn. عَابِهَّلا. 

(IAar, K.) And also, [like ُهَلِّهْلا,] A fault, or defect, or the like; syn. عِمِّيه. (K.)

You say, ُهَلِّهْلا ُهَلِّهْلا َو ُهَلِّهْلا ىِدْنَع ُهﱠلَسِهْلا َلَهَر, meaning, six men, and also women: and in like

ٍُهْلِّهْلا ُهْلِّهْلا َو ُهْلِّهْلا ىِدْنَع ُهﱠلَسِهْلا َلَهَر, [I have with me, or at my abode, six men and women,] i. e., three men and three women: and you may say, ُهْلِّهْلا ُهْلِّهْلا َو ُهْلِّهْلا ىِدْنَع, meaning, six men, and also women: and in like
manner you do in the ease of any number that can be divided so as to apply to two plurals, as six and seven and the higher numbers:

but in the case of a number that cannot be divided so as to apply to two plurals, as five and four and three, you put the latter noun in the nom. case only, saying, for ex.,

\( \text{سَتَّة} \) 

(ISk, S.) [Respecting a peculiar pronunciation of the people of El-Hijáz, and a case in which سَتَّة is imperfectly decl., see سَتَّة, سَتَّة, thus in the dial. of El-Hijáz [and of most of the Arabs], is pronounced سَتَّة in the dial of Nejd. (S in art. ِتَّسَمَّاء [meaning Six hundred] should be written thus, without separating the two words; because سَتَّة is originally سَتَّة and the union of the two words is to compensate for the incorporation of the س into the سَتَّة. (El-Hareere, in De Sacy’s Anthol. Gramm. Ar., p. 72 of the Arabic text.)

Sixty, one of the tenfold numbers, (M, TA,) namely, that between خَمْسَون and سَبْعَون, (TA,) is derived from سَتَّة. (M, TA.) ___ [Also Sixtieth.]

Sixth. You say, "Sixth Flour" سَادِس and سَادِس [Such a one came sixth]; سَادِس being formed from سَادِس, سَادِس, سَادِس, سَادِس, سَادِس, سَادِس, سَادِس, سَادِس of سَادِس, the [latter] سَادِس is changed into سَادِس; for certain letters in other cases are sometimes so changed; as in تَلِعْنِي, تَلِعْنِي, تَلِعْنِي, تَلِعْنِي, تَلِعْنِي, تَلِعْنِي, تَلِعْنِي, تَلِعْنِي, تَلِعْنِي, تَلِعْنِي, تَلِعْنِي, تَلِعْنِي, تَلِعْنِي, تَلِعْنِي and سَدَرُى and سَدَرُى. (ISk, S.)

Sixth: see arts. Sixth and سَدَرُى: it is properly mentioned in the latter art., being originally سَدَرُى. (S, TA.)
1. *ستَر*, aor. — (S, M) and — (M,) inf. n. *ستَر*, (M,) *He, or it, veiled, concealed, or hid,* a thing; (M,) *covered it:* (S:) and *ستَر* signifies the same, (M,) [or has an intensive sense, or denotes frequency or repetition of the action, or its application to many objects: accord. to Golius, *sub velo, obtenso eo [sic], ne quis vir intueretur eam, custodivit puellam: et clam asservavit habuitque eam:* as on the authority of the *KL:* in which I find nothing of the kind but *ستَر* expl. by the words *در يرده داشتَن* (to have or hold, within a curtain.) ___ *He protected* another. (The Lexicons passim.) *ستَرَة,* inf. n. *ستَرَة,* *She (a woman) was,* or *became,* (A,) i. e., *modest,* or *bashful.* (M,) ___ *And* *ستَر,* inf. n. *ستَر,* *He was,* or *became,* intelligent. (M.)

2. *ستَر* see the preceding paragraph.

3. *مُسَاطِرَة,* inf. n. *مُسَاطِرَة,* [*He concealed enmity with him.*] (A,) [See also the act. part. n., below.]

4. *ستَر* and 7: see the next paragraph.

5. *ستَر* (S, M, K) and *ستَر* (IAar, M) *It became veiled, concealed, or hidden; or it veiled,* concealed, or hid, itself: (M,) *it became covered; or it covered itself.* (S, K,) ___ [Hence,] *فَلَان* لا يَسْتَرُّ مِنْ آلِهَةٍ بِمَسَرَ* [Such a one does not protect himself from the displeasure of God by piety; i. e.,] *such a one does not fear God.* (A, TA.) * ستَر* and *ستَر* [which latter see also below] and *ستَر* (S, M, K) and *ستَر* (K) and *ستَر* (TA) and *ستَر* (M, K,) * Anything by which a*
person or thing is veiled, concealed, hidden, or covered; a veil; a cover; a covering; a covert; (S, M, K) [and the first and second, anything by which one is protected, or sheltered:] the pl. of ستَر is ستُأَثَّر (S, M, K) [the latter a pl. of pauc.] and ستَرُّ (M, TA;) which last is also pl. of ستَر, (K,) like as كَتَب is of كَتَاب; (TA;) and the pl. of ستَأَثَّر. (S, K,) [Hence the phrase] هَنَّاكَ اللّٰهُ ستَرَهُ [lit., God rent open, or may God rend open, his veil, or covering; meaning.] God manifested, or made known, or may God manifest, or make known, his vices, or faults: (A:) [or God disgraced, or dishonoured, him, or exposed him to disgrace, or dishonour, or may God disgrace or dishonour him &c.] And مَدَّ اللّٰهُ أَثَّرَهُ [I stretch forth my hands in supplication to God beneath the veil of night]. (A.) __ ستَر also signifies Fear. (K.) [Because by it one protects himself from the displeasure of God. See 8.] And Modesty, or bashfulness. (K.) One says, مَا لَفَّلَان مَتَر وَلَا حِجَر Such a one has not modesty nor intelligence. (TA,) __ And Intelligence; syn. عَقَل. (M,) In the K it is explained by عَمَل; but this appears to be a mistranscription, for عَقَل. (TA,) __ ستَر A shield. (M, K) __ سَتَرَة: see ستَر. __ Its predominant application is to A thing which a person praying sets up before him; [sticking it in the ground, or laying it down if the ground be hard, in order that no living being or image may be the object next before him:] such as a whip, and a staff having a pointed iron at its lower extremity. (Mgh.) [See عَنْتَر: and see my Modern Egyptians, 5th ed., p. 72.] __ Also A parapet, or surrounding wall, of a flat house-top. (Mgh,) __ And i. q. عَظَّة [q. v.,] (Mgh.) __ ستَرَة: see ستَر.
vices, or faults]. (A.) — And The keeper of the curtain [that hangs over, and closes, the
door of a chamber]. (MA.)

Also Four: (S, M, A, K:) said by Aboo-Sa'eed and Az to be arabicized, from the Pers. أَسَاطِير
It is applied to men: (S, M:) and you also say, أَكْلَتُ إِسْتَارَةَ مِنَ الْحَزَبِ meaning I have eaten four
cakes of bread. (TA.) — And The fourth of a party of people. (TA.) — And The weight of four
mithkáls (مَتَنَّاقِيل) and a half: (S, K: [see رَطَل]) likewise arabicized: (Az:) [app. from the Greek σατὴρ:] pl. أَسَاطِير

And hence, V eiled, concealed, or covered. — And hence, Modest; bashful;

Veiling, or protecting; a veiler, or protector. (TA.)

Also The piece of skin that is upon the nail. (K.)

One who veils, or conceals, [much, or often; or who does so] well. (KL.) — Hence,

الله ستار combative God is He who is wont to veil

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see: مُستَور

 حتَّاجَات مَستَوراً، in the Kur xvii. 47, means A veil covered by another veil; implying the thickness of the veil: (S:) or مَستَورة is here of the measure مفعَّل in the sense of the measure مأثَّر, like فَاعل in the Kur xix.

62, (S, M, ) which some say is the only other instance of the kind; (TA;) and Th explains it as signifying preventing, or hindering, or obstructing; and says that it is of the measure مفعَّل because the veil itself is hidden from man. (M.)

A girl kept behind, or within, the curtain. (S.)

[He is a wheedler, or cajoler, who conceals enmity]. (A.)
(S, Mgh, K) and ٌقﻮﱡﺘَﺳ (S, K,) [said to be] the only instances of the kind except ٍذَروُح, ٍقُدُوس, and ٍسَيْوَح, all of which are with damm and with fet-h, (S,) [but see ٌقﻮﱡﺘُﺳ (S, K,) this last mentioned by Lh on the authority of a desert-Arab of Kelb, (TA,) applied to a dirhem, Such as is termed ٌحﻮﱡﺒُﺳ (S, K) and ٌنِبَيْرَح (S) or ٌنِبَيْرَح (K) [i. e. bad, &c.]; worthless; (TA;) coated with silver: (K;) accord. to ElKarkhee, such as consists for the most part of brass or of copper: and it is said in the Risáleh Yoosufeyeheh that the ٍقَوْتَس it is unlawful to take, as being ٍفَلُوس (which means certain small coins of copper; whence it seems that ٍقَوْتَس has a pl. meaning, though otherwise it would seem to be a sing. subst.): it is said to be arabicized, from ْﻪِﺳ ﻮُﺗ (Mgh, TA,) which is Pers., meaning three fold; as is [thought to be] indicated by its being said to be coated with silver. (TA.)

ٍقَوْتَس: see the preceding paragraph.

ٍقَوْتَس: see the preceding paragraph.

ٍقَوْتَس (S, O, K) and ٍقَوْتَس (O, K,) the latter allowed by Ibn-Abbad, (O,) A fur-garment, ٍفَرْوَآ (Fro, K,) or one of what are termed ٍفَرْآ (S, O,) with long sleeves: (S, O, K;) accord. to A’Obeyd, (S, O,) arabicized, from the Pers. ٍفَرْوَآ: [or app., in the sense above expl., from the Pers. ٍمُشْتَقِي; and in the sense following, from the former Pers. word:] pl. ٍمُسَتَقَ. Also An instrument with which the ٍصَنْح [q. v.] and the like are beaten. (K.)
And, (K,) inf. n. as above, (TA,) *He followed him from behind, (K, TA,) not quitting him;* because following his أَمْسَتِهِ.

4 أَمْسَتِهِ *(a man)* was, or became, large in the buttocks. (TA.)

And its fem., with ة: see أَمْسَتِهِ, in two places: and see what next follows.

Of, or relating to, the أَمْسَتِهِ; and in the same sense, if you will, you may say أَمْسَتِهِ; and أَمْسَتِهِ also, with kesr to the ت, like as they said حَرْحَ. (S.)

And see أَمْسَتِهِ, in three places.

دِيَنِهِ تُهِبَهَة dim. of أَمْسَتِهِ, from the original of the latter, i. e. أَمْسَتِهِ. (TA.)

And see أَمْسَتِهِ, in two places.

سِتِهِ رَحَمَي: see what next follows.

Sِتِهِ رَحَمَي, thus correctly, in the handwriting of Sgh, on the authority of Fr; in the K, سِتِهِ رَحَمَي; (TA,) *One who always walks, or goes, at the rear of a people, or party,* (IB, K, TA,) remaining behind them, and
looking to their goods. (IB, TA.)

The podex, buttock or buttocks, posteriors, rump, or croup; and sometimes the anus; (S;)

being the original form, as is shown by the pl., (S, Mgh,) which is like جمل and...
And thou, thy place in the tribe of Wáïl is like the place of the tick in the rump of the camel, is tropical; for they do not [properly] say عجز الجمل, است الجمل, but است الجمل. (S.) One says also to a man who is deemed low, or base, است السفلى, and است السفلى السفلى, meaning Thou art among others in the condition of the است السفلى of mankind: (S, TA:) and of low, or base, men, one says, هؤلاء الآثاؤ; and of such are است优良, and است العيان. (TA.) And one says, أثبت منه است الكلية (A, K,) a prov., (TA,) meaning I experienced from him, or it, what I disliked, or hated. (A, K, TA. [See also Freytag's Arab. Prov., ii. 445.]) And ما لك است مع استك, or است البائين أعرف. And است بالائين أعرف, أعلم بين استك، or see art. And ما لك است مع استك, or Thou hast no one [with thee] to assist thee: (A, K, TA;) another prov., related on the authority of AZ as said to one who has no large amount of property, nor number of men. (Sgh, TA.) And تركته يا تست الأرض, another prov., (TA,) meaning I left him destitute, poor, (K, TA,) possessing nothing: (TA:) or تركته يا تست المتن I left him on the hard ground, alone. (Meyd.) And ما لك في هذا الأمر است و لا اسم. Thou hast not in this thing, or affair, root nor branch: Jereer says,

فما لك است في العلاة ولا اسم

And ye have not any root in eminence, nor branch. (TA.) And كان ذلك على است الدهر, That was in the beginning of time: (A, K, TA:) or in the olden time; (AO, S, TA;) as also لى إس است الدهر. (AO, TA.) See also art. [And see other exs. in Freytag's Arab. Prov. i. 355 and 378 (a variation of a prov. mentioned
in the preceding page) and 607 and 622 and 729-730.

Applied to a man, (ISk, S, Mgh,) \textit{Large in the} (ISk, S, Mgh, K,) or \textit{عَجِرْزَ} (S,) as also \textit{سَنَاهِي}, (ISk, S, Mgh, K,) or \textit{عَجِرْزَ} (S,) as also \textit{سَنَاهِي}, applied to a woman, (ISk, S, Mgh, K,) or \textit{عَجِرْزَ} (S,) as also \textit{سَنَاهِي}, and \textit{سَنَاهِي}, applied to a woman, in which the \textit{م} is augmentative, (ISk, S,) and \textit{سَنَاهِي}, applied to a woman, signifies \textit{large in the buttocks}. (TA.) And, as also \textit{عَجِرْزَ} and \textit{عَجِرْزَ}, \textit{سَنَاهِي}, and \textit{سَنَاهِي}, \textit{A seeker}, or \textit{desirer}, of the \textit{عَجِرْزَ}, or one addicted thereto; (TA;) \textit{i. q.} [one addicted to the crime of the people of Lot]. (TK.)

See \textit{عَجِرْزَ}, with which it is syn.

See [its syn.] \textit{عَجِرْزَ}. \textit{سَنَاهِي}, \textit{سَنَاهِي}, and \textit{عَجِرْزَ}.
Large in the posteriors: (K:) accord. to the S, syn. with أَسْتُهُ; [see this latter, in art. ستته, in three places;] and the ﷽ is augmentative: (TA:) some explain it as syn. with أَسْتُهُ: the author of the K [a mistake for the S], in art. ستته, as meaning large in the أَسْتُهُ. (MF, TA.)
1. (K) 싶, said of a camel, (TA,) He hastened, made haste, or went quickly; (K, TA;) as also

2. see 4, in two places.

3. (K,) inf. n. (TA,) He played with him the [game called] [expl. in art.

4. (S, K) and (M, TA) are syn. with (S, K) and (M, TA) [i. e. He set, or disposed, the warp of the garment, or piece of cloth,] said of a weaver; contr. of (TA.)

5. [acord. to the S and K. (K,) inf. n. أَسِتَنَاتُ, said of a she-camel, She became relaxed by reason of last: (S, K;) thus mentioned here by J and in the K; but its proper place, as is evident, is art. (TA;) in which it has been explained. (TA: see 10 in art. أَتَى.)

is Syn. with سَدَى, (S, M, K,) relating to a garment, or piece of cloth; (S, M;) as also أَسِتَنَاتٌ; (K;) both signify [The warp thereof;] the contr. of لحمٌ; like سَدَى and لحمٌ is [the n. un. of the former, or] syn. with سَدَى, relating to a garment, or piece of cloth: (AZ, S;) [whence,] one says to him who neither harms nor profits, ما أَنَّ لحمٍ و
Thou art neither a woof nor a warp: see also a similar saying voce: (TA: [see also

signifies also (accord. to different copies of the K) [lit. a garment, or piece

of cloth, having its warp set or disposed; perhaps meaning having a good, or strong,

warp; in art. [lit. acc. to different copies of the K) 

it is what the weavers term (lit. as mentioned above, i. e. the Warp. (TA. [See also

Also i. q. [as meaning A favour, benefit, benefaction, or the

like]; (K;) in this sense also a dial. var. of (TA.) Also a dial. var. of signifying Dates while continuing

green and small; syn. (TA.)
سَحَج

1. سَحَجَ, aor. سَحَجَ, inf. n. سَحَجَ, (so accord. to the L, and the text of the K followed in the TA,) or سَحَجَ, (so accord. to the CK and my MS. copy of the K,) and سَحَجَ، [which last suggests that سَحَجَ also may be used in the sense here following,] said of a cheek, It was even, and soft, and long, in moderation, with little flesh, (M, TA,) and wide: (TA:) or was smooth, and long, with little flesh, and wide. (L. [See سَحَجَ, below.])

2. سَحَجَ, inf. n. سَحَجَة, is said of a man's natural disposition, [meaning It was, or became, gentle, or easy: (see سَحَجَ, voce سَحَجَ, below)] and one says, سَحَجَةُ الْحَمَامَةٌ. (A.)

3. سَحَجَتْ, i. q. سَحَجَ [i. e. The pigeon cooed; or reiterated its voice or cry; &c.]: (Lth, K:) but said by some to be a mispronunciation, and disallowed by IDrd. (MF.)

4. سَحَجَ He expressed a meaning to him obliquely, indirectly, obscurely, or allusively, by speech; as also سَحَجَ: (Az, K;) so in the Nawādir. (Az, TA.)

see what next precedes.

4. signifies The pardoning, or forgiving, with goodness. (S, O, K.) One says, ملْكَتْ فَسَحَجَ;

(S, A, O, TA;) a prov., relating to pardoning, or forgiving, when having power [to punish or to take vengeance]; (TA;) meaning [Thou hast become possessed of power, then pardon, or forgive, with goodness; or] thou hast attained thine object, then act with goodness; (A, * TA;) and thou hast obtained power, then pardon, or forgive, in an easy and a good manner: (TA;) it was said by the Prophet to Ibn-EIakwa', and by 'Aisheh to 'Alee on the Day of the Camel. (O.) And one says also،\text{إِذَا سَأَلَتْ فَسَحَجَ}
When thou askest, or beggest, then make thy words, or expressions, easy, and be gentle. (S.)

7 i. q. أَنْسَحَ جُلْبَكْ[app. syn. with أَنْسَحَة, or perhaps a mistranscription for this last word, meaning He was liberal, or generous, to me with such a thing; or he complied with my desire in such a thing. (K.)

سَحَجَ: see سَحَجَ, in five places.

سَحَجَ Beauty, and justness of proportion, (T, S, L,) of the make, (T,) or of the face, (S,) or of a man. (L.)

[See also 1, first sentence.]

سَحَجَ Soft, or gentle, and even, or easy; as also سَحَجَة. (K.) You say: مِنْهَا سَجَحَة An easy (S, A) and a direct, or right, (A,) gait, or manner of going. (S, A.) And سَجَحَة فَلَأُ مَشْيَة سَحَجَة, and مَشْيَة سَحَجَة, Such a one walked, or went, with an easy gait or manner of going: (L:) or with an equable gait, without inclining the body from side to side in pride. (T.) And سَجِحَلْ سَجِحَة A gentle, or an easy, natural disposition. (L) And رَجُل سَجِحَة A man easy and good in natural disposition: (Har p. 314:) and سَجِحَة الخَلْق [which means the same]. (A.) Also The middle of a road, (S, A, K,) or its main part, or beaten track; (A, K,) and so سَجِحَة: (S, A, K,) because of its evenness. (TA.) One says, سَجِحَة الطَّرِيق خَلْلَهُ عَنْ سَجِحَة الطَّرِيق [Leave thou for him the middle of the road]. (S, accord. to different copies.) And من طَلِبَ بِالْحَقَّ وَمِشْيَة فِي سَجِحَة يَوْمَ أُوْلِيَ الْأَلْفَة إِلَى نُجُوحهُ [He who seeks, demands, or sues for, that which is a right, or due, and goes in the beaten track thereof, God will conduct him to the attainment of his object]. (A, TA.) And سَجِحَة Measure, size, or proportion; (S, K;) as also سَجَيَّة, (S,) and سَجَيَّة: (S, A, K;) so in the saying: بِنَبَتِ القُوَمِ بَيْنَهُمْ عَلَى سَجِحَة وَاحِدَة (S, K,) and سَجِحَة وَاحِدَة (S, A) [The people, or party,
constructed their tents, or houses, of one uniform measure &c.].

*constructed their tents, or houses, of one uniform measure &c.*

The *air.* (O, K.) [Perhaps a mistranscription for *سَحَّاح*]

*I sat over against, or fronting, his face*. (Fr, O.)

*constructed their tents, or houses, of one uniform measure &c.*

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*constructed their tents, or houses, of one uniform measure &c.*
goes, tends, or is directed). (O, K.)

see: مسجحة.
Sa'ada

1. He was, or became, lowly, humble, or submissive; syn. خضع, (S, A, K, TA,) or نماثط, and للذ: (Msb:) or he bent him-self down towards the ground: (Aboo-Bekr, TA: and such is often meant by خضع and by نماثط:) [or it has both of these significations combined; i. e. he was, or became, lowly, humble, or submissive, bending him-self down; for] the primary signification of دوجُسلا is للذ, together with نماثط or نماطط: (Bd in ii. 32.) And He lowered his head, and bent him-self; (AA, S, Mgh, K;) said of a man; (AA, S, Mgh;) and put his forehead on the ground: (Mgh:) and likewise said of a camel; (S, A;) in the latter case tropical; (A;) as also دوجس, (A, Mgh, Msb;) meaning he lowered his head, (S, A, Mgh, Msb,) to be ridden, (S, Mgh,) or to his rider, (A,) or on the occasion of his being ridden, or mounted. (Msb.) The سجود of prayer is from دوجس in the first of the senses expl. above; (S;) and means The [prostrating oneself; putting the forehead on the ground: (S, Mgh:) سجود, (ISd, Msb, TA,) aor. and inf. n. as above, (ISd, TA,) signifies he put his forehead on the ground: (ISd, Msb, TA:) but دوجس to God denotes a particular manner [of doing this; i. e. the prostrating oneself in prayer by dropping gently upon the knees, placing the palms of the hands on the ground, a little before the place of the knees, and then putting the nose and forehead on the ground, the former first, between the two hands]. (Msb.) It is said of Kisrà, in a trad., كان يسجود للطالع, i. e. He used to lower himself, or bend himself down, to the arrow passing beyond the butt, going over it; which they used to reckon like that which hit the butt; meaning that he used to concede to the shooter thereof: or, accord. to Az, it means that he used to lower his head when his arrow was elevated [too high] above the object shot at, in order that the arrow might be rightly directed, and might hit the circle. (TA.)
And [as salutation is often accompanied with a bending of the body,] سُجُود also signifies The act of saluting. (L, TA.)

[You say, هَوْلَهُ He saluted him. And also He paid respect, or honour, to him; or magnified him; see Ham. p. 294.] You say also, السَّجَدَة النَّحْلَة The palm-tree bent, or inclined, (AHn, Mgh, TA,) by reason of the abundance of its fruit. (Mgh.) And السَّجَدَة للْجِبَل The ship bends, or inclines, by the influence of the wind. (A, TA.)

And the herbs and the trees] turn towards the sun and incline with it until the afternoon-shade becomes broken: (TA:) or the herbs and the trees humbly submit to his will. (Bd, Jel.) The سُجُود of inanimate things to God we understand, in the Kur, as denoting obedience to that whereto they are made subservient, and as a fact to be believed without inquiry into the manner thereof. (I'Ab, L.) Also He stood erect: (Lth, Msb, K:) so in the dial. of Teiyi. (Msb.) It is said in the K, immediately after the mention of the first signification and this last, that thus the verb has two contr. meanings: but it may be said that there is no [necessary, or absolute,] contrariety between سُجُود the herbs and the trees, and سُجُود the leg. (MF.) سُجُود, aor. His leg became inflated, or swollen. (K, TA.)

Also, (K,) inf. n. إسْجَاد He looked continually and tranquilly: (TA:) or he looked continually, (S, K,) and lowered the eyelids in a languid, or languishing, manner, (S, [the inf. n. being there expl. by إِدَادُ النَّظَرِ وَإِمَاضُ الأَجْفَانِ]) or lowering the eyelids [&c.,] (K * TK,) with a look indicative of amorousness, and feigned coyness or opposition, or confidence in one's love, and consequent presumptuousness: (TA:) or he had a languid, or languishing, eye. (L.)

And سَجَدتْ عِينَها She lowered her eye. (A, TA.)

A single act of سَجَدَة [as meaning prostrating oneself in prayer or the like: pl. سَجَدَات:] so in the phrase سَجَدت سَجَدَة [I performed a prostration of myself]: (Msb:) and قُرِّئت سورة السَّجَدَة [I
recited, or read, the chapter of the prostration; which is the thirty-second chapter of the Kur-án]. (S, * Msb.)

A species, or sort, [or kind,] of [as meaning prostration of oneself in prayer or the like]: so in the phrase I performed a long kind of prostration of myself]. (Msb.)

A man who prostrates himself much, or frequently, in prayer or the like]. (A, TA.)

A small mat, such as is termed [of an oblong shape, and a small oblong carpet,] upon which one prostrates himself and stands and sits in prayer]; (L, TA;) also called [A, TA,] and سجادة سجادة. You say, [He spread his prayer-mat, or prayer-carpet]. (A.) And The mark of سجود [or prostration in prayer] upon the forehead [when dust adheres to it]. (S, A, Mgh.)

: see the next preceding paragraph.

act. part. n. of سجد [Being lowly, humble, or submissive: bending himself down towards the ground: &c.: and hence, prostrating himself in prayer; putting his forehead on the ground: &c.] pl. سجود, سجودا. (S, A, L) and سجود. (L.) أدخلوا أذباب سجادة, in the Kur [ii. 55 and vii. 161], means And enter ye the gate bending down your heads: (I'Ab, K:) it was a narrow [or low] gate. (I'Ab.) And سجد لله, in the Kur xvi. 50, means Humbling themselves to God, with subserviency. (TA.) You say also شجر سجادة, and سجدة شجر, and سجدة شجر. And سجدة, [this last word being pl. of سجدة,] A tree, and trees, bending, or inclining: (A:) and شجر سجادة, palm-trees bending, or inclining: (AHn:) and a palm-tree bent by its fruit. (K.) [But it is said that]
occurring in a verse of Lebeed, means **Firmly-rooted tall palm-trees.** (IAar.) And فلنان ساجد المنخر ساجد

Such a one is object, low, humble, or submissive. (A, TA.) And عين ساجدة A languid, or languishing, eye. (A, K.)

Having his leg inflated, or swollen: (K, TA:) applied to a man. (TA.)

* *

[Of the wine of one with earrings, having a nasal twang, girded with a waist-belt, i.e., of a foreigner: he brought it for what are termed *دراعم الأسجد*], (S, O, K, but in the copies of the K, K, [which I think a mistranscription,]) means **dirhems whereon were effigies to which people performed the act of مسجود :** (S, O, K:) it is said that **upon them was the effigy of Kisrâ, and he who beheld them lowered his head to them and showed humility** [as the Persians in the present day do to the picture of their King]: (IAmb, TA:) or **الأسجد** means **the tax called جزيرة :** (O, K:) so says AO, (O, or A ʿObeyd: (TA:) or **the Jews** and **the Christians:** (O, K:) some say the former and some say the latter: (O:) and it is read with kesr to the s, and expl. as meaning **the Jews, (O, K, by IAar. (O.)** [Whatever be the signification of the last word, the verse plainly means, of wine of a foreigner, sold by him for foreign money. ]

The forehead, (S, K,) where is the

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mark made by the سجود [or prostration in prayer]. (S.) [Said in the TA to be tropical; but not so accord. to the A.] And sing. of مسجد which signifies The parts of a man that are the places of سجود; (Lth, Mgh, Msb, L;) meaning the forehead, the nose, the hands, the knees, and the feet: (Mgh, L;) or the forehead, the hands, and the knees: (S, K;) namely, the forehead, the hands, the knees, and the feet: (TA in art. A;) such, accord. to some, is its meaning in the Kur lxii. 18.

(L.) ___ See also the next paragraph, in two places.

مسجد [Any place in which one performs the act of سجود, or acts of worship or devotion; and particularly a mosque; a Muslim temple; an oratory; a house in which one performs the act of سجود; (IB;) a house of prayer; (Mgh, Msb;) any place in which one performs acts of worship or devotion: (Zj;) a word of well-known meaning; (K;) sing. of مسجد: (S, Mgh, K;) and also pronounced مسجد: (S, K;) this latter word signifies, accord. to IAar, the محراب [here meaning oratory, or place of private prayer, of a house; and the place of prayer of the congregations; (TA;) or it signifies any of the parts of the ground, as well as of the body, that are the places of سجود: (Lth, L;) or the place of the forehead on the ground in the act of prostration in prayer]. (IB.) Fr says, (S,) the منفعل of every verb of the class of فعل having its aor. of the measure يفعل is with fet-h to the medial radical letter, whether it be a subst, or an inf. n., (S, K;) without any difference, so that you say,

 grenades مطلع مسجد and مطلع مسجد (S, K) and مغرب مسجد (S) and مغرم مسجد and مغرم مسجد (S, K) from منفوق, aor. (S,) and منفوق, aor. (S,) from منفوق, aor. (S,) these being with kesr (S, K) to the medial radical letter (K) as a sign of their being subs.; but sometimes some of the Arabs pronounce it with fet-h in the subst.: مسکن and مسکن have been transmitted; and we have heard that he further says, (S,) fet-h is allowable, (S, K,) in all these, (S,) even if we
have not heard it: but when the verb is of the class of فعل, having its aor. of the measure الفعل, the n. of place [or time] is with kesr, and the inf. n. is with fet-h, to distinguish the one from the other; so that you say, 

meaning 

A congregational mosque; i.e. a mosque in which a congregation assembles to perform the Friday-prayers.

The sacred mosque of Mekke]. (Msb in art. 

The furthest mosque [which is in Jerusalem]. (Msb in

The mosque of the خيف [q. v.] in Minè. (S &c. in art. 

And The two mosques; that of Mekke and that of El-Medeeneh: (S, Mgh:) so in a verse cited in the first paragraph of art. 

سجدة: مسجدية.
He filled it; (S, A, Msb, K;) namely, a river, or channel for water; (S, A, K;) and a vessel; as also (Msb,) inf. n. [see its sing. ]

You say, The torrent filled the wells. (A.) And some read thus; and others, (TA;) and Th explains it, and so Zj the former reading, as signifying, And when the seas shall be filled: but ISd says that there is no way of understanding this unless it mean filled with fire: or it means and when the seas shall overflow: or shall meet together and become one sea: (TA;) or signifies shall flow forth, one into another, and thus become one sea, (Zj, Bd,) and so be filled: (Bd:) and there are other explanations of the above-mentioned words of the Kur, which see below. 

He poured the water into his throat. (K.) He heated the oven; (S, A, K;) kindled fire in it: (Msb:) or filled it with firewood, to heat it: (Mgh Bd:) or he heated it fully with fuel. (TA.) The words of the Kur quoted above, و إذا البحار سجرت, are said to signify And when the seas shall be set on fire: (El-Hasan El-Basree:) or shall become without water, (Katádeh,) or shall be dried up, by the kindling of fire therein: (B:) or shall be kindled, and become fire: (Jel:) or shall be mixed together, and dry up, and become fire; (El-Ubbee;) an explanation founded upon the license to employ a homonym in its several significations together: (MF;) or by sea is meant hell. (Kaab.) You say also, (TA;) and Th explains it, and so Zj the former reading, as signifying, He stirred the fuel with the سجرة الوقود بالنمسجرة. (A.)
she-camel prolonged her yearning cry (حنين، س، أ، ك) after her young one, (أس، أ) and filled her mouth with it. (أس.) [See also سجر، سجرة، and سجرة شعرها (أ، ك) and سجرة شعرها (أ، ك)]

He made it [namely hair or the like] to hang down. (تاء. [See also سجر، سجرة، and سجرة شعرها (أ، ك)])

(A، inf. n. سجرة) and (أ، تاء) He put a ساجور upon, or around, his (a dog's) neck: (أس.)
or he bound him (a dog) with ساجور. (ك.)

He opened a way to the water; made it to flow forth, (أبو-سأئد، ك،) whithersoever he would. (أبو-سأئد.) See also 1, throughout.

He acted or associated with him as a friend, or as a true friend; (أس، أ، ك، تاء) mixed, or held intercourse, with him: from سجرة الثقة. (أس.)

It (a vessel) became full. (تاء.) [See also سجر، سجرة، and سجرة شعرها (أ، ك)]

The camels followed one another in a continuous series, or uninterrupted, in their march, or progress: (س، ك، [but in some copies of the ك، for أسجر في السير، is put أسجر في السير،])
or they advanced and hastened; as also (تاء.)

Q. Q. 1 سجرة: see 1, last two sentences.

سجر (ت، س، م، ك، &c.) and سجرة (ت، م، ك) Turbidness, or dinginess: this is the primary signification: and hence,

(Tاء.) an intermixture of redness in the white of the eye: (س، ك) or redness in the white of the eye: (ت) or redness inclining to whiteness: or redness inclining to blueness: or redness in the black of the eye: or an intermixture, or a tinge, of redness in the black of the eye: or a slight redness mixing with the blackness: or an inclining of the black to redness: or a slight whiteness in the black of the eye: or a dinginess in
the interior of the eye, arising from neglecting, or leaving off, the use of
collyrium. (TA.)

Also [A fall of rainwater which fills what are called [pl. of مَتَّاد, q. v.):
pl. سجر. (S.)

A full well. (TA.)

Fuel with which an oven (نور) is heated; (S, A, Mgh, K;) as also مسجر (K) and مسجرَة. (TA).

[See also مسجر below.]

A man's friend, or true or sincere friend: pl. مسجرانہ; because each of two
friends yearns towards the other. (A.) ___ And hence, A sword. (Ham p. 265.)

A torrent that fills everything. (TA.) ___ A place upon which a torrent comes and
which it fills: (S, A, K;) a possessive epithet, or of the measure في السار in the sense of the measure مفعول. (TA.) See also مسجر.

A wooden thing, or piece of wood, (S, K,) that is put, (S,) or hung, (K,) upon the
neck of a dog: (S, K;) or a collar, (TA,) or ring or collar of iron, (A,) that is put upon the
neck of a dog: (A, TA:) [pl. سواراجر or سواراجر.] One says, في أعقابهم سواجر، Upon their necks are iron collars. (A.)

Applied to a pool of water left by a torrent (غدير), Having mud unmixed with sand; or having
good mud: (S, K;) or of which the water inclines to a red colour; which is the case when its rain-
water is recent, before it has become clear: (TA:) and rain-water intermixed with turbidness and redness.

(A.) ___ A man having what is termed سجر in the eye or eyes: fem. مسجراء. (TA.)
An eye of which the white is intermixed with redness: (S, A, K:) an eye in which is what is termed [q. v.]. (TA.)  A turbid drop: (A, * TA:) and in like manner [q. v.]. (TA.)

Also [and app. ] A piece of wood, or stick, with which the fuel in an oven (ثُنُور) is stirred. (A, L, TA.)

Filled: (AZ:) applied to the sea in this sense: (S:) or the sea itself: (K: in the TA, by the omission of.after the sea, it is made to signify a sea of which the water is more than it is itself; a meaning which, as there remarked, is not found in other lexicons:] and مسجرة بالنار, a full eye or source; syn. مفعمة. (A, TA.) 

Made to flow forth. (TA.)  Empty. (AZ, Aboo-'Alee.) Thus it bears two contr. significations. (TA.)

Kindled. (K.)  Still, or quiet; (K;) as also مسجز. (TA:) or still, or quiet, and full at the same time. (A 'Obeyd, TA.) Pearls strung and hanging down: (A 'Obeyd, S, K:) or that have fallen and become scattered from their string: and مسجز is said to signify a pearl of much brilliancy. (TA.)

Hair made to hang down; (K;) hanging down. (S, K.) A dog having a رجاس (q. v.) upon his neck. (AZ, S, A.)

Also, Dried up; of which the water has sunk into the ground. (TA.)
**ﺮَﺟْﻮَﺳُم** : see مسجور, in two places.

**ﺮِﺠَﺴْﻨُﻣ** : see مسجور.
سجس

1. سجس، (S, A, K,) aor. - (K,) inf. n. It (water) became altered, changed in odour, or stinking; syn. تَغيِّرَ (TAAr, A’Obeyd, S, A, K;) it became turbid, thick, or muddy: (ISk, A, K;) or it became corrupted, and stirred up. (TA.)

2. سجس، inf. n. He made it (namely, water,) turbid, thick, or muddy. (K, TA.)

سجس: see the next paragraph, in five places.

سجس: see the next paragraph, in five places.

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سجس Water that is altered, changed in odour, or stinking; syn. مَتَغيِّرَ: turbid, thick, or muddy: as also سجس (K, TA,) and سجس (TA;) or corrupted, and stirred up; as also سجس: or the last signifies made turbid, thick, or muddy, and stirred up: the [only] form mentioned in the S is سجس: but Aboo-Sahl says that سجس is the form learned by him in reading under Aboo-Usámeh in the Musannaf; and as to سجس, it is only an inf. n. (TA, from a note in the handwriting of Aboo-Zekereeyà,TA;) Hence the saying, (TA,) لا آتيك لا سجس ألتَيام I will not come to thee to the end of nights: (TA;) or ever; (S, K;) as also سجس ألتَيام (TA,) and سجس الأَوْجُس (S, K,) and سجس عجيس (S, K;) or While time lasts; as also سجس عجيس, and سجس النَّهَر سجس الأَوْجُس (A;) it is from سجس meaning turbid, because water thus termed is the last that remains: سجس عجيس signifies the last part of the night: (TA;) or سجس المَيْل means while the nights glide along continuously. (Ham p. 243.)
A ram having much wool: fem. with ٍسَجِسَ (A1) or a ram having white wool, good for tutting, or covering, and of excellent breed. (K, * (TA.) And Certain sheep [i.e. a breed of sheep] belonging to the Benoo-Teghib, (K, * TA,) in El-Jezeereh. (TA.)
He pursued an even, uniform course; he pursued an even course, following one order: this is the primary signification. (TA.) [It seems to be properly intrans.; but is sometimes used as a trans. verb, or being perhaps understood; as in the following phrase;] He pursued, or aimed at, that object of pursuit or aim; (K, TA;) occurring in a trad. (TA.) ___ And It was even and uniform, one part thereof being like another. (TA.) ___ [Hence,] The pigeon continued its cry uninterruptedly in one uniform way or manner; or called, and prolonged its voice or cry, modulating it sweetly: (Mbr, in the Kámi; and TA;) or cooed: or reiterated its voice or cry: syn. (Mbr, K; and TA;) or (IDrd, S, Msb, K;) It is said in a prov., I will not come to thee as long as the pigeon cooes;] meaning I will never come to thee. (Lh.) ___ You say also, The she-camel prolonged her yearning cry in one uniform manner. (S, TA;) ___ And The bow prolonged its twang in one uniform manner, monotonously. (TA;) ___ And hence by way of comparison to the of the pigeon, He (a man) made his speech, or language, (to be rhyming prose, i. e.,) to have like the rhymes of verse, without its being measured. (Msb.) And He (a man, S) spoke, or uttered, [or composed,] (S, * K, TA;) rhyming speech or language, (S, [i. e., rhyming prose, i. e.,] Speech, or language, having (K, TA;) like the of verse, without measure: as is said in a description of Sijistán, ...
[Its water is such as scantily distils, in interrupted drops, from mountains or rocks, and its robber is a man of courage, and its dates are of the worst kind: if the army be numerous in it, they hunger; and if they be few, they perish]: so says Lth. (TA.) You say also, سَجَعٌ، meaning He uttered the thing in the manner above described. (TA.) [See also سَجَعٌ, below.]

2 سَجَعٌ see the preceding paragraph.

سَجَعٌ [originally inf. n. of سَجِعَت, q. v.;] (S, Msb, K, &c.;) or, as some say, سَجَعٌ, but the former is that which commonly obtains, the latter being said to be a subst. like ذَبح، meaning what is slaughtered, unknown, however, in the lexicons, and probably one of the instances of the elicitations of the foreigners, (MF, TA,) the object of him who says that it is سَجَعٌ being app. to make a distinction between the simple subst. and the inf. n., as in the case of the simple subst. and the inf. n. of سَجَعٌ said of the pigeon; [see سَجَعَت الحَمامة;] (TA;) and أَسْجُوَّةَ the object of him who says that it is سَجَعٌ being app. to make a distinction between the simple subst. and the inf. n., as in the case of the simple subst. and the inf. n. of سَجَعٌ said of the pigeon; (S, * K;) Rhyming speech or language; (S, K, TA;) [i.e. rhyming prose; i. e.] speech, or language, having فَاوْصِلٌ like the rhymes of verse, without being measured; so called as being likened to the سَجَعٌ of speech; (Msb;) or because of its uniformity, (TA,) and the mutual resemblance and agreement of the words which end its clauses: (I, TA;) or a consecution [of clauses] of speech or language, with one [which is the principal, or only, rhyme-letter]; (Jm, * K;) or it consists in the agreement of the endings of words [or clauses], in a certain order, like the agreement of the rhymes [of verses]: (Mbr, in the Kâmil; TA:) each clause ends with a quiescent letter; and consists of at least two words: (Kull p. 208:) [see an ex. in the first paragraph of this art.:] you say also كَلَامٌ مَسْجَعٌ, meaning the same as
the pl. of سجعون (S, K) and, accord. to IJ, سجاعون, but ISd says, I know not whether he have related this from another or coined it, (TA,) and سجاعون (S,) or this last is pl. of سجاعون (K) [and is also a pl. pl., i. e. pl. of سجاعون, like as سمجاعن is pl. of سمجاعن which is pl. of سمجاعن, and many similar instances might be added, such instances being numerous app. because سمجاعن is properly a measure of a pl. of paucity].

That [rhyming prose] in which the two words [that end two corresponding clauses] agree in the letter of the سجع but not in measure; as سمجاعن and سمجاعن: and سمجاعن المطرف is that in which the measure is observed in the two words as well as the letter of the

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( K.T.) It is said in a trad., that Mohammad forbade سجع in prayer: [but many of the forms of prayer which he himself prescribed, and many others commonly used by Muslims in every age to the present time, are سجع, and the Kur-án is a composition of the same kind, though some do not allow this term to be applied to it, because سجع is a highly artificial style of prose-language, characterized by a kind of rhythm as well as rhyme, and it is obviously not proper to ascribe such artificial language to God, nor is it proper to use it in prayer, wherefore] Az says that سجع is disapproved in prayer because it resembles the language of the diviners, or soothsayers, but that other kinds of rhyming styles are allowable in سمجاعن (TA,) He is also related to have said, إياكم و سمجاعن الكهان. [Avoid ye the rhyming prose of the diviners, or soothsayers]. (TA,) One says also, بينهم سمجاعن.

[Between them is a discourse, or colloquy, oral or written, in rhyming prose]. (S.)
Sajjāh: see ًسجّاحة.

Sajjāh Pursuing [an even, uniform, course, or] a direct, or right, course, (AZ, S, K, TA,) in going, or journeying, (AZ, S, TA,) [and] in speech, &c. (K, TA.) Dhu-r-Rummeh says,

* قَطَعتِ بِمَا أَرْضِ تَرَى وَجْهَ رِبْكَهَا َفَإِذَا مَا عَلَوْحَا مُكَفَّأ اًسجّاحة

* * *

i. e. [I traversed, or have traversed, with her a land in which thou wouldst see the face of every one of the company of travellers riding over it, when they get upon it,] جَائِرـاٰ غَيْرِ قَانـصُد [turning aside from the right course, (or rather turned aside, unless, which is not improbable, the right reading be مُكَفَّأ اًسجّاحة,)] not direct; (AZ, S, TA,) or not direct towards one point: (TA:) but in the O we find, as on the authority of AZ, غير ساجع غائر جائر عن القصد [which is evidently a mistranscription; the right reading being غير ساجع أي جائر عن القصد, or the like]. (TA,) ___ [Hence,] A face justly proportioned;

* سجّاحةٍ سَجَّاحةٍ, and سجّافةٍ سَجَّافةٍٍ [symmetrical;] well, or beautifully, formed. (K,) ___ [Hence also,] ًسجّافةٍ سَجَّافةٍ, and ًسجّافةٍ سَجَّافةٍ withoutة, (TA,) [A pigeon continuing its cry uninterruptedly in one uniform way or manner; or calling, and prolonging its voice or cry, modulating it sweetly: or cooing: (see 1:) or reiterating its voice or cry: pl. [of the former or of both] ًسجّافةٍ سَجَّافةٍ and [of the former] سجّافةٍ سَجَّافةٍ. (K,) ___ And ًسجّافةٍ سَجَّافةٍ A she-camel prolonging her yearning cry in one uniform manner: (TA:) or quavering, and prolonging her voice, [in the copies of the K مطرنة, but correctly مطرنة,] in her yearning cry: (K,) or tall; (AA, K;) but Az says, I have not heard this on any authority beside that of AA. (TA,) ___ [And hence,] ًسجّافةٍ سَجَّافةٍ also signifies [A rhyming-proser, or rhyming-prosaist;] one who speaks, or utters, [or composes,] سجّافةٍ سَجَّافةٍ and in like manner, [سجّافةٍ سَجَّافةٍ (mentioned by Golius, and by Freytag as on the authority of the K, in no copy of which do I find it,) meaning one who speaks, or utters, or composes, سجّافةٍ سَجَّافةٍ.
much: and] سَجَاعة [meaning one who does so very much: the three epithets being similar to رَجَّاز and رَجَّازة. (K, TA.)

سَجَاعة: see سَجَة, in three places.

مسجع: A place, or an object, [to which latter it is applied in a phrase mentioned in the second sentence of this art.,] of pursuit or aim; syn. مَقصَد. (K.)

مسجع: see سَجَة.

مسجع: see سَجَة.
She (a woman) was, or became, slender in the waist: and lank in the belly. (TK.) [See also below.]

He let down the curtain upon the entrance of the tent, or chamber; as also, and the T, accord. to the T, signifies the letting down of the or two separate halves, that hang side by side, of a curtain]: accord. to the M, the letting down of the curtain. (TA. [See also what next follows.])

He let down the curtain. (S, K, TA.) ___ [Hence,] i. q. (S, K, TA.)

i. e. The night became dark. (TA.) ___ See also 2.

A curtain; a veil; or a thing that veils, conceals, hides, covers, or protects; (S, K;) as also, and the T, or a pair of curtains having an opening between them: (IDrd, K;) or each half of a pair of curtains, (Lth, K, TA;) divided in the midst, (Lth, TA;) by which any door, or entrance, is veiled; (Lth, K, TA;) as also, this last is not a pl. of , the T, thus signifies the two separate halves [that hang side by side, so as to meet together,] of the curtain of a tent, (Lth, S, TA;) in the fore part thereof: (S:) so in a verse of En-Nábighah EdhDhubyée cited in the second paragraph of art.

The night let down its curtains. (TA.) ___ also signifies The part
that is behind a door or an entrance. (O, TA.)

Slenderness of the waist: and lankness of the belly. (K.) One says In his waist is slenderness: and In his belly is lankness. (TA.) [See also, in the first paragraph.]

A period (ساعة) of the night; (K;) like (TA.)

**Saffa** (سافة) : see **Saffa**, in three places. ____ Hence, The thing [i.e. *edging*, such as a *fringe*, &c., (thus applied in the present day,)] *that is affixed to the borders of a garment, or piece of cloth.* (TA.)

**Saffa** (سافة): see **Saffa**. ____ Hence the saying of Umm-Selemeh to 'Áisheh, i.e. *and* and *and* *opened* *his* *face* *[as in the JM in art.]* *Thou hast rent open his veil, or covering;* both of these explanations meaning the same, as is said in the O and K in art. *Safaf*: but it is also related otherwise, i.e. *and* *opened* *his* *face*, which has the same meaning. (TA. [See art. *Safaf*.])

**Bitt safja** (بيت مسجف): *A tent; or chamber, having a pair of curtains upon its entrance, or door.* (As, TA.) El-Farezdah applies this masc. sing. epithet to a pl. n., saying *the * doors* *of* *the* *house* *of* *the* *safja*. (TA.)
He poured out, or forth, the water; (S, K, JM, TA.) continuously. (JM, TA.) Hence, He read, or recited, the Qur-an continuously. (JM. [See also سجل القرآن S, K, TA.) See also 2: ___ and 4.

He wrote a سجل [q. v.]: (S, * K:) or he decided judicially, and recorded his sentence in the إسَّجاَل سجل: (Msb:) and Mtr says that سجل لًآ لَّجْس إسَّجاَل of the kádee and his سجل لًآ لَّجْس إسَّجاَل are one [in meaning]. (O.) You say, سجل لًآ لَّجْس He decided it judicially, [and recorded it in the سجل :] or he decreed it decisively; so expl. by the Shereef: or, as in the 'Ináyah, he established it and recorded it in the سجل. (TA.) And سجل القاضي لفِلَان مَالاه The kádee secured to such a one his property [by a judicial decision recorded in the سجل. (TA.) And سجل عليه القاضي (The kádee decided judicially against him, and recorded his sentence in the سجل. (Mgh.) And سجل عليه بكذا He rendered him notorious by reason of such a thing, and stigmatized him with it. (Z, TA.) And سجل به He threw it from above; as also سجل, inf. n. سجل (K.) And سجل, inf. n. as above, He (a man, TA) became affected with carnal appetite. (K.)
He vied, competed, or contended for superiority, with him; emulated, or rivalled, him; or imitated him; (S, IB, * K;) doing like as he did; (S, IB;) originally in the drawing of water; (S, * IB;) each of them bringing forth in his [or bucket] the like of what the other brought forth [or endeavouring to do so]; the one, of them, that desisted being overcome: (IB:) and also, in running: or in watering. (S.) Hence, فلان يس ج فل انا Such a one vies with such a one, each of them producing, [of the evidences] of nobility, the like of what the other produces; the one, of them, that desists being overcome. (IB.) El-Fadl Ibn-'Abbás Ibn-'Otbeh Ibn-Abbe-Lahab says,

* من يس ج يس ج ماجدا
* يملا الذل او عقد الكرب

[He who contends for superiority with me contends for superiority with one possessing glory, who fills the bucket to the tying of the rope that is attacked to the middle of its cross-bars]: and hence the saying, (S. [See سجل.])

4 He gave him a bucketful (سجلا) or two bucketfuls (سجلين): (K;) or, as some say, he gave him much. (TA.) And  彽 He filled the watering-trough, or tank; (S, K;) as also The beast was sent forth, or set loose or free, with its mother. (TA.) It is said in a trad., ل ا تسجلوا أتعامكم Set not loose your cattle in men's fields of seed-produce. (TA.) And you say, اسجل الناس He left, or left alone, the people. (K;) And  彽 He made the affair free, or allowable, to them. (K;) And  彽 I made the speech, or language, to be unrestricted. (S. (a
man, TA) abounded in goodness, (K, TA,) and beneficence, and gifts to men. (TA.)
I wrote a writing for the man. (Msb.) See also 2.

6 They vied, competed, or contended for superiority, one with another; emulated, or rivalled, one another; or imitated one another; [originally, in the drawing of water: and hence, in other things]: (S, TA:) They two vie, &c., each with the other. (K.)

7 It (water) poured out, or forth; or became poured out, or forth; (S, K;) [app., continuously: see 1.]

A full bucket: so accord. to Az and ElFarábee and others: (MS:) or a bucket containing water, whether little or much: such as is empty is not called سجال (S:) or a great bucket: (Msb: see also سجال:) or a great bucket that is full (K, TA) of water: (TA:) and a bucketful; the quantity that fills a bucket: (K:) it is of the masc. gender [though دلو (the most common word for a bucket) is generally fem.]: (S, K:) pl. سجال (S.) And hence is derived the saying, حرب سجال [which likewise originally signifies a bucket]. (S in art. دلو.) And hence is derived the saying, حرب سجال (as though meaning War is an affair of shares, or portions; i.e. the victory in war is shared by turns among the people [engaged therein]: (Msb:) [but it is implied in the S that it is from سجال, the mast. سجال, the سجال that is here an inf. n. like سجال, agreeably with analogy; and if so, the saying may be rendered War is a contention for superiority: (see 3:) or the saying الحرب بينهم سجال means War between them consists of portions, in such a manner that a سجال [or portion] thereof is against these, and another is against these: (K:) originating from the act of two men drawing water with two buckets from a well, each of them having [in his turn] a full bucket. (TA.)

You say also, أعطاه سجال من كذا He gave him his share, or portion, of such a thing; like as
one says, (Har p. 19.) The phrase ُﻩَﺑﻮُﻧَذ (K, * TA) has an intensive signification; (K, TA;) [the saying app. meaning They have, of glory, a large share.] Hence likewise, metaphorically applied to signify A gift: one says [A bountiful man who is large in gift]. (Har ibid. [The first word in this saying is there written جواد.] One says also, He has overflowing goodness or beneficence. (TA.) Also A bountiful man. (Abu-l-' Omeythil, K.)

And A great udder: pl. سَجْلَاتِ and سِجْلَاتِ. (K.) See also سَجْلٌ, in two places.

§§

A writing; or paper, or piece of skin, written upon; (K, * TA;) as also سَجْلٌ (TA) and سَجْلٌ (K, TA) [and سَجْلٌ, as appears from what follows]: or a طُومَارٌ [meaning a roll, or scroll, or the like,] for writing upon or written upon: (Bd in xxi. 104:) and a written statement of a contract and the like; (K, TA;) i. e. (TA) i. q. صَكْرٌ: (S, TA:) [but see this word, which has also other meanings, and among them that here following, which is the most common meaning of سَجْلٌ:] the record of a kádee, or judge, in which his sentence is written; (Msb;) a judicial record: (Mgh;) [see also سَجْلَاتٌ] pl. سَجْلَاتِ [مِحْضَرٌ:] سَجْلَاتِ in the Kur xxi. 104, means Like the folding of the طُومَارٌ [expl. above] for the purpose of writing [thereon]: or for what is to be written: (Bd:) or upon what is written; (Bd, * Jel;) i. e., upon the written record [of the works] of the son of Adam at his death: (Jel;) or the written record here has the third of the meanings here following: (Bd, Jel;) or the second thereof. (Bd.) And A writer, or scribe: (K;) and so some explain it in the verse above cited. (TA.) And A certain scribe of the Prophet. (K;) And A certain angel, (K;) who folds the written statements of men's works. (Bd ubi suprà.) And, without the article, A man, in the Abyssinian language. (K;) In the verse cited above, I' Ab read السِجْلٌ, and explained it as meaning A certain man; but it is also said to mean a certain angel: and another reading is السِجْلٌ, a dial. var. mentioned above. (TA.)
a name for The ewe. (Ibn-'Abbád, O.) ___ And سجال سجال [i. e. سجال سجال، so in my MS. copy of the K, but in the CK سجال سجال] is A call to the ewe to be milked. (Ibn-'Abbád, O, K.)

سجال A she-goat abounding in milk: thus correctly, as in the O: in the copies of the K, in the place of عين is put [making the meaning to be a spring abounding in water or an eye abounding in tears]. (TA.) سجال applied to a bucket (دلو), Large, or big; as also with سجيلة [alone, i. e. as a subst., rendered such by the affix ة] signifies a large, or big, bucket. (S.) ___ And, applied to an udder (ضرع), Long: (S:) or pendent and wide; as also سسجل: (K:) or this latter, applied to an udder, but only of a sheep or goat, wide, flaccid, and tossing about; striking the animal's hind legs, from behind. (ISh, TA.) ___ And, with سسجل applied to a testicle (خصبة), Flaccid and wide in the scrotum. (K.) ___ See also سسجل. ___ Also Hard, and strong. (K.) And A share, or portion: (K:) IAar says, it is of the measure سجل فعال meaning a full bucket [and likewise a share, or portion ]; but, he adds, it does not please me. (TA.)

سجال in a testicle, Flaccidity and wideness in the scrotum. (K.)

سسجل Stones like lumps of dry, or tough, clay: arabicized from سنگ و گل (K, TA;) which are Pers. words, meaning stone and clay; the conjunction falling out in the arabicizing: (TA;) or baked clay: (Jel in xi. 84 and xv. 74 and cv. 4;) or stones (S, K) of clay (S) baked by the fire of Hell, whereon were inscribed the names of the people [for whom they were destined]; (S, K:) so in the Kur; as is indicated therein, in li. 33 and 34: (S:) or من سجيل in the Kur means من سجيل, i. e. of what had been written [or decreed] for them, that they should be punished therewith; and سجيل means the same as سجل mentioned and expl. in the Kur lxxxiii. 8 and 9: (K:) AO says that نم سليل means many and hard; and that سسجل is
syn. with سجِّيلِ ﺔَ(87,108),(140,131) in this sense: (TA:) it is also said to be from سجِّينـ meaning Hell; the ﺔَ(142,108),(188,131) being changed into ﻣَسْـجِّلَـه meaning I gave; and to be from السَـجِّلَـه (TA.) Also ﺔَ(151,131),(180,154) q. [v.]. (L in art. سجِّينـ.)

Also, to be from ﺔَ(359,108),(415,131) أُـسَـجِّـلَـه meaning I sent forth him or it: or from ﺔَ(422,108),(495,131) ﻣَـسـِـجِّلَـه meaning I gave; and to be from the سَـجِّلَـه (TA.) Also ﺔَ(528,131),(557,154) q. (S, K.)

A mirror: (S, K:) or a Chinese mirror: (MA:) [said to be] a Greek word (روميّ), arabicized: (S:) and some say سَـجِّـلَـه. (Az, TA.) [Pl., accord. to Freytag, سَـجِّـلَـه.] And Pieces such as are termed سَـجِّـلَـه, of silver; (K, * TA;) as being likened to the mirror. (TA.) And Gold. (K.) And Saffron. (K.)

See سجِّلَـه, [the fem.,] applied to a she-camel, (S, K,) means Long in the udder: (S:) or big in the udder: pl. سَـجِّلَـه. (K.) And, applied to a woman, Big in the posteriors: (K:) pl. as above. (TA.)

Allowed, or made allowable, to every one; (S, K;) not denied to any one. (S.)

Mohammad Ibn-El-Hanafeyeh said, in explaining the words of the Kur [v. 60], ﺔَ(507,223),(557,246) ﺔَ(564,223),(597,246) ﺔَ(604,223),(641,246) [Shall the recompense of doing good be other than doing good?], meaning It is unrestricted in its relation to the righteous and the unrighteous: a righteous person is not made to be conditionally intended thereby, exclusively of an unrighteous. (As, S, TA.) And one says, ﺔَ(85,331),(146,354) We did it when fortune was unrestricted], i. e., when no one feared any one. (K.)
The tears flowed: (JM:) or poured forth; (TA in explanation of the latter verb;) and so the latter verb said of water. (TA.) And He held back from the thing, or affair, delaying to do it; (A, K, TA;) and shrank from it. (A, TA.) The eye shed its tears in drops: or shed its tears, little or much: (K:) or poured forth its tears. (TA.) And in like manner, The cloud poured forth the water; (K, TA,) little or much: (K:) and (TA:) The cloud rained continually; as also The sky poured forth [rain]; as also (S.) And (TA:) The sky poured forth, app. meaning either or or (or) or . and [so] ; and [app. in an intensive sense] ; and [app. in an intensive sense] . (K: omitted in the TA.) see the last sentence above. see 1, last two sentences. see 1, first sentence. The language was, or became, rightly, or regularly, ordered, arranged, or disposed. (TA.) [are instances of inf. ns. used as epithets, (as is said in the TA of the first and second, to which the third is obviously similar,) meaning Tears flowing, or pouring forth: or the first may be more correctly rendered tears shed in drops, or simply shed, or poured forth].
Tears: (K:) or flowing tears. (TA.) ___ And Water: (so in copies of the K:) i. e. the water of the sky: (TA:) or water that is apparent, or manifest. (CK.) Also The leaves of the [tree called] خَالِف [q. v.]; (K;) to which broad and long arrow-heads are likened. (TA.)

سَجِم an inf. n. used as an epithet: see سَجِم. (TA.)

عَين سَجِم [An eye shedding many tears]. (S, TA.) ___ And سَحَاب سَجِم [Clouds pouring forth much rain; like سَجِم]. (TA.) ___ And تَنَّا سَجِم A she-camel yielding much milk: (A, TA:) or that parts her hind legs on being milked, and raises her head: (K, TA: [in the CK, is erroneously put for سَجِم]) as also سَجِم. (K.) ___ رَجُل سَجِم عَنْ المِكَامَاتِ A man who shrinks from generous actions. (TA.)

سَجِم: see سَجِم. [As it is originally an inf. n., used as an epithet,] you say also عَين سَجِم إِيَّاءَاتي Eyes shedding tears in drops, or simply shedding tears, or pouring forth tears; i. q. سَجِم [pl. of سَجِم] سَجَم. (TA.)

سَحَاب سَجِم Clouds pouring forth much rain. (TA. [See also سَجِم.])

سَجِم; and its fem., with ة: see سَجِم.

سَجِم A certain dye. (K.)

سَجِم A camel that does not utter the grumbling cry termed غَرَّاء: (S, TA:) or that does not bray clearly: (TA:) i. q. أَزْمَم. (K.)

سَجِم: see سَجِم.

أَرْض سَجِمَة Land watered by rain. (S, TA.)
1. He imprisoned him. (S, Msb, K.) Hence, it is said in a trad., There is not anything more deserving of long restraint than a tongue. (L.)

2. A poet says, And by no means secrete thou anxiety: verily to the secreting thereof pertains embarrassment: but load with it fleet camels of Mahreh. (L.)

A prison; (S, L, Msb, K;) as also سجنون مسجون مسجنة. (Mgh, Msb.) سجن is syn. with مسجون [Imprisoned]; pl. مسجنة and is applied to a female likewise, as also سجناء and سجن. (K.)

The keeper of a prison. (K.)

[A certain place in which is the record [In the Kur lxxiii. 7,] A certain place in which is the record]
deeds of the wicked: (S, L, K;) or, as ʿAb says, in which are their registers: AO says, it is of the measure فیل the fāṣiq from السجن, like the fāṣiq from السجن, or a certain valley in Hell: or a certain stone, [or rock,] (L, K,) beneath, (L,) or in, (K,) the seventh earth: (L, K;) [these explanations are given by those who hold that Maṣṣīḥ in the next verse is for ما سجین,] or it there means a register comprising the deeds of the wicked, (Bd, Jel, *) of the jinn, or genii, and of mankind, (Bd,) or of the devils and the unbelievers: (Jel;) or in the next verse is for ما سجین, and the meaning is the place, (Bd, Jel,) which is beneath the seventh earth, the abode of Iblees and his forces: (Jel;) IAth says, it occurs in a trad. with the article آل; and without that article it is a proper name for the fire [of Hell], and hence the mention of it in the Kur lxxxiii. 7. (L.) [See also سجین.] Also Anything hard: (L:) and hard, vehement, or severe; (S, L, K;) applied to a beating. (S, L,) And Continuing, lasting, or everlasting; syn. دائم the Ubānī: (L, K;) so accord. to El-Muārrij. (L. [See, again, سجین.] ) And i. q. عُالَیَـة: (L, K;) so in the saying, عمل ذلك سجینا He did that openly, or publicly]. (L.) Also Palm-trees ضلِّتين (ضَلْط) such as are termed سلتين (As, L, K) in the dial. of the people of El-Bahreyn; (As, L;) [app. meaning that the latter word is of that dial.; for it is said that] the Arabs [app. the Arabs in general] say سجین in the place of سلتين, which is not Arabic: (L:) the palm-trees thus termed are such as have trenches dug at their feet to conduct the water to them when it has not reached to them. (L, and K in art. ساجن.)

Iron such as is termed [i. e. female, meaning soft]. (L)

Iron such as is termed [i. e. female, meaning soft]. (L)

accord. to Freytag, The act of imprisoning: but it seems rather to be a word of the class of مبخلة and مبملة &c., and to signify a cause of imprisonment.]
It was, or became, silent, quiet, or still: (Fr, I'Aar, S, K, TA:) and dark: (Fr, TA:) or its darkness became extended: (I'Aar, TA:) or it covered, or concealed, by its darkness. (Msb, TA.)

And the night when it becomes still, silent, or quiet:

(I'Aar, Zj, S, Jel:) or When it covers with its darkness: (Jel:) or when its people become silent: or when its darkness becomes still: from the sea, The sea became calm. (Bd.) And one says, The wind became still. (TA.)

The she-camel prolonged her [or cry of yearning towards her young one]. (K.) See also 2.

He covered anything; as also He covered the dead person (Mgh, Msb, K) with a garment, or piece of cloth, (Mgh, Msb,) and the like. (Msb.)

He touched it. (K.) One says, (K) i.e. [He brought us food, and we did not touch it. (AZ, TA:) And i. q. [meaning He worked, or laboured, upon it, or at it; &c.] (K.) One says, [meaning Dost thou work, or labour, upon a landed estate? or, probably, dost thou cultivate a landed estate
by the work, or labour, of others?}. (Aboo-Málik, TA.)

The she-camel had much milk. (Sgh, K.)

[A sincere companion and friend. (Golius, from Meyd.)]

A nature; or a natural, a native, or an innate, disposition or temper or the like; syn. خلق, and طبیعة, (S,) or a faculty, or quality, firmly rooted in the mind, not easy of removal: (MF:) pl. سجايا. (Msb.)

A she-camel still, or quiet, when being milked. (M, K.) And A she-camel whose fur is unruffled: and شاة سجاوآء a sheep whose wool is unruffled. (TA.) And ريح سجاوآء A gentle wind. (TA.) And ساجيته, (K,) meaning A woman languid, or languishing, in the eye. (TA.)

Still, silent, or quiet: thus applied to the sea [as meaning calm, or unruffled]. (S, K,) And ليلة ساجية A calm night, in which the wind is still, and such as is not dark: (T, TA:) or a night in which the cold has become allayed, and in which the wind and the clouds have become still, and which is not dark. (M, TA.) And طرف ساج A still, or motionless, eye: (S, K:) [or] عين ساجية, accord. to IAar, means an eye that has a languid, or languishing, look; which is an accessory to beauty in women. (TA.) See also the next preceding paragraph.
He poured out, or forth, (S, A, K) water, (S, A,) &c.: (S:) or, accord. to IDrd, سح signifies the pouring out, or forth, in consecutive quantities: or, accord. to the Msb, [but this art. is not in my copy of that work,] the pouring forth much, or abundantly; and the like is said in the Jámi' of Kz. (TA.) You say also, {سحت السماء مطرها} {[The sky poured forth its rain]}. (A, TA.) See also an ex. of the inf. n. voce سح, below. ___ [Hence,] one says, {سحتها على} {I asked him to recite an ode, and he poured it forth to me; lit., upon me}, inf. n. as above. (A.) ___ [Hence likewise,] سح signifies also The act of flogging. (K, TA.) One says, سحت مائة سوط, (S, TA,) aor. and inf. n. as above, (TA,) He inflicted upon him a hundred stripes of a whip. (S, TA.) ___ And The act of beating, striking, or smiting. (K.) ___ And The act of thrusting or piercing [with a spear or the like]. (TA,) سحت, (S, A,) aor. ___ , (S,) so says Fei, or, accord. to some, ___ , agreeably with analogy, (TA,) inf. n. سحت (S, K) and ح حوحت (S, A,) or both, (TA,) and ح حوحت and The sheep or goat, and the animal of the ox-kind, became fat: (AZ, AHn, S, TA:) or became fat to the utmost degree: (K:) or became fat so as to flow with grease: (A:) or became fat, but not to the utmost degree. (TA.) ___ See 1, in the latter half of the paragraph.
It (a camel's arm-pit) poured with sweat. (TA.)

R. Q. 2: see 1, latter half, in two places.

Rain pouring abundantly and extensively: (K in art. سحس) and (S, K) rain pouring vehemently, (S, K, * TA,) paring the surface of the earth: (TA:) and سحس applied to rain that falls in large drops, pouring much, or abundantly; and also applied to a thundering cloud, (حئانة, i.e. سحابة فيها رعد, [or, accord. to the S and A, to any cloud, سحابة,]) pouring forth much rain: (Ham p. 391: [in which it is said that in the latter case it may be proper; and in the former case, tropical:] and سحس, an eye pouring forth tears abundantly, or much: (K, TA:) and طعنة مستحسحة (S, TA) a spear-wound, or the like, flowing [with blood]. (TA:) Hence, حلف سح A swearing in which oaths pour forth consecutively. (L.) Also i. q. مسب [i.e. Dry, or tough, dates, that crumble in the mouth and have hard stones]; (K) Az relates his having heard the Bahran膨胀ees thus term a certain kind of مسب: (TA:) or scattered dates: (A:) or dry, or tough, dates, (K, TA,) not sprinkled with water [in order that they may stick together, for thus they do for this purpose, or they sprinkle the palm-leaf-receptacle of the dates for this purpose], (TA,) scattered (K, TA,) upon the ground, not collected in a receptacle, and not packed; (TA:) as also سحس, (IDrd, K,) which is of the dial. of El-Yemen. (IDrd.)

سحس: see what next precedes.

The air. (Fr, T, O, K.) [See also سحس, which is perhaps a mistranscription.]

سحس: see سحس.

Sحس: a fem. epithet, an instance of سحس having no فعلَاء, [i.e. not having أَسْحُ for the masc. form], occurring in a trad., in
which it is said, (TA,) i.e. The right hand of God is continually pouring with gifts, nothing will render it deficient, night and day: or, as some relate it, the phrase is [the right hand of God is full, with pouring forth]; the last word being with tenween, as an inf. n.: it is thus likened to the abundant source that is not diminished by drawing from it, nor by descending into it and filling the bucket. (TA.) ___ You say also غَارَةَ سَحَاءَ (A, TA) [An incursion into the territory of an enemy] that pours calamity upon people with sudden impetuosity. (TA.) ___ [Golius explains سَحَاءَ, on the authority of Meyd, as signifying A hot wind: it is probably a mistranscription for سَخَاءَ.] ُءﺂَﻨْﺨَسٌ, (TA,) and see ُحَسَانُ. Also, applied to land (أَرْضٌ), Wide, or spacious: but IDrd says, I know not the truth of this. ُحَاسَانُ; and its fem., with ه: see ُحَسَانٌ and see also the fem. in what here follows. ُحَحَسَانُ, (A, K,) after the manner of a possessive noun, (TA,) and ُسَحَانُ, (K,) the latter occurring in a trad., or, as some relate it, which means the same, (TA,) A sheep, or goat, that is fat: (S, TA: but in the former, only a pl., as applied to sheep or goats, is mentioned; namely, the first of the pls. below:) or that flows with grease by reason of its fatness: (A:) or full of fat: (TA:) or fat in the utmost degree: (K:) [or fat, but not in the utmost degree; for] one says مُهِنَّمُ: then when it has become a little
fat; then then ساح; and then مطرطم, which means fat in the utmost degree: (Aboo-Ma'add El-Klābee, TA:) pl. سحاح; (Th, S, L,) thus in the handwriting of J, and mentioned by Aboo-Mis-hal, (TA,) or سحاح (Iktt, K) and سحاح, which is extr. [in form]. (K.) And سحاح Fat flesh-meant; as though, by reason of its fatness, it poured forth grease. (As, S, TA.)

فرس مسح A swift horse; (Kz, K, TA;) as though it poured forth running; (S, Kz, TA;) likened to rain in swiftness. (TA.)

سحح طعنة مسححة: see سحح.
سحب

1. سحب, (S, A, Msb, K,) aor. سحبه, (Msb, TA,) He dragged it, or drew it along, (S, A, Msb, K,) namely, his ذيل [or skirt], (S,) or a thing, such as a garment &c., (TA,) upon the ground. (Msb, K, TA.) One says of a woman, سحب ذيلها, (TA,) etc., namely, his سحب ذيلها [She drags, or draws along, her skirt upon the ground]. (TA.) And سحب الريح أذيالما [The wind drew along the dust upon the ground]. (TA.) ___ [Hence,]

2. سحبى, (K, TA,) inf. n. as above, (S, TA,) means also He ate and drank vehemently. (S, K, TA.)

3. أسحبى من الطعام و الشراب 4 I took, or ate and drank, much of the food and beverage; as also أسحبني: because it is the habit of the glutton to draw and appropriate to himself the victuals [and beverages]. (A, TA.)

4. أسحبني see 4. أسحبني عليه 5 He acted, or behaved, towards him with boldness, or presumptuousness; or did so confiding in his love, or affection: (Az, S, MA, TA:) or with coquettishness, and feigned opposition. (Az, * MA, TA. *) ___ [Hence in حقه]
Sa'eed and [a woman named] Arwà, means *She took his right, or rightful property, by force, and annexed it to her own, and to her land.* (TA.)

7 *It was, or became, dragged, or drawn along,* (S, A, Msb, K,) upon the ground: (Msb, K:) said of one's skirt, (S,) or of a thing, such as a garment &c. (TA.) [Hence,] *The skirts of the wind were, or became, dragged upon it,* i. e., upon the ground (الأرض), so as to efface the traces upon it.] (A, TA.)

*A man who takes, or carries, or sweeps, away everything by which he passes.* (K,) [Golius explains سحبان, as on the authority of Meyd, as meaning *A portion of water remaining in a skin or other thing:* but I think that this is a mistranscription for سحية.]

*Clouds* [termed in the S and K pl. of سحاب, as also سحاب and سحاب,] is, accord. to As, [correctly,] a coll. gen. n., used alike as masc. and fem. and sing. and pl.; (MF, TA;) and سحاب is its n. un.; (MF, Msb, * TA;) and سحاب is pl. of سحاب سحاب and سحاب سحاب; (L, Msb, * MF, TA;) it may be pl. of either of these; (L, MF, TA;) and سحاب is pl. of سحاب absolutely, and of سحاب when used as fem.: (MF, TA;) it signifies *Clouds* or *a collection of clouds*; (S, K, KL, TA, &c.;) and [clouds] from which the rain comes: (TA:) so called because drawn along in the air; (Msb, TA;) or because they draw along one another; or because the winds draw them along; (TA;) or because they draw along their fringes. (TA in art. حجو.)

One says, [The cloud rained upon them]. (A.) [Hence,] *I remained at his abode the whole of my day:* originally said in relation to a cloudy day; and then proverbially used in relation to any day. (A, TA.) And *I ceased not to do it the*
whole of my day. (K, * TA.) [properly The water of the clouds] is a term for wine.

(TA in art. جفن (Al-Haytān) is a name of The Prophet's turban; (Mgh, TA;) it was thus called as being likened to the سحاب of the rain because of its being drawn along in the air. (TA.) ___ Also the name of A sword of Dirar Ibn-El-Khattāb. (K.)

سحاب n. un. of سحاب [q. v.]. (As, Msb, &c.)

سحابة see سحابة.

سحيبة dim. of سحابة, q. v. (TA.)

أصحاب A man who eats and drinks much, (S, A,) or Vehemently: (K:) Az says that the word known to him in the former sense is أصحاب، ت Hawth, with أصحاب، ث but that perhaps أصحاب is allowable. (L, TA.)

مسحاب [A place of dragging, or drawing along, of a skirt, or garment, &c., upon the ground: pl. مساحاب: see Har p. 78.]
He extirpated it, eradicated it, exterminated it, or destroyed it utterly; as also: (S, K, TA:) both signify he, or it, made it to go, go away, pass away, or depart; made away with it, did away with it, made an end of it, or destroyed it; namely, a man's property: and the latter, he destroyed utterly what he (a man) possessed. (TA.) You say, سحت الحنان, inf. n. as above; and سحتا, He performed the circumcision so as to remove the prepuce utterly. (TA.) And سحت شعره, He removed his hair utterly in shaving and cutting: (A:) and سحت رأسه, inf. n. as above; and سحتا, He shaved his head so as to remove the hair utterly. (Lh, TA.) And سحت الشحم عن اللحم, (aor. as above, K,) He peeled off the fat from the flesh; (S, A, K;) as also سحت شيئا, aor. and inf. n. as above, He peeled, or peeled off, a thing by little and little. (L, TA.) And سحت وجه الأرض, سحت وجه الأرض He, or it, effaced the traces, or the like, upon the surface of the earth. (A, TA.) فسحتكم بعدب، in the Kur. xx. 64, means Lest He destroy you [by a punishment], (Bd, Jel,) or utterly destroy you; (Bd;) and some read فسحتكم which means the same; (Bd, Jel;) this being of the dial. of Nejd and Temeem; and the former, of the dial. of El-Hijáz: (Bd:) or lest He harass, or distress, or afflict, you [by a punishment]: (A, TA:) or lest He pare you [from the surface of the earth thereby]. (TA.) and سحتناهم, سحتناهم and أسحتناهم both signify We harassed, or distressed, or afflicted, them: and سحتهم [and سحتهم, أسحتهم] He slaughtered them. (TA.) See also the next paragraph, in two places.

4 أسحت see above, in six places. [Hence,] أسحت, said of a man, His property went away. (Lh, TA.) أسحت He gained, or earned, what is termed سحت [i.e. gain that was unlawful, &c.]; (S,
A, K;) as also (K:) or he earned little. (Msb.) You say, He earned such gain in his traffic; (S, A;) as also (TA:) or he earned little therein; and so (Msb.) And His traffic was, or became, disapproved, abominable, or foul, and unlawful. (K)

يندر سحت (K:) [as also q. v.,] and سحت, (TA:) [and i. q. صادق: see بحت &c.]. (K:) See also and see the paragraph here following, in two places.

سحت (S, A, Msb, K) and سحت, (S, Msb, K,) the former a contraction of the latter, (Msb,) A thing that is forbidden, prohibited, or unlawful; (S, A, K;) and (so in the A, but in the K or ) what is disapproved, abominable, or foul, of gains, (A, K, TA,) that occasions disgrace (K, TA) and bad repute; as the price of a dog, and of wine, and of a pig; (TA;) any pro- (Msb, TA) nor to be eaten; (Msb;) anything forbidden, or unlawful, and of bad repute: sometimes it means what is disapproved; and sometimes, what is unlawful; the context showing in which sense it is used: and it is also applied to signify a bribe that is given to a judge or the like: so called because it cuts off blessing: (TA:) in the Kur v. 46, some read لسلحت; and some, لسلحت; (Bd, TA;) and it has also been read as the inf. n., لسلحت. (K:) Also Little, or small, in quantity or number; paltry, mean, or inconsiderable. (Msb.) or ماله سحت (accord. to different copies of the K [the former the better known]) His property may be taken and destroyed with impunity: and in like manner, دمه سحت His blood may be shed with impunity. (K, * TA.) See also مسحتوته.
An old and worn-out garment or piece of cloth; as also [A mess of parched barley, &c.,] having little grease or gravy mixed with it; as also (K.) ___ A mess of [or meal of parched barley, &c.,] of which the earth is soft. (K.)

And A desert (مَفَازَة) of which the earth is soft. (K.)

___ Property (مال) made to go away, or depart; made away with, made an end of, or destroyed; as also (S, K,) as in a verse cited voce مَفَازَة, (S,) and made away, or removed. (K.) ___ A man who eats and drinks vehemently; as also (TA in the present art.:) and signifies [the same, or] a man who eats and drinks much. (Az, TA voce مَفَازَة, q. v.) And A man having a greedy, or gluttonous, stomach. (A, TA.)
سحح
١

 salsa, (S, A, K, TA,) aor. —, (K, TA,) inf. n. (TA,) He abraded, or otherwise removed, its outer integument, or superficial part; (S, A, K, TA,) relating to one's skin: (S, A, TA:) and he scratched him; or wounded him in the outer skin: also he rubbed it, namely, a thing, with another thing, so as to abrade, or remove, its superficial part: and it, namely, a thing, hitting another thing, abraded from it a little of its superficial part; as when a thing hits the solid hoof previously to [that state of attenuation and abrasion which is termed] I abraded, or removed, the outer integument [i. e. the cuticle] of his skin. (S.) And [أصابه شيء] فسحح وجهه [A thing hit him, and abraded the cuticle of his face]. (S.) And سحح العود بالبرد He abraded the outer part of the wood, or piece of wood, or stick, with the file. (TA.) And سحح الأرض, referring to a camel, (S, K, TA,) He pares the surface of the ground with his foot, so that he is not slow in becoming attenuated and abraded in the sole. (TA.) And سحح الرياح الأرض [The winds pared the surface of the earth, removing the dust and pebbles: like سححت]. (A.) Also He bit him so as to make a mark, or marks, upon him; [or so as to lacerate his skin;] used especially in relation to wild asses; and so سحح, [but in an intensive sense, i. e. he so bit him much, or many times, (see سحح,) inf. n. سحح and سحح] of which latter see an ex. in the next paragraph]. (TA.) Also signifies The combing gently upon the skin of the head: (K, TA:) [combing the hair with a gentle pressure upon the skin of the head:] one says, سحح شعره بالمشط, inf. n. سحح, He combed his hair [pressing the comb] gently upon the skin of his head. (TA.) And The going quickly [as though paring the surface of the earth with the feet, or making
And A running of beasts falling short of such as is vehement. (K.) And [hence, app.,] He made the oaths to follow one another with little, or no, interruption. (K, * TA.) See also 7.

2

\[ \text{And } \text{He abraded, or otherwise removed, its outer integument, or superficial part, much, or often.} \] (S, K.)

See also 1. An ex. of the latter inf. n. occurs in the following hemistich of the Jeemeyeh of El-'Ajjáj:

\[ \text{Габа тери билите мисхажа} \]

[A bulky, or strong, wild ass, in the side of whose neck thou seest much biting, or lacerating of the skin, that has made marks upon it]: thus heard by AHát from the mouth of AZ, and thus recited by the former to As, who disallowed it, and said, \[ \text{whose neck, or cheek, thou seest to be much bitten, &c., instead of } \text{پليته}, \] but abstained from objecting after AHát had adduced other exs. [of similar inf. ns.,] and among them the saying in the Kur [xxxiv. 18], Az says that \text{мисхажа} is here made an inf. n., like \text{مسبحاجا}. (TA)

5

\[ \text{It had its outer integument, or superficial part, abraded, or otherwise removed, much, or often:} \] (S, K) said of the skin [&c.]. (S.)

7

\[ \text{It had its outer integument, or superficial part, abraded, or otherwise removed:} \] (S, K:) said of the skin: (S:) [and it seems from the phrase, \text{مسبحاجا} occurring in the O and K in art. بذح, that }\text{مسبح} \text{may signify the same: but }\text{مسبح} \text{may there be a mistranscription for }\text{مسبح}.] \text{One says, }\text{مسبح جلده من شيء مره:} His skin had its cuticle abraded in consequence of a thing that passed by him. (TA.)
And [hence, *Dysentery*, or the like; because attended by abrasion, or excoriation, of the colon;] a certain disease of the bowels; (PS;) an abrading disease in the belly. (TA.)

In him is the disease above mentioned. (PS.)

Having its outer integument, or superficial part, abraded, or otherwise removed; as also سحوج. (TA.)

A camel that pares the surface of the ground with his foot, (S, * K, * TA,) so that he is not slow in becoming attenuated and abraded in the sole. (TA.) Also A man Who makes oaths to follow one another with little, or no, interruption: (TA:) and so سحوج applied to a woman. (K, * TA.)

A swearing in which the oaths are made so to follow one another. (TA.)

[act. part. n. of سحوج: fem. with سحوج. Hence,] Winds paring, or that pare, the surface of the earth, removing the dust and pebbles. (A, TA.)

[A place of abrasion, &c.: pl. سحوج. Hence,] one says, of an ass, (A,) i. e. a wild ass, (TA,) and سحوج, upon him are the marks, or scars, of the biting of other asses. (A, TA.)

The [instrument called] سحوج with which one pares, or shapes, wood. (Q, K.) hence, app., A rain that is as though it pared the surface of the earth. Accord. to Freytag, occurs in this sense in the Deewán of Jereer: pl. سحوج: but the correct word is evidently سحوج. Also, and سحوج, (O, K, TA,) a wild ass that bites [other asses] much, or frequently: (TA:) [or each signifies, though not so expl. in the TA] an ass [i. e. a wild ass] that runs a pace falling short of such as is vehement. (O.
An ass [i. e. a wild ass] *much bitten.* (S, A, K.) [See also 2.]
1. He, or it, hit, or hurt, his [or lungs, &c.], (Mgh, TA,) or his [i. e. heart]. (TA.)

And the same, aor. — , inf. n. سحر (T, TA,) [said to be] the only instance of a pret. and aor. and inf. n. of these measures except the verb فعل, aor. فعل, inf. n. فعل, (MF,) He turned it, (T,) or him, (TA,) عن وجهه [from its, or his, course, or way, or manner of being]: and hence other significations here following. (T, TA. [Accord. to the T, this seems to be proper; but accord. to the A, tropical.]) In this sense the verb is used in the Kur xxiii. 91. (Fr.) The Arabs say to a man، ما سحرك عن وجهك كذا و كذا What has turned thee from such and such a course? (Yoo.) و أفك and سحر are syn. [as meaning He was turned from his course &c.]. (TA.) And He turned him from hatred to love. (TA.) Hence, (TA,) aor. and inf. n. as above, (T, S, TA,) and inf. n. also سحر, (KL, TA,) He enchanted, or fascinated, him, or it; (S, * K, * KL, PS;) and so سحر (MA, TA) [in an intensive or a frequentative sense, meaning he enchanted, or fascinated, him, or it, much, or (as shown by an explanation of its pass. part. n.) time after time]: and سحر عليه He enchanted, or fascinated, his eye. (MA.) You say، سحر النَّاس apparently turned the thing from its proper manner of being, making what was false to appear in the form of the true, or real; causing the thing to be imagined different from what it really was. (T, TA. [See سحر, below.]) And The woman enchant[es], or fascinates, men by her eye. (A.) And سحر بكَلَامِه He caused him, or enticed him, to incline to him by his soft, or elegant, speech, and by the beauty of its composition. (Msb.) He deceived, deluded, beguiled, circumvented, or outwitted, him; (S, Mgh, K; *) as also سحر [but app. in an intensive or a frequentative sense,] (K, TA,) inf. n. تَسَحر. (TA. [Accord. to the Mgh, the former verb in this sense
seems to be derived from the same verb in the first of the senses expl. in this art.) ___ And in like manner, He diverted him [with a thing], as one diverts a child with food, that he may be contented, and not want milk; syn. as also, inf. n. سحره, سحره بالطعام و الشراب, and سحره بالطعام. (S, TA.) One says, سحره بالطعام و الشراب, and سحره, and سحره بالطعام. ___ And in like manner, He diverted him, as one diverts a child with food, that he may be contented, and not want milk; syn. as also, inf. n. سحره, سحره بالطعام و الشراب, and سحره بالطعام. (S, TA.) One says, سحره بالطعام و الشراب, and سحره, and سحره بالطعام. ___ And in like manner, He diverted him, as one diverts a child with food, that he may be contented, and not want milk; syn. اُﻪَﻠﱠﻠَﻋ; as also اُﻩﺮّﺤﺳ, inf. n. اُﲑِﺤْﺴَﺗ (S, TA.) One says, اُﻩَﺮَﺤَﺳ ِمﺎَﻌﱠﻄﻟِ and اُﻩﺮّﺤﺳ, (TA.) ___ And I gilded the silver. (Ham p. 601.) ___ سحر is also syn. with فساد [as quasi-inf. n. of اُﻔَسَد]. (TA.) [Hence, one says, اُﻩَﺮَﺤَﺳ ِمﺎَﻌﱠﻄﻟِ and اُﻩﺮّﺤﺳ, inf. n. سحر المطر الطين and The rain spoiled the clay, and the earth, or dust, so that it was not fit for use. (TA.) ___ And one says of the adhesion of the lungs to the side by reason of thirst, يسحر ألبان الغنم, meaning It causes the milk of the sheep, or goats, to descend before bringing forth. (TA.) سحر also signifies He went, or removed, to a distance, or far away; syn. تباعد; (T, K;) said of a man. (T, TA.) سحر, aor. رّﺤﺳ, He went forth early in the morning, in the first part of the day; or between the time of the prayer of daybreak and sunrise; syn. بَکْر. (O, K. [See also 4.]) ___ Also He fed another, or others, with the food, or meal, called the سحور. (M, Mgh, TA:) or اُﻢُﻫَﺮﱠﺤَﺳ signifies he gave to them the meal so called. (Mgh.) ___ He was, or became, in the time called the سحور; (S, A, K;) as also اُسحّر. (TA.) And He went, or journeyed, in the time so called: (S, K, TA:) or he rose to go, or journey, in that time; and so اُسحّر: (TA:) or this latter signifies he went forth in that time. (A. [See also 1, last sentence.]) ___ He ate the food, or meal, [or drank the draught of milk,] called the سحور. (Az, A, Mgh, Msb, TA.) ___ And he ظٌسحر he ate it, (S, * K, * TA,) namely, food, or سويق [q. v.], [or drank it, namely, milk,] at the time called the سحور. (TA.)
Asthor: see 4, in two places. **Also He (a cock) crowed at the time called the** مسحور: (S, K) and he (a bird) sang, warbled, or uttered his voice, at that time. (TA.)

闪过, (S, Mgh, Msb, K) sometimes thus because of the faucial letter, (S,) and **闪过, (S, Msb, K,) and, accord. to El-Khafájee, in the 'Ináyeh,闪过,** but this is not mentioned by any other, and therefore requires confirmation, (TA,) The **lungs,** or **lights:** (S, A, Mgh, Msb, K,) or what adheres to the gullet and the windpipe, of the contents of the upper part of the belly: or all that hangs to the gullet, consisting of the heart and liver and lungs: (Msb, TA:) and the part of the exterior of the body corresponding to the place of the lungs: (Mgh, TA: * and **闪过** signifies also the liver; and the core, or black or inner part, (سود,) and sides, or regions, of the heart: (TA:) and **闪过**, the heart; (ElJarmee, K;) as also **闪过**: (TA:) the pl. (of **闪过, S, Msb) is **闪过, and (of **闪过, S, Msb, and of **闪过, Msb) أَنْتَفَخِ السَّحُور, أَنْتَفَخِ السَّحُور, (S, A, K,) and **�藏خ السحور,** (A, K,) **His lungs became inflated, or swollen, by reason of timidity and cowardice:** (A:) said of a coward: (S:) and of one who has exceeded his due bounds: Lth says that, when repletion arises in a man, one says خفَـتَنَاءُهُرْحُس, and that the meaning is, [as given also in the K,] he exceeded his due bounds: but Az says that this is a mistake, and that this phrase is only said of a coward, whose inside is filled with fear, and whose lungs are inflated, or swollen, so that the heart is raised to the gullet: and of the same kind is the phrase in the Kur [xxxii. 10] وَلِبِغَتُ القَلُوبُ الْحَنَائِرِ. (TA,) **And the cut of the lungs, and its** المَكَتَعَةُ الْأَسْحَار. **She that has her lungs burst asunder,** an appellation given to the أَرْنَب, [i. e. hare, or female hare], (S, K,) or to the swift أَرْنَب, (TA in art. قطع, أَرْنَب,) by way of good omen, meaning that her lungs will burst asunder; like المَكَتَعَةُ الْنِبَاطِ: (S:) and some (of those of later times, S) say المَكَتَعَةُ الْنِبَاطِ, with kesr to the ط; (S, K,) as though, by her speed and vehemence of running, she would burst asunder her lungs; (S;) or because she bursts the lungs of the dogs by the vehemence of her running, and the lungs of him who purses her. (ISh, Sgh.) **And I despaired of him, or it.** (A,
I am not in despair of him, or it. (A, B.) صمّرِم سحْر is also expl. as signifying Having his hope cut off: and anything despairs of. (TA.) And سحْر means His hope was cut off. (TA.) Also The scar of a gall on the back of a camel, (K, TA,) when it has healed, and the place thereof has become white. (TA.) And The upper, or highest, part of a valley. (TA.) See also سحْر, in two places.

سِحْر: see the next preceding paragraph, in three places.

سِحْر: see سحْر, first sentence. [Also] an inf. n. of سحْر, meaning The turning a thing from its proper manner of being to another manner: (T, TA: [accord. to the T, this seems to be proper; but accord. to the A, tropical:])) and hence, (T, TA,) enchantment, or fascination: (T, * S, * MA, KL, PS:) for when. the enchanter (سحْر) makes what is false to appear in the form of truth, and causes a thing to be imagined different from what it really is, it is as though he turned it from its proper manner of being: (T, TA:) the producing what is false in the form of truth: (IF, Msb:) or, in the common conventional language of the law, any event of which the cause is hidden, and which is imagined to be different from what it really is: and embellishment by falsification, and deceit: (Fakhred-Deen, Msb:) or a performance in which one allies himself to the devil, and which is effected by his aid: (TA:) i. q. [meaning a kind of enchantment, or fascination, which captivates the eye and the like, and by which enchantresses withhold their husbands from other women]: (S:) and anything of which the way of proceeding or operation (مأْخْذٌ) is subtile: (S, K:) accord. to Ibn-Abee-'Áïshe, سحْر is thus called by the Arabs because it changes health, or soundness, to disease: (Sh:) [and in like manner it is said to change hatred to love: (see 1:)] pl. سحْرَات أَسْحَار. (TA.) Also Skilful eloquence: (TA:) or used absolutely, it is applied to that for which the agent is blamed: and when restricted, to that which is praiseworthy. (Msb.) Thus it is
Verily there is a kind of eloquence that is enchantment: because the speaker propounds an obscure matter, and discloses its true meaning by the beauty of his eloquence, inclining the hearts of his hearers in like manner as they are inclined by سحر: or because there is in eloquence a novelty and strangeness of composition which attracts the hearer and brings him to such a pass as almost diverts him from other things; therefore it is likened to سحر properly so called: and it is said to be السحر الحلال [or lawful enchantment]. (Msb.) The saying of Mohammad mentioned above was uttered on the following occasion: Keys Ibn-'Ásim El-Minkaree and EzZibrikán Ibn-Bedr and 'Amr Ibn-El-Ahtam came to the Prophet, who asked 'Amr respecting EzZibrikán; whereupon he spoke well of him: but Ez-Zibrikán was not content with this, and said, By God, O apostle of God, he knows that I am more excellent than he has said; but he envies the place that I have in thine estimation: and thereupon 'Amr spoke ill of him; and then said, By God, I did not lie of him in the first saying nor in the other; but he pleased me, and I spoke as pleased; then he angered me, and I spoke as angered: then Mohammad uttered the above-mentioned words. (TA.) Their meaning is, but God knows best, he praises the man, speaking truth respecting him, so as to turn the hearts of the hearers to him, (K,) or to what he says; (TA;) and he disparages him, speaking truth respecting him, so as to turn their hearts also to him, (K,) or to what he says after. (TA.) A'Obeyd says nearly the same. Or, as some say, the meaning is, that there is an eloquence that is sinful like سحر. (TA.) Also Skill; science: Mohammad said، من تعلم بابا من النجوم فقد تعلم بابا من السحر،He who learneth a process of the science of the stars (meaning astrology or astronomy) learneth a process of enchantment], which may mean that the science of the stars is forbidden to be learned, like the science of enchantment, and that the learning of it is an act of infidelity: or it may mean that it is skill, and science; referring to what is acquired thereof by way of calculation; as the knowledge of eclipses of the sun or moon, and the like. (ISd, TA.) Also Food; aliment; nutriment: so called because its effect is subtile. (TA.) غيب ذو سحر means Superabundant
rain. (TA.)

The time a little before daybreak: (S, K;) or [simply] before daybreak: (Msb;) or the last part of the night: (Lth, Mgh;) or the last sixth of the night: (Mgh;) the pl. of سـحـر (Msb,) and سـحـر (TA) and سـحـر (Msb,) is سـحـرأ (S, K, TA:) the سـحـر is thus met. called because it is the time of the departure of the dawn and the coming of the day; so that it is the سـفـنـتـم [lit. the time of the breathing, by which is meant the shining forth, ] of the dawn: (A:) there are two times of which each is thus called; one, which is [specially] called السـحـر الأـعـلى [or the earlier سـحـر], (A, Mgh,) is before daybreak; (Mgh;) or a little before daybreak: (A:) and the other, at daybreak: (A, Mgh;) like as one says the false dawn and the true: (A:) the earlier سـحـر is also called ﱠهـتـيـتـأ سـحـربي [I came to him a little before daybreak], agreeably with the phrase in the Kur liv. 34; (S;) and in like manner, ﱠهـتـيـتـأ سـحـرـبـي [in the earlier سـحـر]: (S, K;) you also say ﱠهـتـيـتـأ سـحـرـبـي [He ceased not to be with us, or at our abode, from a little before daybreak]; and ﱠهـتـيـتـأ سـحـرـبـي [I met him in the earlier سـحـر] but a phrase used by El-'Ajaj, is erroneous: (TA:) and ﱠهـتـيـتـأ سـحـرـبـي [I met him in the time a little before daybreak of this last night]. (TA.) When, by سـحـر alone, you mean the سـحـر of the night immediately preceding, you say, ﱠهـتـيـتـأ سـحـرـبـي [I met him a little before daybreak this last night, O thou man], (S, K;) making it imperfectly decl. because it is altered from ﱠهـتـيـتـأ سـحـرـبـي (TA;) and it is thus determinate by itself, (S, K;) without its being prefixed to another noun and without إـلـ: (S;) and in the same sense you say سـحـرـبـي [Go thou on thy
horse a little before daybreak this night, O youth: so in the TA; but in two copies of the S, for سُمَرِبَتِه سَحْرَةٍ يَا هَذَا [I met him in the earlier سحرب of this last night, O thou man]. (TA.) If you make سُمَرِبَت the proper name of a man, it is perfectly decl.: and so is the dim.; for it is not of the measure of a noun made to deviate from its original from, like سَرْأ: you say, سَرْأ أَصْحَرَ (TA,) and سَرْأ حَرَّصَ (TA;) i. q. سَرْأ حَرَّصَة. (K.) ___ And The extremity (T, A, K) of a desert, (T,) and of the earth or a land, (A,) or of anything: (K:) from the time of night so called: (A:) pl. سَمَرَأ. (T, A, K.)

ةَلَع سَحِرَة: see سَحِرَة. سَحِرَة: first sentence, in two places.

سَحِرَة: see سَحِرَة, and سَحِرَة, in five places.

سَحِرَة سَحِرَة: see سَحِرَة; each in two places.

سَحِرَة سَحِرَة: see سَحِرَة; each in two places.

A meal, or food, (Mgh, Msb, TA,) or [particularly] سَمَوَق [generally meaning meal of parched barley], that is eaten at the time called the سَحرب; (S, * Mgh, Msb, K* TA;) or a draught of milk that is drunk at that time. (TA.) It is repeatedly mentioned in trads. [relating to Ramadán, when the Muslim is required to be
exact in the time of this meal], and mostly as above; but some say that it is correctly [in these cases] with dann, [i.e. سحور, which see below,] because the blessing and recompense have respect to the action, and not to the food. (TA.)

سحور, an inf. n. [without a verb properly belonging to it, or rather a quasi-inf. n., for its verb is تسحر,] (TA.) The act of eating the meal, or food, [or drinking the draught of milk,] called the سحور [q. v.]. (Msb, TA.)

Also a man having his lungs (سحور) ruptured; and so سحور. (TA.) And Having a complaint of the belly, (K, TA,) from pain of the lungs. (TA.) And A horse large in the belly, (K,) or in the فوج [which often means the chest]. (TA.) And An arrow Wounding the lungs: so accord. to Freytag in the Deewan el-Hudhaleeyeen.

The parts, of a sheep or goat, that the butcher plucks out (K, TA) and throws away, (TA,) consisting of the lungs, or lights, (سحور) and the windpipe, (K, TA,) and the appendages of these. (TA.)

A certain plaything of children; (A, K, TA,) having a string attached to it; (A,) which, when extended in one direction, turns out to be of one colour; and when extended in another direction, turns out to be of another colour: (A, * TA:) it is also called سحور: and whatever resembles it is called by the former appellation: so says Lth. (TA.)

An enchanter; a man who practices سحور [in an intensive sense, or denoting habit or frequency]: pl. of the former سحور and سحور; and of ↓ the latter, سحورون only, for it has no broken pl. (TA.) [Hence,] one
She has an enchanting, or a fascinating, eye, and [enchanted, or fascinating, eyes]. (A, TA.) And a land of delusive mirage'. (A, TA.) And Knowing, skilful, or intelligent. (S, * TA.)

Having or Created with [i.e. lungs]; (Bd, TA;) or created with [or lungs]; (S;) i.e. a human being: (Bd:) or diverted from want with food and drink: (S, * TA:) and this seems to be implied by the explanation in the K; which is hollow; from Fr: (TA:) or enchanted time after time, so that his intellect is disordered, or rendered unsound: (A, TA:) or enchanted much, so that his reason is overcome: (Bd, Jel:) [see also : deceives, deluded, beguiled, circumvented, or outwitted. (TA.)

Enchanted, or fascinated.] __ Deprived of his reason or intellect; corrupted or disordered [in his intellect]. (IAar, Sh.) [See also : created with] __ Food marred, or spoilt, (K, TA;) in the making thereof. (TA.) Herbage marred, or spoilt. (TA.) A place marred, or spoilt, by much rain, or by scantiness of herbage. (K.) The fem., with اً, accord. to Az, signifies Land (أرض) marred, or spoilt, by superabundant rain, or by scantiness of herbage: accord. to ISh, land in which is little milk; i.e. [because] without herbage: accord. to Z, in the A, land that produces no herbage. (TA.) __ And the fem., applied to a she-goat, Having little milk: (A, TA;) or large in her udder, but having little milk. (Hamp. 26.)
see سحر, second sentence.
He pared it, or peeled it, off; (S, K, TA,) namely, a thing; (TA,) and [particularly] the fat from the back (S, K) of the sheep or goat, (S, TA,) not of the she-camel, as is indicated by the context in the K, (TA,) by reason of its abundance, after which he roasted it, (S, TA,) i. e., accord. to the S, the fat, but correctly the sheep or goat: (TA,) so says ISK. (S, TA.) He removed it, or stripped it off, namely, hair from skin, so that none of it remained. (Lth, K, TA.) Hence, (TA,) The camels ate what they would. (K, TA.) And inf. n. as above, (Lth, TA,) The wind removed the clouds; (Lth, K;) as also (Zj, K, TA: in the CK) He shaved his head (S, K, TA) so as to remove the hair utterly. (TA,) He burned the thing, and the palm-tree &c.; (K, TA,) in the case of the palm-tree, by kindling fire at the stumps of the branches, being unable to strip them off. (Abū-Nasr, TA,) And He (i. e. God) caused him to be affected with fat, or ulceration of the lungs. (TA.) He sold the fat termed Fat, as a subst.: pl. They brought us bowls in which were sorts of flesh-meat and of fat. (IAar K, * TA,) A piece, or portion, of fat; in a general sense: (TA:) or the portion of fat that is upon the back, sticking to the skin, in the part between the two shoulder-blades, extending to the haunches: so says ISK: (S, TA:) or that is upon the two sides and the
back: and it is never but from fatness: accord. to IKh, it is in all beasts except the camel: ISd says that, accord. to some, it is in the camel [also]. (TA.) And [the dual] The two sides of the tuft of hair that is between the lower lip and the chin: (Aboo-Sa’eed, K;) pl. سحفات. (TA.) See also سحيف. [Freytag makes it to be also syn. with سحيف, as on the authority of the K, in which I do not find it in this sense.]}

سحفة: see what next follows.

سحفيه: (in which the ل is augmentative, TA) A man having the head shaven; (IB, K, TA;) as also سحفة. (IB, TA.) And with the article ال, What one has shaven off: thus it is sometimes a subst.; and sometimes, [i.e. in the former sense,] an epithet. (IB, TA.) Also A certain beast, or creeping thing: (Seer, TA:) [SM says,] I think it is the سحفيه [or tortoise]. (TA.)

Consumption; or ulceration of the lungs; syn. سلس. (S, K)

سحوف A bucket (دلو) that takes, and bears away, the water that is in a well. (Seer, K;) Also, applied to a she-camel, Of which the fat has gone away. (ISd, TA;) And, applied to a sheep or goat, or to a ewe or she-goat, (شاة,) Having a portion of fat such as is termed سحفة, or two such portions of fat; as also سحوف: (TA:) or, so applied, (S,) and applied to a she-camel, (S, K,) and to a he-camel, (K,) having abundance of سحائف, (S, K, TA,) pl. of سحيفة [q. v.;] or having abundance of the fat termed سحيفة. (TA:) Also A she-camel long in the teats. (IDrd, K,) And A she-camel narrow in the orifices of the teats. (IDrd, K,) And A she-camel that drags her feet, or the extremities of her feet, upon the ground, in going along; (K, TA;) so say some; i.e., by reason of fatigue: a dial. var. of زحوف. (TA:) And A sheep, or ewe, thin in the wool of the belly. (K.) In the K, three other meanings are erroneously assigned to this word; one of them belonging to سحيف, and each of the others to سحيف. (TA.)
sound of the mill when one grinds. (ISk, S, Sgh, K *) And The sound of the streaming of milk from the udder; (O, K, * TA;) as also The fat called that one has pared off from the back of a sheep or goat.

(ISk, S, Sgh, TA,) accord. to the context in the K, which is wrong, in this and the next sense, (TA,) The sound of the streaming of milk from the udder; (O, K, * TA;) as also The fat called that one has pared off from the back of a sheep or goat.

(ISk, S, Sgh, TA,) accord. to the context in the K, which is wrong, in this and the next sense, (TA,) The sound of the streaming of milk from the udder; (O, K, * TA;) as also The fat called that one has pared off from the back of a sheep or goat.

(ISk, S, Sgh, TA,) accord. to the context in the K, which is wrong, in this and the next sense, (TA,) The sound of the streaming of milk from the udder; (O, K, * TA;) as also The fat called that one has pared off from the back of a sheep or goat.

(ISk, S, Sgh, TA,) accord. to the context in the K, which is wrong, in this and the next sense, (TA,) The sound of the streaming of milk from the udder; (O, K, * TA;) as also The fat called that one has pared off from the back of a sheep or goat.

(ISk, S, Sgh, TA,) accord. to the context in the K, which is wrong, in this and the next sense, (TA,) The sound of the streaming of milk from the udder; (O, K, * TA;) as also The fat called that one has pared off from the back of a sheep or goat.
He bruised, brayed, or pounded, it; syn. He bruised, brayed, or pounded, it coarsely; but see this latter verb: (S, K:) or it signifies [he did so in a degree] less than what is meant by [he powdered, or pulverized, it; i. e.] he bruised, brayed, or pounded, it finely: or he bruised, brayed, or pounded, it time after time.

The wind effaced the traces of the ground, (K, TA,) and carried away the broken particles [that were upon it]: (M, TA;) or passed along as though it were bruising, or braying, or pounding, (TA;) the dust: (O, K;) or pared, or abraded, the surface of the earth by its vehement blowing; as also q. v. (T, A, TA,) And He wore it out; namely, a garment. (K, TA,) And The course of time rendered it thin and worn out. (O, TA,) And [Wear wasted it]; namely, a garment. (TA;) Also He, or it, rendered it soft, or smooth; namely, a hard thing. (K,) And He destroyed it; and so Har p. 257-8.

He killed the louse. (K,) He shaved his head. (K,) The eye spent its tears; (K, TA,) shed them, or let them fall. (TA,) See also 4. It (a garment) was, or became, old, and worn out; (K,) [and so, app.,]
accord. to a usage of this noun, in the Deewán el-Hudhaleeyeen, mentioned by Freytag, and agreeably with the phrase

It (a thing, S, or a place, Msb) was, or became, distant, or remote; (S, Msb; K) as also أَسْحَاقَ سَحَقَ and أَسْحَاقَ سَحَقَ are both syn. with بعد: (S, K.)

One says, أَسْحَاقَ لِهُ and أَسْحَاقَ لِهِ; (Msb;) a form of imprecation, (Msb;) meaning May God alienate him, or estrange him, from good, or prosperity! or curse him! i. e. may he not be pitied with respect to that which has befallen him like لِهُ: the most approved way is to put the noun thus in the accus. case as an inf. n.; but the tribe of Temeem say, أَسْحَاقَ لِهِ, and أَسْحَاقَ لِهَا The palm-tree became tall: (K;) or tall with smoothness [of its trunk]. (TA.) أَسْحَاقَ السَّدَاةُ The beast ran vehemently: or ran a pace above that termed أحَضَر and below that termed حَضَر, (K, TA;) agreeably with what is said in explanation of السَّحَقَ in the S: or below that termed حَضَر and above that termed سَحَقَ. (TA.)

3 مَسَاحَةُ النِّسَاءٍ The mutual act, of women, indicated by the epithet سَحَاقَةُ (q. v.), as also أَسْحَاقُ،] is post-classical: (T, TA:) such it is said to be. (Mgh.)

4 أَسْحَاقَ: see 1. ___ Said of God, (S, TA;) He removed him far away, or alienated him, or estranged him, in a general sense, or from good, or prosperity; syn. أَبَعَدَهُ; (S, O, K, TA; [accord. to the CK أَسْحَاقَ, which is wrong;) as also أَسْحَاقَ: or, from his mercy: (TA;) أَسْحَاقَ as intrans.: see 1, in two places. ___ Also, [in the CK, erroneously, أَسْحَاقَ] said of a came's foot, It was, or became, smooth, with a degree of hardness; syn. مِرَانَ. (ISk, S, O, K;) ___ And said of an udder, It lost its milk, and became wasted, and clave to the belly: (ISk, S, O, K;) or it dried up: (As, TA;) or it went away; and wasted. (A'Obeyd, TA;) ___ And أَسْحَاقَتُ الْذَلَّوُ The bucket became empty of what was in it. (TA.)
The act of rubbing together. (KL.) See also 3.

It was, or became, bruised, brayed, or pounded: &c. quasi-pass. of سحقة as expl. in the first sentence of this art. (S, O, K.) Said of a garment, It was, or became, [worn out; or thin and worn out; (see 1;) or] threadbare, or napless, while new. (TA.) And [said of a place.] It was wide, or ample. (O, K.) See also 1. The tears were shed. (TA.)

An old and worn-out garment, (S, Mgh, O, Msb, K,) that has become thin, (O,) and threadbare; (Ham p. 591;) also used as a prefixed noun, (Mgh, Msb,) so that you say سحق ثوب [meaning as above], (Mgh,) and سحق برد [an old and worn-out turban]: (Mgh, Msb:) and one says ثوب سحق [using it as an epithet.] (O, TA,) and (Har p. 258, [but for this I have found no other authority, and it may be a mistranscription,]) and ثوب منسحاق likewise signifies an old and worn-out garment: (TA:) سحق applied to a garment is an inf. n. used as a subst.: (O, TA:) the pl. is سحاق. (TA.) Hence one says سحق درهم, meaning A bad dirhem [or] such as is termed فئة. (Mgh.) Also A pastor's bag: (S in art. خف.) And Thin clouds: (K:) likened to an old and worn-out garment. (TA:) And The mark, or scar, of a gall, or sore, on the back of a camel, when it has healed, and the place thereof has become white: (TA:) like ساق and ساق. [Baldness: of the dial. of El-Yemen. (Freytag, from IDrd.)]

Tall; applied to a palm-tree; (S, Msb, K;) as also سحاق; (S;) and to a he-ass and to a she-ass; (S, K) and by some, metaphorically, to a woman; (TA;) and سحاق signifies the same, (K,) applied to a man; (TA;) and سحاق الرجلن signifies long in respect of the legs: (IB:) or سحاق applied to a palm-tree signifies tall so that its fruit is far above.
the gatherer; As says, I know not whether that be with a bending: or, accord. to Sh, so applied, smooth and tall, having no stumps of the branches remaining [upon the trunk]; and to such the neck of a horse is likened by a poet: and applied to a he-ass and to a she-ass, tall, and advanced in age: (TA:) pl. سحق, (S, O, Msb,) like سحق, (Msb,) or سحق. (So in the K.) One says also س حقه سحق, meaning A garden of tall palm-trees. (TA.)

سقيق Bruised, brayed, or pounded: (Mgh:) &c. (see 1, first sentence:) i. q. مسحوق; (O:) applied to musk; (Mgh, O;) and to saffron. (Mgh in art. دورس) and Distant; remote; (S, Msb, K;) applied to a thing, (S,) or to a place; (Msb, K;) as also سحق in the same sense, applied to a place, is allowed in poetry. (TA.) One says, الله ليبعد سحق [app. meaning Verily he, or it, is very distant or remote]. (TA.)

سحيفة A great rain that sweeps away that along which it passes: (K:) or, accord. to As, ف, has this meaning; and the former word signifies a vehement rain, consisting of large drops, (TA in the present art,) but of little width: pls. مسحاوق and سحاوق. (TA in art. مسحوق.)

سحاقة [Fricatrix; quæ confictu libidinem alterius explet: (Golius, from Meyd:) an epithet of evil import, applied to a woman: (O, K;) pl. مسحاقات: of such it is said that they are cursed by God. (Mgh.)

ساحق: see سحقيق. You say also سحقيق ساحق, meaning Great distance or remoteness. (TA.)

سحوق: see مسحاوق, in two places.

ساحق: see سحقيق. [Also Bald: of the dial. of El-Yemen. (Freytag, from IDrd.)]

مسحوق An instrument with which one bruises, brays, or pounds: &c. (يسحق به:) [see 1, first sentence.] (TA.)
سنحوق: see سحوق.

سنحوق: see سحوق. Also Wide, or ample. (TA.)

صدوع منسحوق: منسحوق

صدوع منسحوق: منسحوق

منصقع: (Lth, Az, TA:) pl. منصقع, which is extr.; (K;) like منكسه, pl. of منكسر. (TA.)
سحل

سحل، aor. ُنَّ، (K,) inf. n. ُحَصلَهُ، (S, TA,) He pared it; peeled it; or stripped off, scraped off, rubbed off, abraded, or otherwise removed, its outer covering or integument, or superficial part: or he pared, peeled, or stripped, it off: (S, K, TA:) this is the primary signification:
(S:) and he filed it. (TA.) It is said in a trad., فَجَعَلَتْ تَسَحلَّهَا لَهُ، i. e. And she betook herself to paring off from it the flesh that was upon it for him: or, as some relate it, تَسَحاهاً، which means the same. (TA.) [Hence,] ُضْرَﻷا ِّرَلَّا ُّلَحَسلَت َُهُّلَحْسَت . The winds strip off what is upon the earth, (K, TA,) or the surface of the earth. (TA: and the like is said in the S.) And ُسحلَ مَا مَائِتِ سَوَطْ، (S, K,) inf. n. as above, (TA,) He struck him a hundred lashes, or strokes of a whip, (S, K, TA,) and pared off his skin, (TA,) or as though he pared off his skin. (S.) And ُسحلَ فَلَانُ، Such a one reviled [another], and blamed [him like as you say, ُقَشَرَ بِالْلَّسَانِ]. (K. [See ُسحلَ as meaning a tongue.]) One says, ُجَدَّ النَّاسَ يَسَحلُونَهُ. He found the people reviling him, (K, TA,) and blaming him, and speaking evil of him behind his back, or in his absence, or otherwise. (TA.) ُسحلَتُ يَلَبْسَتْ النَّاسَ I made the pieces of money smooth. (S.) Accord. to ISk,

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I poured out, or forth, the pieces of money; as though I rubbed them, one against
another. (S. [Or] التلاغ, aor. as above, (K,) and so the inf. n., (TA,) i. q. [which signifies He picked the pieces of money, separating the good from the bad; or examined them to do so: and also he received the pieces of money]. (K,) And سحّل الغرم مائة درهم I paid him a hundred dirhems in ready money. (S. [Or] سحّل الدرهم مائة درهم He paid the creditor a hundred dirhems in ready money. (K,) سحّل الثوب (K,) aor. and inf. n. as above, (TA,) He wove the garment, or piece of cloth, of spun thread not formed of two twists: (K,) or he wove it without having twisted its warp [i. e. without having made its warp to consist of threads of two twists]. (TA,) سحّلت الجمل I formed the rope of a single twist; (S, TA;) and accord. to some, one says also أنسحّلت, but the former is the chaste expression. (TA,) Hence, is said of one whose strength has become weakened; meaning His well-twisted rope, or rope of two twists, has become a rope of a single twist. (TA,) سحّل القراءة سحّل, inf. n. سحّل, He performed the reading, or recitation, in consecutive portions, continuously: and some relate it with ج [i. e. سحّل: سحّل is syn. with سرح, signifying the making [a thing] to be consecutive in its parts, or portions. (TA,) بُنت السماء تسحّل ليلتها The sky continued pouring forth water that night: (As, S, TA;) inf. n. as above. (TA,) سحّلت العين, (K,) aor. as above, (TA,) inf. n. سحّل, The eye wept; (K;) poured forth tears. (TA,) سحّل, aor. سحّل, (S, K) and سحّل, (K,) inf. n. سحّل, (S, K) [the latter inf. n. erroneously written in the CK سحّل],) He (an ass) made a rolling sound in his chest; whence the ass of the desert is called سحّل: (S: [see also سحّل below:]) he (a mule, K, and an ass, TA) brayed. (K, TA.)

سحّلوا 3 They took, (S,) or came, (K,) to the ساحل [or shore, &c., of the sea]. (S, K, TA;) Hence, in a trad. respecting Bédér, فسحّل بالعرعر And he brought the caravan to the
of the sea. (TA.)

He contends, disputes, or litigates, with him. (TA.)

He found the people reviling such a one, (K, TA.) and blaming him, and speaking evil of him behind his back, or in his absence, or otherwise. (TA.) See also 1, in the latter half of the paragraph.

It became pared, or peeled; or had its outer covering or integument, or its superficial part, stripped off, scraped off, rubbed off, abraded, or otherwise removed: or it became pared, peeled, or stripped, off. (K.) It is said, in this sense, of the surface of the earth [as meaning It was stripped of what was upon it by the wind: see 1, third sentence]. (TA.)

The pieces of money became smooth. (S.) It poured out, or forth; or became poured out, or forth. (TA.)

The she-camel was, or became, quick, or swift, in her going, or pace. (As, TA.)

He (an orator, S, TA) ran on with speck: (S, K, TA:) or was fluent, and diffuse, or without pause, or hesitation, therein. (TA.)

A white garment or piece of cloth: (Msb:) or a white, thin garment or piece of cloth: (TA:) or a white garment or piece of cloth, of cotton, (S, K) of those of El-Yemen: (S:) pl [of mult.] and [of pauc.] اَسْحَال (S, Msb, K) and [See also ثَيَاب سَحْوِة, below.] And A garment, or piece of cloth, of which the spun thread is not composed of two twists; as also صحيل : (K:) or, as some say, the latter is not applied to a garment, or piece of cloth; but to thread, in a sense expl. below: (TA:) or, accord. to Aboo-Nasr, it (the latter) is applied also to a garment, or piece of cloth, of which the spun thread is a single yarn: the مَرْـبُوم is that of which the spun thread is twisted of two yarns: and the مَآْتِم is that of
which the warp and the woof are each of two yarns. (S, TA.) Also, (K,) or (S,) or both, (TA,) A rope that is of a single strand; (K, TA,) or the latter, a rope that is twisted of one twist, like as the tailor twists his thread: the مَرْبَم is that which is composed of two twists twisted together into one: (Aboo-Nasr, S, TA:) such a rope is also termed مَسْحُول for the sake of [analogy to مَرْبَم; (S, TA;) or the latter epithet is sometimes applied to it: (S, TA: [see also مَسْحِول likewise signifies thread not twisted; (Aboo-Nasr, S, TA;) or spun thread not composed of two twists. (TA.) Also Ready money: (S, TA:) an inf. n. used as a subst. [properly so termed]. (TA.)

One who beats and washes and whitens clothes: hence, accord. to some, ثَيَاب سَحْوِيَّة. [q. v.] (TA.)

The rolling sound in the chest of the ass: (S, K:) or the former, [and probably the latter also,] the most vehement braying of the wild ass. (TA.)

Filings of gold and of silver (S, K) and the like, (S,) or of anything. (TA.) The husks of wheat and of barley and the like (K, TA) when stripped off therefrom, and so of other grains, as rice and [the species of millet called] دَخْن: accord. to Az, the particles that fall off of rice and of millet (ذَرَة) in the process of bruising, or braying, or pounding, like bran. (TA.) And [hence,] The refuse, or lowest or basest or meanest sort, of a people or party of men. (IaAr, K, TA.)

Certain garments, or pieces of cloth, (S, Mgh, Msb, K, TA,) of cotton, (S, TA,) white, (Mgh, TA,) so called in relation to سَحْوَل, (S, Mgh, Msb,) a place, (S, K,) or town, (Mgh, Msb,)
of El-Yemen, (S, Mgh, Msb, K,) where they are woven, (K,) or whence they are brought: (Msb:)
some say سحولة, with damm; (Mgh, Msb, TA;) so say Az and El-Kutabee; (Mgh;) a rel. n. from سحلة, pl. of سحل, (Mgh, Msb, * TA,;) meaning a white garment or piece of cloth (Mgh, TA) of cotton; (TA;) but this is [said to be] a mistake; (Msb;) or it is allowable because فعال sometimes occurs as the measure of a sing., to which this pl. is likened; as is said in the O: (TA:) or the former appellation is applied, as some say, to garments, or pieces of cloth, beaten and washed and whitenened; so called in relation to سحولة meaning one who beats and washes and whitens clothes. (TA.)

ساحل A shore of a sea or great river (S, Msb, K, TA) [and] of a river (نهر) like ججد; (Mgh in art. ججد;) [generally, a sea-shore, seacoast, or seaboard;] and a tract of cultivated land, with towns or villages, adjacent to a sea or great river: (K;) a reversed word, (IDrd, S, K,) by rule مساحول, (IDrd, K,) of the measure فعال in the sense of the measure مفعول, (TA,) because the water abrades it, (IDrd, S, K, TA,) or comes upon it: (TA:) or [it is a possessive epithet, like لابن تامير,] meaning having abrading water ذو ساحل من الماء when the tide flows and ebbs and so sweeps away what is upon it. (K.) And The side (سفيف) of a valley. (K. in art. سيف.)

إسحل A kind of trees, (AHn, S, K,) resembling the [species of tamarisk called] أثل, and growing in the places where the [trees called] أراك grow, in plain, or soft, tracts:

(AHn, TA:) its twigs are used for cleaning the teeth: (AHn, K * TA:) and Imra-el-Keys likens the fingers of a woman to tooth-sticks (مساويه) thereof. (S, TA. [See EM p. 30.]) It is [said to be] a word that has no parallel in form except إذخر and إلمع and إجرد. (TA.)

إساحل [a pl. of which the sing. is not mentioned] Water-courses, or places in which water flows.

(Ibn-'Abbâd, K.)

ساحل: see سحل.
An implement for cutting, hewing, or paring, (Lth, K, TA,) of wood. (Lth, TA.) — A file. (S, K.) — [Hence,] The tongue, in an absolute sense: (K, TA:) [see مُبِرَّر; or as being an instrument of reviling,] from he reviled. (TA.) J explains سحل as meaning النسان الخطيب (K, TA,) and MF defends this as meaning النسان الذي لا يتأتى للكلام. 

The tongue that speaks well: (TA:) [and it is said in the Hanp. 683 to signify النسان والخطيب, app. meaning the tongue that does not prepare itself for speech; i. e, the ready tongue.] but [F says that] the right reading is النسان والخطيب (K) [i. e.] ___

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Also signifies i. q. خطيب [A speaker, an orator, or a preacher; or a good speaker &c.]: and and eloquent خطيب (K, TA,) one who scarcely, or never, stops short in his speech; excelling such as is termed مصفع (TA.) — One who is skilled in the reading, or reciting, of the Kur-án: (K) from سحل meaning the making [a thing] to be consecutive in its parts, or portions; and the pouring forth [water &c.]. (TA.) — A copious rain: (K:) from سحل meaning the act of pouring forth. (TA.) — A water-spout (مِزَاب) of which the water is not to be withstood [so I render ما لا قاتِي, app. meaning, that pours forth its water with such violence that no obstruction will resist it]. (O, K.) — The mouth of a [or leathern water-bag]. (O, K.) — A brisk, lively, sprightly, or active, waterer, or cup-bearer. (O, K.) — Extreme (خاية) in bounty, or munificence. (O, K.) — A courageous man, who acts, (يُعَمَّل) so in the M and K, TA,) or charges, or makes an assault or attack, (يحمل, so in the O, TA,) alone, or by himself. (M, O, K.) — The flogger who inflicts the castigations appointed by the law (O, K) before, or in the presence of, the Sultán. (O.) I. q. [as meaning The bridle, or headstall and reins with the bit and other appertences]; as also سحال; (K;) like as you say متز متر, and and and and:
(TA:) or its (K:) َفَأس which is the piece of iron that stands up in the mouth [from the middle of the bit-mouth]; as IDrd says in the Book of the Saddle and Bridle: (TA:) and two rings, (K, TA,) one of which is inserted into the other; (TA,) at the two extremities of the َشَكِيم of the bridle, (K, TA,) which is generally applied to the bit-mouth, but is here said by SM to be] the piece of iron that is beneath the lower lip: or, accord. to IDrd, the َمَسْحَل of the bridle is a piece of iron which is beneath the lower jaw; and the َفَأس is the piece of iron that stands up in the َشَكِيم; and the َشَكِيم is the piece of iron that lies crosswise in the mouth: and the pl. is ُلَحْسِم (TA:) or the ِنَﻼَحْسِم are two rings at the two extremities of the َشَكِيم [or bit-mouth] of the bridle, one of which is inserted into the other [so that they occupy the place of our curb-chain]: (S:) they are also said to be] the َخِدَان [lit. two cheeks] of the bridle: (TA:) the َمَسْحَل is beneath the part in which is the bridle, and upon it flow the foam and blood of the horse. (Az, TA voce ِبَقْـﻴَـﻗ. [See also ِمَأـّﳉ and ِسْﺄَف.]) One says of a horse when exerting himself, and being quick, in his going, and thrusting forward therein his head, ُرَكَب َمَسْحَلَه [He bore upon his bridle, &c.]. (O, TA.) And hence, (TA,) this phrase means [also] He (a man, TA) followed his error, not desisting from it: (K, TA:) َمَسْحَل signifying error: (K:) and [in like manner] َطَعِن في َمَسْحَل ضَلَالِته means He hastened, and strove in his error. (TA.) Also, the former of these two phrases, He resolved, or determined, upon the [or his] affair, and strove, or exerted himself therein: (O, TA:) [for] َمَسْحَل signifies also decisive resolution or determination. (O, K, TA,) And He went on with energy in his discourse, sermon, speech, oration, or harangue: (S, TA:) and so in his poetry. (A, TA:) ___ Also, [from the same word as meaning the bridle, or headstall &c., ] The side of the beard: [like as it is called ُعَدَر because it is in the place corresponding to that of the َعَدَر of a horse or the like: (K, TA:) َجَاب in the CK is a mistake for َجَاب:] or the lower part of each َعَدَر [or side of the beard, to the fore part of the beard; both together being called ُمَسْحَلَان: (K, TA: [As in the CK is a mistake for ُأَسْفِل:] or the place of the
(Az, TA:) or the temple; (TA:) and (K) the two temples: (TA:) and (K) the side of the cheek of a man. (Ibn- ‘Abbád, O, K.) One says, the side of his beard became white, or hoary. (TA.) A clean (O, K, TA) thin (TA) garment, or piece of cloth, of cotton. (O, K, TA. [See also ٌﻞْﺤَﺳ.]) ______ A rope, (K,) or string, or thread, (M, TA,) that is twisted alone: (K:) if with another, [i. e. with another strand,] it is termed ميمر, and مغار. (TA. [See, again, سحل.]) ______ A sieve. (O, K.) The wild ass: (S, TA:) [because of his braying:] see 1, last sentence: an epithet in which the quality of a subst. predominates. (TA.) ______ A brisk, lively, sprightly, or active, ass. (O.) ______ A low, vile, mean, or sordid, man. (O, TA.) ______ A devil. (O, TA.) ______ The name of Theلائعة (S, O) or [familiar] jinnee or genie (K) of [the poet] El-Aashà. (S, O, K. [In the K it is implied that it is with the article الل: but accord. to the S and O and TA, it is without الل.]) ______ A ball of spun thread. (AA, TA.) ______ [Pared, peeled, &c.: see 1. And hence, because abraded by the feet of men and beasts,] A road. (TA in art. غفر.) ______ And An even, wide place. (O, K.) See also سحل. As an epithet applied to a man, Small and contemptible. (O, K.) ______ And the name of A camel belonging to [the poet] El-‘Ajjáj. (O, K.)
1. **Sakm**
   
   *He, or it, was, or became, black.* (Msb.)

2. They blackened his face; *syn. حَبِيُّوهُ;* as also سَحَمَوهُ. (A, TA.)

3. The sky poured forth its water: *(K:)* mentioned as on the authority of IAar: but it has been mentioned before, on his authority, as with ج. (TA.)

4. A sort of tree; *(S, K;)* like سَحَمَاء: *(S;)* the latter also signifies a sort of tree: *(K:)* the former is said by ISk to be *a certain plant:* and by AHN, to be *a plant that grows like the صُلْبِان* and *نَصَب* and *عَنْكَث*، except that it is taller; the سَحَمَة [i.e. the single plant of this species] being sometimes as tall as a man, and larger. *(TA.)* Also Iron: *(IAar, K:) n. un. with ظ;* meaning *a lump,* or *piece, of iron.* *(IAar, TA.)*

5. [A pl. of which the sing. is not mentioned,] The *blacksmith's hammers.* *(IAar, K.)

6. سَحَمَة Blackness; *(S, Msb, K;) as also سَحَمَة, [mentioned above as inf. n. of سَحَم and سَحَم; (K:) like سَحَمَة and] سَحَم: *(TA in art.)* *a blackness like the colour of the crow to which the epithet* سَحَم is applied. *(Lth, TA.)

7. سَحَم: see the next preceding paragraph.

8. سَحَم: see the next following paragraph.

9. سَحَم Black; *(S, Msb, K;) like سَحَم; *(TA in art.)* applied to the crow; see سَحَمَة: *(Lth, TA:) fem. سَحَمَاء; (Msb, TA;) applied to a plant of that colour; *(ISk, TA;) and particularly to the نَصَب when it is of that colour, and thus applied as an intensive
epithet; and to a woman in the same sense: (TA.) and black (ISd, K) accord. to some; but this is a mistake, for it is only black (ISd, TA.) [Hence,] is the name of A certain idol, (K, TA,) which was black. (TA.) And The night. (TA.) [Hence likewise,] signifies also Clouds (ISd, K) or, as some say, black clouds: and signifies a black cloud. (TA.) Also Blood into which are dipped the hands of persons swearing, one to another; (K,) or blood into which the hand is dipped on the occasion of swearing with another or others: said to have this meaning in the saying of El-Aashâ,

*رضيعي لبان ندى أم تخالفا*  
*بأسحم داج عوض لا تتفرقُ*

[Two foster-brothers by the sucking of the breast of one mother swore together, by dark blood into which they dipped their hands, that you, or they, i. e. a tribe (قبيلة) or a company of men (جماعة), for, without the context, the meaning is doubtful, should not ever become separated]: or it has here one, or another, of three meanings here following. (S.) The womb. (S.) The nipple of a woman's breast: (K,) or the blackness of the nipple of a woman's breast. (S.) A skin such as is termed (عَز) for wine: (S, K;) because of its blackness: and also signifies a (TA.) Also A horn: (S, K;) thus in the saying of Zuheyr,

*وتذيبها عنه بأسحم مذودُ*

[And the frequent repelling of her, or them, from him with a horn; so that مذودُ is merely an explicative adjunct, for it also means a horn, or it may be rendered here an instrument for repelling]: (S, * TA:) or [سحم is here an epithet, and] the meaning is, with a black horn. (TA.) Another poet uses the phrase (تذدب) لبسماليون. [so in the TA, app. a mistranscription for تذدب] i. e., [reading She repels] with a pair of
horns; using the fem, as meaning بصفصينتين

as though he said [with two black horns]. (IAar, TA.) ___ The fem., also signifies السحماء

The دير [here meaning anus]: (K:) because of its colour. (TA.) ___ For another signification of the fem., see سحم.

أسحمان Of the colour termed أدم [here app. meaning tawniness] in an intense degree. (TA.) ___ Also A sort of tree. (M, K.) A poet uses the phrase الأسودمان الأسودم [The black, or dark, أسحمان].

(M, TA.)

أسحم: أسحمان, first sentence.
He broke a stone. (S, L, K.) And He crushed, bruised, brayed, or pounded, a thing. (L) Also He rubbed [in the CK َﻚِﻟٰذ is erroneously put for َﻚَﻟَد] a piece of wood so as to make it smooth, (L, K) with an instrument called ُسِحَل without taking anything from it. (L)

Also ُسِحَل اَسْم signifies also The meeting [another] face to face. (L, K) And you say, ُسِحَل اَسْم I mixed with thee in familiar, or social, intercourse: (L) and did so in a good manner. (S, L, K) And ُسِحَل اَسْم He joined, or took part, with him in the thing. (L)

He looked at the ُسِحَل اَسْم [or aspect &c.] of the ُسِحَل اَسْم [i.e. cattle, or other property]; as also ُسِحَل اَسْم. (L, K) You say, ُسِحَل اَسْم [I looked at the aspect of the cattle, or other property, and saw the aspect thereof to be goodly]. (S, L)

A numerous congregation: so in the phrase ُسِحَل اَسْم [A day of a numerous congregation]. (K)

Quarter, shelter, or protection; syn. ُسِحَل اَسْم : َُذَوْقُه [He is in his quarter or shelter or protection]. (K)

pronounced ُسِحَل اَسْم by Fr, the only person heard by A’Obeyd to pronounce it thus, and said by Ibn-Keysán to be thus pronounced
because of the faucial letter, (S, L,) but Aspect, appearance, or external state or condition: (S, L, K:) and simply state, or condition: (L:) and colour: and softness, or smoothness, of the external skin: and i. q. [as meaning softness, or delicateness:] in the CK. is erroneously put for [as meaning softness, or delicateness:] (L, K.) You say, إِنَّ حَسَنَ السَّحْنَةَ (S, L) [Verily he is goodly in aspect, &c:] and هؤلاء قوم حسن سحنتهم [These are a people, or party, whose aspect, &c., is goodly]. (S, L.) And سحنة is also expl. as signifying The beauty of the hair, and of the complexion, and of the external skin, of a man. (L.) And it occurs in a trad. as meaning The external skin of the face; and is sometimes pronounced سحنة, and is also called the سحنا. (L.)

سحنة: see what next precedes.

سحنة: see سحنة, in two places.

سحنة and سحنة: see سحنة; the former in four places.

سسح: A horse goodly in condition; as in the saying, جَاءَ الْفَرْسُ سَسَحًا [The horse came goodly in condition]: fem, with ة: (L, K:) you say فَرْسُ سَسَحَة، (L,) or سَسَحَة، (S, [so in my copies,]) a mare goodly in condition and in aspect, (L,) or goodly in aspect. (S.)

سسح: An instrument with which wood is rubbed so as to make it smooth without taking anything from it. (L)

سسح: A thing with which stones are broken. (S, L, K.) I. q. [i. e. A stone such as fills the hand: or a stone with which, or on which, one brays, or powders, perfumes or other things]. (L, K. [In the CK, is erroneously put for or its var. الصَلاَبة.}} A thing with which gold is rubbed so that it becomes smooth and glistening. (Skr pp. 154 and 155.) And
its pl. مساحن is said to signify *Stones with which are crushed, or brayed, the stones of [i. e. containing] silver.* (Skr, L) And *Mill-stones with which one grinds.* (Skr.) And *Thin stones with which iron is made thin,* (L, * K, [in the former of which يهنى is erroneously put for يهنى]) *like [as is done with] the* مسن. (L) And *Stones of [i. e. containing] gold and silver:* (Skr, K;) so says Ibn-Habeeb. (Skr.)
He scraped off, cleared away, or (the clay, soil, or mud) from the surface of the earth, with the [q. v.]

He cleared, or swept, away the live, or burning coals. (K:) Iṣd says, I think that Lh has mentioned this; but the verb well known in this sense is with خ (TA. [See سحاة السحم عن الإهام])

He scraped, or pared, off the fat from the skin, or hide. (TA.) It is said in a trad., as some relate it, or, as others relate it, Fجعل تسامها, both meaning the same, i. e. And she betook herself to paring, or stripping, off from it the flesh that was upon it. (TA in art. سحل.)

And he shaved off the hair; as also I scraped off, or otherwise removed, the superficial part of the paper. (S.) He took, a little from the paper. (K, * TA. [See سحاة من الفرطاس])

bound the writing (S, K) with a سحاة (K) or with the [q. v.]; (S,) and so سحاة, (K,) inf. n.

He (a man S) had many سحائية [pl. of سحاة, (q. v.), n. un. of سحاء]. (S, K) See also 1, last sentence.

It was, or became, pared; or pared off. (TA.)
Saha [or covering, integument, peel, or the like,] of anything: pl. [or rather coll. gen. n.] A certain thorny tree; (K, TA;) the fruit thereof is white: it is a herb in the spring-season, as long as it remains green: when it dries up in the hot season, it is a tree. (TA.) A bat: (ISH, S, K;) pl. Saha; (K;) or [rather] it is the n. un. of Saha, which is syn. with خفْاش [used as a gen. n.]: (ISH, S;) and Saha is a dial. var. of Saha used in this sense, accord. to Az. (TA.) I. q. [i.e. لا أَرْتَبُك ىِتَاحَسَو ىِحَسْحَسِب [I will assuredly not see thee in my quarter, or tract, and my court]. (S.) And I. q. نَاحِية [A side, region, quarter, or tract, &c.]. (K.)

Saha: see Saha, in two places. Also A certain plant, (S, K,) having thorns, (K,) and having a blossom of a red hue inclining to whiteness, called the [app. a mistranscription for مَمَرْهَـب]: (TA;) the bees feed upon it, (S, K,) and their honey in consequence thereof becomes sweet (S, K *) in the utmost degree. (K.) See also Saha.

Saha, of a writing, (S, K, TA,[ in the CK and in my MS. copy of the K, written, سَحَاة]) and Saha, (TA,) or [rather] the former is the n. un. of the latter, (S,) A certain thing with which a writing is bound; (S, K, TA;) called in Pers. مَهْر نَامَه, (PS,) or نَامَه, (Adillet el-Asmà of Meyd, cited by Golius;) and in Turkish نَامَهِ بَاغِى; (Mirkât el-Loghah, cited by the same;) [a sealed strip of paper with which a letter, or the like, is bound:] the letter of a kàdee to another kàdee is perforated for the سَحَاة, and is then sealed [upon this strip:]

(Mgh in art. مُخْرَم; (S,) [The same seems to be meant by what here follows:] سَحَاةَ الْقَرْطَاسِ, (K, TA,) with ى, (TA,) and Saha, (K, TA,) with و [and.]
(TA,) or this last also, like حصة, is a dial. var. of the first, (TA,) and سحائه, (K, TA, [in the CK written with fet-h to the س, but it is]) like كتابة, with ك, (TA,) What is taken from paper; (K,) the small portion [or strip, app.,] that is taken from paper: (TA:) pl. أسحة [as above]. (K,) ___ Also, (S, M,) or

ةامة سحائه من سحاب, (K,) A portion (K) of cloud. (S, K,) One says, مَا في السماة سحاء من سحاب [There is not in the sky a portion of cloud], (S,) ___ [in the CK السحاء السحاء] also signifies الرأس [q. v.], (K, TA,) [app. here meaning The meninx; for SM adds,] in which is the brain; (TA:) as also السحيه, with kesr [to the س].

(K.)

سحائه, (K, TA,) [in the CK سحائه, but it is] with kesr, (TA,) Anything that is pared, or peeled, from a thing. (K, TA,) ___ See also سحاء, in three places. Also The art, or craft, of making the kind of implement called مسحاة: (K, TA:) in this sense, likewise, with kesr, agreeably with analogy. (TA.)

مسحاة A maker of the kind of implement called مسحاة. (T, K.)

ساح, applied to a [lizard of the species called] ضب, That feeds upon the plant called سحاء. (S.)

ساح, (S, K,) [from ساح,] the ة denoting intensiveness, (TA,) A torrent that carries away everything; (K,) that pares and sweeps away everything. (TA,) ___ And A rain that falls with vehemence, (S, K,) paring the surface of the earth. (S.)

أسحةٌ (with damm, TA) Any integument of skin upon the portions of flesh that are on bones. (Az, K.)

أسحوان, with damm, (S, K,) A man (S) that eats much. (S, K,) ___ And (K) Beautiful, or comely, (K,) so expl.
A shovel, or spade, of iron; (MA, PS;) an implement (S, Msb, K) like the محرفة, except that it is of iron, (S, Msb,) with which clay, soil, or mud, is cleared away (Msb, K) from the surface of the earth: (Msb:) a مسحاح [for digging, i.e. a spade,] has a cross piece of wood upon which the digger presses his foot: K, voce عتفر:) and there is a curved kind, [app. a sort of hoe,] such as is called in Pers. دـنـنـک (S:) pl. حـسـم (S, Msb.) Ru-beh likens the toes, or extremities of the fore parts of the hoofs, of horses, to مسحاح; because with them they pare the ground: so in the T: or, accord. to the M, he likens thereto the hoofs of asses. (TA.) مسحاح راـنـلا means [The fire-shovel,] a thing with which the fire is stirred. (TA voce محراـت.)
See
سَحْبٍ ٌبَخَس

[S. n. of سَحْبٍ i. q. صَحْبٍ, (A, K,) signifying The raising a loud cry, or a clamour: (TA:) or it [is used as a subst., and] signifies a confusion of sounds. (Mgh, MF, TA.) The substitution of صَحْبٍ for صَص is allowable in every word containing خ: [for instance,] in a trad. [cited voce سَحْبٍ, q. v., as some relate it], the hypocrites are described as خَمْشَبٍ بالْنِّهَارِ. (TA.)

Sَحْبٍ A necklace (قَلاَدة) made of the composition termed سُكُك and of other things, without any jewels: (S:) or a قَلاَدة of cloves and مُجْلَبٍ without jewels, (A, K, TA,) and without pearls: and likewise, of gold: and of silver: or, accord. to Az, it is, with the Arabs, any قَلاَدة whether with jewels or without: accord. to IAth, a string on which are strung beads, worn by boys and by girls: (TA:) it is thus called because of the sound of its beads when in motion: (MF, TA:) pl. سَحْبٍ. (S, K,) [Hence] one says, جَدَدْتُكَ وَارْتُ السَّحْبٍ [I have found thee to be the inheritor of the سَحْبٍ], meaning, like the boy that has no knowledge. (A, TA.)
A certain kind of trees, \( (S, K,) \) the heads of which, when it grows tall, bend and hang down; \( [a \text{ coll. gen. n.};] \) n. un. with ۳: \( (T.A.) \) it resembles the ٌذـّْٕر (ٌذـّْٕر) or it is like the [or panic grass]; and has a [root such as is termed] جَرْنُمَةٌ; its branches, or twigs, are, in abundance, like the كَرِاث [app. كَرِاث, a certain large tree, growing on the mountains]; and its fruits resemble brooms of reeds, or are more slender: \( (A.Hn.) \) serpents make their abodes at its roots. \( (T.A.) \) It is related in a trad. of Ibn-Ez-Zubeyr, that he said to Mo'áwiyeh, لا تُطْرِقَ إِطْرَاقَ الأَفْوَاقَانِ فِي أَصُولِ السَّخَبَرِ: Do not thou look down upon the ground like as does the male viper at the roots of the sakhbar; meaning do not thou affect heedlessness of the state in which we are, or of the affair in which we are engaged. \( (T.A.) \) One says also, رَكَبَ فَلَانُ السَّخَبَر, meaning, Such a one acted perfidiously, treacherously, or unfaithfully. \( (S.) \) And a poet says, والغَدِرَ يَنْبِتُ فِي أُصُولِ السَّخَبَرِ [And perfidy grows at the roots of the sakhbar]: \( (S.) \) [because the viper lives there; or] the poet means, that the people of whom he speaks dwelt in places where the sakhbar grew; and they are thought to have been of the tribe of Hudheyl: IB says that he likens the perfidious to this tree because, when it is full-grown, its head hangs down, not remaining erect; and that he means, ye do not remain faithful, like as this tree does not remain in one state. \( (T.A.) \)
(**S. K.)** originally Pers., (TA,) **Vehement,** or **intense;** (S, K;) as also (**S. K.)** One says, (**S. K.)** This is vehement, or intense, heat; a phrase well known in the language of the Arabs, who use certain Pers., or foreign, words, as, for instance, **سَﻼَب** for **ﺢْﺴِم** (Lh, S, TA. [See also (**S. K.)**]). And **تَْﳋ** Vehement swearing. (S.) And **فِﻠَﺣ** A vehement lie: and a pure, or an unmixed, lie. (TA.) __ Also, from the Pers., Anything hard and thin or fine. (TA.)

**سَخت:** see the preceding paragraph: ____ and that here following.

**سَخت:** see the first paragraph, in three places. ____ Also Dust rising very high: (S, K;) and likewise signifies [the same, or] dust rising high; (TA in art. (**S. K.**)) as also (**S. K.)** said to be arabicized words from the Pers. (**S. K.)** (TA in that art.:) and the first (**S. K.)** [and app. the others also], fine dust. (TA in the present art.) And Anything fine; as, for instance, flour, or meal. (AA, TA.) **Fine** and **سُوْقَ** [or meal of parched barley, &c.]: (As, TA:) or **سُوْقَ** that is not moistened with any seasoning, or savoury admixture: (S:) or **سُوْقَ** having little grease or gravy mixed with it]; as also (**S. K.)** and (**S. K.)** and accord. to some (**S. K.)** the second of which is asserted by the expositors of Bkh to be the most common and most chaste; but Esh-Shihâb [El-Khafájee], in the Sharh esh-Shifâ, mentions only the form with kesr to the س and fet-h and kesr to the ت; and Ibn-Et-Tilimsánee mentions only the form with damm to the س and fet-h and kesr to the ت, adding that it is also written with ج; MF, however, deems what this last says to be very strange, and more especially with respect to the word's being written with ج, which he affirms to be unknown; (TA;) **[Morocco-leather; so in the present day;]** tanned
goat's skin; an arabicized word, (K,) from the Pers.: expl. by IAth as *jujube-coloured* [or *dark dull red*]
skins (ٌﺔﱠﻴِﺑﺎﱠﻨُﻋ ٌدﻮُﻠُﺟ); not [such as from their red colour are termed] ٌمْدُأ (TA.)

A preparer and seller of ٌسُخْتِيَّانِ. (K, * TA.)
The matter contained in the secundines; a yellow, thick water [or fluid], that comes forth with the fœtus; (S, M, K;) as also خس (M, TA:) hence, in a trad., the appearance upon the face produced by excitement from remaining awake during the night is termed, by way of comparison, خس upon the face: (S, * L:) or blood and water in the membrane that envelops the fœtus of a beast: or what comes forth with the membrane that envelops the fœtus: said to be peculiar to the human species: or common to the human species and beasts: (L:) or the water [or fluid] in that membrane; as also خس and خس and خس (IAar, TA in art. أَقَف:) or [the placenta; i. e.] a thing like the liver, or like the spleen, compact, which is in the membrane that envelops the fœtus of a beast: sometimes children play with it: or that membrane itself: and i. q. خس [which is expl. as meaning yellow water in the خس, and it is also the inf. n. of خس, q. v.:] and خس is a dial. var. thereof in all its senses, those above mentioned and those following. (L.) Also The urine of a camel’s fœtus خس in its mother’s belly. (L.) And Yellowness in the face [as in the trad. above mentioned]. (L.)

Having the stomach in a heaving state, agitated by a tendency to vomit, or disordered; (K;) yellow; (S, K;) heavy, (S,) and swollen, (S, K,) by disease or by some other cause. (TA.)
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سخر

سخر منه، (Fr, Akh, S, Msb, K,) and he, (AZ, Akh, S, Msb, K,) like as one says: (K): or

He mocked at, scoffed at, laughed at, derided, or ridiculed, him; 

in the Kur xxxvii. 14, signifies, accord. to Ibn-Er-Rummânee, they invite one another to mock, scoff, deride, or ridicule. (TA.) __ It is said in a trad., أَو ُﻚِﻠَﳌا أَو ُﺮَﺨْﺳَأ ِّﲏِﻣ َ Dost thou mock at me, or deride me, when I am the king? or, as some say, it is tropical, and means, dost thou put me in a place which I do not regard as my right? so that it seems to denote a species of mockery. (TA.) __ And in another trad. it is said, أَو ُلﻮُﻗُأ اَﺬَﻛ َﻻَو ُﺮَﺨْﺳَأ َ I say so, and I do not jest; meaning I say not aught but the truth. (A, * TA.) __ The words (of the Kur [xi. 40] TA) إن تسخروا مِنْ وَآَنَأَّالملك are said to signify If ye deem us ignorant, we also deem you ignorant like as ye deem us ignorant. (K.) سخرت السفينة __ , The ship had a good wind and voyage; (K;) [as though it made the wind subservient, or submissive, to it; (see 2;)] it obeyed, and ran its course. (TA.)

سخره 2

He constrained him, or compelled him, (JK, S, K,) namely, a servant, or a beast, to do what he [the latter] did not desire, (JK, TA,) or to work, without recompense, or hire, or wages, (S, K,) and without price; (TA;) as also سخره ، aor. ﻲَىِﺮْﺨِﺳ and سخره , aor. ﻲَىِﺮْﺨُﺳ, he constrained him to do what he did not desire; compelled him: (K;) or سخره, he made use of him without compensation, (A, Msb,) in work.
I rode a beast belonging to such a one without recompense. (TA.) He brought him under, or into subjection; rendered him subservient, submissive, tractable, or manageable. (S, K.) God hath made the camels subservient, or submissive, and manageable. (Msb.) And in the Kur [xiv. 37], it is said, And He hath made subservient to you, or submissive for you, the sun and the moon [to run their appointed courses]. (TA.) [as also signifies It (anything) was rendered subservient or manageable or practicable, to him, or prepared or disposed for him agreeably with his desire. (TA.) You say also, God made the ship to obey and to run its course; to have a good wind and voyage. (TA.) You say also, in the Kur lxix. 7, means He sent it upon them by force; namely, the wind: (Jel:) or made it to prevail against them by his power. (Bd.)

5 see 2, in three places.

10 see 1, in two places.

One who is mocked at, scoffed at, laughed at, derided, or ridiculed; a laughingstock; (S, A, K;) as also (Az, A;) which are used as sing., as in the phrase they made him a laughingstock; (A:) and as pl., as in the former being masc. and the latter fem., they are to thee laughingstocks; the former occurring in the Kur [see xxiii. 112, and xxxviii. 63, and xliii. 31,] with damm and with kesr accord. to different readings. (Az, TA.) Also One who is constrained, or compelled, to do what he does not desire, or to work, without recompense, or hire, or Wages; (JK, S, * Mgh, * Msb, * K, * TA;) applied to a servant, (JK, S, Msb,) and to a beast; (JK, Msb;) as also (Msb, K) and (K) or the former of these, only, is used in this sense; and the latter, and
sometimes the former also, in the sense immediately preceding: (TA:) and is also used as a pl., (JK, A,) as in the phrase these are persons made use of without compensation for the Sultán:

(JK, * A:) it also signifies one who employs any person, (K, TA,) or beast, (TA,) that he has subjected, or compelled to obey him, without recompense, or hire, or wages: (K, TA:) [or this is a mistake, and the correct signification is] one who is so employed by him who has subjected him. (L.) ___ It is also syn. with [inf. n. of 2]. (TA in art. سمع.)

One who mocks at, scoffs at, laughs at, derides, or ridicules, others, (S, K,) much. (S.) [See also مَسْخَر.] ___ See also سخرة, in three places.

A certain herb, or leguminous plant, (Sgh, K,) in Khurásán; (K;) accord. to AHN, i. q. سكران [q. v.]. (TA.)

Ships obeying, and having a good wind. (S.) [pl. of مَسْخَر.] شف سواخر

[An occasion, or a cause, of mockery, scoffing, derision, or ridicule]; pl. مَسْخَر. [Many occasions of mockery, &c., men reckon occasions of boasting, or glorying]. (A.) And هو مَسْخَر [He is a cause of mockery, &c.]. (A.)

[See also مَسْخَر.] Also One who mocks at, scoffs at, laughs at, derides, or ridicules, others. (A.) [See also سخرة.]

Any one that is constrained, or compelled, [brought into subjection, or made subservient or submissive,] and managed, unable to free himself from constraint.
[In the Kur xvi. 12 means] *And the stars are made subservient, or submissive,* running their courses. (Az, TA.)
He was, or became, displeased, or discontented; (S, * K, TA;) as also (K, TA;) syns. 

referring particularly to , properly and generally signifies, when intrans., he expressed, or showed, dislike, displeasure, disapprobation, discontent, or hatred;: (TA:) he was, or became, angry; (S, Msb, TA;) and signifies the same; or he became angered; 

(TA.) You say, (S, * K, TA;) syns. 

He was, or became, displeased, or discontented, or angry, with him. (Kur v. 83.) And 

He was, or became, displeased, or discontented, with him; as also ; both expl. by ; (Ham p. 502;) and the latter by [which signifies as above, like , and also he expressed, or showed, dislike of it, displeasure with it, disapprobation of it, discontent with it, or hatred of it]; (K, TA;) and (TA;) as in the saying, 

[Kur v. 83.] You say also, [Hence,] 

Every time that I did for him a deed, he expressed, or showed, dislike of it, &c.; and in like manner, (K, TA;) as also in the saying, (S, * K, TA;) You say also, 

[TA:] and hence, 

He deemed his gift little, and it did not stand with him in any stead; expl. by . (S, K.) You say also, 

meaning God forbiddeth you such a thing: or will punish you for such a thing: or it may refer to the desire of punishing for it. (TA.)

4 (He displeased, or discontented, him:) he angered him; made him angry. (S, Msb, K.)
ٌﻂَﺧَﺳَت، (S, Msb, K,) a subst. from َﻂَﺧَﺳَت، (Msb,) Dislike, displeasure, disapprobation, or discontent; (TA;) contr. of ِرَضَى، (S, K, TA;) as also ٌﻂَﺧَﺳَت، (Sgh, K) and ٌﻂَﺧَﺳ، (S, K) and ٌﻂَﺧْﺳَم، (Sgh, K;) [the last two of which are inf. ns.:] anger; (Msb;) as also ٌﻂَﺧَﺳ، (TA.)

ٌﻂَﺧَﺳ، (S, Msb, K,) a subst. from َﻂَﺧَﺳ، (Msb,) Dislike, displeasure, disapprobation, or discontent; (TA;) contr. of ِرَضَى، (S, K, TA;) as also ٌﻂَﺧَﺳَت، (Sgh, K) and ٌﻂَﺧَﺳ، (S, K) and ٌﻂَﺧْﺳَم، (Sgh, K;) [the last two of which are inf. ns.:] anger; (Msb;) as also ٌﻂَﺧَﺳ، (TA.)

ٌﻂَﺧَﺳ، (S, Msb, K,) a subst. from َﻂَﺧَﺳَت، (Msb,) Dislike, displeasure, disapprobation, or discontent; (TA;) contr. of ِرَضَى، (S, K, TA;) as also ٌﻂَﺧَﺳَت، (Sgh, K) and ٌﻂَﺧَﺳ، (S, K) and ٌﻂَﺧْﺳَم، (Sgh, K;) [the last two of which are inf. ns.:] anger; (Msb;) as also ٌﻂَﺧَﺳ، (TA.)

ٌﻂَﺧَﺳ، (S, Msb, K,) a subst. from َﻂَﺧَﺳَت， (Msb,) Dislike, displeasure, disapprobation, or discontent; (TA;) contr. of ِرَضَى، (S, K, TA;) as also ٌﻂَﺧَﺳَت، (Sgh, K) and ٌﻂَﺧَﺳ، (S, K) and ٌﻂَﺧْﺳَم، (Sgh, K;) [the last two of which are inf. ns.:] anger; (Msb;) as also ٌﻂَﺧَﺳ، (TA.)
*ﻒُﺨَﺳَ, [aor.自带工具] inf. n. سَخَافَةٍ (Mgh, Msb, TA) and سَخَافَةٍ, or, accord. to Kh, the former only, (Msb,) said of a garment, or piece of cloth, (Mgh, Msb, TA,) It was, or became, thin, flimsy, or unsubstantial; (Msb;) scanty in the yarn; (Mgh, Msb;) or thin in texture. (TA,) And سَخَافَةٍ, (TA,) inf. n. سَخَافَةٍ, said of anything, It was, or became, thin, slender, or unsubstantial. (Msb, * TA. [See سَخَافَةٍ below, voce سَخَافَةٍ.]) And سَخَافَةٍ, inf. n. سَخَافَةٍ, said of a skin for water or milk, It was, or became, unsound, (K, TA,) altered for the worse, old, and worn out. (TA.) *

سَخَافَةٍ, aor. سَخَافَةٍ, [or سَخَافَةٍ, q. v. infrà,] is also said of a man, meaning He was, or became, slender, or shallow, or weak, in intellect. (S, K. *) And it is also said of the intellect, meaning It was, or became, slender, &c. (K, * TK.)

سَخَافَةٍ, inf. n. سَخَافَةٍ [It rendered him thin, lean, or emaciated,] said of hunger. (A, TA.)

سَخَافَةٍ, (S, K,) inf. n. مَسَخَافَةٍ, i. q. حَامِقَةٍ [He aided him in his foolishness, or stupidity].

سَخَافَةٍ, i. q. مَسَخَافَةٍ signifies [also] The showing, or making a show of, foolishness or stupidity. (KL.)

سَخَافَةٍ, said of a man, His property became little, or scanty. (TA.)

سَخَافَةٍ, inf. n. سَخَافَةٍ, said of a man, How [slender, shallow, weak,] deficient, or defective, is he in intellect! (Sb, TA.)

سَخَافَةٍ, said of a man, He deemed him slender, shallow, or weak, in intellect: but this is perhaps postclassical.]

*Slenderness of the means of subsistence.* (AA, K.) See also the next paragraph.
Slenderness, shallowness, or weakness, of intellect, (AA, JK, S, Mgh, Msb, K,) &c.: (K:) or, as some say, a lightness [of body] incident to a man when he is hungry: [but it is not clearly shown whether this refer to all of the foregoing words or only to the last, or last two, of them: (see سخافة, below:) and some say that سخافة signifies weakness of intellect; or deficiency thereof: (TA:) or سخافة is in the intellect; and سخافة is [thinness, &c., (see 1,)] in everything; (Kh, Msb, K, TA;) as, for instance, in clouds, and in a skin for water or milk, and in herbage, and in a garment, or piece of cloth, &c. (TA.)

The thinness, and leanness, or emaciation, consequent upon hunger. (JK, S, K.) One says, بع سخافة من الجوع In him is thinness, &c., consequent upon hunger. (S, TA.)

Thin, flimsy, or unsubstantial; (Msb;) scanty in the yarn; (Mgh, Msb;) or thin in texture. (JK, TA.) It is also applied to anything, as, for instance, clouds (سحاب), and herbage, (JK,) in both of these cases meaning Thin; (TA;) and to a skin for water or milk [as meaning unsound, altered for the worse, old, and worn out; see 1]: (JK:) and to the iron head or blade of an arrow or a spear or the like as meaning long and broad [and app. thin]. (AHn, TA:) Also, applied to a man, Slender, or shallow, or weak, in intellect: (JK, S, Mgh, Msb, K: *) and, thus applied, (K,) or سخيف العقل, (TA,) lightwitted; or light, or unsteady, in intellect: (K, TA:) from the same epithet applied to a garment, or piece of cloth. (Mgh, Msb.)

: see سخافة, in two places. [And see also 1, of which it is an inf. n.]
A land in which is little herbage: (Iṣḥ, K:) from سخيف as an epithet applied to a garment, or piece of cloth. (Tā.) [See also سحفة, in art. سحف, أرض مسحفة.]


1. سَخَلْهُمَّ aor. ـ (K) inf. n. سَخَلْهُمَّ, (TA,) He drove away, repelled, or banished, them: (K, TA: [in the CK, نُفاَهُم is erroneously put for خَلْهُم]) and سَخَلْهُم signifies the same. (TA.) And سَخَلْهُم the thing by deceit (K, TA) and by seizure: but not known to Az except on the authority of Lth; and its correctness is doubted by him, unless it be formed by transposition from خَلْسَهُم, like as they said جَذَّبْهُم and جَذَّبْهُم. (TA.)

2. سَخَلْتَ النَّخلةُ, inf. n. سَخَلْتَ النَّخلةُ The palmtree bore dates such as are termed سَخَلْتَ, i. e. (S, TA:) so in the dial. of El-Hijáz: (TA:) or it was weak in its date-stones and its dates: or it shook off its dates. (K, TA:) And سَخَلْتَ النَّخلةُ said of a man, He shook the palm-tree in order that its dates might fall off. (K, TA.) And سَخَلْتَ النَّخلةُ, (S,) or سَخَلْتَ النَّخلةُ, (TA,) said of a man, He attributed, or imputed, to him, or them, a vice, fault, or defect, (S, K, TA,) and reckoned him, or them, weak: of the dial. of Hudheyl. (S, TA.)

3. سَخَلْتَ It (an affair, or event, TA) kept him, or held him, back; delayed him, or retarded him. (K, TA.)

4. سَخَلْتُ An infant that is an object of love to his parents: (IAar, O, TA:) originally, the offspring of the sheep or goat [app. as a sing. as well as a coll. gen. n.] (TA.) So سَخَلْتُ, in two places. Also An infant that is an object of love to his parents: (IAar, O, TA:) A lamb, or kid, in whatever state it be; (Ks) male or female: (TA:) or a lamb, or kid, when just born; male or female: (S, M, O, Msb, K:) or, accord. to some, peculiarly applied to a lamb; and this is affirmed by ‘Iyád and Er-Ráfi‘ee: accord. to some, peculiarly to a kid; and so affirms IAth: (TA:) [see also بَهْمُ, in three places:] pl. سَخَلْتُ, (S, O, Msb, K,) [or rather this is a coll. gen. n.] like as تَمْرُ, (Msb,) [and is app. also used as a sing., (see the next
preceding paragraph,)] and [the pl. properly so termed is] سَخَّالَ (S, O, Msb, K) and سَخَّالَة, which is extr. [as a pl. form, so much so that Sb holds it to be a quasi-pl. measure, not a broken pl. measure, as is said in the TA voce جَيْبَةُ]. (K.)

سُخَّل (Az, S, O, K) and سُخَّالَ (Az, O, K,;) applied to men, Weak; (S, O, K;) bad, vile, or base; (K;) or low, ignoble, mean, or sordid: (Az, O;) a pl. having no sing.: (Az, S, O;) or its sing. is سُخَّل: (K, TA: in the CK سَخَّل.

[like the former pl.]:) so says Khâlid. (IJ, TA.) ___ Also سُخَّل, (CK,) or سُخَّلُ, (TK,) [in the TA without any syll. signs,] Anything not completed. (IJ, K.) ___ Also the former, (S, O, K,) in the dial. of the people of El-Medeeneh, (S, O,) The sort of dates termed سُخَّل (S, O, K,) i. e. of which the stones do not become hard: (TA:) or, accord. to 'Eesâ Ibn-'Omar, dates of which two or three grow together in one place, intermingling. (O, TA.)

سَخَّالَة Refuse; syn. نَقَائِف. (JK, O, K, TA: in the CK نَقائِف.)

سُخَّل: سُخَّالَ.

سُخَّلُ Pronounced to be low, base, vile, mean, or contemptible: (K;) like مَخْسَول. (TA.) ___

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Unknown: (S, O, K;) and so مَخْسَول. (O.) A poet says,

* تَرَى فِي السَّمَاءِ وَلَا تَلْعَمُ مَخْسَولَةٍ
* وَأَنتمَ كُواكب مَخْسَولَةٍ

[And ye are stars unknown, that are seen in the sky but not known]: or, as some relate it,
He blackened his face (S, Mgh, Msb, K) with سَخَمٍ, i.e. crock of the cooking-pot, (Msb,) or it is from السخم, (Mgh,) like السخم (Z, TA,) which is from السخم. (Mgh.) 'Omar said of him who bears false witness, [His face shall be blackened]. (TA.) And one says, سَخَمٌ اللَّهُ وَجَهْهُ, i.e. May God blacken his face: (S:) [or may God disgrace him:] or may God hate him, or hate him in the utmost degree; and be angry with him. (Msb.) ___ سَخَمٌ الْمَاءٍ, He heated the water; (IAar, K, TA,) and made it to boil. (IAar, TA.) ___ And سَخَمٌ بَصَرْهُ, inf. n. as above, He angered him. (K.) ___ سَخَمٌ الْلَّحْمِ, (K,) inf. n. as above, (TA,) The flesh-meat became stinking; (K, TA:) became altered [for the worse]. (TA.)

He became affected with rancour, malevolence, malice, or spite, against him: (K:) or he became angered against him. (TA.)

سوخم: see what next follows.

سوخمة, (S, TA, [so in both of my copies of the former, erroneously written by Golius and Freytag, in the first of the following senses, سَخَمَة],) with damm, (TA,) Blackness; (S, TA,) as also سَخَمٌ, (K, TA,) and [سخمة and سخمة. (TA.) And

Anger. (TA.) See also سَخْيَمَة.

سوخام Crock, or black matter, [that collects upon the outside] of a cooking-pot. (S, Mgh, Msb, K.) ___ And Charcoal: (K:) heard in this sense from a man of Himyer. (As, TA,) [Hence,] Black hair. (TA.)

And سَخْحَمٌ لِلْعَيْن, Black night. (Ham p. 38.) Also Soft feathers beneath the upper feathers of a bird: (K, * TA:) n. un. with . (TA.) ___ And Soft to the feel, (K, TA,) and goodly; (TA,)
applied to a garment, or piece of cloth; such as [the kind of cloth called] خز and cotton; and the like: (K, TA:) you say قطن خم سخام: (K, TA:)

feathers soft to the feel; and سخام: (K) and سخام [cotton soft to the feel]: it is not from the signification of blackness. (S.) And hence, (S,) خم سخام Wine that descends smoothly and easily [down the throat]; as also سخام, سخام, and سخام (S, K) and سخام, (K,) or, accord. to 'Alee Ibn- Hamzeh, only the former of these two: (TA:) and [in like manner] طعام سخام food that is soft, or smooth, and easy in descent. (IAar.)

Neither hot nor cold; as also سخام. (AA, L in art. سخام)

Rancour, malevolence, malice, or spite; (S, K;) and anger in the soul: (S, TA:) pl. of the former سخام. (TA.) [See two exs. in the first paragraph of art. سخام] And the former, by a metonymy, is used as meaning Excrement, or dung: so in the trad., من سل سخامته في طريق المسلمين لعنه الله [Whoso voids his excrement in the road, or path, of the Muslims, him God curses]. (TA.)

One in whom is سخام، i. e. rancour, malevolence, malice, or spite. (K.)
सखन

1. सखन, (JK, S, MA, L, Msb, K,) aor. —; (TA;) and सखन, (S, MA, L, Msb, K,) aor. —; (TK;) and सखन, (L, Msb, K,) which is of the dial. of Benoo-‘Ámir, (L,) aor. —; (TK;) inf. n. सखना, (JK, S, MA, L, Msb, K,) which is of the first [agreeably with analogy] (JK, S, MA) and of the second also, (S,) and सखन, (JK, L, K,) which is of the first, (JK,) and सखन, (MA, L, K, [accord. to some copies of the K, in which بضمتنين is put instead of بضمهنين after these three inf. ns., سخن,]]) which is likewise of the first, (MA,) [or of the first and second,] and सखانा, (L, Msb, K,) [also of the first accord. to general analogy,] and सखن, (K,) [which is of the third verb:] It was, or became, hot, or warm; (JK, S, MA, L, K;) said of water, (JK, S, L, Msb,) &c. (S, MA, L, Msb.) And सखن, and the cooking-pot, became hot.] (L.) And सखن the ṣīrār, and سخن, and سخن, and سخن, [The fire, and the cooking-pot, became hot.] (L.) And सخن the ṣūr of the ẓar and سخن and سخن, [The ground became hot.] (L.) And سخن the ṣūr [The sun became hot upon him] in the dial. of Benoo-‘Ámir. (L.) And سخن the ṣūr, سخن the ṣum, سخن the sun, (L, Msb,) and سخن, aor. —, and some say سخن, aor. —, inf. n. سخن and سخن, [The day was, or became, hot, or warm.] (L.) And سخن the ṣūr and سخن, the ṣūr, (L, L, K,) contr. of سخن, [i. e.] His eye was, or became, hot, or heated, or inflamed, by weeping, or by grief or sorrow; or hot in its tears. (MA.)

2. सखन see the next paragraph.

3. सखन, (L, Msb, K;) inf. n. سخان, (S, L,) He heated it, or warmed it; made it hot, or warm; (S, *
God made his eye to become hot, or heated, or inflamed, by weeping, or by grief or sorrow; or, simply, made him to weep. (S, L, K.)

[God made his eye to become hot, or heated, or inflamed, by weeping, or by grief or sorrow; or, simply, made him to weep. (S, L, K.)

mistake, probably occasioned by a fault in his copy of the S.]
same, but this is probably a mistranscription. (L.)

سخن an inf. n. of 1 [q. v., last sentence]. See also.

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سخن: see the next paragraph.

سخن an inf. n. of 1 [q. v.]. (JK, S, &c.) [Hence,] one says, سخنة إلى لأجد في نفس سخنة (S, L, K, the only form mentioned in the S in this case) and سخنة (L, K) and سخنة and سخنة, (K,) or سخنة, (JK,) and سخنة (L) and سخنة (L, K) and سخنة (in the JK erroneously written سخنة) contr. of سخنة, meaning [Verily I find, or experience, in myself,] an excess of heat arising from pain: (S, L:) or [simply] heat: or fever. (L, K,) [Hence also,] سخنة العين contr. of قرته [i. e. it signifies A hot, or heated, or an inflamed, state of the eye, by reason of weeping, or of grief or sorrow; or heat in the tears of the eye: see 1, last sentence]. (S, L, K.)

سخنة: see the next preceding paragraph. One says also, عليك بالامر عند سخنته, meaning [Keep thou to the affair] while it is in its first state, before it become cold [i. e. unmanageable, like cold iron]. (L.)

سخنة: see.

سخنة [as fem. of سخنان: see سخنان, latter part. See also.

سخن and سخنان and سخنان in two places, and the same with: see.
Broth heated, or made hot. (S, L, K.)

Also, (K, L,) A man whose eye is [hot, or heated, or inflamed, by weeping, or by grief or sorrow; or] hot in its tears. (S, MA, L, * K. * *) And (S, MA, L, K.) A hot, [i.e.] painful, smiting. (L, K. [Both are probably correct: that the latter is so is shown by what here follows.]) Ibn-Mukbil says,

* ضربا ترامت به الأبطال سخينا

[A smiting which the brave men cast, one at another, burning, or painful: the measure requires us to read the last word thus, with tesh-deed to the خ. (L)]

Also, (K,) A certain thin food, made of flour; (K,) a kind of food made of flour, thinner than the kind of gruel called عصيدة and thicker than the soup called ءآسح; like سخينة.

It is eaten only in a time of straitness, and dearth, and leanness of the cattle; and Kureysh were taunted on account of their eating it; (S, L;) for they ate it much; and were called سخينة: accord. to Az, it is also called سخونة: accord. to AHeyth, on the authority of an Arab of the desert, it is flour thrown upon water or upon milk, and cooked, and then eaten [with dates (see خير)] or supped; and this is what is called ءآسح [It is said in the Mgh to be the same as ءآسح] accord. to others, hot food: or food made of flour and clarified butter: or, of flour and dates, thicker than ءآسح and thinner than عصيدة. (L)
spade: or a curved of the dial of 'Abd-El-Keys: (S, L.) pl. سخاخين, (L, K.) [And] The مر or shovel, or spade,] with which one works in earth or mud: (JK.) or the handle of the implement called [q.v.; (L, K;) i.e., (L,) its مر, which is also called معرق. (IAar, L.) And A knife: or a butcher's knife: pl. as above. (IAar, L, K.)

See سخخن, in three places. Also Rain coming in the intense heat of summer. (JK.)

See سخاخين, last sentence.

See سخخن, in three places.

See سخخن, contr. of سخخن, [see the latter word: and] see سخخن.

See سخخن, and its fem., with ة: see سخخن, in three places.

See سخخن, and سخخن: see the next paragraph; the latter, in two places.

See سخخن, accord. to Th, (Mgh, L, Msb,) a pl. having no sing., (S, Mgh, L, Msb, K,) like سخخن, (S,) or its sing. is سخخن, and سخخن, (Mgh, L, Msb, K,) Boots; syn. خفاف [pl. of خفاف: (JK, S, Mgh, L, Msb, K;) occurring in a trad., in which it is said, أمرهم أن يمسحوا على المشاوذ والتساخين, (S, L,) [expl. as] meaning [He ordered them to wipe] the turbans and the boots. (L.) [But see what here follows.] Also A kind of thing like the طبالس [pl. of طبالس, q. v.]: (K;) Hamzeh El-Isbahânee says تسخخن, is an arabicized word from [the Pers.] تشكن, the name of a certain kind of headcovering, which the learned men, and the lawyers of the Persians or the judges of the Magians, exclusively of other persons, used to put upon their heads; and by such as knew not its Pers. original, it has been expl. as meaning a boot. (IAth, L.) Also i. q. مرجل [i.e. Cookingpots, or copper cooking-pots, &c.; pl. of مرجل, q. v.]: (L, K. [In the CK, المراجل, مرجل and الخفاف is erroneously put for المراجل والخفاف. See also سخخن, second sentence.]
[A cause of heat or warmth]: see an ex. voce [which signifies the contrary].

A cooking-pot (JK, S, L) of the kind called [pl. of برام, q. v.], (L, K,) like the [vessel called] [q. v.], (JK, S, L, K,) in which food is heated: or accord. to Ish, a small cooking-pot in which one cooks for a child. (L)

: see سخن, second sentence.
We were, or became, liberal, bountiful, munificent, or generous; or he affected, or constrained himself, to be generous; (S, * Msb, * K, * TA;) syn. جُدٍّ, and تَكْرُمٌ; (TA;) the inf. ns. signifying دُوْجَ, (S, Msb) and مُرَكَّ (Msb) [or مُرَكَّت.] And His mind was, or became, liberal, &c. (Msb.) [Accord. to J.] the saying of ‘Amr Ibn-Kulthoom, [relating to wine,]

* 

إِذَا مَا اَلْمَاءُ خَالِطَهَا سَخَّنَّا

means [When the water mixes with it, and we drink it,] we are, or become, liberal, or bountiful, with our riches; and the assertion that سخَّنَنا is from السخَّنَة, in the accus. case as a denotative of state, is a mistake: (S:) the former is the saying of AA; and the latter, of As: but IB says, on the authority of IKtt, that the right explanation is that which J disallows; and Es-Safadee says the like. (TA.) [See also 5.] [Hence,]

I left, or relinquished, the thing. (S.) And سخَّنَنا بنَفسِه مَعَهْ He left, or relinquished, it; (TA;) or he held himself far from it; or withdrew his heart from it; as also سخَّنَنا بنَفسِه مَعَهْ سَخَّنَنا بنَفسِه مَعَهْ and سخَّنَنا بنَفسِه مَعَهْ I left, or relinquished, this thing, and my soul did not strive with me to incline me to it.

(JK.) And [perhaps a mistranscription for اَنْعَكَ سَخَّنَ ذَا عَلِيْكَ] I endured with patience the being...
debarred from thee. (JK,) سَخَّٰح, (K,) aor. يَسْخَح, inf. n. سَخَّحَ, (TA,) He (a man) rested from his state of motion: (K:) from ISd. (TA,) سَخَّحَ سَخْحَةُ النَّارِ, aor. سَخَحَهَا, aor. سَخَّحُهَا, inf. n. سَخَحٍ سَخَّحَهَا, aor. سَخَّحُهَا, inf. n. سَخَحْلًا سَخَخَا, (AA, S, K;) and سَخَخَهَا, aor. سَخَخَهَا, inf. n. سَخَخَهَا سَخَخَهَا; (AA, S;) and سَخَخَا, aor. سَخَخَا, inf. n. سَخَخَا سَخَخَا. (Sgh, K;) He made an opening in the live and extinct coals of the fire which had become collected together after it had been kindled: (T, S:) or he made a way [or vent] for the fire, beneath the cooking-pot: (M, K:) or فَتَحَ عِينَهَا سَخَخَا النَّارِ [i. e. he made an opening in the live coals of the fire, that had become collected together; (as expl. in the Tkh in art. سَخَحَ)] i.e., that had become compacted; in order that it might burn up well; as also سَخَا, or, as some say, he cleared, or swept, away the live, or burning, coals of the fire; as also with سَخَحَ سَخْحَةُ النَّارِ, inf. n. سَخَحَ, (TA: [see سَخَحَ سَخْحَةُ النَّارِ]) and سَخَخَا, aor. سَخَخَا سَخَخَا, (S, K,) and سَخَخَهَا, aor. سَخَخَهَا, inf. n. سَخَخَهَا سَخَخَا, سَخَخَهَا سَخَخَا. (Sgh, K;) He made an opening in the heart of the place where the fire was kindled, in order that it might burn up well. (JK.) And one says, سَخَّحَ اسْخَحَ تَأُرَكَ meaning Make thou a place upon which to kindle thy fire. (S.) And سَخَخَ سَخْحَةُ النَّارِ, (K,) aor. يَسْخَح, inf. n. سَخَحَ, (TA,) He made a way [or vent] for the fire beneath the cooking-pot: (K;) mentioned by ISd, who adds that one says also، سَخَخَا القُدْرُ من تَحْتِ سَخَخَا النَّارِ the epithet applied to the animal in this case is سَخَحٍ، (S, K,) mentioned by Yaakoob, (S,) and سَخَحٍ، (Jk, K,) this latter mentioned by Sgh, and anomalous, being of a measure proper to an epithet from a young weaned camel, (S,) He became affected with a limping, or halting, (S, K,) having leaped with a heavy load, in consequence of which a flatus had intervened between the skin and the shoulderblade: (S:) the epithet applied to the animal in this case is سَخَحٍ، (S, K,) mentioned by
verb of the measure, with dāmm to the medial radical; (TA;) and the pl. of this latter epithet is سخاوی and سخاوی. (JK.)

سخو 2 see above, in four places.

5 He affected, or constrained himself, to be liberal, bountiful, munificent, or generous, (S, K,) علی أصحابه [over and above his companions]. (S.)

سخو من كلام Somewhat of speech. (JK.)

سخى: see سخى and see also 1, last sentence.

سخى Liberal, bountiful, munificent, or generous; (S, * Msb, K;) as also سخى and سخى (Msb, TA;) fem. of the first with ت: pl. masc. and سخاوی أساخیاء and pl. fem. سخاوی سخیات. (K.) [Hence,] one says، إن دُخَلَيْتِ علی الناس عليه [Verily he is content to leave, or relinquish, it]. (TA.) See also 1, last sentence.

سخاء A certain plant of the [season called] [Un:]; n. un. with ت: (JK:) the latter, of which the former is [said to be] the pl., signifies a certain herb, or leguminous plant, (K, TA,) rising upon a stem, having what resembles in form an ear of wheat, in which are grains like those of the ذئب (لباب) [which is variously explained], and a heart, or kernel, the grain of which is a remedy for wounds: it is also called سخآءة; but the more approved pronunciation is with س. (TA in art. سخآء.)

سخاء: see the next paragraph.

سخاوی applied to a place, and سخاوی applied to a land (أرض) and سخاوی applied to a land (أرض) [which is variously explained], and a heart, or kernel, the grain of which is a remedy for wounds: it is also called سخآءة; but the more approved pronunciation is with س. (TA in art. سخآء.)

سخاوی is even, or level]; (TA;) or the former is pl. [or rather coll. gen. n.] of the latter, which signifies land soft in the earth thereof: or wide, or ample: as also سخاوی: (K:) or this last signifies a soft, or plain, and wide,
or ample, land: (S:) and its pl. is سَخَائْوَيْ سَخَائْوَيْ [or rather سَخَائْوَي سَخَائْوَي, when indeterminate]: (S, K:) [in the former, these two pls. are correctly written with the article سَخَائْوَي سَخَائْوَي and سَخَائْوَي سَخَائْوَي]: [or, accord. to AA, this signifies land, or lands, [for the explanation is ambiguous, app. meaning the latter,] in which is nothing; and in like manner سَخَائْوَي سَخَائْوَي

[but app. as a n. un.]: accord. to As and A'Obeyd, land; but correctly lands: (TA:) or width, or wide extent, (JK, TA,) so some say, (TA,) of a desert, or waterless desert, and vehemence of heat thereof. (JK.)

[More, and most, liberal, bountiful, munificent, or generous]: see an ex. voce طَافَٰلِ.

The place that is widened [or hollowed, in the fire, beneath the cooking-pot, in order that it may be able to burn up well: and hence, some say, is derived meaning the bosom; because the bosom becomes expanded on the occasion of giving. (TA.)

سَخَائْوَيْ سَخَائْوَيْ
سخني

See سخني سخني سخني سخني
He closed, or closed up, an interstice, or intervening space: (M:) and stopped, or stopped up, (M,) or repaired, and made firm or strong, (S, A, K,) a breach, or gap, (S, M, A, Mgh, Msb, K,) and the like. (S, Msb.) [Hence one says,] 

The road, or way; became closed, or stopped, against him. (K,) And His road, or way, became closed, or stopped, before him and behind him. (Zj, M.) And It obstructed the horizon; said of a multitudinous swarm of locusts. (S, A, * K,) And It closed, or obstructed, against them, the horizon; [the affix being understood:] said of a collection of clouds rising. (M.) And It barred, or excluded, what was behind it. (M,) [Hence also,] I closed, or stopped, to him the door of speech; i. e., I prevented him from speaking; as though I closed, or stopped, his mouth. (Msb.) And I never stopped the way of speech of an adversary, nor prevented his saying what was in his mind. (Shureyh, Mgh.) And I never stopped an adversary from speaking; (El-Fāık, Mgh, L,) on the authority of Esh-Shaabéé: (Mgh:) occurring in a trad. (L.) And He fills up, or supplies, the place of his father; and They fill up, or supply, the place of their ancestors]. (A, TA.) And Want is supplied thereby: (M, * TA:) [whence the saying,] Give ye something as alms, though it be but a date, or a dried date; for it will supply somewhat of the want of the hungry]: a trad. (El-Jāmil es-Sagheer.) And It stays, or
arrests, the remains of life; as though it stopped the passage of the last breath from the body; or [it maintains, and preserves, the strength. (Msb in art. رم. 

And سَدَّهُ He attributed, or imputed, to him, or he charged him with, or accused him of, a fault; [as though he thereby stopped his mouth; (see سَدَّهُ;) as also سَدَّهُ (TA in art. سَدَّهُ,) aor. سُسطَتْ (S, L, K) with kesr, (S,) inf. n. سَدَدَ and سَدَدَ, (L, the former inf. n. expl. in the S and K as signifying استقامة,) said of a spear, and an arrow, (TA,) and a saying, (S,) and an action, (TA,) or a thing [absolutely]; (L;) or سَدَدَ, [sec. pers. سَدَدَ,] aor. سُسطَتْ with fet-h to the سَدَدَ, (A,) inf. n. سَدَدَ, (TK, expl. in the S and K as signifying استقامة, of which it is said in the S to be a contraction,) said of a saying, and an affair; (A;) or سَدَدَ, aor. سُسطَتْ and سُسطَتْ, inf. n. سَدَدَ; (MA;) i. q. صَارَ سَدِيداً [i. e. It was, or became, right, direct, or in a right state; it had, or took, a right direction or tendency; it tended towards the right point or object]: (S, A, L, K, TA:) and [in like manner] استقنغ is syn. with استقامة [which signifies the same]; (S, K;) as also and استقنغ said of an affair signifies it was, or became, rightly ordered or disposed; in a right state. (Msb.) You say, دّدَدَّتْ لَهُ It was, or became, rightly directed towards it. (M.) And دّدَدَّتْ سَاءَدةَ His fore arm was, or became, in a right state, or rightly directed, علي السِّدَّة [for shooting]; syn. استقامة. (A.) A poet says, فَلَمَّا سَدَدَّتْ سَاءَدةَ رَمَانُ أَعْلَمَ الْرَّمايَةَ كُلَّ يَوْمَ [I teaching him the art of shooting every day; and when his fore arm became in a right state, he shot me]: As says that [the reading] شَدْتْ, is not to be regarded. (S, TA.) And سَدَّدَ aor. سُسطَتْ with kesr to the سَدَدَ, (A, Msb, TA,) inf. n. سَدَدَ (Msb) [and app. also, as above, سَدَدَ, q. v. infrà], is said of a man, (A, Msb, TA,) in like manner meaning رَأَص اًدَسَدَ [i. e. He was, or became, in a right state; he had, or took, a right direction or tendency; he tended towards the right point or object]: (A,
he hit the right thing (S, Msb, K, TA,) in his saying (S, Msb, TA) and in his action: (Msb:) or signifies he said, or did, what was right: (Msb:) or he sought what was right; (L, K;) as also سَدَّٰدُ لِلتَّرِجْلِ signifies he said, or did, what was right: (Msb:) or he sought what was right; (L;) or it has this last meaning also. (S, * L.)

Verily he hits the right thing in the saying. (S, L.) And قدّدَسَأَلَّامَتَهُمَّ الْقَولُ: إِنَّهُ لَسَدَّٰدُ في الْقَولِ. You say, ُﻪﱠﻧِإ ﱡﺪِﺴُﻴَل ِﰱ ِلْﻮَﻘﻟا Verily he hits the right thing in the saying.

Thou hast sought what is right; whether the person thus addressed have hit the right thing or not. (L.)

The man said, or did, what was right [against thee]: so in the handwriting of Sh. (Az, TA.)

See 1, first sentence. ___ [Hence,] He filled it up; namely, a vessel, and a water-ing-trough.

He annulled, in opposing them, everything that they said. (Jābir, as related by Aboo-'Adnán.)

He directed it, (A, * L, Msb, K,) namely, an arrow, (A, Msb,) towards him or it, (A,) or ُﻩَﻮَْﳓ towards the game; (Msb;) and شٍّدَدُهُ, with ش, is a dial. var. thereof: (Towsheeh, TA:) and [in like manner] his spear; contr. of عَرْضُهُ, عَرْضَهُ. var. thereof: (Sh, TA.) And He taught him the art of shooting. (TA.)

Also, (M, A, K,) inf. n. as above, (S,) He directed, accommodated, adapted, or disposed, him (S, M, A, K) to that which was right, or words and of actions: (S, K: [and the like is implied in the M and A:]] said of God. (M, A,) And you say, سَدَّٰدُ صَاحِبَكَ Teach thou thy companion, and direct him to the right course. (Sh, TA.)

And [hence,] سَدَّٰدُ مَالِكِ Act thou well with thy property, or cattle. (L.)

He gave the camels easy access to every pasturage, and to every place
where the ground was soft and spacious. (L.) See also 1, near the end of the paragraph.

4 أَسْدَدَ see 1, near the beginning: and see also the latter half of the same paragraph, in five places.

5 تَسَدَّدَ see 1, in the latter half of the paragraph, in three places.

7 أَنْسَدَ، said of an interstice, or intervening space, It became closed, or closed up; as also أَنْسَدَتَ : (M:) and both, said of a breach, or gap, (M, A,) it became stopped, or stopped up, (M,) or repaired, and made firm or strong. (A,) أَنْسَدَتَ عَيْنُ الحَزَرَةَ and أَنْسَدَتَ عَيْنُ السَّيْلَةَ signify the same [i. e. The punctures made in the sewing of the skin became closed]; (S, K;) expressing a consequence of pouring water into a skin. (S.)

8 إِسْتَنْدَدَ see the next preceding paragraph, in two places: and see also 1, in the latter half of the paragraph, in five places.

سَدَّ any building, or construction, with which a place is closed or closed up, or stopped or stopped up: (M: [see also سَدَّادَ]) a dam: (Msb:) a thing intervening, as a separation, a partition, a fence, a barrier, a rampart, or an obstacle, or obstruction, between two other things; (S, Msb, K:) and a mountain: (S, M, K: [in the last it seems that this meaning is restricted to the former word; but if restricted to either, it should be to the latter:)] or, as some say, anything that faces one, or is over against one, and bars, or excludes, سَدَّ (يَسْتَنْدَدُ) what is behind it: whence goats are said to be سَدَّ يَرِى مِن وَرَاهُ الْفَقْرَ [a barrier behind which is seen poverty]; meaning that they are not of great utility: (M:) or سَدَّ signifies what is made by man; and سَدَّ, what is created by God, (Zj, M, Msb, K,) as a mountain: (Msb:) in the Kur xviii. 92 and 93, and xxxvi. 8, some read with fet-h, and some with damm: (M, TA:) the pl. is أَسْدَادَ, [a pl. of pauc.,] (A, Msb,) or أَسْدَدَ (أَسْدَدَةَ) [also a pl. of pauc.,] and سَدُودَ, [a pl. of mult.,] the latter of these two agreeable with general analogy, and the former of them anomalous, or, [ISd says,] in my opinion, this is pl. of أَسْدَدَ (أَسْدَدَةَ). (M:) You say, ضَرْبُ بِيْنِهَا سَدَّ and سَدَّ أَسْدَدَ (أَسْدَدَةَ) [A barrier, or an obstacle, was set
between them two]: and Barriers, or obstacles, were set between them two. (A.) And The earth, or land, set barriers, or obstacles, against him; meaning, the ways became closed, or stopped, against him, and the courses that he should pursue became obscure to him: (K: in the CK) the

sing. of [accord. to general analogy] is سَدَى. (TA.) [Hence,] the former سَدَى also signifies, (Fr, S, M, L, K,) or سَدَد, (A,) or the former and سَدَّة, (L,) A fault, or defect, (Fr, S, M, A, &c.,) such as blindness and deafness and dumbness, (S,) or such as closes, or stops, one's mouth, so that he does not speak:

(A:) pl. of the first, (S, M, K,) or of the second, (A,) [a pl. of pauc.,] (S, M, A, K,) accord. to analogy سُدَوِّد, (S, M, K,) or سِدَّة [which is a pl. of pauc.]. (M.) You say, فَلَان بَرَاء ما بَيْن سَدَد من الأُسَادَة Such a one is free from faults &c. (A.) And فَلَان سَدَّة تَسْدُ فَاَث عَنَّا الْكَلَامَ There is not in such a one a fault that stops his mouth from speaking. (Abu-Sa'eed, L.) A fault, or defect, (Fr, S, M, A, &c.,) such as blindness and deafness and dumbness, (S,) or such as closes, or stops, one's mouth, so that he does not speak: (S, K.) [Hence,] the former سَدَّى also signifies A she-camel by which the sportsman conceals himself from the game; also called رَمَاهُ فِي سَدُّ نَافِتَه [He shot him, or shot at him, by his she-camel whereby he was concealing himself]. (IAar, TA.) And سَدَّى, (M,) or سَدَّة, (O, K,) is also syn. with ظَلَّ [as meaning Shade, or shadow; or cover, or protection].

(IAar, M, O, K, TA.) A poet cited by IAar says,

قَعَدتْ لَهُ فِي سَدِّ نَفْسِ مُعَوَّدَ لِذَلِكَ فِي صَحْرَاءِ جَذَمُ دِرَبِنَّا

[I sat for him, i. e. lay in wait for him, in the shade, or cover, of a camel rendered
lean by travel, accustomed to that, in a desert whereof the dry herbage was old; i. e. I made him a cover, or screen, to me, in order that he might not see me: and by جَذَمْ he means old, because signifies أَصْلَ; and he uses it as an epithet because it implies the meaning of an epithet. (M.) سَدَسْ also signifies A thing, (S, K) [i. e.] a [basket such as is called] سَّلَةٌ, (M, TA,) made of twigs, (S, M, K,) and having covers (أَطْبَاقٌ): (S, K: [but this addition in the S and K seems properly to apply to the pl., as will be shown by what follows:]) pl. سَدَدَسَوْنَ and سَدَدَسٍ (M, TA:) or, accord. to Lth, سَدَدَسَ signifies [baskets such as are called] سَّلَالٌ, [pl. of سَّلَةٌ] made of twigs, and having covers (أَطْبَاقٌ); one of which is called) [not سَّدَةٌ but] سَّدَةٌ: and it is said also on other authority that the سَّدَةٌ is called سَّدَةَةٌ and سَّدَةٌ طَيْبٌ. (L, TA.)

سَدَسْ: see the next preceding paragraph, passim. Also A swarm of locusts obstructing the horizon: (M:) or so جَرَاد سَدَسْ (S, M, A, K) that have obstructed, (S, K,) or obstructing, (M, A,) the horizon, (S, M, A, K) by their multitude: (S, A, K:) in which case, سَدَسْ is either a substitute for جَرَاد and therefore a substantive, or it is pl. of سَدَدَسْ signifying that which obstructs the horizon and therefore an epithet. (M.) And A black cloud, (AZ, S, K, TA,) that has risen in any tract of the sky: (TA:) or a collection of clouds rising, obstructing the horizon: (M:) pl. سَدَدَسٍ (S, M, K:) [or] سَدَسْ and سَدَسْ, but the former is the more approved, signify a cloud, or collection of clouds, rising high, and appearing like a mountain. (M and L in art. صَدْر.) And A valley: (K:) so called because it becomes closed, or stopped up. (TA:) And A valley containing stones and masses of rock, in which water remains for some time, or a long time: pl. صَدَرٌ: (S, L, K:) or you say, أَرْضُ كَما سَدَرَةٌ سَدَرَةٌ [a land in which are valleys containing stones and masses of rock, &c.]; and the sing. is سَدَرَةٌ. (L.) And The departure [or loss] of sight: (IAar, M:) from the same word in the first of the senses expl. in the next preceding paragraph. (M.)
A certain disease in the nose, (S, M, L, K,) which stops it up, (M, L,) attacking the passage of the breath, (L,) and preventing respiration; (S, L,) as also سداد . (S, M, L, K,) A thing that obstructs the passage of the humours, and of the food, in the body. (KL.)

[And Any obstruction in the body: pl. سد . See also سداد . Also [A vestibule, or porch, for shade and shelter, before the door of a house: this is a common signification of the word, and is app. what is meant by its being said that] the سد is What is before the door of a house: (M, A;) or, as some say, a سقیفه [l. e. roof, or covering, such as projects over the door of a house &c.; or a place roofed over]; (M;) or a ظله [l. e. roof, or cover- ing, for shade and shelter,] over a door: (Mgh:) or it is [a thing, or place,] like a صفة [or سقیفه] before a بيت [or house, or perhaps here meaning tent]: and a ظله at the door of a house (دار:) (AA, TA:) or, accord. to Aboo-Sa'eed, (TA,) in the language of the Arabs [of the desert] it signifies [a space such as is termed] a فنة pertaining to a tent of hair-cloth and the like; and those who make it to be like a صفة, or like a سقیفه, explain the word accord. to the way in which it is used by the people of the towns and villages: (Msb, TA:) or it signifies the door [itself]: (S, A, Mgh, K;) or it has this meaning also: (Msb:) some thus apply it to the door itself: (A'Obeyd, L;) and the surrounding portico [of the interior court] of the largest, or larger, mosque: (M, TA:) pl. سد . (S, L, Msb, K;) You say, رأيته قاعدا بسدة بابه [I saw him sitting in the vestibule of his door]: (S, TA:) and سدة دار [in the vestibule before the door, or at the
door, of his house]. (TA.) Abu-d-Dardà said, "man yát al-ḥár or (S, L,) i. e.

[He who comes to the vestibules, or gates, of the Sultán] experiences returns of recent and old

grievues, disquieting him so that he is not able to remain at rest, but *stands up and sits down:* (Mgh in art. قَدَم:) this he said when he came to the gate of Mo'áwiyeh and did not receive permission to enter. (L.) And it is said in a trad., الشَّعَث الرؤوس, أَلذين لا تفتح لهم السَّدَد, (S, A,) meaning *The shaggy, or dishevelled, and dusty, in the heads are those to whom the doors will not be opened.* (A.) ___ Hence, Umm-Selemeh, addressing' Áïsheh, termed her a بَاب, i. e. a بَاب [meaning *A means of communication,*], between the Prophet and his people. (L, from a trad.) Also *Palm-sticks,* i. e. *palmbranches stripped of their leaves,* bound together; [side by side,] upon which one sleeps. (M.)

**Sād** : see the next paragraph, in four places: ___ and see also **Sād** [an inf. n. of the intrans. verb سَدَد; as also **Sād** ]. [Hence,] one says, إنَّه لَندَو سَدَد Verily he has a

faculty of hitting the right thing, or his object or aim, in speaking, and in the managing or disposing of

affairs, and in shooting. (TA.) ___ [Hence also, as a subst.,] *A thing that is right,* syn. صواب, (S, A, Msb, K,) and

قُصَد, (S,) of what is said and of what is done; (S, A, * Msb, K;) as also **Sād** , (S, A,) which is a contraction of the former. (S.) One says, قال سداد من قول. *He said a right thing* [lit. of what is said, i. e., a right saying]: (S, A,) as also **Sād** . (A.) And يصيب السَّدَد He hits the right thing in speech [or action]. (S.) And هو على السَّدَد He is following a right course of action in respect of his

affair. (A.) And أمر فلاَن يجري على السَّدَد The affair of such a one goes on according to that which is right. (S.) ___ [And hence the saying,] أَنَّناً رَحَّٰم من سَدَد أَرضهم A wind came to us from the direction of their land. (A, TA.) ___ It is also used as an epithet, syn. with **Sād,** q. v. (L.) ___ And

السَّدَد [as though meaning *The right projecter*] is a name that was given to a bow belonging to the Prophet, as
ominating the hitting of the object aimed at by that which was shot from it. (TA.) See also سداد, in three places.

ساد : see سدة, first sentence.

A thing with which an interstice, or intervening space, is closed, or closed up:

(AO, M, L: [see also سد]) and a thing with which a breach, or gap, (M, A,) is stopped, or stopped up, (M,) or repaired, and made firm or strong: (A:) pl. سدأ. (M.) Primarily, accord. to ISh, (Meyd, in explanation of a prov. mentioned in what follows,) Somewhat of milk that dries up in the orifice of a she-camel’s teat; (Meyd, K;) because it stops up the passage of the milk. (Meyd.) Also A stopper of a bottle (S, *
Mgh, * Msb, K, * TA) &c.: (Msb:) in this sense [as well as in those before mentioned] with kesr (S, Mgh, Msb, K) only [to the سس]: and so in the sense next following. (S, K,) A body of horse and foot serving as blockaders of the frontier of a hostile country. (S, K, * TA.) سداد and سداد من عوز, (ISk, S, M, Msb, K,) but the former is the more chaste, (S,) and it alone is mentioned by most authors in this saying, because it is from سداد as meaning the stopper of a bottle; (Msb;) and some say that سداد, with fet-h, is a corruption; (Msb, K;) expressly disallowed by As and ISh; (Msb;) a prov.; (Meyd;) meaning A thing by which want is supplied, (S, M, Msb, K,) and by which life is preserved; accord. to ISh, if incomplete; and accord. to As, a thing by which somewhat of the entire wants of one's case is supplied. (Msb.) One says also, أصبت به سداد من العيشى I attained thereby a thing by which want was supplied; (S, K, * TA;) or a means of sustaining life. (AO, L.) See also سداد, in two places.

سدد: see سد.

سديد, applied to a spear, Seldom missing; and [to the same, and] to an arrow, that hits the mark; (TA;) and to a saying, (S, M, L,) as also سدد (M, L) and سدد ; (L;) and an action; (TA;) and an affair, as also سدد ; (S, A, L;) right, direct, or in a right state; having, or taking, a right direction or tendency;
tending towards the right point or object: (S, M, A, L, TA:) and ًسادة, applied to speech, signifies the same; (TA:) and true. (K, TA.) And applied to a man, meaning Who pursues a right course; as also ًأسد; (M;) and [in an intensive sense] ًسداد : (TA:) or, (Msb,) as also ًمسد, (S,) who hits the right thing in his saying (S, Msb) and in his action. (Msb.)

ًسادة : see ًسداد, in two places.

ًسادة : see ًسادات.

ًسادة An eye (عين) of which the sight has gone; (A;) that has become white, and with which one does not see, but which has not yet burst: (Az, A, * L, K;) or that is open, but does not see strongly: (IAar, L, K;) pl. ًسدود, (IAar, L,) or ًسادات. (K.) Also An old and weak she-camel. (IAar, K.)

ًسادات : see ًسادات, in two places.

ًسادات [properly A place of closing, or stopping, &c.]: see 1, in two places.

ًسادات : see ًسادات.

ًسادات Directed; pointed in a right direction. (S TA.) And A man directed, accommodated, adapted, or disposed, to that which is right [of words and of actions]; (L;) who does that which is right, (يعمل بالسداد والقصد) ّسادات and ّسادات keeping to the right way; in which sense it is related by some with kesr, ًمسدد. (L) [Golius explains it as meaning, on the authority of the S, who executes his affairs with sure and good judgment, and with happy success: and Freytag thus explains ًمسدد, as from the S.]
see the next preceding paragraph, in two places.
1. سدج (O, K) aor. سدج بشيء He thought a thing to be in him; (O, K) i. e. he suspected him of a thing: (TA:) or سدج بشيء he imagined, or thought, a thing. (L) See also what next follows, in two places.

2. سدج (S, L, K) and سدج, inf. n. سدج (L) He lied, affected lying, or lied purposely; and forged, or fabricated: (S, L, K: in the CK, ثلث is erroneously put for ثلث) he forged and uttered false and vain tales: (L:) or سدج, aor. سدج, signifies [simply] he lied; (O, in the present art. and in art. سرح;) like سرح. (O in art. سرح.) [See also سرح.]

3. أسدلج He fell prostrate; fell upon his face; (O, K, TA;) like him who is prostrating himself in prayer: (TA:) [it may perhaps be a mistranscription for أسدلج; which seems to be better known in this sense: but it is said to be] formed by transposition from أسدلج and [so] أسدلج. (TA.)

4. سداجة, used by Ibn-El-Khateeb and others of the people of El-Andalus, [and by post-classical writers of other countries,] as meaning Easiness, and goodness of nature or disposition, [or rather simplicity, or plainness, of mind or manners,] is from سداج, an arabicized word from [the Pers.] ساده, signifying, with them, free in intellect, and easy in nature or disposition: frequent usage occasioned the change of the ذ into د. (TA. [See De Sacy’s Chrest. Ar., 2nd ed., ii. 292.])

5. سداج A great, or habitual, liar; (S, O, L, K,) who will not tell thee truly whence he comes, but will tell thee lyingly. (L) [See also سر حاج.]
1 سدر

ﺎَرِﺪَﺳ aor. َرِﺪَﺳ, inf. n. He became dazzled by a thing at which he looked, so that he turned away his face from it: or became confounded, or perplexed, and unable to see his right course: syn. كَٰٓحَرَ (K) and he (a camel) became dazzled by a thing at which he looked, so that he turned away his face from it, by reason of intense heat: (S, * K) also, (TA) or سُدَر بِصَرَهُ, (M) he [app. a man or any animal] was hardly able to see: (M, TA) or سُدَر بِصَرَهُ he was dazzled, or confounded or perplexed, and did not see well; as also سُدَر. (A, TA.) [See also سُدَر, below.] سُدَر, (M, K) or سُدَر, (S) aor. َرِﺪَﺳ, inf. n. سُدُر, (M, A) He, or she, let down, let fall, or made to hang down, his, or her, hair; (S, M, K) and in like manner, a curtain, or veil, (M) and a garment; (Lh) a dial. var. of سُدَل. (S, K *) َرِﺪَﺳ Also سُدَر, aor. َرِﺪَﺳ, inf. n. سُدُر and سُدُر, سُدُر, He rent his garment. (Yaa- koob, M.)

4 استَرْذِمَتُ النَّشْمَةُ عِينَهُ The sun dazzled his eye, and confused his sight). (K in art. جَهِر.

5 ﺕَسَدَرَ بَغْوَهُ He covered himself with his garment. (AA.)

7 ﺟَنَّدَرَ ﻋِيدَو He was somewhat quick, or made some haste, running: (S, M: *) or he went down, or downwards, and persevered (A 'Obeyd, K) in his running, going quickly. (A 'Obeyd.) [In the CK, for ﺟَنَّدَرَ ﻋِيدَو, is put by mistake بعدو.] Q. Q. 4 ﻣُتَأَدِرَ بِصَرَهُ His sight became weak, in the manner described below, voce ﺟَنَّدَرَ بِصَرَهُ. (S in art. سُدَر, and M and K in art. ﺟَنَّدَر.) It is of the measure ﺟَنَّدَرُ, from ﺟَنَّدَرُ, the م being augmentative.
His eye shed tears; accord. to Lh; but this is not known in the classical language. (M in art.)

See also [a coll. gen. n., The species of lote-tree called by Linnaeus rhamnus spina Christi; and by Forskål, rhamnus nabeca;] the tree, or trees, of which the fruit is called and [a coll. gen. n., The species of lote-tree called by Linnaeus rhamnus spina Christi; and by Forskål, rhamnus nabeca;] the tree, or trees, of which the fruit is called

meaning the smallest or smaller of numbers [generally denoting from three to ten inclusively]: (Ibn-Es-Sarráj, Msb:) AHn says, accord. to Aboo-Ziyád, the is of the kind called and is of two species, and is that which has no thorns except such as do not hurt: the has thorns [which hurt]: the has a broad round leaf: and sometimes people alight and rest beneath a tree of this kind; but the is small: the best that is known in the land of the Arabs is in Hejer, in a single piece of land which is appropriated to the Sultán alone: it is the sweetest of all in taste and odour: the mouth of him who eats it, and the garments of him who has it upon him, diffuse an odour like that of perfume: (M, TA:) it is [also] said that the is of two species; whereof one grows in the cultivated lands, and its leaves are used in the ablution termed , and its fruit is sweet; and the other grows in the desert, and its leaves are not so used, and its fruit is juicy: the is so described that it may be supposed to be the wild: (Msb:) when is used absolutely, with relation to the ablution termed , it means the ground leaves of the tree so called: (Mgh, * Msb:) the pl. of and and and (S, K) and and and (S, M, K) and and (M, K,) which last is extr. (M.) is said to be The lote-tree in the Seventh Heaven; (Lh, K; *) beyond which neither angel nor prophet passes, and
which shades the water and Paradise: (Lth:) in the Saheeh it is said to be in the Sixth Heaven:

'Iyád reconciles the two assertions by the supposition that its root is in the Sixth, and that it rises over the Seventh: accord. to IAth, it is in the furthest part of Paradise to which, as its furthest limit, extends the knowledge of ancients and moderns. (MF, TA.)

In his sight is a confusedness, so that he does not see well. (A.) Some say that it signifies An affection resembling vertigo, common to a voyager upon the sea: or [simply] vertigo. (TA in art. يقل.)

Having his eyes dazzled by a thing, so that he turns away his face from it: or in a state of confusion or perplexity, and unable to see his right course: syn. متحرج:

(S,) and also سدد (S, K:) as also سدد (S,) and the former, a camel having his eyes dazzled by a thing, so that he turns away his face from it, by reason of intense heat: (S,) and also one having his eyes dazzled by snow; as well as by intense heat. (IAar.) His eye is confused in its vision, or dazzled, so that he cannot see well. (A.) And سدد means An old and weak she-camel. (IAar, TA in art. سدد.) Also The sea: (S, M, K:) one of the [proper] names thereof; (S:) occurring only in a poem of Umeyeh Ibn-Abi-s-Salt: (M:) he says,

* فَكَانَ بِرِقَعٍ وَمَلَائِكَةٍ حُولِهُ
* سَدَرُ تَوَاكِلُهُ الْقَوَامُ أَجْرَدُ

[And as though the first heaven, with the angels around it, were the sea, the winds deserting it, and smooth]: (S, M, TA: [but in the M and TA, for we find حُولِهُ, we find حُولِهُ, and in the S, for أَجْرَدُ, which is inconsistent with the rhyme of the poem:) by he means the winds; and by تَوَاكِلُهُ, [for, تَوَاكِلُهُ, he likens the sky to the sea when calm: (TA:) Th quotes thus:
and says that the poet likens the angels, with respect to their fear of God, to a man affected with a vertigo [lit., turning round, though it would seem more appropriate had he said, the poet likens them to a camel so affected, whom his four legs failed: he prefaces this explanation with the words, لَامُأِرْدَيْ كِيفَ خَلَقَهُمْ; to which he or ISd adds, لَا أَدْرَيْ كِيفَ هَذَا; but (using a common phrase of ISd) I can only say, لَا أَدْرَيْ كِيفَ هَذَا; unless there be some omission in the transcription]: (M, TA:)

Sgh says that the correct reading is سَدْر, meaning the kind of tree so called, not the sea; and the author of the Námoos adopts his opinion; but MF rejects it: (TA:) some read رَفَعَا [in the place of بَرِعُ] and explain it as meaning the seventh heaven. (TA in art. بَرِعُ)

One who grinds and sells the leaves of the سَدْر. (TA.) [See also سَدْرَيْ.]

A thing resembling a [curtain of the kind called خَيْبَاء. (M.) or resembling a which is put across a [tent of the kind called خَيْبَاء. (M.)

A seller of the leaves of the سَدْر. (TA.) [See also سَدْرَيْ.]

Also Losing his way: you say, إِنَّهُ سَادِرٌ فِي الْغَيْبِ. Verily he is losing his way, in error. (A.) And i. e. [He entered into, or did, his affair in a wrong way. (Ham p. 432.) A man Without firmness, or deliberation. (M.) You say, تَكَلَّمَ سَادِرًا. He spoke without deliberation. (A.) A man Who cares not for anything, nor minds what he does: (S, * M, K,) or one who occupies himself with vain or frivolous diversion. (TA.)

A cloudiness of the eye; (K;) and weakness of sight: (TA:) and [originally pl. of the preceding, app.,] weakness of sight, (S, M, K,) or something appearing to a man by reason
of weakness of his sight, (M, K,) on the occasion of, (S, M,) or [arising] from, (K,) intoxication (S, M, K) by drink &c., (M,) and from (or if the reading in the CK be correct this prep. should be omitted) the insensibility arising from drowsiness and vertigo. (S, K.) The م is augmentative. (S: but the word is mentioned in the M and K in art. م.) See also م. Also A king: because the eyes become weak, or dazzled, in consequence of looking at him. (K in art. م.)

The shoulder-joints, (S, M, A, K,) and the sides: (S, K;) or (so in the M, but accord. to the K and ) two veins (M, K) in the eye, (M,) or in the two eyes: (K;) or beneath the temples. (M,) Hence the saying جآ يضرب أسدريه He came beating (with his hands, TA) his shoulder-joints (S, A, K) and his sides; (S, K;) meaning, he came empty, (S, A, K,) having nothing in his hand, (S,) or having no occupation, (M,) and without having accomplished the object of his desire: (S, K,) and in like manner, جآ ينفض أسدريه, (S:) and جآ ينفض أسدريه, (S:) he came shaking his shoulder-joints: (AZ:) or his sides: meaning as above. (TA.)

Hair [let down, or made to hang down, or] hanging down; like مسدور. (TA.)

A dazzled eye. (TA in art. م.) A long and direct road. (K ibid.) And hence, (TA ibid.,) Right speech or language. (K and TA ibid.)
سِدَس

سِدَسُ الْقُومٍ 1 (S, M, Msb, K, *) aor. —, (S, M, Msb,) inf. n. سِدَسُ, (M, Msb, TA,) He took the sixth part of the possessions of the people. (M, Msb, K, *) And سِدَسُ الْقُومٍ, aor. —, (S, M, Msb, K, *) inf. n. سِدَسُ, (Msb, TA,) He was, or became, the sixth of the people: (M, Msb, K,) or he made them, with himself, six. (S in art. ثُلُث.) And He made the people, they being fifty-nine, to be sixty with himself. (A 'Obeyd, S in art. ثُلُث.) And سِدَسُ also signifies He made fifteen to be sixteen. (T in art. ثُلُث.)

سِدَسُهُ, inf. n. سَيِدْسَتُ, He made it six. (EshSheybánee, and K voce وَحَدْهُ.) __ He made it to be six-cornered; six-angled; hexagonal: or sixribbed. (Sgh, TA.) __ سِدَسُ أَمْرِهِ, or عَنْدَهَا, سِدَسُ لأَمْرِهِ, He remained six nights with his wife: and in like manner the verb is used in relation to any saying or action. (TA voce سِبْعَ.)

سِدَسُ الْقُومِ 4 The party of men became six: (S, M, Msb;) also the party of men became sixty. (M and L in art. ثُلُث.) __ Sبَعُ, The camel cast the tooth after the يَبَعُ, which he does in his eighth year: (S, IF, A, Msb;) and in like manner one says of a sheep or goat. (M, TA.) __ السُّدُسُ الرَّجُلِ, The man was, or became, one whose camels came to water on the sixth day, counting the day of the next preceding drinking as the first. (S, * K, * TA.) [See سِدَسَ.]}


سِدَسُ: see سِدَسُ.

سِدَسُ is the original form of سَيِدِّسُ, (M, K, TA.) fem. of سَيِدِّسُ, which is originally سَيِّدَسُ, (M,) [meaning Six; for] the dim. [of سَيِّدَسُ is سَيِّدَسَ, and that] of سَيِّدَسُ is سَيِّدَسَةُ; and the pl. is سَيِّدَسُ، (S in art. سَيِّدَسُ، q. v.) __ Also [The drinking of
camels on the sixth day, counting the day of the next preceding drinking as the first; as will be seen from what here follows; the period of the drinking of camels (next) after that called خمس: or after six days and five nights: (M, TA:) or their being kept from the water five days, and coming to it on the sixth: (S:) but Sgh says that this is a mistake, and that the correct meaning of the term is, their being kept from the water four days, and coming to it on the fifth; and so it is explained in the [A and] K: (TA:) or their drinking one day, then being kept from the water four days, then coming to it on the fifth: (TA:) pl. (M, Sgh, TA.) You say, 

His camels came to the water on the sixth day, counting the day of the next preceding drinking as the first]. (S, A, K.)

[Hence the saying,] برس ولسادس [which see expl. voce خمس.] (A.) ___ Also The sixth young one, or offspring. (A in art. ثلث.)

سادس: see سديس, in three places: ___ and, as an epithet applied to a calf, see عضب.

سادس (S, M, A, Msb, K) and سديس (S, Msb, K) A sixth part; (S, M, A, Msb, K;) as also سديس, (S, Msb, K;) a form used by some, like as one says عشر نسار pl. (M, Msb, TA.:) which see expl. voce خمس.

سادس [ as meaning Six and six together, or six at a time and six at a time, seems not to have been heard: see عشر. But Freytag mentions سادس as used by El-Mutanabbee for ستة.]
(Sh, S, M, K) As used to say the latter, (S,) A [garment of the kind called] سودس or a سودس of any garment, (Sh,) of the colour termed خضره (here app. meaning a dark, or an ashy, dust-colour]. (Sh, S, M, K.) And the former, (K,) or the latter, (M,) Smoke-black of fat; or lamp-black; syn. نيلنج. (M, K.)

Say, of a camel, ﻲﻘﻟأ ﻪﺳيدس and ﻪسﺪس [He cast his tooth called the سيدس and سيدس]. (A.) And hence, (Mgh,) A camel, (M, A, Mgh, Msb,) and a sheep or goat, (M, TA,) casting his سيدس (M, A, TA,) or his tooth that is after the ﺔﻴﻋٌ (Msb;) i. e., in the eighth year; (A, Mgh, Msb;) as also سيدس: (A, Mgh, TA:) masc. and fem.: (M, TA:) or a sheep or goat six years old: (S, K:) pl. سيدس. (M.) A poet, (S,) namely, Mansoor Ibn-Misjah,

speaking of a fine for homicide, taken from among selected camels, (TA,) says,

فطاف كبا طاف المصدق وسطها يخير منها في البوال والسيدس

[And he went round about, as the collector of the poor-rate went round about, amid them, preferring certain of them, among the nine-year-old and the eight-year-old camels]. (S, TA.) Also A sort of measure, or a sort of كوكك, [in some copies of the K ضرب من المكاييل, and in others and in the O ضرب من المكاييل] (O, K,) with which dates are measured. (O.) A sort of measure, or a sort of كوكك, q. v. (S.)

سيدس: سيدس، سيدس كوكك، q. v. (S.)

سديس سديس

سديس: سديس، سديس كوكك، q. v. (S.)
Six cubits in length; (A, K,) as also (S, * A, Msb, K.) Also [as meaning Six spans in height, said to be] applied to a slave. (Msb in art. خمس.) [But see ﻣُﺳَدِّر.]

Also A word composed of six letters, radical only, or radical and augmentative.]

Sixth: fem. with ت (S, K, &c.) See also سادات عشرة, سادات عشرت, and the fem. ت ذات عشرت, meaning Sixteenth, are subject to the same rules as ت ذات ثالث عشرت and its fem., expl. in art. ثلاث, q. v.]

A thing composed of six layers or strata, or of six distinct fascicles or the like. (TA in art. ثلاث. [See also مدوس, below.]) (Hexagonal; a hexagon.) A verse composed of six feet. (M.)

A rope composed of six strands. (M in art. ثلاث.)
سَدَغ

سَدَغَ a dial. var. of صَدَغَ, (K,) which is the more common. (TA. [See the latter.])

مَسْدَغَ: see what follows.

مَسْدَغَ a dial. var. of مَصْدَغَ [q. v.]; (TA;) as also مَزْدَغَ; (L and TA in art. زَدَغَ; and مَسْدَغَ and مَزْدَغَ signify the same [as dial. vars. of مَصْدَغَ]. (TA.)
He cut it in pieces; namely, a camel's hump. (M, TA.)

It (the night) became dark; (S, M, K;) accord. to some, after the ﺣَﻨَﺟ [app. as meaning the first part thereof; or about the half; or a great, or the greater, part]: (M:) or let down its curtains, and became dark: and أَسْدَفْ and أَسْدَفَ signify the same. (AO, TA.) And The people, or party, entered upon the period of the night called

He slept; (AA, K, TA;) as also أَسْدَفَ. (AA, TA.) And His eyes became dark by reason of hunger or age: (K, TA;) said of a man. (TA.) Also, said of the daybreak, or dawn, It shone: (S, K, TA:) [thus,] as AO says, it has two contr. significations. (TA.) And He lighted the lamp: (K:) or one says, in the dial. of Hawázín، أَسْرِجْوا أَسْدَفًا، i. e. أَسْرِجْوا. [Light

ye a lamp, or with a lamp]; from السراج: (S, TA:) or one says in that dial، أَسْرِجْوا أَسْدَفًا لَّنا [They lighted for us a lamp, or with a lamp]. (M:) Also He moved away or aside in order that the light might enter a place. (K.) When a man is standing at a door or an entrance, one says to him، أَسْدَفَ، i. e. Move thou away or aside from the door, or entrance, in order that the chamber, or tent, may become light. (AA, TA. [See also the last sentence of this paragraph.]). (M.) [In all of these senses, perhaps excepting one, it is intrans.: in others, trans.] You say of a woman، الْحَجَاب، أَسْدَفَتْ الْقَنَاع، (S, TA,) and الْحَجَاب، أَسْدَفَتْ الْبَاب، (TA,) She let down [the head-covering, and the veil, or curtain]. (S, TA,) And أَسْدَفَ الْسَّتِر، i. e. أَسْدَفَ الْبَاب، Open thou the door, or entrance, in order that...
the chamber, or tent, may become light. (S.)

_سَفَة_ : see _سَفَة_ in three places. ___ Also The night. (S, TA.) ___ And The daybreak, or dawn: (AA, S, K:) and the advent thereof: (Fr, S, K:) and the whiteness of day. (TA.) Also A ewe: (Ibn-'Abbád, K:) or such as has a blackness like that of night. (TA.) ___ And_سَفَة_ is A call to the ewe to be milked. (K.)

_سَفَة_ : see the next paragraph.

_سَفَة_ and_سَفَة_ i. q. _سَفَة_ , (As, S, M, K,) as meaning The darkness, (As, S, K,) in the dial. of Nejd, (As, S,) or of Temeem; (K;) or as meaning the darkness of night; or, as some say, after the [which here app. means the first part of the night; or about the half; or a great, or the greater, part]: (M:) and also as meaning the light, (As, S, K, and M in explanation of the first word,) in the dial. of others, (As, S,) or of Keys: (K:) thus having two contr. significations; (S, K;) or the darkness and the light are called by one and the same name because each of them comes upon the other: (K:) or the first, (S, M, K,) and second, (K,) the commingling of the light and the darkness, (S, M, K,) as in the time between the rising of the dawn, (S,) or as in the time between the prayer of the dawn, (M,) and that when the sun becomes white, (S, M,) accord. to some, as is said by A 'Obeyd; (S,) or, as 'Omárah says, the first signifies darkness in which is light, of the former part of the night and of the latter part thereof, between the redness after sunset and the darkness and between the dawn and the prayer [of the dawn]; And Az says that this is the correct explanation: (TA:) and the first and second, a portion of the night: (M, K;) or the first, a remaining portion of the night: (Ibn- Habeeb, TA:) or the first of five divisions of the night: (TA in art. _خَادِرَة_ , voce _خَادُرَة_ :) and the first, (K, TA,) i. e. with damm, (TA,) or the second, (CK,) as also _سَفَة_ , the blackness of night: (K:) the pl. of the first is _سَفَة_; as in the saying of 'Alee,
I removed from over them the darknesses of night: (TA:) and the pl. of سَدَافُ is سَدَاف. (M, TA.) You say also, رَأَيْت سَدَافَ شَخْصِه مِن بَعْد I saw the blackness of his body, or form, from a distance. (TA.) Also the first, A door, or an entrance: (M, K:) or its سَدَة [i. e. Vestibule, or porch, &c.]: (K:) and a sort of covering over a door to protect it from the rain. (K, * TA.)

The corporeal forms or figures or substances of men or other things which one sees from a distance: (K:) accord. to Sgh, (TA,) correctly with ش. (K, TA:) but the truth is, that they are two dial. vars. (TA.)

A camel’s hump: (S:) or a camel's hump cut into pieces: (M, TA:) or pieces or slices of a camel’s hump: (Ham. p. 258:) or the fat of a camel's hump: (M, K, and Ham. p. 257:) or a very fat hump of a camel: (Freytag, from the Deewán of Jereer:) pl. ﻟُﻒِﺋاَﺪَﺳ and ﻟُفَﺪَﺳ. (TA.)

A veil, or covering; a thing that veils, conceals, covers, or protects: whence the saying of Umm-Selemeh to ‘Āïshah, (O, K, TA,) when she desired to go forth to El-Basrah, (TA,) ذَهَبَت سَدَافَةُنَّا i. e. ﺪَﻗ ِﺖْﻬﱠﺟَو ُﻪَﺘَـﻓاَﺪِﺳ Thou hast rent open his veil, or covering, meaning the Prophet’s, as is shown in the TA: (O, K, TA:) or thou hast removed his veil, or covering: (O, TA:) or thou hast removed his veil, or covering, from its place, to which thou wast commanded to keep, and hast placed it before thee: (O, K, TA:) but the saying is also related otherwise, i. e. ﺪَﻗ ِﺖْﻬﱠﺟَو ُﻪَﺘَـﻓاَﺪِﺳ i. e. ﺪَﻗ ِﺖْﻬﱠﺟَو ُﻪَﺘَـﻓاَﺪِﺳ وَجَهَتْ سَدَافَةُهَھَّنْھَذَكُّمَ (Jin. in art. ﺪَﻗ ِﺖْﻬﱠﺟَو ُﻪَﺘَـﻓاَﺪِﺳ) meaning Such a one quitted his veil, or covering, and came forth from [behind] it. (TA.)

سَدَافُ, as an epithet applied to night, Dark, (M, [as also سَدَاف,]) or black. (K.)

Dark: [like سَدَاف:] and also light: having two contr. significations. (M, TA.) And Entering upon
the period called. (TA.)

A camel's hump cut into pieces [or slices]. (M.)

A veil, or curtain, let down. (TA.)
He let it loose, let it down, lowered it, or let it fall; (S, M, K;) namely, his garment, (S, M,) and hair, (Fr, M, K,) and a veil, or curtain; (M;) and 

signifies the same; (Fr, TA;) as also 

or this latter is a mistake; (Mgh; [but this the author asserts because, he says, he had searched through books without finding it except in the Nahj-el-Balághah; J) not allowable; (Msb;) and the former signifies he let it down, or let it fall, namely, the garment, without drawing together its two sides: (Mgh, Msb:) or, as some say, he threw it upon his head, and let it loose, let it down, or let it fall, upon his shoulders: (Mgh:) and he let it down, or let it fall, namely, hair, not [l. e. made recurvate at the extremities], nor tied in knots: (Lth, TA:) and one says also, changing the س into ز. (Sb, M.) The سدل that is forbidden in prayer is The letting down one's garment without drawing together its two sides: or the enveloping oneself with his garment, and putting his arms within, and bowing the head and body, and prostrating oneself, in that state; as the Jews used to do; and this applies uniformly to the shirt and other garments: or the putting the middle of the [or waist-wraper] upon the head, and letting fall its two ends upon one's right and left, without making it to be upon his two shoulder-blades. (TA.) is said in a trad. [as meaning He made the end of his turban to hang down between his two shoulder-blades]. (Mgh.) And one says also, [meaning He let his hair fall down abundant and long upon his shoulders and his neck,] inf. n. [See its pass. part. n., voce منسدل.] Also, aor. — , (M, K,) inf. n. as above, (TA,) He slit it, or rent it; namely, his garment. (M, K.) And 

in the البلاد, (O,
He went away into the countries, or provinces. (O, K.)

**2** سَذَلْ see 1, last sentence but two.

**4** أَسْذَلْ see 1, first sentence.

**5** أَسْذَلْ see the next paragraph.

**7** (and accord. to Freytag) تَذَلْ also, but he names no authority for this, and I have not found it in any MS. lexicon, but it is agreeable with analogy as quasi-pass. of 2.) It was let loose, let down, lowered, or let fall; said of hair [&c.]. (MA, KL.) ___ And أَسْذَلْ يعدو He was somewhat quick, or made some haste, running; like أَسْذَلْ; the ر and ل and being app. interchangeable. (Har p. 576.)

**Q. Q. 1** سَذَلْ (a man) had long mustaches, (Iaar, TA,) or he had a long mustache. (As, K.)

سَذَلْ and سَذَلْ [the former written in a copy of the M سَذَلْ, but said in the K to be with damm.] A veil, or curtain: pl. سَذَلْ and سَذَلْ (M, K) and سَذَلْ (K.) In a verse of Homeyd Ibn-Thowr, as it is related by Yaakoob, السُّذَلْ is used as a sing., because it is of a measure which is [in some instances] that of a sing., such as السُّذَلْ, meaning a sort of garment: but others relate it differently, saying السُّذَلْ, which is correctly a sing. (M.) [See also سَذَلْ.]

سَذَلْ A string of gems or jewels: (S:) or a string of pearls or large pearls, reaching to the breast: (M, K:) pl. سُذَلْ. (S:) ___ See also سَذَلْ.

سَذَلْ An inclining. (M, K:) [See أَسْذَلْ.]

سَذَلْ, of the measure فَعَلْتُ an arabicized
word, originally, in Pers., ْﻪِﺳ ْﻪَﻟِد [ three-hearted ], as though it were three chambers in one chamber [i. e., I suppose, like the garment of El-Heereh with two sleeves; app. meaning that it signifies An oblong chamber with a wide and deep recess on either hand at, or near, one extremity thereof; so that its ground-plan resembles an expanded garment with a pair of very wide sleeves: in the present day, it is commonly applied to a single recess of the kind above mentioned, the floor of which is elevated about half a foot or somewhat more or less above the floor of the main chamber, and which has a mattress and cushions laid against one or two or each of its three sides]. (S.) [Golius explains it, as on the authority of the S, (in which is nothing relating to it but what I have given above,) thus:

Pers. ْﻪَﻟَﺪَسَرَه سِيدَلَهَ persuasion, i. e. q.]

The thing [or hanging] that is let down, or suspended, upon the [kind of camel-vehicle for women called] ُهُوُدُج (S, O, K:) pl. of mult. سَدَلَلْ and سَدَلَلْ and of pauc. أُسَدَلَلْ: (S, O:) the first of which pl. is expl. by As as meaning the pieces of cloth with which the ُهُوُدُج is covered; as also ُسِدَلَنْ. (TA.) Also A thing [app. a hanging or curtain] that is extended across, or sideways, (bury) in the space from side to side of the [tent called] ِﰱ ِﺔَﻌَﺳ ِءﺂَﺒِﳋا (ءﺂَﺒِﲬ): and (some say, M) the curtain of the ِﰱ ِﺔَﻌَﺳ ِءﺂَﺒِﳋا [or bridal canopy, &c.,] of a woman: (M, K:) pls. as above.

(TA.)

A certain bird, that eats the poisonous plant called] ُبِيِّش [generally applied to the common wolf's-bane, aconitum napellus]: on the authority of El-Jähidh. (S.) [See also art. ُبِيِّش.] The mustache. (S, IAar, K:) You say, طَال ُسُوُدَلَه, (AS, K,) or ُسُوُدَلَه, (IAar,) His mustache, or mustaches, became long. (As, IAar, K.)

An inclining penis: (M, K:) pl. [by rule ُسُوُدَلَنْ, but it is said to be] ُسُوُدَلَنْ, i. e. like ُسُوُدَلَنْ. (K.)
and 

Hair let loose, let down, lowered, or let fall: (S;) or lank, or long, and pendent; (M, K;) as also 

(M, ISh, TA,) falling upon the back. (Lth, TA.)
aned, (S, M, K.) aor. ـمِﺪَﺳ, (K.) inf. n. ـمِﺪَﺳ, (S, M, K.) He repented and grieved: (S:) or he was, or became, affected with anxiety: or with anxiety together with repentance: or with wrath, or rage, together with grief. (M, K.) [Hence,] one says, ما لَه هُم وَلَا سَدُّم إِلَّا ذَٰلِكَ [He has no object of anxiety nor of repentance and grief except that: or this saying may be from what next follows]. (S.) ـمِﺪَﺳ بِالْشَّيَاء, aor. and inf. n. as above, He desired the thing vehemently, eagerly, greedily, very greedily, or excessively; hankered after it, or coveted it; and he was, or became, devoted, addicted, or attached, to it: (TK:) [but these meanings of the verb are perhaps only inferred from the saying that] ـمِﺪَﺳ is SYN. with ـمَدَسُّ الْحَرَص: and ـمَدَسُّ الْحَرَص (M, K, [in the CK ـمَدَسُّ الْحَرَص]) and ـمَدَسُّ الْحَرَص. (TA.) Hence the trad., ـمَدَسُّ الْحَرَص جَعَلَهُ أَلِهَّة فَقَرَهُ بِعِينِهِ. [To whomsoever the present state of existence is the object of his anxiety and of his eager desire &c., God places his poverty before his eyes]. (TA.) And ـمَدَس, [i. e. ـمَدَس, as is indicated by the form of the part. n. ـمَدَس, and by ـمَدَس as an inf. n. used in the sense of that part. n.,] said of water, It became altered [for the worse] by reason of long standing, and overspread with the green substance termed [مَدَسُّ الْحَرَص], and choked with dust and other things that had fallen into it. (A, TA.) [And ـمَدَس said of a stallion, He was withheld from covering:] so in the Deewan of Jereer, accord. to Freytag: it is said of a stallion-camel: see ـمَدَسُ الْحَرَص طُولُ العِيد بِالْشَّارِيَةَ [The length of time that had elapsed since the coming thereto of the drinkers] altered the water [for the worse]. (A, TA.) And ـمَدَس الْبَاب He shut, or closed, the door; syn. رَدَّهُ (IAar, M, TA;) in the K, erroneously, رَدَّهُ: and so ـمَدَس见证了. (TA.) See also ـمَدَس.
The binding, or closing, the mouth of a camel [With a muzzle; i. e. the muzzling of a camel: see the pass. part. n., below]. (KL.)

said of water, It was prevented from flowing by dust and wind: so in the Deewán of Jereer, accord. to Freytag.]

The galls, or sores, on the back of the camel became healed. (K, TA.)

as a sing. epithet: see Sām, last sentence. It is also a pl. of Sāmum. (M, TA.)

inf. n. of Sām. (S, M, K. [See 1, first four sentences.]) See also Sām, in two places.

: see the latter half of the next paragraph.

[S is a part. n. of Sām: and is also app. used as an imitative sequent to Nām. You say Sāddān and Sāddām (M, K, TA) meaning Repenting and grieving: (TA:) or affected with anxiety: or with anxiety together with repentance: or with wrath, or rage, together with grief: (M, K, TA:) and Nām, in which one is used as an imitative sequent to the other; and Sāddān Sāddām, and Sāddān Nām Nām, [app. in like manner,] being seldom used without Nām al-Nām. (TA:) or Nām Sāddām, Sāddām Nām, and Nām Sāddām; in which one is said to be an imitative sequent to the other: (S:) or, accord. to IAmb, in the phrase Sāddām Rāj Sāddām means, as some say, altered [for the worse] in intellect in consequence of grief; from Māā Sām, i. e. water that has become altered [for the worse]: or, as others say, grieving, not able to go nor to come. (TA.) You say also Rāj Sām, a man affected with wrath, or rage. (S, TA.) And Sām, a man affected with amorous, or passionate, desire, in a vehement degree. (AO, K.) And in like manner, (TA,) Sām, which is an inf. n. used as an epithet and Sāmāt and Sāmum (M, K) A stallion [camel] excited by lust for the female: (S, M, K.) or one that is sent among the she-camels,
and that brays amidst them, and, when they have become excited by lust, is taken forth from them, because what he begets is disesteemed; (M, K, TA;) therefore, when he is excited by lust, he is shackled, and pastures around the dwelling; and if he attacks the she-camels, he is muzzled: (TA;) or one that is in any manner debarred from covering; (K;) or the last two epithets have this last signification. (M, TA;) An old and weak she-camel. (AO, TA;) and, (M, K and TA;) and, (M, K) and, (M, TA) and, (T,) (K) and, (M, TA) and, (TA) i. q. Water filled up, stopped up, or choked up, with earth or dust; or into which the dust has been swept by the wind: (M: in the K and TA, erroneously, pl. of pauc.] and, [a pl. of mult.; or the sing. and pl. are alike; (M, K;)) i. e.] you say, and, (M, TA) and, (TA) meaning, waters altered [for the worse] (IAmb, TA, and Hamp. p. 102) and, (IAmb, TA) in consequence of long standing, and so : (Ham;) this last is pl. of, as also: (M, TA;) and each of these two is also used as a sing.; i. e.] you say also, meaning, a well filled up, stopped up, or choked up, with earth or dust; or into which the dust has been swept by the wind: (S, K, TA; in the CK, erroneously put for: i. e.] (lth, TA;) and, (TA;) (K) and so does, (M, TA;) or ↓ the former of these, so applied, prevented from flowing by dust and wind. (Freytag, from the Deewán of Jereer.)

, as a sing. epithet: see the latter half of the next preceding paragraph, in three places. It is also a pl. of, (M, TA;)

, see, second sentence, in three places.
and see, in the latter half of the paragraph; the former word, in two places.

see, in the latter half of the paragraph.

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Also *Mist; syn. *such as is thin. (M, K.) And i. q. *Kther al-zikr. (K) [app. as meaning

Remembering God, or celebrating Him, much, or frequently: for SM adds], hence the saying,

\[\text{لا يذكرون الله إلا سدما} \]

[app. They remember not, or celebrate not, God, otherwise than doing so much, or frequently: from which it seems that one says; سدم الله, inf. n. سدم, meaning He remembered, or celebrated, God, &c.]. (TA.) And i. q. *تًب* {Fatigue: but I incline to think that this explanation is a mistranscription}. (TA.)

see, second sentence, in four places.

see, in the former half of the paragraph. Also A camel left to pasture by itself (K, TA) around the dwelling. (TA.) Also A [camel of generous race, such as is termed] فنيق having a muzzle put upon his mouth. (S.) Also A camel having galls, or sores, upon his back, and therefore exempted from the saddle until his galls, or sores, have become healed. (K.) See also

, last sentence, in two places.

see, in the former half of the paragraph: and again in the last sentence. Also A door shut, or closed. (TA.)
He acted as minister, or servant, of the Kaabeh, and performed the office of doorkeeper, or chamberlain. (K.) [And] سَدَنَّ has the former meaning. (Msb.) A 'Obeyd says, (L,) سَدَنَّ of the ka'bah signifies The ministry, or service, of the Kaabeh, (Mgh, L, K,) and the superintendence thereof, and the opening and locking of its door. (L.) The سَدَنَّ and the سَدَنَّ [q. v.] belonged to [the family named] Benoo-'Abd-ed-Dár in the Time of Ignorance, and the Prophet confirmed it to them in El-Islám: (S, L:) [in the first age of El-Islám,] the سَدَنَّ of the Kaabeh belonged to the sons of ‘Othmán Ibn-Talhah [of the family of Benoo-'Abd-ed-Dár]. (Mgh.) The سَدَنَّ signifies [also (L)] السِّتْر [which seems to be properly a subst., meaning The office of door-keeper, or chamberlain, but here seems, from the context, to be used as an inf. n., meaning the performing that office]: you say, سَدَنَّ, aor. as above, [app. meaning He acted as door-keeper, or chamberlain, to it, namely a temple, or for him.] (M, L:) or سَدَنَّ, inf. n. سَدَنَّ, signifies he served it, or him. (MA.) سَدَنَّ ثُوبَه, سَدَنَّ السِّتْر, (S, L, K,) and سَدَنَّ [which is held by some to be the original, the لُّن being held by them to be a substitute for لُّن: see سَدَنَّ.] (Fr, TA in art. لْدِس.) سَدَنَّ : see what next follows, in two places.

سَدَنَّ ... (L, Msb,) or سَدَنَّ, (so in a copy of the M,) or سَدَنَّ, and سَدَنَّ, (K,) as also سَدَنَّ, (AA, L, K,) A curtain, or ٌلْدِسَأ سَدَنَّ, (AA, L, M, Msb, K,) [like سَدَنَّ and سَدَنَّ:] pl. of the first (L) or second (M) [and app. of the last also, like as سَدَنَّ is pl. of
and also of لْﺪُﺳ, in which the ن is said by some to be a substitute for ل: (M, L:) or أُسْدَان is a dial.

var. of سَدْنْل signifying the سُوُدُل of the kind of camel-vehicles for women called هَوَادِج; (S, L:) [i. e.,] accord. to ISk, it signifies the سُوُدُن pieces of cloth with which the هَوَادِج is covered; (L:) as also سُوُدُن.

(As, TA voce لْﺪُس:) and its sing. is سُدٍّل سَدَين, like سُدَيْل, سَدَيْل, or سُدَيْل . (L. [The last word is there thus written, in this instance, with fet-h.])

سَدْن: see the next preceding paragraph.

سَدْن: see the next preceding paragraph.

سَدْن: see سَدِّين. ___ Also Fat, as a subst. (AA, L, K.) ___ And Blood. (K.) ___ And Wool. (K.)

سَدَئ: Ministry, or service. (Msb.) [And particularly The ministry, or service, and superintendence, of a temple of idols; and afterwards, of the Kaabeh: see 1.]

سَدْن A minister, or servant, of the Kaabeh, (S, Mgh, L, Msb, K,) and [so in the S and L, but in the K or ] of the temple of idols; (S, L, K;) and one who performs the office of doorkeeper, or chamberlain: (K:) pl. سَدَئ سَدِّئل signifies the سَدِّئل the House of God, i. e. the Kaabeh; and the intendants of the idols in the Time of Ignorance; the latter being the primary application: (M, L:) but IB says that there is this difference between the سَدْن and the سَدِّئل; that the latter precludes, and his license to do so belongs to another; whereas the سَدْن precludes, and his license to do so belongs to himself. (L.)
He stretched forth (S, M, K) **his arms** or hands, or, as when said of a camel, **his fore legs**, (M,) or **his arm or hand**, or **his fore leg**, (S, K, TA,) **towards him** or **it** (CK,) or **towards the thing**, like as do camels (K,) in their going along; (TA;) as also (M, K, TA,) in [some of] the copies of the K أَسْدٍ، but the former is the right. (TA.) You say of a man, سَدَى، aor. يسَدُو. **He stretched forth his arm, or hand, towards a thing:** and of a camel, سَدَى، inf. n. سَدَا, (S, K,) aor. يسَدُو, inf. n. سَدُو, (S,) she went with wide steps; (K;) or she stretched forth her arms in going along, and went with wide steps: and ما أحَسْنَ سَدُو رِجْلِيهَا وَأَنَّ يَدِيهَا [How good, or beautiful, is her stretching forth of her hind legs, and her returning of her fore legs in her going!]. (S.) See also سَيْدُوٌ, (M,) or سَدَى, (S, M,) **He went, (M,) or he goes, (S,) towards, or in the direction of, such a thing;** (S, M,) said of a man. (S,) سَدُوٌ also signifies The going at random, heedlessly, or in a headlong manner, without consideration, or without any certain aim, or object, not obeying a guide to the right course, in journeying; (S, M;) said in relation to camels and horses. (M.) Hence, (M,) سَدَاً بَالْجُوزَ, (K,) aor. يسَدُو, (TA,) inf. n. سَدُو, (M, TA,) **He** (a boy, or child,) **played with walnuts, (M, K, TA,) throwing them into a hole;** (TA;) a dial. var. of زَدَى; (K,) or, accord. to the T, the latter is of the dial. of children; (TA;) as also (M, K, TA,) in [some of] the copies of the K, erroneously, أَسْدُى. (TA.) See also سَدَاً مَحَّاة. In art. دَحُو. See also 5. سَدِيْتُ الأَرْضِ The land was, or became, moistened by much dew; (S, Msb,) either from the sky or from the ground. (S,) And سَدِيْتُ اللَّيْلَةِ The night was, or
became, moist with much dew. (M, * TA.;) __

The dates in the state in which they are termed, or became, lax in their bases, so as to be easily detached therefrom, (S, M, K.) and moist. (M.)

See 4, first three sentences, in four places. ___ [Hence,] one says of honey, The bees make, prepare, or produce, it. (M.) ___ See 4, again, in two places. See also 5.

He set, or disposed, the warp (of the garment, or piece of cloth; (S, * Msb, K, * TA;) he made a warp in the garment, or piece of cloth: (Har p. 241:) or means he did so for another; and, he did so for himself. (M, TA.) [Golius explains سدى as signifying also Oblivit telam viscosiore aqua, ut cui mistus fuerit panis, quod fit roboris conciliandi ergo; as on the authority of the KL; in my copy of which I find only its inf. n., سدى, expl. as meaning the weaver's making a warp in a garment, or piece of cloth (ىّمسا): and Freytag adds, as a signification assigned to the same verb by Jac. Schultens, Cirris s.fimbriis ornavit vestem. ] ___ [Hence,] one says, He commences things, or affairs, and completes them. And أَلْحَمْ مَا أَصَلَّهُ i. q. He wove, or composed, or he forged, a discourse between them. (M, TA.) ___ And أَلْحَمْ مَا أَصَلَّهُ i. q. He effected a rectification of affairs, an agreement, a harmony, or a reconciliation, between
them two). (AA, Az, K.) __ And أَسْدَى إِلَيْهِ He did a benefit to him; as also أَسْدَى إِلَيْهِ, inf. n. (K) or أَسْدَى إِلَيْهِ مُعَزْوَفَا, أَسْدَى إِلَيْهِ سَلَّى, (M, TA, [thus in the latter case, عليه, not أَسْدَى إِلَيْهِ مُعَزْوَفَا]) or أَسْدَى إِلَيْهِ سَلَّى, (Msb,) he did to him, or conferred upon him, a benefit, benefaction, favour, or the like: (M, * Msb, TA:) [app. from أَسْدَى إِلَيْهِ ثُوبٌ, and and accordingly mentioned in the M in art. أَسْدَى: or] it is from أَسْدَى سَلَّى; or rather, inf. n. أَسْدَى سَلَّى, as meaning he (a camel) put forward his fore legs in going along; for he of whom one says أَسْدَى خَيْرًا he did to thee good, like أَسْدَى إِلَيْكَ خَيْرًا, [he did to you good, like أَسْدَى إِلَيْكَ خَيْرًا] is as though he stretched forth to the his arm, or hand, therewith, advancing: (Ham p. 696:) you say, أَسْدَى نَعْمَة, meaning أَصْنُع أَسْدَى: (Idem p. 759.) ___ You say also, طَلَبَتْ أَمْرَهُ أَسْدَى, i. e. [I sought a thing, and I attained it, or obtained it: as though meaning I stretched forth my hand to it and reached it:] if you do not attain it, or obtain it, you say, أَمْسَتْ أَسْدَى إِسْمَآءً; (S:) or أَسْدَى إِسْمَآءً signifies the attaining quickly. (K.) [There expl. by the words زُوْد رَفِّقتَنِ, for which Golius seems to have found in his copy زُوْد رَفِّقتَنَّ: for he has assigned to أَسْدَى, as on the authority of the Kl, the meaning of cito incessit.) أَسْدَى also signifies He left, let alone, or neglected, him, or it: (K) he left him to himself, uncontrolled, (M, Msb,) neither commanded nor forbidden. (M.) And you say, أَسْدَى إِلَيْهِ, (AZ, T, S,) inf. n. أَسْدَى إِلَيْهِ, (AZ, T,) I left my camels to pasture by themselves. (AZ, T, S,) أَسْدَى البَلَح أَسْدَى النَّحُول: see 1, last sentence. The palm-trees had dates such as are termed أَسْدَى. (As, T, S, K.) أَسْدَى: see 4, first sentence, in two places. Also أَسْدَى أَسْدَى أَسْدَى أَسْدَى أَسْدَى أَسْدَى He mounted it, or mounted upon it; (M, K,) he was, or became, or got, upon it; (S, M, K;) syn. أَرْكِبَهُ, (M, K,) and أَعْلَاهُ, (S, M, K;) namely, a thing. (M.) A poet says, (S, TA,) namely, Imra-el-Keys, (TA,) * فَنَوبَاءَ نَسْبٍ وَثُوبَاً أَجُر فَلَمَا ذَنَوتَ تُسْدَيَتَهَا * [And when I drew near, I got upon her, and a garment I forgot, or neglected, and a
garment I was dragging upon the ground: (S, TA.) And سدا جاريته, [or سدا جاريه] أجر أجر. (TA.) And سدا جاريته signifies [in like manner] علاها. (TA.) And

He followed him, (K, TA,) and overtook him. (TA.) And He overcame, or overpowered, him; namely, a man. (TA.) And He conquered, or mastered, it; namely, an affair. (TA.)

8 استدي: see 1, in two places. Also, said of a horse, He sweated. (K.)

Astādī inf. n. of سدا. (S, M, K,) Hence, خطب الأمر فمازال على سدا سدو كدا: see 1. And سدو واحد i.e. [The prince, or commander, recited an oration, or a harangue, &c., and ceased not to keep to] one proserhyme. (M.)

سدا of a garment, or piece of cloth, (S, M, K, &c.,) The warp; (MA, KL;) contr. of لحما (S, M, Msb;) i.e. (Msb [in the M and it is said to mean ]) the portion [or threads] thereof extended longitudinally (M, * Msb, K*) in the weaving: (Msb:) and it is said to mean the lower, or lowest, part thereof: (M: [but this is a strange explanation, which I do not find elsewhere:]): it is [said to be] from سدا [inf. n. of سدا] signifying the stretching forth the arm, or hand, or the fore leg, towards a thing: (Har p. 241: [but it is mentioned in the M as belonging to art. and its dual, mentioned below, requires its being so:]): and (S, K,) also [and more commonly] written سدا, (K,) signifies the same; (M, K,) as also سدا; (S, K,) or this last is the n. un. of سدا, (M, TA,) having a more special signification, (Msb, TA,) [as though meaning a warp, or a sort of warp; or the لحمه may be affixed for the purpose of assimilating the word to its contr. سدا with which it is often coupled:] the dual [of سدا is سدنيا (S, Msb, TA:) and the pl. is أسداني (accord. to the S) or أسدان (Msb.) ما أنت بلحما ولا سداة أي Thou art neither a woof nor a warp] is said to him who neither harms nor profits. (TA. [See also ستي.]) Hence, as being likened thereto, (M, [see 2, second sentence,]) Honey in its comb;

syn. شهد or شهيد. (M, K, TA.) And A benefit, benefaction, favour, or the like. (S, M, K, TA. [See also the next two sentences.]) The nightdew; (S, M, Msb, K;) by means of which seedproduce lives: (S, * Msb:) or, as some
say, ىًﺪَﺳ and ىًﺪَﻧ are syn. [and both applied to \textit{dew in an absolute sense}]; and the pl. is ُءآَﺪْﺳَأ (M.). \(\text{And Liberality, bounty, munificence, or generosity; as being likened thereto; and so نُدوِندُى in art. ندوُندُى.} \) [See an ex. in a verse cited \textit{voce} ىًﺪَﻧ. \(\text{Green dates, (M, K,) with their} \)\(\text{شَمَارِيخ [or} \textit{fruit-stalks]; (M;) as also ُءآَﺪْﺳَأ} \)\(\text{سَدَائِة} , (M, TA,) on the authority of AA, and of Sh also, who says that they are of the dial. of El-Medeeneh. (TA.) \) [See also the last sentence of the next paragraph: and see ىًﺪُﺳ. \(\text{Also sometimes used in the sense of} \)\(\)\(\text{سَدَائِى (S, K,) See this latter word. }\)

\(\text{سَد} \) [originally ىًﺪُﺳ] \textit{Moist}; applied in this sense to anything. (AHn, M.) \(\text{And [particularly] Moist with dew, [or with night-dew, or with much thereof,] applied to a place. (M.) And you say أَرْضٌ سَدَائِة} \textit{A land moist with much night-dew}. (S, Msb.) \textit{And ليلة سَدَائِة} \textit{A night moist with much dew}. (M, * TA:) the epithet [سَد] is seldom applied to a day. (M, TA.) \(\text{And سَد} \textit{Dates in the state in which they are termed} \)\(\text{بَلْح سَد} , (S, M, K, TA:) accord. to As, \textit{when they have fallen}, (T, TA,) \textit{that have become lax in their} \)\(\text{شَفَارِيق [or bases, so as to be easily detached therefrom], (As, T, S, M, K,) and moist: (As, T, M:) one thereof [i. e. a} \textit{بلح} is termed سَدَائِة: (As, T, TA:) the قُمْع of the بَرَسَة [or} \textit{بلح}]. (TA.) \textit{You say also بَرَس سَد} سِدَائِة, which is the same as سَدَائِة [expl. above, voce ىًﺪُﺳ]. (S.)

سَدَائِى, (S, M, K,) the former the more common, (S, K,) used alike as sing. and pl., (S, * M, K,) \textit{Left, let alone, or neglected; or left to pasture by itself or by themselves; (S, M, K, TA:) applied to a camel, (K, TA,) and to camels: (S, K, TA:) you say إِلَى سَدَايُ (TA) and نَائِقَة سَدَايى (TA) and سَدَاى سَدَاى (S, TA:) and سَدَاى} signifies the same [as a sing. epithet]. (M, K.) \textit{And in the Kur [xxv. 36], means Doth man think that he is to be left to himself, uncontrolled, neither commanded nor forbidden? (M.)}

سَدَاى: see سَدَاى, in three places: and see also سَدَاى.

سَدَاى: see سَدَاى, last sentence but two.
A she-camel that stretches forth, and flings out, her fore legs in going along. (M.)

[See also ساد.]

The pomegranate of السديا, a town near Zebeed. (K.)

Stretching forth the arms, or fore legs, in going along, (M, * TA,) and wide in step; (TA;) applied to a camel: (M, TA;) and so سواد, [pl. of the fem. سادية] applied to she-camels: (S, K, * TA;) [see also سد] or, accord. to the T, the Arabs apply the term سواد as a name for the fore legs of camels, because of their stretching them forth in going along; and then as a name for the camels themselves. (TA.) And ساد signifies also Good in pace or going; applied to a camel; and so زاد. (TA;) See also سد. سد is also used for السادس سديد سدي the سن being changed into ي. (TA.) One says, سدي فلان سدسا [Such a one came sixth]. (ISk, S voce سات,) سات and سديد سدي اسدي [like سد.] (AHeyth, K.)

سداة [A weaver's yarn-beam, or roller; i.e., as expl. by Gallus, on the authority of Meyd, the implement on which the weaver rolls the warp.]
See
A bag, or other receptacle, for travelling provisions or for goods or utensils &c.; syn. وعاء (K.)

saab, said to be an arabicized word, because [it is asserted that] س and ذ are not combined in any Arabic word; [and if so, also, mentioned above, is arabicized;] but in some of the books on plants it is written with the unpointed د; (TA;) i. q. فيجن (K,) which is an ancient Greek word, (TA,) [i. e. νιγγώ, meaning Rue;] a well-known بقل [or kind of herb], (K,) having properties described in the medical books. (TA.)

A seller of saab [or rue]. (K, * TA.)
سَذَج

mentioned under this head in the O and K: see art.
accord. to the TA, has two contr. significations: for it is there stated that one says ْهَرَس ُهَتْرَرَس meaning ُهَتْمَتَك and ُهَتْرَرَس meaning ُهَتْنَلْعَأ: and it is added that it will occur again soon: but it does not again occur in that work, nor have I found it in any other lexicon: I therefore think that it is a mistranscription, for ُهَتْرَرْسَأ, first pers. of ُهَرَسَأ, q. v. (S, O, Msb, K, &c.,) aor. ُهَرَس (, S, O, Msb, K,) inf. n. ةَرَسَم (, S, O, K) and َرَرُس [which latter, from the explanations of it which will be found below, seems to be generally, if not only, as an inf. n., that of ُهَرُس] and ُهَرُس [which is also syn. with ُهَرُس in the senses assigned to the latter below] and َرُس [which last may be also an inf. n. of ُهَرُس expl. by Freytag as syn. with ُهَرُس in the sense here following, but without an indication of any authority], (O, K,) He, or it, rejoiced him; gladdened him; or made him happy; syn. ُهَرِجْحَأ (O, K,) [or made him to experience a pleasure, or delight, and dilatation of the heart, of which there was no external sign: see ُهَرُس, below.] And ُهَرُس [inf. n. ُهَرُس, (see above,)] He rejoiced; was joyful, or glad; or was happy: (S, * A, * K,) [or he experienced a pleasure, or delight, and dilatation of the heart, of which there was no external sign; accord. to an explanation of ُهَرُس:] you say, ُهَرُس ِهِب and ُهَرْسَتْسِا [He rejoiced, was joyful or glad, or was happy, by reason of him, or it]. (A.) ُهَرُس (K,) aor. as above, (TA,) also signifies He saluted him with [the offering of what are termed] َرْسَم, i. e. the extremities of sweet-smelling plants. (K.) Also ُهَرُس (S, * M, * aor. as above, inf. n. ُهَرْس, (S,) or ُهَرْس, (so in a copy of the M,) He cut his (a child's) َرْس, or ُهَرُس, i. e. navel-string. (S, * M,) And ُهَرْس (a child) had his navel-string cut. (K,) And ُهَرْس, aor. as above, He pierced him, or thrust him, [with a spear or the like] in his ُهَرْس [or navel]: a poet says,

* وإن أدبروا فهم من يسب
[We pierce them in the navel if they advance; and if they retreat, they are those who are pierced in the podex; being for ُبَـَـِْسُـِمُـُهُّنِإ ُبَـَـِْسُـِمُهُّ رَـَـِْـلَـْـِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِــِـ~

He put a piece of wood, (M, K,) or a little piece of wood, (S,) in the interior of the زِّـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰ~

Fill up the interior of thy زِّـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰ~

2

* He spoke, or discoursed, secretly to him or with him; he acquainted him with a secret. (M,) You say, ُسِّـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰ~

3

* The selling in which one says, I will put forth my hand and thou shalt put forth thy hand, and if I produce my signet-ring before thee, it is a sale for such a price; and if thou produce thy signet-ring before me, for such a price: if they produce together,
or do not both produce, they do thus again. (Mgh.)


He concealed it; suppressed it; kept it secret; (S, M, A, Mgh, Msb, K;) namely, a story, or the like: (A, Mgh, Msb;) and, contr., he manifested it; revealed it; published it; made it known. (S, M, Msb, K.)

Both of these significations have been assigned to the verb in the phrase اوسرأو آنادامة in the Kur [x. 55 and xxxiv. 32]: (S:) some say, that the meaning is They will manifest repentance: Th says, they will conceal it from their chiefs: the former [says ISd] is the more correct: (M:) the former meaning is also given on the authority of AO; but Sh says, I have not heard it on the authority of any other; and Az says that the lexicologists most strongly disapprove of the saying of AO; and it is said that the meaning is, they, the chiefs of the polytheists, will conceal repentance from the lower class of their people, whom they shall have caused to err; and in like manner say Zj and the [other] expositors. (TA.) In like manner also the two contr. significations are assigned to the verb in the saying of Imra-el-Keys, [in his Mo'allakah,] لو يسرون مقتلي, which As used to quote with ش, thus, لو يسرون مقتلي, meaning that they might publish, or make known, my slaughter. (S.) You say also, اسرإله حديثا He revealed unto him a story (S, K) secretly. (TA.) An ex. occurs in the Kur bxi. 3. (TA.) And showed, or manifested, to him love, or affection. (S.) It is said in the Kur [b. 1], نسرت إليه البومة, meaning, Ye reveal to them the news of the Prophet by reason of the love that is between you and them; the objective complement of the verb being suppressed: or it may be an objective complement, the ب being a redundant corroborative, as in يسروريه بالبومة: (Msb:) and this interpretation is correct; for إسرار to a person necessarily implies revealing a secret to him and at the same time concealing it from another. (B.) — in the Kur xii. 19, signifies And they concealed, or kept secret, his case, making him as an article of merchandise: (Jel:) or they conjectured in their minds that they should obtain, by selling him, merchandise. (TA.) [See also an ex. voce ارتفعى, in art.
He recited the Fātihah [or First Chapter of the Kur-ān] secretly, or inaudibly: (Msb:) or the latter form of expression is a mistake. (Mgh.)__. also signifies [which may mean either I attributed it to secrecy; or, like many phrases of this kind, by inversion, I attributed to him secrecy, or mystery]. (Msb.)

He took to himself a concubine-slave. (M, * K, * TA.) And (M, K,) and (K,) He took to himself a concubine-slave. (M, * K, * TA.) And (M, * K,) and (S,) and (TA,) I took to myself a girl, or young woman, as a concubine-slave. (S, * TA.) is said to be thus changed to (T, S, Msb,) for alleviation of the pronunciation, (Msb,) on account of the three r s following one another, (T,) being like (T, * S.) Lth says that is a mistake; but Az says that it is correct. (TA.) _occurs in a trad. as signifying He took me to himself as a concubine-slave; but by rule one should say, as to He revealed to me his secret. (TA.) __ as though signifying Such a one took to himself the daughter of such a one as a concubine-slave] is said when a man of low birth takes as his wife a woman or girl of high birth because of the abundance of his property and the littleness of hers. (M.)

They spoke, or discoursed, secretly together; acquainted one another with secrets. (S, K.) [See also 3.] He experienced pleasure, or delight, at that: as, for instance, at his scratching a part of his body, or pressing, or kneading, it; and at a thing disliked by another person. (A, TA.) [But I am in some doubt as to the correctness of this, and incline to think that it is a mistake for .]

He, or it, became concealed; or he,
or it, concealed himself or itself: (K:) it (a thing, or an affair,) became hidden or concealed or
secret: (A, Msb:) it (the moon) became concealed (S, M, A, TA) by the light of the sun, (TA,) [i. e. by its proximity to the sun,] for one night, or for two nights. (AO, S.) He took extraordinary pains in concealing it, or keeping it secret. (TA.) See also 5, in four places. He revealed to me his secret. (TA.) See also 1; and see 6, last sentence.

A man who rejoices, or gladdens, another; or makes him happy; (S, K,) [and so] سارة: [fem. راجل بر سر for one night, or for two nights. (AO, S.)]

He took extraordinary pains in concealing it, or keeping it secret. (TA.) ___ See also 5, in four places.

He revealed to me his secret. (TA.) See also 1; and see 6, last sentence.

A secret; a thing that is concealed, or suppressed, (S, M, A, Mgh, Msb, K,) in the mind; (TA;) as also سريرة: (S, M, A, K;) or the former has the above-mentioned signification, and the latter signifies a secret action, whether good or evil: (Lh:) [and the former, also, a mystery:] pl. of the former, (S, M, A, Mgh, Msb, K;) and of the latter, سرائر. (S, A, K;) It is said in a prov., (S, A, K.) The day of Haleemeh is not a secret]: applied to anything commonly known: alluding to Haleemeh the daughter of El-Hārith the son of Aboo-Shemir El-Ghassānee; for, when her father sent an army to El-Mundhir the son of Má-es-Semà, she took forth for the soldiers some perfume in a
vessel (مَرْكَمْ), and perfumed them with it. (S.) [You say also, هو موضع سری, He is the depository of my secret, or secrets.] The words of the Kur [xxxvi. 9 signify In the day wherein the secret tenets and intentions shall be tried and revealed: (Jeik.) or by السَّرَّ مَشَى, The heart; the mind; the recesses of the mind; the secret thoughts; the soul;] is a syn. of the ضَمْرُ The heart; the mind; the recesses of the mind; the secret thoughts; the soul; [See also a verse cited in the third paragraph of art. عَرَض. A thing that is revealed, appears, or is made manifest: thus it has two contrary significations. (MF.) Ṣَرَّ also signifies Secrecy; privacy; contr. of غَلْاثَيْنَى (S in art. عَلَمْ. You say سَرَّ وَغَلْاثَيْنَى [Secretly and openly; or privately and publickly]. (Kur ii. 275, &c.) Concealment. (S.) Suppression; contr. of ءُلَانَّ. (Msb.) [So in the phrase تَكْلَمَ سَرَّاَ لَهُ. He spoke with a suppressed, or low, voice; softly.] One having private knowledge of a thing. You say, فَلَانُ سِرْ رَ هَذَا الْأَمَرَ Such a one has [private] knowledge of this thing. (TA.) The penis (T, S, M, K) of a man: (T:) and the Vulva, or external portion of the organs of generation, of a woman. (K.) One says, التُّقَى السَّرَّان The two pudenda met. (A.) Concubitus. (AHeyth, S, Mgh, K.) Marriage: (M, A, Msb, K;) pl. أَسْرَارَل. (TA.) You say، وَاعْدِهَا سَرَّاَ He promised her marriage, she promising him the same. (A.) So, accord. to some, in the Kur ii. 235. (TA.) Plain declaration of marriage: (K:) i. e., a man's offering himself in marriage to a woman during her عَدَّة: so expl. as occurring in the Kur ubi suprá: (TA:) or a man's demanding a woman in marriage during her عَدَّة. (Mujahid.) Adultery, or fornication: (AHeyth, K;) so, accord. to Aboo-Mijlez and El-Hasan, in the Kur ubi suprá. (TA.) Hence the saying، لَا يُرِجِى مِن وَلِد السَّرَّ بُ One does not hope for filial piety from the offspring of
adultery, or fornication. (TK.) ___ Origin; syn. ḍālāt. (M, K) as in the phrase "هو كريم السر كبير البر" He is of generous origin, of much filial piety. (TK.) ___ The commencement, or first night, of a lunar month: (K, TA:) or its middle; (K;) app. meaning what are called [The middle of the lunar month and of the night]. (TA:) ___ The commencement, or first night, of a lunar month: (K, TA:) or its middle; (K;) app. meaning what are called [The middle of the lunar month and of the night]. (TA:) ___ The marrow of anything. (TA:) ___ The pure, or choice, or best, part of anything. (Fr, M, K) You say, أَعَطْتُكَ سَرَهُ I gave thee the pure, or choice, or best, part of it. (A.) ___ The pure, or genuine, quality of race, or lineage: (S, A, K;) its best quality: (S, K) and the middle sort thereof; (S;) and of rank, or quality, or the like: (M:) as also مِسْرَةٌ. (M, K) One says, هو لا ينافس He is of the best [in race or family] of his people: (TA:) or of the middle sort of them. (S.) ___ The low, or depressed, part of a valley: (K:) the best, (S, K,) or most fruitful, (As, M, TA,) part thereof: (As, S, M, K:) as also مِسْرَةٌ. (M, K) and مِسْرَةٌ. (As, S, M, K) and مِسْرَةٌ. (M, K:) or the last signifies the middle of a valley: (S:) the pl. of مِسْرَةٌ. (M) and مِسْرَةٌ. (S:) or the last is pl. of مِسْرَةٌ. (S, K;) and that of مِسْرَةٌ. (S,) or [this is a coll. gen. n., and the pl. is] مِسْرَةٌ. (M;) also مِسْرَةٌ. (M, TA,) and (of the same, K, or of مِسْرَةٌ, S, M,) مِسْرَةٌ. (M, TA,) A line of the palm of the hand, (M, K, *) and of the face, (M,) and of the forehead: (S, M, Mgh;) pl. (of مِسْرَةٌ, TA, or of مِسْرَةٌ, S,) مِسْرَةٌ. (M, TA,) and (of the same, K, or of مِسْرَةٌ, S, Mgh) مِسْرَةٌ. (M, TA,) and (of the same, K, or of مِسْرَةٌ, S, Mgh) مِسْرَةٌ. (S, M, Mgh, K;) and pl. pl., [i. e. pl. of مِسْرَةٌ. (Mgh, K:) this last, accord. to AA, signifies the lines in the forehead, from the shrivelling of the skin; and its sing. is مِسْرَةٌ: (TA:) some also apply the pl. مِسْرَةٌ to lines, or streaks, of herbage; as being likened to the lines of the hand and of the face, but this is not of valid authority: (M:) and مِسْرَةٌ. (As, K:) also signifies the beauties of the face, and of the cheeks, and of the elevated parts of the cheeks. (K, TA, * K:) means Three children were
born to him, whose navel-strings were cut in a similar manner, without any female among them. (K.) [See also سر.]}


The navel; i. e. the place from which the navel-string (سر) has been cut off; (S;) the small cavity, or hollow, of the belly; (M, TA,) in the middle thereof; (TA;) what remains of the سر: (M:) [see سر:] pl. سر and سرات. (S, K.) [Hence,] The navel of the horse, the star, of Pegasus, that is in the head of Andromeda. (Kzw.)


[Hence likewise] سرة also signifies A perforation in the middle of a jar such as is termed مزملة [q. v.], in which is fixed a tube of silver or lead, whence one drinks. (Har p. 548.)


And The place where the water rests, in the furthest part, of a watering-trough, or tank. (K, TA.)


See also سر, in two places, in the latter part of the paragraph.


سورة a subst. from سارة [like its syn. ناجة, جوی, from سرارة, signifying Secret discourse, or a secret communication, between two persons or parties]. (M.) See also سر: سرار: سرار الشهر, last sentence but one: and سر, in two places. Also A pain which a camel suffers in his كرة [or callous projection upon the breast], arising from a gall, or sore: (S, * K:) or sores in the hinder part of the كرة of a camel, nearly penetrating into his inside, but not mortal: or a disease that attacks the horse: (M:) it is said by Lth to be a pain in the navel; but Az and others say that this is a mistake. (TA.) Also Hollowness of a spear-shaft [&c.]. (S, K.) [See سر:]

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coats, or coverings, and earth, that are upon truffles: (S, K;) and تَأْمَﻛ signifies the same, (TA,) or the sand (K, TA) and earth and coats or coverings (TA) upon truffles: (K, TA:) here, and in some copies of the Tekmileh, for أَكَماَة: (TA:) or both signify the earth that is upon truffles: (M:) or the former signifies the round clod of earth in which a truffle grows: (ISH, TA:) pl. of the former, (ISH, S,) and of ↓ the latter, (TA,) أَسرَأ. (ISH, S, TA.)

The last night of the lunar month: (S, K;) or When the month is twenty-nine, it is the twenty-eighth night; and when the month is thirty, it is the twenty-ninth night: (Fr:) or the night in which the moon becomes concealed by the light of the sun: (M:) sometimes this is the case one night, and sometimes it is two nights. (AO, S.) [See also بَيْس, voce رَرُس. جَعْدَأ is also syn. with رَرُس, in two senses: see رَرُس, in the latter part of the paragraph, in four places. It signifies also [Dates in the unripe state in which they are termed] سَيَاب [q. v.]. (K.)

ءَرَرُس: see the next preceding paragraph, in two places: and سَرَرُس, last sentence but one, in two places: and مَسْرَرُس.

ءَرَرُس: see what next follows.

ءَرَرُس, (S, M, A, Msb,) or سَرَرُس, when used as a simple subst., (IAar, Sgh, K,) but this is strange, and, accord. to MF, unknown, whether as a simple subst. or as an inf. n., (TA,) and سَرَرُس (M, Msb) and تَسْرَرُس (M,) Happiness, or joy, or gladness; syn. حَرَـَرُس مَحْن: (S;) or dilatation of the bosom with delight, or pleasure, wherein is quiet or tranquillity or rest of mind, of short or of long continuance; whereas حَرَـَرُس is dilatation of the bosom with delight, or pleasure, of short continuance, transitory, or fleeting, not lasting, as is the case in bodily and worldly pleasures; but سَرَرُس is sometimes called حَرَـَرُس, and vice versa: (Er-Rághib, TA in art.
Serir: A couch-frame; a bedstead: a raised couch, or couch upon a frame: a throne: a thing upon which one sits: (TA:) pl. [of pauc.] أَسْرَأْلٌ and [of mult.] أَسْرُورٌ, (S, M, Msb, K,) and some, for the latter, say أَسْرُرُورٌ, as more easy of pronunciation, (S, Msb,) and make the same change in other similar pls., (S,) and he who says [for أَصْيَدٍ, pl. of أَصْيَودٍ,] says أَصْيَدٍ for أَسْرُرُورٍ. (Sb, M.) It is said to be derived from سورُورٍ, because it generally belongs to persons of ease and affluence and of authority, and to kings. (MF.) Hence, and as an appellation of good omen, (Er-Râghib,) A bier, before the corpse is carried upon it: (K:) when the corpse is carried upon it, it is called بنات نعْش The bier of BenâtNaash; the seven stars that are upon the neck and breast and two knees of the Greater Bear, resembling a semicircle; [app. τ, η, υ, ø, ε, and ι; (as in Freytag's Lex.;)] also called الخوض. (Kzw.) Hence likewise سورُورٍ also signifies Dominion, sovereignty, rule, or authority: and ease, comfort, or affluence: (S, * K: [in some copies of each of which, we find أَنْعَمَلْ in the place of النعْمَة]) and settled means of subsistence. (M, TA.) You say, زَالَ عَنْنَ سُرُورٍ He ceased to enjoy authority, or power, and ease, comfort, or affluence. (A.) [See also an ex. in a verse cited in art. دُغَفَلٌ] And The part where the head rests upon the neck: (S, M, K, TA:) pl. أَسْرَأْلٌ and مَسْرَأْلٌ. (TA:) See also سورُورٍ, in two places: and سورَةٌ: see، in the latter part of the paragraph, in three places. It signifies also The best of the productive parts of a meadow. (TA:) And hence, (TA,) Pureness, choiceness, or excellence, of anything: (M, K)
pureness, and excellence, of race, or lineage. (S.) It has no verb. (M.) You say, َوُﻫ ِﰱ ٍةَراَﺮَﺳ ْﻦِﻣ ٍﺔَﺸﻴِﻋ He is in the best condition, or mode, of life. (A.) And She possesses superiority over her. (Fr.)

and its pl. سّرائر; see سر, first and fourth sentences, in three places. Also The heart, or mind. (KL. [And so سر, q. v.]) And One's inner man; syn. جوائی: opposed to براقی [q. v.]. (T in art. ؛د.)

Ampleness, or freedom from straitness, of the means, or circumstances, of life; syn. رخائی; [or a happy state or condition;] contr. of ضرّر and ضرّورآ مسرّر [contr. of ضرّر and ضرّورآ مسرّر]. (K.) See also: and see سر, near the end of the paragraph. Also i. q. بطحاء [q. v.]. (TA.)

Of, or relating to, anything secret: a secret, or mysterious, thing. And A man who does things secretly: pl. سرّيون. (M.)

A concubine-slave; a female slave whom one takes as a possession and for concubitus; (M.;) a female slave to whom one assigns a house, or chamber, in which he lodges her, (S, K;) and whom he takes as a possession and for concubitus:

(TA;) of the measure فعلیة, (S, M, Mgh, Msb;) from سر as signifying concubitus, (S, M, * Mgh, Msb, K;) or as signifying concealment, because a man often conceals and protects her from his wife; (S;) altered from the regular form of a rel. n., (S, M, Msb, K;) by its having دم [in the place of كسر]; (S, Msb;) for the rel. n. is sometimes thus altered, as in the instances of الدّهر from الّدنهر and السهلة السهلی from السهلة السهلی; (S;) or it is with دم to distinguish it from سرّية, which is applied to a free woman with whom one has sexual intercourse secretly, (Msb;) or one who prostitutes herself: (TA;) or it is from سر in the sense of سرور; because her owner rejoices in her; (Akh, * S, * Msb;) and if so, it is agreeable with analogy: (Msb;) so says A Heyth; and this is the best that has been said respecting it: (TA;) or it is of the measure فعلیة, (M, Mgh,) the latter and the being changed into كی for euphony,
and then the [other] is being incorporated into it and thus becoming like it, after which the dammeh is changed into a kesreh because the is next to it: (M:) the pl. is (ISK, S, TA) and the latter, by poetic license. (Ham p. 304.)

A free woman with whom one has sexual intercourse secretly, (Msb, TA, *) or who prostitutes herself: (TA:) distinguished from [q. v.]. (Msb, TA.)

Intelligent; knowing; skilful; (S, M, K;) entering much into affairs, (S, K;) by means of his good artifices or artful contrivances. (TA.) You say, He is one who manages well, or takes good care of, property, or cattle, (AA, M, * K, * TA,) knowing what is conducive to the good thereof. (AA, TA.) And He is the knowing with respect to it. (T in art. ين.) A person beloved, or a friend; a special, or choice, companion; (K;) as also . (TA.) Also The . [or. Spun thread, that has come forth,] of the spindle. (K.)

: see the next preceding paragraph.

; and its fem., with : see .

; see .

An adventive; one abiding among a people to whom he is not related; syn.

Lebed says,

[And my grandfather, the rider of Er-Raashà, was of them; a chief, not an]
adventive, nor of suspected origin}. (S.) Also a camel having a gall, or sore, in the [or callous projection upon the breast]: (S:) or having a pain therein, arising from a gall, or sore: (K:) or having sores in the hinder part thereof, nearly penetrating into his inside, but not mortal: or having the disorder termed which is a tumour in the breast: (M:) fem. (M, K.) See A that has become hollow by wear]. (AHn, S, M, K. [See 1, near the end of the paragraph.]) And A hollow spearshaft. (S, M, K.)

An instrument in which one speaks secretly, like a [i.e. a roll, or scroll] (S, K) &c. (TA.)
Happy, or joyful, or glad; or affected with [q. v.]. (S, TA.) Having the navel-string cut. (TA, from a trad.) And with ة، applied to the kind of jar termed مَزْمَّة، Having a سَرَة، meaning a perforation in the middle, in which is fixed a tube of silver or lead, whence one drinks. (Har p. 548.)

I became acquainted with his hidden, or secret, affair. (A, * TA.)
1. **أَرَس** (S, TA,) aor. ـَتَأَرَس, inf. n. ـَتْأَرَس (K,) said of the female locust, (S, K,) and of the female of the [lizard called] ضَب (TA,) [and of a fish, and the like, (see مَسْرَة,) She laid eggs: (S, K, TA:) and مَسْرَة, inf. n. ـَتْأَرَس (S, TA;) and مَسْرَة, is a dial. var. thereof. (TA in art. مَسْرَة.) [And accord. to El-Kanánee, as cited in the TA, it seems that one says also, of locusts (سَرَأ ـَأَرَس َضْيَـﺒَـﻟا, دَارِجَةَ and مَسْرَة ـَأَرَس ِهِبّ.) Also, each of these two verbs, (K,) the former mentioned by IDrd, and ↓ the latter by Fr, (TA,) said of a woman, She bore many children. (K.)

2. *See above, in two places.*

3. **تأَرَس** (S, TA,) said of a female locust, [and app. of a female of the lizard called ضَب, and a fish, and the like, (see مَسْرَة,) She attained the period of laying eggs. (S, K.)

4. **مَسْرَة** and مَسْرَة (M, K) and مَسْرَة (K [for رَسُوْكُتُو in the CK should be رَسُوْكُتُو, referring to the second form,]) and مَسْرَة (TA, [accord. to which مَسْرَة refers to the سَرَأ in the first and second, but this I think improbable,]) or مَسْرَة is with kesr [only, i. e. مَسْرَة, سَرَأ, (S, K, [supposing that in the latter the pronoun مَسْرَة refers to مَسْرَة, but accord. to the TA it means الكلمة, so as to refer to مَسْرَة also,]) and most hold this to be correct, (TA,) The egg, (S, K,) or eggs, (M,) of the locust, (S, M, K,) and of the [lizard called] ضَب (M, TA,) and of fish (M, K, TA) and the like; (M, TA,) and مَسْرَة signifies the same, but is originally with سَرَأ: (S:) accord. to 'Alee Ibn-Hamzeh El-Isbahánee, مَسْرَة and مَسْرَة signify the eggs of the locust; but some say, only when laid: accord. to Lth, مَسْرَة [app. سَرَأ] signifies the eggs of the fish and the like, as also مَسْرَة; [the former as a coll. gen. n., and the latter as its pl., agreeably with analogy;] and one is called مَسْرَة [app. سَرَأ as a n. un., agreeably with analogy; or it may be سَرَأ.] (TA. [See also مَسْرَة in art. مَسْرَة: and see مَسْرَة.])

: see the next preceding paragraph.
A dust-coloured arrow: in this sense like wise originally with ء:

thus expl. by 'Alee Ibn- Hamzeh. (TA.) [See also art. سرو.]

A species of tree, of which bows are made: n. un. with ء. (TA.) [See art. مسرى.]

applied to a female locust, (El-Isbahánee, K,) and to the female of the [lizard called] ضسب, (Lth, TA,) [and to a fish and the like, (see سرو،)]

Laying eggs: (El-Isbahánee, K, * TA:) or having eggs in her belly; not yet laid:

(Lth, K, * TA:) pl. سروؤر, (Lth, El-Isbahánee, K) and سروؤر, which latter is extr. in form as pl. of a sing. of the measure فعولاً, (K,) and سروؤر [which is also extr., like هجدود as pl. accord. to some of هجدود]. (MF.)

A land containing سروؤر [meaning locusts' eggs]: (ElIsbahánee, S:)

or abounding with locusts (K, * TA) [or with locusts' eggs: for the explanation in the K is ambiguous].
(Quasi root)

Serāl

a surname of [the patriarch] Jacob; (Ksh and Bd * and Jel * in ii. 38;) also pronounced Līyā’rāṣī (Ksh and Bd ibid.,) and
Līyā’rāṣī (, Ksh and Bd ibid.,) and
Līyā’rāṣī (, Ksh ibid.,) and
Līyā’rāṣī (, Bd ibid.,) ___ And the name of A certain angel; also pronounced
Līyā’rāṣī; (Ksh ibid.,) and
Līyā’rāṣī (, Bd ibid.,) ___ And the name of A certain angel; also pronounced
Līyā’rāṣī; in which the ن is asserted by Yaakoob to be a substitute for the ل. (TA.) ___ [But the ! is more properly to be regarded as
a radical letter.]
سأقام

سأقام See سأقام
SARB

SARB 1 aor. ُبَﺮُﺳ, inf. n. َبَﺮَﺳ, He went forth: and he went away. (M.) You say, َبَﺮَﺳ ِﰱ ِضْرَﻷا, (M, A, Mgh, Msb,) aor. as above, (M, Msb,) and so the inf. n., (M, A, Msb,) He went away into the country, or in the land. (M, A, Mgh, Msb.) And َبَﺮَﺳ ِﰱ ِﻪِﺘَﺟﺎَﺣ, He went, or Went away, (A'Obeyd, M,) or, as some say, during the day, (M,) for the accomplishment of his want. (A'Obeyd, M.) And َبَﺮَﺳ ِﰱ ِﻪِﺠِﺋاَﻮَﺣ َرﺎَﻬﱠـﻨﻟا ُﻪﱠﻠُﻛ ِﰱ, He goes, or goes away, all the day, accomplishing his wants. (A.) [or rather َبَﺮَﺳ ِﰱ ِضْرَﻷا also signifies He (a man) went away at random into the country, or in the land. (Har pp. 448 and 511.) A poet says, (S,) namely, Keys Ibn-El-Khateem, (TA,)}

Whence hast thou gone away at random? for thou wast not one wont to go away at random: [i.e. Whence hast thou gone away at random?] (S, TA:) thus, SABRIT, as related by IDrd: accord. to others, [with SABRIT, (TA,) SABRIT, aor. and inf. n. as above, The camels went away into the country, or in the land, going forth whithersoever they would: and in like manner SABRIT is said of a stallion [camel]: (Az, TA:) or SABRIT, (S, K,) said of a stallion [camel], aor. as above, (S,) and so the inf. n., signifies he repaired, or betook himself, to the place of pasture: (S, A, K;) and َبَﺮَﺳ ِءﺂَﳌا ُءﺂَﳌا, the camels, or cattle, pastured during the day without a pastor. (Msb.) َبَﺮَﺳ ُءﺂَﳌا (, A, Mgh, Msb,) aor. as above, (Msb,) inf. n. َبَﺮَﺳ, SABRIT, (Mgh, Msb;) or َبَِرَﺳ, [aor. ُبَِرَﺳ,] inf. n. َبَِرَﺳ; (M;) The water ran (A, Mgh) upon the surface of the ground: (A:) or flowed; as also َبِرَﺳا, (M;) [or the latter signifies it ran swiftly: (see Har p. 586:)] and in like manner one says of the َبِرَﺳ, [or mirage], َبِرَﺳ ُْﲔَﻌﻟا, inf. n. َبِرَﺳ, it runs. (AHeyth, TA.) And َبَِرَﺳ ُْﲔَﻌﻟا ُْﲔَﻌﻟا ُْﲔَﻌﻟا ُْﲔَﻌﻟا, inf. n. َبَِرَﺳ, and
The water came forth from the punctures made in sewing the skin. (TA.) [Or] * werd said of a new [water-skin such as is termed قرية, or of a مزادة, signifies It had water poured into it in order that the thong [with which it was sewed] might become moistened, so as to swell, and fill up the holes made in the sewing. (M.)

See also بَرَس, below. [Golius explains بَرَس, inf. n. مزيان, as on the authority of the KL, as signifying Ingressus fuit in rem, totum subivit iple vitve locum: but this is a mistake, evidently occasioned by his finding بَرَس, explained in this sense, instead of بَرَس, the reading in my copy of the KL. [as an inf. n.] is [also] Syn. with بَرَس (signifying The Sewing of a skin or the like]. (Kr, K, TA. [In a copy of the M, I find السرب الحزخ erroneously written for السرب الحزخ. [signifying The Sewing of a skin or the like].) You say, بَرَس, inf. n. مزيان, I sewed the قرية [i. e. water-skin, or milk-skin].

(TK.)

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He became affected with suppression of the feces, or constipation of the bowels, accord. to different copies of the K, by the entrance of the fume of [molten] silver [see أسرب] into the innermost parts of his nose, and other passages, (K,) or into his mouth, and the innermost parts of his nose, and his anus, (M, * TA,) and other passages: (TA:) the epithet applied to a man thus affected is بَرَس: (K,) sometimes he recovers, and sometimes he dies. (TA.)

He sent camels in a herd or drove, together, to pasture. And
hence, ___ 

He sent [against me] the camels [app. with armed riders], one detached number after another: (As, S, A, K, TA:) and in like manner, [the horsemen]. (S, A, Mgh, TA.) It is said in a trad. of 'Áïsheh, [referring to girls who were her playmates,] كان يَسَرُّهُمْ إِلَىٰ فِيْلَعِين مَعِيَ He used to send them to me [app. party after party, and they would play with me]. (TA.) And one says, سَرَّيت إِلَيْهِ الشَّيْءَ I sent to him the thing, one by one; or rather, portion by portion. (L, TA.) And سَرَّيت إِلَيْهِ الأَشْيَاءُ I gave him the things, one after another. (A, TA.) And سَرَّتَهُ سَرَّتِه [i. e. سَرَّت, meaning way [by which he had come]. (Har p. 20.) See also 4. سَرَّتَهُ سَرَّتِه He made a subterranean excavation. (M, A.) سَرَّتَهُ سَرَّتِهٌ The digger [of a well], in digging, took [i. e. dug] towards the right and left: (As, S, * K, * TA:) in some copies of the K, [and in the S,] right or left: but the former is the correct explanation. (TA.) سَرَّتَهُ سَرَّتَهُ The digger [of a well], in digging, took [i. e. dug] towards the right and left: (As, S, * K, * TA:) in some copies of the K, [and in the S,] right or left: but the former is the correct explanation. (TA.) سَرَّتَهُ سَرَّتَهُ He poured water into the قَرِئَةٍ [i. e. water-skin, or milk-skin], in order that the holes made in the sewing might become filled up (S, M, A, K) by their being moistened, (S, K,) or by the moistening, and consequent swelling, of the thong [with which it was sewed]; the قَرِئَةٍ being new. (M.) سَرَّتَهُ سَرَّتَهُ He made water to flow; as also سَرَّتَهُ سَرَّتَهُ. (M.) سَرَّتَهُ سَرَّتَهُ see 1, near the middle of the paragraph. سَرَّتَهُ سَرَّتَهُ They followed one another continuously in it; namely, a road. (M.) See also 7. سَرَّتَهُ سَرَّتَهُ He became full of water. (TA.) سَرَّتَهُ سَرَّتَهُ see 1, near the middle of the paragraph. انْسَرَبَ فِيهِ He entered into it; (S, M, K;) i. e., a wild animal, into his سَرَّبَ فِيهِ, (S, M, Msb,) meaning his subterranean habitation, (S, Msb,) or his place of abode; (M;) and a fox, (S,) into his burrow; as also سَرَّبَ فِيهِ. (S, K.)
Pasturing (M, A, TA,) i. e. camels: (M, TA:) or camels, and [here meaning cattle in general],

*that pasture*: (S:) or [i. e. camels or cattle] pasturing during the day without a

pastor; an inf. n. used as a subst. in this sense; and (M, TA:) i.e. camels: (M, TA:) or camels, and (here meaning cattle in general), and some say (which is a pl. of pauc.). (TA:) Hence the saying, أَذْهَبْ فَلَا أَنْذَرْيُك thus a subst. in this sense; and [meaning مَال سَارِب signifies the same: (Msb:) or, accord. to

IAar, (M,) any (i. e. camels and other cattle); (M, K;) thus say IJ and Ibn-Hishám El-Lakhmee: and accord. to

Kz, also, [q. v.,] with kesr, signifies مَال (syn. with مَاشِية) and IO says the like: (TA:) pl. of the former مَال and some say أَسْرَاب which is a pl. of pauc.). (TA:) Hence the saying، i. e. Go thou away, for I will not drive back thy (pasturing) camels; (S, Msb; *) they shall go, (S,) or I will leave them to

pasture, (Msb,) where they will; (S, Msb;) meaning, I have no need of thee: (S:) in the Time of Ignorance, they used to divorce by

saying thus, (S, M, Msb,) أَذْهَبْ فَلَا أَنْذَرْيُك (S, M, A.) ___ [Freytag also explains it, from the Deewán el-Hudhaleeyeen, as meaning A sheep-fold.] Also A way, or road; (AZ, S, M, A, Mgh, Msb, K;) and so مَال with kesr; (M, K;) the latter accord. to Aboo-' Omar and Th, but disallowed by Mbr, who knew only the former in this sense; said by Ibn-Es-Seed to have been pronounced by AZ with fet-h, and by Aboo-' Omar with kesr: (TA:) and one's way, or course; (M, K, * TA;) the way by

which one goes. (T, TA. [See also مَال, and مَال,)] One says، خَلْ سَريِّه Leave thou free, or

unobstructed, his way (T, M, Mgh, Msb, TA) by which he goes, (T, TA,) and his course; (M, TA,) and so مَال, with kesr; (M, TA;) accord. to Aboo-' Omar: (TA:) or خَلْ لِهِ سَريِّه leave thou free, or unobstructed, to him his way. (S, A.) And أَطْلَقَ الأَسْرِيِّر وَخَلَّلْ سَريِّه [He loosed the captive and left free to

him his way]. (A.) Hence, in a trad., من أُصِحِ آمنا فِي سَريِّه من أُصِحِ آمنا فِي سَريِّه متَصِرَفُه في مَتْقَالِه and [i. e. He who has become secure in his scope, or room, for free action]: or, accord. to one reading, the last words are مَال, meaning, in respect of his wives, or women under covert, and his household, or family; a metaphorical sense, from the سَربَة of gazelles &c. (A, and so in the Fāk. [See also سَربَة,]) Hence also the saying، إِذَا كَانَ مَخْلُوقُ السَربَة When he is made to be in ample circumstances; not

straitened. (Mgh.) And you say أَوْاسِع السَربَة instead of السَربَة, meaning Whose way that he pursues
is ample. (TA. [But see what follows.]) Also The bosom, or breast; or the mind; syn. صدر. (Mbr, M, K.) إِنَّهُ لَمُوسِعَ السَّرْبٍ means Verily he is of ample bosom, or mind; and judgment; and love: (M, TA:) or, as some say, ample of bosom, or mind; slow of anger. (M. [The latter meaning is assigned in the Msb and TA to: see the next paragraph.])

ٌبْﺮِﺳ to: see السَّرْبٍ: (S, M, K.) or جَمِيعَةٌ, (Mgh, Msb,) [i.e. herd,] of gazelles, (S, M, A, Mgh, Msb, K,) and of oxen, (M, Mgh, Msb,) [app. meaning wild oxen,] and of [wild] asses, (M,) and of wild animals [in general], (S, Msb,) and [a flock or herd] of sheep or goats, (M,) and [a flock] of the birds called قَطَّاً, (S, Msb,) and of birds [in general], (M,) and [a party, or bevy,] of women, (S, M, Msb, K,) &c.; (K;) and, as used by El- Ajjáj, it is of men also: (Sh, TA;) and a poet of the Jinn, as they assert, used it metaphorically in speaking of a سَرْبٍ of the [lizards called] عُظَاءٍ: (M:) it signifies also a collection of palm-trees; (M, K; in some copies of the latter of which لَحْلَةٌ is erroneously put for لَحْنَةٍ; TA;) so says AHn; and Abu-l-Hasan thinks it to be by way of comparison: and سَرْبٍ is like it [in its meanings]: (M: [particularly mentioned in the K as used in the last of the senses above mentioned:] each of these words is said to be applied to a قَطَّاً of the birds called قَطَّاً, and of gazelles, and of sheep or goats, on the authority of As; and the latter [or each] of them is applied to a قَطَّاً of women as being likened to gazelles: (TA:) the pl. of the former is سَرْبٌ, (Sh, M, Msb, TA;) and of ↓ the latter, سَرْبٍ, (K, accord. to the TA,) with two dammehs, (TA,) [in the CK سَرْبٌ, or سَرْبٌ, (so in my MS. copy of the K, [either a contraction of the former pl. or a coll. gen. n. of which سِرْبَةٌ is the n. un.,]) or both. (TA. [See also below, where the pl. is said to be سَرْبٌ,)] __ [Hence, as some explain them, two phrases mentioned below in this paragraph.] __ See also سَرْبٌ, first sentence. It is also syn. with سَرْبٌ meaning A way, or road: and a course: see سَرْبٌ in two places. __ Also i. q. بَالْ [app. as syn. with رَجْحَانٍ, i.e. State, or condition]. (S, Msb, K.) One says, سَرْبٌ فَلَانٌ وَاسِعٌ السَّرْبٍ, meaning رَخِّي الْبَالٍ [i.e. Such a one is in an ample, or unstraitened, state or condition: or the meaning may be, such a one is easy, or unstraitened, in mind: see what follows, and see also بَالْ:] (S, Msb;) or, as some say, ample of bosom, or
mind; slow of anger: (Msb, TA:) [see also مَلَعُ مَلَأَ, in two places near the end of the next preceding paragraph:] MF thinks that for مَلَعُ مَلَأَ, we should read مَلَلُ, agreeably with an explanation of a phrase in what here follows. (TA.) Also The قَلْبُ [meaning heart, or mind]: (M, K:) and the نَفْسُ [meaning Self]. (IAar, M, Msb, K.) One says, هو آمن في سَرِيبَهُ He is secure in, or in respect of, his heart, or mind: or, himself: (M:) but IDrd disallows this latter explanation; and says that the meaning is, his family, and his مَالَ [or camels, or cattle, or other property], and his, children; as though the phrase آمن في سَرِيبَهُ were originally used in relation to the pastor, and the stallion [camel], and then extended in its relation to others, metaphorically: (TA:) or the meaning is [simply], his مَالَ: or, his people, or party: (M, TA:) or as expl. above, voce سَرِيبَ, q. v.: or, accord. to Kz, his way. (TA.) The pl. is سَرَابُ. (El-Hejeree, M, TA.) See also سَرِيرَةَ.

سَرَبَ A subterranean excavation: (M, K:) or a habitation (S, Mgh, Msb, TA) of a wild animal, (S, * Msb,) in, (S, Mgh, Msb,) or beneath, (TA,) the earth, or ground, (S, Mgh, Msb, TA,) having no passage through it; also called بَكْرَةَ (Msb:) such as has a passage through it is termed نَفْقَةً: (Mgh, Msb:) the burrow, or hole, (M, K,) of a wild animal, (K,) or of a fox, and likewise [the den] of a lion, and of a hyena, and of a wolf; and the place into which a wild animal enters: (M:) pl. أَسْرَابٌ. (M, A, Msb.) In the saying in the Kur [xviii. 60], فَأَفْتَخَذَ سَبِيلهُ فِي الْبَحْرِ سَرِيبَ And it (the fish) took its way into the sea &c.; Fr says that when the fish was restored to life by the water that came upon it from the fountain [of life], and fell into the sea, its way became congealed, and like a سَرَبَ [or subterranean excavation, &c.]; Zj says that سَرَبَ may be considered as put in the accus. case in two ways; either as a second objective complement of the verb, or as an inf. n. [of سَرَبَ, q. v.]: and AHát thinks that it here means ذِهَابًا [going away]: or, accord. to IAth, سَرَبَ signifies a secret, or hidden, place...
of passage: or, as used by El-Moatarid Edh-Dhafaree, it means [simply] a road, or way. (TA.) It signifies also a subterranean channel or conduit, by which water enters a [or garden, or walled garden of palm-trees]. (M, K.) And طريق سرب means A way, or road, in which people follow one another continuously. (M.) Also Flowing water: (M, K: [see also سرب:] ) or water flowing from a [or leathern water-bag] and the like: (S:) or water dropping from the punctures made in the sewing of a water-skin. (A.) And Water that is poured into a [or skin for water or milk], (M, K.) when it is new, or into a [or leathern water-bag], (M,) in order that the thong [with which it is sewed] may become moistened, (M, K,) so as to swell, and fill up the holes made in the sewing. (M.)

Flowing water. (S, * M. [See also سرب.]) You say also مزادة سرب, i. e. [A leathern-water-bag] flowing. (S, K.)

سرب: see the next paragraph. I. q. خزة [A single puncture, or stitch-hole, made in sewing a skin or the like]. (K. [There expressly said to be, in this sense, with fet-h; but I think that we should read خزة سرب, and خزة: see, again, the next paragraph.])

A short journey; (IAar, M,) or so سرب. (K. [But I think that the former is the right.]) You say, إنك لتربيد سرب, مذهب سبأة. (TA.) And i. q. مذهب أطريق [or طريق (A, K) [i. e. A way by which one goes or goes away, a proper meaning of the former word; and a way, course, mode, or manner, of acting or conduct or the like, which is a meaning of both of these words]. One says, فلان بعيد السربة, (S, A, TA,) meaning [Such a one is] one who takes a distant way into the country, or land: (TA:) or meaning بعيد المذهب الطريق [or طريق (A) [i. e., who follows a distant, or remote, way in journeying, and a long way, course, mode, or manner,
of acting or conduct or the like. See also سُرِبْ, and سِرِبْ. Esh-Shenfarà says,

**عَدْوَةَ مِنَ الْوَادِىَ الَّذِىٍ بَينَ مَشْعَلَ**

*وَبَيْنَ الحَشَاءِ هَيَهَاتِ أَنْسَأَتِ سَرِيْنِ

[We passed from the valley that is between Mish' al and El-Hashà: distant was it: I made my way to lead me far off]; meaning, how distant was the place from which I commenced my journey! (TA.) And one says also, ﴿إِنَّهُ لَقُرْبٌ ﺍٌبْﺮَﺳِيِّهِ﴾ [i. e. Verily he is one who pursues a near way]; who hastens, or is quick, in accomplishing his want. (Th, M.) Also

A portion, or detached number, (S, Mgh, Msb,) of what compose a سِرِبْ, (Mgh, Msb,) i. e., of a collection [or herd] of gazelles, and of [wild] oxen, (Mgh,) or [of a flock] of the birds called قَطَا, and of horses, and asses, and gazelles: (S:) pl. سِرِبْ, like غُرْفْ, غَرْفِهْ, pl. of غَرْفَةٍ. (Msb.) See also سِرِبْ, in two places; in the latter of which the pl. is said to be سِرِبْ, سِرِبْ and سِرِبْ. __ A collection of خَيْلِ [i. e. horses, or horsemen], from twenty to thirty, (M, K,) or from ten to twenty. (M.) __ A company of men who steal away from an army, and make a hostile incursion into the territory of a people, and return. (IAar, TA.) __ A row of grape-vines: (M, K:) and any طَرِيقةٍ, [meaning row or line]. (M.) __ See also مِسْرَى. Also i. q. خِراَةٍ [i. e. A seam, or a stitch, or a puncture, or stitch-hole, of a skin or the like]. (M. [See also سِرِبْ.])

**سِرَابُ** [The mirage;] i. q. ﴿الَّذِىٍ,** آَلُ﴾: (As, M, TA;) or the semblance of water, (S, M, A, K,) of running water, (M,) at midday, (S, M, A, K,) cleaving to the ground, (M,) and [in appearance] lowering everything so that it becomes [as though it were] cleaving to the ground, having no ﴿ضَحِيٍّ﴾: (TA;) whereas the ﴿آَلُ﴾ is that which is in the ﴿ضَحِيٍّ﴾ [or early part of the day when the sun is yet low], raising figures seen from a distance, and making them to quiver: (M:) [several other distinctions between the سِرَابِ and
the mentioned here in the TA, see voce has no pl. (S and K voce 郯) One says [More deceitful than a midden mirage]. (A.) ٌباَﺮَﺳ, like قُطُمُ, (A, K, TA,) i. e. indeed, with kesr for its termination, as also imperfectly decl., (TA,) determinate, (K, TA,) as a proper name, not having the article prefixed to it, (TA,) is the name of The she-camel of El-Basoos, (A, K) or the she-camel El-Basoos, (A, TA,) for El-Basoos was her surname: (TA:) whence the saying [More inauspicious than Sarábi]: (A, K, TA:) a celebrated prov.: for she was the cause of a famous war. (TA.)

ٍبِرْﺳ [Wont to go away at random]: see 1, near the beginning of the paragraph.

ٍبِرْﺳ A sheep, or goat, (شِاء،,) which one drives back, or brings back, from the water, when the sheep, or goats, are satisfied with drinking, and which they follow. (M, TA.

[See also .])

ٍبِرْﺳ Going forth: and going away, as also ٍباَﺮَﺳ; the latter expl. by Iaar as Syn. with ذَاهِب and مَاض: (M: in one place in the TA the latter is erroneously written ٍسِيرُب:)] or going away at random into the country, or in the land. (S, K.) See also ٍباَﺮَﺳ, first sentence. You say ٍفَحَلْ سَابُر, (A,) and ٍفَحُلَ سَابُر (TA,) i. e.

[Camels, or cattle, and a stallion-camel,] repairing to the place of pasture: (A, TA:) and ٍسَارِب ظَيِبَةٍ سَادُر (M) or ٍسَادُر (TA) [a she-gazelle] going away in her place of pasture. (M, TA.) A poet says, (S, M,) namely, El-Akhnas Ibn-Shiháb ElTeghlieb, (TA,)

* وَكَلَّٰ اَنَاسٍ قَارَبَوا قَيَّدٍ فُحِلَّمُ *
* وَخَنَّ خَلَعٍ ثُكَلٍّ فَهُوَ سَارِبَ *

[And all other men have contracted the shackles of their stallion-camel; but we have pulled off his shackles, and he is going away whithersoever he will in his
place of pasture: (S, M, TA: but in the last, حَلَّنَا: [in the Ham (p. 347) it begins thus: أَرَى حَلَّٰنٍ حَلَّٰنٍ];) this, says As, is a prov.; meaning [other] men have abode in one place, not daring to remove to another, and have contracted the shackles of their stallion, that is, confined him, that he may not advance, and be followed by their [other] camels; fearing a hostile attack upon them: but we are people of might, wandering about the land, and going whithersoever we will; and we have pulled off the shackles of our stallion, that he may go whither he will; and whithersoever he hastes away to herbage produced by the rain, thither we follow him: (IB, TA:) or it may be that by the فَحِلْ he means the chief, whom, Abu-i‘Alà says, he likens to the stallion-camel. (Ham p. 347.) And hence the saying in the Kur [xiii. 11], مستَخْفِى بَلْدَةٍ وَسَارَ بِأَنتَهَا, (S, M, TA,) i. e. [Hiding himself by night, and] appearing by day: (S:) or appearing by day in his way, or road, or in the roads: or, as is related on the authority of Akh, appearing by night, and hiding himself by day:; and Ktr says the same of سَارَب. (TA.)

أَسْرَبُ, (M, K,) and أَسرَبُ, (M, Msb, K,) the former mentioned by Sh, (TA,) [the latter the more common,] a Pers. word, (M, TA,) arabicized, (Msb, TA,) originally أَسْرِبُ, (M,) [or أَسرَفُ, (Msb, MF, TA,) [and in the TA أُسْرَبُ], i. q. i. e. رصاص. (M. [See 1, last sentence.:]

Lead], (M, Msb,) or آَنَكَ [which signifies the same, or black lead, or tin, or pewter]. (K.) And the latter, The fume of [molten] silver. (M. [See 1, last sentence.:]

Masْرَبُ A way by which one goes; [like مَرْبُ and مَرْبَة;] syn. مَذْهَبَ (Har p. 448:) a place in which the مَال [i. e. camels, or cattle,] go to pasture (مَسْرَبَ; (Ham p. 99;) and signifies [the same, or] a place of pasture: (S, K:) pl. of the former مَسْرَبٌ, (Ham ubi suprà,) and so of the latter. (S, K,) And A channel of water. (A, and Har ubi suprà.) [Hence,] one says, افْخَزَتْ مِسْرَابَ عَينِهِ. (A.) The channels of the tears [of his eyes became moist so as to scatter drops]. (A.)

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passage, and place of exit, of the dung; (Mgh, Msb, TA;) in this sense with fet-h (Mgh, Msb) only [i.e. to the ر]; or so and likewise مسرة : and both signify the upper part of the anus. (TA.) ___ See also the next following paragraph. ___ Also A sitting-place like a صفة [q. v.], before a [chamber such as is called] غرفة: not مسرة; for this is a غرفة [itself]. (TA.)

The narrow hair that extends from the breast to the navel: (S:) or the hair growing in the middle of the breast, extending to the belly: (M, K:) or the hair extending from the breast to the pubes: (A, Mgh:) or the hair of the breast, extending to the pubes: (Msb:) and سررب, also, signifies the hair of the breast. (TA.) [See an ex. in a verse cited voce سررب.] ___ The مسرة of beasts are The soft parts of their bellies: (M, TA;) or the مسرة of any beast means the upper parts, from the part next the neck to the root of the tail: and the soft parts of the belly, and the groins, or any similar parts. (A `Obeyd, TA.) ___ See also مسرة.

Very tall; (K, TA;) applied to a man: and very long; applied to hair. (TA.)
Q. **סְרֵיחַ** (inf. n.) 1. סְרֵיחַ, I walked, or marched, an hour, or a while: (JK:) [or in the middle of the day: and gently, or in a leisurely manner: for] **סְרֵיחַ** signifies The walking, or marching, in the middle of the day. (K.) And The walking, or marching, gently, or in a leisurely manner. (JK, K.) And The being light, or agile, or active; light in any work or action, or unsteady or lightwitted, or so on an occasion of anger, or hasty, with foolishness or ignorance; syn. **חֵיקָה** and **רָצָה**. (K.)

**סְרֵיחַ** A wide, or spacious, land: (S, K:) or one far extending: (TA:) and a land in which one cannot find his way. (K, * TA.)

**מְצוֹמֵשׁ סְרֵיחַ** A desert, or waterless desert, wide, or spacious, (K, TA,) in the sides: (TA:) and **מְצוֹמֵשׁ מַסְרֵיחַ** a desert, or waterless desert, far extending, (K, * TA,) wide, or spacious: so in a verse of Aboo-Duwád cited voce **מורְדוֹן** q. v. (TA.)

**סְרֵיחַ**: see what next precedes.
Q. 1 (S, K,) or سريله (M, Msb,) inf. n. سريلان (Kl,) He clad him with a سريلان (S, Msb, K.)

Q. 2 (S,) or سريلان (Msb) or بسريلان (M, K,) He clad himself, or became clad, with a سريلان (S, M, Msb, K,) and so in which, accord. to Yaakoob, the ل is a substitute for the ل of the former. (M.)

سريله Broken, or crumbled, bread, (ثريئ, M, K,) or a mess of broken, or crumbled, bread, (ثريئة, AA, TA,) having, (K,) or moistened with, (AA,) grease, or dripping, or gravy, (AA, K,) or having much thereof. (M.)

سريل A shirt: (S, M, Msb, K,) and [so in the M, and in the Hamp. 65, but in the Msb and K or ] a coat of mail: (M, Msb, K,) the former is the primary signification: (Ham p. 349:) or anything that is worn: (M, K,) pl. سريلان (Msb, TA,) which occurs in the Kur xvi. 83 [in the first and also in the second of the senses mentioned above]: (TA:) and سريلان signifies the same as سريلان, the ل being, accord. to Yaakoob, a substitute for the ل. (M.) ___ In the following words of a trad. of Othmán, لا أخلع سريلان سريلانى الله I will not pull off a garment with which God has invested me], it is metonymically applied to the office of Khaleefeh. (TA.)
سنين

Q. 2: تسريل 2. see تسريل 2.

سنين: سربان see سربان.
Serh

1. سرح (O, K) aor. ـَـَـٖـ , (K) inf. n. سرح, (TA) He lied; as also سرح, (O, K) aor. ـَـَـَـَـٖـ ـَـَـٖـ ; (K) but the latter is outweighed [in authority]; (TA) like سرح: (O) and so سرح: (TA) and شرح. (O and K * in art. شرح. ) You say،

تَكُلُّمَ فَلَانُ بِكِلَّمَةٍ

Such a one spoke a word, or sentence, and followed it with a lie.

And سرح الكذب, aor. ـَـَـٖـ , inf. n. سرح, He forged the lie. (TA) [See also 2.] سرح, as an inf. n., signifies The being bright, or shining. (KL) [And hence، سرح, (O, K) aor. ـَـَـٖـ , (K) inf. n. سرح, (TK) said of one's face, It was, or became, beautiful: (O:) or, said of a man, (TA,) he was or became, beautiful in his face: (K, TA:) but said by some, to be post-classical; and by some, to be strange. (TA.) سرح شَعَرَها، (O, K, TA, but not in the CK,) and سرحت، (K, TA, but not in the O,) [thought by SM to be a mistranscription for سرحت، with the unpointed ح.] She (a woman, O) plaited her hair; (O, K,) like سَجَرَنِه. (O.) سرح, aor. ـََـَـَـَـٖـ , expl. as signifying Ephippio instruxit instravit equum by Golius and Freytag, by the latter as on the authority of the S and K, I do not find in either of those lexicons, nor in any other. The verb having this meaning is أُسِرَحُ ـَـَ~ only.]

2. سرجه, (A, K) inf. n. سرجه, (K) He rendered it beautiful; (A, K) namely, a person's face; said of God: (A:) he adorned, ornamented, decorated, or embellished, it; namely, a thing. (L.) The meaning given in the K [and A] has the authority of El-Beyhakee and IKkt and Es-Saragustee and IKoot; but Aboo-ٌ AbdAllah Mohammad Ibn-Esh-Shádhilee thought it to be not of established authority as belonging to the ancient language. (TA.) [Hence,] one says،

ْتَسَرَّحَ إِلَيْهِ

Emblish and elucidate thou to him thy affair, or case. (Ham. p. 326.) ـَـَـٖـ And i. q. وقفه

[He accommodated, adapted, or disposed, him, or it, to a right course, or issue]. (TA.)

One says also، سرح على أسروجة [He forged against me a lie]. (A, TA) And تسَرَّحَ عَلَىْ ـَـَـٖـ He lied, or lied purposely, against me. (A, TA. [See also تسَرَّحَ عَلَىْ ـَـَ~ And إِنَّهُ يَسِرِّحُ ـَـَـٖـ Verily he forges
traditions, or stories]. (A, TA.) ___ See also 1, first sentence.

4 أَسَرَجَ السَّرَاحَ I lighted the lamp, or wick. (Msb, TA.) ___ [And أَسَرَجَ signifies also He lighted himself or another with a lamp &c.; and so أَسَرَجَ: or each of these, with يَبِعُ following it, he employed it (i. e. a lamp, or oil, &c.,) as a means of light: see صَبُح, (S, K, *) or أَسَرَجَ I bound the saddle, or his saddle, upon the beast, or horse: (Msb, K,) or I made a saddle for the beast, or horse. (Msb.)

5 أَسَرَجَ see 2.

10 أَسَرَجَ إِسْتَسَرَجَ see 4.

Q. Q. 1 Sُرِجْنَ الأرض He manured the land with Sُرِجْنٌ. (L in art. Sُرِجْنٌ.)

A certain appertenance of a horse or similar beast, (Msb, K, *) well known; (S, Msb;) i. e., his رَجْل [or saddle]: (TA:) an Arabic word; or, accord. to the Shifá el-Ghaleel, arabicized from مَرْكَ [which is written by Freytag شَرَكَ, and said by him to be Pers., but I know not either of these two words in Pers. with an apposite meaning]: (TA:) dim. مَرْجَ : (Msb:) and pl. مَارُوجَ. (Mgh, Msb, TA.) [Hence,] مَا لَ مِنْ سَرِجْنِ Thy affair, or case, was or has become, in a disordered, or an unsound, state: a proverbial saying. (Ham p. 242.)

A سَرِجْنِ Continuing, or lasting; or continuing, or lasting, long; or, for ever. (O, K.)

A سَرِجْنِ Foolish, or stupid. (O, K.)

A سِرِجْنِ i. q. زِبَل [i. e. dung of horses or other solid-hoofed animals, or fresh dung of camels, sheep and goats, wild oxen, and the like; used for manure]: (Msb, and K in art. سِرِجْنِ:) a foreign, or Pers., word, (Msb,) originally سِرِجْنِ, (Msb, K,) arabicized, (Msb, and S and K in art.
by the conversion of the ج to ج, and also into ق, so that one says also [q. v.]: As is related to have said, I know not how to say it, and I only say {ثْوَر}: it is with kesr to the first letter in order to agree with Arabic words; fet-h not being allowable, because

there is no instance of the measure {فُعْلِيْل} though it is said in the M to be جيروس and {نيجريس} (Msb:) [the word being arabicized, all its letters should be regarded as radical; but] many assert the ن to be augmentative [and therefore mention the word, or the two words, in the present art., as does the author of the Msb]. (TA.)

Nature; or natural, native, or innate, disposition, or temper, or the like: (S, O, K, TA:) and a way, mode, or manner, of acting or conduct or the like. (S, O, TA.) One says, {ةَﺪِﺣاَوْ مُﻫ} They are of one uniform nature or disposition. (As, S, O.) And {ُمَﺮَﻜﻟا} Generosity is a quality of his nature or disposition. (Lh, TA.) And {ِﻪِﺘَﺟﻮُﺟْﺮُﺳ} Verily he is generous of nature or disposition. (AZ, TA.)

see the next preceding paragraph.

a word of well-known meaning; (S, O, K;) i. q. مصباح [i. e. A lamp, or its lighted wick, (the latter of which meanings is assigned to both of these words by Jel in xxiv. 35,)] (L, Msb, TA) that gives light by night: (L, TA:) or, properly, a lighted wick; its employment to signify the place thereof [i. e. a lamp, generally a vessel of glass having in its bottom a small glass tube into which the lower part of the wick is inserted,] being a well-known tropical application: (MF, TA:) pl. {سرج}. (O, Msb, TA.) [See also مسرجة, and {ةَﺟِﺮْﺴَﻣ}.]

[Hence,] the sun is called a {سرج} in the Kur lxxi. 15, and also xxv. 62, and bxxvii. 13], (S, O,) and {سرج} {سرْرَج}
The lamp of day. (A, TA.) So too is the Prophet. (Kur xxxiii. 45.) 'Omar, also, is called in a trad. مَصَارِحُ اللَّهِ الْمُؤمِنِين

The lamp of the people of Paradise. (TA.) And one says, مَصَارِحُ الْمُؤمِنِين

The Kur-án is the lamp of the believers, (A, TA.) or [the lamp of the believer]. (TA.) Also, metaphorically, the eye; because of its being often likened to a مَصَارِح.

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The eye; because of its being often likened to a مَصَارِح. (Har p. 554.)

Soviq dim. of سِرَج, q. v. (Msb.)

The craft, or occupation, of the سِرَج [or saddler]. (O, K, TA.)

Soviq, (O, K,) or سَرِبِيَّات, (As, S,) Certain swords so called in relation to a blacksmith named سِرَج: (As, S, O, K;) or they may be so called because having much water, and [glistening] wavy marks or streaks or grain. (Ham p. 326.) [See also مَضَرَعُ.]

A saddler; i. e. a maker of سِرَج [or saddle:]; (O, K, * TA:) or a seller thereof. (TA.) Also A great, or habitual, liar, (K, TA,) who will not tell thee truly whence he comes, but will tell thee lyingly. (TA.) One says, إِنَّ سِرَجَ مُرَاجَ Verily he is a lying person, (A,) or a great, or habitual, liar, (TA,) who adds, or exaggerates, (مَنْيَكَ,) in his narration, or talk, or discourse. (A, TA.) And it is used alone, [without مَرَراج] so that one says, رَجُل سِرَجَ [A man who lies much, or habitually, &c.]. (TA.) [See also مِثَادَ.]

A side of a forehead, or a forehead itself,] clear, or white, [and bright,] like the سِرَج [or lamp]. (Th, TA.)

Soviq i. q. شَجْرَ; (TA in the present art. and in art. شَجْرَ; but in the present art., غير الشَّجْرَ is erroneously put for عين الشَّجْرَ, meaning the same as الشَّجْرَ; [but vulgar; (TA in art. شَجْرَ;) i. e. Oil of sesame, or sesamum: an arabicized word, from [the Pers.] شَجْرَ. (TA in the present art.)
A lie. (TA.) See 1 and 2.

_bound upon it._ (TA.)

_A lamp; i. e._ the thing in which is the wick and the oil: (S, Mgh, O, TA:) and also the thing upon which the lamp is put: (O:) or the thing upon which the lamp is placed: (Msb:) or, with kesr, has the last of these meanings: masajaran, with fet-h, having the first thereof: or, as some say, the reverse is the case; (Mgh:) [i. e.] masajaran, with kesr, signifies the thing in which is the wick [and the oil]: and masajaran, with fet-h, the thing upon which that is put: (A, TA:) the pl. (of either, Mgh) is jarsaram. (Mgh, Msb.) [See also jarring.]

: see the next preceding paragraph, in three places.

A face _rendered beautiful_ by God. (A.) _A nose beautiful in thinness and evenness:_ used in this sense by El-'Ajjáj: likened by him to the kind of sword called jarring. (S, O.)
سرجن

Q. 1: سرجن 1

سرجن: سرجن 1

سرجن: سرجن 1
The cattle, or camels, pastured, (S, Mgh, Msb, K, TA,) or pastured where they pleased, (S, K, TA,) by themselves; (S, * Msb, K, * TA; *) [or in the morning; {for} you say, pastured in the morning until the period of bright morning-sunshine]. (AHeyth, TA.) [Hence, app.,] He feeds upon the reputations of men; i. e. he defames men; or defames men in their absence. (A, TA.) And I went, or went away, in the morning. (AHeyth, TA.) And I go, or walk, to thee. (Har p. 44.) And The torrent ran, or flowed, easily: (A, TA:) on the authority of Aboo-Sa'eed. (TA.) And The urine had vent, poured out or forth, flowed, or streamed, (A, K, TA,) after its having been suppressed. (A, TA:) He sent forth, or set free, [or drove,] the cattle, or camels, to pasture, (S, * Mgh, Msb, * K, *) or to pasture where they pleased, (S, K, TA,) by themselves: (S, * Msb K, * TA:) [or he did so in the morning, as is indicated in the S; i. e.] he made them to go forth in the morning to the pasturage. (AHeyth, TA.) You say, and and and and and and and; this last alone without ١. (S. [Yet Golius mentions the last also with ١, though without assigning any authority for it.]) And hence, in the Kur [xvi. 6], When ye bring, or drive, them back in the evening, and when
ye send, or drive, thenceforth in the morning). (AHeyth, S.) — Hence also, سرح, aor. —، inf. n. سرح;
(K) and سرح، (S, A, L) inf. n. سُمِسْحَحَ، (L) He sent (S, L, K) a messenger to another person, (A, TA,) or such a one to such a place, (S, L,) or to accomplish some needful affair. (L) — And hence, app., سرحه الله، and سرحه، "God disposed him [to what was right or good], or adapted him [thereto]: mentioned by Az, on the authority of El-Iyádee, but as being strange. (TA.) One says، "May God dispose thee, or adapt thee, to that which is good. (A.) — And سرح، aor. —، inf. n. سرح، He voided his excrement, or ordure; or, in a thin state; [the objective complement being understood;] syn. سُلْحَ، (K.) — And سرحت ما في صدري، (K, * TA,) aor. —، inf. n. سرح، (K,) I manifested, or gave forth، (أخرجت،) what was in my bosom. (K, * TA.) سرح، aor. —، He set out easily in his affairs. (K.)

ٌحَﺮَﺳ also signifies The dismissing a wife by divorcement. (S, K.) You say، "He dismissed her by divorcement: (A, Msb:) from سرح الإبل [expl. above]. (Msb.) And He sent her forth from his abode; (Bd in xxxiii. 48;) or let her go free; (Jel ibid;) meaning one to whom he had not gone in. (Bd and Jel ibid.) [See also سراح، below; a subst. used as a quasi-inf. n. of this verb.] — [Also The putting, or sending, another away, far away, or far off; removing him far away; or alienating, or estranging, him; see Har. p. 44.] — And The act of removing, or clearing away: you say، "He removed, or cleared away, from him [grief or sorrow]; syn. فرح. (L, TA.) — [And The causing water to flow; or letting it flow:] You say، "They caused the water to flow, or let it flow, into the moat]; from سرح الإيريل (Mgh.) — And The letting down, and loosing, the hair, (S, K,) before the combing: (S:) or the disentangling the hair: or the
separating it with the comb: or the combing it: (Mgh:) or the combing down the hair; and
disentangling it with the comb. (Az, TA.) You say, السّرّاح شعرها (A) or the الشعر، inf. n. as above, (Msb,) She combed [&c.] her hair (A) [or the hair]. ___ [And it is used also in relation to poetry, or verses.] You say also، السّرّاح الشعر [app. meaning The poet trimmed the poetry, or verses; as seems to be indicated by the context; for it is mentioned by Z immediately after what here precedes it]. (A.) ___ And The act of facilitating, or rendering easy. (S, K.)

5 ترسح He (a man) went away, and went forth, from a place. (TA.) ___ See also the next paragraph.

7 انسرح The act of running, or going along [quickly and easily]. (KL.) You say of a she-camel، انسرحت في سيرها She was, or became, quick and easy in her pace. (A.) ___ And انرسح He lay upon his back, or lay as though thrown down or extended, and parted his legs.

(S.) ___ And He was, or became, naked, bare, or without clothing. (KL [See also its part. n., منسرح,]) ___ And It (grief or sorrow) became removed, or cleared away; [syn. الفرج;] as also ترسح، انفسح quasi-pass. of سرح signifying فرج، سرح (L, TA.)

سرح Cattle, or camels &c., pasturing, (S, A, Mgh, Msb, K,) or pasturing where they please, by themselves: (S, A, K,) or only such as are sent, or driven, forth [to pasture] in the morning, and brought, or driven, back in the evening to their nightly resting-place: (L,) an inf. n. used as a subst. (Mgh, Msb.) A’Obeyd says that سرح، and سارحة، سرح signify Cattle, or camels &c.: and Khálid Ibn-Jembeh says that سارحة means camels and sheep or goats: and a single beast; as well as a collection [of beasts]. (TA.) Also A certain kind of trees, of great size, (S, K, TA,) and tall, (S, TA,) not depastured, or seldom eaten by the camels &c., but used for their shade: they grow in Nejd, in plain, or soft, and in rugged ground, but
not in sand nor upon a mountain; and have a yellow fruit: (TA:) n. un. with ٌة: and it is said to be the same as the ٌء١: (S:) but this is a mistake; the fact being that it bears a kind of berry termed ٌء١، (K, TA,) resembling the olive: (TA:) or any trees without thorns: (K:) n. un. in this sense with ٌة: (Fr, Ham p. 603, TA:) or any tall trees: (K:) or [trees] of the kind called عضاء, great, with spreading branches, beneath which men alight in the صيف [or summer]: (Ham ubi suprà:) accord. to AHn, the سرحة is a great tree with spreading branches, beneath which people often alight, widely extending; men alight beneath it in the صيف [or summer], and pitch tents, or build houses, beneath it; and its shade is good: accord. to information given to Az by an Arab of the desert not known by him to have uttered a lie, it has a dusty colour, is not so tall as the أُئل [a species of tamarisk], has small leaves, and lank branches, or twigs, and always grows slanting, its inclination among all the trees being towards the south

(Lth says that the سرح are a kind of trees that have a fruit, and they are the آلاء الالاء) [app. a mistranscription for ءآلآئ, i.e. the ءآلآئ,}) but Az says that this is a mistake: Lth cites the saying of' Antarah,*

*بَطِلْ كَانَ نَائِبَ فِي سَرَحةٍ

*حُذَّةِ نَعَالُ السَّبِيعِ لَيْسَ بِنَوَّمٍ

(L,) i.e. He is a man of valour, tall of stature, as though his clothes were upon a great tree such as is called سرح; sandals of سبئ [q. v.] are cut and made for him, such as are worn by the kings; and he is not a twin; so that he has been well suckled: (EM p. 245:) thus he describes this person as tall of stature, showing that the سرح is a large tree: but the آلآئ [or ءآلآئ] has no trunk nor tallness: IAar says that the ذكوان are that have سرح become large; and the ذكوان are certain trees having beautiful [shoots such as are termed] عساليج: the pl. is سراح.

(L,) ___ The n. un., سرح, is applied to signify A man's wife, (S, A,) by a metonymy. (S.) The Arabs are said by Az to term a
woman, or wife, a growing over water, because in this case it is in the most beautiful condition. (TA.) Accord. to Forskål, (Flora Aegypt. Arab. pp. cvi. and 68,) the name of سرح is applied to a plant of the class pentandria, which he terms Cadaba farinosa, (described by him in p. 68,) growing in the lower region of the mountains of Wádee-Surdud, in Tihámeh.]

Also The exterior court or yard of a house, (K,) or, as in the L, of a gate, or door. (TA.)

Easy; as also سرح She brought him forth with ease. (TA.)

سرح It passes forth easily and quickly: occurring in a trad., describing a draught of water that satisfies thirst (TA.) or فرس سرح and فرس سرح. (K) and سرياح A quick, or swift, she-camel; (S;) as also س료 سرح. (L) or a she-camel quick and easy in pace. (A, MA, and Har p. 481.) And سرياح جرَْﲣ A quick, or swift, she-camel; (S;) as also سرو سرح and سرو سرح. (K) and سرياح and سرياح A quick, or swift, she-camel; (S;) as also سرو سرح. (K) and سرو سرح A shoulderblade, (TA,) or an upper arm-bone, of a camel, (ISh, T, TA,) quick to go and come [or move forwards and backwards]. (As, S, TA.)

An easy gait, or manner of going; (S, K,) like عطا سرح. (TA.) A gift promptly given, without deferring; (K;) or a gift that is easy and quick; a metaphorical phrase from ناقة سرح expl. above. (Har p. 481.)

سرحة A single tree of the kind called سرح [q. v.]. (Fr, S, TA.) Also A she-ass that has
tained to maturity but has not become pregnant. (O, K.) And سرح سرح and سرح سرح (K) is the name of A certain dog. (O, K.)

سرحان of the measure فعالان, the N being an augmentative letter, (Sb, S,) from the verb سرح, (TA,) The Wolf; (S, A, Mgh, Msb, K;) as also سرحان سرحان (Yaakoob, K;) fem. سرحانة (Ks, S) and سرحانة; (TA;) and the lion, (S, O, Msb, K,) in the dial. of Hudheyli: (S, O:) pl. سراحين سراح and سراح, (O, L, K,) but the last not remembered to have been heard by Az. (L.) It is said in a prov.,
The evening-meal, or supper, (i. e. the seeking for it,) made him to fall, or light, upon a wolf: (S, Meyd:) accord. to A'Obeyd, it originated from a man's going forth to seek the eveningmeal, and falling upon a wolf, which devoured him: accord. to As, from the like accident to a beast: accord. to IAar, from a man's being slain by another man, named سراح: it is applied to the seeking an object of want that leads one to destruction. (Meyd. [See Freytag's Arab. Prov. i. 599: but the name there written Hasahah is هزال: accord. to Meyd, the father, but accord. to the O, the brother, of Sirhán.]) Hence, (Mgh, Msb, i. e. from سراح as meaning the wolf, or, as some say, the lion, (TA,) ذنب السراح The false dawn; (Mgh, O, K, TA;) i. e. the first dawn. (TA. [A term nearly agreeing with the Greek ‛λυκόφως]) (TA,) is also the name of A certain dog: and of a certain horse: and of another horse. (O, K.) Also The middle of a wateringtrough or tank: (O, K:) pl. as above. (K.) سراح a subst. from تسريع المرأة The dismissal of a wife by divorcement: (Bd in xxxii. 28 [where it is used as a quasi-inf. n., as it is also in verse 48 of the same chap.]:) like فراق طلاق it signifies divorce explicitly. (L.) [And Dismissal in a general sense. Hence,] it is said in a prov., السراح من النجاح the sراح of the accomplishment of one's want: (S, A, L:) meaning, when thou canst not accomplish a man's want, make him to despair; for thy doing so will be in his estimation an act that will stand him in lieu of thy helping him to accomplish it: (S, L: [in some copies of the former, for فآِيِّسَتِه, we find فآِيِّسَتِه فاَيِّسَتِه]] or it is applied to a man who does not desire to accomplish the want [of another]; and means, it behooves thee to make him to despair if thou accomplish not his want. (Meyd. [See a similar prov. voce شراح.) Also Haste, ex-

petition, or promptness. (TA,) And Ease: so in the saying, افَعَّل ذلَكِ في سراح ورَواح (TA) i. e. Do

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thou that in a state of ease (S and A and K in art. روح (indel.) like قطام سراح [S in that art.] like السرح [A in that art.] like the name of a certain horse.

See سرح.

An affair done quickly, expeditiously, or promptly; (TA) in which is no deferring. (A.) You say also, لا يكون ذلك إلا في سريح That will not be save with quickness, expedition, or promptness. (TA) And ان خبره لسريح إن خبرك لفي سريح Verily thy bounty is quick, expeditious, or prompt. (TA) فرس سريح A horse without a saddle. (S, K) See also the next paragraph, in five places.

A thong with which one sews soles or sandals or the like: (S, O, K) pl. سرايح (S, O, K) and سرح (TA) and [coll. gen. n.] سرحي : (S, TA:) or, as some say, the thong wherewith is fastened, or tied, the سريح which is a thick plaited thong that is fastened upon the pastern [of a camel, encircling it like a ring, for the attachment of a leathern shoe, or sandal]: (TA:) the pl. سرح is also expl. as signifying the [or leathern shoes, or sandals,] of camels: or, as some say, the thongs, or straps, of their نعل each thong, or strap, being called سريح: (L, TA:) Suh says, in the R, that سريح signifies a kind of thing like the نعل with which camels' feet are clad. (TA.) The مراتح of an arrow are The sinews that are wound around it; sing. سريح: and also certain marks upon it, like those of fire. (TA.) Also A piece of a garment (K, TA) that has been much torn: (TA:) pl. مراتح (K, TA) and [coll. gen. n.] سريح : (TA:) and A conspicuous elongated strip of ground, (O, K) even, (O,) narrow, and having more trees, or shrubs, (O, K) or, as Az says, having more plants, or herbage, and trees, or shrubs, (TA,) than what is around it, (O,
and rising above what surrounds it; (TA:) so that one sees it to be oblong, abounding with trees, or shrubs, what is around it having few trees, or shrubs: and sometimes it is what is termed [app. as meaning a long mountain lying across the way, and over which one passes]: (O, TA:) pl. سَرَائِحَ (O, K, * TA) and [coll. gen. n.] سَرِيحٌ. (TA:) And An oblong, or enlongated, tract of blood, (K, TA,) when flowing: (TA:) pl. سَرَائِحَ (K, * TA) and [coll. gen. n.] سَرِيحٌ. (TA.)

See سِراَح. Also Tal; (S, K;) as an epithet applied to a man. (TA.) And Locusts, or the locust. (S, O, K, TA. [In the CK, and in my MS. copy of the K, دَاوَﳉا is erroneously put for دَاَﺮَﳉا.]) And The female locust:

(Aboo-'Amr Ez-Záhid, IB.) and the name of A certain woman, (S, K,) in one instance only. (Aboo-'Amr Ez-Záhid, IB.)

السِراَح, (K,) or سِراَحٌ, (O,) is the name of A certain dog. (O, K.)

سرَح [probably meaning Quick, or quick and easy in pace, like سُرَيح,] the name of a horse of El-Mohallak Ibn-Hantam. (O, K.)

and سِراَحَة: سَرَائِحَة [lit. He has not any camels, &c., that go away to pasture, nor any that return from pasture,] means he has not anything: (S, TA:) and sometimes it means he has not any people, or party. (Lh, TA.)

A torrent running, or flowing, easily. (Aboo-Sa'eed, A, TA.) سَرَاحٌ is also used as a subst., signifying A pastor who sends forth, or sets free, camels, or cattle, to pasture, or to pasture where they please, by themselves, or who sends them forth in the morning to the pasturage: and a people, or party, having camels, or cattle, pasturing, or pasturing where they please, by themselves, or sent forth in the morning to the pasturage.

(TA.)
A place of pasturage: (K: or a place into which beasts are sent forth, or sent forth in the morning, to pasture: (O:) pl. مَسْحٰر. (TA.) occurs in a trad., of UmmZara, meaning [He has camels whose places of pasturage are few; i.e.] his camels do not go forth into distant pasturage, but lie down in his outer court, or yard, in order that they may be near by to supply the guests with their milk and their flesh. (TA.)

A comb. (O, K.) ___ And [the dual] مِسْرَحْان Two wooden things, or two pieces of wood, [composing a yoke,) that are bound upon the neck of the bull with which one ploughs. (AHn, TA.)

An instrument with which hair and flax or the like are separated and combed. (TA.)

The [or mirage]: (K: [in some copies of which, السَّرَابُ is put in the place of السَّرَابُ)] mentioned on the authority of Th; but he was not sure of its correctness: (TA:) a dial. var. of مِسْرَح in this sense. (TA in art. حَرَش.)

سَرَابٍ; and its fem., with ت: سَرَابَة, in two places. ___ Also the former, (K, TA,) applied to a man, (TA,) Lying upon his back, or lying as though thrown down or extended, and parting his legs. (K, TA.)

And Denuded, or divested, of his clothes; or making himself to be so: or having few clothes; lightly clad: (TA:) or coming, or going, forth from his clothes; (S, O, K;) or so منْسَرَحٍ مِنْ أَثَابَ الكَرْمَ. (A.) [Hence,] one says, هو منْسَرَحٍ منْ أَثَابَ الكَرْمَ He is divested, or divesting himself, of the apparel of generosity. (A.) ___ And [applied to a camel as meaning] Divested of his [i.e. fur, or soft hair]. (TA.) ___ The منْسَرَحٍ is also the name of A kind of verse; (S, O, K;) [namely, the tenth;] the [full] measure of which is
twice. (O.)
Serghub

Serghub, applied to a mare, *Long-bodied;* (S, K; *) [said to be] applied only to a female: (S:) or, as some say, a mare that moves the fore legs quickly in running: *and a horse of generous race, or excellent, and light, or active:* said by Az to be mostly applied to the horse-kind, but restricted by some to the female. (TA.) And *A she-camel swift, and long [in the body].* (TA.) It is also applied to a man, (K,) meaning *Tall, and beautiful in body:* and with ḍ, to a woman: but not known to the Kilábees as applied to a human being. (TA.)

The jackal; *syn. *ain `Awī (K.) ___ And *A certain blind devil, dwelling in the sea.*

(K, TA,) with the ب quiescent, (TA,) [in the CK with ب.] *A cry by which the ewe is called on the occasion of milking. (K.)*
سرحال

; fem with 

سَرَحَانُ

سَرَحَانُ، in art.
He carried on a thing, or put it forward from one stage to another, in regular order, consecutively, or one part immediately after another, uninterruptedly; he made a consecutive, successive, or uninterrupted, in its progressions, or gradations, or the like: (M, L:) [and so (S, K;) or this may have an intensive signification.] ___ You say, سَرَدَ (aor. and) inf. n. as above, (S, K,) He fabricated the coat of mail (S, A, K) by inserting the rings one into another: (S, A:) [and so (as appears from an explanation of its pass. part. n.) or this may have an intensive signification:] and زردها signifies the same. (K in art. below.) ___ And سردها the recitation, or reading: (A:) from سردد or نَسَرَ (expl. above): (Har p. 1347)
He carried on, or continued, uninterrupted and with rapidity the recitation, or reading, of the Kur-án. (M, L.) And He continued uninterrupted the fast, (S, K,) and his fast. (K. [See also what next follows.]) He (a man, TA) fasted uninterrupted. (K.)

see the preceding paragraph, in six places.
The palm-trees had hard green dates, which are termed سراد. (K.) The pearls, or large pearls, followed one another, or did so uninterrupted, upon the string. (A.) And His tears followed one another, or did so uninterrupted, like as do pearls. (A.) And The narrative, or tradition, and the recitation, or reading, was carried on, or continued, uninterrupted [and well: see 1]. (A.)

Q. Q. 3 It (a thing, M) prevailed against him, or overcame him; (S, * M, K; *) like اسرنده: (S, * K:) these two are said to be the only verbs of this measure: (TA:) [but several others should be added; as اسرندى and اكنلدى و اكنلدى and the like] the اسرنده in [and the like] is to render it quasi-coordinate to [quadriliteral-radical verbs of the measure] اكنلدى. (S.) A rájiz says,

[Drowsiness was beginning to prevail against me; I driving it from me, and it overcoming me]. (S, M; but in the latter, with ادفعه in the place of أطرده.)
And do thou make a due adaptation of the rings in the fabrication of the coats of mail: (Bd, Jel:) or and do thou properly adapt the nails, or pins, and the holes of the rings, [in the fabrication,] not making the former thick and the latter small, nor the reverse: (M, Bd, * L:) or دْﺮَﺳ means [i. e. the nailing, or the making firm, or fast, with nails], (Zj, M, L,) in this instance. (Zj, L,) Also Coats of mail; (S, M, L, K;) a gen. n. in this sense: (S, K;) [and a single coat of mail;] like زَرَد and زَرَد [properly signifying rings, but here meaning mail;] (S, A, K;) [i. e.] it signifies also the like of coats of mail, made of حلَق; (M, L;) [said to be] so called because the two extremities of each ring are perforated by the nail, or pin; and these rings are [termed] المسَرَد [if so, the word is an inf. n. used in the sense of a pass. part. n.,] see مسَرَد, [and then as a subst.; and, being originally an inf. n., it is used alike as sing. and pl.; or, as Z says,] it is an inf. n. used as a subst.: (A:) or المسَرَد, as some say, means السَرَد [as mentioned above,] and حلَق [like الزَرَد.] (M,) Also Consecutive, or following one another: so in the phrase مَُﳒ دْﺮَﺳ [Stars that are consecutive: the epithet retaining the masc. sing. form, though applied to a pl. subst., because originally an inf. n.; like رَجَالُ عَدَلٌ عَدَلٌ in the phrase.] (A,) So too as an epithet applied to three of the sacred months, in the saying, ثلاثة سَرَد وواحد فَرَد [Three are consecutive and one is separate]: (A:) thus an Arab of the desert answered when asked if he knew the sacred months: (S, M, Msb:) the سَرَد are Dhu-l-Kaadeh and Dhu-l-Hijjeh and El-Moharram, and the فَرَد is Rejeb. (S, M,)

سَرَد: see المسَرَد in the next preceding paragraph.

سَرَد Hard green dates: (K,) and dates that are injured by want of water, (K, TA,) and consequently dry up before ripening: (TA;) or unripe dates that drop before attaining to maturity, while green: n. un. with ظ: (A Hun, M, TA;) or the latter signifies a date that becomes sweet before it becomes coloured, being such as is termed a بلَحَة. (M, TA,)
See also رَسُوس and مَسْرَد said by Golius, and by Freytag after him, to signify the same as the Pers. دروود

Pavidum fugacemque esse, as on the authority of the KL, are mistranscriptions for دروس and شرد, which I find thus expl. in the KL.]

سراد: see مسارد

سريد: see مسريد in two places.

سرادة The art of fabricating coats of mail; as also زرادة. (TA in art. درز.)

سراد A fabricator of coats of mail; (TA in art. درز;) i. q. زراد. (M and TA in art. درز.) ___ And A sewer of leather; (TA;) as also سارد. (AA, L, TA.)

سرمد: see مسرمد.

سندى Strong: (S, M, K;) or bold, daring, brave, or courageous: (M;) and quick in his affairs: (K;) or a man who goes on, or advances, boldly; derived from السرد: (Sb, TA;) [accord. to Sb, therefore, this is its proper art; but accord. to the K, its proper art. is مسند, in which F mentions it again: it is perfectly decl., i. e., with tenween, for] the fem. is مسند.) (S, TA.) ___ Also A sword that penetrates the thing that it strikes. (L.)

سارد: see تسراد.

المسرد: see تمسرد.

مسرد (S, M, A, L, Msb) and سراد (S, M, A, L) An instrument for perforating: (M, L, Msb;) and, (M;) or as some say, (Msb,) an instrument with which leather is sewed; (Si) syn. محرز; (M, L, Msb;) or إش sapi; which is [said to be] the same thing as the سريد: (K;) or an [instrument of the kind called] إشنى.
that has a hole at its extremity; (A;) and so 

s. [Hence,] one says, 

(A;) He is the son of a female slave: (A, K;) because she is a sewer of skins, or leather: (A:) an expression of vituperation. (K.) [Hence, likewise,] 

also signifies The tongue. (M, A.) So in the saying, 

Such a one wounds reputations with his tongue. (A.) Also A sandal having its 

or tongue, i. e. the thing projecting in its fore part, faced with another piece sewed on. (M, L.)

; and its fem., with  and  see the next paragraph, in three places.

[app. A sewing of leather or skin carried on in regular and uninterrupted order.] (S. [In one of my copies of the S, I find  in the place of  and so in the L; but the latter appears from the context to be the right reading.]) And likewise 

and  (S,) or  ,  ,  (though and  ,  are both generally fem.,) and  ,  [in which the epithet retains the masc. form because originally an inf. n., like in the phrase  A coat of mail fabricated by inserting the rings one into another. (A.) And signifies A coat of mail perforated [in its rings]. (S.)

Pearls following one another, or doing so uninterruptedly. (A.) And 

One walking, or going, with consecutive, or uninterrupted, steps. (A.)

[A thing] that overcomes one. (S.)
سَرَدَاب

سَرَدَابِیَة

سَرَدَاب, an arabicized word, (K,) from [the Pers.] سرد [i. e. cold ] and آب [ water ], (TA,) A subterranean structure, for the summer: (El-Ahmar, K:) or a narrow place into which one enters: (Msb:) [applied in the present day to a cellar, or subterranean vault, in which anything is put to be kept cool:] pl. سَرَدَاب [Msb] [or سَرَدَابِیَة].

سَرَدَابِیَة A people of those who compose the extravagant zealots of the [sect called] رافضة [q. v.], who expect El-Mahdee's coming forth from the سَرَدَاب that is in Rei, wherefore they bring a saddled and bridled horse every Friday, after the prayer [of the congregations at noon], saying, O Imám: in the name of God: three times. (TA.)
سرا دق

سرا دق, said by El-Jawáleekee to be an arabicized word from [the Pers.] سرا دق or سرا دق. An awning extended over the interior court of a house: (S, O, Msb, K:) [and the cover of a tent:] and any tent of cotton: (S, O, K, and mentioned in the Msb as on the authority of J:) or a [tent of the kind called] (Bd in xviii. 28;) so says AO: (Msb:) also (Msb) an enclosure around a خيمة [or tent], consisting of pieces of cloth, without a roof: (Mgh, Msb:) or an enclosure (حجرة around a مضربة) or what surrounds the [tent called] خيمة and the [tent called] مضربة or [Such as is called] خباء that surrounds a thing: (JAth, TA:) pl. سرا دقات: (S O, K:) it has this pl., though it is masc., because it has no broken pl. (Sb, TA.) ElKedhdháb El-Hirmázee says, not Ru-beh as in the Book of Sb [and in the S], addressing Hakam Ibn-El-Mundhir Ibn-El-Járood,

* سرا دق المجد عليك ممّود

[The canopy of glory is extended over thee]. (O, TA.) ___ [Hence,] Dust rising; or spreading, or diffusing itself. (Az, O, K.) ___ And Smoke rising high, and surrounding a thing. (Az, O, K.) ___ In the Kur xviii. 28, it is applied to what will surround the unbelievers, of the fire of Hell, (Ksh, Bd,) as being likened to a فسطاط, (Bd,) or to an enclosure around a فسطاط; or as meaning the smoke of the fire; or a wall thereof.

(Ksh, Bd.)

بيت سرا دق (Lth, S, &c.) [A house, or tent,] having a سرا دق: (Ksh in xviii. 28, and PS:) or having the whole of its upper part, and of its lower part, مشدود [accord. to the TK here meaning
curtained, which seems to be the only apposite rendering, but I know not any authority for it], (Lth, JK, Q, K, TA,) or مسدود

[i. e. closed, &c.]. (So in the CK.)
**He swallowed it:** (S, M, Msb, K) or, as in some of the copies of the S, **without chewing:** or, accord. to the A, **by little and little:** (TA:) and **astertase** signifies the same; (S, M, Msb, K;) and so **tersate** (As, K;) and in like manner, **azderdeh and azderdeh (TA) [and azderdeh (TA). It is said in a prov., لَا ْﻦُﻜَﺗ ﺮُﻣ ﻰَﻘْﻌُـﺘَـﻓ اًﻮْﻠُﺣ َطَﺮْﺴُﺘَـﻓ َﻻَو ا** Be not thou sweet, so that thou shouldest be swallowed; nor bitter, so that thou shouldest be put out of the mouth because of thy bitterness: (S, TA:) or, accord. to one relation, فَنْتَعُقُي, i. e., so that thou shouldest be disliked for being very bitter: used in enjoining the taking of a middle course of conduct: so in the O. (TA.)

4 I put my fore arm upon his throat from behind him, to strangle him, or throttle him. (TA in art. درع.)

5 تَسْرَطَ see 1.

انسرط في حلقه 7 It (a thing, M) **passed easily in his throat.** (M, K.)

8 إِسْتَرْطَ see 1.

Q. Q. 1 سَرْطَم : see art. سرطم.

**A man that swallows quickly:** (Ibn- Abbád, O;) as also سَرْطَم (Ibn-Abbád, O) and سَرْطَم (O:) or سَرْطَم (so accord. to the TA) and سَرْطَم and سَرْطَم a man **that eats quickly:** (TA:) or the first, and and سَرْطَم , (M, K,) a man (M) **that swallows well,** (M,) or largely. (K.) [See also سَرْطَم.] See also سَرْطَم. Also, and سَرْطَم.
A horse (M, TA) that runs vehemently. (M, * K, TA.) [See again سُرَاطِيِّ.] 

سرطة: see the next preceding paragraph.

سرطة: see سُرَاط毕竟是 in three places. Hence, (M,) the former also signifies An eloquent speaker; (M, K;) as also سَرْطَان. (TA.) [See also art. سِرْطَان.] 

سرطان: see in two places: and سرطان: and سرطان. Also [The crab;] a certain aquatic creature; (S) a certain animal of the sea; (Msb;) a certain creeping thing (داءية), of aquatic creatures; (M,) a certain fluvial creeping thing (دي/html>

of gentian (جنيانًا), is very good against the bite of the mad dog; if its eye be hung upon a person affected with a tertian fever, he is cured; and if its leg be hung upon a tree, its fruit falls spontaneously: (K;) this is [said of] the سرطان that is bred in rivers: (TA;) of the marine kind, what is burnt is an ingredient in collyriums, (K,) for removing whiteness, (TA,) and in dentifrices, (S, M, K;) Cancer, the fourth sign; so called because resembling the creature above mentioned in form. (TA.) [The disease called cancer;] a black-biliary tumour, which begins like an almond, and smaller, and when it becomes large, there appear upon it veins, red and green, resembling the legs of the سرطان: there is no hope for its cure; and it is treated medicinally only in order that it may not
increase: (K:) a certain disease that attacks men and beasts: (M:) it is also (K) a certain disease in the pastern of a beast, rendering it hard, or rigid, so that the animal inverts his hoof: (S, K:) a certain disease that appears in the legs of beasts: (T, TA:) some say that it is a disease which affects a man in his fauces, having relation to the blood, and resembling the [which is explained by ISh, in describing the disease termed دِبْلَة جَذَابَة, as an ulcer that perforates the belly]: and some say, that it is [the disease called] دَآَء الفِيْل. (TA.)

سرط: see سَرُط.

سرط or سُرَط: see سَرُط.

سرط (Lth, Lh, S, M, K) and سُرَط, (Lth, M, K,) the former said by Az to be a good form, like سِجَلْتَاب جَذَابَة, but the latter to be the only instance of its form known to him, (TA,) and سِرِط, (accord. to the K,) or سِرِط, (as in the M,) like قُبَيط. (TA, [in which this is said to be the right form,]) [The kind of sweet food called] فَالْوُدُذ: see فَالْوُذُذ.

سرط or سُرَط: see سَرُط.

سرط A road, or way: (Msb:) or a conspicuous road or way; (M, K;) so called because he who goes away on it disappears like food that is swallowed; (K) i. q. صرَط, (S, M, Msb, K,) which is of the dial. of the early Kureysh, (Fr,) and is the more approved, on account of the mutual resemblance [of the ص and ط], (M, K,) though the former is the original; (M, Msb, K,) and صرَط for the saying that the pronunciation with the pure ز is a mistake, is [itself] a mistake: (K:) [ISd says,] As mentions the reading الزراط, with the pure ز; but this is a mistake; for he only heard the resemblance, and imagined it to be ز; and As was not a grammarian, that he should be trusted in this matter: (M:) this is [itself, however,] a mistake; for AA is related to have read الزَرَاط.
and the same is related of Hamzeh, by Ks. (TA.) One says also, [He is, in respect of his religion, on, or in, a right way]. (TA.) [It is fem. as well as masc.: see تّراق.] A great eater; (K,) as also سروط

A sword that cuts (S, K, TA) much, or well; (K, TA;) that passes into the object that is struck with it; (M, TA;) that goes quickly into the flesh. (Ibn- Habeeb, O, in explanation of the former word.) A horse that runs vehemently. (K, TA.) [See again سروح.] A kind of soup, or food that is supped, (Jm, M, K, TA,) like فركخة [q. v.]; (Jm, M, TA;) in the K, erroneously, like حريرة: (TA:) or resembling خريزة. (L in explanation of the latter word.) See also سريطة. See سروط, in two places. See سروط.
a word occurring in the following prov.: ﴿اَلْخَذَ سَرِيطَيْنِ وَالْقَضَاءِ ضَرِيطَيْنِ﴾ (S, K) or ﴿ضَرِيطَيْنِ وَالْحَذَ سَرِيطَيْنِ﴾ (O, K) and ﴿ضَرِيطَيْنِ وَالْقَضَاءِ ضَرِيطَيْنِ﴾ (O, K, TA, in the CK) and ﴿ضَرِيطَيْنِ وَالْحَذَ سَرِيطَيْنِ﴾ (K, and so in a copy of the S,) each like ﴿رِيْبُز﴾ (TA,) or ﴿ضَرِيطَيْنِ﴾ (so in another copy of the S,) or both, (M,) [Taking, or receiving, is a swallowing, and paying is a
making with the mouth a sound like that of the emission of wind from the anus; i.
e.] one takes, or receives, a loan, or the like, (S, M, O, K,) and swallows it, (M, O, K,) and when payment is demanded of him he makes
with his mouth a sound like that of the emission of wind from the anus: (S, M, O, K, TA:) meaning that taking, or receiving, is liked, and
paying is disliked: (TA:) and ﴿اَلْخَذَ سَرَطَانٍ﴾ (O, K,) or, as some relate it, ﴿الْقَضَاءِ لِيَانٌ﴾ (O,) سَلَجَانَ (O, K. [See 1 in art.
)}

سَلَجَانَ

سَرِيطَيْنِ : see the next preceding paragraph.

مَسْرَطَ : see what next precedes: ﴿ٌحَدَ سَرِيطَيْنِ﴾ and see also مَسْرَطَ.

The gullet: (M, K:) also written مَسْرَطَ. (M.)
Q. 1

He (a man) was, or became, silent. (Sh, TA in art. شمط.) [From what follows, it would seem to signify also He was perspicuous in speech, or eloquent.]

Long, or tall; (S, K;) as also سرطوم: (K:) in the latter sense, the former epithet is applied to a man; as also سرطوم and a poet (namely `Adee Ibn-Zeyd, TA) uses the phrase سرطوم النحين [long in the two jaw-bones]. (S.) __ And The gullet; because of its width. (M.) __ And, as also سرطوم, Wide in the fauces, quick in swallowing, (M, K,) or that swallows much, (TA,) with largeness of body and make: (M, K;) or that swallows everything: held by Kh to be of the triliteral-radical class; (M, TA;) and mentioned in art. (TA. [See سرامطى.]) __ And hence ↓ the latter, An eloquent speaker: (M in art. سرط and in the present art., and K * in the former:) or perspicuous in speech; (M and K in the present art.;) as also سرطوم. (K.) __ سرط is also expl. as meaning بعوتخا مامزلا [which may be rendered That takes the whole of the nose-rein, or leading-rope; but the exact meaning must be determined from the context]; and so نامطروم.

(Freytag, from the Deewan of Jereer.)

see سرطوم, in three places.

see سرطوم, last sentence.

see سرطوم, first sentence.

see سرطوم, first sentence.
سَرِعَ

1. سَرِعَ, aor. سُرِعَ, inf. n. سَرِعَةٌ (S, Msb, K) and سَرِعَ (TA [and mentioned in the K, but app. as a simple subst.,]) and سَرَعَةٌ (TA) and سَرِعَةٌ (K,) or this last is a simple subst. from سَرِعَ (Msb,) [but it is also generally used as syn. with the inf. ns. before mentioned when they are employed as simple substs., and is more common than any of them.] He, or it, was quick, expeditious, hasty, speedy, rapid, swift, or fleet: [in course, tendency, action, speech, &c.:] (S, K:) or, said of a man, i. q. سَرَعَ which may mean as above, or he hastened, made haste, or sped,] in his speech and in his actions: (IAar, TA:) but Sb makes a difference between سَرَعَ and سَرَعَةٌ: see the latter below: (TA:) one says also سَرِعَةٌ, aor. سُرِعَةٌ; a dial. var. of سَرِعَةٌ, said of an affair, or event, signifies the same as سَرِعَةٌ. (TA:) One says, سَرِعَةٌ like سَرِعَةٌ (S, K,) i. e. [Make thou] haste; or haste to be first, or before, or beforehand: haste; or haste to be first, &c. (S and TA in art. ﻰﺣو.) And سَرِعَةٌ which is a contraction of the former; for the Arabs contract by the suppression of dammeh and kessheh because they are difficult of pronunciation, saying ﺎَذْﺨَﻓٌ for ﺔَذِﺨَﻓٌ and ﺔَﺪْﻀَﻋٌ for ﺔَﺪْﻀَﻋٌ, but one should not say ﺔَﺮْﺠَﺣٌ for ﺔَﺮَﺠَﺣٌ (S, TA,) or the like, accord. to the Basrees, though the Koofees allow the contraction in the case of fet-hah also, as in ﺔَﻒْﻠَﺳٌ for ﺔَﻒَﻠَﺳٌ (S, TA;) and one says also سَرِعَةٌ, as a contraction of سَرِعَةٌ; all meaning سَرِعَةٌ [i. e. Quick was thy doing that: or how quick was thy doing that! or, which is nearly the same, excellently quick was thy doing that; for سَرِعَةٌ is similar to قُضِوٌ and رَمَعُ, denoting excellence]. (TA.)

2. سَرُعَ see 4.

3. مُسَارِعَةٌ signifies The hastening with another; or vying, or striving, with another, in hastening; or hastening to be, or get, before another or others; (S, K;) إلىِ شَيْءٍ to a
thing; (S;) as also سارع syn. (S, K;) with which, also, [not, however, as it is expl. above, but in the sense of بدور, i.e. simply the hastening to a thing,] سارع is syn. (TA.) One says، تسارعوا إلي كذا [They hastened, one with another, &c., to such a thing,] both signifying the same. (S.) And [of a single person,] سارعوا إلي الشيء He hastened to the thing; syn. (Msb.) And it is said in the Kur [iii. 127] وَسَارَوا إِلی [And vie ye, one with another, in hastening to obtain forgiveness from your Lord]. (TA.) And again, [iii. 170،] ﰱَنَاذِين يَسَارُون فِی الْكُفْرِ Who fall into unbelief hastily, or quickly, (Bd, Jel,) and eagerly. (Bd.)

4 is originally trans.; (S, K;) [signifying He quickened, or hastened, himself, or his going, &c.;] and hence the saying, in a trad., إِذَا مَرَّ أَحَدُكُمْ بِطْرِبَة مَالِئَة فَلِيسَّرُ مَنشَأٌ When any one of you passes by a high wall, or the like, that is inclining, let him quicken, or hasten, the pace, or going]. (K, * TA.)

But [it is used also elliptically, as meaning He hastened, in an intrans. sense; he made haste; he sped; he went quickly; and hence] you say، اسراع في السير [He was quick, expeditious, hasty, speedy, rapid, swift, or fleet, in going, journeying, or pace]: (K) or [rather he hastened, made haste, or sped, therein; for] اسراع signifies he endeavoured, or sought, and affected, to be quick, &c., as though he hastened the pace, or going; but اسراع denotes what is as it were an innate quality: (Sb:) the verb being originally trans., when you say of one سارع في السير it is as though [meaning] he urged himself forward with haste; or he quickened, or hastened, the pace, or going; and it is only because the meaning is understood by the persons addressing one another, that the objective complement is not expressed: (Lth, K;) or the verb may be trans. by means of a particle and without a particle: or when made immediately trans., the phrase may be meant to be understood as elliptical. (TA.) [Accord. to Fei، اسراع في مشهيه، &c., inf. n. اسراع (He quickened, or hastened, his pace, or going); فِی being redundant; or
he quickened, or hastened, the motion in his going; and he quickened, or hastened, the going to him. (Msb.) سرعة is syn. with أسرع إليه. (TA.)

And you say, (S, K,) meaning He hastened, or made haste, to [do] evil, or mischief; (K;) as also تسرع. (Sgh and K in art.) And تسريع.

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He hastened to do the thing, or affair; syn. به إليه. (TA.) See also 3. ___ أسرع إليه occurs in a trad. as meaning He was quick, or hasty, in being angry with him, or in blaming him, or in reviling him. (Mgh.) __ بعثا به. تسرع also, Their beasts on which they rode were, or became, quick, swift, or fleet. (AZ, S, K.) ما أسرع ما صنعت كذا [How quick was thy doing that!]. (S, K.)

تسرع see 1 and 4; the latter in two places.

تسرعت see 3, in two places.

تسرع [originally an inf. n. of سرعت, like سرع and سريع accord. to the TA]: see سريع, in two places.

سرعت: see [1 and سرعة.

سرعت: see سريع.

سرعة Quickness, expedition, haste, speed, rapidity, swiftness, or fleetness; [of course, tendency, action, speech, &c.;] (S, K;) as also سرعت; (K;) [the former said in the K, and the latter in the TA, to be an inf. n. of سرعت:] and a hastening, making haste, or speeding; i. q. سرعت [inf. n. of 4]; (TA;) or a subst. therefrom.

(Msb.) You say, عجبت من سرعة ذاك [I wondered at the quickness, &c., of that]. (S.)
Quick is this in coming forth: or how quick is this in coming forth! or, which is nearly the same, excellently quick &c.; (S, K,) are dial. vars., changed from the original form, which is سرع، and, for this reason, (S,) made indecl., with the final vowel of سرع for their termination. (S, K.) The word سرع is used as a simple enunciative [placed before its inchoative], and also as an enunciative denoting wonder: [see بطن and hence the saying, (K,) لسرع ما صنعت كذا How quick was thy doing that! (S, K.) The saying سرع originated from the fact that a man had a lean ewe, her snivel running from her nostrils by reason of her leanness, and it being said to him What is this? he answered, Her grease: whereupon the asker said as above: the last word is in the accus. case as a denotative of state; and the meaning is, Quick, or how quick, is this snivel [coming forth] in the state of melted grease! or the last word is a specificative, under the supposition that the action is transferred [from its proper agent, which thus becomes a specificative], as in the phrase تصيب زيد عرقا; and the meaning to be understood is, Quick, or how quick, is the melted grease of this! the saying is applied to him who tells of a thing's coming to pass before its time: (O, K:) it is a prov. (TA.) سرع, and its fem., سريعي: see سريع, in two places: see also the paragraph here next following, in two places، The first, or foremost, of the men, or people, (IAar, S, Mgh, Msb, K,) The first, or foremost, of the men, or soldiers hastening: (IAar) the former word in this phrase is [distinguished from سرع in being] declinable in every case: (S:) in two trads. in which the phrase occurs, we find it differently related, سرع and السريع: the latter being pl. of سريع، (TA,) سربع الخيل، also, signifies The first or foremost, of the horsemen, and sometimes they said سرعان الخيل. (K.) Abu-l-'Abbás says that when سرعان is an epithet applied to men, it has both of the above-mentioned forms; but when applied to others, the former is the more chaste, though the latter is allowable. (TA.)
See also 

Quick, expeditious, hasty, speedy, rapid, swift, or fleet; [in course, tendency, action, speech, &c.] (S, Msb, * TA;) as also [and speedy,] and of which the fem. is with ة، and سرعانٌ، of which the fem. is سرعى; (TA;) i. q, (K,) which signifies as above; (TA;) [and which also signifies hastening, making haste, or speeding;] and مسرعٌ، also, signifies quick, &c., (S,) to [do] good or evil; (K;) the pl. of سرعانٌ is سرعُونِ, (K,) and سرعىٌ and مسرعٌ is [also a pl. of the same,] syn. with مسرعٌ. (Msb.) You say، سَرَـﻓ ٌﻊﻳِﺮَﺳ and ةَعَاﺮُﺳ [A quick, swift, or fleet, horse]: (IB:) and حجر سرعة [a quick, swift, or fleet, mare]. (K.) And اسع على رجلك السرعي [Go thou quickly; lit. go thou, or walk thou, or run thou, upon thy quick, or swift, leg]. (Fr.) And جاء سرعٌ meaning [He, or it, came quickly, hastily, speedily, &c.]. (TA.) And God is said [in the Kur ii. 198, &c.] to be سريع في الحساب [Quick in reckoning], meaning that his reckoning will inevitably come to pass; or that one reckoning will not divert Him from another reckoning, nor one thing from another thing; or that his actions are quick, none of them being later than He desireth, because it is done without manual operation and without effort, so that He will reckon with mankind, after raising them from death and congregating them, in the twinkling of an eye, without numbering, or calculating: (K:) and [in like manner He is said in the same, chap. vi., last verse, to be] سريع العقاب [quick in punishing]. (El-Mufradát, B,) Also A certain kind of going, or pace; coupled with سببٍ، which signifies another kind thereof. (Ibn-Habeeb, TA,) The ninth metre [shrub called] في مسرع [in prosody, in which each hemistich originally consisted of ] أُبُو سريع [And Abu سريع The درعج: or the fire that is therein. (K.) Also A shoot, or twig, that falls from the [or tree of the balsam of Mekkeh]: pl. سرعانٌ and سرعانٌ. (K.) More, and most, quick, expeditious, hasty, speedy, rapid, swift, or fleet, of course,
tendency, action, speech, &c.]. [It is said, of God, in the Kur vi. 62, 

And He is the quickest of the reckoners]. (K.) [The fem. ] is applied to a she-camel by Honeyf El-Hanátim [as meaning

Surpassingly quick or fleet]. (IAar, TA in art. )

Very quick, or hasty, (K, TA,) to [do] good or evil, (K,) or in affairs. (TA.)
1

Serf

aor., inf. n. Serf, He was ignorant: or he was unmindful, negligent, or heedless. (Msb.) [In these senses it is trans.: you say,] Serf, (S, M, K,) aor. , (K,) inf. n. Serf, (S, * M, K,*) He was unmindful, negligent, or heedless, of it; (S, M, K;) namely, a thing: (S, M:) and he was ignorant of it: (S, K;) and he missed it: (S, * M, K; * [in the first and third of which, only the inf. n. of the verb in this sense in mentioned, and expl. as syn. with خطا]) syn. (M.) And ُْتْرَرم ْمُكتب ْمُكتفرس، meaning I passed by you and I was unmindful of you. (S.) And hence the saying of Jereer, (S, TA,) praising the Benoo-Umeyeh, (TA,) * أعطوا هيئة جدوها ثانية ما في عطائهم من ولا سرف

meaning [They gave a hundred camels, eight persons driving them, or urging them by singing to them: there was not in their gift reproach for a benefit conferred, nor] unmindfulness: or the meaning is, nor missing (خطا); that is, they did not miss the proper place of the gift by their giving it to such as did not deserve it and refusing it to the deserving. (S, TA.) You say also, تفرس عنهم I was unacquainted with, or knew not, his oath. (TA.) Serf is also, as expl. below, syn. with سرف بمبنه, but as a subst., having no verb properly belonging to it.] Serf المتجرة, (ISk, S, K,) aor. , inf. n. Serf, (ISk, S,)
said of the ﻓﺮﺳ, (ISk, S, K) and is likewise said of the ﻓﺮﺳ ﺍﻟﺷجرة, (ISk, S, M, TA) inf. n. ﻓﺮﺳ, (ISk). The tree ate the leaves of the tree: (ISk, S, K) and ﻓِﺮَﺳ َﺐَﺸَﳋا is likewise said of the ﻓِﺮَﺳ ُةَﺮَﺠﱠﺸﻟا, (Z, TA.) And ﻓِﺮَﺳ ُﺐَﺸَﳋا (ISk, S, M, TA,) inf. n. ﻓِﺮَﺳ, (ISk,) The tree had its leaves eaten by the ﻓِﺮَﺳ (S:) or was smitten, or lighted on, by the ﻓِﺮَﺳ, (ISk, M, TA:) and ﻓِﺮَﺳ ﺍﻟﺸَﺟْرَة, (ISk, S:) or the putting a thing in a wrong place [as when one expends his money.

The wheat, or food, was, or became, cankered, or eaten away; as though smitten, or lighted on, by the ﻓِﺮَﺳ, [hence also.] The ear of the sheep, or goat, was entirely cut off. (A, TA.) And ﻓِﺮَﺳ ُﻊَدَﻟَو She (a mother) injured her child by too much milk. (A, K, * TA.)

4 ﻓِﺮَﺳا, (Msb,) inf. n. ﻓِﺮَﺳِإ, (M, Msb,) He exceeded, or transgressed, the just, or right, bound, or limit, or measure; acted extravagantly, exorbitantly, or immoderately: (M, Msb:) or ﻓِﺮَﺳا, (M, Msb,) He exceeded, or transgressed, the just, or right, bound, or limit, or measure; acted extravagantly, exorbitantly, or immoderately: (M, Msb:) or ﻓِﺮَﺳا, (M, Msb,) means the exceeding in respect of the right objects of expenditure, which is ignorance of the [right] manner, and of things that should prevent it; and ﻓِﺮَﺳا means the exceeding with respect to quantity in expenditure, and is ignorance of the values of the right objects: (MF in art. ﺑُﺬَر:) or the latter signifies the expending otherwise than in obedience of God, (Sufyán, K, * TA,) whether little or much; (TA;) as also ﻓِﺮَﺳ: (M, TA;) it is also said to mean the eating that which it is not lawful to eat; and this is said to be meant in the Kur vi. 142 or vii. 29: and the putting a thing in a wrong place [as when one expends his money.
upon a wrong object]; and accord. to Iyás Ibn-Mo‘áwiyeh, is that [action] whereby one falls short of what is due to God. (TA.) You say also, إسراف في ماله, meaning He was hasty in respect of his property, [i. e. in expending it,] without pursuing the just course, or keeping within due bounds. (M.) And He exceeded the due bounds, or just limits, in speech, and in slaying. (M.) which is forbidden in the Kur xvii. 35, is said to mean The slaying of another than the slayer of one’s companion: (Zj, M, Mgh: *) or the slaying the slayer without the authority of the Sultán: or the not being content with slaying one, but slaying a number of persons, because of the high rank of the slain and the low condition of the slayer: or the slaying one higher in rank than the slayer: (Zj, M:) or the slaying two when the slayer is one: or the maining or mutilating [before slaughter]. (Mgh.) also signifies The committing of many faults, offences, or crimes, and sins. (TA.) And you say, *كله إسرافا*, (TA) and *سرفا*, (M, TA,) meaning He ate it hastily. (M, TA.)

5 سَرِفَ He sucked: and ate, gnawed, or devoured. (KL. [App. from سَرْفَة, q. v. See also سَرَفَة, &c., in the latter half of the first paragraph.])

سَرَفَ inf. n. of سَرَفَ [q. v.]. (S, * M, Msb, K. *) ___ And also a subst. from أَسِرَافَ (Msb;) i. q. إِسْرَافٍ; (M:) signifying Excess, or transgression, of the just, or right, bound, or limit, or measure; extravagant, exorbitant, or immoderate, action or conduct; (M, Msb, TA;) contr. of قَصَد. (S, K.) See also 4, in two places. ___ [Hence,] The overflowing of water from the sides of a watering-trough, or tank; as in the saying, ذَهَب مَاء الحوض سَرفا The water of the watering-trough, or tank, [went away running to waste, or] overflowed from its sides: (K, TA;) or سَرَفَ المَا: means what
goes, of water, without irrigating and without profit: [or rather its going for nought:]* you say, [The well irrigated the palmtrees, and the rest of the water went for nought, in waste]. (Sh, TA.) ___ And Addictedness (S, K, or M) to a thing, (M,) or in respect of wine. (K, TA.) It is said in a trad. (S, M) of ‘Alisheh, (TA,) كسرف الخمر [Verily there is an addictedness to flesh-meat like the addictedness to wine]: (S, M, TA:) i. e. he who is accustomed to it is addicted to the eating thereof, like as he who is constantly drinking wine is addicted thereto, having little selfrestraint therefrom: or the meaning here is unmindfulness [of consequences with respect to flesh-meat &c.]: or corruptness of conduct, arising from hardness of heart, and daringness to disobey, and self-impulsion to the gratification of appetite: (TA:) or it may be [that the meaning is, there is an extravagance with respect to flesh-meat &c.]: from "الإسراف" (S, TA) in expenditure for that which is not needed, or otherwise than in obedience [to the law of God]. (TA.) ___ It is also said in a trad., ذات شرف وقادر كبير, meaning: لا ينتهي الرجل نهية ذات سرف وهو مؤمن [i. e. The man shall not take a thing as spoil that is of high and great estimation, he being a believer]: (K, TA:) [for] people disapprove of that: (TA:) and it is also related with [i. e. ذات شرف]. (K.) Ignorant; (IAar, M, Msb, TA;) as also مسرف [q. v.; meaning that it is from سرف as a part. n. of this latter verb]. (TA.) And رجل سحرف النؤاد A man missing, or mistaking, in heart, or mind; negligent, or heedless, therein. (S, K, TA.) And رجل سرف العقل A man having little intellect, or intelligence: or corrupt in intellect; accord. to Z, from سرفت السرفة الخشب, of which the quasipass. is سرف عدد سرفة [q. v.; meaning that it is from سرف as a part. n. of this latter verb]. (TA.) And أرض سرفة A land, and a valley, abounding with the [Worm, or caterpillar, or small creeping thing, called] سرفة. (S, M, * K, TA.)
A certain white thing [or substance] resembling the web of the silkworm.

(Ibn-‘Abbád, O, K.)

A certain worm, or caterpillar, or small creeping thing; a small creeping thing that makes for itself a habitation, (S, K,) four-sided, or square, (S,) of fragments of wood, (S, K,) joining them together by means of its spittle, in the form of a [here meaning coffin], (S,) which it then enters, and (therein it) dies: (S, K:) or the silkworm: or a certain small creeping thing, dust-coloured, that constructs a beautiful habitation in which it is: or a very small creeping thing, like the half of a lentil, that bores a tree, and then constructs therein a habitation of pieces of wood, which it conjoins by means of what resembles the web of the spider: or a very small dust-coloured creeping thing, that comes to a piece of wood and excavates it, and then brings a bit of wood and puts it therein, then another, then another, and then weaves what resembles the web of the spider: or, accord. to AḤn, a certain small creeping thing, like the worm, inclining in some degree to blackness, found upon the [plants called] حمض, that constructs a four-sided, or square, habitation, of pieces of wood, joining the extremities of these together by means of a thing [or substance] resembling the web of the spider: or the worm [or caterpillar] that weaves [a web] upon certain trees, and eats their leaves, and destroys the rest thereof by that weaving: or a certain worm [or caterpillar] like the finger, hairy, speckled with black or white, that eats the leaves of trees so as to make them bare: or a certain worm [or caterpillar] that weaves upon itself, of the
size of the finger in length, a thing like the [or roll, or scroll, of paper], which it enters, so becoming unattainable: or a certain light, small creeping thing, like a spider: (M:) pl. سرف. (TA.) Hence the prov., أصنع من سرف [More skilled in fabricating than a]. (S, M, K.) And one says also, أخف من سرف [Lighter than a]. (M.)

سروف [, accord. to Freytag, (but he has not named his authority,) The erosion of a tree by wood-fretters (teredines, by which he means سرف, pl. of سرف).]

سروف Hard, severe, or difficult; great, momentous, or formidable: (O, K, TA:) an epithet applied to a day. (O, TA.)

سروف A row of grape-vines. (O, K.)

سروف: see سروف, below.

سروف i. q. [i. e. Lead, or black lead, or tin, or pewter]; (O, K;) of Pers. origin, (O,) arabicized, from أسرف, (O, L, K;) or أسرب, (O, K,) or as أسرب, (O, L, K,;) (CK.) [See also أسرف.

سروف, (S, M, O, K,) and El-Kanánee used to say سروف، the name of A certain angel; (M; [in which it is mentioned among quadriliteral-radical words; but it is there said that the أ may be radical;]) the angel who is to blow the horn on the day of resurrection: (Jel in vi. 73, &c.:) [see روحة:] a foreign word (S, O, K) prefixed, (K,) or as though prefixed, (S, O,) to إله: (S, O, K;) and إسرافين is a dial. var. of the same; (Kh, S, M, O, K;) like as they said جبرين and إسرايين, and إسماعين (Akth, S, O.)

مصرف Exceeding, or transgressing, the just, or
right, bound, or limit, or measure; acting extravagantly, &c.: see its verb (4). __ See also ٌفِﺮَس.

__ [Also] Denying, or disacknowledging, the favours, or benefits, or the unity, and the prophets and law, of God; a disbeliever, an unbeliever, or an infidel: it is said to be used in this sense in the Kur xi. 36. (TA.)

ٌفوُﺮْﺴَم

Eaten by the [q. v.]. (TA.) And ٌةَﺮَﺠَﺷ ٌﺔَفوُﺮْﺴَم

A tree of which the leaves have been eaten by the; (S;) or smitten, or lighted on, by the. (ISk, TA.)

ٌﺔَفوُﺮْﺴَم

A sheep, or goat, that has had its ear entirely cut off. (M, A.)
سرفع

İsrafil İsrafil İsrafil: see the next preceding art.
سفرن

سفرن See سروفن
سرق

**سرق منه مالاً**

the prep. being suppressed for the sake of alleviation, but meant to be understood, (Ham p. 155,) aor. inf. n. سرق (S, Mgh, O, Msb,) and سِرَق (Mgh, K) and سُرَق (Mgh, K) and سَرَقة (K,) thus also they sometimes said, (S, O,)

*He stole from him property, [or the thing,]*

e. i. e. he took it from him secretly, and by artifice; (Mgh;) or he came clandestinely to a place of custody, and took what belonged to him, namely, another person; (O, K;) as also [followed by منه]. (IAar, K.) And سرقهم [alone, He stole from them; or robbed them]. (JK and K in art. بوق;) It is said in a prov., سرق السارق فانتحر (S, O) The thief was robbed, and in consequence slew himself: applied to him who has a thing not belonging to him taken from him, and whose impatience consequently becomes excessive. (Meyd, * O.) And سرق signifies the same as سرق: El-Farezdak says,

*لا تخسِنَى سرنقْتُها

تَجزَأ النَّحُويَاتِ الَّيْئَ بِعَمانَ
* [By no means reckon thou that dirhems which thou stolest will efface thy disgraceful practices that were committed in 'Omán]. (IB, TA.) And you say in selling a slave, سرق منه مالاً من الإباق والسارق I am irresponsible to thee for running away and stealing]. (TA.) ___ One says also, سرق صوته [lit. His voice was stolen, meaning he became hoarse. (Z, TA.) ___ And سرقت يا قوم [app. سرقت يا قوم, expl. as meaning سرقت يا قوم, which I think a mistranscription for سرقت عرضي, i. e. I have been robbed of my honour; or reputation, O my people]. (TA.) ___ And سرقنا ليلة من الشهور We passed pleasantly, or with
enjoyment, a night of the month. (TA.) — And My eye overcame me. (TA.)

It was, or became, unperceived, or imperceptible, or hardly perceived or perceptible, &c. (Yoo, IDrd, K.) — And His joints became weak, or feeble; (IDrd, K;) as also السرقت. (K.)

He attributed to him [or accused him of] theft. (S.) It is said in the Kur [xii. 81], accord. to one reading, إن أبنك سرقت [Verily thy son has been accused of theft]. (S.)

He avails himself of, (S, O,) or seeks, (K,) his inadvertence, to look at him: (S, O, K;) he takes an opportunity of looking at him by stealth. and in like manner one uses the phrases استزاق النظر and السرقت [as meaning the taking an opportunity of looking by stealth]: and السرقت [alone] signifies the taking an opportunity of looking and of hearing; (TA;) [and the hearing discourse by stealth; as is indicated in the TA:] and السرقت [as appearing from an explanation of the part. n., below.] He listened, (S, O,) or heard, (Msb,) by stealth; (S, O, Msb;) as also السرقت. (Msb.)

He stole [by degrees, or] one thing and then another. (O, K,) So in the phrase السرقت شعرى [He stole my poetry, bit by bit], used by Ru-beh. (O, TA.) — See also 3, in two places.

He went, drew, or shrank, back, in order to go away, عنهم [He was, or became, languid, and weak, or feeble. (O, K, TA.) See also 1, last sentence.
See 1, first sentence: ___ and see 3, in two places. [See also کِسَس.] Also He deceived, or circumvented, secretly, [or by stealth,] like him who [so] listens. (TA.) Also you say, الكاتب بعض المحسبات The writer suppressed some of the items of the reckoning.

(Q. Q. 1) 

ٍقِﺮَﺳَ ُﺐِﺗﺎَﻜﻟا َﺾْﻌَـﺑ ِتﺎَﺒَﺳﺎَﺤُﳌا He manured the land with سرقين الأرض 

ٍقِﺮَﺳَ Oblong pieces (S, O, Msb, * K) of silk; (S, O, Msb;) accord. to A’Obeyd, (S, O,) of white silk: (S, O, K:) or silk in general: (K:) said by A’Obeyd to be arabicized from the Pers. سربه, meaning good: (S, O:) n. un. with ظ; (S, O, Msb;) which is expl. as meaning a piece of good silk. (TA.)

ٍقِﺮَﺳَ and ٍﺔَﻗِﺮَﺳَ [the former of which is said in the Mgh and K, and the latter in the K, to be an inf. n., are also said to be] subs. from سرق, [as such signifying Theft,] as also سرقة, (O, K,) or سرقة . (Msb.)

ٍقِﺮَﺳَ: see what next precedes.

ٍقِﺮَﺳَ: see what next precedes.

ٍقِﺮَﺳَ: Also, (Msb,) A thing stolen; (Mgh, Msb;) and so سراقه; [pl. of the latter سراقات;] whence the saying عنده سراقات الشعر [He has stolen things of poetry or verse]. (TA.)

ٍقِﺮَﺳَ, (K, and S and Msb in art.), sometimes written سرقين, (K;) as also سرقين, (Msb, TA,) Dung of horses or other solid-hoofed animals, syn. زيل، (Msb,) or fresh dung of camels, sheep and goats, wild oxen, and the like; (TA in art. ذَار،) a manure for land: (L:) arabicized from مركين [or مركين], (Msb, K,) a Pers. word. (Msb.) [See سرقين, in art. سرح.] 

ٍقِﺮَﺳَ Thievish; a great thief; an epithet applied to a man, and to a dog: pl. سرق. (TA.)
Also a stealer of poetry or verses. (TA.)

Very thievish; a very great thief: it has no pl. (TA.)

Stealing; a thief; or one who comes clandestinely to a place of custody, and takes what does not belong to him: (O:) pl. سَرَقَةٌ سَرَقَةَ (TA) and سَرَقَةٌ. (Mgh.)

A certain disease in the members, or limbs. (Ibn-'Abbád, O.)

Sing. of سَوْارَقَةٍ سَوْارَقَةٌ which signifies [Collars by means of which the two hands are confined together to the neck, called also جَوَامِعٗ (O, K, TA,) of iron, attached to fetters or shackles. (TA.) And the pl., سَوْارَقَةٍ, signifies also The adjuncts (زَوَائِدٍ) فَرَاشٍ [q. v.] of a lock. (Ibn-'Abbád, O, K.)

Having the voice stolen, ] means hoarse in voice. (Z, TA.) And hence, A young gazelle having a nasal sound, or twang, in its cry; as though its voice were stolen: a phrase used by El-Aashâ. (TA.)

Listening by stealth, (K, TA,) like the thief. (TA.) Defective, weak in make.

Weak in speech or saying. (A, TA.) Short in the neck; (Ibn-'Abbád, O, K, TA;) applied to a man; (Ibn-'Abbád, O, TA;) contracted therein. (A, TA.) [In the CK the سَمَرَقُ is erroneously put for the سَمَرَقُ المُسْتَرَقِ.]
Q. 1: see the next preceding art.

: see the next preceding art.

: see the next preceding art.
The anus; (IAar, T;) the place of egress of the feces; i. e. the extremity of the rectum; (S, K;) a post-classical word: (S:) or the interior of the extremity of the rectum: (Lth, TA:) or the edge, or margin, of the rectum: accord. to some, peculiarly in beasts of prey that have claws: pl. (M.) Hence the phrase رجل واسع السرم ضخم البلعوم, occurring in a trad., meaning A man strong, or vehement, and violent, or wrongful or unjust or tyrannical in conduct: or a man prodigal of wealth and of blood: and therefore described as wide in the places of egress and ingress. (TA in art. and in the present art.)

Pain of the anus. (K, TA.)
[signifies, or implies,] Continuance, or incessant continuance, (دوام, Kh, M, L, and اتصال, Kh, L,) of time, (Kh, M, L,) either of night or of day. (Kh, L,) [I have said or implies because I have not found it used otherwise than as an epithet, in the following senses.] ___ Continuing; or continuing incessantly, or endlessly; syn. دائم; (Zj, S, L, K;) or دائم لا ينقطع. (Nh, L,) It is applied in this sense to night (Nh, L) [and also to day: to each in the Kur xxviii. 71 and 72]: and to night as meaning Long. (L, K,) ___ Accord. to El-Fakhr Er-Rázee, it is derived from السرد, which denotes consecutiveness and uninterruptness, and the م is added to give intensiveness to the signification: if so, its proper place is in art. السرد; its measure being لم. (MF:) [thus] Its م is augmentative like the م in دلامص. (Bd in xxviii. 71.) ___ One says also, هو للك سرمدا He, or it, is thine ever, or for ever. (Mgh in art. سرمد.)

Having neither beginning nor end. (KT.)
See art. 5.
Q. 1. *سرهد* (S, K,) inf. n. *سرهدة* (S,) He fed, or nourished, a child well. (S, L, K.) And He cut a camel's hump [in pieces: see the pass. part. n., below]. (K.)

*سرهد* a term sometimes applied to The fat of a camel's hump. (S, L.) And Much water. (L.)

*سرهد* A fat camel's hump: (S, L, K:) or a camel's hump cut in pieces. (L.) Supplied with the comforts and conveniences of life, and well fed: and, with ⻲, a woman fat, and well fed. (L.)

[Applied also to a young camel: see an ex. in a hemistich cited in the first paragraph of art. ***ینام***.]
He was, or became, possessed of liberality, bountifulness, munificence, or generosity, combined with manliness, or manly virtue: (S, Mgh:) or manliness, or manly virtue, (M, K,) and (M,) or combined with, (K,) high or elevated rank or condition, nobility, dignity, honour, or glory. (M, K,)

\( \text{سَرَو} \) means The cleaning out of what are termed [pl. of سَمَتْ or سَمَسَتْ, which see in art. سَمَتْ, which see in art.]. (TA.) Sَرَو also signifies, like تَمَسَتْ [inf. n. of تَمِسَ], and تَمَسَتْ [inf. n. of تَمِسَ], The throwing off a thing from oneself [or from another]; (K, TA;) and the pulling off a thing. (TA.) You say, *تَوَرَّسَ ﻰَﻗَﺎَﺴَمَ* I threw off the garment from me, (ISk, S,) or I removed the garment from over him; (Mgh;) and is a dial. var. thereof; (S;) or I removed the garment from me; (S, Mgh,) inf. n. and سَرَأَهُ, S*رَأَهُ, and سَرَأَهُ, and سَرَأَهُ, *I threw off the horsecloth from the horse, or from the back of the horse*. (TA.) And hence the phrase in a trad., *تَوَرَّسَ ﻰَﻗَﺎَﺴَمَ* I threw off from me my coat of mail: in this case the verb is only with و. (S, TA:) And hence the phrase *تَوَرَّسَ ﻰَﻗَﺎَﺴَمَ* Anxiety became removed from him; as also Anxiety became removed, or cleared away. (M, in explanation of the first of these phrases.) And سَرَأَهُ, (S, K, *) inf. n. تَمَسَتْ [TA:] or his anxiety became removed, or cleared away. (M, in explanation of the first of these phrases.) And فَلَمَّا سَرَأَهُ ﻰَﻗَـﺎَﺴَمَ, and سَرَأَهُ, (S, K, *) inf. n. تَمَسَتْ [TA:] Fear was made to quit him: the teshdeed denotes intensiveness. (TA.) And hence the phrase in a trad., *And when the vehement distress of mind arising
from the oppression caused by inspiration was made to quit him]; referring to the Prophet.

(Mgh.) سرَتْ (K, TA) said of the female locust, She laid eggs: (K) a dial. var. of سرَتْ (TA.)

اليوم تسُوَّنٌ لِّهمْ، said by the Prophet on the occasion of the expedition of Ohod, means Today ye shall have your

سرى [or that person, among you, who is distinguished by liberality and manliness, &c.,] slain: and [accordingly] Hamze was then slain. (TA.) See also 1, in six places.

مساراً، inf. n. فاخره [i.e. He vied with him, or contended with him for

superiority, in glory, or rather in liberality and manliness, &c.: see 1, first sentence]. (TA.)

He became in, or upon, land, or ground, such as is termed سرَة: belonging to the

present art., accord. to Er-Räghib: (TA:) or he betook himself to the سرَة [app. meaning the mountainous

tract so called]: (K and TA in art. سرَى) It is like أخذَهُمْ [TA in that art.] See also 1, in two places.

ىّرسَتْ، i. q. كافخُره [i.e. He affected, or constrained himself, to possess

liberality and manliness, &c.: see 1, first sentence, or high or elevated rank or condition,

nobility, dignity, honour, or glory, and manliness, or manly virtue: (TA:) or it signifies أخذَهُ

[he took a concubine-slave]: (K) or one says also، تَسْرَى ُهَارْسُمْ، i. e. [He took the girl, or young

woman, as a concubine-slave], from سرَى: said by Yaakoob to be originally ُهَرَسُتْ، [which see in art. سرَى،] from

ُهَرَسُتْ. (S, TA) And أخذَهُمْ سرَرَاهُ [i.e. He took the best thereof]. (M, TA. [See also 8.])

see 1, in the latter part of the paragraph.

He chose, or selected, as being the best, (S, M, K,) a thing, (M,) or men, (S, K,) and camels, and sheep or goats. (S.) And أَسْتَرَى I took the best of it. (T, TA. [See also 5, last sentence.] And أَسْتَرَى signifies the same

as أَسْتَرَى، being formed from the latter by transposition. (TA.) One says، أَسْتَرى الموتَ بِنَيْنَ، (S,) or أَسْتَرَى، (K,) i. e.
Death chose [or took] the best of the sons of such a one, or of the tribe. (S, * K, * TA.)

سِرَوُسْرٍ an inf. n. of ۱ [q. v.]. (S, M, K, &c.) [Used as a simple subst., Liberality, bountifulness, munificence, or generosity, combined with manliness, or manly virtue; &c.] Hence، أبو السروس Aloes-wood, or the like, that is used for fumigation; syn. البخور. (Har p. 228.) Also A part that rises from the bottom of a valley, and slopes down from the rugged portion of a mountain: (M, K:) or that rises from the channel in which the water flows, and slopes down from the rugged portion of a mountain: (M:) it is like a خيف. (S, K) or سروي حمير or سروي حمير, occurring in a trad., is said to mean محلة حمير [The settlement of Himyer]. (S, M, K.) And A certain kind of tree, (S, M, K,) well-known; (K,;) the common, or evergreen, cypress; cupressus sempervirens of Linn.: applied thereto in the present day: (Delle's Florae Aegypt. Illustr., no. 900:) n. un. with ء. (S, M, K.) And Certain worms that light upon plants, (M, K, TA,) and eat them: (M:) the ثَيَاب, in [some of] the copies of the K, is a mistranscription for الدِّيَاب; (TA:) sing. [or rather n. un.] with ء. (M.)

ِسَرَاتٍ The back (S, M, K) of anything: (S:) pl. سروات: (S, M, K:) it has no broken pl. (M.) And The higher, or highest, part of anything: (M in the present art., and K in art. سَرَى:) so [for instance] of a mountain. (TA in art. سَرَى:) [Hence,] سِرَاة سَرَى سِرَاة سَرَى سِرَى [by way of preeminence, for سِرَاة is prefixed to the names of a number of places and of tribes, as is said in the TA in art. سَرَى], A certain mountain [or mountainous tract] commencing near 'Arafát and extending to Nejrán of El-Yemen: (Msb:) pl. as above. (M.) The highest [or most advanced state] of the day: (TA:) [or] the state of advancement, when the sun has become somewhat high, (syn. أَرْفَاعٌ,) of the day, (M, K, TA,) and so of other things; by some said to mean the middle thereof; (M,) so in the S, in relation to the day; but this is [said to be] a mistake: (TA:)

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in a verse of El-Bureyk El-Hudhalee, of the night: pl. as above: and the sing. also occurs used as a pl. (M.) ___ The middle of
anything: pl. as above. (S.) The middle and main part of a road; (Mgh, Msb;) the hard and elevated part thereof. (K.) It is said in a trad.,

ُتاَوَﺮَﺳ ِﻖﻳِﺮﱠﻄﻟاَﺲْﻴَﻟ ِءﺂَﺴِّﻨْﻠِﻟ (S, Mgh)
The back and middle of the road, (S,) or the middle and main parts thereof, (Mgh,) are not for the women; meaning that they
should walk upon the side parts. (S.) ___ Accord. to Er-Rághib, A wide tract of land. (TA in art. (سرى.) It is also a pl.,
of a rare form, (S, Msb,) or a quasi-pl. n., (M, K,) of سرى [which see in several places]. (S, M, Msb, K.)

سرة n. un. of سرو [q. v.] in two senses. See also سرو .

سرة : see what next follows.

سرة (Th, AHn, T, S, M, K) and سرو (Th, M, IAth, K) and سرو (Kr, M, K) A small arrow: (S:) or a small and
short arrow: or an arrow broad and long in the head; (M, K, TA;) but therewithal
slender and short; with which one shoots at the butt: (TA;) or such as is round and
smooth, not broad; the broad and long being termed معبالة: (M:) or the very slenderest of arrow-heads, that penetrates into the coats of mail: (Th, M:) or it [is an arrow that]
penetrates into the coats of mail, for which reason it is called الدرعية its head
entering like the needle: (T, TA;) or an arrow-head resembling an ordinary needle or
a large needle: it is mentioned also in art.سرى [as being a small, short, round and smooth
arrow-head, having no breadth, and as being called سرو and سرو ,] because the word belongs to that art.

and to this: (M:) [see also سرو and سرو in art. ] the pl. is سرو [or سرو ] accord. to the T, or سرو accord. to the
S. (TA.) The first (سرى) also signifies The locust in its first state, when it is a larva; (S,) or in its
first state of growth, when it comes forth from its egg: (M:) originally with hemz: (S:) [see سرو , in
two places: ] and سَرِيرَةُ is a dial. var. thereof. (S.) [See also جَرَادُ. ]

*ﺔَﻳْﺮِﺳ*، as an epithet applied to a man, (S, M, K, &c.,) may be from استَرَيْتَ الشَّيْءَ I chose, or selected, the thing, or from the higher, or highest, part of a thing, (Ham. p. 337,) or, accord. to Er-Rághib, from سِروتْ التَّوْبَ عَنِي I pulled off the garment from me, (TA, [in which this derivation is said to be good, but I think it far-fetched,]) *Possessing liberality, bountifulness, munificence, or generosity, combined with manliness, or manly virtue:* (S, Mgh:) or possessing manliness, or manly virtue, (M, K) and, (M,) or combined with, (K,) high or elevated rank or condition, nobility, dignity, honour, or glory: (M, K) or i. q. *رئِيس* [meaning a chief, or person high in rank or condition]: (Msb:) [or a generous and manly or noble person:] fem. withُ: (M, K:) and مَسْرَوْنَةُ signifies the same, applied to a man; and مَسْرَوْنَةً applied to a woman: (M:) the pl. of سَرَىٰ and *سِروَةََ أَسْرَيْاَهُ سَرِيرَةَ, (Az, K,) which is anomalous, (TA,) and سَرَىٰ, (T, S, Mgh, * Msb,) [originally *سِروَةََ أَسْرَيْاَهُ سَرِيرَةَ,] which is [also] anomalous, (T, TA,) the only instance of فعلٌ *سِروَةَ*, (S, Msb,) or it is a quasi-pl. n., (Sb, M, K,) and its pl. is سَدَادَاتٌ [or chiefs, &c.]; (Mgh;) and سَرَىٰ, with damm, [originally سِروَةَ,] is a dial. var. of سَرَىٰ, as pl. [or quasi-pl. n.] of سِراَةٰ: (Iath, TA:) the pl. of سِرَىٰ and سَرِيرَةٰ. (M, K.) Also *Chosen, or choice, or select:* (M:) what is good of anything; pl. [or quasi-pl. n.] سِرَىٰ: (Ham p. 337:) the *best,* (Msb, TA, and Har p. 56,) and in like manner سِرَىٰ [as a pl.]; (M, Msb, TA, and Ham p. 57, and Har ubi suprà;) the former, of men, (Har ubi suprà,) and of camels; (S;) and the latter, of men, (S, TA, and Ham ubi suprà, and Har,) and of cattle or camels and the like, (S, M, TA,) as also the former. (TA.) See also art. سَرِيرَةُ.

*سِروَةُ*، said by some to be originally of the measure سِروَةٰ، from سِروَةٰ: see art. سَرِيرَةٰ.

*سِروَةََ أَسْرَيْاَهُ سَرِيرَةَ* is of the measure فعلٌ سَرِيرَةٰ [denoting the comparative and superlative degrees] from السَّرَىٰ signifying liberality, bountifulness, munificence, or generosity, combined with manliness, or manly virtue: [&c.:] whence the phrase أَسْرَىٰ سُودُدَا، meaning The *best of them in respect of chiefdom or the like:* or it may be from السَّرَىٰ; meaning in this instance that
the fame of the chiefdom, or the like, of him to whom it relates has pervaded the countries and spread among mankind; and this is
more worthy of regard in respect of the method of grammatical analysis; from Mtr: (Har p. 363: [see art. 
ISd, however,
assigns the word to the present art.:] see 5, last sentence.

\[
أَرْضٌ مَسْرُوةً
\]

A land containing the مَسْرُوةً, or locust in its first state, when it is a larva.

(S.) [In a copy of the M, it is said to be from مَسْرُوةٌ; and the context there indicates the meaning to be A land infested by
a worm of the kind termed مَسْرُوةٌ, of which مَسْرُوةٌ is the n. un.: but probably مَسْرُوةٌ, in this instance, is a
mistranscription for مَسْرُوةٌ, which is mentioned immediately after as meaning the locust in its first state of growth, when it comes forth
from its egg. ]

سَرْوَاتٌ; and its fem., with سَرْوَةٍ: see سَرْوَا. 
Q. 1
He clad him with سرواب (S, M, K.)

Q. 2
He clad himself, or became clad, with سرواب (S, M, K.)

See سرواب, latter half, in two places.

See سرواب, in the latter half.

See the next paragraph, latter half, in two places.

سرواب: a Pers. word, (S, * M, Msb, * K,) originally راولش (MA, KL, [in the former loosely expl. by the word راز, and so in the PS,])
of well-known meaning, (S,) [Drawers, trousers, or breeches; originally applied to such as are worn under other clothing;] a certain under-garment; (MA;) [but now applied also to such as are worn externally;] is masc. [and perfectly decl., i. e. with tenween,] and fem. [and imperfectly decl., i. e. without tenween];

(S, M, Msb, K; *) sometimes masc., (Msb, K,) but not known to As otherwise than as fem.; (M;) accord. to the usage most commonly obtaining, it is imperfectly decl. and fem.: (MF:) Sb says that it is a sing., and is a foreign, or Pers., word, arabicized; resembling, in their [the Arabs'] language, what is imperfectly decl. [as a pl. of the measure فعال when determinate and when indeterminate; but is perfectly decl. when indeterminate; and imperfectly decl. if applied as a proper name to a man, and so is its dim. if so applied, because it is fem. and of more than three letters: (S;) or it is imperfectly decl. as a proper name because it is also originally a foreign word; and its dim., [for سرواب, the و being changed into ى, as in سيد for سبود,] is perfectly decl. unless used as a proper name, in which latter case it is imperfectly decl. [for the reason above mentioned or] because it is fem. and determinate: (IB, TA;) it (i. e. سرواب) is made, as a pl., imperfectly decl. when indeterminate by some of the grammarians; (S;) and it occurs in poetry
imperfectly decl. [when indeterminate]: (S, M, * IB, TA:) [but this may be by poetic license:] thus in the saying of Ibn-Mukbil,

[The came as an obstacle intervening in the way to her, or them, the wild bull, as though he were a Persian youth in drawers; one with a pair of horns]: (S, * IB, TA:) the former [however] is the usual way, [contrary to what has been said on the authority of MF,] though the latter is more valid: (S:) the pl. is: (S, M, Msb, K:) Sb says that it has no broken pl., because, if it had, it would be the same as the sing.: (M:) or, (K,)
some say, (S, M, Msb,) namely those grammarians who make it imperfectly decl. when indeterminate, (S,) holding it to be [originally] an Arabic word, (Msb,) it is a pl. of which the sing. is: (S, M, Msb, K) and سرَوَال (S, K) and لَوَال, which is [said to be] the only instance of a word of the measure: (K:) [this, therefore, confirms the opinion that I hold, that the measure of this word is فعَول], and that all the words of the present art. are quadrilateral-radical, agreeably with an assertion in the TA that سرَال is not genuine Arabic: though it seems that all the lexicographers regard

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the و in the words of this art. as augmentative:] a poet says,

[Upon him is an under-garment of ignobleness, (i.e. ignobleness cleaves to him like a pair of drawers,) so that he does not become tenderhearted to one who endeavours to conciliate him]: (S, * M:) in the Mujarrad, سرَوَال is made fem., and سرَوَال masc.: (Msb:) سرَوَال is a dial. var.; (K,) or syn. with سرَوَال; the ن in the former being asserted by Yaakoob to be a substitute for the ل [in the latter]: (M:) and شَوَال, with ش, is likewise a dial. var. [of شَوَال], (K,) mentioned by Es-Sijistánee, on the authority of some one or more of the Arabs: (TA:) [the common modern
pronunciation is شراويل: pl. شروال.[

شراويل: dim. of سراويل, q. v. (IB, TA.)

مسروَنُ Clad with سراويل; as also متسروَنُ. (A, TA.) [Hence,] طائر مسرول A bird whose plumage clothes its legs. (M, L, TA.) And جماه مسرول A pigeon having feathers upon its legs. (S, K, TA.) And فرس أبيق مسرول (K) or فرس مسرول (A'Obeyd, S, TA.) [A horse, or a black and white horse,] whose whiteness of the legs extends (A'Obeyd, S, K) beyond, (A'Obeyd, K, TA.) or to, (S,) the arms and thighs: (A'Obeyd, S, K;) or مسرول applied to a horse means White in the hinder part, [and black, or of some other colour, in the hind legs,] the whiteness descending to the thighs. (A, voce زآ.) And المسروَنُ signifies The wild bull: because of the blackness that is in his legs. (Az, TA.)

متسروَنُ: see the next preceding paragraph.
سرون

سرون: see سراویل, in art.
ser̲ī (S, M, K,) or ser̲ī (Msb) and ser̲ī (Mgh, Msb,) aor. ser̲ī (K,) inf. n. ser̲ī (S, M, Mgh, K) and ser̲ī (S, K) and ser̲ī and ser̲ī (M, K) and ser̲āy̲a ser̲ī * and TA as from the K, but not in the CK nor in my MS. copy of the K;) the first of a form rare among inf. ns., because it is one of the forms of pls., as is shown by the fact that some of the Arabs make it and ُهَذَى fem., namely, Benoo-Asad, supposing them to be pls. of ser̲ī and ُهَذَى, (S,) and Lh knew not but as a fem. noun; (M;) or the inf. n. is ser̲ī and ser̲ī and ser̲ī are more special [in meaning, as will be shown below, voce ser̲ī], and ser̲ī is pl. of ser̲ī; (Msb;) or is an inf. n. un., and so is ser̲ī (S, TA,) and so is ser̲āy̲a (Msb, TA) also, as some say; (TA;) He journeyed, or travelled, by night, or in the night, (S, M, Mgh, Msb, K,) in a general sense; (M, K;) accord. to AZ, in the first part part of the night, and in the middle thereof, and in the last part thereof; (Msb, TA;) and ىَر̲س̲ا signifies the same (S, M, Mgh, Msb, K) in the dial. of El-Hijáz, (S, Msb,) inf. n. ُءآَر̲سِ̲إ (M;) as also ىَر̲س̲ا (M, K;) and perhaps Likewise. (Mgh.) [See also ىَر̲س̲ا below.] It is said in a prov., [They went away in the manner of a hedge-hog's night-travelling; meaning they went away by night]; because the ُقَنَف̲ذ̲ goes all the night, not sleeping. (M.) [Hence, as denoting unseen progress,] it is said also of the root of a tree, meaning It crept along beneath the ground; (Az, M, K;) aor. as above, (M,) inf. n. ser̲ī. (TA.) And it is said of ideal things, as being likened to corporeal things; tropically, and by extension of the signification; (Msb, TA;) or metaphorically; [as, for instance,] of calamities, and wars, and anxieties: (M, TA:) and the predominant inf. ns. [in these cases] are ىَر̲س̲ا عَرَق̲ َالسَوء̲ َالإِلَٰهِيَّ َبَد̲ ِهِّن̲م̲م̲و̲ة̲ (TA.) One says, ىَر̲س̲ا عَرَق̲ َالسَوء̲ َالإِلَٰهِيَّ [The root, or strain, of evil crept in the man]. (Es-Sarakustee, Msb, TA.) And ىَر̲س̲ا ُقَر̲ع̲ ِهِّن̲م̲م̲و̲ة̲ (TA.) One says, ىَر̲س̲ا ُقَر̲ع̲ ِهِّن̲م̲م̲و̲ة̲ [The poison crept in him, or pervaded him]; and similarly one says of wine; and of the like of these two things. (El-Farábee, Msb, TA. [See also دَبَب̲.]) And the lawyers say, ىَر̲س̲ا ُجَر̲حَ َإِلَى̲ َالنَٰف̲ص̲ [The wound extended to the soul], meaning that the pain of the wound
continued until death ensued in consequence thereof: (Mgh, * Msb, TA:) and قُطِّعَ كُفَّهُ فَسَرَى إِلَى سَاعَةِ His hand was cut off, and it extended to his upper arm, meaning that the effect of the wound passed by transmission: and العتق، The prohibition, and the emancipation, [extended, or] passed by transmission: phrases current among the lawyers, but not mentioned in books of repute, though agreeable with others here preceding and following. (Msb, TA.) One says also، سَرِىَ عَلَى الْفُهُمَ Anxiety came to him [or upon him] by night: and سَرِىَ هُمَ His anxiety went away. (Msb, TA.) And similar to these is the phrase in the Kur [bxxix. 3] And by the night when it goes away: (Msb, TA:) or, as some say, when one journeys in it; like as one says، لِيْلَتَ مَأَ شَّمَّ أَسَرُى بَعْدَهُ لِيْلَةَ meaning night in which one sleeps: the [final] يُ of the verb is elided because it terminates a verse. (TA.) ___ It is made trans. by means of بَ: (Msb:) one says، سَرِىَ يُهَ He made him to journey, or travel, or he transported him, by night, or in the night; or it may be rendered he journeyed, or travelled, with him, by night, or in the night; (M, Msb, K;) and in like manner, [and more commonly,] أَسَرَى بَهَ; (S, M, Msb, K;) and أَسَرَى لَهَ: (S, M, K;) like as one says، أَخَذَ الْحَتَّامَ أَخَذَ بِالْحَتَّامَ as well as أَسَرَى يُهَ. (S.) As to the saying in the Kur [xvii. 1]، نَاحْبُس يُذْنَآ إِلَى سَرَى أَسَرُى هُدْبَعِبُ الْيَلِى Extolled be the glory of Him who transported his servant by night!, it is an instance of corroboration, (S, K, * TA,) like the saying، تْرِسُ سَمَأ إِلَى الْحَرَايِبَلَةَ الْيَلِى وَلْيَرَسِإِلَيْهَا أَسَرُى بَعْدَهُ لِيْلَةَ [Extolled be the glory of Him who transported his servant over the night!] and الْيَلِى النَّهَا: (S, TA:) or the meaning is [simply] سَرَى: (K, TA:) accord. to Alam-ed-Deen Es-Sakháwee، الْيَلِى is added, although the الإسْرَآءِ is not otherwise than by night, because the space over which he was transported is not to be traversed in less than forty days, but was traversed by him in one night; as though the meaning [intended] were، فِي لِيْلَ واحِدٍ سَرَى لِيْلَةَ the meaning generally is he occupied the whole of the night in journeying: Er-Rághib holds the verb in this instance to be from سَرَى signifying a wide tract of land, to belong to art. سَرَى، and to be like أَجْبَلِ وَلْيَرَسِإِلَيْهَا أَسَرُى بَعْدَهُ لِيْلَةَ the meaning being، who transported his servant over a wide tract of land: but this is strange. (TA,) سَرَى مَتَاعِهِ: (M, K, aor. اسَرَى، (M, TA:) inf. n. سَرَى، (TA,) He threw his goods, or utensils and furniture, upon the back of his beast. (M, K,) ___ And
He removed from over me the garment: but is more approved [as the final radical: see 1 in art, (M, TA.) You say, I pulled off the garment: and
It was removed from over him, and removed from its place: the teshdeed denotes
intensiveness. (TA.)

He (the leader of an army, TA) detached a [q. v.] (K, TA) to
the enemy by night. (TA.) See also 1, last sentence, in two places.

He exuded the sweat from
his body. (TA.) See also 1, last sentence, in two places.

see 1, in the former half of the paragraph, in two places: and again, in the latter half, in three places. See also 4
in art.

see 1, first sentence.

see 1, first sentence.

[said by some to be an inf. n., by some to be a simple subst., and by some to be pl. of
therefore made fem., as mentioned in the first sentence of this art.,] meaning A journeying, or travelling, by
night, or in the night, in a general sense, is masc. and fem., (M, K,) by some of the Arabs made fem., (S,)
and not known to Lh but as a fem. noun. (M.) It is said in a prov.,

[At daybreak, the party commend night-journeying]: applied to the man who endures difficulty, or
distress, or fatigue, hoping for rest, or ease: (Meyd:) and in inciting to labour for the accomplishment of an affair with patience, and to
dispose and subject the mind, until one commends the result thereof. (Har p. 555, q. v.)
see art.

سَرَةَ: (M, K:) or have a more special signification than the inf. n. of that verb, which is: 

[We journeyed by night a journey of the night]: and the pl. of سَرَةَ is [said to be] (Msb:) or one says,

ءآَﺮَﺳ

سَرِيَّة: (M, K,) or formed from the latter word by the substitution of ى for و because of the kesreh: (M, K:) accord. to the K, سِرِيَّة signifies a small round arrow-head; but this is a mistake; the correct word being سَرَةَ, with kesr, and without tashdeed to the ى. (TA.) It is also a dial. var. of سَرَةَ signifying The locust in its first state, when it is a larva. (S in art. سَرَ.)

سَرَأَء: (AHn, S, M,) the wood whereof is of the best of woods, and which is of the trees of the mountains: (AHn, M:) ElGhanawee El-Aarábee says, the نَبْع and وَحَطَ [q. v.] and سَرَأَء are one: (TA in art. شَمْط :) [It is also mentioned in the TA in art. سَرَأَء: ] n. un. سَرَأَءَ. (M, K.)

سَرَّى i. q. (Th, M:) or a rivulet, or streamlet: (S, M, Msb:) or a rivulet running to palm-trees: (M, K:) pl. [of pauc.] أسَرَّيَّةَ (S, M, K) and [of mult.] أسَرَّيَّان: (Sb, S, M, Msb, K:) as its pl. has not been
heard. (S.) Thus it has been expl. as occurring in the Kur xix. 24. (M, TA.) See also art. سرَأّ.

A portion of an army: (S, Msb:) of the measure سرَأّ in the sense of the measure فَعَّلِةً; because marching by night, privily; (Mgh, Msb;) thus originally, and afterwards applied also to such as march by day: (Ham p. 45:) or it may be from the act of choosing, or selecting; because a company chosen from the army: (Mgh: [but if so, belonging to art. سرَأّ:]

from five persons to three hundred: (M, K:) or four hundred: (K:) or, of horsemen, about four hundred: (M:) or the best thereof, (S,) or the utmost, (Nh,) consists of four hundred: (S, Nh:) or, accord. to the Fet-h el-Bári, from a hundred to five hundred: (TA:) or nine, and more than this; three, and four, and the like being termed سرَأّ: but it is related of the Prophet that he sent a single person as a سرَأّ:

(Mgh:) the pl. is سرَأّ (S, Msb) and سرَأّ (Msb.) See also سرَأّ.

A journeying, or travelling, by night, or in the night: (S, Msb, TA:) an inf. n.; (TA as from the K;

[see 1, first sentence;]) or a simple subst. (Msb, TA.)

، from the inf. n. سرَأّ، Pervasive: occurring in philosophical works, and probably post-classical.

The Syriac language.

One who journeys much, or often, by night. (K.)

Journeying, or travelling, by night, or in the night, in a general sense: (M, TA:) pl.

Hence, because of his going [about] by night, (TA,) signifies The lion; as also المسارِى، المسارِى signifies المسارِى. (K, TA.)

A party, or company of men, journeying by night. (Er-Raghb, TA.) And A cloud that comes by night: (S, Msb:) or clouds that travel by night: (K:) or a cloud that is between that which comes in the early morning and that which comes in the evening:
[perhaps thus termed as having previously travelled in the night:] or, accord. to Lh, a rain that comes in the night: (M, TA:) pl. سواري (app. a mistranscription for سوار, being indeterminate]. (K, TA.) ___ One says, جائه صبحة مشوارية He came in the morning of a night in which was rain. (TA.) ___ And the pl. السواري signifies The asses: (M:) or the wild asses: (TA:) because they rest not by night: (M:) or because they pasture by night. (TA.) Also A column, syn. Aسطوانة, (S, M, Msb, K,) of stone, or of baked bricks: so in the Báni': (TA:) pl. سوار (Mgh.) ___ And A mast: see حن and ضر and see also صارية.

More, and most, used to night-journeying [More used to go about by night than a hedge-hog] is a prov. of the Arabs. (TA.) [See also the same word in art. مسرى.] مسرى may be a n. of place and a n. of time, [signifying A place, and a time, of night-journeying,] as well as an inf. n. (Ham p. 23.) It is [used also in a larger sense, as] Syn. with مذهب [A place, and a time, of going &c.: a way by which one goes &c.]. (Har p. 540.)

المُسارى: see سار, above.

المُسترى: see سار, above.

المُنترى: see سار, above.

He who goes forth in, or among, the [company termed] سريّة (IAth, TA.)
and by some (TA,) \( \text{A kind of tree, (M, K,) a kind of lofty tree, (TA,) of which arrows are made, (M, K, TA,) and bows. (TA.) In the saying of Rubeh,} \)

\[
\text{زَاحِت وراح كعصى السَّيَسَبَب}
\]

\[\text{[She went, and he went, like the rods of the seysáb, (of which see another reading voce سيبب in art. سب,) meaning, like arrows], it may be that السيسب is a dial. var. of السيسب, or it may be that the} \]
\[\text{is added for the sake of the rhyme like as it is in a verse cited in art. عقرب [M. Accord. to the K and TA, السيسب is used by Ru-beh for السيسب: but this is evidently a mistake.]}}\]

\[
\text{: see the preceding paragraph: ___ and see also سيبب).}
\]

\[
\text{, and السيسبي, and السيسبي: see the paragraph that next follows.}
\]

\[
\text{سيسب, (K,) or the former and السيسبي, which is mentioned by Th, (M,) \text{A kind of tree; (M, K,) accord. to AHN, it grows from its seeds, and becomes tall, but does not endure the winter; it}}
\]

\[
\text{has leaves like those of the دفل [q. v., beautiful; people sow it in the gardens, desiring its beauty; and it has a produce like the oblong pericarps خَرَائط of sesame, but thinner: (M, TA:) AHN adds that, when its pericarps dry, it makes a rustling sound (a sound such as is termed خشخاشة [in the wind], like the [species of cassia called] عشرق [TA:] the sesbania Aegytiaca of Persoon; \text{æschynomene sesban of Linn.}; (Delile, Flor.}}
\]
Aegypt. Illustr., no. 682; *dolichos sesban* of Forskål (in his Flora Aegypt. Arab, p. lxx., no. 362): AHn further says, (M, TA:) [this may perhaps mean that Fr has mentioned, as a var. of this word, سیسب, as it is in the accus. case: but I think that the right reading is سیسبی, and also سیسبی, (which last has been mentioned above on the authority of the K,) for it is immediately added in the TA, it is masc. and fem., app. indicating that it is with, and without, tenween: then it is there further and strangely added, it is brought from India: a rájiz uses the form السیساب, at the end of a verse, for السیسان, necessarily eliding [the ن for the sake of the rhyme]. (M, TA.) سیساب: see the first paragraph, in two places.
A kind of tree, of which arrows are made: (AHát, M:) a kind of black tree: (S, K:) or a kind of tree (AHn, M, K) of the mountains, of the sort termed ٌسَمَسَ, without ٌس, (AHát, TA,) or a kind of tree (AHn, M, K) of which bows are made: (AHn, M, K:) or, (K,) as some assert, (AHn, M,) the tree called ٌسَمَسَ, which means the same: [in some copies of the K, ىَﺰﻴِش, which means the same:] but neither of these two is suitable for bows. (AHn, M.)
[an arabicized word, app. from the Greek σύπη σύπη,] Tow; i.e. what falls from flax in the process of combing. (K. [See also art. صطب.])

and مساطب are sing. of مساطب، which signifies The [wide benches, of stone or brick &c., generally built against a wall, called دَكَاكِين، upon which people sit: (AZ, K: [and particularly such as surround the court of a mosque: for] one says، رأيتهم قاعدين على المساطب،]}

mean-

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ing [I saw them sitting upon] the دَكَاكِين around the court of the mosque. (A. [See also art. صطب.]) The pl. also signifies Blacksmiths' anvils. (IAar, K. [See, again, art. صطب.]) And Waters stopped up, or choked up, with earth or dust; or altered for the worse by long standing; syn. مياه سدم [q. v.]. (IAar, K.)
He spread it, spread it out or forth, or expanded it: (A, Msb, K) this is the primary signification. (Msb.) You say, سطح الله الأرض, inf. n. as above, God spread, or expanded, the earth. (S.) And سطح التمر, aor. and inf. n. as above, He spread the dates [to dry]. (Msb.) And سطح التزيد في الصفحة [He spread evenly the crumbled, or broken, bread in the bowl]. (A.) And سطح سطحه [or flat roofs]; as also سطحها, (K) inf. n. سطح البيت, aor. and inf. n. as above; [He made a flat roof to the house, or chamber;] as also سطح البيت, inf. n. as above, I made the top [or roof] of the grave [flat] like the سطح [of a house]: (Msb:) سطح القبر is the contr. of تسيمه. (S, A.) __ He threw him down (A, L, K) [so that he lay] extended on the back of his neck, (A,) or spread upon the ground. (L.) And He threw him down on his side. (K.) And سطح القتلة He made the she-camel to lie down on her breast. (TA.) __ And He sent him with his mother; namely, a lamb or kid, or a new-born lamb or kid. (O, K)

see above, in three places.

see what next follows.

It was, or became, spread, spread out or forth, or expanded; as also سطح. (TA.) __ Said of a man, He became extended [lying] on the back of his neck, (S, Msb,) affected by a disease of long continuance, or crippled, (Msb,) and moved not: (S, Msb:) or he became thrown down [so that he lay] extended on the back of his neck. (A.)
a word of well-known meaning; (S,) The upper, or uppermost, part [or surface] of a house or chamber &c.; (Msb,) [the flat top or roof of a house &c.;] the back (ظهر) of a house or chamber (K, TA) when it is flat, level, or even; because of its expansion: (TA;) and the upper, or uppermost, part [or surface] of anything: (K;) or it has this last meaning [primarily]: and hence the سطح of a house or chamber: (A:) pl. سطح. (Msb, TA.) ___ [In geometry, A plane; i.e.] the سطح is that which is divisible in length and breadth and is terminated by a line [or lines]. (KT.)

Spread, spread out or forth, or expanded; as also مسطح. (TA.) ___ Extended, (Msb,) or thrown down [so as to be lying] extended, (A,) or lying as though thrown down or extended, (S,) on the back of his neck, (S, A, Msb,) in consequence of disease of long continuance, or crippleness; (S, Msb,) and مسطح signifies the same: (A:) or spread upon the ground, slow in rising, by reason of weakness, (L, K,) or And One born weak, unable to stand and to sit, so that he is always spread [upon the ground]. (TA,) And Slain, spread [upon the ground]; as also مسطح. (K,) See also the next paragraph.

One of the vessels for water; (TA;) a leathern water-bag of the kind called جذام, (S, A, Mgh, Msb, K, TA,) made of two skins (Mgh, TA) placed opposite to each other; it is small, and large; but the جذام properly so called, is larger than it; (TA;) and سطحة signifies the same. (S, K, TA.)

A certain kind of plant, (As, AHN, S, O, K,) of the plants that grow in plain, or soft, ground: (AHN, O:) n. un. with سطحة: (As, AHN, S, O:) accord. to Az, the سطحة is a certain herb, or leguminous plant, upon which cattle pasture, and with the leaves of which the heads are washed: (TA;) or it is a certain plant growing in plain, or soft, tracts, and spreading
upon the ground: or a certain tree, or shrub, that grows in the places where cattle recline around the waters, spreading, but scanty, and of no use. (L.) And Any kind of plant that spreads (AHn, O, K) upon the ground, and does not grow tall: such as run and extend, as the melon or water-melon (بِطْمِخٍ), and the cucumber (فَنَاء), and the colocynth, are all called بَرَىْ: and such especially as are eaten [by men], like the gourd, and the cucumber (خِيَارٍ فَنَاء) and the melon or water-melon (بِطْمِخٍ), are called بَقَتْنِينٍ.

(AHn, O.)

مُسَطَحٍ (Msb,) or مُسْطَحٍ (K,) or both, (S, O,) the former because it means a place, (O,) A place (S, R, O, Msb) that is even, or level, (R,) in which, (S, O, Msb,) or upon which, (R,) dates are spread (S, R, O, Msb) and dried; (S, R, O;) i. q. جَرَينَ; (K,) of the dial. of El-Yemen: (TA:) [pl. مُسْطَحٍ] رَأْيَتُ الأَرْضُ مُسْطَحٍ means I saw the land [bare, or] destitute of pasturage; likened to بُيوتٍ مُسْطُوحةٌ [i. e. flat-topped houses].

(TA.)

مُسَطَحٍ A rolling-pin; i. e. the implement with which bread [or dough] is expanded. (O, K.)

The pole, (S, A, Mgh, O, Msb,) or a pole, (K,) of a [tent such as is called] خَبَاءٍ, (S, A, O, Msb, K,) or of a [tent such as is called] تَطَسَفٍ. (Mgh.) The transverse piece of wood upon the two props of the grape-vine, with the hoops [that are affixed upon it]. (K,) Ish says that when a grape-vine had a raised support made for its branches to lie thereon, recourse was had to props, for [the feet of] which holes were dug in the ground, each prop having two forking portions [at the head]; then a piece of wood خَشْبَة (so in the O, in the TA [erroneously] خَشْبَة), is taken, and laid across two props, and this transverse piece of wood is called the مُسْطَحٍ, [pl. مُسْطَحٍ] and upon the مُسْطَحٍ are placed hoops, from the nearest part thereof to the furthest; (O, TA;) and the مُسْطَحٍ with the hoops are called مُسْطَحٍ. (O.) A smooth piece of rock or hard stone, surrounded with stones, in which water collects: (S, O, K,) or a wide slab of rock or hard stone, bordered round,
for the rain-water (to collect therein): and sometimes God creates, at the mouth of the well, a smooth, even, piece of rock or hard stone, [thus called,] which is surrounded with stones, and from which the camels are watered, like the حوض.

(T, TA.) [See also حوية.] ___ Also i. q. مسطح، q. v. (S, O.) ___ And A mat (S, O, K) woven (O) of خوص (A, K) or طنف (O) [i. e. leaves] of the دوم [or Theban palm]; (O, K;) as also مسطح. (A.) ___ A large roasting-pan (مقلة) for wheat, (K, TA;) which is roasted therein. (TA.) ___ And A mug (كوك) that is used in travelling, having one جنب [app. here meaning flat side]; (O, K, TA;) as also مسطح: it is like the مطحرة; not foursided. (TA.)

メリحة: see what next precedes.

مسطح [Plane, or flat; opposed to كرى &c.]. ___ A flat roof (سطح) made even. (A, TA.) ___ A nose spreading very widely. (S, K.)

مسطح: see مسطح, last sentence but two.

مسطح: see مسطح, in two places. ___ بيت مسطح، [A house, or chamber, having a flat roof made to it]. (TA.)

مسطح: see مسطح.
1. **Short** (S, M, Msb, &c.) aor. (S, M, Msb;) inf. n. **Short**; (S, M, Msb, K; *) and **Short**; (M;) and **Short**; (S, M, A, Msb, K;)

**He wrote** (S, M, * A, Msb, K) a writing or book. (M, Msb.) ___ And **Short** **He ruled** a book. (See **Short**.)

2. **Short**: see 1. ___ Also, inf. n. **Short**, (M, K) lies, falsehoods, (TA,) or **Short**, i.e. stories having no foundation, &c. (M.) ___ Also, [not **Short** as in Gol.,] **He said what was false:** and **he pretended a false thing.** (KL.)

**He told us** **Short**, i.e. **Short** or **Short** or **Short** or **Short** or **Short**

3. And **Short** **He passed over the line in which was my name.** (Az, K.) ___ And **Short** **He committed a mistake, or an error,** (Ibn-Buzurj, K, TA,) in his reading, or recitation. (K.)

4. **He passed over the line in which was my name.** (Az, K.) ___ And **He committed a mistake, or an error,** (Ibn-Buzurj, K, TA,) in his reading, or recitation. (K.)

8. See 1, first sentence.

11. [app. signifies **Short** (beverage, or wine,) **became what is termed** **Short**, q. v.] (TA.)
Q. Q. 1

STEM عَلَى أَنْ يَسِّتَرُ عَلَى أَنْ يَسِّتَرُ

(A; and (K) or (so in a copy of the M; [but see what is said below respecting the pass. form of) يَسِّتَرُ; (A, K) He had, or exercised, absolute authority over us: (M, A, K) or he was set in absolute authority over us, to oversee us, and to pay frequent attention to our various states or conditions, and to write down our manner of action: (S) or he acted as a watcher and guardian over us, (M, K, TA) paying frequent attention to us: (TA) also written with ص in the place of س; but originally it is with س from the السطر: and every س immediately followed by ط may be changed into ص: (TA:) the pass. form of يَسِّتَرُ is not used. (T.)

Q. Q. 2

STEM تَسْيِّرُ: see the next preceding paragraph.

STEM سَطْرُ, (S, M, A, Msb, K) originally an inf. n., [see 1] (S:) and سَطْرُ, (S, M, Msb, K) A line (S, M, K) of a book or writing: (M, A, K) and a writing: (S, K) and a line or row (S, M, A, Msb, K) of buildings, (S, A) and of trees, (S, M, A, Msb, K) &c., (Msb, K) and [particularly] of palm-trees, and the like, (M,) [and so, app., مُسْتَطْرَ) أَسْطَرْ, (S, M, A, Msb, K) and (Msb) مُسْتَطْرَ, q. v.:] pl. (of the former, S, Msb) أَسْتَطَأْ, (S, M, A, Msb, K) and (of the latter, S) أَسْتَطَأْ, (S, M, A, K) [both pls. of pauc.] and (of the former, S, Msb) سَطْوُرُ, (S, M, A, Msb, K) and (of the latter, S) لَعْجِاء أَسْطَرْ لَعْجِاء أَسْطَرْ (Lh, S, M, K) is a pl. pl., (S, K) i. e. pl. of أَسْطَرْ. (S,) You say, كُتِبَ سَطْرًا مِنْ كِتَابَةٍ [He wrote a line of writing]: (A:) and وَقَبَ سَطْرًا [He built a row (S, A) [of his building]; (A:) and غَرَسَ سَطْرًا [He planted a row (S, A) [of his palm-shoots, or young palm-trees]. (A,) [Hence the saying,] اِسْتِحْلَشْ اَلْأَمْرَ سَطْرًا واحِدًا Make thou the affair, or case, [uniform, or] one uniform thing. (Fr, TA in art. اِسْتِحْلَشْ باِرْجَمَ) Also the former, (S) A yearling (S, T, M, K) of goats, (M,) or of sheep or goats: (T, K) and صَرْطُ is a dial. var. thereof. (IDrd, M.)

STEM سَطْرُ, see the next preceding paragraph.
An object of wish or desire. (K, TA.) You say, Ṣur [sent]... I consulted such a one, and he did not aid in the accomplishment of the object of my wish or desire]. (TK.)

A butcher; (Fr, O, K, TA;) as also... (Fr, O, TA.)

A butcher's cleaver; (MA, O, K; *) i. e. the great knife with which the butcher cuts [the slaughtered beast: pl. Ṣawāʾir]. (O.)

[resembling the Greek ἱστορία] (S, M, A, Msb, K) and  Ṣawāʾir  (S, M, Msb, K) and  Ṣawāʾir  (M, Msb, K) and  Ṣawāʾir  (M, K) sings. of Ṣawāʾir, (S, M, A, Msb, K,) which signifies Lies; or falsehoods; or fictions: (S, Msb, TA;) or Stories having no foundation, or no right tendency or tenour: (S,) as we commonly term legends:] (M, K;) or wonderful stories of the ancients: (A:) or their written stories:

(Bd in viii. 31:) or their Written tales: (Jel in lxxxiii. 13:) or their Written lies: (Bd in xxiii. 85, and Jel in xxvii. 70:) or stories embellished with lies; as also  Ṣawāʾir  (TA:) or, accord. to some, Ṣawāʾir which is pl. of Ṣawāʾir is pl. of Ṣawāʾir which is pl. of Ṣawāʾir which is pl. of Ṣawāʾir: or, accord. to Abu-Hasan, Ṣawāʾir has no sing.: (M:) or the pl. of Ṣawāʾir, accord. to AO, is Ṣawāʾir, i. e., without Ṣawāʾir is an irreg. pl. of Ṣawāʾir. (TA.)

An instrument with which a book is ruled [made of a piece of pasteboard with strings strained and glued across it, which is laid under the paper; the latter being ruled by being slightly pressed over each string]. (TA.)

Written. (S, M.)

see Ṣawāʾir.
Dust rising into the sky; (K, TA;) as being likened to a row of palm-trees or other things.

Also, (thus in some copies of the K, and so correctly written accord. to Sgh, with damm, TA,) or ٌمٍسْمٍ (thus in the S, and in some copies of the K,) with kesr to the ٌمٍسْمٍ, (S,) or with teshdeed, ٌمٍسْمٍ, as written by Ks, and this also shows it to be with damm, being in this case from ٌمٍسْمٍ, (Sgh, TA,) A kind of wine in which is acidity; (S;) an acid kind of wine: (A'Obeid, K;) or a kind of wine which prostrates its drinker: (K;) or new, or recently-made, wine, (K,) of which the taste and odour are altered: (TA;) or Wine made of the earliest of grapes, recently: (T, TA;) or a wine in which is a taste between sweet and sour; also termed ٌمٍسْمٍ: (Har p. 618:) Az says, it is of the dial. of the people of Syria; and I think that it is Greek, [or perhaps it is from the Latin mustarius, which is from mustum,] because it does not resemble an Arabic form: it is with ص, or, as some say, with س; and [app. a mistake for or ] I think it to be of the measure ٌمٍسْمٍ from ص, with the changed into ط. (TA.)

ٌمٍسْمٍ: see the next preceding paragraph,

ٌمٍسْمٍ (S, M, A, Msb, K) and ٌمٍسْمٍ, (S, K,) as also ٌمٍسْمٍ, (S, A,) One who has, or exercises, absolute authority (M, A, K) over others: (M:) one who is set in absolute authority over a thing [or people], to oversee it, and to pay frequent attention to its various states or conditions, and to write down its manner of action: from ٌمٍسْمٍ, (S;) or a watcher and guardian; (M, K;) one Who pays frequent attention to a thing. (Msb, * TA.)
[commonly pronounced شطرنج] a dial. var. of شطرنج. (K in art. شطرنج, q. v.)
سطع

1. سطع، aor. سطع (S, K) and سطع (TA) and سطع (Mgh), which last is rare, (K) It rose: (S, Mgh, Msb, K, TA:) or it spread, or diffused itself: (Mgh, TA:) said of duct, and of the dawn, (S, Msb, K,) [meaning as above, and it radiated, gleamed, or shone, (see ساطع,) and of light, (TA,) and of lightning, and of the rays of the sun, (K,) and of odour, (S, Mgh, Msb, K,) in relation to which last it is tropical, and signifies it diffused itself, and rose: or it was originally said only of light; and was then used absolutely, as meaning it appeared, or became apparent. (TA,) You say also سطع السهم The arrow, being shot, rose into the sky, glistening.

(TA.) And سطع the aor. of سطع, is used by Dhu-r-Rummeh, in describing an ostrich, as meaning He raises his head, and stretches his neck. (TA,) And you say، سطع لي أمرك Thine affair became, or has become, apparent, or manifest, to me. (Lh,) سطع The odour of the musk rose to my nose. (K, TA,) سطع I laid hold of the thing with the palm of the hand, or with the hand, striking [the thing]. (Msb.) And سطع، inf. n. He clapped with his hands: whence the subst. سطع [q. v.]. (IDrd, K,) سطع، aor. سطع، (K,) inf. n. سطع، (TK,) He was long-necked; he had a long neck. (K,) [See أسطع.] سطع، inf. n. سطع He marked him (namely a camel) with the mark called سطاع. (K)

2. سطع، inf. n. أسطع A clapping with the hands, or striking with one hand upon the other.
or upon the hand of another: (K.) or a striking a thing with the palm of the hand, or with the fingers. (TA.) And the Sound of a striking or throwing: as in the saying, سَمِعْتُ لُوَاقِهُ سَمِعْتُ لُوَاقِهُ I heard, in consequence of its falling, a loud sound of a striking or throwing]. (K.) It is with fêt-h to the medial radical because it is an onomatopoeia, not an epithet nor an inf. n., for onomatopoeias are sometimes made to differ [in form] from epithets. (Lth, K.)

The pole of the tent called بَيْتٌ: (S, K) and the longest of the poles of the tent called خَبَاء: (K) from سَاطِعٌ applied to the dawn: (Az, TA:) and a pole that is set up in the middle of the and of the tent called رَوَاقٍ: pl. [of pauc.] سَاطِعٌ and [of mult.] سَاطِعٌ. (TA.) Hence, as being likened thereto, the neck. (TA.) Hence also, (Az, TA,) A tall, bulky, camel. (Az, Ibn-‘Abbád, K, TA.) A mark made with a hot iron upon the neck of a camel, (Az, S, K,) or upon his side, (TA,) lengthwise: (Az, S, K, TA:) in the R, it is said to be upon the limbs, or members. (TA.)

Tall, or long. (K.) See also سَاطِعٌ. Rising: or spreading, or diffusing itself: [and radiating, gleaming, or shining:] applied [to dust, (see 1,) and] to the dawn, and to light, and to fire [&c.:] applied to the dawn, it denotes that extending lengthwise into the sky, and called ذَنْبُ السَّرَحَانِ [q. v.]. (TA:) Also the dawn itself; (TA;) and so ; (S, TA;) because of its shining, and spreading; when it first breaks, extending lengthwise. (TA,) A she-camel having the front of the neck, and the [whole] neck, extended. (TA.)

Long-necked; (K,) applied to a camel, and an ostrich: (TA:) fem. سَاطِعٌ, سَاطِعٌ applied to a she-camel, (TA,) and a she-
A long, erect, neck: (TA:) and a neck that is long, and erect in its sinews. (AO, in describing horses; and TA.)

Chaste in speech; or eloquent; (Lh, K, TA;) fluent in speech. (TA.)

A camel marked with the mark called سطاع; (S, TA;) fem. with مسطوعة signifies the same, applied to a she-camel. (TA.) And إبل مسطوعة Camels tall as the tent-poles called سطع, pl. of سطاع. (TA.)

Mسطع: مسطوعة. see مسطوعة.
It intoxicated him: but it is a vulgar word. (TA.) ___ [And hence, He, or it, charmed, or fascinated, or delighted, him.]

A state of intoxication produced by the [or herb, or perhaps species of hemp,] known by the name of . (De Sacy’s Chrest. Ar., 2nd ed., i. 282; from the book entitled .) [Both app. post-classical: see 1, of which each is quasi-pass.]

: see what next precedes.

He came alone, having nothing with him. (Ibn-'Abbád, K.)

A [or small vessel of the kind called , , or , q. v.,] (M, K,) like the , , or . (M, K,) having a loop-shaped handle, (M, K,) like that of the ; (TA:) Well known: (S, Msb:) a genuine Arabic word: (M:) or an arabicized word: [said by Golius to be in Pers. and is a dial. var. thereof: (Msb:) a vessel of copper, a large [vessel of the kind called] for the hot bath; (MA:) the thing [i. e. vessel] in which water is drawn from the hot bath: (KL:) in the present day applied to a kind of pail, of tinned copper, which the women take with them to the hot bath, containing the water that they require for washing after the other operations of the bath; and also used for various other purposes; as also : and signifies the same: (S, M, K, KL:) or this last signifies, (K,) or signifies also, (M,) a [vessel of the kind called] not the well-known [vessel called]: (K:) the pl. [of mult.] of is of the pl. [of mult.] of (M, Msb, K) and [of pauc.] . (Msb.)
Dust *rising*, or *rising high*; as also ساطلُ طَّاسِلُ (K.).

Also سطَّلُ سَطَّلُ سِبَطَّلِ نَيطَلَ a man *tall*, or long, *in body*. (Ibn-'Abbád, TA.)

*A ship of war, prepared for fighting with the unbelievers on the sea:*

mentioned by El-Makreezee in the Khitat; and he says, I do not think this word to be [genuine] Arabic: (TA:) [it is evidently from the Greek στόλος:] several writers mention it among arabicized words. (MF, TA.)
a verb of which only the pass. part. n. (q. v. infrà) is mentioned: if used, app. signifying He supported upon columns: ___ and hence, upon long legs: ___ and he made firm.

[Bad, corrupt, &c.; like ناطسان]. (M, L, K.)

i. q. خيض [Bad, corrupt, &c.; like ناطسان]. (M, L, K.)

[a pl. of which the sing. is not mentioned] Vessels of صفر [or brass]. (L, K.)

، an arabicized word, (Az, L,) [app. from the Pers. ناطسان, like the word next following.] A man long in the legs and back. (M, L.) And A camel long in the neck, (M, L, K,) or (K) high. (S, M, L, K.) ___ What is termed ناطسان، A man long in the legs and back. (M, L.) And A camel long in the neck, (M, L, K,) or (K) high. (S, M, L, K.) ___ What is termed ناطسان، A man long in the legs and back. (M, L.) And A camel long in the neck, (M, L, K,) or (K) high. (S, M, L, K.) ___ What is termed ناطسان， A man long in the legs and back. (M, L.) And A camel long in the neck, (M, L, K,) or (K) high. (S, M, L, K.) ___ What is termed

is well known [app. meaning The pole of the tent: (see what next follows:) and this seems to be the primary signification]. (M, L.)

[meaning A column, of stone or of baked bricks]: (S, M, L, Msb, K:) pl. ناطسان (S, M, * L, Msb, K *) and ناطسان (Msb:) it is of the measure ناطسان، (S, L, Msb, K) because its pl. is ناطسان، the ن being radical, (L, Msb,) accord. to Kh (Msb) and Fr, who says that it is the only instance of this measure; (L;) or of the measure ناطسان، (S, L, K,) accord. to Akh, but, (J says, L,) if so, the ن is augmentative and has next to it two augmentative letters, and this is scarcely ever, or never, the case; (S, L;)

IB, however, says that this is the true measure, as is shown by its pl., ناطسان، and its dim., ناطسان،،، (L,) accord. to some, it is of the measure ناطسان،، (S, L, Msb,) but, if it were so, it would not have for its pl. ناطسان،، as there is no instance of the measure ناطسان،،،. (S, L) ___ [Also A portico. Hence, A column of the measure ناطسان،،، of the legs of a beast: (K:) [or rather the pl.] ناطسان، has this meaning. (L) ___ And The penis. (K.)
dim. of أسطوانة, q. v. (IB, L.)

Supported upon أسطوان، i. e. columns. ___ And hence, A man, and a beast, having long legs. (L. ___ And أسطوان مسطنة (S, M, L, K,) Columns] made firm. (K.)
He sprang, or rushed, upon him; made an assault, or attack, upon him; syn. (M, K;) he sprang upon him and seized him violently or laid violent hands upon him: (Bd in xxii. 71:) he seized him violently with uplifted hand: (Er-Rághib, TA:) he overbore him, overpowered him, or subdued him, (T, TA:) by seizing him violently, or laying violent hands upon him, (Lth, S, K,) and abased him; or he seized him with great violence: (Msb:) or he stretched forth his hand to him [to seize him]. (Th, M, TA.) And in like manner, (M,) one says of a stallion [camel], He springs, or rushes, upon, or he overbears, the she-camel that he covers. (S, *M) He (the pastor) put his hand into the recess [or vulva] of the she-camel, (S, M, K), and of the mare, (M,) to extract, (S, K,) or and extracted, (M,) the sperma of the stallion: (S, M, K) when this is not extracted, the she-camel does not conceive: (S:) or this is done when she has been leaped by a stallion of low race; or when the sperma is bad, and she has not conceived in consequence of it. (M,) And He extracted from her (i. e. a she-camel, TA) the fætus, dead: (M, TA:) and He extracted the fætus, or young one, of the pregnant female. (TA.) And A'Obeyd mentions the sperma as used in relation to a woman: it is
There is, or will be, no harm in the man's extracting the foetus of the woman; (M, TA;) which Lth explains by saying, when her child sticks fast in her belly, dead, it may be extracted [by him] when fear is entertained for her and a woman is not found to do this. (TA.)

He went at random, heedlessly, or in a headlong manner, not obeying guidance. (M, K.) Also, said of a horse, He went with wide step: (S, M, K.) or raised his tail in running; the doing of which is approved. (M.)

also, said of a horse, He went with wide step: (S, M, K:) or raised his tail in running; the doing of which is approved. (M.)

It was, or became, abundant, or copious; said of water. (S, M, Msb, K, TA.) And He tasted food; (K, TA;) and took it with the hand, or with the extended hand. (TA.)

Also, said of a horse, He went with wide step: (S, M, K:) or raised his tail in running; the doing of which is approved. (M.)

It was, or became, abundant, or copious; said of water. (S, M, Msb, K, TA.) And He tasted food; (K, TA;) and took it with the hand, or with the extended hand. (TA.)

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It was, or became, abundant, or copious; said of water. (S, M, Msb, K, TA.) And He tasted food; (K, TA;) and took it with the hand, or with the extended hand. (TA.)

also, said of a horse, He went with wide step: (S, M, K:) or raised his tail in running; the doing of which is approved. (M.)

It was, or became, abundant, or copious; said of water. (S, M, Msb, K, TA.) And He tasted food; (K, TA;) and took it with the hand, or with the extended hand. (TA.)
running; (S, M, K;) the doing of which is approved. (M.) ___ And A stallion-camel excited by lust, and going forth from camels to other camels (S, K) in consequence thereof. (S.) ___ And What is tall, or long, (K, TA,) of camels &c. (TA.) ___ The hands that reach, or take, or take hold of, a thing. (TA.)
It (a thing, TA, [such as saliva, and any thick liquid,]) roped; i. e. drew out, with a viscous, glutinous, cohesive, sticky, ropy, or slimy, continuity of parts; or was, or became, viscous, glutinous, cohesive, sticky, ropy, or slimy; syn. َﻂﱠﻄََﲤ ( . K.)

It (water [&c.]) flowed; (K;) [or flowed in a continuous stream;] like َﻨْﻌَب ( TA) [and َﻨْﻨَع.] Any kind of wine, or beverage, &c., that ropes; i. e. that draws out, with a viscous, glutinous, cohesive, sticky, ropy, or slimy, continuity of parts; or that is viscous, glutinous, &c. (K.)

What extend like threads, or strings, from honey (A, * K) and marsh-mallows, (K,) and the like: (A, K;) pl. of ِسَنَاء فَمَه سَعَايِب ( . TA.) You say, َلُهَس ُهُمَعاَيِب His slaver extended, or stretched out, like threads, or strings. (A, K.) And َفُوُه يَلَرَى سَعَايِب His mouth runs with clear water, having an extended [or a ropy] flow; like َبَخَرَى سَعَايِب ( S.) ___ And What follow the hand in milking, stretching out like phlegm: pl. of ِسَعْوَيْة. (ISh, TA.)

To him are allowed, or permitted, such and such things: (K) like َسَِعْب and َسَِعْب ( TA.)
A certain plant, \( (S, \text{Msb}, \text{K},) \) of the kind called \( (\text{Mgh},) \) well known; \( (\text{Msb}, \text{K},) \) and applied also to the grain, or seed, thereof: \( (\text{Mgh,}) \) \( [\text{a species of origanum, or majoram: so in the present day; and so says Golius, as on the authority of Ibn-Beytár, origani species, sc. consonante voce, satureia, Hisp.} \]

\[ \text{axedrea: accord. to Forskål, (Flora Aeg. Arab. p. cxiv.),} \text{thymus serpyllum.} \] \[ \text{some write the word in books of medicine with \( \text{ص} \), in order that [when written without the diacritical points] it may not be confounded with \( \text{شَعْر} \), in the T, it is with \( \text{ص} \), on the authority of AA, only; and thus in the book of Lth: in the Jámi' of ElGhooree, with \( \text{ص} \) and \( \text{س} \); (\text{Mgh,}) \) or the \( \text{س} \) is changed into \( \text{ص} \) in the dial. of Befambar [or Benu-l-'Ambar]; and some pronounced it only with \( \text{ص} \); (\text{Msb,}) \) accord. to Abu-l-'Alà, the vulgar pronounce it with \( \text{س} \), and the approved word is with \( \text{ص} \). (Ham p. 462.) [In the present day, it is also written with \( \text{ز} \).]

\[ \text{i. q. [q. v.,} \] \( \text{(K,)} \) \[ \text{in the dial. of the people of El-'Irák. (TA.)} \] ___ And \text{Generous, noble, or high-born, and courageous, brave, or strong-hearted.} \( \text{(K,)} \) The pronunciation with \( \text{ص} \) is of higher authority. (\text{K.} \) [This remark is probably there meant to relate to both of the words of this art.]
He (a man, S, A, Msb) was, or became, prosperous, fortunate, happy, or in a state of felicity; (S, MA, Msb, TA;) contr. of شقى; (S, * Msb, K *) with respect to religion and with respect to worldly things. (Msb.)

You say, سعدت به and سعدت [I was, or became, prosperous, &c., by means of him, or it]. (A.) In the Kur xi. 110, Ks read سعدوا [instead of the common reading [سعدوا]. (S.) [See also سعادة, below.] And سعد يومننا, aor. 

, inf. n. سعد (S, K) and سعد (K,) Our day was, or became, prosperous, fortunate, auspicious, or lucky; (S, K;) [contr. of حَبُس; and in like manner the verb is used in relation to a star or an asterism &c.; and] سعد, inf. n. سعد, signifies [likewise] the contr. of حَبُس. (Mgh.) [See also سعة الملَّاء, below.] 

فَمِنَّا الْأَرْضٍ means The water came upon the land unsought; i. e., came flowing [naturally] upon the surface of the land, not requiring a machine to raise it for the purpose of irrigation. (TA, from a trad.) See also 4, in three places.

He aided, assisted, or helped, him; syn. of the former عَلَوَّنَهُ, (S, * L, Msb,) and of the latter عَلَوَّنَهُ, (S, * K;) [like as is said of عَلَوَّنَهُ and عَلَوَّنَهُ, أَعَانَهُ both signify the same: or عَلَوَّنَهُ signifies the aiding, or assisting, or helping, in any manner or case; and is said to be from a man's putting his arm, or hand, upon the [or fore arm] of his companion when they walk together to accomplish some object of want, and aid each other to do a thing: [so that ساعد more properly signifies he aided him, being aided by him: but see ساعد: whereas إِسْعَاد signifies specially a woman's aiding, assisting, or helping, another to wait for a dead person: so says El-Khattábee: and this is what is meant in a trad. in
which is forbidden. (L.) One says, [He aided, assisted, or helped him against him, or it, or to do it]: and The wailing-woman assisted the woman bereft of her child to weep and wail. (A.) Accord. to Fr, [but this is questionable,] the primary signification of إسْعَادَة is A man's performing diligently the command and good pleasure of God. (L.)

God rendered him prosperous, fortunate, happy, or in a state of felicity; (S, Msb, K;) as also سَعَد, aor. —; (T, Msb, TA;) but the former is the more common. (Msb.) And سَعَدَ اللَّهَ جَهَدَهُ, (A, L,) God made his good fortune to increase; as also سَعَدَ جَدَّهُ. (L.) And accord. to Az, سَعَدَ اللهَ جَهَدَهُ and سَعَدَهُ signify God aided, assisted, or helped, him; and accommodated, adapted, or disposed, him to the right course. (L, TA.) See also 3, in four places.

He sought after the plant called سَعِدَان. (K.)

He deemed it, or reckoned it, fortunate, auspicious, or lucky. (K.) You say, استَعَدَهُ فلَانُ, He deemed, or reckoned, the sight of such a one fortunate, auspicious, or lucky. (S.) __ He became fortunate by means of him, or it. (MA.) __ He sought good fortune by means of him, or it. (MA.) __ [And استَعَدَهُ He desired, or demanded, his aid or assistance: for] استَعَدَهُ also signifies the desiring, or demanding, aid or assistance [of another]. (KL.)
[with which it is syn.]; and see also [with which it is likewise syn.]; i. q. (S, A.) It is also an inf. n. used as an epithet, i. e. Prosperous, fortunate, auspicious, or lucky; applied to a day, and to a star or an asterism [&c.: so that it may be used alike as masc. and fem. and sing. and pl.: but it is also used as originally an epithet, forming its fem. with ظة; and in this case it has for pl. of mult. سعود and pl. of pauc. أسعد]: you say يوم سعود, as well as سعود يوم, [in which it is used as a subst.]; and IJ mentions ليلة سعودة, in which is like جعدة as fem. of يعد. (L) Hence, is an appellation of The two planets Venus and Mercury: like as [the contr.] النَّحسان is applied to Saturn and Mars. (Ibn-'Abbád, TA in art. حَسَنٌ. ) And [hence, also,] سعود is an appellation given to Each of ten asterisms, (S, L, K,) four of which are in the signs of Capricornus and Aquarius, (S, L,) and are Mansions of the Moon: pl. [of mult.] سعود (S, L, K) and سعود; but the former is the more known, and more agreeable with analogy; and pl. of pauc. أسعد: أسعد, (S, L, K,) [or سعد, see art. ذيح the ذيح الدَّابِح, because with it is a small obscure star, almost close to it, and it seems as though the former were about to slaughter it; and الدَّابِح is a little brighter that it; (Ibn-Kunáseh;) they are the two stars [ ] which are in one of the horns of Capricornus; so called because of the small adjacent star, which is said to be the sheep (شاة) of الدَّابِح, which he is about to slaughter; the Twenty-second Mansion of the Moon: (Kzw:) [see also art. ذيح بَلْغ [سعد, (S, L, K) Two obscure stars, lying obliquely, of which Aboo-Yahyà says, the Arabs assert that they rose [at dawn] when God said, يَأَرْضُ أَبُوْيَنْ مَاَهُّك [Kur xi. 46]; and said to be thus called because one of them seems as though about to swallow the other, on account of its nearness to it: (Ibn-Kunáseh:) or three stars [app. ε and μ With the star of the same magnitude next to them on the north] on [or rather near] the left hand of Aquarius; [the Twenty-third Mansion of the Moon:] (Kzw, descr. of Aquarius:) [See also art. بَلْغ [سعد: سعد الدَّابِح (S, L, K) Two stars, the most approved of the سعد الدَّابِح, and therefore thus named, resembling سعد الدَّابِح [app. a mistake for سعد البَارِع, or
in the time of their [auroral] rising; (Ibn-Kunāseh;) *the star* [β] *which is on the left shoulder-joint of Aquarius, together with the star* [δ] *in the tail of Capricornus; the Twenty-fourth Mansion of the Moon:* (Kzw, descr. of Aquarius:) or a certain solitary bright star: (S;) *also called and *[see in art. ]* Three stars, not in the track of the other, but declining from it [a little], in, or respecting, which there is a discordance; they are neither very obscure nor very bright; and are thus called because, when they rise [aurorally], the venomous or noxious reptiles of the earth, such as scorpions and serpents, come forth from their holes; (Ibn-Kunā- seh;) [and this observation is just; for this asterism, about the commencement of the era of the Flight, rose aurorally, in Central Arabia, on the 24th of February, O. S., after the end of the cold season: see in art. ]* or it consists of three stars, like the three stones upon which the cooking-pot is placed, with a fourth below one of them; (S;) *the star* [ε] *that is on the right arm, together with the three stars [ζ, η, and ι,] on the right hand of Aquarius:* so called because, when it rises [aurorally], the venomous or noxious reptiles that have hidden themselves beneath the ground by reason of the cold appear: (Kzw, descr. of Aquarius; [in some copies, incorrectly, for that have hidden themselves, &c., hide themselves beneath the ground by reason of the cold: ]) it is said that *the is one star, the brightest of four, the other three of which are obscure;* and it is [correctly] said to be called thus because, when it rises [aurorally], the venomous or noxious reptiles that are hidden beneath the ground come forth: it is *the Twenty-fifth Mansion of the Moon:* (Kzw, descr. of the Mansions of the Moon:) the following are the other *which are not Mansions of the Moon: (S, L, K;)[Two stars, situate, accord. to Ideler, as is said in Freytag's Lex., in the tail of Capricornus]: The two stars [a and o?] on the right shoulder of Aquarius: (Kzw: The two stars [ε and θ?] on the head of Pegasus: (Kzw: [but ii. the copies of his work the name is written ]*
The two stars \[ \zeta \] and \[ 31 \] on the neck of Pegasus: (Kzw:)

The two stars near together \[ \mu \] and \[ \lambda \] in the breast of Pegasus: (Kzw:)

The two stars \[ \eta \] and \[ \omicron \] on the right (or left?) knee of Pegasus: (Kzw: but there called)

Each of these six consists of two stars: between every two stars, as viewed by the eye, is [said to be] a distance of a cubit, (S, L, K) or about a cubit; (K;) [but this is not correct;] and they are disposed in regular order. (S, L)

It is also the name of A certain object of idolatrous worship that belonged to the sons of Milkán (S, K) the son of Kináneh, (S,) in a place on the shore of the sea, adjacent to Juddeh. (TA.) A poet says,

And is Saad aught but a mass of rock in a desert tract of the earth, not inviting to error nor to a right course?]. (S, TA.) Hudheyl is said to have worshipped it in the Time of Ignorance. (TA.)

is metonymically used as meaning The virginity, or hymen, of a girl or woman. (TA.)

meaning Is it a thing liked or a thing disliked? (S, A, K,) is a prov., (S, A,) which [is said to have] originated from the fact that Saad and So'eyd, [the latter name erroneously written in some copies of the S and K] the two sons of Dabbeh the son of Udd, went forth (S, K, TA) to seek some camels belonging to them, (TA,) and Saad returned, but So'eyd was lost, and his name became regarded as unlucky: (S, K, TA:) Dabbeh used to say this when he saw a dark object in the night: and hence it is said in allusion to care for one's relation; and in inquiring whether a good or an evil event have happened. (TA.) [The saying may also be rendered, Is it a fortunate thing or a little fortunate thing?] in the saying , signifies Aiding Thee after aiding [i. e. time after time]; syn. . (ISk, T, S, L, K:) or aiding Thee and then aiding: (Ahmad Ibn-Yahyà, L:) or aiding thy cause.
after aiding [i. e. time after time]: (T, L:) and hence it is in the dual number: (IAth, L:) El-Jarmee says that it has no
sing.; and Fr says the same of it, and also of َﻚْﻴ╮bic: it is in the accus. case as an inf. n. governed by a verb understood. (L.) It occurs
in the form of words preceding the recitation of the Opening Chapter of the Kur-án in prayer، لبٍك وسعدٍك اَلخٍر بٍن يديك، وَالسٍر لٍيس إٍليك
[meaning I wait intent upon thy service, or upon obedience to Thee, time after time, and upon aiding thy cause time after time; and good is before Thee,
and evil is not imputable to Thee]. (L, TA.) Also The third part of the لبٍنة [or gore] (K, TA) of a
shirt: (TA:) [the dim. سع١د signifies the fourth part thereof. (K, TA.)

A certain kind of perfume, (S, K,) well known: (K) or the former is pl. of سع١د، [or
rather a coll. gen. n. of which سع١د is the n. un.,] and this last is [the name of] a certain kind of sweet-
smelling root; it is a rhiزoma أرومة، round, black, hard, like a knot; which forms an
ingredient in perfumes and medicines: (AHn:) and سع١دٍ is the name of its plant; (Lth, AHn;) and
its pl. is سع١دٍات، سع١دٍى is a certain plant having a root أصلٍ beneath the ground,
black, and of sweet odour: and the سع١دٍ is another plant: (Az:) [in the present day, the former of
these two names سع١د is applied to a species of cyperus: a species thereof is termed by Forskål (in his Flora Aegypt.
Arab, pp. 1x. and 14,) cyperus

complanatus; and he writes its Arabic name säed and säed: ] it has a wonderful efficacy applied to ulcers, or sores, that
heal with difficulty. (K.)

A certain sort of dates. (K, TA.)

: see سع١د [of which it is the n. un.].
Coats of mail of the fabric of a town called سعدان (TA.)

in which the ن is an augmentative letter, because there is not in the language any word of the measure except تعلال and قهقان unless it is of the reduplicative class, (S,) A certain plant, (S, K,) growing in the plain, or soft, tracts, (TA,) one of the best kinds of the pastures of camels, (S, K,) as long as it continues fresh; (TA;) having [a head of] prickles, (T, S, K,) called حسكة السعدان, (T, S,) to which the nipple [or the areola] of a woman's breast is likened: (S, K; [see سعدان, below:]))

the Arabs say that the camels that yield the sweetest milk are those that eat this plant: (TA:) and they fatten upon it: (Az, TA:) it is of the kind of plants called ححرار, meaning slender, and succulent or soft or sweet, dust-coloured, and sweet, and eaten by everything that is not large, [as well as by camels,] and it is one of the most wholesome kinds of pasture: (AHn, TA:) it is a herb, or leguminous plant, having a round fruit with a prickly face, which, when it dries, falls upon the ground on its back, and when a person walking treads upon it, the prickles wound his foot: it is one of the best of their pastures in the days of the عيبر, and sweetens the milk of the camels that feed upon it; for it is sweet as long as it continues fresh; and in this state men such it and eat it:

(Az, L;) the n. un. is withة. (TA.) Hence the prov., مرعي ولا كالسعدان [Pasture, but not like the سعدان]: (S, K:) said of a thing possessing excellence, but surpassed in excellence by another thing; or of a thing that excels other things of the like kind. (TA.) ___ Also The prickles of the palm-tree. (AHn, TA.)
and I render Him obedience, or aid his cause]. (K, TA.)

The nipple of a woman’s breast; as being likened to the [head of] prickles of the plant called سعدان, as mentioned above: (S, K:) or سعدان النَّدِي, i.e. the blackness [or areola] around the nipple: (A:) or the part surrounding the ثدي [here meaning nipple], like the whirl of a spindle. (TA.) [Hence likewise,] سعدان signifies also The knot of the شسع [or appertenance that passes between two of the toes and through the sole] of the sandal, (S, A, K,) beneath, (A, K,) next the ground; (S;) also called رغبة. (K in art. رغب.) And The knot beneath the scale of a balance: (K, * TA:) the knots beneath the scale of a balance (S, A) are called its سعدانات. (A.) And the pl., سعدانات, Things in the lower parts of the [tendons, or sinews, called] عجابة, resembling nails (أَظفْرَات). (S, K,) Also the sing., The callous protuberance upon the breast of the camel, (S, A, K,) upon which he rests when he lies down: (A, TA:) so called because of its roundness. (TA.) And The anus: (K:) or the sphincter thereof. (TA.) And The part of the vulva of a mare where the veretrum enters. (TA.) Also A pigeon: or the السعدانة is the name of a certain pigeon. (K, *, TA.)

سَعِید, applied to a man, (S, Msb,) Prosperous, fortunate, happy, or in a state of felicity; (T, S, A, Msb, K;) with respect to religion and with respect to worldly things; (Msb;) as also مسَعِید: (A, * K:) or the latter signifies, (T, S, Msb,) rendered prosperous, fortunate, happy, or in a state of felicity, by God; (T, S, Msb, K;) irregularly derived from سعید, (S, * K * MF,) or regularly from سعید, (T, Msb): (A, Msb, TA,) and, accord. to Lh, سعید and سعیدون; but ISd says, I know not whether he mean [of] the [proper] name or of the epithet; but سعید as pl. of سعید is anomalous: (TA:) the pl. of سعید is [مسعید] and مسَعِید. (A, TA.) Also نَهْر [i.e. river, or
rivulet, or canal of running water; (K, TA) that irrigates the land in the parts adjacent to it, when it is appropriated thereto: or a small نَهْر for irrigation of a tract of seed-produce: pl. سَعَد; (TA.)

**See** سَعَد, [of which it is the dim.,] in the last quarter of the paragraph, in two places.

**Prosperity, good fortune, happiness, or felicity,** of a man; (S, Msb, K;) contr. of رَحْوَة; (S, Msb, * K;) with respect to religion and with respect to worldly things: (Msb:) [and so سَعَد used as a simple subst.:] it is of two kinds: [relation to the world to come] and [relating to the present world]; and the latter is of three kinds; [Relating to the soul] and [relating to the body] and [relating to external circumstances]. (Er-Rághib, TA in art. وَقَش.) [See also what next follows.]

Prosperousness, fortunateness, auspiciousness, or luckiness, (S, L,) of a day, and of a star or an asterism [&c.;] (L;) [as also سَعَد used as a simple subst.;] contr. of رَحْوَة. (S, L)

**A temple to which the Arabs (K, TA) of the tribe of Rabeea (TA) used to perform pilgrimage, (K, TA,) at [Mount] Ohod, in the Time of Ignorance. (TA.)

See سَعَد, in three places.

**A sort of garments of the kind called بُروَد, of the fabric of El-Yemen:** (S, K;) app. so called in relation to the mountains of BenooSa'eed. (TA.) And [A certain kind of dress:] so called in relation to Sa'eed Ibn-El-'Ás, whom, when a boy, or young man, the Prophet clad with a حَلَّة سَعَدِيَّة, the kind of which was thence thus named. (Har. p. 596.)

**The fore arm (ذَراع) of a man; (K;) the part of the arm from the wrist to the elbow; (T, L;)**
or from elbow to the hand: (Mgh, Msb:) so called because it aids the hand in seizing a thing (T, Msb) or taking it (T) and in work: (Msb:) or it signifies, (S,) or signifies also, (Msb,) the upper arm, or upper half of the arm, from the elbow to the shoulder-blade, syn. [q. v.,] (S, Msb,) of a man: (S:) [and in like manner, of a beast, both the fore shank and the arm:] in some one or more of the dialects, the upper of the [which may mean either the upper arm or the radius]; the being the lower of them [which may mean either the fore arm or the ulna ]:

(L, TA:) of the masc. gender: (Msb:) pl. . One says, [May God strengthen thy fore arm and aid thee, and your fore arms and aid you]. (A, TA.)

And hence, [A kind of armlet;] a thing that is worn upon the fore arm, of iron or brass or gold. (Mgh.) [Hence also,] The two wings of the bird. (S, K.) And The anterior, or primary, feathers of the wing: so in the phrase, The anterior, or primary, feathers of the wing]. (A, TA.) Also the sing., A chief, upon whom people rely. (TA.) And the pl., The channels in which water runs to a river or small river (لَهْر), (S, A, K,) or to a sea or large river (مَرْح); (AA, S, K;) the sing. said by AA to be , without : or this latter signifies a channel in which water runs to a valley, and to a sea or large river (مَرْح): or the channel in which a large river (مَرْح) runs to small rivers (مَهِ). (L) And The places from which issues the water of a well: the channels of the springs thereof. (L) Also The medullary cavities; the ducts through which runs the marrow in a bone. (S, K.) And The ducts (AA, A, TA) in the udder (A, TA) from which the milk comes (AA, A, TA) to the orifice of the teat; as being likened to the of the : (AA, TA:) the of the udder: (As, TA:) or signifies the orifice of a she-camel's teat, from which the milk issues: and , a duct by which the milk descends to the she-camel's udder: and in like manner signifies a duct that conveys the milk to a woman's breast or
nipple. (TA.)___ means An affair having several modes, or manners, [in which it may be per-
formed,] and several ways of egress therefrom. (A, TA.)

The bone of the shank. (TA.) And A piece of wood, (K, TA,) set up, (TA,) that holds the pulley. (K, TA.) is a name of The lion: (S, K:) imperfectly decl., like ﺍﺴﺎﻤٌةٍ. (TA.)

More, and most, prosperous or fortunate or happy; an epithet applied to a man: masc. of سَعِدٍ. (S, K:) but IJ says that سَعِدٍ as an epithet has not been heard. (TA.) Also A [cracking of the skin, such as is termed] ﺷَقْاَقٌ, resembling mange, or scab, that happens to a camel, and in consequence of which he becomes decrepit, (K, TA,) and weak. (TA.)

سَعِيدٍ: see سَعِيدٌ, in two places.
Sūr

1

Sūr al-Naṣr

(Sha, Msb, K.) aor. — (Msb, K.) inf. n. Sūr (Msb; and A, Msb, K.) inf. n. Sūr (Msb; and A, K.) inf. n. (TA;) or the last has an intensive signification; (S;) He lighted, or kindled, the fire; or made it to burn, to burn up, to burn brightly or fiercely, to blaze, or to flame; syn. (Msb, K;) inf. n. Sūr (Msb;) or the last has an intensive signification. (A, S, A.) In the Kur bxxi. 12, some read Sūr; and others, Sūr, which latter has an intensive signification. (S.) And Sūr al-Naṣr He stirred the fire with a Sūr. (TA.) [Hence,] Sūr, (S, K,) aor. as above, (K,) and so the inf. n.; (TA;) and A, Msb, K;) inf. n.; (K;) He kindled war; (K, TA;) excited, or provoked, it. (S, TA;) And Sūr al-Naṣr al-Harb [They kindled, or excited, the fire of war]. (A.) [Hence also,] Sūr al-Naṣr al-Harb [Evil, or mischief, excited them, or inflamed them]. (A.) And Sūr al-Naṣr al-Harb [He excited, or inflamed, against his people]. (A.) And Sūr al-Naṣr al-Harb He did extensive evil, or mischief, to them: (ISk, S, TA: *) or he did evil, or mischief, to them generally, or in common; as also Sūr al-Naṣr al-Harb; (TA;) or one should not say Sūr al-Naṣr al-Harb. (ISk, S, TA.) [Hence also,] Sūr al-Naṣr al-Harb We burned and pained them [or inflicted upon them burning pain] with arrows. (S.) And Sūr al-Naṣr al-Harb (a camel, TK) communicated to the [other] camels his mange, or scab. (K, TA;) And Sūr al-Naṣr (S, A,) inf. n. Sūr, (TA,) Sūr (a camel) He was smitten by the [hot wind called] Sūr, (S, A,) And Sūr (a man) He was, or became, vehemently hungry and thirsty. (TA,) And Sūr (a man) became, mad, insane, or a demoniac. (MA,) You say also, Sūr Sūr Sūr Sūr I made a circuit during the day, or to-day, for the accomplishment of my want. (S.) And Sūr Sūr Sūr [app. meaning I will assuredly practise circumvention like his practising thereof]. (Fr, O,
And He journeyed throughout the night with the camels, or beasts, used for riding. *(ISk, TA.)* And The she-camel was quick, or swift, in her going. *(TA.)* *[See also سَعَرَانَة, below.]*

2 see 1, in four places. سَّعَرَة He assigned to it a known and fixed price: *(Msb.)* or he declared its current price, or the rate at which it should be sold. *(Sgh.)* And سَّعَرَة, *(A, TA.)* inf. n. as above; *(S;)* and أَسْعَرْ فِهْمْ *(A;)* He (a governor, A) fixed the amount of the prices of provisions &c. for them; *(S, TA;)* the doing of which is not allowable. *(TA.)* And أَسْعَرْ وَسُعُرَْ, inf. n. as above; and أَسْعَرْوَا; They agreed as to a price, or rate at which a thing should be sold. *(K.)*

3 سَعَرَهُ app. signifies He acted with him, or it, like one mad, or like a mad dog; for, accord. to Et-Tebreezee, *(Ham. p. 785,)* it is from مُسْعَر as an epithet applied to a dog, meaning mad. *

4 أَسْعَرْ غَفَرَأ, said of a wild animal, means He excited and annoyed us by leaping, or bounding. *(TA, from a trad.)* See also 2, in three places.

5 تَسَّعَرَ see the next paragraph.

8 تَسَّعَرْتُ النَّارَ, *(S, A, Msb, K,)* and تَسَّعَرْتُ, *(S, A, K;)* [but the latter, app., has an intensive signification,] The fire burned or burned up, burned brightly or fiercely, blazed, or flamed. *(S, A, Msb, K.)* *[Hence,]* استَعَرَّتُ النَّارُ The war [ragged like fire, or] spread. *(K, TA,)* And in like manner, *(TA,)* استَعَرَّتُ الْحَزْبُ The evil, or mischief, [ragged, or] spread. *(K, TA,)* And استَعَرَّتُ النِّصْوَةُ The thieves, or robbers, put themselves in motion, *(K, TA,)* for mischief, *(TA,)* as though they were set on fire. *(S, K, TA,)* And استَعَرَّتُ الجَرْبُ فِي الْبَعْيِرَ The mange, or scab, began in
the armpits and the groins or similar parts (AA, S, A, * K) and the lips (S) of the camels.

(AA, S, A, K.) — And the people ate the fresh ripe dates in every direction, and obtained them; like (Abu-Yosuf, TA.)

A vehement shooting or throwing: (A:) [or a burning, painful shooting;] as is indicated in the S:] one says [a smiting that cleaves off a piece of flesh, and a piercing inflicted with extraordinary force, and a burning, painful shooting]. (S.) It is said in a trad. of 'Alee, اَضْرِبْوا هِبْرًا وَأَرُوْمًا سَعَرا[Smite ye so as to cleave off a piece of flesh, and shoot ye quickly: the shooting being thus likened to the burning of fire. (TA.)

Madness, insanity, or demoniacal possession; (K;) as also سَعَر : see سَعَر. — [Hence,] Madness, insanity, or demoniacal possession; (K;) as also سُعَر : (S, K;) so ↓ the latter is expl. by AAF as used in the Kur liv. 47: and so it is expl. as used in verse 24 of the same chap.: (TA;) or it signifies in the former, (S;) or in the latter, (TA,) fatigueness, or weariness, or distress, or affliction, and punishment: (Fr, S, TA:) or, accord. to Az, إِنَّا إِذَا أَفْتَنَنَا ضَلَالًا وَسَعَر in verse 24, may mean Verily we should in that case be in error, and in punishment arising from what would necessarily befall us: or, accord. to Ibn-'Arafeh, it means, in a state that would inflame and excite us. (TA.) — Also Hunger; and so سُعَر : (Fr, K, TA:) or the former signifies Vehemence of desire for flesh-meat: (K, TA:) and ↓ the latter, vehemence of hunger: (S:) or the burning of hunger: (TA:) and the burning of thirst. (A.) — And A disease, such as the mange, or scab, that is transitive from one to another; or the transition of the mange, or scab, or other disease, from one to another; syn. عِدَوَى.

(K. [See 1.])

The current price, or rate, at which a thing is to be sold: (MA, K:) pl. أَسْعَارُ The current price, or rate, at which a thing is to be sold: (MA, K:) pl. أَسْعَارُ. (S, A, Msb, K.)

One says, لَهُ سَعَر It is exceedingly valuable: and لَهُ سَعَر It is exceedingly
cheap. (Msb.)

سَعَرِ: see سَعَرَةَ.

سَعَرِ: Mad, insane, or possessed by a demon: (K:) and so مسَعُوْرَةً applied to a she-camel: (S:) or the latter, so applied, that will not remain still; from سَعَرَ meaning madness, or insanity, or demoniacal possession: (Ham. p. 785:) [See also سَعَرَى.] the pl. of سَعَرَى is سَعَرَى. (K.)

سَعَرِ: see سَعَرَ, in two places.

سَعَرَةٌ: A cough: (O, K:) or a sharp cough; as also سَعَرَةٌ. (IAar, TA.) And The beginning of an affair or a case; and the newness thereof: (K, TA:) in some copies of the K, جَثَتَهُ is erroneously put for جَلْدَتَهُ. (TA.)

سَعَرَةٌ: A colour inclining to blackness, (S, TA,) a little above what is termed أدَّمَةٌ; as also سَعَرَةٌ. (TA.)

سَعَرَانَ: [an inf. n.] Vehemence of running. (O, K.) [See 1, last signification.]

سَعَرَةٍ: سَعَرَةٍ (S, K) and مسَعُوْرَةٍ (K) Daybreak. (K.) And The rays of the sun entering an aperture of a house or chamber: (K, * TA:) or the motes that are seen in the rays of the sun (Az, S, TA) when they fall into a chamber, moving to and fro. (Az, TA.)

سَعَرُوْرَةٍ: see the next preceding paragraph.

سَعَرَةٍ: The heat (S, K) of fire; (S:) as also سَعَرَةٌ: (K) and of night. (A.) See also سَعَرَةٌ, in two places. Also

سَعَرَةٍ: Evil, or mischief: so in the saying, لا يَنَامُ النَّاسُ مِنْ سَعَرَةٍ [Men will not sleep by reason of his evil, or mischief], occurring in a trad. (TA.)

سَعَرَةٍ: A she-camel quick, or swift, in her going. (TA.) [See 1, last signification.]
Snar Lighted, or kindled; or made to burn, burn up, burn brightly or fiercely, blaze, or flame: (K, TA:) of the measure سمر in the sense of the measure مم trailers [and thus] similar to صرم and دهين; and for you say نار.

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(Alkh, S;) or نار سمر signifies fire kindled, or made to burn &c., with other fire. (Lh, TA.) Also Fire (S, K) itself; (S;) and so سمر and سامر: (K;) or [so in the TA, but in the K and, ] its flame; (K;) as also السمر: see what next follows.

أَلْسَمِرَى, (O, K,) and السمر; (S,) or the latter is a mistake, (O, TA,) A certain idol, (S, K,) belonging peculiarly to the tribe of 'Anazeh. (Ibn-El-Kelbee, S.) [See an ex. in a verse cited in art. مور.]

See سمر.

See سمر, in two places. Also A sort of fire-place, or oven, (س، K, TA,) dug in the ground, in which bread is baked. (TA.) And The chief of the Christians in the knowledge of medicine (K, TA) and of the instruments thereof: [said to be] originally سمرآء, a Syriac word, meaning the investigator of the cases of the diseased. (TA.)

See سمر, in two places.

أسمر، applied to a man, Of the colour termed سمرآء. (TA.) And, so applied, (TA,) Having little flesh, (K, TA,) lean, or lank in the belly, (TA,) having the sinews apparent, altered in colour or complexion, or emaciated, (K, TA,) and slender. (TA.)

مسمر The slender part of the tail of a camel. (K.) See also سمر.
The thing, (K), or wood, (S), or instrument of iron or of wood, (TA,) with which a fire is stirred [or made to burn or burn up &c.]: (S, * K, * TA:) pl. (of the former, A) مساعر (A, TA) and [of the latter] مساعر. (TA.) Hence one says of a man, إنّه لمساعر حرب Verily he is one who makes the fire of war to rage; (S, A, * K, * TA:) a stirrer of the fire of war. (TA.) Also the former, مساعر, Long; (AA, S, K;) applied to a neck (K) or some other thing: (TA:) or strong. (As, K.) And, applied to a dog, Mad. (Ham p. 785.) [See also مراعم as an epithet applied to a horse means الذي يطبح قوائمه متفرقة والضير له [i.e., app., That makes his legs to fall spread apart, and that has no leaping with his legs put together]: (K;) or, in the words of AO, [and so in the O,] الذي تطبح قوائمه [app. whose legs thou maketh to fall &c.]: (TA:) [in the CK, والضير لّه, which is, I doubt not, a mistake: and in the TA is added, وقال وثبت مجتمع القوائم وهو ضير, which is evidently a mistranscription for ضير, which is well known as meaning وبين مجتمع القوائم and مساعر signifies the same. (AO.)

Masemar: see the next preceding paragraph.

Masemar: see its syn. سعّر. [Hence,] A man Smitten by the [hot wind called] مسوم. (S, A.) And Vehemently hungry and thirsty: (TA:) eager for food, even though his belly be full; (K,) and, it is said, for drink also. (TA.) See also سعّر.

Masemar [a pl. of which the sing., if it have one, is probably مساعر,] The armpits, and the groins or similar parts, (S, A, * K,) and the lips, (S,) of camels. (S, A, K.)

Masemar: see مساعر, last sentence.
see what next follows.

He poured, (S, Mgh, Msb,) or introduced, (K,) medicine into his (a man's, S) nose; (S, Mgh, Msb, K;) as also He poured, (S, Mgh, Msb, K;) the former of which, namely He poured, (S, Mgh, Msb, K;) is the more approved, inf. n. Both are also written with ص (K and TA in art. طع). (Hence,)

He pierced him in his nose with the spear: (Eyn, K:) or it is like meaning he pierced him in his breast, or chest, with the spear. (S.) (Hence also,)

He took extraordinary pains in making him to understand science, (K, TA,) and in repeating to him what he taught him. (TA.)

He (a man, S) poured medicine into his (i. e. his own) nose; or had it poured therein; (S, Mgh,) or introduced it, or had it introduced, therein: (K,) the pass. form, is not allowable. (Mgh.)

He (a camel, TA) smelled the urine of the she-camel, (K,) or somewhat thereof, (TA,) and it, (K,) or some of it, (TA,) entered into his nose; (K,) then he covered her, and failed not to impregnate. (TA.)

A single introduction of medicine into the nose; as also (Lth, K,) introduced in four places.

Medicine that is poured, (S, Mgh, Msb,) or introduced, (K,) into the nose; (S, Mgh, Msb, K,)
[an errhine;] as also صَوْعَطَ; (Lh, K;) which is thought, by ISd, to be an instance of assimilation [like صَرَاطٍ for صَرَاط] such as Sb mentions. (TA.) Also Sweat. (TA.)

Sweet, or pleasant, odour, of wine and the like, or of anything: (A'Obeyd, K;) and sharpness, or pungency, of odour; as also صَوْعَطَ; (K;) the former, [for instance,] of mustard, (ISk,) and so صَوْعَطَ: (TA:) and صَوْعَطِ الدَّكَسْم signifies the odour of musk. (Fr.) A rájiz says, describing camels and their milk,

* حَضَمٍ طَيِّبٍ السَّعَاط

[That eat the plants called حَضَمٍ, sweet in odour]. (AHn.) And you say، وَهُوَ طَيِّبٌ السَّعَاط and الإِسْعَاط [He, or it, is sweet in odour: but the latter is perhaps a mistranscription, for السَّعَاط]. (TA.) The dregs, lees, or sediment, of wine. (S, K.) The بَنَانَ [or ben]: (K:) the oil thereof: (IB, K:) the oil of mustard: (K;) and the oil of the زَنَبِقٌ [or jasmine]. (TA.) مَسْعَطَ [pass. part. n. of 4, q. v.]. (TA.)

I. q. صَعَطَ: see the next preceding paragraph.

II. طَعَطَ: see the next preceding paragraph.

I. طَعَطَ, (S, Msb, K,) and طَعَطَ, (Lth, K,) the former an instance of the instr. n. with damm, (S, Msb, TA,) which is extr., (Msb, TA,) like منْخَلِ &c., (TA,) The thing, (K,) or vessel, or receptacle, (S, Msb,) into which سَعَطَ is put, (S, Msb, K,) and from which it is poured into the nose. (K.)
His hand became cracked around the nails; (S, K, TA) as also in the K, erroneously, with damm, (TA) or 

The she-camel, (K, TA) or he-camel, (ISk, S) became affected with what is termed سعف، meaning a disease in the mouth, like mange, or scab, in consequence of which the hair of the خرطوم [i.e. nose, or fore part of the nose,] falls off, (ISk, S, K) and the hair of the eyes: (ISk, S;) the like thereof in sheep or goats is termed عرب: (S;) accord. to IAar, it is not used in relation to he-camels; and A’Obeyd says the like: accord. to some, as AZ says, it is allowable to use it in relation to he-camels; (TA) but it is rarely thus used. (K, TA) سعف، (S, K;) like عيني, (K;) said of a boy, He became affected with the pustules termed سعفة [q. v.]. (S, K)

The mixing of musk and the like with aromatic perfumes (K, TA) and sweetscented oils. (TA;) One says، سعف لى دهني [Mix thou for me my oil with aromatic perfumes]. (ISh, TA)

He aided, assisted, or helped, him; [like سعفة] or [so accord. to the K, but accord. to the S and, ] agreed, or complied, with him, (S, * K, TA;) to perform an affair, (TA;) acting towards him with reciprocal purity, or sincerity, of love, or affection, and aiding, assisting, or helping, with him, (K, TA;) well. (TA;) Hence، سعفة جدة His fortune aided him: and in like manner، سعفة الذيني [Worldly prosperity aided him]. (A, TA)

It (a thing, TA) drew near, or approached: (K, TA;) and

1 سعف

2 تعصف

3 سعفة

4 سعف
drew near, or approached, to him, or it. (TA.) اسعف ُهّ  It (an object of the chase) became within his power, or reach. (K.) اسعف ُهّ  He tended, repaired, or betook himself, to, or towards, him, or it. (TA.) اسعف بَأَهْلِه  He came to his family; syn. ُهّ ِلم (K.).

[And in a similar sense the verb is trans. without a particle, as will be shown by the last sentence of this paragraph.]

I aided, assisted, or helped, him to perform his affair. (Msb. [See also 3.]) اسعف ُهّ ُهْيِلِإ  He performed, or accomplished, for him the object of his Want; (S, Msb, K, *) inf. n. اسعف ُهّ ُهْيِلِإ  (Msb,) He performed, or accomplished, for him the object of his Want; (S, Msb, K,) as also اسعف ُهّ ُهْيِلِإ  (Ibn-'Abbád, K, * TA,) aor. اسعف ُهّ ُهْيِلِإ  (K,) inf. n. اسعف ُهّ ُهْيِلِإ  (TA.) اسعف ُهّ ُهْيِلِإ  It is said in a trad., thus related, فاطمة بضعة مني يسعفني ما يسعفها, meaning [Fátimah is a part of me:] that betides, or happens to, [or affects,] me which betides, or happens to, [or affects,] her. (TA. [See another reading in art. بضع.])

A commodity; an article of merchandise. (O, K, TA.) One says, ُهْيِإ ُهّ ُفْعَس ُهْوَس  Verily it is a bad commodity. (O, TA.) اسعف ُهّ ُهْيِإ  اسعف ُهّ ُهْيِإ  And a man vile, or mean, and despised in all his circumstances. (AHeyth, O, K.)

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Palm-branches, (Az, *, S, Msb, K,) as long as they have the leaves upon them: when these are removed from them, called جريد (Msb:) or the part [or parts] of palm-branches upon which leaves have grown: (S voce ُعسَب) or the leaves of palm-branches, (Mgh, K, TA,) of which are woven [baskets of the kind called] زيل (Mgh) or زيلان (TA) [pls. of زيل], and [the similar receptacles called] جلأل [pl. of جلة], (TA,) and fans [which are made in the form of small flags], (Mgh, TA,) and the like: (TA:) and sometimes palm-branches themselves are thus called: (Mgh:) accord. to Lth, (Mgh,
such as have become dry of palm-branches] are mostly thus called; the fresh [palm-branch] being called: (Mgh, K, TA:) sing., (S,) or [rather] n. un., (Mgh, Msb,) with ٌةَﺒْﻄَﺷ which also signifies a palm-tree itself; and its pl. is ٌتﺎَﻔَﻋَﺳ. (TA.) [Hence, as being likened to palm-leaves,] The forelock of a horse: so in the saying of Imrael-Keys,

[And I ride, in war, or battle, a brisk, or an agile, leaving mare, whose face a spreading forelock has clad: which shows that ٌسَعَف [properly] signifies the leaves [of a palm-branch]. (Az, TA.)

Jac. Schultens, as mentioned by Freytag, explains it as meaning A whiteness upon the forehead of a horse: but this explanation is perhaps conjectural, from the verse cited above.] The paraphernalia (جهاز) of a bride: pl. ٌفَعَس. (IAar, K.) Anything good, goodly, or excel-lent, and consumm ate, such as a slave, or any precious thing, or a house that one possesses. (IAar, K.) A species of fly: mentioned by a poet as smiting a lion. (IB, TA.) See also 1.

A certain disease, (Kr, TA,) or pustules, (S, K, TA,) coming forth upon the head (Kr, S, K, TA) of a child, (S, K, TA,) and upon his face: (K, TA:) said by AHát to be ٌءآَد ﺎَﻬَﻬْﺟَو ٌفَعَس ﺎَﺴَﻛ ٌﻒَﻋَس ْﺮِﺸَﺘْـﻨُﻣ I. e. alopecia], which occasions baldness; and ٌفَعَس is a dial. var. thereof in this last sense. (TA.)

n. un. of ٌسَعَف [q. v.]. (S, * Mgh, Msb.) See also the next preceding paragraph.

A cracking, and scaling off, around the nail: (TA:) or a cracking at the root of the nail. (Ibn-'Abbád, O.) [See 1.]

Large [drinking-cups or bowls such as are called] أَقْدَاح. (IAar, K.) And The goods,
or furniture and utensils, of a tent or house, (S, TA,) and its carpets or the like: or, as some say, particularly such as are held in little estimation, as the drinking-vessel called تُذُور, and the bucket, and the rope, and the like. (TA.) [See also سَعَف, of which it is pl.] Also The natural dispositions, (AA, IAar, K, TA,) generous and other, of men: (IAar, K, TA:) AA says, I have not heard any sing. thereof. (TA.)

A camel having the disease termed سَعَف (see 1): fem. سَعِفَاء, applied to a she-camel: (ISk, S, K:)

A'Obeyd mentions only the fem. epithet. (TA.) Also A horse White, (S, * K,) or hoary, (S,) in the forelock, (S, K,) when there is some other colour in it, different from the white: (TA:) when the whole of it is white, he is termed غَيْثَاء: (S, TA:) so in the Book of Horses by AO. (TA.)

A boy affected with the pustules termed سَعَفَة [q. v.]. (S, K.)

A place, (K,) and a place of alighting, (TA,) near: (K, TA.)
سَعَلَ، aor. Saudi, (S, O, Msb, K) inf. n. سَعَلَةُ (S, O, K) and سَعَلَةً (K) or the latter of these is the inf. n., and the former is a simple subst., (Msb,) [He coughed:] سَعَلَةً signifies [the having] a motion whereby nature expels somewhat hurtful from the lungs and the organs connected therewith: (Ibn-Seena, K, TA:) wherefore the ducts of the lungs are called قُصْب السَّعَلَة the tubes of coughing, meaning the bronchial tubes,] because it [i.e. what is hurtful in the lungs] has its exit by them. (TA.) One says، إِنَّهُ يَسَعَل سَعَلَةً [Verily he coughs with an abominable coughing]. (TA.) And يَسَعَل [In him is a coughing; i.e. he has a coughing, or cough]. (TA.) And يَهَدَّهُ سَعَلَةً [The question, or petition, has choked thee, and consequently coughing has seized thee]. (TA.) Hence the saying، رَمَاهُ فَسَعَلَ النَّذَمَ [He shot him, and he consequently coughed up blood]; i.e., he threw up blood from his chest. (TA.) سَعَلَ، aor. سَعَلَةً، inf. n. سَعَلَةً; accord. to the K, app., سَعَلَ، aor. سَعَلَةً، inf. n. سَعَلَةً; [and thus the pret. and inf. n. are written in the copies of the K;] but the former is the right; (TA:) He was, or became, brisk, lively, or sprightly; (K, TA:) like زَعِلَ، inf. n. زَعِلَةً. (TA. [See the part. n., سَعَلَةً below.])

سَعَلَهُ 4 It سَعَلَهُ made him to cough, or occasioned him a coughing. (TA.) And سَعَلَهُ, or it, سَعَلَهُ made him, or pronounced him, to be like the سَعَلَةً [q. v.]. (O, TA.) And سَعَلَهُ, or it, سَعَلَهُ. (a man, K, TA,) and it, سَعَلَهُ rendered him (a horse, TA) brisk, lively, or sprightly; (O, K, TA;) as also سَعَلَهُ. (O, TA.)

عَسَلَت 10 She سَعَلَت, i.e., very clamorous, and foul-tongued; (S, O;)
or like a ٍةَﻼْﻌِﺳ, (K, TA,) in badness, wickedness, or guile, and clamorousness, and foulness of tongue: (TA:) similar to أَمْسَأْسَد, and to أَمْسَأْسَد said of a man, &c. (AZ, TA.)

سُمُلِّي Dry [dates of the bad sort termed] ٍشَيْصُ. (Iaar, O, K.)

سُمُلِّي, applied to a horse, Brisk, lively, or sprightly; like ٍزَعِّل. (AO, O, TA.)

سُمُلِّي: see the next paragraph.

سُمُلِّي and ٍةَﻼْﻌِﺳ (S, O, K [app. thus, without tenween, as a fem. noun, though ٍفِعَٰلِة without tenween is unusual,]) and ٍةَﻼْﻌِﺳ (S, O, TA) The [kind of goblin, demon, devil, or jinnee, called] ٍغُول: (K) or the female of the ٍغُول: (Abu-l-Wefee El-Aarábee, TA in art. ٍغُول: and Har p. 76:) or the Worst, most wicked, or most guileful,

of the ٍغُول: [pl. of ٍغُول]: (S, O:) or an enchantress of the jinn, or genii: (K:) pl. [of the first] ٍسُمُلِّي: [written with the article ٍسُمُلِّي] (S, O, K) [and of the second ٍسُمُلِّي] and of the third ٍتَأَلْعِس, which is said to signify the females of the ٍغِلَان. (TA.) [Hence,] ٍسُمُلِّي signifies A very clamorous, foul-tongued,

woman: (S, O, TA:) accord. to Aboo-'Adnán, a woman foul in face, evil in disposition, is likened to the ٍسُمُلِّي: but some of the Arabs say that the Arabs do not apply the epithet ٍسُمُلِّي to any but an old woman. (TA.)

And [the pl.] ٍسُمُلِّي signifies Horses; as being likened to what are [properly] so termed. (TA.) And [the same pl.]

ٍسُمُلِّي, (K, TA,) with kesr to the ل, (TA,) [In the TK ٍسُمُلِّي, and in the CK ٍسُمُلِّي,] signifies A certain plant, the leaves of which make [the ulcers termed] دِبَّلَاتٍ to discharge their contents, and dissolves them; and the fresh thereof remove the mange, or scab: it is a most excellent remedy for the cough; [wherefore it is also called ٍحَشْيَٰشُة ٍسُمُلِّي; (TK)] and causes the erection of the ٍذَكَر to subside (ٍبِنْفُسُ الْانْتِصَابٍ, K, TA, for which we find in some copies of the K ٍبِنْفُسُ الْانْتِصَابٍ; and even the fumigating of oneself therewith. (K.)
سَعَلَاءِ: see the next preceding paragraph.

سَعَلَانُ an inf. n. of سَعَلِ. (q. v.): (S, O, K:) or a simple subst. [meaning A cough]. (Msb.)

سَعَلَاءِ: see سَعَلَانَ.

سَعَلَ [Coughing]. You say نَافِقَةٌ سَعَلَ, (O, K.)

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كَسَرَةً, (O,) meaning A she-camel having a cough. (O, K.) And [Verily he has a violent cough]: (O, K: *) a phrase having an intensive meaning: (K:) by rule one should say سَعَلَ مَسْعُولٌ; but thus the Arabs said, like as they said لَغَشَ لَغَاشٍ and رَعَشٍ رَعَاشٍ: and [in like manner] a poet cited by Lth says وَذِلْ لَعَسٍ. (O.) See also what follows.

مَسْعُولُ The part of the fauces, or throat, which is the place of coughing: (S, Msb:) or [simply] the fauces, or throat; as also سَعَلَ; (K) which latter is expl. by Az as meaning The mouth; because with it one coughs. (TA.)
He walked, went, or went along, (Er-Rághib, Msb, K, TA,) quickly: (Er-Rághib, Mgh, TA;) this accord. to Er-Rághib, is the primary signification: and hence, The tripping to and fro between Es-Safà and ElMarweh: (TA:) and app. meaning He tripped along, or he trudged along, in his walking: (Msb:) [or] signifies the going along with vigorousness, and with lightness, activity, or quickness. (Ham p. 665.) ___ He (a man, S) ran; syn. (I, Aar, S, K, TA;) or: جرى [as meaning He repaired, or betook himself]. (K.) The saying, in the Kur [lxii. 9], is expl. as meaning Then repair ye to prayer to God: (TA:) or then go ye (I, Aar, TA;) to prayer to God: (Jel:) and Ibn-Mes'ood read فأمضوا (Famous) to prayer to God: (TA;) Or سعى إلى الصلاة فأمضوا (Famous) means He went to prayer, in any manner [i.e. whether quickly or not]. (Msb:) ___ He was active, or busy and bustling, in procuring the means of subsistence: (TA;) he strove, laboured, or exerted himself; employed himself vigorously, strenuously, or with energy; in any affair, whether good or evil; but mostly used in relation to what is praiseworthy, or praised: (Er-Rághib, TA;) he occupied himself according to his own judgment or discretion or free will, in any work, or deed: (Msb:) he worked, or wrought, or did, (S, Msb, K, TA;) any work, or deed, good or evil: (TA;) he earned, or gained. (S, K, TA;) One says, هو يسعى على قومه He manages, conducts, orders, regulates, or superintends, the affairs of his people, or party. (Ham p. 771, Msb. *) And And And And He worked, or wrought, and earned, or gained, for them. (TA;) And And And And 1
meaning The man earns for his belly and his pudendum. (TA.) And (S,) or (TA.) And [The slave who had made a contract with his master to pay him a certain sum for his emancipation] laboured to earn the means of releasing himself: (Msb:) the inf. n. of the verb thus used is ٌﺔَﻳﺎَﻌﺳ (S, Msb:) and this term is employed when a slave emancipated in part, and in part retained in slavery, labours and earns for the completion of his release. (IAth, TA.) The saying, in the Kur [liii. 40], َﺲْﻴَﻟ َﻴِﻋَﺳ ِنِّﺈَﻓ ْنَِإ َلَم ْيََّﻟِإ َم means [There is nothing imputable to the man] but what he hath wrought, or done. (Msb.) And in the same [xxxvii. 100], means And when he attained to working with him: or and when he was able to assist him in his working. (TA.) Also He superintended, managed, or conducted, in his own person, the collection of the poor-rates; (K, TA;) he went to exact them, and received them; (TA;) and the inf. n. in this case also is ٌﺔَﻳﺎَﻌِﺳ (K, TA:) or ٌﺔَﻳِّس (S, Msb,) aor. ٌسَعِّي, inf. n. ٌسَعِّي, (Msb,) he officiated in the exacting, or receiving, or collecting, of the poor-rate. (S, * Msb.) [And ٌسَعِّي is trans. without a prep. as meaning He exacted the poor-rate:] a poet says, (namely, 'Amr Ibn-'Addà, TA,)

*[سَعِّي عَقَالَةَ فَلَم يَتْرَكْ لِنَا سَبِداَ َفَكِيفَ لَوْ قَدْ سَعِّي عَمَرو عَقَالَينَ

[He exacted the poor-rate of a year, and left not to us camels' fur, or goats' hair: then how would be the case if 'Amr had exacted the poor-rate of two years?]. (S.) ٌسَعِّي is said when one rectifies, redresses, or reforms, the affair of such a one, or mars, vitiates, or perverts it, by his [or striving, or labouring; and may be rendered I strove, or laboured, in respect of the affair of such a one, either to rectify, redress, or reform, it, or to mar, vitiate, or pervert, it] and ٌسَعِّي in the Kur xxii. 50 [and xxxiv. 5], means And they who strive, or labour, in respect of
our signs, to mar, or vitiate, or pervert, their meaning, by impugning their character; seeing that they called them enchantment, and poetry, and tales, or legends, or fictions: (Ksh in xxii. 50:) or these words of the Kur mean and they who strive, or labour, to falsify, or nullify, our signs; i. e. the Kur-án. (Jel.) And He created, or excited, disorder, or discord, between them, or among them; made, or did, mischief between them, or among them; as also سَأَّل, which is app., in this case, a dial. var. of سَعَي بين الناس بالثامِم. (TA in art. سأو.) [Hence, سعى بين الناس بالثامِم] He created, or excited, disorder, &c., among the people by calumnies, or slanders: or it may be well rendered he busied himself among the people with propagating calumnies, or slanders]. (S and O in art. أكل; &c.) And He calumniated him, or slandered him, (S, Msb, K, * TA,) إلى الوالي. (S, Msb, K;) inf. n. سعِي, said of a female slave, (K, TA,) aor. سعَي، سعَى، inf. n. سعَى, (TA,) She committed fornication, or prostituted herself. (K, TA.) [See also 3.] سعَي فلَان فَسَعِيْتُه. She committed fornication, or prostituted herself; see 3.

Such a one strove with me in walking, or going along, quickly, &c., and I overcame him therein. (S, TA.) The inf. n. ستَعَّس signifies The walking, or going, quickly &c., or rather the striving, or contending, in doing so, with any one. (KL.) Hence the trad. of 'Alee, in discommendation of worldly enjoyments, من ساعًا، من ساعًا، من ساعًا، من ساعًا، من ساعًا، من ساعًا، من ساعًا، من ساعًا. (TA.) __ ستَعَّس also signifies One's committing fornication with a female slave: and a female slave's committing fornication with any one: (KL:) you say, of a man, عهُر زنَي، and this is with a free woman and with a female slave; but one says in the case of a female slave, peculiarly, قد ساعًا. (He has committed fornication with her;}
Female slaves that committed fornication in the Time of Ignorance: and

There was brought to 'Omar a man who committed fornication with a female slave: (S, TA: *) [and hence, occurring in the L, in art. as mentioned by IAar on the authority of Abu-l-Mekárim), meaning The offspring of fornication, begotten on a slave:] or (K, TA,) inf. n. as above, (TA,) signifies [or rather signifies also] He sought her for the purpose of fornication: (K, [in which the context seems to indicate that it relates to a female slave,] and TA:) accord. to Th, relating to the free woman and the female slave: it is also said that signifies The imposing upon the woman, by her owner, an impost which she is to pay by means of the gain of prostitution: and it is said in a trad. that there shall be no in El-Islám. (TA.) [It is said in the TA in art. that is like a month and a half; but I think that in this instance is a mistranscription for : see art.]

He made him to earn, or gain. (TA.) And He employed a collector of their poor-rates. (TA.) [See also 10.] And They gave him, or performed or accomplished for him, what he desired, or sought, or needed. (Sgh, K, TA.)

He required of the slave that he should labour to earn the means of releasing himself: (Msb:) or he imposed upon the slave work by means of which he should pay for himself, when he had been emancipated in part, in order to his completing his emancipation: and signifies the work so imposed. (K.) And He employed him as collector of the poor-rate. (JM; and the like is said in the TA, from a trad.) [See also 4.]
See the next paragraph, in two places: and see also سَعْوَة.

سَعْوَة, with kesr, (T, S, TA,) [and سَعْوَة, with fet-h, as shown by what follows] or سَعْوَة, with kesr, (K,) or سَعْوَة, thus written in the M, with fet-h, (TA,) and سَعْوَة, with fet-h as well as with kesr, (TA, and thus in the Hamp. 708,) and سَعْوَة, with fet-h, (TA,) [or سَعْوَة, and S (or سَعْوَة, (S,) [and سَعْوَة, (K,) or سَعْوَة, (IAar, TA,) A portion, or short portion, such as is termed ساعة, (S, M, TA:) [like مَسْعَى, فِعْلَاء, one says, سَعْوَة, (S, TA,) and سَعْوَة, with fet-h as well as with kesr, (TA, and thus in the Hamp. 708,) and سَعْوَة, with fet-h, (TA,) [or سَعْوَة, (S,) [and سَعْوَة, (K,) or سَعْوَة, (IAar, TA,)] A portion (قطعة) of the night passed; (TA:) [or a short portion:] and سَعْوَة يَنَثِنُونَ ذِي النَّهَار signifies the same: (Ham. 708:) or, as some say, سَعْوَة signifies more than ساعة, of the night, and likewise of the day; and one says, كَنَّا جَعَلْتُمْ أَنَتْهَا وَعَنْدَهُمْ فِي سَعْوَاتَ مِنَ النَّهَار [app. meaning We were with him, or at his abode, during some considerable portions of the night and of the day]: so in the T. (TA.)

سَعِي inf. n. of 1 [in most of its senses]. (S, Msb, K, &c.) See also سَعِيَة.

سَعِيَة The occupation of oneself according to his own judgment or discretion or free will (K, TA) in procuring the means of subsistence, and in earning, or gain. (TA,) Hence the prov., Sheغلت مِعَاتي جَدَوَائِي [My occupation of myself in procuring the means of subsistence has diverted me from giving]: El-Mundhree says that شَعَالِي, with شَعَاب, is a mistranscription: it is applied to him whose disposition is generous but who is in want. (TA. [See also art. شَعَاتِي.])

سَعْوَة: see سَعْوَة, in two places. Also i. q. شُمُة or شُمَة [i. e. A piece of wax, or a candle]: (IAar, TA,) in the K,
شمة: [so in the TA; but it is omitted in the CK and in my MS. copy of the K:] pl. [or rather coll. gen.
ن. ] شمة. (TA.)

شمة: see شمة, in two places. Also, [accord. to the K, شمة, for it is there written with the article آل, but] accord. to IAar
without the article آل, [app. شمة, as a proper name,] (TA,) A woman foul, unseemly, or obscene, in tongue;
having little, or no, shame or modesty: (IAar, K, * TA:) in the K is a mistranscription for خالة, with

جيم. (TA.)

شمة a proper name for The she-goat. (K.) And she is called to be milked by the cry شمية. (TA.)

شمة: see شمة, in five places.

شمية an inf. n. of شمة, in three of its senses. ___ See also 10.

شماري One Who patiently endures sleeplessness and travel: (K:) very laborious, active, and bustling. (TA.)

ساع act. part. n. of 1. (Msb.) A messenger; a courier, or messenger that journeys with haste;
or a messenger on a beast of the post; syn. بريد. (TA.) [See an ex. at the end of the first paragraph of art.

ريم.] Any manager, conductor, orderer, regulator, or superintendent, (S, K,) of a
thing, over a people, or party; (S,) or of an affair, and of a people, or party, whatever it
be: (K) pl. سعة. (S, * TA:) Mostly, (S, TA,) or when used without restriction, (Msb,) applied to The intendant, or
collector, of the poor-rate: pl. as above. (S, Msb, TA. [See ركيب.]) And particularly The headman of the
Jews and Christians, (K, TA,) from whose opinion, or judgment, they do not deviate,
and without whom they do not decide an affair. (TA.) And [the pl.] سعة signifies Persons
who take upon themselves responsibility for the prevention of the shedding of
blood, and for the stilling of sedition, or discord, or the like; because they labour in the reforming, or amending, of the circumstances subsisting between parties. (TA.) Also A calumniator, or slanderer; [and especially] to the ruler, or magistrate: whence the saying, in a trad., The calumniator is not trueborn: and in another trad., The calumniator of another to the ruler is a trebler of evil; meaning that he destroys, by his calumny, himself, and the calumniated, and the ruler. (TA.)

The calumniator is not trueborn: and in another trad., The calumniator of another to the ruler is a trebler of evil; meaning that he destroys, by his calumny, himself, and the calumniated, and the ruler. (TA.)

A means of attaining honour and eminence or elevation, in the various kinds of glory; (K) a good, or laudable, act or endeavour; generosity: pl. مساعم. (MA.) [See an ex. voice مدعاة, and another voice أقصد. ] J says, [in the S,] the مساعة الواحدة المساعي في الكلام والجود: and the author of the K, following Sgh, says that he has committed a mistake in saying في الكلام والجود: in some copies of the S is found في الكلام: which, however, should be termed a slip of the pen [rather than a mistake, for it cannot be that J was ignorant of the meaning of so common a word as مساعة]. (TA.)

Calumniated, or slandered, [and especially] to a ruler, or magistrate. (TA.)
1 **Buğsa**

, aor. —; (S, A, Msb, K;) and **Buğsa**

, aor. —; (A, K;) inf. n. **Buğsa**

, (S, A, * Msb, K;) which is of the former, (Sudot;,

Msb, TA,) and **Buğsa**

, (K;) which is of the latter, (TA,) and **Sugab**

(S) and **Sugaba**

, (K;) and **Sugaba**

, (A, * K;) the last syn. with **Mujagah**

;

(S, Msb;) **He was, or became, hungry:** (S, A, Msb, K;) or **suffered hunger together with
fatigue.** (A, Msb, K;) You say, **Buğsa**

, **Buğsa**

and **Buğsa**

, [using these ns. as simple subs.,] **In him is
hunger:** or **hunger together with fatigue.** (A.) And **Buğsa**

, [An orphan] having

**hunger.** (S.) And **Buğsa**

, in the Kur [xc. 14], means **In a day of hunger.** (TA.) [See also **Buğsa**

and **Buğsa**

below.]

4 **Abugsa**

He (a man, TA) **entered upon a state of hunger.** (K.)

**Abugsa**

an inf. n. of **Buğsa** [q. v.]. (S, &c.) — It also signifies **Thirst:** but is unused: (K;) [or] thirst is sometimes thus termed.

(Msb.)

**Abugsa**

: see **Abugsa**

.

**Abugsa**

**Hunger:** or **hunger combined with fatigue.** (TA.) [See also 1.]

; and its fem. **Abugsa**

, see the next paragraph, in three places.

and **Abugsa**

(S, A, Msb, K) and **Abugsa**

(K) **Hungry:** (S, A, Msb, K, TA:) or **suffering hunger together
with fatigue:** (A, Msb, K;) or **thirsty:** (TA:) fem. [of the second] **Abugsa**

, (S, K;) pl. **Abugsa**

. (K.) You say also, **Abugsa**

(A, TA) and **Abugsa**

(TA) [**He is hungry and fatigued, or fatigued in the utmost
degree**]. And it is said in a trad., expl. as meaning [**He entered Kheyber**] they
being hungry. (TA.)

ٌﺐِﻐْﺴُم

: see its pl. in what next precedes.

َﻮُﻫ ٌﺐﱠﻐَﺴُم ُﻪَﻟ اَﺬَﻛ

ٌﺐَﻐْﺴُم

To him is allowed, or permitted,

ٌﺐﱠﻌَﺴَم

[the latter written in the CK

ٌﺐَﻐْﺴُم

ٌﺐَﻐْﺴُم

such a thing. (K, TA.)
He wove (A'Obeyd, Az, S, M, K,) with his fingers (Z, TA) [or plaited] a mat, (A'Obeyd, TA,) or palm-leaves, (Az, S, M, K,) and any other thing that may be woven with the fingers; (TA;) like َﻞَﻣَر and َﻞَﻣْرَأ ( . A'Obeyd, TA.) ِﻪْﺟَو ِضْرﻷا ( , Lth, O,) [aor. accord. to the TK, but more probably , agreeably with a general rule relating to intrans. verbs of this class,] inf. n. ِﻴَل ﻦَأ ِضْرُأ, (S, K, TA,) [See also 4.] I took into my mouth, (S, K,) or ate, (Mgh, Msb,) medicine, (S, M, Mgh, Msb, K,) and meal of parched barley or wheat, (S, M, Mgh,) and the like of either of these, (M,) or anything dry, (Mgh, Msb,) not moistened, (S, Msb, K,) and not kneaded [with water &c.]; (S;) or i. q. ْنَأ ِﻒَﺳَأ َباَﺮﱡـﺘﻟا (Mgh. [See EM p. 208: and the same, p. 224.]) Hence also the phrase, ْنَأ ِﻒَﺳَأ َباَﺮﱡـﺘﻟا and conveyed it to my mouth, (A in that art.,) or licked it up: (L in that art.:) and َ因地 signifies the doing thus once. (TA.) And [hence,] ِﺾَأ signifies also Camels' eating dry herbage. (K.) Hence the saying of 'Amr Ibn-Kulthoom, 

* تَﺳَّدُ الْحَلَةُ الْحُورُ اﻟْدِرِينَا *

The she-camels advanced in age, abounding with milk, eating the dry and old and wasted herbage. (Mgh. [See EM p. 208: and the same, p. 224.]) Hence also the phrase, ْلَأَنَ أَﺳَّدُ ﺍﻟْمِرْبَبَ
Assuredly that I should eat the dust. (Mgh.) And I drank much of the water without satisfying my thirst: (M, K) and so استفأ, inf. n. (TA.) سف و سف. I stuck one part of the thing to another. (Yz, TA.) (And from the same signification, as is indicated in the O and TA,) استف النظير He looked sharply, (S, M, A, O, K,) and hardly, (S, O,) and minutely, (A,) towards, or at, (إلى) a person, (S, A, O,) and an affair, (A,) and AAF adds, and inclined towards the ground. (M.) Also He fed a camel with dry herbage. (K.) (Hence,) استف الفرس المغام He put the bit into the mouth of the horse. (M.) And استف الدواء He put a medicament into the wound; (K, TA,) as though he put استف ودأ to it. (TA.) And استف الودأ He put a medicament into the wound; (K, TA,) as though he put استف ودأ to it. (TA.) And استف الودأ He filled in the tattoo with i.e. smoke-black of fat. (M.) And استف الرومادا His face was sprinkled with. (S.) It is said in a trad., فكان أسف وجهه روومادا meaning His face was altered, (S, K, *) as though something that altered it had been sprinkled upon it. (S.) You say also، كأن وجهه استف روومادا meaning His face became of a blackish, or an ashy, hue, altered, as though ashes had been sprinkled upon it: and استف الروماد في وجهه Ashes were sprinkled upon his face, meaning his face became altered. (Har p. 626.) Also It approached the earth, or ground; (S, M, K;) said of a bird in its flight; (S, K;) or of a bird &c.: (M;) or it (a bird) flew over the ground so near that its feet almost reached it. (A.) And استف السحابة The cloud approached the earth. (S, K.) Said of a stallion, He stooped his head to bite. (M, K) And one says of man، إلى الأرض He stooped towards the ground. (O in art. شبل.) And, said of a man, (S,) He pursued small, or little, things: (S, K) and he followed after
low, or mean, things: (K,) [he stooped to such things: ] or اسف إلى مدايق الأمور و أدنها  He
approached [or pursued] small, or little, things, and the meanest, or most ignoble,
thereof; or became mean, or ignoble: (M, * TA:) and إلهي لأنم الدّنيء, [or correctly
إلهي لالأمر الذّن] and He
approached [the thing that was near, or that was low, or mean]; from أسف said of a bird in its
flight, meaning It approached the ground so that its feet almost touched it. (Har p. 206.)

[Hence the saying,) َﺾْﻌَـﺑ ِفﺎَﻔْﺳِﻹ ْﻆﱠﻔََﲢ ْﻦِﻣ ِﻞَﻤَﻐﻟا ِفﺎَﺴْﻔﱠﺴﻟا ﱠﻒِﺴُﺗَﻻَو ُﻪَﻟ
[Guard thyself from the bad action, and approach it not with any degree of approaching]. (TA.) ___ You say also,
ماَّٰسِفْٰٓ منْهُ بَنَافهَهُ He obtained not [from him, or of it, a paltry acquisition], (K, TA,) [or]
anything. (TA.) ___ And أسف He fled from his companion, (K, TA,) running most
vehemently. (TA.)

8

R. Q. 1 َﻒَـسْﻔَـس سَـفْ، (K,) inf. n. سَـفْسَة، (S, M,) He cleared, or sifted, (نَـتْخَـلََ) ﻋَـلَى ﺃَلْدَا نَـاء، (S, M, K,) and the like, (S, K,) with the
[or sieve], and the like. (L, TA.) One says, ﺑِداَتْ سَـفْسَة ﻋَـلَى ﺃَلْدَا نَـاء، [I heard the sifting of the
sieve]. (TA.) ___ And ﻧَـتْخَـلَ ﻋَـلَى ﺃَلْدَا نَـاء He did his deed imperfectly, or not soundly. (IDrd, M, K, TA.)
___ And ﺑِداَتْ سَـفْسَة ﻋَـلَى ﺋِرِيح The wind raised the fine dust, blowing a little above the
surface of the earth. (TA.)

R. Q. 2 لاَ تَزَالْ تَنَسَفَسُ فِي هَذَا الأَمْرِ a phrase mentioned by Ibn-Abbád as meaning Thou wilt not cease
to destroy, or bring to nought, this thing, or affair. (O, TA.)

َﻒَـسَفَ ﺗَـفَـعَلَ سَـفَ سَـفِّهٌ، (S,) i. q. سَـفَ ﺗَـفَـعَلَ سَـفِّهٌ; as in the phrase [Thou wilt do such a thing]: mentioned by Th.

(M. [See art. سَـفَ; and see also the letter سَـفِّهٌ.] )
A spadix, or a spathe, (ةَطَعْة) of a male palm-tree. (AA, O, K) See also سَف.

: see what next follows.

SERPENT called. (AA, O, K) or the serpent that flies in the air: (M, O:) and sometimes peculiarly applied to the male serpent. (O.) And the Hudhalee poet EdDákhil Ibn-Harám uses the first of these words as meaning A man like a سَف. (M.) See also سَف.

A plait of palm-leaves, (M, K, TA,) i. e. a سَفِيفَة, (TA,) made according to the measure of the سَلْب or the جُلَّة [of which it is to form a part]. (K, TA,) And A thing of the kind termed سَرْق [pl. of سَرْق], (K, TA, [i. e. a plait] of [goat’s] hair, or of wool, (TA,) which a woman attaches to her plaits of hair: it was not disapproved by Ibráheem En-Nakha’ee; (K, TA;) though he disapproved of other things attached to the hair: IAth explains it as a thing that a woman puts upon her head, and attaches to her hair in order that it may be lengthened thereby]. (TA,) A small portion, (حِبَيْة:) and (S) a handful, (S, K,) of meal of parched barley or wheat, (S,) or of wheat, and the like. (K.) See also what next follows.

Medicine, (S, M, Msb, K,) and meal of parched barley or wheat, (S, M,) and the like of either of these, (M,) or anything dry, (Msb,) taken into the mouth, (S, M, * K,) or eaten, (Msb,) not moistened, (S, M, * Msb, K,) or not kneaded [with water &c.]; (S,) and سَفَة signifies the same; (M, K;) each a subst. from سَفَة and سَفَة, the سَفَة the سَفَة, and سَفَة. (M,) Also Blackness of the gum. (M, TA.)
Woven [with the fingers, or plaited,] of palm-leaves. (KL.) [And hence,] The girth of the [or camel's saddle], (S, M, K,) and of the [women's vehicle called] السَّفِيفُ or السُّلَفِيفُ, (M:) the fore-girth of the woman's vehicle called الجَدْوَهَةِ, (S, M, K,) and of the لَحْرِ, because made broad, like the السَّفِيفُ of palm-leaves. (T, TA.) [See also the next paragraph.] A certain plant. (IDrd, K.) The sharpness of the ears of the wolf. (M, TA.) And السَّفِيفُ is a name of Iblees: (O, K:) so says AA: (O:) in one or more of the copies of the Nawadir, السَّفِيفُ and السَّفِيفُ. (TA.)

A thing woven [with the fingers, or plaited,] of palm-leaves: (S, O:) a piece of woven [or plaited] work of palm-leaves (K voce عَرْقٍ سَفَفَةٍ: (TA ibid.:) pl. سَفَفَةٌ. (TA.) See السَّفِيفُ, first sentence. ___ A wide belly-girth with which a لَحْرِ or camel's saddle is bound, or fastened. (M.) [See also السَّفِيفُ.] ___ The appertenance [or suspensory] of a water-skin قرية, which the carrier of the قرية puts over his chest [when carrying the قرية on his back]. (K voce عَرْقٍ.) See also السَّفِيفُ. ___ A receptacle for dates, such as is called دوَخَةٍ [made of palm-leaves,] before it is woven. (M, TA.) ___ And the pl. سَفَفَةٌ signifies Wide ribs: or, as some say, all the ribs. (M.)

A certain plant; (M, TA:) said by IDrd to be of the dial. of El-Yemen; that which the people of Nejd call the زَقْنَعَةٌ, which is the مَرْجَوُشَةٌ [or marjoram]. (TA.) See also السَّفِيفُ.

The dust of flour, that rises, (K,) or flies and rises, (TA,) at the sifting. (K, TA.) ___ The fine particles or dust: (S, Mgh, K:) or such as rises, or spreads, of dust. (M.) ___ Hence, (Mgh,) السَّفَفَةُ or السَّفَفَةُ is improperly put for الشعر; and Freytag appears to have read السَّفَفَةُ for الشعر. (TA.) What is bad of poetry, (K, TA,) imperfectly, or unsoundly, done. (TA. [In the CK, الشعر is erroneously put for الشعر; and Freytag appears to have read السَّفَفَةُ for الشعر.]) signifies Bad poetry: and anything imperfectly, or unsoundly, done. (M.) Anything bad. (S, K. [Compare the Hebr. פֶּסְפַּסְא, occurring with the article, and with the quiescent, in Numbers xi. 4.]) Such as is bad of natural dispositions. (M.) And A contemptible, or despicable, thing or affair. (S, K.) It is said in a trad., إِنَّ اللَّهَ يَحْبُبُ مَعَالَى الأَمْوَالِ وَيَغْضَب سَفَفَةَها.
Verily God loves lofty things, or things whereby one acquires eminence or nobility, and hates paltry, and mean, things. (Mgh, Sgh, TA.)

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**saff** signifies [also] An action, and a saying, *in which is no good.* (Ham p. 232; where the foregoing trad. is cited as an ex.) And Any *bad wind:* (TA:) [or] *saff* signifies a wind *running a little above the ground,* and so *safsa* : (M:) or the latter, a wind *that raises the fine dust, and runs a little above the ground.* (S, K.) ___

**safs** Vehement hunger. (Ibn-'Abbád, K.)

**safs** [act. part. n. of 4, q. v.]. ___ Anything *cleaving,* or *sticking,* to another thing. (A'Obeyd, TA.) ___

*He passed by fleeing from his companion, running most vehemently.* (Ibn-'Abbád, TA.)

**safs** : see last sentence but one. Also, without the *Ungenerous,* or *mean, in giving.* (S, M.)
He poured out, or forth, water: (S, A:) and he shed blood, (S, A, Msb, K,) the blood of another; (S, A;) and tears; (Msb, K,) inf. n. as above, and (K:) or [the eye shed its tears]. (A.) The saying, in a trad., has been explained as meaning [And he slew at the head of the water so that the blood covered the water:] but IAth says that this is not consistent with the language; for signifies the act of pouring out, or forth; and that the meaning may therefore be, that the blood made the water to pour forth; like as when, into a full vessel, something heavier than what is in it is poured; for in this case there comes forth from it as much as has been poured into it. (TA.) __

He did a deed that profited him not; (K;) likened to the arrow called (TA.) __

Between them is a shedding of blood. (TA.) And [hence,] between them is a contending in fight: or, in hocking of camels (TA.) __

And also signify The committing fornication with another; (S, A, Msb, K;) as also [which is said of more than one pair]. (K.) You say, He committed fornication with her. (A, Msb.) And [hence,] She committed fornication with
him: (L.) or she abode with him in the practice of fornication. (TA.) [In all the copies of the S that I have been able to consult, three in number, I find سافحة. And In marriage is that which renders one in no need of fornication.] (A, Msb.) In the Time of Ignorance, when a man demanded a woman in marriage, he said، and when he desired fornication, he said، (TA.)

4 They made [horses] to run without a wager. (K.) [App., like 2, from السَفِّيح، the arrow thus called.]

5 Accord. to Freytag, signifies It was, or became, poured out, or forth: but he names no authority for this.

6 They mutually shed blood; lit., bloods. (A.) ___ See also 3.

The base, foot, bottom, or lowest or lower part, (أصل، K, or أُسْفِل، S, A, K,) of a mountain, (S, A, K,) which is the part whereinto is poured (وسط) the water from the parts above; i.e. the part where the side thereof rests upon the ground: (S: [as also سَفْح]) or the [part called حاضر thereof, [see this word,] that rests its side upon the ground: or the حضيض thereof [app. as meaning the low ground at, or by, the base, or foot, thereof: (K:) or the spreading part thereof: (A: [there said to be in this sense tropical; but why, I see not:) or the face thereof: (Msb:) or the lowest, or lower, part thereof, where it is rugged: (Ham. p. 80:) pl. سفوح. (K.) ___ [The pl.] سفوح also signifies Rocks that are soft, or smooth, (K, TA,) and slippery. (TA.)

Saffah: You say جفن سفوح. (A.)

A sack; syn. سفيحان signifies a pair of sacks which are placed (S, L) upon a camel, (L.) like the خرط. (S, L) ___ And A thick, or coarse, [garment of the kind called]
An arrow used in the game called رِﺴْﻴَﳌا, to which no portion pertains: (S, A, * K.) it is the fourth of the arrows to which the term لْﻔُﻏ is applied, which have no notches, and to which is assigned no portion and no fine; these being added only to give additional weight to the collection of arrows from fear of occasioning suspicion [of foul play]: the first of them is called المضَعُف; the next, المبَحَر; the next, المنبَح; and the next, (Lh, TA.) See also مسافح.

A shedder of much blood. (A.) [Hence,] السَّفاح is the name of A sword of Homeyd Ibn-Bahdal. (K.) [Hence also,] A giver of many gifts; or one who gives much. (K.) And Chaste [or rather fluent or eloquent] in speech; syn. فصيح: (K) or possessing ability for speech. (S.)

Pouring out, or forth; (O, L, Msb, K;) applied to water, (A, Msb,) [and blood,] and tears (دعاء): (O, L, K:)

[aaccord. to some, unacquainted with the intrans. verb سَفَح, a possessive epithet, i. e.] meaning دو سَفَح: (Ham p. 709:) SYN. with سَفَح, [or rather this is an intensive epithet,] and مسافح also is SYN. With سَفَح; (TA;) or [rather] signifies poured out, or forth; (A, * L, Msb;) and is applied to water, (A, Msb,) and tears (دعاء). (L)

Bald in the fore part of the head; (K;) as also أَصِيف (TA) [and أَصِيف].

[A place where water is poured out, or forth; and where blood, and tears, are shed:] pl. مسافح. One says, The valley has places where it pours out, or forth.

(A, TA.)

One who does a deed that profits him not. (K. [See 2.])

[Hence,] مسافح: see سَفَح. [Hence,] applied to a camel, it means [Stretched, or extended, upon the ground;] مَدَعَدَمَّة مسافح in the الأرض. [K] Wide. (K.) You say ناقة مسافحة الإبط A she-
camel wide in the arm-pit. (A, K.) And جَلِّل مَسْفُوحُ الضُّلُوع A camel [wide i. e.] not contracted in the ribs. (A, TA.)___Thick, coarse, or big. (K.)___You say also, إِنِّهُ لَمَسْفُوحُ العُنق meaning Verily he is long, and thick, coarse, or big, in the neck. (TA.)___And المسْفُوحُ is the name of A horse of Sakhr Ibn-'Amr Ibn-El-Hárith. (K.)

مُسْفِح A fornicator. (TA.) And مُسْفَحة A fornicatress; (TA;) a woman who does not abstain from fornication. (Aboo-Is-hák, TA.)___أَبُو مَسْفَحة means A son of a fornicatress; (TA;) and [in like manner] مُسْفِح A son who is the offspring of fornication. (Sgh, TA in art. عرض.)
**He leaped the female:** (S, K:) said of a bird, (A, Msb,) &c.; (Msb,) or of any beast or bird of prey; (As, TA;) or of a quadruped and of a bird; (M, TA;) or of a goat (S, TA) and of a camel (As, S, TA) and of a bull and of a beast of prey and of a bird; (S, TA;) and, in poetry, of a swimmer [app. meaning a fish]: (M, TA:) sometimes, also, it is used to convey an allusion to الجماع [relating to human beings]. (A.)

**The arranging of the flesh**

*meat upon the* سَفَدَ, to roast: (K:) Z [app.] makes it tropical, by his derivation of سَفَدَ [q. v.]. (TA.)

**He made him to leap** [the female]. (S, * K, * PS, TK.) 

**Lend me thy he-goat in order that he may leap my she-goat:** and Umeyeh Ibn-Abi-s-Salt uses its pass. part. n. metaphorically in relation to the زَنَد [or piece of stick used for producing fire]; saying,

*والآرض صيَّرَها للإله طروقة*  
*للَمَاء حتيَ كل زَنَد مَسَفَد*

[And the land, God made it to be soaked by the water, so that every زَنَد was lent;
He mounted his mare from behind; (M;) as also (AAF, M;) or 
he came to his camel from behind, and mounted him: (IAar, K:) and [in like manner] i. q.

The beasts of prey [and the birds and the sheep or goats] leaped one another. (TK.)

A certain game, in which boys arrange themselves one behind another, every one laying hold upon the [or uppermost part of the waist-wrapperto of his fellow, from behind him. (T in art. جعع, and TA.)

A mare that is not allowed to be leaped [by the stallion] until she has completed her مهنيه, which is a period of twenty days. (Kr, M.)

An iron instrument, (S, M, K,) with curved prongs, (M, TA,) with which flesh-meat is roasted: (S, K;) Z makes to be tropical, saying [in the A] that it is so called because of its adhering to that which is roasted upon it: (TA;) pl. (Ms,) [For instances of substs. similar to سفود and سفود, see سفود .]

Wine: (K;) the etymologists assert that its د is a substitute for the ط in استفنت, which is one of the names of wine. (TA.)
pass. part. n. of 4, q. v.
(**Sfr, (S, M, A, K) aor. ** Sfr, (M, K) ** He swept** a house, or chamber, (S, M, A, K) &c. (M.) ___ 
And **He,** or it, **swept away; or took away,** or **carried off,** in every direction: and **dispersed:** (M, K.) 
and removed, took off, or stripped off, a thing from a thing which it covered. (M * A, * K.) You say, 

_The wind swept away the dust, and the leaves: or too them away,** or 
carried them off,** in every direction. (M.) And 

_The wind dispersed the clouds:** (M, TA:) or removed the clouds from the face of the sky. (A, * TA,) And you say of a woman,** (S, M, A, Mgh, K,) aor. ** Sfr, (M, Mgh,) meaning **She removed her veil** (M, A, Mgh) 

_**Vin** she uncovered her face:** (A, M:) and (elliptically) (M) she uncovered her face:** (S, M, K:) [for] 

_**Sfr the nūr** aor. ** Sfr, (S, Mgh, Msb, K,) aor. — (S, Msb, K) and — , (K,) inf. n. ** Sfr and ** (S, Mgh, Msb, K) and ** (K,) I made 

_**Sfr** peace, effected a reconciliation, or adjusted a difference, between the people; (S, Mgh, Msb, K;) because he who does so exposes what is in the mind of each party: (TA:) or **I exposed what was in the 

_**Sfr** mind of this and the mind of this in order to make peace, &c., between the people. (M.) [See also ** Sfr, below.] ___ [And likewise, perhaps, from ** Sfr meaning she uncovered her face,] ** (S, Mgh, Msb, K) aor. ** Sfr, the nūr, aor. ** Sfr, The sun rose. (Msb.) See also 4, in two places. ** Sfr, (S,) Msb,) aor. — , (S,) or — , (Msb,) inf. 

n. ** Sfr, (S,) or ** Sfr, (Msb,) [the former of which inf. ns. perhaps indicates a radical relation to 

_**Sfr** said of a woman, and of 

_the sun, expl. above.] ** He went forth to journey:** (S, Msb:) this verb, however, in this sense, [which appears to have
been unknown, or not acknowledged, by the authors of the M and K, (see مسافر) is obsolete; but its inf. n. مسافر is used as a simple subst. (Msb. [See 3, the verb commonly used in this sense.]) Hence, app., His fat went away.

(A, TA.) and The war declined; syn. سفر الكتاب, (S, A,) aor. ـ، inf. n. مسافر, (S,) He wrote the book, or writing. (A. [See البير, سفر [سفر بالمسافر, (M,) aor. ، مسافر, (M, K,) inf. n. مسافر, (M,) and أسفر, (TA;) and سفر، (K, M, K,) inf. n. تسفر; (TA;) He put the سفر [q.v.] upon the nose of the camel. (S, M, K,) He sold the best of the sheep, or goats. (K)

2 سفره, inf. n. تسفر, He sent him to go a journey. (K, TA.) سفر الأبل, (K,) inf. n. as above, (TA,) He pastured the camels between sunset and nightfall, and in the سفر, (K, TA,) i.e., the whiteness [of the sky] before night: (TA;) or he fed the camels with سفر [q.v.: (so in the O:) and مسافر فرسه, inf. n. He fed his horse with سفر: or he kept him continually going, and trained him, in order that he might become strong to journey. (JM,) سفر الثار, (K,) inf. n. as above, (TA,) He made the fire to flame, or blaze; (K, TA;) kindled it; or made it to burn, burn up, or burn brightly or fiercely, (TA.) See also 1, last sentence but one.

3 مسافر is trans. and intrans. You say, الرياح يسافر بعضها بعضًا [The winds vie, one with another, in sweeping the ground, effacing one another's traces]: for the east wind removes and disperses the longitudinal traces made by the west wind, and the south wind makes traces across them. (S, * K, * TA.) And مسافر, inf. n. مسافرة, (Msb, K) and سفر، (S, K,) He journeyed, or went, (K,) or went forth to journey, (S, مسافر, (Msb,)) to such a country, or town]. (S, K,) And سافر بعيدًا [He journeyed, or went, a far journey]. (A, Mgh.) [See also 1.] Hence, He died. (K,) And سافرت الشمس عن كبد [The sun declined from the middle of the sky]. (A,) And سافرت عنه الشمس [The
fever departed from him. (A.)

The tree had its leaves blown off and swept away by the wind; (K., * TA;) they having become changed in colour, and white. (TA.) And فرسأ (inf. n. فسار, Mgh, Msb,) It (the dawn, or daybreak;) shone, (T, S, M, A, Mgh, Msb, K,) so that there was no doubt respecting it; (T, TA;) as also فسر, (M, K,) aor. —, (K,) inf. n. فسر: (TA:) it has a special relation to colour; meaning it shone in colour. (B, TA.) It (the moon) caused a shining [in the sky] before its rising. (M.) It (a man’s face) shone (S, M) [with happiness] (see مسر) or with beauty; for you say، فسر حسناً; (S;) as also فسر: (M:) or became overspread with beauty. (Msb.) And He entered upon the time of dawn, or daybreak; (M;) or the time when the dawn became white. (K:) The Prophet said، فسرأ بالفجر meaning Perform ye the prayer of daybreak when ye enter upon the time in which the dawn shines, or becomes white: (S, * Msb:) or when the dawn has become manifest, so that there is no doubt respecting it, every one knowing it to be the true dawn when he sees it; accord. to EshSháfi’ee and Ibn-Hambal and others: (T, TA;) or prolong ye the prayer of daybreak until ye enter upon the time when the dawn becomes white: (S, TA;) some say that it relates especially to nights in [the end of] which the moon shines, because in such the commencement of daybreak is not manifest: (TA;) or فسر بالصلاة means he performed prayer in the shining of the dawn: and the ب is for the purpose of making the verb transitive. (Mgh.) The war became vehement. (A, K.) See also 1, last sentence but one.

تسر فرس 5 means أتى بسرأ (O, K,) i.e. He came in the time of the whiteness of day [either before sunrise or after sunset]. (TA,) And تسفرت الإبل The camels pastured between sunset and nightfall, (O, K,) and in the سفر (K, TA,)
i. e. the whiteness of the sky before night. (TA. [But see 2, second sentence.])

He sought the brightest of the women in face and in beauty (TA, TK *) for marriage. (TK.) And He attained, or obtained, somewhat of the object of his want (O, K, TA) before its becoming beyond his reach. (TA.) And He sought to obtain of such a one the half (O, K, TA) [in the CK. the half, by which, if it be correct, may perhaps be meant what was equitable, and may bear the same interpretation,) of a claim that he had upon him. (O, K, TA.)

The clouds became dispersed: (M, TA:) or became removed from the face of the sky. (Tai.) The fore part of his head became divested of the hair. (S, K. *) The camels went away into the country, or land. (M, K. *)

The sun became white, previously to setting. See سفر.

He sent him as a سفر [q. v.]. (JM.)

A mark, an impression, a trace, or a vestige, (أثر, K, TA,) remaining: (TA:) pl. سفر. (K.) [Accord. to Freytag, it occurs in the Deewán El-Hudhaleeyeen as meaning The track, or trace, of a surge, or torrent.]

A book, or writing: (S, M:) or a great, or large, book: or a section of the Book of the
Law revealed to Moses: (M, K:) or a book that discovers, or reveals, truths: (TA:) or a book is thus called because it discovers things, and makes them evident: (M:) pl. أَسْفَارُ أو أَتْرَفَأٗا. (S, M:) ___ With respect to the saying of Aboo-Sakhr El-Hudhalee,

زَلَّلَى بَدَاتُ الْيَبِينِ دَارَ عَرْفُهُمَا
وَأُخْرَى بَدَاتُ الجَيْشِ آيَتَهَا سَفَرُ

Skr says, [the poet means,] the marks, or traces, thereof had become effaced: [accordingly, the verse may be rendered, To Leylā there was in Dhát-el-Beyn an abode that I knew, and another in Dhát-el-Jeysh whereof the marks, or traces, are effaced:] IJ says, [app. holding the meaning to be, the marks, or traces, whereof are (like those of) an ancient book, such as a portion of the Mosaic Law,] the last word should be from the phrase سَفَرْتُ الْبَيْتِ, i.e. I swept the house, or chamber; as though the writing were swept off from the طَرْس [or written paper or the like, to which the poet seems to compare the site of the abode in Dhát-el-Jeysh].

(M, TA.)

سَفِرُ جُرَيْرْيَةٌ أو تَرْفَايْرٌ: the act of journeying or travelling; (S, A, K;) contr. of حضُرُ: (M, K:) thus called because of the going and coming in it, like the going and coming of the wind sweeping away fallen leaves: (M:) or the act of going forth to journey: an inf. n. used as a simple subst.: (Msb:) [therefore] the pl. is أَسْفَارُ: (S, M, A, Msb, K:) [and therefore it is often used as a n. un.; but, properly speaking, the n. un. is سَفَرْتُ, i.e. I took a journey, or set forth on a journey:] you say, كانت سَفَرْتِهِ قَرِيبٌ [His journey was near]: and the pl. of سَفَرْتُ, accord. to rule, is سَفَرَتُ. (Msb.) In law, [as relating to the obligation of fasting &c.,] The going forth with the intention of performing a journey of three days and nights, or more. (KT.) Also The whiteness of dawn or daybreak: (A:) or the whiteness of the day: (S, M:) and i. q. صَبَاحٌ [dawn, or morning, or forenoon; but app. here used in the first of these senses]: (M:) and سَفِرٌ, the whiteness [of the sky] before night: (A, TA:) or the former, the remains of the
whiteness of day after sunset. (K.) You say [app. as meaning In the dawn]. (A.) And the prose-rhymer says, [i.e. إِذَا طَلَعَتُ السَّعْرِي سِفْرَا لم ترِهَا مَطْرًا, S, * TA] [i.e. When Sirius rises in the whiteness of day [meaning in the clear twilight of morning, thou seest not then rain: for Sirius rises aurorally, in Arabia, in the middle and the latter half of July, when rain scarcely ever falls there]. (S. [Accord. to the TA, the meaning, app. taken without consideration from one of the foregoing explanations of سَفْر, is, when Sirius rises at nightfall: but this is during the usual winter-rains.] You say also, [i.e. ﺑِقَى سِفْرٌ مِنْ نهارٍ I met him when the sun was becoming white, previously to the setting]. (M.) And [There remained a white gleam of daylight]. (A.)

سَفْرَة: see the next preceding paragraph.

سَفْرَة The food of the traveller; (M, K;) [the food that is prepared for the traveller, (S, Msb,) or for a journey: (TA:) pl. سَفْر. (Msb.) This is the primary signification. (TA.) You say, أَكَلُوْا السِّفْرَة They ate the food for the journey. (A.)] Hence, The receptacle thereof; (TA;) [the piece of skin in which it is put. (S, * M, * Msb, K, * TA.) [This is commonly of a round form, with a running string; so that it is converted into a bag to contain the food, at one time, and at another time is spread flat upon the ground, when persons want to eat upon it.]

And hence, The thing [whatever it be] upon which one eats: (TA;) [in the desert, it is generally a round piece of skin, such as I have described above: in the towns, in the houses of the middle classes, a round tray of tinned copper, which is usually placed on a low stool; and in the dwellings of some of the highest classes, and the lowest, respectively, of silver and wood:] accord. to the T, سَفْرَة has the last of the significations given before this, and the thing which it denotes is thus called because it is spread when one eats upon it. (TA.)

سَفْرَة (Lh, S, M, K) and سَفَارَة (Lh, M) A piece of iron, (S, M, K,) or a cord, (M,) or a piece of skin, (K,)
that is put over the nose [and jaws] of a camel, in the place of the حِكَمَة [q. v.] (Lh, S, M, K) of the horse: (S, K:) or a cord that is attached to the خطَّام [q. v.] of a camel, a part being twisted round it, and the rest being made a rein: and sometimes it is of iron: (Lth:) pl. [of pauc., of the former,] سفر (M, K) and [of mult.] سفرات. (M, K.)

سَفِير

Leaves which the wind sweeps away; (M:) leaves which fall from trees (S, A, K) and which the wind sweeps away, (A,) or because the wind sweeps them away: (S:) or leaves of herbs; because the wind sweeps them away: (T, TA:) or what have fallen of the leaves of trees and of the lower portions of seed-produce. (JM.) Also A messenger: (S:) and a mediator; or a man who makes peace, effects a reconciliation, or adjusts a difference, between a people; (S, M, Msb;) as also سافر: (Msb:) or a messenger who makes peace, &c.: (T, Mgh, TA:) [see 1:] pl. of the former سافراً, (S, M, Mgh,) and of the latter سفرة. (Har p. 255. [See also سافرة, below.]) ___ And A commissioned agent, a factor, or a deputy; and the like: pl. as above: app. so called because he discovers, and makes manifest, the affair in which he acts as a substitute for another person. (Msb.) See also سافر.

سَفَارَة

Sweepings. (S, M, K.)

an inf. n. of سفر in the phrase سفر بين الظلم [q. v.]. (S, Mgh, Msb, K.) [And hence, The office of the سَفِير (q. v.). See also De Sacy's Chrest. Ar., sec. ed., i. 126 and 172: and Quatremère's Hist. des Sultans Mamlouks, i. 193.] Also The falling of one's hair from [above] his forehead. (Sgh, TA.) See also سافر.

سَافِر [act. part. n. of 1:] A woman having her face uncovered: (S, M, Mgh, K:) pl. سافرات. (TA.) ___ And a horse having little flesh: (K:) or so سافر النَّحْم, a phrase used by Ibn-Mukbil. (TA.) See also سافر. ___ And see سافر, in two places. Also A writer; a scribe: (Akh, S, M, K:) in the Nabathæan language سافراً: (M:) pl. سافرا. (Akh, S, M, K:) which is also applied to the angels who register actions. (M, K.)
A broom; a thing with which one sweeps; (S, M, K) as also مسفر, and تسفر, of which last, (expl. by وما يسفر به the pl. is مسافرون) pl. مسافرون, (TA.)—
i. q. One who binds books (سفر, pl. of سفر), or covers them with leather. (A, TA.)

MSAFOR Distressed, or fatigued, by journeying or travel. (TA.)
A man journeying, or travelling; a traveller; a wayfarer; (S, M, K;) as also سَافَرَ (M, * K;) which latter is [said to be] not a part. n., but [a possessive epithet] meaning ذَوْ سَافَر, (M,) having no verb belonging to it (M, K) that we have seen; (M;) or it is from سَافَر, and signifies going forth on a journey: (S, Msb;) pl. of the former مَسَافِرُونَ, (S,) and of the latter سَافَرُونَ, (M, K) and signifies going forth on a journey: (S, Msb:) pl. of the former مَسَافِرُونَ, (S,) and of the latter سَافَرُونَ, (M, K) and signifies going forth on a journey: (S, Msb:) and you also say مَوْقَةَ سَافَرَةَ [fem. of سَافَرَة], (S, * M, Msb, K,) and مَوْقَةَ سَفَرَةَ (S, M, A, Msb, K,) [سَفَرَة being a quasi-pl. n.,] like مَوْقَهُ صَاحِبِ [S, Mgh, Msb:] and مَوْقَهُ صَاحِبِ. (S, Mgh, Msb:) and سَفَرَة is also used as a sing., (M, K;) being originally an inf. n. (TA.) مَسَافَرَةٌ, (M, TA.) is used by Zuheyr as a name for A [wild] cow. (M, TA.)
He was, or became, cheerful, happy, or free from straitness, in mind: liberal, bountiful, or munificent. (M, K, TA.)

How pleased, or content, is his mind to give thee up, or relinquish thee! syn. ما أطيبها. (IAar, K.)

It (a jar) drank up, or absorbed, the greater part of the wine. (K.)

The drinking up entirely [what is in a vessel]; syn. أشتتفاف. (K.)

A thing (M, Mgh, Msb, K) like a جوالق [or sack], (M, K) or like a فتة [or basket woven of palm-leaves], (K) in which are stowed perfume and similar things, (Mgh, Msb, TA.) of the apparatus of women: (Mgh, TA:) an Arabic word, well known: (TA:) pl. أسفاط. (S, M, Mgh, Msb, K.) And hence, A casket, or small chest. (Mgh.) It is related that an Arab of the desert, passing by at the burial of Mo-hammad, asked why they had not placed the Apostle of God in a سفط of brown aloes-wood encased with gold. (TA.)

Cheerful, happy, or free from straitness, in mind: liberal, bountiful, or munificent. (S, M, K.) You say, هو سفط النفس He is cheerful, happy, or free from straitness, and liberal, in mind: (TA:) or cheerful, or brisk, to do what is kind or beneficent. (As.) And [His mind is pleased, or content, with such a thing]. (TA:) Vile, or mean, and despised in all his circumstances: (M, K:) a man, (IAar, M, K,) or thing, (IAar, M,) of no estimation. (IAar, M, K.) Thus it has two contr. significations. (K.) What drop from the tree, of green
unripe dates. (M, L, K.) [in the CK is a mistake for ﺍًمَوَآٰٰٓث، سَفَيْعَةٍ ﺑِينَهُم Their possessions are mixed among them. (AZ, S.)

The goods, or utensils and furniture, of a house or tent. (IDrd, S, [but wanting in one copy,] M, K.)

A maker of what is called سَفَط (TA.)

(S, M, K,) so in the handwriting of J, (TA,) and سَفَط (M, K,) also written with ص, (As, and K in art.)

Perfumed juice of grapes: (M, L, K;) or wine in which are aromatics: (TA;) or the upper part of wine; (AO, M, K;) the clear part thereof; (AO, TA;) so called because the jars (دُنَان) have drunk up, or absorbed, the greater portion of it, (K, TA;) the clear part remaining; (TA;) or from سَفَط in the first of the senses assigned to it above: (IAar, K;) or Various wines mixed together: (TA;) or it signifies a certain sort of beverage or wine.* and is a Persian word, [originally ﺍَرْسَفَنْد،] arabicized: (S, K;) or, accord. to As, a Greek word, (S, M,) signifying wine: (TA;) if not Arabic, all its letters are radicals: and Sb says that it is a quinqueliteral-radical word, like ﺍَصْطِبَلٌ. (TA.)

A man having a head like a سَفَط. (IAar, K.)
The hot wind, (S, K,) and the fire, (S,) and the sun, (TA,) smote, or burned, (S, K,) him, (S,) or his face, (K,) slightly, (S, K,) so that it altered the colour of the external skin, (S,) and, as some add, blackened it; (TA;) as also سفعه, (K,) inf. n. (TA.) [It is app. from سفع signifying blackness tinged with redness. ] ___ [And hence,] سفعه, aor. as above, (K,) and so the inf. n., (TA,) He made a mark upon it: and he made a mark upon it with a hot iron, or with fire. (K, * TA.) ___ Also, aor. as above, (L, K,) and so the inf. n., (L,) He slapped (L, K) it, a man's face, (L,) or him, a man, (K,) with his hand. (L.) And He struck it (a man's neck) with his expanded hand: in which sense it is also written with ص. (TA.) And He struck him, or beat him, (K,) with a staff, or stick. (TA.) And He (a bird) slapped it, (S, [in which only the inf. n. is mentioned,] and K,) namely, the object struck by him, (K,) With his wing, (S,) or with his wings. (K: and so [as is implied in the TA] in some copies of the S,) سفع نانسيته, (Lth, S, K,) aor. and inf. n. as above, (TA,) He laid hold upon, or seized, (Lth, S, K,) and dragged, (Lth, K,) his نانسة, (Lth, S, K,) i. e. the fore part of his head (TA) or his forelock or the hair over his forehead: or سفع signifies the laying hold upon, or seizing, the سفع of the head, i. e. the black part of it. (ElMufradát, TA.) You say, سفع بناصة الفرس, نانسة لبیك. He laid hold upon, or seized, the forelock of the horse, to mount him. (TA.) And سفع بلجه He laid hold upon, or seized, and dragged, his foot. (TA.) And سفع بهده He laid hold upon his hand: (IAar:) or he laid hold upon his hand and raised him: often used in this sense by 'Obeyd-Allah Ibn-Al-Hasan, Kádee of El-Bas- rah. (Sgh.) It is said in the Kur [xcvi. 15], سفعا بالناضة [15] Carson, (S, K, &c;:) [or سفعا لنسفعا لنسفعا لنسفعا لنسفعا لنسفعا (see in art.)] the Arabs [sometimes] substituting لَنْسَفَعَا لَنْسَفَعَا لَنْسَفَعَا لَنْسَفَعَا لَنْسَفَعَا لَنْسَفَعَا لَنْسَفَعَا لَنْسَفَعَا for the quiescent لَنْسَفَعَا لَنْسَفَعَا لَنْسَفَعَا لَنْسَفَعَا لَنْسَفَعَا لَنْسَفَعَا لَنْسَفَعَا لَنْسَفَعَا لَنْسَفَعَا لَنْسَفَعَا لَنْسَفَعَا Lَنْسَفَعَا Lَنْسَفَعَا Lَنْسَفَعَا Lَنْسَفَعَا Lَنْسَفَعَا Lَنْسَفَعَا Lَنْسَفَعَا لَنْسَفَعَا Lَنْسَفَعَا لَنْسَفَعَا Lَنْسَفَعَا Lَنْسَفَعَا Lَنْسَفَعَا Lَنْسَفَعَا Lَنْسَفَعَا Lَنْسَفَعَا Lَنْسَفَعَا Lَنْسَفَعَا Lَنْسَفَعَا Lَنْسَفَعَا Lَنْسَفَعَا Lَنْسَفَعَا Lَنْسَفَعَا Lَنْسَفَعَا (Sgh;)}
i.e. We will assuredly take by the ناصية (Az, S, TA) to the fire [of hell]; (Az, TA;) or we will assuredly lay hold upon his ناصية and drag him thereby with violence to the fire: (Bd:) or We will assuredly drag him thereby to the fire: (O, K;) or We will assuredly blacken his face; the ناصية being put for the face because it is the fore part thereof: (Fr, Az, K;) or We will assuredly mark him with the mark of the people of the fire, (O, K,) making his face black, and his eyes blue: (O;) or we will assuredly abuse him: or, render him despicable:

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(O, K;) or we will assuredly abuse him and make him to stand: so in the L and other lexicons; for these, instead of *وَلَقَيْتُهُْ وَلَقَيْتُهُْ* in the O and K, have *وَلَقَيْتُهُْ وَلَقَيْتُهُْ* and this is shown to be the right reading by the last explanation in the sentence next preceding. (TA.)

*سَفَعَ*, aor. *, inf. n. *سَفَعَ*, It (a thing) was, or became, of the colour termed سَفَعَة, i.e. black tinged, or intermixed, with red. (Meb.)

2 *سَفَعَ* see 1; first sentence.

3 *سَافَعَ*, inf. n. *سَافَعَة*, (S, TA,) He slapped him, being slapped by him: he struck him, or beat him, being struck, or beaten, by him: and he fought with him; namely his adversary: (TA:)

[or he charged upon, or assaulted, or attacked, him, the latter doing the same; for] *سَافَعَة* is like *سَدَرَاطَتَم* (S.). He embraced him, being embraced by him. (TA.)

5 *تَسَفَعَ* He warmed himself, (K, TA,) بِالْبَلْدَارَ with the fire. (TA.)

8 *تَسَفَعَُ لَوْنَهُ* His colour became altered by reason of fear, or the like, (K, TA,) as, for instance, disease. (TA.)
with before the ج. (TA: [in the CK]) سَفَعُ نِم َبَضَغْ يَنِيرَ [أَسَفَعُ] سَفَعُ ( He (a man) put on, or clad himself with, his garment: and سَفَعُتْ She (a woman) put on her garments. (TA.)

سَفَعُ مِنَ الْبَأْرَ A mark, from fire, altering the colour of a man. (TA.) سَفَعُ also signifies A garment of any kind: (K:) but mostly such as is dyed: pl. سَفَعَوْنِ. (TA.) [And hence, perhaps] The spathe, or spadix, (طلَعٍ) of a tree called ظَمَّمَخۢ (AA, T in art.)

سَفَعٌ : see سَفَعُ, of which it is pl., though sometimes used as a subst.

سَفَعٌ : see سَفَعَةٌ.

سَفَعَةٌ A stroke from a devil: (TA:) or a touch of madness or diabolical possession, in a person, as though a devil had laid hold upon him سَفَعَةٌ [بِنَاصِبِهِ] [see سَفَعَةٌ نِم ِرَأْلِلَّا] or a stroke with the evil eye: (TA:) or a stroke of an evil eye by which one is affected from the jinn's looking at him; as also نَظَرٍ or an evil eye. (K, TA: [in the CK, for نَظَرٍ بِهِ سَفَعَةَ أَوْ عِيْنٍ سَفَعَةٌ أَيْ عِيْنٍ أَصَابَتهُ سَفَعَةٌ]) One says, سَفَعَةٌ In him is a touch of madness, &c. (S.) And أنَّهَ أَصَابَتهُ سَفَعَةٌ An evil eye smote him. (K, TA.)

سَفَعَةٌ Blackness tinged, or intermixed, with redness: (Lth, S, Msb, K:) or blackness that is not much: or blackness with another colour: or blackness with blueness; or, with yellowness; accord. to the Towsheeh: but Lth says that, as meaning a colour, it has the first of all these meanings only: (TA:) or [simply] blackness. (Mgh.) In the face, it is A blackness in the cheeks of a wan, or haggard, woman: (S:) and سَفَعٌ [which is properly the inf. n. of سَفَعٌ, q. v.,] a blackness tinged with redness in the cheeks of a wan, or haggard, woman, (O, K,) and of a sheep, or goat. (O.) One says also, أنَّى وَجَهَهُ سَفَعَةٌ مِنْ غَضِبٍ I see in his face a change to blackness in consequence of
anger. (TA.) The سَفَعَةُ of the head is The blackness of its [i. e. fore part, or forelock, or hair over the forehead]. (El-Mufradát, TA.) And سَفَع [which is the pl.] signifies Black spots, or specks, on the face of a bull. (TA.) Also A spot of ground, in the traces of a house, differing, in its blackness, from the rest of the colour of the ground: (S, TA:) [i. e. a black, or dark, patch of ground where a house has stood:] or dung of beasts, (K, TA,) or Sand, (TA,) or ashes, or sweepings commingled and compacted together, in the traces left by the inhabitants of a house, differing in colour from the ground [around]; (K, TA;) so says Lth. (TA.)

سَافَعُ [act. part. n. of سَفَع،] A man laying hold upon, or seizing, the سَافَعَةُ [or forelock] of his horse to mount him. (S, * and Hamp. 7.) سَافَعَةُ [pl. of سَافَع] Burning blasts of the [Wind called] مَمَومٌ. (S, K.)

أسَفَعُ Of a black colour tinged, or intermixed, with redness: (S, Msb:) or black: (Mgh:) applied to a man: (S:) fem سَفَعَةُ: (Mgh, Msb:) and سَفَع [is the pl., and] signifies blacks inclining to redness. (K.) Applied to an ostrich, i. q. أَرْيَدِ. (TA.) And the fem., applied to a ewe, Having black cheeks, the rest of her being white. (TA.) The masc. also signifies A wild bull: (K;) or, applied to a wild bull, it signifies having in his cheeks a blackness inclining a little to redness. (TA.) And The hawk; (K;) because it has spots of black: (Er-Rághib:) all hawks are سَفَعُ: (S:) and the fem., A pigeon [حمامة]; because of the سَفَعَةُ upon its neck: (S:) or, applied to a pigeon, it signifies of which the سَفَعَةُ is upon its neck, (K, TA,) exclusively of the head, (TA,) in the part on each side of the neck above the ring. (K, * TA;) It is also a name for Sheep, or goats; used when they are called to be milked: (K;) so in the O: but in some copies, and in the TS, for the she-
goat: (TA:) thus in the phrase، يَلِيَّ أَشْلِي إِلَّا يَلِىٰ ِلسُّفَمَ. Call thou to thee the sheep, or goats, or the she-goat, to be milked. (O, TS, K:) mentioned by Ibn-`Abbád. (TA:) ___ Applied to a garment, or piece of cloth, Black. (K.) ___ ↓ The pl. is also applied to The, or three stones upon which the cooking-pot is set up; (TA:) because of their blackness: (Lth, Er-Rághib:) [see حاضِن:] and a single one thereof is called سُفَمَر. (K) or an iron أَنْثَةٍ [meaning trivet], (K, TA,) upon which the cooking-pot is set up; and this is said to be the primary application. (TA:) سِفَمَر also signifies The seeds, or grain, of the colocynth; (Ibn-`Abbád, K;) because of their blackness: (TA:) n. un. with ظ. (K.)

سِفَمَر applied to a man clad in armour, Black from the rust of the iron. (TA:) Applied to a bull, Having black spots, or specks, on his face. (TA.)

سِفَمَر A man (I'Ab) smitten by an evil eye. (I'Ab, K.) ___ سِفَمَر A man whose eye is sunk, or depressed, in his head. (I'Ab, K.) ___ [See also سِفَمَر.]

سِفَمَر Striking, or beating, another, being struck, or beaten, by him. (K.) Charging upon, or assaulting, or attacking, another who is doing the same. (K.) ___ [And hence,] The lion (K, TA) that prostrates his prey. (TA.) ___ Embracing. (K.) ___ I. q. سِفَمَر; (Ibn-`Abbád, K;) i. e. having sexual intercourse without marriage. (TA.)


**He shut, or closed, the door;** (T, S, Msb, K;) or **locked it:** (Msb:) and in like manner with ص [in the place of the س]. (TA.)

He slapped his face. (IDrd, Msb, K.) [See also *قاﻮْﺳَﻷاُﻖْﻔﱠﺴﻟاِﰱ*]

The striking of the hands [of the contracting parties] on the occasion of selling and buying [in token of the ratification thereof in the markets]: and so with ص [app. meaning *He compressed his wife;* like بﺎﺻا ﺎَﻬْـﻨِﻣ]. (TA.)

It (a garment, or piece of cloth,) was thick, substantial, close, or compact, in texture; (T, S, Msb, K;) **not** [contract. of] صحف; (T;) **contr. of** سخف: (Msb:) [and so صفة.*

*He milked the sheep, or goats, but once in the day:* and so with ص. (TA.)

*He* (a weaver) **made the garment, or piece of cloth, thick, substantial, close, or compact, in texture.** (TA.)

*It* (a door) **became shut, or closed:** (S, TA:) and so with ص. (TA.)

**He sold and bought with him: he made a covenant, a compact, an engagement, or the like, with him: or he promised, or swore, allegiance to him:** (O, K;) occurring in a trad., related thus and with ص. (TA.)

*Purchased the two things by a single act of purchasing.* (O, K.)

Applied to a garment, or piece of cloth, **Thick, substantial, close, or compact, in texture.** (T, S, Msb, K;) **And** [hence,] a man (S, O, TA) **having little shame.** (S, O, K, TA.)
A broad, thin, long piece of wood, which is put, or laid down, and upon which are then wound the mats of reeds called [boā'ar] above the house-tops of the people of ElBasrah. (Lth, O. [See also ٌﺔَﻔﻴِﻘَﺳ.]) And Any piece of gold, and of silver, or other metal, that is beaten thin and long. (Lth, O, K. * [See, again, ٌﺔَﻔﻴِﻘَﺳ.])
**Safak**

1. **Safak**, aor. — (S, M, O, Msb, K) and — (O, Msb, TA, &c.,) inf. n. **Safak**, (S, O, Msb, K) *He shed, poured forth*, or *caused to run or flow*, blood, (S, O, Msb, K, TA,) and tears, (S, O, Msb, TA,) and water, and any fluid or liquid, but app. most especially blood. (TA.) **And [hence,]**

2. **Safka**, inf. n. **Safka**, *He fed him* (i. e. his guest) with something whereby to content, or satisfy, him, [so as to allay the craving of his stomach,] before the morning-meal; i. q. (O, TA.)

3. **Safka**, said of blood, (K, TA,) and tears, and water, and any fluid or liquid, (TA,) **It was, or became, shed, poured forth, or caused to run or flow; or it poured forth, or flowed.** (K, TA.)

4. **Safka**, *A portion of food that is presented to a guest, to content, or satisfy, him, [so as to allay the craving of his stomach,] before the morning meal; like *lasmah* (O, TA.)

5. **Safka**, see **Sakak**, in two places. Also The *Soul*: (K;) app. because of its proneness to lying.

6. **Safik**, Blood, (K, TA,) and tears, and water, and any fluid or liquid, (TA,) **Shed, poured forth, or caused to run or flow; as also Mesfok** (K, TA.)

7. **Mesfok**, One *who sheds* blood, and tears, *much*; (Msb;) [*as also Safak* للدماء] *A great*
shedder of blood. (TA.) ___ And Eloquent; (Kr, K.) an able speaker. (S, K.) ___ And Mendacious; a great, or habitual, liar; (TA;) as also سفوك بالكلام, (K.) or سفوك (TA.)

Shedding, or pouring forth, blood and tears [Sc.]. (Msb.) You say عيون سوافك Eyes shedding, or pouring forth, tears. (TA.) ___ And دموع سوافك [Tears pouring forth; properly] meaning دموع ذات سوافك [having a shedding or pouring forth], the latter word being pl. of سماكة: so as used in a verse of Mutenmin Ibn-Nuweyreh: but the obviously-right expression is مسفاكة (Hamp. 370.)

Loquacious; garrulous. (K., * TA.)

See سافك and مسفاكة.
سفن

سفن، aor. — ; (M, MA, Mgh, O, * Msb, K;) and سفن، aor. — ; (M, Msb, K;) and سفن، (O, K;) aor. — ; (K;) inf. n. (of the first, Mgh, Msb, TA, and of the last, TA) سفن، (M, MA, Mgh, Msb, K;) and سفن، (M, MA, K, TA, in the CK [erroneously] سفن،) and of the second سفن (TA;) and تسفن (M, K;) He, or it, was, or became, low; (M, * Mgh, O, K;) the first contr. of سفن، (Mgh, O;) and the third, of علاأ (Mgh, O;) and both are said of a man; (O;) سفن، and سفن، being the contr. of علاأ، سفن،) (S, K; or became lower than another: (Msb:) [and] the first signifies it descended, subsided, or sank downwards. (MA.) Hence the phrase سفن، i. e. with damm to the ف, in this case, is a mistake. (Mgh.) And سفن، (His station with, or in the estimation of, the commander, governor, or prince, was, or became, low; or lower]. (TA.) And أمرهم فسفن، [Their case is in a low state]. (TA.) And سفن، (K, * TA, [in the former of which the context implies that it is سفن، but it is]) like نصر، [aor. — ,] (TA;) inf. n. سفن، [It subsided in the thing; it descended from the upper, or uppermost, part of the thing, to the lower, or lowest, part thereof. (K,;) And سفن، [aor. — ,] inf. n. سفنا (Fr, S, MA, Mgh, O, K;) and سفنا (MA) and سفنا (Fr, O,) He was, or became, low, base, vile, ignoble, mean, or sordid; (Fr, S, MA, Mgh, O, K;) as also سفن، with fet-h، (Fr, O,) or سفن، (MA.) You say، سفن، like (Msb,) or سفن، like (K;) in خلقه، and عمله، (Msb, K;) and سفن، (TA:) [aor. in either case — ,] inf. n. سفن، سفن، (Msb, K) and سفن، (Msb, * K, [in the former without any indication of the syll. signs,]) the last like كتاب، (K;) [and app. سفن، also accord. to the MA, as shown above;] and تسفن، and استفن، (TA:) He was low, base, vile, ignoble, or mean, in his lot, [or, as seems to be indicated in the Msb, inferior to others,] in respect of his disposition, and his deed, and his lineage:
2. The act of lowering, or depressing; syn. تصويب, Sudot., O.)

3. He vies with, or imitates, such a one in his low, base, vile, ignoble, mean, or sordid, actions. (TA.)

5. [quasi-pass. of 2.] The being lowered, or depressed; syn. تصويب, O.) contr. of (TA.)

See also 1, first sentence: and the same, last sentence, in two places.
and is said to mean the lowest, basest, &c., of the low, base, &c.: the pl. of سفلة (TA:) one should not say, سفلة because this is [used only as] a pl.: (S:) the vulgar say رجل سفلة من قوم سفلة (S, Mgh; *) but this has been disallowed: (Mgh:) a man is related to have said to his wife, (Mgh, TA,) who had called him سفلة إن كنت سفلة فأنت سفلة زائد، (Mgh, TA,) meaning If I be low, base, &c., in my intellect and my religion thou art divorced; (Mgh;) whence it seems that سفلة may be applied to a single person; but this requires consideration. (TA.)

سفلة means [The oaths] of the ignorant: or accord. to Aboo- Haneefeh, of the heretics, or schismatics: such [oaths] are said to be وأمانة الله ووجه الله (Mgh.)

سفلة see سفل and see also سفل, in three places.

سفلة The legs (S, M, Mgh, Msb, K) of a camel (S, M, Mgh, K) or of a beast, or quadruped: (Msb:) because they are lowest. (M.)

سفلة See also سفلة: __ and see سفل, in three places.

سفل see سفل.

سفل [Of, or relating to, the lowest, or lower, part or place;] a rel. n. from سفل. (TA.) [Hence, the pl.] سفليون means Persons alighting.

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or abiding, in the lowest, or lower, parts of a country: opposed to علانون (TA in art. علاني.) __ It is also opposed to على [in relation to condition]: whence the saying, من يرحم السفلي يرحمه العلي He who has mercy on the low in condition, on him will the high in condition have mercy). (TA.)

سفليون, meaning Persons low in condition, is opposed to علانون, meaning opulent persons. (TA in art. علاني.)

سفل: see سفل, in three places.
He sat in, or on, the leeward side; like as one says in French, sous le vent; in, or on, the side, or quarter, towards which the wind blew; (S, M, K, * TA;) and particularly with respect to the object or objects of the chase [in order that his smell might not be perceived thereby]: (TA in the present art. and in art. علوق:) opposed to دعاق الفلس حيرلا, and في الفلس حيرلا (M, K, * TA,) or حيرلا الفلس (S,)

[79x706]ٌﻞِﻓﺎَﺳ

[Safal] Low; contr. of عال. (S, Msb, * TA.) See also سفل: and see an ex. voce Safa. ___ [Hence,] Safa: see سافلة: the spear, or pointed iron shoe, or foot, of the spear: (M, K) [opposed to عليته.] And Safa: The bottom, podex, posteriors, or buttocks; and the anus; syn. (S, and TA:) as also السافلة; syn. TA:) and pl. السافلة (L in art. خجر.)

Safal Lower, and lowest; contr. of عالي. (M, Msb, K:) fem. سفل: and pl. أسفل. (M, TA.) One says, صارأسفل من غيره [He, or it, became lower than another]. (Msb.) And it is said in the Kur [viii. 43], The caravan being in a place lower than ye; (M,) being here an adv. n.: or, as some read, ومنكم, i.e. being lower than ye. (M.) we rendered him the lowest of low: or] we reduced him to extreme old age; or decrepitude: or to a state of perishing, or passing away: or to a state of error; relating to him who has disbelieved; (M, K;) for every infant is born of the natural constitution with which he is created in his mother's womb, and he who disbelieves and errs is reduced to this state: (M;) or the meaning is, we have made him to be of the people of the fire [of Hell]: or [We have made him to go down] to the fire [of Hell]. (Bd.) ___ Safali مصر: The lower of Mudar] is said to denote those of Mudar with the exception of Kureysh and Keys: opposed to عليهم مضر. (TA in art. علوق:) See also سفل. ___ The pl. سافلين means The lower, or lowest, parts of valleys [Bc.]: (TA.) The phrase كالاب الآساف occurs in a verse of
Aboo-Dhu-eyb as meaning [The dogs] of the lower, or lowest, parts of the valleys. (M.) And The young ones of camels. (As, S, * TA.)
See the preceding paragraph.
A carpenter's adz, or axe, (L,) or a large adz or axe, (M, L,) or a thing (S, L, K) of any kind, (K,) with which one hews, or shapes out, or pares, a thing; as also مَسْفَنَة (S, L, K;) or an adz with which palm-trunks are pared; as also سُفَرَة (ISk, L.) Also Rough skin, (S, M, L, K,) thick, or coarse, (M,) such as the skins of crocodiles, (S, L,) which is put upon the hilts of swords: (S, M, L:) or the skin of the fish called أَطْوَمَة, which is a rough skin, wherewith whips and arrows are rubbed to smooth them, and which is upon the hilts of swords: (Mgh, L: *) accord. to AHn, (M, L,) a rough piece of the skin of the [lizard called] ضَبْطَة, or of the skin of a fish, with which the arrow is rubbed so as to remove from it the marks of the paring-knife: (M, L, K;) or, as some say, (M, L,) a stone with which one shapes out, or pares, and smooths: (M, L, K:) sometimes, accord. to Lth, an iron implement with which one rubs wood so as to smooth it: (L:) accord. to AHeth, a cane which is hollowed, and has some notches cut in it, through which an arrow is put and repeatedly drawn to smooth it]; also called طَرِّيَة. (L in art. طَرِّيَة.) See an ex. in a verse cited in art. خُوَفَ, conj. 5.

A wind that blows upon the surface of the earth [app. removing the dust]; (M, K;) as also سَافُنَة: (K;) or the former, a wind always blowing: (L;) and ↓ the latter signifies a wind as though wiping the surface of the earth; (A 'Obeyd, L;) or paring it; (L;) or [simply] a wind; (S;) and its pl. is سَوَافُنَة. (A 'Obeyd, S, L, K.)

سَفِينَة: see سَفِينَة, in two places.

سَفِينَة The craft, or occupation, of constructing, (M, L, K,) and of navigating, (M, L,) ships or boats. (M, L, K.)
A ship, or boat; (M, L;) of the measure فَاعِلَة فَعْيَة in the sense of the measure فَاعِلَة فَعْيَة (IDrd, S, L, Msb;) as though it pared the surface of the water; (IDrd, S, L, Msb;) or so called because it pares [meaning skims] the surface of the water; (M, L;) or because it pares the sands [by running aground] when the water is little [in depth]; or because [in that case] it sticks upon the ground; or it may be from سُفَنَ meaning a carpenter's adz or axe with which he hews &c., and, if so, having the meaning of the measure مُفَعُوْلة (L;) the pl. is سَفَانَس (M, L, Msb, K) and [coll. gen. n.] سَفَنَ (S, M, L, Msb, K:) the first of these is a regular pl.: (Sb, M, L;) the second is pl. of the third, (Msb,) or it is as though it were pl. of the third: (Sb, M, L;) the third is anomalous, being of a class proper to created things, as in the instances of سَمِّر و سَمِّر, and سَفُر و سَفُر, and سُخَل و سُخَل, and only heard in a few instances in the cases of things made by art; and some say that it is a dial. var. of سَفِينة (Msb.) [Hence,] سَفِينة [The constellation Argo; one of the southern constellations, of which the stars are five and forty, the bright great star upon the southern oar being سَهِيل [i.e. Canopus], accord. to Ptolemy, and it is the most remote star from the سَفِينة, in the south, and is marked on the astrolabe; but some of the Arabs say that the bright star at the extremity of the second oar [but what star is meant thereby I know not] is called سَهِيل, without restriction. (Kzw.) [Also An oblong book: and a commonplace book: app. post-classical.]

Sَفَانَ Sَفَانَ A constructor, or builder, of ships or boats: (M, L, K;) and a navigator, (M, L;) or a master, (S, Msb,) of a ship or boat. (S, M, L, Msb.)

سَفَانَ Sَفَانَ A pearl. (K.)

سَفَانَةُ Sَفَانَةُ; pl. سَفَانَةً سَفَانَةً: see سَفَانَةً , in two places.

السَّافِنَةُ A certain vein in the inner side of the spine, extending lengthwise, with which is united the نَياْط [q. v.] of the heart. (K.) [Golius and Freytag explain it as meaning the Saphæna: but this is called الصَّافِنَةُ.]
A certain bird [found] in Egypt, that does not alight upon a tree without eating all the leaves thereof. (K.)

see مَصْفَنٌ.
سفنٌ

سفنٌ: see arts. 

سفنٌ and سفنٌ: see arts.
سفنط

See سفنط سفنط
(S, MA, Msb,) aor. ; (Msb;) and aor. ;) (S, Msb;) inf. n. and (S, MA, Msb, K *) and (S, MA, K, *) [all mentioned in the MA as of the former verb, and so in the TA when that verb is trans., but properly] the first is of the former verb, and the second is of the latter verb, (S, Msb,) and so is the third; (S.) He (a man, S) was, or became, such as is termed ; (S, TA;) i. e. he was, or became, unwise, witless, or destitute of wisdom or understanding, or [rather] lightwitted. (MA.) The phrase , [of which an instance occurs in the Kur ii. 124, and] to which are similar, was originally [or rather ] or i. e. Himself, or his mind, was, or became, lightwitted, &c.; but when [the dependence of] the verb became transferred [from the to the man, what followed the verb was put in the accus. case by being its objective complement, for the phrase became identical in meaning with [he made himself, or his mind, lightwitted, &c.]: so say the Basrees and Ks; and it is allowable with them to make this accus. to precede [the verb]: like as it is allowable to say, : (S, TA:) accord. to the K, the verb thus used has three forms; (TA;) you say and and and , (K, TA,) and and and meaning [which is virtually the same as i. e. he made himself, or his mind, lightwitted, or unwise, &c., and in like manner his judgment, or opinion, and he made his gravity, or forbearance, or the like, to become levity, or hastiness, &c.]: or he attributed [i. e. lightwittedness, &c., to himself, or his mind, and to his judgment, or opinion]: or he destroyed it; (K, TA;) agreeably with the meaning assigned to by AO: (TA:) or this means he held himself in mean, or light, estimation; (MA, and Ksh and Bd in ii. 124;) and rendered himself low, base, or contemptible: (Bd ibid.;) but Lh says that with kesr [to the ], inf. n. and means [or
and is the approved form, and that some say سَفْهَة، which is rare: and accord. to J and others, (TA,) when they say سَفْهَة، رَأْيَهُ، they do not say it otherwise than with kesr [to the ف], because فَعْل is not trans.: (S, TA:) so that the three forms of the verb mentioned in the K require consideration: (TA:) accord. to Fr, when [the dependence of] the verb in the phrase سَفْهَةُ هَيْأَرُ نَفْسُهُ became transferred from the Nَفْسُهُ to the possessor thereof, what followed the verb became an explicative, to indicate that the [or lightwittedness, &c.,] was therein; and by rule it should be سَفْهَةُ زِيدُ نَفْسًا, for the explicative should not be otherwise than indeterminate; but it was left in its state of a prefixed noun, and put in the accus. case in the manner of an indeterminate noun as being likened thereto; [the meaning, therefore, accord. to him, is he was, or became, lightwitted, &c., as to his mind;] it is not allowable, however, in his opinion, to make this accus. to precede [the verb], because the explicative may not precede; and similar to this is the phrase طَابَتْ نَفْسُهُ بِهِ ضَاقَ ذَرَاعُهُ، meaning ضَاقَ ذَرَاعُهُ بِنَفْسِهِ: (S, TA:) but this saying [of Fr] is disallowed by the grammarians; for they say that explicatives are indeterminate, and that determinate nouns may not be used as indeterminate: some of the grammarians say that الْآلِإْ مِنْ سَفْهَهُ نَفْسَهُ [but he who is lightwitted, &c., in his mind], i. e., who becomes سَفْهَهُ نَفْسَهُ; [the prep.] في being suppressed [and the noun therefore put in the accus. case agreeably with a general rule]: Zj holds that the approvable saying is, that it means الْآلِإْ مِنْ جِهْلِ نَفْسَهُ, i. e., but he who is ignorant or silly or foolish or unreflecting in his mind: and in like manner, سَفْهَهُ رَأْيَهُ [i. e. he was ignorant, &c., in his judgment, or opinion]; and his judgment, or opinion, was unsound, without rectitude: and سَفْهَهُ نَفْسَهُ signifies also he lost himself, or his own soul. (TA.) سَفْهَةُ الحَقّ is likewise expl. as meaning سَفْهَةُ الحَقّ [He made the truth, or right, to be foolishness, or the like]; and Yoo held the one to be a dial. var. of the other, and the measure of the former verb to denote intensiveness; and accord. to this explanation one may say، سَفْهَتْ زِيدًا سَفْهَتْ زِيدًا [I pronounced Zeyd lightwitted, &c.: or the meaning is سَفْهَتْ زِيدًا، جِهْلُ الحَقّ [he ignored the truth, or right], and he did not see it to be the truth, or right: (TA:) or he regarded the truth, or right, as foolishness, or ignorance. (S and TA in art. طَمْعُ.) See also 2. ___
signifies [i. e., when thus trans. by means of ٌﻞِﻬَﺟ, He feigned ignorance to him]; as also, (K, TA,) and (K.) ___ And (TA.) I forgot my share, or portion. (Th, K, TA.) ___ And (TA.) The spear-wound, or the like, emitted blood which came from it quickly (JK, K, TA,) and dried up (فَجَوَتْ [in the TK وَفَجَوَتْ]): (K, TA:) so in the A. (TA.) He drank much of the beverage, or wine, without having his thirst satisfied thereby. (S, K, TA.) See also 3. And (TA.) ___ And (TA.) see 5. ___ [Hence,] (TA.) He, or it, made him to be, or he pronounced him to be, lightwitted, &c.; as also (K, TA;) on the authority of Akh and Yoo: (TA,) or he attributed to him what is termed (S, MSB:) or he said to him that he was such as is termed (MA, KL;) or he showed lightness, levity, weakness of mind, and lack of (MA, KL;) With him. (KL.) You say, (S, MSB:) see 1, near the end of the paragraph. [TA.] See also 1, in three places.
He reviled him; or he reviled him, being reviled by him; syn. whence the prov., whence he [A lightwitted person found not a reviler, or mutual reviler]; (K, TA;) mentioned in the S. (TA.) [See also 5.]__

He sat with the [or wine-jar], (S, K,) or the [or milk-skin], (S,) and drank from it while after while. (S, K,) And He exceeded the due bounds in respect of the beverage, or wine, drinking it without measure; (K, TA;) as also I drank the water immoderately, (Lh, TA,) or without measure. (A, TA.) [See also 1, near the end of the paragraph.]__

And The she-camel kept to the road, or Way, (A, K, TA,) or took to it, (A, TA,) with a vehement pace: (A, K, TA:) or was light, or agile, in her pace, or going. (TA.)

4 I found him to be [i. e. lightwitted, &c.]. (TA. [There said to be tropical; but I see not why.])

May God make thee to drink of the beverage, or wine, without having thy thirst satisfied thereby: or God made him, or may God make him, to drink without having his thirst satisfied: (S, accord. to different copies:) or made, or may God make, such a one to drink much water. (TA.)

The winds became in a state of commotion. (TA.) __

The wind made the trees, (S,) or the branches, (K,) to bend, or incline: (S, K,) and put the branches in motion: (K, and Ham ubi suprà:) or ruffled, and put in motion, the branches. (TA. [There said to be tropical: but see
what is said of the primary signification of سقفة (below.) [Hence,] it is said in a prov., A lamb, or kid, made a sheep, or goat, to incline [to silly behaviour]: applied to the old whom the young incites to lightwittedness and levity. (Meyd. [See also a similar prov. in Freytag's Arab. Prov., ii. 253.]) Hence, it is said in a prov., سقفة عليه He deluded him, or beguiled him, of his property. (S, K.) He acted with سقفة عليه [i.e. lightwittedness, &c.], or foolishly, towards him. (M.A.) And سقفة عليه signifies سقفة عليه [as meaning I reviled him]. (S.) [See also 3.]

6 سقفة عليه: see 1, in the last quarter of the paragraph. [And سقفتوا They behaved in a lightwitted, foolish, or ignorant, manner, one with another. See also 3, which has a similar meaning. And They reviled one another: as seems to be indicated in the TA. See also Har p. 522: and see, again, 3.] سقفت اشاقها in a verse of Khalaf Ibn-Is-hák El-Bahránee, [describing swift camels,] means Their sides of the mouth casting forth their foam, one at another: like the saying of El-Jarmee,

[Their sides of the mouth casting forth the foam, one at another]. (TA. [S, TA, there written without any syll. signs, is app. thus, (for سقفة, not سقفت.)])

His سقفة سفه and سفه سقفة [all mentioned as inf. ns. in the first paragraph of this art.,] primarily signifies خفة [in its proper sense of Lightness], and motion, commotion, or agitation. (S, TA.) And hence (S, TA) the first, (S, K, TA,) like each of the others, (K, TA,) signifies [generally Lightwittedness, or the like:] the contr. of حلم; (S, K, TA;) [i.e.] خفة [as meaning lightness or levity, inconstancy, unsteadiness, irresoluteness; or lightness or levity, &c., and hastiness; for, as is said in the TA in art. رجح, the contr. of حلم is described by the terms عجل and خفة, like as حلم is described by the term نقل; and slenderness, shallowness, or weakness, of judgment; qualities which deficiency of intellect, or
understanding, necessarily involves: (Bd in ii. 12, in explanation of ﺣَـقَّةَ حَـلَمٍ [i.e. slightness of gravity or staidness or sedateness or calmness &c.]: or ﺗَـﺠْـهَـلٍ [i.e. ignorance, or silliness or foolishness]: (K, TA:) all of which explanations are nearly alike: (TA:) or سَفَاءٌ is a deficiency in intellect or understanding: (Msb:) or a lightness, or levity, accidental to a man, arising from joy or anger, inducing him to act unreasonably and unlawfully. (KT.)

سَفَاءٌ: see the next preceding paragraph.

Having the quality termed سَفَاءٌ; i.e., accord. to the explanation of the primary signification of the latter, above, Light; and in a state of motion, commotion, or agitation: ] applied to a camel's nose-rein, (S, K,) light: (S:) or quivering; (K, TA;) because of the she-camel's shaking it, and contending in pulling it. (TA: but there said to be, when thus applied, tropical.) Dhu-rRummeh says,

* عَلَىِ ﺻُورَ مِقَالَاتِ سَفَاءٍ جَديِرَهُا*

i.e. [Upon the back of a she-camel that had brought forth but once and not conceived after,] whose nose-rein was light. (S. In the TA, زَمَامَهَا is here put in the place of جَديِرَهُا.) And one says also تَـبَأَقَ سَفَاءَةُ الزَمَامُ, (K, TA,) meaning [A she-camel whose nose-rein is light, or quivering: or] light, or agile, in pace or going. (TA: in which this, also, is said to be tropical.) Also Lightwitted; light of intellect or understanding; (TA:) deficient in intellect or understanding; (Msb;) ignorant; (Mujahid, K, TA;) weak; foolish, stupid, unsound in intellect or understanding, dull therein, or having little, or no, intellect, or understanding; (Mujahid, TA;) and سَفَاءٍ, also, [which is syn. with سَفَاءٍ in all the senses mentioned above,] is expl. by IAar as having this last meaning of foolish, stupid, &c.: (TA:) the fem. is سَفِئٍ, (Msb, K:) and the pl. of the masc., (K,) or of the masc. and fem., (Msb, TA,) is سَفَاءٍ, and of both, سَفُهَاءٌ, سَفَاءٍ, سَفِئاتٌ also and سَفَاءٌ, سَفِئٍ, سَفَاءٍ, سَفِئٍ.
Ignorant of the ordinances, or statutes; one who does not dictate well, and knows not what dictation is; for he who is ignorant in all his circumstances may not deal with another upon credit: accord. to ISd, ignorant or صغير [meaning under the age of puberty]; not ignorant of dictating, as Lh asserts it to mean, because it is added, or not able to dictate, himself: this, says Er-Rághib, denotes سفیه in respect of worldly matters: in the Kur lxii. 4, آن‌سفیه denotes سفیه in religion.

(TA.) In the Kur iv. 4, the pl. ءﺂَﻬَﻔﱡﺴﻟا is said to mean Women, and young children; because they are ignorant of the proper object of expense: and I'Ab is related to have said that women are termed سفیه: (Lh, TA:) Az, also, says that a woman is termed سفیه because of the weakness of her intellect, and because she does not manage well her property; and in like manner are termed children as long as they are not known to be characterized by maturity of intellect, and rectitude of actions, and good management of affairs. (TA.) A garment, or piece of cloth, badly woven; thin, flimsy, unsubstantial, or scanty in the yarn. (K, * TA.)

Also, applied to a man, Vehemently thirsty: and so مائع سفیه (Az, TA.)

A valley filled [with water]: (K, TA:) as though it exceeded the due bounds, and became such as is termed میثاق سفیه: signifying I found him to be سفیه. (TA.)


مسافه act. part. n. of 3, q. v.
He was quick, or Swift, in walking, or going, and in flying. (S, M.) The wind raised the dust, or made it to fly, and carried it away, or dispersed it; (S, Mgh, K;) and cast it: (Mgh:) or bore it, carried it, or carried it away; (M, K;) as also أسفته, (K,) a dial. var. of weak authority, mentioned by Sgh on the authority of Fr; (TA;) [or it may be thus expl. by a mistake originating from the fact that] IAar mentions سفت and سفت الرحم, [as syn.,] but [in a sense to be expl. hereafter,] not making either of them trans.: (M:) [and سفت الرحم occurs in the M and L in art. سفت, relating to the wind and the dust, also occurs; the ب being redundant, or added because the verb implies the meaning of رمت [which is trans. by means of ب]. (Mgh.) And The wind blew; as also سفت عليه الريح. (IAar, TA.) And The winds blew upon him, or it. (Z, TA.) And سفت الرحم and سفت الرحم, aor. سفت, (M, K,) inf. n. The dust, or earth, poured down,] the verb being intrans. as well as trans. (Ham p. 454. [It is there indicated that the meaning is سفت below. سفه, Sfifa, see 1. Sfifa)] His hand became much cracked, or chapped, (K, TA,) in consequence of work. (TA.) And سفت, [aor. سفت, inf. n. Sfifa and Sfifa, He was, or became, lightwitted; or unwise, witless, or destitute of wisdom or understanding; i. q. سفت, inf. n. Sfifa and Sfifa; (M, K;) as also سفت, (Az, K,)] He acted in a lightwitted manner, foolishly, or ignorantly, with him. (S, K) And He treated him medically, or curatively: (K,) from سفت, (TA. [But see سفت, below.])
He took for himself a mule such as is termed quick, i.e. *quick* (K.) said of the wind, intrans. and trans.: see 1, in two places. It became rough, or coarse, in the extremities [or awn] of its ears. (S, K.) *said* of *corn*, It became rough, or coarse, in the extremities [or awn] of its ears. (S, K.) *said* of *barley-grass*, It let fall its prickles, or awn, or extremities. (TA.) Also, *said* of a man, He took the prickles [or awn or extremities] of the *barley-grass*. (TA.) Also, *said* of a man, He removed dust, or earth, from one place to another.

(Az, K.) *And* *said* of a she-camel, She became lean, or emaciated, (K.) so that she was like the *prickles of barley-grass*. (TA.) See also 1, last sentence. *It* (an affair, or event, M) incited him (a man, K) to unsteadiness, and levity. (M, K.) *And* hence, perhaps, (M,) *He* did evil or ill, or acted ill, to him, or with him, (M, K.) i.e., his companion. (M.)

*He* turned away his face. (TK.)

Lightness, thinness, or scantiness, in the hair of the forelock, (S, M, Mgh, K.) of the horse, in which it is discommended, (S, *Z, Mgh,) and of the mule and ass, in both of which it is commended: (Z, Mgh:) or shortness, and scantiness, of the forelock: accord. to Th, it is *scantiness*, with medd: which is metaphorically used by a poet as meaning *scantiness* in milk. (M,) [Accord. to the TK, the former is an inf. n., of which the verb is *said* of a horse, as meaning *He was, or became, light, thin, or scanty, in the forelock.*] *And*, accord. to IAar, A whiteness [or a tinge thereof] in the hair [of a horse]: particularly said by him in one place to be such as is termed white, and such as is *white*, (M, in art.) Also, [but more properly written *white*, the last radical in this case being *white*,] Dust, or earth; (S, M, K;) and so *saw* : (TA:) or this is applied to earth, or dust, [as meaning pouring
down, from ىَﻔَﺳ ُباَﺮﱡـﺘﻟا [expl. above]: (Ham p. 454:) the former signifies dust, or earth, though not raised and carried away, or dispersed, by the wind: or, accord. to the T, whatever is raised and carried away, or dispersed, by the wind: (TA:) accord. to IAAr, dust, or earth, taken forth from a grave or a well: (M:) ىَﻔَﺳ ُباَﺮﱡـﺘﻟا is a more special term, (S,) the n. un., (M,) ىَﻔَﺳ ُباَﺮﱡـﺘﻟا of dust, or earth. (Ham p. 810.) Also Any kind of tree having prickles, or thorns: (K: [but this seems to have been erroneously taken from what here follows:}) the prickles [or awn or beard of ٍبهمى [or barley-grass], (S, M,) and of the ears of corn, (of wheat or barley, (TA in art. خدش,) and of anything having prickles: accord. to Th, the extremities of ٍبهمى: n. un. ىَﻔَﺳ ُباَﺮﱡـﺘﻟا, as above. (M.) Also Leanness, or emaciation, (K, TA,) in consequence of disease. (TA.) It is also an inf. n. of ىَﻔَﺳ ُباَﺮﱡـﺘﻟا as syn. with ىَﻔَﺳ ُباَﺮﱡـﺘﻟا, expl. above. (M, K.)

ىَﻔَﺳ ُباَﺮﱡـﺘﻟا: see the first sentence of the next preceding paragraph: it is expl. in the K [and also in the M] as signifying A stopping, stopping short, or ceasing, of the she-camel’s milk: and ISd cites [in the M, after Th, from a poet, the phrase ٍفِٰقَلَّصَ فِی ٍبَابِكَنُهُ ىَﻔَﺳ ُباَﺮﱡـﺘﻟا [ending a verse,] referring to [she-camels such as are termed] ٍفِٰقَلَّصَ فِی ٍبَابِكَنُهُ; but Az relates it differently, ٍفِی ٍبَابِكَنُهُ ىَﻔَﺳ ُباَﺮﱡـﺘﻟا [in the place of ٍفِٰقَلَّصَ فِی ٍبَابِكَنُهُ] saying that ىَﻔَﺳ ُباَﺮﱡـﺘﻟا means lightness, or levity, in anything; and ignorance; and that the phrase, as he cites it, means in whose faculties of understanding is lightness. (TA.) [See 1, last sentence: and] see also what next follows.

ىَﻔَﺳ ُباَﺮﱡـﺘﻟا, accord. to the K, signifies A medicine, or remedy: [see 3, last signification:] but this requires consideration; for it is said in the M, [ىَﻔَﺳ ُباَﺮﱡـﺘﻟا signifies unsteadiness, and levity; and IAAr says,] ىَﻔَﺳ ُباَﺮﱡـﺘﻟا is like ىَﻔَﺳ ُباَﺮﱡـﺘﻟا from ىَﻔَﺳ ُباَﺮﱡـﺘﻟا. (TA.)

ىَﻔَﺳ ُباَﺮﱡـﺘﻟا: Dust raised, or made to fly, and carried away, or dispersed, by the wind; (S, K;) and (K) so ىَﻔَﺳ ُباَﺮﱡـﺘﻟا, (M, K,) i. q. ىَﻔَﺳ ُباَﺮﱡـﺘﻟا a possessive epithet, or of the measure مفعول الفاعل in the sense of the measure مفعول. (M.
[See another explanation of سفأ, from the Hamáseh. Freytag explains both سفأ and سفأ, as on the authority of the K, as epithets applied to the wind, not to the dust.]

Also Clouds; [app. as being driven by the wind;] syn. سحاب.

(S.) And i. q. سفأ [Lightwitted, &c.: see 1, last sentence]. (M, K.) [And it seems to be indicated in the S that سفأ is syn. with سافة, which is syn. with سفأ, as on the authority of the K, as epithets applied to the wind, not to the dust.]

Also Clouds; [app. as being driven by the wind;] syn. سفأ.

Also Clouds; [app. as being driven by the wind;] syn. سفأ.

Also Clouds; [app. as being driven by the wind;] syn. سفأ.

Also Clouds; [app. as being driven by the wind;] syn. سفأ.
Distinguished by some white hairs, though I find no authority for thus rendering the verb here used] whether he be bay or of some other colour: or having that whiteness of the hair which is termed سفأ [expl. above], which is particularly said by him in one place to be in such as is termed أَشْقَر, and such as is رَفَشَأ: and the fem. in this sense also is as above. (M.) ___ One says also حِيرِاء, meaning A swift wind; like as one says مسف. (TA.)

[and, accord. to Golius, سفأ, mentioned by him as on the authority of the K, in which, however, I do not find it, nor did Freytag,] A calumniator, or slanderer. (K.)
See
—  

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
And the wife whom he chose was generous, or noble, or fair, one that brought forth, or brought forth mostly, male offspring, to a male that begot, or begot mostly, such offspring,] the last word is a verb, in the pret. tense, not an epithet applied to \( \text{فَحِل} \). \( \text{S, TA} \). [In the former, only the second hemistich is cited.]]

Their tents, or houses, were near together: see the part. n. of this verb below.]

The young one of a camel: or, when just brought forth: \( \text{K} \) or only the male young one of a camel: \( \text{S, K} \) [see also \( \text{صب} \):] when a she-camel has brought forth her young one, the latter, when just born, is called \( \text{صب} \), before it is known whether it is a male or a female; but when it is known, if it is a male, it is called \( \text{صب} \): \( \text{As, TA} \): the female is not called \( \text{صب} \), \( \text{S, K} \) but \( \text{حائل} \); \( \text{S} \) or it is [sometimes] called by the former of these appellations: \( \text{K} \) [see De Sacy's Chrest. Arabe, 2nd ed., ii. 358: and see \( \text{صب} \) below:] the pl. is \( \text{صب} \) [a pl. of pauc.] and \( \text{سَقْبَان} \) and \( \text{سَقْب} \) and \( \text{سْقَاب} \) and \( \text{سْقَاب} \) \( \text{K} \).]

More vile than the male young ones of camels among the milch camels] is a prov. [from a verse of Keys Ibn-El-Khatem. \( \text{TA} \).] ___ Tall: \( \text{K} \) [see also \( \text{سَكِب} \):] or anything tall, together with plumpness; or fatness, softness, thinness of the skin, and plumpness. \( \text{S} \) [See also \( \text{صب} \):] Applied to a branch, Juicy, thick, and long: \( \text{Az, TA} \) [and so \( \text{صب} \):] or anything of the like kind full
and complete. (ADk, TA.) In the following verse, cited by Sb,

وساقين مثل زيد وجعل
سقبان مشوقان مكنوزا العضل

signifies [tall], and is also written صقبان: (Sh, TA:) [so that the meaning may be, And two waterers, or givers of drink, like Zeyd and Jo'al: they being two tall persons, light of flesh, compact in the muscles: I suppose وما to be understood before the latter hemistich; because of the ns. in the nom. case: and I have substituted مثل سقبين for مثل سقين, the reading in the TA, doubtless a mistranscription:] or it is for [meaning like two male young ones of camels]. (L, TA.) ___ And The pole of a [tent such as is called] سققب inf. n. of صقب [q. v.]. (Msb.) See also ساقب, in three places.

سقبة The female foal of a wild ass. (S, K, * TA.) ___ [See also صقب, of which, in the first of the senses assigned to it above, it is said by some to be the fem.]

سقاب A bit of cotton which a woman afflicted (K, TA) by the death of her husband, in the Time of Ignorance, after shaving her head, and scratching her face, (TA,) used to make red with her blood, (K, TA) i. e. her own blood, (TA,) and put upon her head, making its extremity to protrude from a hole, or rent, of her قناع [or head-covering], in order that people might know her to be so afflicted. (K, * TA.)

سقوب a pl. of صقب [q. v.]. (K.) ___ Also The hind legs of camels: (IAar, K:) pronounced also with صص. (IAar, TA in art.

صقب)
Also *A baker's kneading-board: or his rolling-pin.* (MA.)

Near; (A, Msb, K;) and likewise with ص (A;) as also (Msb) and [likewise pronounced with ص (Mgh, K, * TA,) for ذو سب، or it may be an inf. n. used as a subst. or an epithet, (Mgh,) and (K, * TA.) You say *a near place:* (A:) and *place of alighting or abode:* (K, * TA:) and *My house is near his house.* (Mgh.) ___ Also

Distant: (Msb, K;) this meaning is mentioned by some, as well as the former: (Msb;) thus it has two contr. meanings: (K:) the latter of these is mentioned in the Mj; and the following verse is cited as a proof thereof;

*تَرَكْتَ أَبَاكَ بَأَرْضِ الْحَجَازِ ْوَرَحَتِ الْبَلَدَ سَابِقَةَْ

[Thou leftest thy father in the land of El-Hijáz, and wentest to a distant country]. (MF, TA.)

A man *tall and slender.* (Suh, TA.)

or أَصِبَ أَسْقَب, occurring in a trad., accord. to different relaters, *Nearer* [and nearest]. (TA in art. صقب.)

: see صقب, in two places.

The *dam of a صقب* [q. v.]; as also (K;) [or] the latter signifies a she-camei *that usually brings forth males.* (S.)

: see what next precedes: and see a verse cited above, conj. 4.

*A their tents, or houses, are near together. (K.)
The sun scorched, or burned, him, altering the colour of his complexion and shin, (S, * TA,) and pained him, or pained his brain by its heat: (TA:) melted and heated him, or it. (TA.) And The fire altered the colour of his skin; or scorched his skin, and altered its colour; as also. (Bd in iv. 48.)

The heat, and hurtful action, of the sun. (K.)

Hell: (S, K:) one of the [proper] names thereof: (S:) Aboo-Bekr says, There are two opinions respecting this word: some say, that the fire of the world to come is thus called, and that the derivation of the word is unknown, and that it is imperfectly decl. because it is determinate and a foreign word: others say that it is from, because it melts the bodies and souls, and that it is an Arabic word; and he who holds it to be such says that it is imperfectly decl. because it is determinate and of the fem. gender. (TA.)

The vehemence of the stroke of the sun. (S.)

A day vehemently hot. (S in this art., and K in art. 48.44.) This is its proper place. (TA.)
A certain beverage, (O, K,) the wine of the Abyssinians, (S,) made from ذرة [or millet]; (S, K;) or a certain beverage of the people of El-Hijáz, from barley and {other} grains; to which they have become addicted: (Lth, K;) Lth says, (TA,) it is an Abyssinian word, (K, TA,) not of the language of the Arabs, because (TA) there is not in the language a quinqueliteral-radical word having damm to the first syllable and fet-h to the last, (K, TA,) except such as is reduplicative, like ذر حر. (TA.) [See also مسكرة, and مزر, and غنباؤه.]
It fell; fell down; dropped; dropped down; tumbled down; upon the ground; or from a higher to a lower place; namely, a thing from the hand; or from a high place, as a roof of a house; and from a low place, as when said of a person in an erect posture; also said of a building; and of a [q. v.]:

[Msb and TA in that art.] [and often used by anatomists and physicians, as meaning it delapsed; it slipped, or fell, down:] and originally signifies the same; as in the phrase in the Kur [xix. 25], shall drop upon thee with fresh ripe dates, plucked; or being transferred from its proper place, and used as a specificative; the meaning being, so says Fr.

[This phrase of the Kur, with the above-mentioned explanation, but less fully given, occurs in a copy of the S which, throughout this art., differs much from other copies.] You say also, [Such a one fell down in a swoon]. [TA.] And [He who contends with one taller than himself falls by the trick which consists in one's twisting his leg with the leg of the other].

The child, or foetus, came forth or fell from the belly of its mother abortively, or in an immature, or imperfect, state, or dead, but having the form developed, or manifest: you do not say (Kh, S, Msb, K) unless the child is born alive. (A, TA.)
There was a falling, and there was a making to fall, upon his hand; i.e., of his hand upon his hand, or of his teeth upon his hand, by reason of repentance, and grief, or regret; meaning] he repented, (Fr, Zj, S, M, K,) of what he had done; and grieved for, or regretted, an act of inadvertence; (Zj, M;) or, and became confounded, or perplexed, and unable to see his right course: (O, K;) or both signify, (TA,) or signify also, (K,) or the former signifies also, (M,) he slipped; fell into an error, or a fault; committed a mistake. (M, K.) Hence the saying in the Kur [vii. 148], And when they repented: (S;) or struck their hands upon their hands, by reason of repentance; accord. to AAF: (M:) or repented greatly; because he who repents, and grieves, or regrets, bites his hand in sorrow, so that his hand is fallen upon [by his teeth]: (Bd:) the phrase was not known to the Arabs before the time of the Kur-án: (O:) it has also been read سَقَطَ فِي يَدِهِ، (Akh, S, M,) as though مَدْنَلا were understood; (Akh, S,) i.e. سَقَطَ مَدْنَلا; like as you say، سَقَطَ فِي يَدِهِ، likening what comes into the heart, and into the mind, to what comes into the hand, and is seen with the eye: (M, TA:) and this, as well as the former, is tropical. (TA.) The moon set: and in like manner النَّجْمِ the star, or asterism; generally meaning the Pleiades; and when this is the case, the phrase in most instances means the Pleiades set at dawn: see سَقَطَ الرُّجُلِ The man died. (TA.) [And The man tottered by reason of age.] You say of an old man، سَقَطَ مِن الْكِبْرِ He tottered by reason of age: (S in art. ___ درهم.) سَقَطَ مِن الْكِبْرِ، (M, K,) inf. n. سَقَطَ لِقَطْنِ الْقُومِ، (TA,) The people, or company of men, alighted at my abode: (M, K, TA:) they came to me. (TA.) سَقَطَ إِلَى جَيْرَانِهِ They came to some neighbours of his, and they gave him refuge, and protected him. (M, TA.) And it is said in a postclassical prov., [Wherever he alights he picks up something]: applied to him who practises evasions, shifts, artifices, or the like. (Meyd, and Har p. 660.) سَقَطَ عَلَى ضَأْئِهِ He stumbled
upon, lighted on, or became acquainted with, the place of his stray, or lost, beast; he lighted on his stray, or lost, beast. (TA.) Mohammad said to El-Hárith Ibn-Hassán, on the latter's asking him respecting a thing, Ṣaqṭ al-ʾibīr ṣaṭṭī. On the possessor of knowledge thou hast lighted: and this is a prov. current among the Arabs. (TA.) And it is said in a prov., Ṣaqṭ al-ʿušāʾa ʿalā l-Srḥān.

*[The evening-meal, or supper, (i. e. the seeking for it,) made him to fall, or light, upon a wolf: or Srḥān, as is said in a copy of the S, is here the name of a certain man: see also art. Srḥ]: applied to him who seeks an object of desire, and falls into a thing that destroys him. (TA.) Sqqṭ also signifies He descended from the place which he occupied, and his place became vacant. (TA.) And you say, Ṣqqṭ falān mīn [Such a one fell from his honourable station]. (TA.) And Ṣqqṭ falān mīn ʿuḥayr [Such a one fell from the place which he held in my regard]. (TA.) Ṣqqṭ, as an inf. n., meaning The being ignoble in respect of the deeds or qualities of one's ancestors, and of oneself, [as though its verb were Ṣqqṭ], is a mistake, although it has been used, for the purpose of assimilation, coupled with Ṣqqṭq. (Mgh.) Also, He dropped off; fell behind: he, or it, remained behind, or in the rear. See Ṣqqṭq. (He deviated from the road). (IAar, TA in art. Ṣqqṭq.) Ṣqqṭq (ṬQC), Ṣqqṭq (ṬQC) n. Ṣqqṭq (ṬQC). He committed a mistake in his speech. (M, K, TA.) And Ṣqqṭq (ṬQC) inf. n. Ṣqqṭq (ṬQC) n. Ṣqqṭq (ṬQC) n. He spoke, and did not commit a mistake in a word. (M, K, TA.) And Ṣqqṭq (ṬQC) inf. n. Ṣqqṭq (ṬQC). He spoke and did not drop a letter, or a word; for this is] said by Yaakoob to be like Ṣqqṭq (ṬQC), Ṣqqṭq (ṬQC) n. Ṣqqṭq (ṬQC). The mention of him, or it, was, or became, dropped, left out,
The man's name fell out, or became dropped, from the register of soldiers or pensioners. (TA.)

His power fell short of the attainment or accomplishment, of the affair. (TA in art.)

His power fell, or became dropped, from the register of soldiers or pensioners.

The assigned, or appointed, gift, or soldier's stipend or pay, became annulled, and the order for it became dropped. (Msb.)

When love, or affection, is free from imperfection, the conditions of politeness and constraint become annulled. (TA.)

His sins fell from him; went away; or departed. (TA in art.)

The heat fell, or quitted us: (IAar, M, K:) as though the verb had two contr. significations. (M, K. *)

Discourse fell from thee to him, and from him to thee: (M:) or it has both of these significations. (So in the L, and in some copies of the S; but in one copy of the S, the former only is mentioned.) A poet says, (S, M,) namely Dábi Ibn-El-Hárith ElBurjumee, (TA,) describing a [wild] bull and the dogs, (S,)
[His horn makes to fall consecutively from him those of them that were trained for hunting, as the iron of the blacksmith makes sparks to fall consecutively, scattered about]. (S, M.)

He (a horse) outstripped the [other] horses: (TA:) [as though he made them to drop behind him, one after another.]

[He discoursed with him alternately; discourse fell from each of them to the other, (M, K.) so as that one discoursed, and the other listened to him, and when he became silent, he who had been silent discoursed: (S, K.) or he discoursed to him telling him thing after thing. (A, TA.)]

He used to relate that from the Apostle of God amid his discourse; as though he mixed his discourse therewith. (TA, from a trad.)

The horse came running in a slack, or languid, manner: (S, * M, K, TA:) or in a horse is the incessantly having the foot wounded and made to bleed by stones, or hurt thereby. (A, TA.) You say also A horse slow in running. (TA.)

The man failed of attaining to the condition of the generous, or noble. (TA.)

He made it to fall, fall down, drop, drop down, or tumble down; threw it down; dropped it; let it fall; (S, * M, Mgh, Msb;) upon the ground; (Mgh;) or from a higher to a lower place. (Msb.) See also 3, first sentence. (S, Mgh, O, Msb, K;) or the latter is wrong, (MF,) for the Arabs disused, as some say, the objective complement after this verb, scarcely, or never, saying

nor do they say, (Msb, MF,) or the lawyers use these last two phrases, but they are not Arabic.
Kálee, only said of a woman, like as 

**cast** her young one, or **fœtus** or her young; brought forth her young one, or **fœtus**, or her young, abortively, or in an immature, or imperfect, state, (S, * M, Msb, K, B,) or dead, (Mgh,) but having the form developed, or manifest. (Mgh, Msb.)

The Sultán made him to fall, or degraded him, from his honourable station. (TA.)

signifies **He dropped**, left out, or omitted, a letter of a word, a word of a phrase, &c. You say, and **dropped** a letter, a word, &c.; and see 1, near the end of the paragraph. Hence, He abated of the price so much; syn. (Mgh and Msb in art. **dropped** is erroneously put in the K, in one instance, for **dropped**. (TA.)

They reviled him with evil speech. (TA.)

5 He sought his mistake, or error: (S, K, TA;) he strove, or laboured, to make him commit a mistake, or an error; or to make him lie; or to make him reveal what he had to tell; (M, K, TA;) as also **said he** a mistake. (TA.)
He took, or received, the news, or information, by little and little; (K, TA;) thing after thing: mentioned by Abū-Turāb, on the authority of Abū-Mikdām EsSułamee. (TA.)

6 تَسَافَط: see its variation أسافط in 1; first sentence. It fell in consecutive portions or quantities [like the leaves of a tree, &c.; by degrees; gradually]. (M, K.) A poet says, 

* كَنَجَمَ الْمُرْيَةَ وَأَمْطَارَهَا َبِوْمَ تَساَفَطَ لُدالِهَ

i. e. [Many a day] of which the pleasures come one thing after another; [such a day being like the asterism of the Pleiades, and the pleasures thereof like its rains;] meaning the abounding of its pleasures. (TA.) And you say, نُسَافَطَ إِلَى خِيرٍ فَلَانٍ [The wealth of such a one fell, or came, to me, one thing after another]. (TA.) He threw himself upon the thing.

(S.) You say, ﻰَلَعَ ﻰَلَعَ ﻰَلَعَ ﱠ ﱠ [He threw himself upon the man, protecting him with his own person]. (TA.)

10 إِسْتَسَافَطَ see 5.

* سِفْطَ: see سَفْطَ, in three places: and سَبِيطَ, in two places: and سِطْفَ, in two places: and سِفْطَ: and سُفْطَ, in two places.

* سِفْطَ: see سَفْطَ, in three places.

A child, or young one, or fœtus, that falls from the belly of the mother abortively, or in an immature, or imperfect, state, (S, M, Msb, K,) or dead, (Mgh,) but having the form developed, or manifest; (Mgh, Msb;) for otherwise it is not so called; (Mgh;) whether male or female: (Msb, TA:) the first of these three forms is the most common: and the pl. is أَسْفاَطُ. (TA.) The reward which a father will receive for such offspring is [held to be] more than that for adult offspring. (TA.) Hence, (M, B, TA,) the same
three words, (K,) or سقطها and سقطت سقط الثار, (S, M, Msb,) What falls, (S, M, Msb, K,) of fire, (S,) from the زند, (Msb,) or between the زنان, (M, K,) when one produces fire, (S,) or before the emission of the fire is thoroughly effected: (M, K:) masc. and fem. (Fr, S, K,) Also سقط رمل The fall, or slope, of a tract, or quantity, of sand;] the place where sand falls, or slopes, and ends: (S:) or the place to which the extremity of sand extends: (Msb:) or the place where the main portion of sand ends, and where it falls, or slopes, and becomes thin; (M, K,) for it is [derived] from سقوط Inf. n. of 1. (M.) Also سقط The edge, or extremity, of a cloud: (M, K:) or the part of a cloud where the edge, or extremity, is seen as though it were falling upon the earth, in the horizon. (S,) And hence, or from the same word as used in relation to sand, (TA,) The similar part of a [tent of the kind called] خبة: (S:) or the lowest strip of cloth, that is next the ground, on either side of a خبة: (A, TA:) or the side of a خبة: (K:) or each of the two sides thereof. (M.) Also, (S, M, K,) and سقط The wing; (K;) each of the two wings; (S, M;) of a bird; (M, K;) or of a male ostrich. (S,) And سقط جناح الطائر The part of the wing of the bird which it drags upon the ground. (S, TA,) [And hence,] سقطا الليل The two sides of the darkness of night; (TA;) the beginning and end thereof; (S, TA;) as also سقطاته : (TA;) whence the saying of the poet, (S, TA;) namely Er-Rá’ee, (TA,) حتي إذا ما أضاء الصبح و أنبعتت عنه نعامة ذي سقطان معتكر Until, when the dawn shone, and the blackness of confused night became dispelled from it: he means by the blackness of night: he says that the night, having its beginning and end, passed, and the dawn shone clearly. (S, TA,)
What is made to fall, thrown down, or dropped, of, or from, a thing, (M, K, and held in mean estimation: (TA:) and [in like manner] the refuse of anything; (IDrd;) or what falls, of, or from, a thing, (M, K,) and is held in mean estimation; (TA:) as also; (K;) or, accord. to some, this last is a pl. [or rather a coll. gen. n.,] and is its sing. [or n. un.]; and is also a pl. of this last. (TA:) [Hence,]

What is worthless, of food: (M, K: *) or what falls from, or of, food: (M:) and [in like manner] refuse that falls, and is held in mean estimation, of, or from, food and beverage and the like: (TA:) the pl. of is . (K.) And What is worthless, paltry, mean, vile, or held in little account, of the furniture or utensils of a house or tent, or of household goods: (S, Msb, K:) or the refuse thereof; (Mgh;) and so signifies the same; (M;) or such articles of the tent or house as the needle and the axe and the cookingpot and the like: (Lth:) pl. as above. (M.) And hence, (q. v. infrà, as also and also signifies Things of which the sale is held in mean estimation; such as the seeds that are used in cooking, for seasoning food; and the like; (M, TA;) or such as sugar and raisins. (A, TA.) Also The parts of a slaughtered beast that are held in mean estimation; such as the legs and the stomach and the liver, and the like of these: pl. as above. (TA:) A mistake, or an error; (S, M, Mgh, Msb, K,) in speech, (M, Msb, K,) in reckoning, (S, M, K,) in writing, (S, M, Mgh, K,) and in action; (Msb;) as also . (M, K,) [See also .] A disgraceful; or shameful, thing; a vice, or fault, or the like. (M, K, TA;) Evil speech. (TA.)

[A fall: or] a violent fall. (M, TA:) A slip, lapse, fault, or wrong action; as also ; which last is also used in a pl. sense: (TA:) or the second is pl. of: (Msb, K,) as sing.,
it is an intransitive noun of an inf. that signifies a bad word or saying, that swerves from rectitude: (TA) You say, لَنِّيُلْعَبَ أَحَدٌ مِن سَقَاطٍ. (TA) No one will be free from a slip. (TA) And الكَامِل مِن عدَّة سَقَاطَتِهِ. The perfect is he whose slips are so few that they may be counted. (TA)

سَقَاطٍ (Mgh, K) and طَقَاس (S, Mgh, K,) the latter disallowed by some, (Mgh, TA,) but occurring in a trad., (S, Mgh, TA,) A seller of what is worthless, or mean, or vile, of the furniture or utensils of a house or tent, or of household goods; (S, K,) or of the refuse thereof; (Mgh,) of what are termed سَقَاطٍ المَتَاعँ: (S, Mgh, K;) those who disallow the latter epithet term such a person صاحِب سَقَاطٍ: (TA;) or ↓ the latter epithet signifies a seller of things of which the sale is held in mean estimation; such as the seeds that are used in cooking, for seasoning food; and the like; which are termed سَقَاطٍ. (M.) [See also طَقَاسَأ.

سَقَاطٍ: see طَقَاس. 

سَقَاطٍ: see سَقَاطٍ in two places.

What falls from palm-trees, of unripe dates: (K;) or such are termed سَقَاطُ النَّخَلِ: (M:) سَقَاطٍ، thus used, may be a sing., or pl. of سَقَاطٍ [q. v.]. (TA.) Dates that are brought from El-Yemáme by those who journey thither to procure them. (M, K;) See also سَقَاطٍ, and سَقَاطٍ, near the end of the paragraph: and see سَقَاطٍ, in two places, near the end of the paragraph.
Hoar-frost, or rime; i. e. dew that falls and congeals upon the ground; (S, M, K) also called سَقَطُ and ضَرِيبَ جَلِيدَ (S in art. جَلِيدَ;) of the dial. of Teiyi. (M.) — Snow; (S, TA;) as also سَقَطَ. (K, TA.)

Hail: (K:) or this is called سَقَطُ السَّحَابِ. (M, TA.) — What falls, or has fallen, of dew, (M, K, TA,) لَعْبٍ سَقَاطٍ. (K, TA.) — Scattered pearls. (TA.) And سَقَطُ الرُّدُرِ. Scattered leaves: the latter word is pl. of سَقَطٍ, like as لَوْطٍ is pl. of طَوْلٍ. (TA.) — See also سَقَطُ. A whelp; syn. جَروُ. (TA.) It is also said by some to signify Baked pottery, but the correct word in this sense is with شَ.

A sword that falls behind the object struck therewith, cutting it so as to pass to the ground: (S, K:) or that cuts the object struck therewith, and then reaches to what is after it: (M, K:) or that cleaves so as to reach to the ground after cutting: (IAar, M:) or that passes through the object struck therewith, and then falls. (Expos. of the Deewán of the Hudhalees.) See سَقْطُ, in two places.

The small tubercles that compose the root of the cyperus esculentus: or that plant itself. (TA.)

A door-latch; a thing that is put over the upper part of a door, and that falls upon it, so that it becomes fastened. (TA.)

Falling; falling down; dropping; dropping down; tumbling down; as also سَقَطُ.
A fruit that falls before maturity: pl. ٍسَوِقَتْ ٍسَوَقَتْ which also signifies what falls from palm-trees: or branches that fall; not fruits. (Mgh.) 

For every saying that falls from one, there is a person who will take it up: (Msb:) or for every word that falls from the mouth of the speaker, there is a person who will hear it and pick it up and publish it: a prov., relating to the guarding of the tongue: (TA:) the ٍةَطِقَٰس in ٍةَطِقَٰس is either to give intensiveness to the meaning or for the purpose of assimilation. (Msb:)

Fallings of heat. (M, TA.) [See 1, near the end of the paragraph.] ٍسَوِقَتْ also signifies Hanging down; pendent; pendulous: and the pl. is ٍسَوَقَتْ. (TA:) And Tottering by reason of age.] You say َتَرْبَك شَيْخ سَوِقَتْ كِرَآ [An old man tottering by reason of age]. (K in art. درهم.) Also Low, ignoble, base, vile, or mean, in respect of the deeds or qualities of his ancestors, and of himself; (S, Mgh;) and so ٍسَوِقَتْ: (S:) or, in respect of the deeds or qualities of his ancestors, and of his race; and so ٍسَوِقَتْ: (TA:) one who is not reckoned among the better, or best, class of young men; as also ٍسَوْقَتْ: (K:) one who is, or remains, behind, or in the rear of, other men: (M, K:) [obscure, unnoted, reputeless, or of no reputation:] pl. ٍسَوِقَتْ (S, Mgh, TA) and ٍسَقَتْ (S, TA) and ٍسُقَتْ, which last is like ٍسُقَتْ ٍبَانَام, ٍسُقَتْ ٌبَانَام, and ٍسُقَتْ, [by rule a pl. of ٍسُقَتْ, which see in what follows,] and ٍسُقَتْ (is pl. of ٍسُقَتْ). (TA:) The epithets ٍسَوِقَتْ ٍمَقَط ٍلَأْقَط, ٍسَوِقَتْ ٍمَقَط ٍلَأْقَط are used together, as signifying Low, ignoble, base, vile, or mean; applied to a man; as is said in the L: or, accord. to the O, [and the S in art. مَقَط] the Arabs say, in reviling, ٍفَلَان سَوِقَتْ بِن مَقَط بِن لَأْقَط, meaning Such a one is a slave of a slave of a slave of a freedman, son of a slave of a slave of a freedman, son of a slave of a freedman; the ٍسَوِقَتْ being the slave of the ٍمَقَط, and the ٍمَقَط being the slave of the ٍلَأْقَط, and the ٍلَأْقَط being the slave of the freedman. (TA:) ٍسَوِقَتْ ٍنَٰمِسٍ ٍسَوِقَتْ ٍنَٰمِسٍ signifies, accord. to ٍIAar, The refuse, rabble, or lowest or basest or
meanest sort, of mankind, or of people; (TA in art. خشر:;) as also ُسْقَاطُ النَّاسِ, (TA,) and as being likened to those articles of a tent or house which are termed ُسْقَاطُ الجَنَّةُ, q. v.: (Lh, M:) and ُسْقَاطُ النَّاسِ, (TA in art. رشخ;) as also ُطَقَسَ ِسَائْنَلَا, (TA,) and ُطَقَسَأ ِسَائْنَلَا, (M, L, TA,) as being likened to those articles of a tent or house which are termed ُطَقَسَ, q. v.: (Lh, M:) and ُطَقَسَ ِدُنْجَلَا, (TA in art. طقث;) also signifies Deficient in intellect, or intelligence, or understanding; (M, L, K;) as also ُسْقَيَتْهَا ُسَائْنَلَا, (TA in art. لَدِيَة,) also signifies Deficient in intellect, or intelligence, or understanding; (M, L, K;) as also ُسْقَيَتْهَا ُسَائْنَلَا, (Ez-Zejjájee, M, L, K;) and ُسْقَيَتْهَا ِسَائْنَلَا is the fem. of the latter; (M, L, TA;) and signifies also, applied to a woman, Low, ignoble, base, vile, or mean, (S, TA,) and stupid. (So in some copies of the S, and in the TA.) You say also, َوُﻫِ ُتَطِقَاتِسِ ُلْعِفَلَا [He is mean in conduct: or one of whose actions no account is made]. (TA.) Also, [as signifying Vile, mean, or paltry,] applied to a thing: (TA in art. طقث;) [a thing] falling short of the due, or just, mean. (M in art. وسط.) ُسْقَيَتْهَا ُطَقَّسَتُ ِسَائْنَلَا Persons who come to El-Yemáneh to bring thence for themselves provisions of dates. (M, K, TA.) And ↓ this last word, Small, low mountains, [as though] cleaving to the ground. (TA.)

ُسْقَاطِ ِسَائْنَلَا, and its pl. ُسَوقَتِ ِسَائْنَلَا: see ُسَوقَاتِ ِسَائْنَلَا, throughout.

ُسْقَاطَيْلِ أَسْقَاطِي One who sells the parts of a slaughtered beast that are called ُسْقَاطِ [q. v.]. (TA.) [See also ُسْقَاطِي ُسْقَاطِي.] ُسْقَاطُ ُسْقَاطُ (S, M, K) and ُسْقَاطُ ُسْقَاطُ (M, K,) the former extr. [with respect to rule, though the contr. with respect to usage], (M,) and the latter an inf. n. as well as a noun of place [and of time], (S, K,) A place [and a time] of falling, falling down, dropping, dropping down, or tumbling down, (S, M, K,) of a thing; (M, TA;) as, for instance, of a whip, and of rain: pl. ُسْقَاطُ ِرَاذِسِ ُسْقَاطُ ِرَاذِسِ, (Ks,) and ُسْقَاطُ ِرَاذِسِ ُسْقَاطُ ِرَاذِسِ, (As,) and ُسْقَاطُ ِرَاذِسِ ُسْقَاطُ ِرَاذِسِ alone, (A, TA,) The place of birth. (K, TA.) You say, ُسْقَاطُ ِرَاذِسِ ُسْقَاطُ ِرَاذِسِ This is my birthplace. (S.) And ُعْبَرْضُ ُسْقَاطُ ِرَاذِسِ Basrah is my birth-place]. (M.) And ُعْبَرْضُ ُسْقَاطُ ِرَاذِسِ He yearns towards his birth-
place. (A, TA.) __ Anā'ānā fi masqat al-najmah __ He came to us at the time of the setting of the
star, or asterism: (S, TA;) [meaning, at the time of the auroral setting of the Pleiades: see
masqat, in three
places.]
Masqat Casting her young one or fetus; bringing it forth abortively, or in an
immature, or imperfect, state, (M, K,) [or dead, but having the form developed, or
manifest: see 4.]
Masqat This deed is a cause of a man's falling from the place which he holds in the regard of people]: (S, K: *) said when one does a thing that is not
proper for him to do. (TA.)
Masqat Accustomed to cast her young; to bring them forth abortively, or in an
immature, or imperfect, state, (K,) [or dead, but having the form developed, or
manifest: see 4.]
Masqat[A fallen date]: some say that this means [having a falling]: it
may be from [Aṣqatuhu fi yaddih, (TA.)
Masqat He is repenting, and abject;
as also [Aṣqatuhu fi yaddih (TA.)
Masqat He walked, or went, in a slack, or languid, manner; as though
repeatedly stumbling; or as though throwing himself down: see 3, near the end; and see also
6]. (A in art. طرح.)
He made a سقف [i.e. ceiling, or roof,] to the house or chamber or tent; he ceiled it, or roofed it;] (S,
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O, Msb, K;) as also سقف, (S, O, Msb, K,) aor. سقف, and سقفه, inf. n. سقفه, (O, K;) or this last has an intensive signification. (Msb.,
[S, O, Msb, K,) or this is app. a mistake, being anomalous,) inf. n. سقفه,
He was, or became, tall, and bent, or bowed; said of a man, and of an ostrich,
&c. (TA.) See also 5.

سقف see 1. سقف, inf. n. سقف, He was made an سقف [i.e. a bishop]. (O, K.)

سقف see 1.

سقف He became an سقف [i.e. a bishop]; (O, K;) as also سقف [app. سقف,] inf. n. سقف [like
inf. n. of خلفي, (TK.)

سقف The ceiling, roof, or covering, (JK, MA, PS,) of a house or chamber or tent; (JK, S, MA, K, PS;) as also سقف, (S, Msb, K,)
(S, O, K,) or this is app. a mistake, being anomalous,) inf. n. سقفه,
[S, O, Msb, K,) or this is app. a mistake, being anomalous,) inf. n. سقفه,
the latter pl. on the authority of Akh, (S,) extr., (Msb,) or, accord. to Fr, this is pl. of سقف, (S, Msb, TA,) or, accord. to Fr, it may
be a pl. pl., i.e. you may say سقف and سقف and [then] سقف [as pl. of سقف,] (TA,) and سقف [also] is a pl. of
سقف (Ham p. 227.) [In the Kur xliii. 32,] Aboo-Jaafar read سقفا من فضة; with fet-h: (TA;) others read سقفا: (S, TA;) in the
former reading, it is a sing. denoting a pl. meaning; i.e., we would have made to the house of every one of them a سقف of silver.
Hence, the sky, or heaven: (S, K:) this is called \( \text{سقف الأرض} \) [the ceiling, or roof, of the earth]: of the masc. gender: occurring in the Kur xxi. 33 and lii. 5. (TA.) Also, applied to the \( \text{شفعاء} \) [part on which the beard grows] Long, and flaccid, or pendulous; syn. طويل مسترخ. (S, K.) See also \( \text{سقف} \).

Also a pl. of \( \text{سقف} \) [q. v.: perhaps a contraction of \( \text{سقف} \)]. (Ham. p. 227.)

\( \text{سقف} \) Tallness, with a bending, or bowing: (S, K:) it is in a man, (S,) [and] in an ostrich &c. (K.) [See 1, second sentence.]

in the saying of El-Hajjáj, \( \text{ليغث} \) [Beware ye of me with respect to these \( \text{سقفاء} \),] (S, K, * TA,) is [said to be] a word of which the meaning is unknown: (S:) Kt says, I have asked often respecting it, and no one knew it: but accord. to Z, as is related by IAth, (TA,) it is said to be a mistranscription for \( \text{شفيع} \), (K, * TA,) pl. of \( \text{شفيع} \); (TA,) for they used to assemble in the presence of the Sultán and intercede for him who was suspected, (K, TA,) and for criminals; and he [i. e. El-Hajjáj] forbade their doing that. (TA.)

\( \text{سقف} \): see \( \text{سقف} \), in two places: ___ and see also the paragraph here following, in two places.

\( \text{سقف} \) or \( \text{الفية} \), (TA,) [i. e. a roof, or covering,] such as projects [over the door of a house], (TA,) [or of which the ends of the beams rest upon opposite houses; i. e.] a ٌةٌفةٌ ٌةٌفةٌ مفعولةٌ [often applied in the present day to a roofed, or covered, portion of a street or the like;] and any wing or porch or other thing [of a building] that is roofed over: (Msb:) of the measure مفعولة\( \text{سقف} \) and [coll. gen. n.] . (MA.) ___ Any broad piece of wood, such as a plank, or a broad piece of stone, with which one may form a roof (O, K, TA) to the lurking-place of a hunter &c. (O, TA,) And [the pl.] \( \text{سقف} \) signifies The \( \text{طوابق} \) [app. a mistranscription for طوابق, and, if so, meaning, agreeably with a modern usage, flat stones]
covering a hollow such as that of the lurking-place of the hunter. (TA.) [And The pieces of wood which form the roof of the kind of vehicle called

خَذْرُفٍ. A plank [app. of the deck] of a ship or boat: (S, K, TA:) pl. as above. (S, TA.) A single cranial bone of the head of the camel: (Ibn-'Abbád, K, TA:) the cranial bones being termed سَقَافٌ الرَّأسِ.

(Ibn-'Abbád, TA.) And A single rib of a camel: (K, TA:) its ribs being termed سَقَافٌ (Az, Z, O, TA) and سَقِيفٌ. (O, TA.) One says, هَدِمْ السَّفْر سَقَافٌ البِعْر ِ [Travel disjointed, or luxated,] the ribs of the camel.

(Az, Z, TA.) Also A splint; i.e. a piece of wood with which a bone is set, or reduced from a fractured state: (O, K, TA:) pl. as above. (O, TA.) A broad and long piece of wood, which is put, or laid down, and upon which are wound the mats of reeds above the house-tops of the people of El-Basrah. (TA. [See also سَقِيفٍ.] And Any piece of gold, and of silver, that is beaten thin and long. (TA. [See, again, سَقِيفٍ.])

سَقَافٌ One whose occupation is the construction of ceilings or roofs. (TA.)

[and سَقِيفٌ or سَقِيفَة] The office of an أَسْقِيفٌ or أَسْقِيفَة [i.e. of a bishop]. (K, O, TA.) [See also 5.]

أَسْقِيفٌ Tall, and bent, or bowed; (S, K;) applied to a man, (S, TA;) and to an ostrich, &c.; (K, TA;) as also with dammm, (K) i.e. أَسْقِيفٌ, سَقِيفٌ, (K,) mentioned by IB as an epithet applied to a female ostrich: (TA:) and hence the أَسْقَافٌ of the Christians, (S, K,) accord. to ISk [and others ignorant of its true derivation], because he affects lowliness. (S.) And, applied to a man, [simply,] Tall; (K;) likened to the أَسْقِيفٌ [or ceiling, or roof,] in height; (TA;) and so مَسْقَافٌ: (O, K:) or thick and big in the bones: (K;) and [simply] bent, or bowed: (TA:) and, applied to an ostrich, crooked in the neck (K, TA) and the legs: (TA:) fem. as above; (K;) which is applied to a female ostrich as meaning long and crooked in the legs: (O:) or to a she-camel as meaning long in the hind legs, and in like manner applied to a she-ostrich. (JK.) And, applied to a camel, Having no fur upon him. (K.)
see the next preceding paragraph: and the next following also.

and سقف (K) and سقف (TA,) [each a variation of] a foreign word used by the Arabs, (TA,) [from the Greek ἐπίσκοπος, A bishop; i. e.] a headman of the Christians (S, Msb, K) in religion;

(S, S, K;) or [more exactly] one who is above the قس [i. e. presbyter, or priest], and below the مطران [or metropolitan]: (K;) or one who is learned (K, TA) in their religion: (TA:) or a king who affects lowliness in his gait: (K: [a very strange explanation:]) pl. أَسْقَافُ (Msb, K) and أَسْقَافُ (K.) See also أَسْقَافُ.

سقية: see أَسْقَافُ.

ASQAF Wide in the bone [or bones] of the body. (JK.) See also ASQAF.

ASQAF Hair that is raised, and shaggy, or dishevelled, or disordered. (K.)

ASQAF: see what next precedes.
سَقَمُ، (S, Msb, K; and مَقَسُ، aor. مَقَسُ; (Msb, K;) inf. n. سَقَمُ، (S, Msb, TA,) of the former verb; (S, Msb;) and مَقَسُ، of the latter verb, (Msb,) and مَقَسُ، سَقَمَة، (TA,) [also of the latter verb, the last like جَمَالُ جُمالٍ، &c.,] or the last is a simple subst.; (Msb;) He was, or became, diseased, disordered, distempered, sick, or ill; syn. مَرَضُ، (S, K, TA;) or he was long diseased &c. (Msb.) [See also سَقَمُ below.]

The man had his family affected with diseases, and the diseases came afterwards upon him. (TA.)

سَقَمُ and مَقَسُ and مَقَسُ [are all inf. ns.; or the last, accord. to the Msb, is a simple subst.; and all are used as subs., signifying] A disease, disorder, distemper, malady, sickness, or an illness; syn. مَرَضُ، (S, K, TA;) and مَرَضُ are both said to be in the body, and also in religion &c., as is implied by phrases mentioned below, voce مَقَسُ: (Aboo-Isháhák, TA in art. مَسْقَمٌ، pl. [of the first] آسَقَم) أَسَقَمٍ أَسَقَمٍ، (TA,) سَقَمُ الجَفْنُ means Languidness, and slowness in motion, of the eyelids. (Har p. 113.)

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

سَقَمُ: see سَقَمُ.

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 Diseased, disordered, distempered, sick, or ill; (S, K, TA;) as also مقص : (TA;) or long diseased &c.: (Msb;) pl. of the former سقам, سقام, سقام, سقام, like كرام pl. of كرام. (Msb.) See also مستقم, مستقم, and مشق. The phrase إني سقهم, occurring in the Kur [xxxvii. 87], as a saying of Abraham, is expl. by some as meaning 

Verily I am smitten with the طاعون [or pestilence]: or the meaning is, I shall be diseased at a future time, when the period shall have come; and it is said that he inferred, from looking at the stars, the time of a fever's coming to him: or it means verily I am sick of your worshipping what is not God: IAth says that, in truth, it is one of his three lies; all of which were for the sake of God and his religion. (TA.)

You say also بلق سقهم [A diseased, a sickly, or an unsound, heart]; and كلم سقهم Diseased, unsound, faulty, or weak, understanding]; and كلم سقهم Diseased, unsound, faulty, or weak, language]. (TA.) And هو سقهم الصدر عليه He is affected with rancour, malevolence, malice, or spite, against him. (TA.)

A kind of tree resembling the خلاف [q. v.], but not the same as this latter: (TA;) or a kind of large tree, (AHn, K, TA,) exactly like the أَنْتَاب, (AHn, TA,) which is a tree of the figkind, (TA in art. أَنْتَاب,) except that it is taller than the latter, and less broad, having a fruit like the fig (التين), which, when green, is [like] stone in hardness, but when it ripens it becomes somewhat yellow, and soft, and very sweet, and of a pleasant odour, and people send it, one to another, as a present. (AHn, TA.) [Forskål, in his Flora Aegypt. Arab., p. cxxiv., mentions سمم, which is evidently a mistranscription for سمسم, and which he writes in Italic letters sokam, as one of the names of the ficus sycomorus; and app. of another species or variety of fig which he terms ficus
sycomoroides.

A man who is diseased and whose family are diseased. (TA.)

A cause of disease: a word of the same class as جَيِّدة and many others of the measure مَعْلَة: see an ex.

 Diseased, disordered, &c.: (TA:) or [rather, agreeably with analogy,] much, or often, diseased &c.: (S, TA:) and accord. to Lh it is also applied as an epithet to a female. (TA.)
Seammony, a certain plant, from the hollows of which is extracted a mucilage, which is dried, and is called by the name of its plant: it is more repugnant to the stomach and the bowels than all the laxatives; but it is rendered good by aromatic substances, such as pepper and ginger and aniseed: the weight of six barleycorns thereof to twenty eases the yellow bile, and noxious viscosities, from the most remote parts of the body; and a portion thereof with a portion of turpeth, in fresh milk, taken fasting, will not leave a single worm in the belly: it is wonderful in that effect, and proved by experiment. (K.)
Saqā, aor. (K) inf. n. (TA; [see also Saqāyya, which is likewise said to be an inf. n. of the same verb]) and Assaqā, (K) with teshdeed; (TA;) and Assaqā (K, TA; [in the CK, erroneously, Assaqā]; TA;) all have one meaning; (TA;) i.e. *He gave him to drink,* generally water, often milk, and sometimes poison or some other thing; and the first often signifies *he watered him,* namely, a beast; and in like manner seed produce &c., i.e. *irrigated it,* as will be shown by what follows: or *Saqā* is said when you mean *he gave him drink* [by means of the lip], as also Assaqā; and means *he directed him to water,* (K,) or *he watered* his cattle or his land: (S, * K:) or both of them, (K, TA,) i.e. Saqā and Assaqā, (TA,) signify *he assigned to him,* or gave to him, (K,) or drink, or water for irrigation; so that Saqā is like Assaqā, as Saqā is like Assaqā, as Sb says: (TA;) or, as some say, Assaqā, I assigned to him, or gave to him, (K,) or drink, or water for irrigation, that he might do as he would; and like them are Assaqā and Assaqā, (Ham p. 45:) Er-Rāghib says that Assaqā signifies *the giving one drink;* and Assaqā, *the giving one drink so that he may take it howsoever he will;* so that the latter is more ample in meaning than the former. (TA.) Both Assaqā and Assaqā are sometimes used in relation to what is in the bellies of camels or other cattle; [meaning their milk;] as in the Kur [xxiii. 21], where it is said, *We give you to drink of what is in their bellies,* accord. to different readings. (TA.) One says, Assaqā, [*He gave him to drink water,* or *the water,*] inf. n. as above: (Mgh:) and Assaqā, *I gave him to drink water,* or *the water, much, or often:* the teshdeed denotes muchness, or frequency. (S.) [See also a tropical usage of the former verb in a verse cited in p. 85, col. 3: and another, from Tarafeh, in p. 134, col. 3. One says also, Assaqā, without a second objective complement, *He supplied,* or
gave, water, or the water.] And I watered, or irrigated, the seed-produce,
inf. n. as above; as also [I poured water into the water-skin]: a poet says, [in one of my copies of the S, Dhu-r-Rummeh,]

[And two old and worn-out skins of an unskilful woman who has not sewed them well, each of them unsound, into which a person in haste has poured water, they not having been previously moistened, (being for), are not more liable to the shedding of their water than are thine eyes to the shedding of tears whenever thou investigatest a dwelling or imaginest a place of alighting, or abode]. (S.) [And hence, app.,] Such a one became vehemently affected by sexual appetite. (JK.) One says also, (S, Msb, * K) God sent down rain to him, or may God send &c.: (K:) both of these verbs being used by Lebeed in his saying,

[May He send down rain to my people, the sons of Mejd, and may He send down rain to Numeyr, and the tribes of Hilál]. (S.) [Hence,] one says, [May God freshen as with rain the times, or mornings, or afternoons, of youth, or young manhood]. (A and TA in art. And) And (S, and) (, and) (, and) (, and) (, and) which last is the form in
most repute as expressive of a prayer, (Ham. p. 45,) and of which the inf. n. is

I said to such a one [May God send down rain to thee], (S and K in explanation of the second and third,) or [which virtually means the same, for] سقاك الله سقيا: (S in explanation of the first and second, and K in explanation of the second and third:) [or, accord, to some, one says سقيته when it [which he gives, i.e., water or the like,] is in his hand; [agreeably with the first explanation in this art.;] and سقيته أستقيه signifies I prayed for him, saying مسب.) [in my copy of the Msb, which I doubt not to be a mistranscription, as the verb most commonly known in the sense here following is أستقيه, and as this is not there mentioned;] His belly [was, or became, diseased with dropsy, i.e.,] had yellow water [meaning serum] (JK, S, Msb, K, * TA) apparent in it, (JK,) or collected in it; (S, K, TA;) for which there is scarcely, or never, any cure; (Msb, TA;) his belly became swollen [with dropsy]. (MA.) [In the phrase written in the CK, the verb is correctly سقى قلبه عداوة; see سقى النم) The sweat flowed without stopping. (TA.) He made the garment, or piece of cloth, to imbibe a dye. (TA.) [سقى also signifies He tempered steel; and is used in this sense in the present day: and accord. to a reading in one of my copies of the S, in art. شرخ, سقى also has this meaning.] See also 4, last sentence.

2 سقى see 1, in six places. (K, TA, [in the CK, erroneously, سقى,)] and بالعداوة, (TA, and thus, and thus only, in the JK,) inf. n. سقى, (JK, TA,) His heart was made to imbibe enmity, (K, TA,) is said of a man to whom a thing that he dislikes, or hates, has been repeatedly done. (TA.)
The giving to drink, one with another. See a tropical usage of its verb in an ex. cited in art. conj. 8. ___ ] The drawing of water together. (KL.) ___ And a man’s employing a man to take upon himself, or manage, the culture [or watering & c.] of palm-trees or grape-vineS [or the like] on the condition of his having a certain share of their produce: (S, TA:) Az says that the people of El-'Irák term it معاملة. (TA.)

I assigned to him my well [to draw water therefrom]: and I assigned to him [a streamlet as] a place, or source, of irrigation, from my river, or rivulet; and [which means the same]. (TA.)

And It produced in him [dropsy, or] yellow water. (JK. See 1, near the end of the paragraph.)

And He gave him a made [shin such as is termed] سَقَاهُ سِقَاءَ: (Az, K, TA: [it is said in the TA that وهب in the K should be وهب, as in the explanation by Az: but see art. وهب, in which it is said that وهب منه is allowable, and occurs in several trads.:]) or he gave him a hide to make of it a سَقَآء: (K) or has the latter meaning: (JK, TA:) and سَقَآء إِهَابَهَا occurs in a trad. as meaning Give thou its hide to him who will make of it a سَقَآء, (TA,) or make thou its hide to be a سَقَآء for thee. (JK.) ___ Also, (JK, S, K, TA,) and اِعْتَتَابُهُ (He spoke evil of him, or traduced him, in his absence or otherwise), (JK, S, K, TA,) in a foul manner; (TA;) and imputed to him a vice, fault, or the like: (S, TA:) and J cites [in the S] a verse of Ibn-Ahmār ending with the phrase سَقَآءٌ أَسْقَى [app. as meaning Who has spoken evil of me, & c.]. (TA.)

It (a thing) received, or admitted, moisture, (M, TA,) or irrigation; or became plentifully irrigated, or succulent, or sappy. (M, K, TA.) The Hudhalee (El-Mutanakhkhil, TA) says.
meaning [Thrown down upon the ground, his skin becomes drenched with his blood (یَتَكَسَّى)] as if like as drips the severed trunk of the Theban palm-tree: or, as some relate the verse, [becomes overspread, here meaning suffused, from the kow] تَسَّقَتَ الاَِّيُّ الْحَذَّانَ. (S, T, A.) The camels ate the (a certain plant, T, A) in its fresh and moist state, and became fat upon it. (K.)

They gave to drink, one to another, (S, M, T, A.) with the full measure of the vessel in which they were given to drink. (S, T, A.) [See also 3.]

He drew water (T, A.) [from the well, (S, T, A.) and from the river, or rivulet]. (T, A. [Golius and Freytag make the verb in this sense, erroneously, استَسَقَّى; but the former mentions also in the same sense.]) [And He drew water upon a camel in a manner expl. voce سانِيَة, q. v.: often occurring in the Lexicons.] And He was, or became, fat, (K, T, A.) and satisfied with drinking of water. (T, A.) See also 10, in two places.

He sought, or demanded, drink (S, T, A, in the CK استَسَقَّى, سَقِيَّة) i. e. ما يشرب، (S, T, A); منه استَسَقَّى. (K, T, A. [In the CK is immediately added after this explanation, وَسَقِيَّة: but this is a mistranscription for وَتَسِقِيَّة; expressing another signification of these two verbs, which will be expl. below.]) And He asked, begged, or prayed, for rain; (M, T, A.) i. q. استَسَمِتْ (S in art. مَتْر, and M, T, A.) [Hence, صَلَاةِ الْإِسْتَسَقَّى] The prayer of the petitioning for rain. And He said سَفَعَاهُ اللهُ May God send down rain upon it, namely, a land: see Har p. 300.] And He constrained himself to vomit; or vomited intentionally; syn. [see a statement above, in this paragraph, respecting a mistranscription in the CK;] as also استَسَقَّى; (K, T, A.) mentioned by ISd. (T, A.) See also 1, in the last quarter of the paragraph.
in the phrase سَقَى الفرات, which means The towns, or villages, [or lands,] watered by the Euphrates, is said by Mtr to be an inf. n. used as a subst. [properly so termed, and, being originally an inf. n., it may be used alike as sing. and pl.]; or, in this phrase, a noun that should be prefixed to it [such as ذات], is suppressed: or, accord. to some, it is سَقَى [q. v.], an instance of the measure فعل منعول in the sense of the measure فعل منعول; and thus it is in the handwriting of EI- Hareeree in his 22nd Makámeh. (Har p. 246.) ___ See also the next paragraph.

سَقَى Drink; or what is drunk; (TA;) or what is given to drink; (K, TA;) a subst. from سَقَه and أَسْقَاه. (S, TA; [in the former of which, this meaning is indicated, and also the meaning of water given to drink to cattle; and water with which land is irrigated;]) in the م, drink given to camels: (TA;) pl. أَسْقَى. (S, TA.) And [particularly] A share, or portion, of water for irrigation: one says, كم سَقَى أَرْضَك. [How many bucketfuls or skinfuls, (the specificative being suppressed,) virtually meaning how much, is the share, or portion, of water for the irrigation of thy land?]. (S, TA.) ___ And Water, (K, TA, [in the CK مَا, a mistranscription for مَاء,]) i.e. yellow water [meaning serum, effused in dropsy], incidental in the belly, (K, TA,) scarcely, or never, curable; (TA;) as also سَقَى: (K; [وَيَفِتْح] being there added: and the word as meaning yellow water is written only with fet-h in the JK; but in the TA, وَيَفِتْح forms part of the addition here following:) or it is in white نَفَافِح [meaning cells in the fat of the belly; [in which sense, also, the word is written only with fet-h in the JK;] and it (app. meaning the belly) is opened وَيَفِتْح on the occasion of its issuing: so says ISd: (TA;) a subst. from سَقَى بطنه. [q. v.]. (S, TA.) And A skin [or membrane] containing yellow water, which cleaves asunder from over the head of the young one [at the birth]: (K, TA;) or, as in the ت, the Water that is in the [membrane called] مَشْيِمَة, that comes forth عَلَى رَأْس الْوَلْد [meaning at the birth]. (TA.) Also Land that is irrigated, having the meaning of the measure مَعْوَل, like نقَض مَعْوَل [in the sense of مَعْوَل]: (Er-Rághib, TA: [see also سَقَى;]) or it signifies, (K,) or so سَقَى, of the same measure as سَقَى and
seed-produce **irrigated** (S, Mgh, K) **by water running upon the surface of the earth;** (S, Mgh;) [i.e., not by rain only;] being the **contr. of** (Mgh;) and **contr. of** (Mgh, TA,) which signifies watered [only] by the rain; and the vulgar say **وَاقٍ** (TA.)

A belly swollen [with dropsy]. (MA.)

A giving of drink; [or a giving to drink;] like [the inf. n.] (Er-Rághib, TA.) ___ And A **sending down of rain** upon mankind and the lands: (TA:) a subst. from **سَقّاء** (S, K, * TA.*) **sending down of rain** [I prayed for him for the sending down of rain]. (JK.) And it is said in a form of prayer, **سَقّاء** رَحْماً وَلَا سَقِيًا عَذَابٌ [We ask of Thee a sending down of a rain of mercy, and not a sending down of a rain of punishment;] meaning, send Thou down upon us a rain in which shall be benefit, without injury, and without laying waste. (Msb.) One says also **Land easy of irrigation** [either by the rain or otherwise]: (K in art. :S) and the contr. is termed **سَقّاء** رَفَاعةُ السَّقّاء (TA in that art.) ___ Also i. q. **شرب** [i. e. **شرب**, meaning A beast's **share**, or **portion**, of water]: so in the Kur xci. 13. (Jel.)

A skin, (KL,) or a **قرية** (JK;) [i. e.] a skin of a young goat or sheep when it has entered its second year, (M, K,) used for water and for milk, (ISk, JK, S, Msb, K, KL,) or, accord. to ISd, only for water: (TA:) it is termed ** ضدّام** [made of one hide; but there are larger sorts]; and if larger, it is termed **شدّامين** [made of two hides], and **شدّامين** [made of three hides]: (T and TA in art. :مَّثَث) accord. to ISk, the **ضِمْتَب** is peculiarly for milk; and the **نَحْي** for clarified butter; and the **قرية**, for water: (S:) the pl. (of pauc., S) is **سَقْيَّة**.
and (of mult., S) أَسَاقَاتُ (S, K,) or this last is a pl. pl. (T, TA.) See also 4, last sentence. [And see a phrase voce حَذَاة، where it is applied to The stomach of a camel, in which water is stored.]

A cloud having large drops [of rain], (S, K,) vehement in the falling [thereof]: (S:) [like رُوِي pl. أَسَاقُةِ (S, K.) ___ And The papyrus (بردى): (JK, S, K:) or tender papyrus: so called because of its growing in, or near to, water: (TA:) occurring in a verse of Imra-el-Keys, cited voce لَذُم (S, TA: [but see what is said under this word, لمَذَلَل: and see Hamp. 555:)] n. un. سَقِيَةَ (S.) ___ And Palm-trees; (S, K;) and سَقِيَةَ signifies [the same, or] palmtrees that are irrigated by means of water-wheels (دُوْلَهُ، [pl. of دَالِيّة، q. v.]). (TA.)

A place for giving to drink or for watering: (K, * TA:) what is termed سَقاَيَةُ المَاءِ is well known: (S:) i. e. سَقاَيَةَ signifies a place made, or prepared, for the giving to drink to people: (Msb:) a construction for water: (Mgh:) or a place in which beverage is made, or prepared, at the fairs, or festivals, &c.: (JK, T, TA:) [and particularly a place in which a beverage made of raisins steeped in water was given at the general assembly of the pilgrims:] and سَقاَيَةُ signifies a drinkingplace [in a general sense]: and he who pronounces it with kesr to the م makes it to be like the utensil called سَقاَيَةُ الدِّيِبِكَ [the drinking-vessel of the cock]: (S:) [see ترفة:] and the pl. is سَقاَيَةٌ سَقاَيَةٌ سَقاَيَةٌ سَقاَيَةٌ (TA.) ___ A vessel in which one is given to drink: (K:) in the Kur [xii. 70], it means the king's drinking-cup; (Mgh;) his صُوَاَق، in [or from] which he drank, (JK, S, TA,) and with which they measured corn; and it was a vessel of silver. (TA.) ___ And سَقاَيَةُ الحاج means The beverage made of raisins steeped in water which the tribe of Kureysh used to give to the pilgrims to drink: it was under the
superintendence of El-'Abbás in the Time of Ignorance and in El-Islám: (TA:) or سقيّة in this phrase is an inf. n.; so in the Kur ix. 19; (Mgh:) where it is said, أجعلتم سقيّة الحاج وعمارة المسجد أخر وكم آمن بأيدهم آثراً the two words أجعلتم أهل سقيّة الحاج وعمارة المسجد كإيمن أن آمن بالله وآليه الآخر being inf. ns. of أجعلتم أهل سقيّة الحاج وعمارة المسجد الحرّام [i.e. Have ye made, or pronounced, the authors of the giving to drink to the pilgrims, and of the keeping in repair of the sacred mosque, to be like him who has believed in God and the last day?]; and this is confirmed by another reading, which is، سقيّة الحاج وعمارة المسجد: (Ksh, Bd:) or the meaning is، أجعلتم سقيّة الحاج كإيمن من آمن [&c., i.e. have ye made, or pronounced, the giving to drink to the pilgrims, &c., to be like the belief of him who has believed &c.]. (Bd.) [See also رفادة.]

سقيّة; and the fem. سقيّة and سقيّة: see ساق in six places. السقّاء is also the appellation of A certain intelligent bird, that draws water for itself. (JK.) [It is applied in the present day, by some, to The pelican: and by some, to the aquiline vulture; commonly called the رحم.]

ساق Giving to drink; or one who gives to drink: (K, TA:) the former signifies [generally as above, or a cup-bearer: and also] watering seed-produce; or a waterer of seed-produce: (Msb:) [and ↓ the latter generally signifies a water-carrier:] the pl. of the former is ساق (K, TA,) with damm and then teshdeed, (TA,) [accord. to the CK السقّاء, which is app. an mistranscription,] and ساق (K, TA,) like سقّاء (TA,) or سقّاء (CK: [this last is a well-known pl. of ساق, and as such has occurred above, voce ساق:)] the pl. of ساق is ساقون (K:) and a woman is termed ساق as ساق and ساق (S, K.) It is said in a prov.,

* اسق رقاش إنها سقّاء *

[Give thou to drink to Rakáshi: verily she is one who gives to drink: رقاش being a woman’s name]: it is applied to him who does good: meaning do thou good to him, because of his doing good. (A’Obeyd, S.)
A certain vein [app. the central artery of the retina] which passes from the interior of the head to the eye, and the severing of which occasions the loss of the sight. (JK.) [See also the next paragraph.]

A rivulet, or streamlet, (T, K, TA,) for the irrigation of seed-produce; (T, TA;) a small channel for the irrigation of land; (Msb;) it is larger than a جدول, and than a نهر. (Mgh, TA.) It is now vulgarly applied to designate The [kind of water-wheel for irrigation termed] دُولَاب [q. v.] (TA in art. دُولَاب.) And [the pl.] السِّواقي signifies Certain veins which discharge into the أَبْهَر [dual of أَبْهَر, q. v.]. (JK.)

A time [and a place] of giving to drink. (JK, TA.)

The Sultán has caused the beast pasturing at pleasure amid abundant herbage to come to his drinking-place. (TA.) [See also شربة.]

Also A thing which is made for the جرأ [or water-jars], and upon which the mugs are hung. (JK, TA.)

Verily he is tinged with redness. (JK.)
سَكَّ

سَكَّ الْشَّيْءَٰ

Sَكَّ (TA), aor. and inf. n. [i.e. He closed or closed up, or he stopped or stopped up, or repaired, and made firm or strong, the thing]. (K, * TA) [In the place of the explanation of the inf. n. accord. to the reading in the TA, we find in the CK: and it seems that is a correct meaning of سَكَّة; for it is said that] from مَسْكُوْكَ as signifying مَسْكُوْكَ that is the post-classical phrase [i.e. The making fast of doors]. (TA) [In the present day, سَكَّ الْبَابَ, aor. and inf. n. as above, means He locked, and he bolted, the door.] And سَكَّة, (TA) inf. n. as above, (S, K, TA) He clamped it with iron; namely, a door, (S, K, TA) and wood. (TA) Also سَكَّة, aor. as above, (S, TA) and so the inf. n., (K, TA) He cut off his ears. (S, K, * TA) He cast forth what was in his belly; (K, * TA) muted, or dugged; (TA) said of an ostrich: (K, TA) and so the inf. n., (K, TA) He cast forth his excrement, or ordure, (AA, K, TA) in a thin state; (AA, * K, TA) as also زَكَّ, (AA, TA) and هَكَّ (TA) And هو يَسْكُ سَكًّة, inf. n. as above, (K, TA) He voids thin excrement or ordure; (As, S, TA) as also inserted. (As, TA) And [He was taken with a looseness of the bowels;] he had thin evacuations of the bowels; expl. by مقاعع [signifies the same; or] his bowels became loose; as also سَكَّهُ, so says Yaakoob; and he asserts it to be formed by substitution; but which of the two is so formed is unknown. (TA) And سَكَّ(AA) ﱡكُسَةَ The like of that speech has not entered my ear, or ears: and مَفَأَسَكَتْ ِبِمَسَّامِعِهِ مَثَلِهُ The

1
like of it has not entered my ears. (TA.) \( \text{salk, skk, skk} \), sec. pers., app., aor., (TA,) inf. n. \( \text{kusk} \), (K, TA,) It (one's nature, or disposition,) was, or became, base, ignoble, mean, or sordid. (K, * TA.) \( \text{salk} \), (Msb, TA,) sec. pers. \( \text{tikkusk} \), (Msb, K, TA, [in the CK, erroneously, \( \text{tikkusk} \)],) inf. n. \( \text{sak}, \text{skk}, \text{skk} \), (S, Mgh, Msb, K, TA,) said of a man, &c., (K,) He was small in the ear, (S, Mgh, Msb, K, TA,) With a sticking thereof to the head, and small projection thereof: (K, TA,) or he was short in the ear, with a sticking thereof to the part behind it: (TA,) or he was small in the upper part or the helix (in the CK \( \text{fou} \)) of the ear, and narrow in the ear-hole. (K, TA,) And He was, or became, deaf. (K, TA.)

7 The camels went at random. (Ibn-'Abbád, O, TA. [See also \( \text{kusk} \), above.]) \( \text{salk} \) in the case of the birds called \( \text{qata} \) means Their going at random, and depressing their breasts, after soaring in their flight and circling in the air. (Ibn-'Abbád, O, K.)

8 It (a thing) was, or became, closed or closed up, or stopped or stopped up, or repaired, and made firm or strong; quasi pass. of 1 in the first of the senses assigned to it above; syn. \( \text{desn} \). (TA.) \( \text{tiktsa} \) in the case of the birds called \( \text{qata} \) means Their going at random, and depressing their breasts, after soaring in their flight and circling in the air. (Ibn-'Abbád, O, K.)

His ears became stopped up, or deaf, (S, Msb, K, *) and narrow [in the aperture]. (S, K.) And The herbage became luxuriant and dense, (S, K,) its interstices becoming closed up. (S,) And The meadows became luxuriant and dense [in their herbage]. (As, TA.) See also 1.

A nail; a pin, or peg, of iron; as also \( \text{skk}, \text{skk} \); (S, K,) like as one says \( \text{dwe}, \text{dwe} \) (S,) pl. \( \text{skaak}, \text{skaak} \), (S, K) and \( \text{kusk}, \text{kusk} \). (K,) [A verse of Aboo-Dahbal El-Jumæhee is cited as an ex. in the TA as follows:
A straight, or an even, building, and excavation, (O, K,) like a wall, without curvity, or bending. (O.) ___ A coat of mail narrow in the rings; (S, K,) as also سكاء, and سكك: (K:) or, accord. to the O, soft in the rings. (TA.) ___ See also the next paragraph.

A well narrow (Lth, AZ, As, S, O, K) in its cavity, or interior, (Lth, O,) or from its top to its bottom, (AZ, S, O,) or in its aperture; as also سكك, and سكك: (K:) or a well even in its cavity, or interior, and in its casing: or, accord. to Fr, one well, or strongly, or compactly, cased, and narrow; the pl. of سكك is سكك; and the pl. of سكك is سكك, so that the latter is both a sing. and a pl. (TA.) ___ And A narrow' road: (I'Abbád, O:) or a road stopped up: (K:) or a road narrow and stopped up. (Lh, TA.) ___ See also سك. ___ Also The hole of the scorpion, (Ibn- 'Abbád, S, O, K,) in the dial. of the BenooAsad; (Ibn-'Abbád, O;) and of the spider, (O, K,) likewise, because of its narrowness. (TA.) Also A sort of perfume, (S, Mgh, O, Msb, K,) prepared from سكاك [q. v.], (K,) or from musk and سكاك, (O,) the former being bruised, or pounded, sifted, kneaded with water, and wrung hard, and wiped over with oil of the خُبَر [q. v.] in order that it may not stick to the vessel, and left for a night; then musk is pounded, or powdered, and put into it by degrees, and it is again wrung hard, and cut into small, round, flat pieces, and left for two days, after which it is perforated with a large needle, and strung upon a hempen string, and left for a year; and as it becomes old, its odour becomes the more sweet. (K.) Also pl. of سكك. (K.)

سَكَةٌ A ploughshare; i. e. the iron thing with which the ground is ploughed; (S, TA;) the
iron appertenance of the plough. (K.) Hence the trad., [The ploughshare enters not the abode of a people, or party, but they become abased]; meaning, in consequence of the violence and the demands that the agriculturists experience from the ruling power. (TA.) ___ And A die, i.e. an engraved piece of iron, (S, * Msb, K, TA,) having an inscription upon it, (TA,) with which dirhems and deenárs are stamped, (S, * Msb,) or upon which pieces of money are struck: (K) pl. سكك. (Msb.) ___ And, because stamped therewith, A coined dirhem, and deenár; (TA;) which latter is called [also] سكك, (O, K, TA,) [in the CK كك, but it is] with kesr. (TA.) Also A row سطرا مصطفيا (S, O, Msb, or سطر مصطفى, TA) of palm-trees. (S, O, Msb, K, TA.) Hence their saying, (S,) or the saying of the Prophet, (O,) خير المال ماهورة أو سكة مابورة, (S, in the O كاسك مابورة, but it is) كاسك وسكة, (K, TA,) meaning [The best of property is] a prolific filly (TA) or a row of palm-trees fecundated: (S, TA;) or, accord. to As, سكة مابورة here signifies a ploughshare properly prepared for ploughing; and, he says, the meaning is, that the best of property is a brood [of a mare] or seed-produce. (S.) [It has been suggested to me that, if طريقة in the explanation above have the signification here assigned to it, the epithet مصطفية is redundant; and therefore that طريقة alone may be the proper explanation, and may mean in this case, as it does in many others, a tall palm-tree, or the tallest of palm-trees, or a smooth palm-tree, or a palm-tree the head of which is reached by the hand; and that مصطفية may have been added in consequence of misunderstanding, and سطر substituted for طريقة for the same reason: but I think it much more probable that the epithet has been added because طريقة is ambiguous; and this is confirmed by what here follows.] ___ Also A طريقة [meaning street]: (S, O, * Msb;) or [rather] a wide طريقة: (Msb;) or an even road, (K, TA,) [or street,] of such as are termed أشقة [pl. of شقة]: (TA:) so called because the houses therein form a row or rows [on either side]; (O, TA,) being likened to a سكة of palm-trees: (TA:) [in the present day, often applied to a highway, and to any road:] pl. سكك [as above]: (O:) and سكك is syn. with سكك [as meaning] أشقة. (TA.) ___ [Hence also, app., one says,] اجعل الأمر سكة واحدة
Make thou the affair, or case, [uniform, or] one uniform thing. (Fr, TA in art. أخذ المناسبة، لباق، (K) and أدركه يسكته، (TA)) [He took the thing, and he attained it, in its proper way, or] when it was possible. (K, TA.) And فلان صعب السكة Such a one will not remain quiet, or still, or steady, by reason of hasty-ness of temper. (Ibn-‘Abbád, Z, O, TA.) Also The house [or station of the بريد, [or messenger that journeys on a beast of the post, or messengers on beasts of the post:] it is likewise called أصحاب السكة. and أصحب السكة الريد: see بريد: and occurring in a letter of ‘Omar Ibn-‘Abd-El-‘Azeez, means the [or messengers on beasts of the post] who are stationed there to be sent on affairs of importance. (Mgh.) سكة الريد is well known [as having the meaning assigned to it above: and also as meaning The space, or distance, between each station of the messengers above mentioned and the station next to it: see, again, بريد: (Ibn-‘Abbád, O.)

سكك inf. n. of سكك, sec. pers. سككت. (Msb, TA. [See 1, last sentence but one.])

سكك [a pl. of which the sing. is not mentioned,] Bustards; syn. حيارات. (TA.)

سكاك The air that is next to the clouds, or to the higher part, (عنان) of the sky; as also سكاك: (S, K;) or both signify the air, or atmosphere, between heaven and earth: like لوح: the pl. of the second is سكاكلاك. (TA.) Hence the saying، لا أفعل ذلك ولو نزوت فسالسكاك، meaning [I will not do that even if thou leap into the sky. (S.) Also The part, of an arrow, which is the place of the feathers. (Ibn-‘Abbád, O, K.)

سكوك: see، in two places.

سكاكا [They pitched their tents] in one row’. (Th, K;) and said ش، [i. e. شكاكا،] ضربوا بيوتهم سكاكا.

5
accord. to IAar: (TA:) but Th says that it is only with سس, deriving it from سس signifying a wide رقاق (TA in art. شش.)

سِكَانٌ Small in the ear, (M, K,) or in the ears. (IAar, TA.) [See also أَسَكُّ.] And One who is alone in his opinion, having none to share with him in it, (AZ, K, TA,) who acts without caring how his opinion happens to be: pl. سِكَانٌ: it has no broken pl. (AZ, TA.) See also سِكَانٌ.

سَكَانٌ pl. of سِكَانٌ as syn. with سِكَانٌ [q. v.]. (TA.) See also سِكَانٌ, in the latter half of the paragraph.

سَكٌّٰ: see سك, in the former half of the paragraph. Also i. q. بَرِيد [meaning either A beast of the post or a messenger who journeys on a beast of the post]: a rel. n. from سك. (Ibn-'Abbád, O, TA.)

سُكَانٌ [A stamper of money;] one who strikes the سك. (TA.) [And said by Golius, as on the authority of Meyd, to signify A maker of knives; like سكٌّ.] سكٌّ [as a coll. gen. n., app. derived from سك signifying a road,] Wayfarers. (TA.)

سِكَانٌ, mentioned by Ibn-'Abbád in this art., and said in the Mgh to be of the measure سكٌّ from فعُلْيْن من السكٌّ, or فعْيلٍ فَعْيْلٍ من السكٌّ, or فعٌلٍ فَعِيْلٍ من السكٌّ. سكٌّ سكٌّ: see art. سكٌّ.

أَسَكُّ Small in the ear, (Mgh, K,) with a sticking thereof to the head, and small projection thereof: (K:) or Short in the ear, with a sticking thereof to the part behind it: (TA:) or small in the فوف [meaning either the upper part or the helix] of the ear, and
narrow in the ear-hole: (K:) applied to a man, (Mgh, K,) &c.: (K:) fem. (S, Mgh, O, Msb, K:) applied [to a woman, as is implied in the K, and to a female bird, and particularly to a female ostrich, and] to a single bird of the species called قطة, because having no ear [apparent or projecting], (TA,) and to a she-goat, meaning, with the lawyers, having no ear except the ear-hole, or, accord. to El-Kudooree, naturally earless: (Mgh:) and applied to an ear, as meaning small: (S, Msb:) pl. سکاء: applied [to human beings, &c., more commonly to birds, and particularly to ostriches, (K,) and to birds of the species called قطة: (TA:) it is said that every سکاء is oviparous, and every شرفاء is viviparous; the former meaning a female that has no ear (S, O) apparent, or external; (O;) and the latter, a female that has an ear (S, O) apparent, or external, (O,) though it be slit. (S.) A rájz says,

*A night of scratching: there is no doubt respecting it: I scratch so that my forearm, or my upper arm, (for ساعد is used in both of these senses,) is dislocated: the little black thing without ears having rendered me sleepless*: he means the fleas, using the sing. as a gen. n.

(TA.) Also Having the ears cut off. (TA.) [This seems to be the primary, though not a usual, signification.] ___ And Having the ears stopped up: (see 8:) or deaf. (K.) It is applied in this sense to the ostrich, because [they say that] he does not hear. (Lth, TA.) And سکة was the name of A certain horse. (O, K.) ___ See also سکاء.

[A pulpit nailed with nails of iron: but also said to be with شش, [i.e. مشكوب], meaning مشنود [made firm or strong, &c.]. (TA.)
سَكِبَةٌ، (S, A, Msb, K) aor. -ـ، (A, TA,) inf. n. سَكِبَتْ (S, A, Msb, K) and سَكِبَتْ (Msb) and سَكِبَتُ (S, [this last assigned in the K to the trans. verb,]) said of water, (S, A, Msb, K,) and a flow of tears (دمع)، (A, TA,) and the like, (TA,) It poured out or forth; or was, or became, poured out or forth; (S, A, Msb, K;) as also انسكبت and سكبت Water poured out or forth; or was, or became, poured out or forth; (S, A, Msb, K;) as also انسكبت and سكبت. (S, K.)

And (S, A, Mgh, Msb, K,) aor. as above, (A, TA,) inf. n. سَكِبَتْ (S, Mgh, K) and سَكِبَتْ (K, [the latter assigned in the S to the intrans. verb,]) He poured it out or forth; namely, water, (S, A, Mgh, Msb, K,) and a flow of tears, (A, TA,) and the like; (TA;) as also انسكبت. (A.) The people of El-Medeeneh say، انسكبت على يدى،Pour thou out, or forth, upon my hands. (A.) And it is said in a trad., هاهنا تسكب العبرات [Here tears are to be poured forth], meaning this is the place in which one should weep, seeking forgiveness. (Mgh.)

4 أنسكبت see the next preceding paragraph.

7 أنسكبت see the next preceding paragraph.

سْكِبُتْ ـلا، and سْكِبُتْ وَسَكْبَتْ (K) and سَكِبَتْ (CK [omitted in the TA and in my MS. copy of the K]) and سَكِبَتْ (K) Water poured out or forth, or being poured out or forth: or poured out or forth, (K, TA,) running upon the surface of the earth without any excavation: (TA;) or the first signifies water poured out or forth; and is an inf. n. used as an epithet, like ُعَرْبُوَّةٌ صَبُبٌ غُرْرُو ـهُو ـل.سُكِبَتْ and سَكِبَتْ and سَكِبَتْ (S,) and is also this last, running water: (TA;) or this signifies دائم المطلان [i.e. continually pouring, or continually pouring dispersedly and in large drops; as also سكبت; for hence it
appears evident that as an explanation of and is applied as an epithet to water and to blood; (A;) and also [probably in this sense] to clouds (سحاب); and to a wound made with a spear or the like (طمعاء); and is applied as an epithet to tears (دماء). (T. A.) [Hence] applied to a horse means Wide in step: (S, A, K;) or fleet, or swift, or excellent in running; (A, K;) that runs much: (Mgh, T. A;) or light, or active: and , so applied, has one or another of these meanings: (A;) or the former, thus applied, that runs vehemently; as also likened to water pouring forth: (EhThaalebee, T. A;) also, (K, T. A,) applied to a horse and a man and a boy, (T. A,) light of spirit; and brisk, lively, or sprightly, (K, T. A,) in work, or action. (T. A.) was the name of the first horse possessed by the Prophet; (Mgh, * K;) as also and the name of a horse of Sheeb Ibn-Mo'áwiyeh. (K.) [Hence also,] A certain sort of clothes, or garments, (T, S, K,) thin so as to resemble dust, and as though resembling pouring water by reason of its thinness; and so, accord. to IAar, , (T, T. A,) Applied to a man, Tall; (K;) a dial. var. of [q. v.]. (T. A.) And A necessary thing or affair: (A, K, T. A;) and a disgrace (سوبة) that is necessary, or unavoidable. (A, T. A,) Lakeet Ibn-Zurárah said to his brother Maabad, when he required him to ransom him with two hundred camels, he being a captive, , meaning [We will put away from thee a thing that would be to the people of thy house] a necessary, or an unavoidable, disgrace. (T. A.) Also Copper, or brass; syn. نحاس; or lead: (IAar, K;) and so , (K,) in the latter sense, or in both senses, or in all the senses. (T. A.)

: see the next preceding paragraph, latter half, in three places. Also A certain kind of tree, (S, K,) of sweet odour, (S,) as though its odour were that of the perfume called [q. v.], growing apart from others, upon a single root, having a downy substance, and leaves like those of the [a species of origanum, or marjoram, except in being
more green: it grows in the plains and the valleys; and what has dried up thereof is of no use to any one: it has a fruit which is eaten, and the people of El-Hijáz make of it a beverage such as is termed [ًبٍذَّ ن: its fruit does not grow forth in one year, but only in several years: Alhn says that the سَكَب is a herb that rises to the height of a cubit, having dust-coloured leaves like those of the [ًبَكَس، and a blossom intensely white, of the form of that of the فُرسَك [i.e. peach, or a species or variety thereof]: (TA:) n. un. with ُه: (S, TA:) As mentions the سَكَب as one of the plants of the plain, or soft, tracts. (TA.) It is also said to be the [plant called [ًبٍذَّ ن: ًرٍيَح [app. رٍيَح or رٍيَح which seem to be coll. gen. ns. of each of which the n. un. is with ُه (see ًرٍيَح, having a yellow blossom. (TA.) And The anemone (َشِقَائِقُ النَّعْمَان). (K.) And One of the trees of the hot season. (TA.)

سَكَبَ: see سَكَبٍ, in two places.

سَكَبَ: see سَكَبٍ.

سَكَبَ: see سَكَبٍ.

سَكَبَ: see سَكَبٍ, in two places. [And act. part. n. of سَكِبَة. Hence,] سَكَبَ المَلَأَ [The sign of Aquarius,] the eleventh of the signs of the Zodiac; also called [ًبَقَّلَو. (Kzw.)

سَكَبَ: see سَكَبٍ.
The [i.e. *threshold*] of a door. (K.)

: see the next paragraph.

: see in three places. ___ Also Lightning *extending towards the earth.* (K.) So in the saying of Zuheyr El-Mázinee,


[Lightning shining, or shining brightly, before the tent, or house, extending towards the earth]; as though it were pouring forth rain. (TA.) ___ And *a row* of palm-trees; (IAar, K;) as also if of other than palm-trees, it is termed *and* (IAar, TA.) Also *a maker of shoes or boots, or a sewer of leather; &c.;* like *: or a blacksmith. (K.)

[altered in a copy of the A from *The Milky Way.*] The higher, or highest, rivulet, or small channel for irrigation, from which the other rivulets, or small channels, are supplied with water. (A.) ___ [In a copy of the A (in art. *The Milky Way.*]
Q. 1 *He prepared* (TA.)

*جَبَكَس* an arabicized word, (O, Msb, K,) with kesr (Msb, K) to the س, not with fet-h, because there is no word of the measure except of the reduplicate class [like زَنَال &c.], (Msb,) from سك, meaning vinegar, in Pers., and بَاجَ, [arabicized from the Pers. لون, i.e. لان as meaning a sort, or species, of food or viands]; (O; [in which it is erroneously said that بَاجَ is in Pers. باو;]) or from [the Pers.] سكره پاجه [سكره meaning vinegar; and پاجه sheeps' feet, or trotters;] (TA;) [but the former derivation is evidently the more probable;] A well-known kind of food; (Msb;) *flesh-meat cooked with vinegar:* this is the best that is said [in explanation of the word]: (TA:) [in the present day, applied to a sort of food composed of flesh-meat, wheat-flour, and vinegar; and sometimes to other varieties of food, but vinegar, I believe, enters into the composition of them all: also called سكَبَس; from the Pers. سك vinegar, and بَا spoon-meat: accord. to Golius, on the authority of the Loghat NiametAllah Khaleel Soofee, a sort of food composed of flesh-meat cut in pieces, (to which are afterwards added raisins, a few figs, and some vetches,) with vinegar and honey, or acid syrop: and سكَبَس البقر is a name given to such food prepared with beef: [*سَكَبَس أصفر* is a well-known sort of broth [or soup] in which is saffron, wherefore it is termed أصفر. (Mgh.)
سَكِينَج

سَكِينَج an arabicized word [from the Pers. سَكِينَج]; (O) Sagapenum; a certain medicine, (O, K,) well-known; (K) the gum of a certain tree (O, TA) in Persia, (TA,) [supposed to be the ferula Persica,] in which is no useful property, but only in its gum: some say that there is a sort of [or galbanum] that changes from its original state and becomes سَكِينَج. (O.)
He was, or became, silent, mute, or speechless; contr. of 

\textit{َﻖَﻄَن} (TA) i. q. \textit{صمت} (Lth, Msb, TA) or is said of him who has the power, or faculty, of speech, but abstains from making use of it; whereas \textit{صمت} is sometimes said of that which has not the power, or faculty, of speech: (Er-Rāghib, MF, TA) or \textit{سكت}, aor. inf. n. \textit{تَﻮُﻜُﺳ} and \textit{تْﻜَﺳ}, signifies he (a man) ceased, or stopped, speaking; and \textit{سكت}, aor. inf. n. \textit{تْﻜَﺳ}, he (a man) was, or became, still, or quiet; syn. \textit{سكت} صمت and 

\textit{سكت} أصمت and \textit{سكت} أصمت and \textit{سكت}, also, is syn. with \textit{سكت}, signifies he was, or became, silent, or he spoke not; and he ceased [from speech], or broke off [therefrom], or became cut short [therein]: (Msb) or \textit{سكت} signifies he was, or became, silent intentionally; and \textit{سكت}, he was, or became, silent by reason of thought or disease or fear: (TA) or you say without \textit{سكت} when you mean he spoke and then became silent, i. e., intentionally]; (S) but you say \textit{سكت} when you mean his speech became broken off, or cut short, and so he spoke not. (S, K) It is said in a prov., \textit{سكت} ألفاً ونطق خلفاً He held his tongue from a thousand words \textit{سكت} عن ألف كلمة, and then uttered what was \textit{سكت} when the saddle was put upon her. (ISd, TA) \textbf{Hence} \textit{سكت}, aor. as above, inf. n.
It was, or became, still, quiet, motionless, at rest, stilled, quieted, appeased, tranquillized, calm, allayed, assuaged, or quelled; it remitted; it subsided; and so on. You say, (A) or (TA) [He beat him until his motion became stilled]; and (until he became still]. (TA.) And (S, Msb, TA,) meaning [The anger remitted; or became stilled, appeased, or allayed]; (TA:) as also (Msb:) and (S:) meaning [The anger, or the anger, became stilled so that it departed from him]. (A.) Hence, in the Kur [vii. 153], (S,) meaning, accord. to Zj, [And when the anger became stilled so that it departed from Moses]: or, as some say, the phrase is inverted, the meaning being [And when Moses was silent, ceasing from anger]; but the former is the explanation of those skilled in the Arabic language. (TA. [See also 4.]) You say also, (Msb) and (A/) meaning The heat became vehement, or intense, the wind being still. (TA.) [Hence also,) He died: (K:) occurring in this sense in a trad.: and (S, A, Msb) both signify the same, said of God (S) [and of a man]; He made him, or rendered him, silent, mute, or
speechless; (Msb;) [he silenced, or hushed, him;] namely, a person speaking. (A.) And [he made him to abstain from speaking of, or to, me]. (As, TA in art. And [He silenced, or hushed, the child with a] [sūkā]. (Lh, S, A, K.) And [sūkā] means [he was silenced in a dispute or the like. (A, TA.)] [And hence, He stilled, quieted, appeased, tranquillized, calmed, allayed, assuaged, or quelled, it.] In the Kur vii. 153, some read, [wūlma] [sūkā] [i. e. And when the anger was stilled so that it was made to depart from Moses]. (Bd. [For the usual reading see 1, latter part.])

[∗sūkā] an inf. n. of 1 [q. v.]. (S, &c.) [And hence,] A division [or pause] between two musical sounds, or notes, without breathing; (T, K, TA;) as also [sūkā]. (TA.) See also [sūkā], in two places. A single state of silence, muteness, or speechlessness. (Msb.) One says, [лимَل ﻰَﻠْـﺒُﺠْﻠِﻟ ٍﺔَﺧْﺮَﺻ ﱠُتسبب] [To the pregnant woman is attributable a vehement cry, then a silence]. (A, TA.)

[∗sūkā] In prayer, A silence [or pause] after the commencement; [i. e. after what precedes the first recitation of the Opening Chapter of the Kur-ān;] which is approved: and, in like manner, after the ending of the recitation of the Opening Chapter of the Kur-ān. (T, TA.)

See also

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[∗sūkā] Also A certain disease [by which a person loses his powers of speech and motion], (S, K, TA,) well known among the physicians; (TA;) [i. e. apoplexy; thus called in the present day:] accord. to some, the word in this sense should be written [sūkā], because it denotes a mode [of silence or stillness]; but this is incorrect, being at variance with the authority of transmission. (TA.) See also the next paragraph: and
see سَكَتَةٍ.

Also A thing (S, A, Msb, K) of any kind (S) with which one silences, or hushes, or quiets, a child, (S, A, Msb, K,) or other person; (S, K,) [generally meaning a lullaby of any kind for a child:] and somewhat remaining in a bag or other receptacle, (K, TA,) i.e. of food. (TA.) One says, ﷲ مَلْسَكَتُهُ لَعْيَالَهُ, meaning He has not any food with which to silence, or quiet his family, or household. (Lh, TA.)

is a subst. from ﷲ وَكَسْتُهُ; [signifying Silence, &c.; like سَكَتَةٍ used as a subst.;] as also سَكَتَةٍ. (Lh, TA.) See also سَكَتَةٍ.

Constant, or continual, silence. (Msb.) Hence, by way of comparison, one says, ﷲ لْفِإِ اَلْفِهْمُ سُكَاتُهُ [as though meaning The state of being silenced in a dispute, &c., is a state of constant, or continual, silence: but it seems to mean, more probably, ﷲ لْفِإِ اَلْفِهْمُ is an act that silences; agreeably with what here follows]. (Msb.) رَمَاهُ بِسَكَاتِهِ (AZ, M, K) and سَكَتَةٌ (AZ, S, M, A, K,) to which latter is generally added وَصْمَاتَهُ, (M, TA,) He (a man, S, M, and God, TA) smote him, or afflicted him, with a thing that silenced him; (S, A, K;) thought by ISd to mean, With anxiety, or grief, that silenced him, or a thing in consequence of which he became silent: not expl. by AZ. (TA.) In like manner one says also, رَمَاهُ ﷲ بِالسَّكَاتِ [He smote him, or afflicted him, with the words, or acts, that silenced him]. (T in art. ﷲ رَمَمِ.) And ﷲ يِهِ سُكَاتٍ [He has in him that which makes him silent]: said of one long silent in consequence of disease (A, TA) or of some evil in him. (TA.) And أَصَابَ ﷲ سَكَاتَهُ He met with, or experienced, a disease that prevented him from speaking.

He is at the point of accomplishing the affair. (K.) And ﷲ كُنتُ عَلَى ﷲ سُكَاتٍ الأَمْرِ ﷲ I was at the point of attaining this want, or needful affair. (S.)
A serpent that bites before one has knowledge of it; (S, A, K, TA;) as also

(A, TA.)

Applied to a she-camel, That does not utter the [grumbling] cry termed when the saddle is put upon her. (M, TA.) See also سَكَٰتَسٍ, last sentence.

سَكِّيت : see سَكَٰتَسٍ. Applied to a she-camel, That does not utter the [grumbling] cry termed when the saddle is put upon her. (M, TA.) See also سَكَٰتَسٍ, last sentence.

سَكَٰتَسٍ: see سَكِّيت, سَكَٰتَسٍ, سَكَٰتَسٍ, سَكَٰتَسٍ, سَكَٰتَسٍ, سَكَٰتَسٍ and سَكَٰتَسٍ (S, Msb, K,) sometimes pronounced thus with teshdeed, (S,) the former being the more common, (Msb,) The tenth horse in a race; i.e. the last of them; (Msb;) the last horse among those that start together in a race, (S, K,) of the ten that are reckoned; (S;) also called الفَسَكل (S, Msb) and القَانِسْرُ (Msb,) those that come in after this one not being reckoned. (S.) The other nine are thus called, beginning with the first of these: المَجِّيُّ المَسْلَى, المَسْلَى, المَرْتَاحِ, العَاطِفِ, الخَضُّ, المَجِّيُّ, المَسْلَى, المَرْتَاحِ, العَاطِفِ, الخَضُّ, (Msb;) and سَكَٰتَسٍ signifies the same: (K:) and ↓ this last, [which is originally an inf. n., and therefore used as an intensive epithet, like عَدْلٌ &c.,] (AZ, K,) and سَكَٰتَسٍ and سَكَٰتَسٍ (K,) [all intensive epithets, and the last doubly intensive,] A man constantly, or continually, silent: (S in explanation of the first and second:) or much, or often, silent, (Msb in explanation of the first, and K in explanation of all above-cited therefrom,) restraining himself from speech; (Msb;) and سَكَٰتَسٍ signifies the same: (K:) and ↓ this last, [which is originally an inf. n., and therefore used as an intensive epithet, like عَدْلٌ &c.,] (AZ, K,) and سَكَٰتَسٍ and سَكَٰتَسٍ;
and سكنة, (TA,) [but the last, which is written in the TA without any syll. signs, is doubly intensive, as is also that next preceding it,] a man who speaks little, (AZ, K, TA,) without inability to express his mind, or to express what he would say, (AZ, TA,) and, when he speaks, does so well. (AZ, K, TA.)

سكت: see the next preceding paragraph.

سآکت: [part. n. of 1; Silent, &c.: pl. سکوت]. (TA.)

سآکت: see سکبت; each in two places.

سآکت: see سکبت; each in two places.

آسکات The temperate days in the latter, or last, part of the summer. (K.) Remains of anything: (K:) as though pl. of سکنة, before mentioned. (TA.) Also, (K) or سکنت from الناس, or من الناس, Sundry, or scattered, parties, or classes, of people: (IAar:) or i. q. أوباش [i. e. a medley, or mixed multitude; or the lowest or basest or meanest sort, or refuse, or riffraff]: (Lh, K:) IAar does not assign to it a sing.: some say that its sing. is سکت [app. here meaning سکت]; but this demands consideration. (TA.)

سکات, of the measure سکات; a silence [or pause] of short duration, requiring something to be said or read or recited after it: or an abstaining from elevating the voice in speech; not an absolute silence, in which one ceases, or abstains, from reading or reciting or speaking; for it occurs in a trad. in the words, ما تقول في سکاتك [What dost thou say in thy سکات] (IAth, TA.)

سکات: see سکات.

سکت: The last of thequarters [or arrows used in the game called المیسر]. (K.) This is omitted in
some of the copies of the K. (MF.)

The secrets of the science of the Divine Essence. (TA in art. حكم، q. v.)
**Rékss**

, aor. , inf. n. (S, Mgh, Msb, K) and (A, Mgh, K,) or this is a simple subst., (S, Msb,) and and (K) and (Msb) and (K,) He was, or became, intoxicated, inebriated, or drunken; (MA, Kl, &c.;) contr. of . (S, A, K,) [See also , below.] [Hence,] (A,) inf. n. (S, Mgh, Msb,) and (K) and (Msb) and (K,) or this is a simple subst., (S, Msb,) and (K) and (Msb) and (K,) He was, or became, intoxicated, inebriated, or drunken; (MA, KL, &c.;) contr. of . (S, A, K,) [See also , below.] ___ [Hence,] (A,) inf. n.

Such a one was, or became, violently angry with me: (A:) or angry; or enraged. (K,) And or He has violent anger against me. (A,) ___ And or and or see 2. ___ Also or , (TA,) inf. n. (Iaar, K,) It (a wateringtrough, or tank, TK) was, or became, full. (Iaar, K, TK,) ___ And or , (A, and so in my MS. copy of the K,) or or or in the CK,) aor. , (S, O,) or, as some relate a verse of Jendel Ibn-El-Muthennà Et- Tuhawee, in which it occurs, , (O,) [indicating that the pret. is or that the aor. is irreg.,] inf. n. or or (S, O,) and (K,) The wind became still, (S, A, O, K,) after blowing. (S,) And or or , [or or ] inf. n. or or (Iaar, K, TA,) ___ Also, (S, Mgh, Msb,) aor. as above, (S, Msb,) and so the inf. n.; (S, Mgh, Msb, K,) and (S, Mgh, Msb, K,) and (MF;) He stopped it up, or dammed it; namely, a river, or rivulet. (S, Mgh, Msb, K, MF.) And hence, or or , in the Kur [xv. 15], means Our eyes have been prevented from seeing, and dazzled: (S, K,) or have been covered over:
and closed by enchantment, so that we imagined ourselves to behold things
which we did not really see: (T, TA:) Mujāhid explains the latter reading as meaning, have been
stopped up; i. e., have been covered by that which prevented their seeing, like as
water is prevented from flowing by a سَكَرْ [or dam]: (A 'Obeyd:) and another reading is
meaning, have become dazzled, like those of the intoxicated: (Ksh, Bd: *) AO says that سَكَرْ أَبُصْرُ الْقُومِ
means The people became affected by a giddiness; and an affection like
cloudiness of the eye, or weakness of the sight, came over them, so that they did
not see; and Aboo-'Amr Ibn-El-'Alà says that this signification is derived from سَكَرْ: as though their eyes were intoxicated: Zj
says that سَكَرْ عِينَهُ means his eye became dazzled, and ceased to see. (TA.) ___
meaning His judgment, or opinion, was confused respecting the object of wa nt, is said of
a man only before he has determined upon the thing alluded to. (TA.) ___
It (wine, or beverage,) intoxicated, or inebriated, him; (S, A;) or deprived him of his
reason; (Msb;) as also, accord. to some, سَكَرْ; (MF, TA;) but the former is that which commonly obtains; (TA;) [and
has the same signification; or its inf. n.] سَكَرْ signifies the causing, or making, to be affected with the
remains of intoxication. (KL. [See the pass. part. n. of this last, below.]) The first is also said of قريض [app. a mistranscription for قراض, which may be syn. with قراض, meaning sour milk, for this has an effect like intoxication when too much of it has been drunk]; and thus applied it is tropical. (TA.)

6 نسأكَر He feigned intoxication, or a state of drunkenness. (S, A. *)

8 دستكو الطّرع The udder became full of milk. (MA.)  And تدستكو السماء The sky rained vehemently. (MA.)

َسَكْرُ an inf. n., (A, Mgh, K,) or a simple subst., signifying Intoxication, inebriation, or drunkenness; i. e. the state thereof; (S, Msb;) a state that intervenes as an obstruction between a man and his intellect; mostly used in relation to intoxicating drinks: but sometimes as meaning such a state arising from anger, or from the passion of love: a poet says,

* سكران سكر هوى وسكر مدامة
* أن يقين فتى به سكران

[Two intoxications, the intoxication of love and the intoxication of wine: how shall a youth recover his senses in whom are two intoxications?]. (Er-Rághib, TA.)

سَكرُ a subst. from السَكرُ (Mgh, K) as meaning the stopping up, or damming, of the river, or rivulet; (K;) i. e. A dam; a thing with which a river, or rivulet, is stopped up; (S, * Msb, K, TA;) and سكرُ, originally an inf. n., occurs in the same sense: (Mgh:) the pl. of the former is سكرُ. (K.)
Wine: (K:) so, accord. to Fr and others in the Kur [xvi. 69], meaning, ye obtain therefrom wine, and raisins and dried dates and the like; this being said before wine was prohibited: (TA:) and the [beverage called] نَبِيض (S, A) prepared from dried dates: (S:) so in the Kur, ubi suprà: (S:) or the expressed juice of fresh ripe dates when it has become strong: (Mgh, Msb;) originally an inf. n.: (Mgh:) or an infusion of dried dates, untouched by fire: (A 'Obeyd:) a beverage, (A,) or نَبِيض, (K,) made from dried dates and from كُشُوت [a species of cuscuta, or dodder] (A, K) and myrtle, (A,) which is the most bitter beverage in the world, (A,) and forbidden like wine; (TA;) or made from dried dates and كُشُوت, disposed layer upon layer, upon which water is poured; and some assert that سآ (آس) is mixed with it, and this increases its strength: (AHn:) also anything that intoxicates: (K:) and what is forbidden that is obtained from fruit (I'Ab, T, K) [of the palm-tree and grape vine], meaning wine, before its being forbidden; and is what is lawful [that is obtained] from grapes and dates: (I 'Ab, T, TA:) and vinegar; (K;) accord. to some of the expositors of the Kur, ubi suprà; but this is a meaning unknown to the leading lexicologists: (B, TA:) and food: (K:) so accord. to AO alone; as in the following saying of a poet;

* جَعَلَتْ أَعْرَاضَ الكَرَامِ سَكْرًا *

[Thou hast made the reputations of the generous to be food: or] thou hast made the vituperation of the generous to be food to thee: but the leading lexicologists disallow this; and Zj says that the more probable meaning here is wine. (TA.)

See: سَكْرٌ and سَكْرَان.

A fit of intoxication: (A, Mgh:) pl. سَكَرَاتَ. (Mgh.) You say, ذَهَبَ بَينَ الصَّحَوَةَ وَالسَّكَرَةَ He went away in state between that of sensibility and insensibility, or mental perception
and inability thereof. (TA.) ___ And A fit of anger. (TA.) ___ And An overpowering sensation of delight, affecting youth. (TA.) ___ And 

سُكَرَةُ الموت (The intoxication of death; meaning) the confusion of the intellect by reason of the severity of the agony of death: (B, TA:) the oppressive sensation attendant upon death, which deprives the sufferer of reason: (Bd in 1. 18:) the oppressive sensation, (S, * A, Mgh, K,) and disturbance of the mind, and insensibility, (K,) attendant upon death. (S, * A, Mgh, K.) And in like manner, النوم, (TA,) The oppressive sensation, &c., attendant upon anxiety, (K,) and upon sleep. (TA.)

سَكْرَةٌ [or resembling the شَيْلَمٌ; (K;) a certain plant, app. called by the former name because a decoction thereof is used as an anaesthetic; said to be] the same that is called مریر‌آء, that is [often found] in wheat. (TA.)

سَكْرَانُ (S, A, Mgh, Msb, K) and سَكْرَانٌ, (TA,) which latter is seldom used, and is of the dial. of the Benoo-Asad, as is said in the S and Msb of its fem., (TA,) and سَكْرَةٌ; (K; [in the TA سَكْرَةٌ, but this is afterwards mentioned in the K as an intensive epithet;]) fem. [of the first,] سَكْرَةٍ, (S, Mgh, Msb, K;) and [of the second,] سَكْرَةٍ, (S, Msh, K;) and [of the third,] سَكْرَةٍ; (K; [in the TA سَكْرَةٍ,]) Intoxicated; inebriated; drunken: (S, Msh, K;) [see سَكْرَانٌ: pl. سَكْرَانٍ [which is said in the TA to be also pl. of سَكْرَانٌ and سَكْرَانٌ, (S, Msh, K;) of which the former is the more common, or, as some say, the latter, and the former of which is said to be the only instance of the kind, except سَكْرَانٌ كُسَالَى and غَيْرِى and عَمَّالَى سَكْرَانٌ وَرْجَانٌ, (TA,) [to which should be added غَيْرِى and probably some other instances,] and سَكْرَانٌ; (S, K;) or this is a fem. sing. applied as an epithet to a pl. n.; (Fr;) and in the Kur iv. 46, ElAamash read سَكْرَانٌ, with damm, which is very strange, since no pl. of the measure سَكْرَانٌ فَعُلْى is known. (TA.) Th says that the words of the Kur [iv. 46] لا تُفْعَلِ النَّظَرَةَ وأَتَمْ سَكْرَانٌ [Engage ye not in prayer when ye are intoxicated] was said before the prohibition of wine was revealed: others say that the meaning is, when ye are
intoxicated with sleep. (TA.)

Sugar; a certain sweet substance. (TA.) well known: (Msb, TA:) a Pers. word, (S,) arabicized, (S, K,) from شَكْرٌ (K:) n. un. with ٍ(signifying a piece of sugar): (S, K:) it is hot and moist, accord. to the most correct opinion; but some say, cold: and the best sort of it is the transparent, called طَبَرَزَذُ; and the old is more delicate than the new: it is injurious to the stomach, engendering yellow bile; but the juice of the نَدْرَمْيَةَل and جَنَرَ counteract its noxiousness: it is said to be a word recently introduced; but some say that it occurs in one trad. (TA.) ___ Also Like سُكِرٍ in sweetness:

so used by Aboo-Ziyád El-Kilábee. (TA.) ___ Also A certain kind of sweet fresh ripe dates; (K:) a sort of fresh ripe dates, likened to sugar in sweetness: (Mgh:) or a kind of very sweet dates; (AHát, T, Msb,) known to the people of ElBahreyn, (T,) and in Sijilmáseh and Dar'ah, and, as some say, in El-Medeeneh, where, how-
ever, they require to be dried artificially. (MF.) ___ A kind of grapes, which, being affected by what is termed مَرَقَ, fall off, (K,) for the most part: their bunches are of middling size; and they are white, juicy, and very sweet, (TA,) of the best kinds of grapes; (K:) and are made into raisins. (TA.)

Sugary; saccharine. __ And] Cake containing sugar, or barley-sugar, with almonds, or pistachio-nuts. (MA.)
One who makes, or sells, the beverage called **ﺬﻴِﺒَﻧ**; syn. **ذﺎّﺒَـﻧ** (S, K.)

One who intoxicates himself much, or often; a drunkard; a tippler; (K.) as also **سَكَر** (S, K) and **سَكّر** (IAar, K) and **مسّكر** (K) or constantly intoxicated: (S:) the pl. of **سَكَرْر** is **سَكَرْرَات** ; (S:) the pl. of **سَكِّر** is **سَكَرْرَان**. (TA.)

Wind becoming still. (A.) And **لَيْلَةَ سَكِّرَة** A still night; a night in which the wind is still; (S, * A;) a night in which there is no wind. (TA.) And **رِّكَّة** Still, not running, water. (AZ, TA.)

A certain plant, always green, the grain whereof is eaten: (K: [but this description seems to be an incorrect abstract of what here follows:]) Ed-Deenawaree [i. e. AHn] says, *it is of the plants that continue green throughout the whole of the summer*: I asked a sheykh of the Arabs of Syria, and he said, *it is the **سَكْر** [correctly **سَخْر**], and we eat it in its fresh state, with what an eating!* and, he said, *it has green grains, like the grain of the **زِيَار** [or fennel], except that they are round*: (O:) [in the present day, it is applied to henbane, or a species thereof: accord. to Forskål, (Flora Aegypt. Arab., p. lxi.,) *hyoscyamus datora*. See also **شِيْكَرْر**.]

Affected with the remains of intoxication. (S, K.)
سکرجة، accord. to different authorities, (TA,) or both, (MF,) not an Arabic word, but occurring in a trad.; [arabicized from the Pers. سکرجة, meaning A saucer;] a sort of small bowl-shaped vessel, in [or out of] which one eats: it is of two sizes; the larger holding six ounces; and the smaller, three ounces, or four mithkáls, or between two thirds of an ounce [and some other quantity more or less (for there is an omission in this place in my original)]; in such vessels, placed upon the tables, around the meats, the Arabs used to put sauces and the like to excite the appetite and to aid digestion: expl. by Ed-Dáwoodee as a small, varnished, bowlshaped vessel. (TA.)
A certain beverage, (Mgh, K, TA,) of the Abyssinians, (Mgh,) prepared from [or millet], (Mgh, K, TA,) which intoxicates; the wine of the Abyssinians; also called [q. v.], (TA,) and غَيْبَرَاء، (Mgh and Msb and K in art. غَيْبَرَاء، and TA in the present art.,) and مَرْزَر [q. v.]. (A in art. مَرْزَر.)
I did not tread, or have not trodden, upon the threshold of the door, or of his door; as also [I will not tread upon the threshold of a door of his; or] I will not enter a house, or chamber, of his. (Z, TA.)

He was, or became, an Eskaaret [q. v. infrà]. (IAar, T, Msb, K.)

The craft, or handicraft, of the Eskaaret [q. v.]: (K:) termed by Lth an inf. n., the source of the Eskaaret, having no [unaugmented] verb. (TA.)

The lintel of a door, in which turns the Ssarr, (O, K, TA,) this latter word meaning the upper and the lower extremity of the door, the upper of which turns in a socket in the lintel, and the lower in a socket in the threshold: so says En-Nadr. (O, TA. [The explanation of the Ssarr in the O seems to have been mutilated by a copyist, and requires the additions which I have made, according to modern usage.])

The parts on which grow the eyelashes of the two eyes: (IAar, K:) or the lower eyelids. (Z, K.)
The threshold of a door, (S, O, K,) upon which one treads; (O, K) as also (O, K;) or the lintel of a door: and sometimes [or rather almost universally] used in the former sense, which is the only meaning mentioned in the T [and] in the Abridgment of the 'Eyn [and in most other lexicons]: pl, (app. أُسْكَفْ أُسْكَفْ and, if so, anomalous]. (Msb.) Also The [i. e. خروقة, or rag, or ragged garment, or perhaps it is a mistranscription for حرفة, i. e. craft, or handicap, like سَكَافَة,] of the أُسْكَفَة: extr.: on the authority of Fr. (TA.) أُسْكَفَة (Sh, S, M, Msb, &c.) and أُسْكَفَة (Sh, S, M, K) and أُسْكَفَة, أُسْكَفَة and أُسْكَفَة (K) A maker of boots, (Sh, Msb, K,) or of shoes or sandals; (MA;) or a sewer of boots &c.: (Msb;) or the first word, (Msb, K, TA,) as used by the Arabs [of the desert], (Msb, TA,) any artificer, or artisan, (Msb, K, TA,) thus expl. in the M, and so its three [perhaps a mistake for four] dial. vars., but said by J [in the S] to be a meaning not known, (TA,) except the maker of boots, for he is called أُسْكَفَة, (K, TA,) i. e. when they mean such as is called أُسْكَفَة in the cities or towns or villages: (TA;) or a carpenter; (K;) in which sense it is used by Esh-Shemmákh, but J says, [in the S] only on the ground of supposition; (TA;) and any handicraftsman who works with an iron tool: (AA, K, * TA:) pl. أُسْكَفَة, أُسْكَفَة (S, Msb, TA) [and أُسْكَفَة]. Also the first word, Skilful with an affair. (O, K,) Sh says, I heard El-Fak'asee say، إنك لِإسْكَافَةُ الإسْكَافَةُ الحَدَا الأَمْر، meaning Verily thou art skilful with this affair. (O.) Accord. to Ibn-'Abbád, الإسْكَافَةُ is also used (O, K) by Ibn-Mukbil (O) as meaning The redness of wine: but this is a mistranscription, (O, K,) and a perversion of the meaning: (O:) the right word is الإسْكَافَة. (O, K.) أُسْكَفَة: see the next preceding paragraph.
سنكنَّ (S, Mgh, L, Msb, K,) aor. -- , (L,) inf. n. سنكونَن, (S, Mgh, L, Msb, K,) said of a thing, (S, L,) of a thing that moves, (Mgh, Msb,) It was, or became, still, motionless, stationary, in a state of rest, quiet, calm, or unruffled, (أَهْتَأْ, Abu-l-`Abbás, L, or قَرْ، K,) after motion; (Abu-l-`Abbás, L;) its motion [ceased, or] went away; (L, Msb;) and in like manner said of a man, and of a beast: (Abu-l-`Abbás, L;) and said of anything such as wind and heat and cold and the like; of rain; [and of pain;] and of anger; [&c.;] it was, or became, still, calm, tranquillized, appeased, allayed, assuaged, or quelled; [it died away, passed away, or ceased to be: and it remitted, or subsided; became alleviated, light, slight, or gentle:] and said of a man [or beast or the like, and of a voice or sound], he [or it] was, or became, still, or silent. (L,) [Hence,] one says, ﻥَﻜَﺳُُ ﻣَداَ، and ﻥَﻜَﺳُُ الدَمَ، meaning [The tears, and the blood, stopped, or ceased to flow]. (S and Mgh in art. ﻥَﻛَر.) [And one says of heat, and cold, and pain, &c., It passed away from him; quitted him. And سَكَنَّ التأَّر The fire became extinguished; or became allayed or assuaged; subsided; or ceased to flame or blaze or burn fiercely,) __ [Hence also, It (a letter) was or became, quiescent; i. e., without a vowel immediately following it; contr. of ﺿَرَكَ ﻧِإِلِهَ.] And ﻥَﻜَﺳَنَّ إِلِهَ، (Msb, [where the aor. is said to be -- , but this is either a mistake or rare, for the aor. accord. to common usage is -- , as in the Kur vii.] 189 and xxx. 20,) inf. n. سنكونَن (Mgh, Msb) and ﺿَكَنَن (S and K &c. in art. ﺿَكَنَن) and

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became familiar with it; syn. (Msb:) and (Ksh in vii. 189, and the same and Bd in xxx. 20;) and (Bd in the same two places;) namely, his wife. (Ksh and Bd.) ___ And (Ksh, Bd) or from (Mgh,) [or rather it is also a subst. in this sense], He became such as is termed submissive; and low, abject, abased, and weak; as also (S, L,) and (L, K,) and (K,) had the meaning of being lowly, humble, or sub-
thus rendered full in sound, (L, Msb, K,) or it is of the measure, (Msb,) or from 
signifying evil state or condition, (Msb,) or from 
signifying the [piece of] flesh in the interior of the vulva, because he who is lowly and abject is the most obscure of mankind.

(L. [See also arts. كون and كين.])

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

3 سكاكه, inf. n. سكاك، i. q. جاوره [meaning He lived in his neighbourhood, or near to him]. (TA in art. جور.)

4 سكن: see 1, near the end, in two places. سكن: see 2, first sentence. [Hence,) said of poverty, It made him to be little, or seldom, in motion. (Aboo-Is-hák, L, K.) [And, said of God, He made him to be such as is termed سكين، q. v.). (L, K.) [And سكن إليه الدار، (S, L, Msb, K;) or سكين إليه المنزل، (MA,) He made him [or gave him] to inhabit the house, or abode; (S, * MA, L, * Msb, * K; * he lodged him therein.
said of a man, is from **He had, or possessed, or affected, the quality thus termed**; meaning **he was, or became, or affected to be, calm, tranquil, grave, staid, steady, or sedate**; &c.]. (L.) See also Q. Q. 2, below: and see 1, above, near the end, in two places.

**Q. Q. 2**

*He affected to be like, or he imitated, such as are termed* **مساكين** [pl. of **مساكين**, q. v.]. (IAth, L.) See also 1, near the end, in two places. You say, **هَبَرَل** He humbled, or abased, himself to his Lord; or addressed himself with earnest, or energetic, supplication to Him: and **هَبَرَل** is like **هَبَرَل** ( . Lh, L.) **います** a quasi-pl. n. of **يَسَم**, like as **يَسَم** is of **يَشْرَب**, called by Akh a pl., (L.) The **inhabitants, people, or family**, of a house or tent; (S, L, K;) a **household**. (L.) And the **collective body of the people of a tribe**: one says, **تَمَسَّكَنَّ نَعْمَهُمَا** [The collective body of the people of the tribe bound the loads, or burdens, upon their beasts, and went away]. (Lh, L.) See also **يَسَم**.

___ And see the paragraph here next following.

___ And see also **يَسَم**, in three places. ___ Also, (L, JM, [thus written in both, and expressly said in the latter to be with damn, ]) or **يَسَم**, (thus in copies of the K,) or **يَسَم**, (thus in the CK,) [but the first is app. the right,] **Food, aliment, or victuals**, syn. (L, K, JM;) like **نَزْلُ طُعْمٍ**, meaning food (**مَعْطَل**, L, JM) of a party alighting to partake of it, and said to be called **يَسَم** because by means of it a place is inhabited, like as the **نَزْلُ** of an army means the appointed rations of an army alighting at a place. (L.)

A *thing, (S, L, Msb, K;)* of any kind, (S, L,) to which one trusts, or upon which one
relied, so as to be, or become, easy, or quiet, in mind; (S, L, Msb, K;) and in like manner, a person, or persons, to whom one trusts, &c.: applied in this sense to a family, or wife, (L, Msb,) as well as to property, (Msb,) &c.: (L, Msb:) and hence [particularly] signifying a wife. (L.) One says, [app. using it in this sense, as seems to be indicated by the context in the S,] Such a one is the son of the settlers; and As used to say جعل الله سكنه : (S, L:) accord. to Ibn-Habeeb, one says سكنه and سكنه. (L.) And it is said in the Kur [vi. 96], He hath made, or appointed, the night to be a resource for ease, or quiet. (L.) And in the same [ix. 104], إن صلاتك سكن فهم: [Verily thy prayers for forgiveness are] a cause of ease, or quiet, to them. (Zj, L.) [And seems to have a similar meaning: for] Ish says, تغطية الوجه عند النوم سكنة, app. [The covering of the face on the occasion of sleep is a cause of ease, or quiet,] in the case of loneliness, or of fear arising therefrom. (L.) And it is said in a trad., اللهم أذرن علنا في أرضنا سكنها, meaning O God, send down upon us, in our land, the succour, or relief, of its inhabitants, [app. alluding to rain,] to which they may trust so as to be easy, or quiet, in mind. (L.) Also i. q. سكن. (U, L, and Hamp. 400.) See the latter word, in three places. And Fire; [app. first applied thereto as being a cause of ease, or comfort;] (S, L, K;) as in the saying [of a rájiz], وسكن توفد فضظه. [And a fire kindled in a large tent of hair-cloth, or in a booth, or shed], (S, L,) describing himself as driven to have recourse thereto by the night, and by a moist wind, or a wind cold with moisture; and [afterwards used without any allusion to its being a cause of ease, or comfort,] as in the saying of another, describing a cane, أقامها بسكن وأدهان. meaning He straightened it with fire and oils. (L.) And Mercy, pity, or compassion. (K,
[See also سكينة) And i. q. [A blessing; prosperity, or good fortune; increase; &c.]. (K.)

See also سكّى: and see .

A blessing; prosperity, or good fortune; increase; &c.]. (K.)

See also نكّى: and see .

A quiescence of a letter; its having no vowel immediately following; opposed to حركة: سكّة
pl. سكّات: see .

A place; [properly] a place of habitation or abode: سكّات. (L.) It is said in a trad., استِقْروا على سكّاتهم فقد أقطعته المجرة
على سكّاتهم; (S, L, K, *) i. e. Rest ye, or remain ye, at your places, (S, L) or in your places of habitation or abode, (S, L, K,) for emigration has [ended, having] become no longer needful. (L.) And one says, أَنّا علَى سكّاتهم, [virtually] meaning, accord. to Fr, The people are in their right state: (S, L:) and in like manner is expl. the saying, نَزلَهُم علَى سكّاتهم and تَرْنِكُم علَى سكّاتهم and لَزاَّن

* Also The part, of the neck, which is the resting-place of the head. (S, L, K) So in the saying, (S, L,) attributed to several poets, (L,)

[With a smiting that removes the heads from their resting-places on the necks]. (S, L,)

is an inf. n. of سكّة in the phrase: سكّة الدّار. (MA, Mgh, L, JM:) or a simple subst. therefrom: (Msb:) or a subst. in the sense of: سكّة. (Mgh:) see 1, in three places: or it is a subst. (S, L, K) also (L) from أسكنهُ, "إِنْ قُلْناً اسْكَنَكُم، (Lh, L, K,) [which is app. mentioned in the Msb as an inf. n. of
the former verb, signifying, as also سکنٌ، [so in one place, as on the authority of Lth, in the L, and said in the MA to be, like سکنٔ, an inf. n. of the verb first mentioned above.] The making [or giving] a man a place, or an abode, to inhabit, without rent; (L, and Ham p. 400 in explanation of the first of these words;) the term سکنٔ being similar to سکنٌ، in five places.

An ass light, or active, and quick, or swift: and سکنٔ is applied to a she-ass (L, K) in the same sense. (L) Hence the latter is used as a name for a girl, or young woman, or a female slave, that is of a light, or an active, spirit. (L) The former also signifies a wild ass. (L) And the سکنٔ is the name of

The gnat that entered into the nose of Numrood [or Nimrod]. (L, K)

gravity, staidness, steadiness, or sedateness; (S, L, Msb,) and a quality inspiring reverence or veneration: (Msb:) and, as some say, mercy, pity, or compassion: [see also سکنٔ:] and aid or assistance; or victory or conquest: and a thing whereby a man is calmed, or tranquillized: (L) pl. of the first word سکانٔ. (Har p. 62.) One says of a man who is calm or tranquil, or grave &c., عليه سکانٔ [Upon him is resting, or abiding, calmness &c.]. (L) And it is said in a trad., respecting the Prophet, on the occasion of the coming down of revelation, فغشته السکانٔ, meaning And calmness, or tranquillity, and غبة [i. e., as here used, absence of mind from self and others by its being exclusively occupied by the contemplation of divine things], came upon him. (L) And in the Kur [ii. 249], it is said, [with reference to the coming of the ark of the covenant,] فيه سکانٔ من رکم, meaning [In which shall be] a cause of your becoming tranquil, [or easy in your minds,] when it cometh to you [from your Lord]: (Zj, L, K;) or, as some say, there was in it a head like that of the cat; when it uttered a
cry, victory betided the Children of Israel: (L:) or a thing having a head like that of the cat [and a tail like that of the cat (Bd)], of chrysolite and sapphire, and a pair of wings: (L, K:) or an image like the cat, that was with them among their forces, on the appearance of which their enemies were routed: or an animal having a face like that of a human being, compact in substance, the rest thereof being unsubstantial like the wind and the air: or the images of the Prophets, from Adam to Mohammad: (Bd:) or the signs, or miracles, with the performance of which Moses was endowed, and to which they trusted so as to be easy, or quiet, in their minds:

(l:) or by the تَابِعَة to which these words refer is meant the heart, [or rather the chest, i. e. bosom] and the سَكِينَة is the knowledge, and purity, or sincerity, in the heart [or bosom]. (Bd.) In a trad. of Alee, respecting the building. of the Kaabeh, it is said, [And God sent to him] the wind swift in its passage. (L)

سُكَيْنَةُ fem. of سَكِينَةَ [q. v.]. (L, K. *)

الطرفة السَكِينَةُ [The hair over the forehead (of a girl or woman) that is cut with a straight, or even, edge, or with two such edges one above the other, so as to form a kind of border, after the fashion of Sukeyneh,] is so called in relation to Sukeyneh the daughter of El-Hoseyn. (S, L, K.)

A maker of سَكَّاكِيَّاتِ [or knives], (Isd, L, K, *) pl. of سَكَيْنَةٌ; (Isd, L, L^1;) as also سَكَّاكِيْنَةَ, (Isd, L, K,) which latter is held by Isd to be post-classical, being formed from the pl., whereas by rule it should be formed from the sing. (L)

دُنْبُ سُكَانَ The rudder, (Ma, Kl, Ps,) of a ship or boat, (Lth, S, Mgh, L,) by means of which it is rightly directed, (Lth, Mgh, * L,) and made still, or steady; (Mgh, L,) its
فا، (AA L) i. q. (A Obeyd, L:) it is an Arabic word. (L) Hence the saying of Tarafeh, (L) likening to it the elevated neck of a she-camel, as being long, and quick in motion, (EM p. 73,) [and thus app. applying it to the upper and narrow part of a rudder,]

﴿کَسَکان بَوْصى بِدِجَلَة مَصَعَد﴾

(L, EM) i. e. Like the سَکان of a vessel of the sort called بَوْصى ascending the تَغَرِّس]. (EM)

Also pl. of سَکان [q. v.]. (L, Msb.)

سَکَنْ a word of well-known meaning; (S, Msb, K;) i. e. A knife; (MA, PS;) i. q. سکَنْه مَدِیة; (L:) as also سکَنْه مَدِیة, (ISd, L, K,) a dial. var., (ISd, L,) occurring in a trad., but the former is that which is commonly known: (L:) so called because it stils the animals slaughtered with it: (Az, L, Msb:) of the measure فعال: (IDrd, L, Msb:) or, accord. to some, its ن is augmentative, so that it is of the measure فعال: (Msb:) it is masc., and sometimes fem.: (Zj, IAmb, * L, Msb, K: *) not heard as fem. by Iaar: (L:) held to be only masc. by AZ and As and some others: (Msb:) but sometimes it occurs in poetry as fem. on the ground of meaning [as being syn. with نکِرِف], (Msb,) and as such it occurs in a trad.: (L:) the pl. is نکِرِف. (ISd, MA, L.) [See an ex. in a prov. cited voce سلی.

سکَنَه: سکَنْه. 

سکَنْه: سکَنْه and see also سکَنْه. 

سکان: سکان. 

سکان Still, motionless, stationary, in a state of rest, quiet, calm, or unruffled: [applied to a letter, quiescent; i. e. without a vowel immediately following it:] still, calm, tranquil, becoming appeased or allayed or assuaged or quelled; [dying away, passing away, or ceasing to be: remitting, or subsiding; becoming alleviated,
light, slight, or gentle:] still, or silent. (L [See its verb, سَكَنَ, first sentence.]) __ Inhabiting, dwel-ling, or abiding; an inhabitant, or a lodger: (L, Msb:) and سَكَنُ signifies the same as سَكَنٌ and سَكَنٌ or سَكَنٌ (app. thus used): (L:) the pl. of سَكَنٌ is سَكَنٌ. (L, Msb.) You say, هُمْ سَكَنٌ فِلاَنٍ [They are the lodgers of such a one]. (S, L.) And سَكَنٌ الدَّارٌ signifies The Jinn, or Genii, inhabiting the house. (L.

[Respecting the custom of sacrificing an animal to the Jinn on the occasion of buying a house, in order to prevent any injury from the Jinn thereof, see َﲏْﻛُسَ. The belief that houses are inhabited by Jinn obtains among the Arabs in the present day.) See also َﲏْﻛُسَ.

___ [Other meanings are indicated by explanations of its verb.]

أَسْكَنَ [ More, and most, still, &c.]

مَسْكَنٌ and مَسْكَنٌ (S, L, Msb, K;) the people of El-Hijáz say the former, (S, L,) and the latter is anomalous; (L:) [A place of habitation; a place of alighting, abiding, sojourning, or lodging; an abode, or a dwelling; (S, L, K;) a house, or a tent; (S, L, Msb;) pl. مَسْكَنٌ: (Msb:) and سَكَنٌ signifies the same as مَسْكَنٌ, مَسْكَنٌ, مَسْكَنٌ and مَسْكَنٌ, i.e. مَسْكَنٌ, مَسْكَنٌ دَارٍ فِيهَا: سَكَنٌ and مَسْكَنٌ are there mentioned as syn., each of them, with سَكَنٌ and مَسْكَنٌ, but in different places; and I incline to think that سَكَنٌ thus mentioned may be a mistranscription for سَكَنٌ: I have not found it elsewhere in this sense:)] and ىِراَد َﻚَﻟ َﲏْﻛُسَ, in which the last word is [said to be] virtually in the accus. case, as a denotative of state, meaning [My house is for thee,] as made [or given] to be inhabited, or as being inhabited: (Mgh:) or َﻚَﻟ ىِراَد ِﻩِﺬٰﻫ َﲏْﻛُسَ, meaning To thee this my house is a lent dwelling-place: and َﲏْﻛُسَ means The
wife's dwelling-place in which the husband lodges her. (L)

Abundant pasturage, that causes people to abide in it, not requiring to go away; like and They became in the state termed 

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

(L)

meaning an earnest, or earnest money, and of which [as well as of ] the pl. is , belongs to art. 

(TA.)

and the latter anomalous, for there is no [other] instance of the measure of the dial. of Benoo-Asad, (L, Msb,) mentioned by Ks as heard by him from some one or more of that tribe, (L,) others saying saying (Msb,) of the measure of the person to whom it is applied trusts to, or relies upon, others, so as to be, or become, easy, or quiet, in mind: (Mgh, L, Msb:) primarily, (L,) it signifies Lowly, humble, or submissive; (IAth, Mgh, L;) and therefore the Prophet said, [O God, make me to live lowly, and make me to die lowly, and gather me among the congregation of the lowly]: (Mgh, * L;) and hence it sometimes applies to him who possesses little and [sometimes] to him who possesses much: (L-) sometimes, (S,) it signifies (S, IAth, L, Msb, K) also (IAth, L) low, abject, ignominious, or in a state of abasement or humiliation; (S, IAth, L, Msb, K,) and Weak; (S, L, K;) and subdued, or oppressed; though possessing riches or competence: (Msb;) [therefore] Sb says, it is one of the words
expressive of pity, or compassion; [and as such may be rendered poor,] you say, I passed by him, I mean the poor man], putting it in the accus. case by the implication of أَعْضَى, though it may be in the genitive case as a substitute [for the pronoun], and in the nom. case by the suppression of هو which meant to be understood: (L:) in other cases, (S,) it is

syn. with فقير, (S, L, Msb,) meaning (Msb) destitute, i. e. possessing nothing: (L, Msb, K:) or accord. to ISk, means thus; but the فقير is he who possesses a sufficiency of the means of subsistence: (Msb:) or the former means possessing somewhat; (L:) or [rather] needy, i. e. possessing what is not sufficient (L, K,) for him (K) or for his family: (L:) or caused by poverty to have little power of motion; (L, K)

thus expl. by Aboo-Is-hák; but this is improbable; for مسکین has the meaning of an active part. n., and his explanation [like one of the others mentioned above] makes it to have that of a pass. part. n.: (L:) Yoo says the like of ISk: (Msb:) he used to say that the مسکین is in a harder condition than the فقير, (S, L, * Msb: *) he says, I asked an Arab of the desert, Art thou فقير? and he answered, No, by God, but rather مسکین; (S, L, * Msb;) but 'Alee Ibn-Hamzeh says that this man may have meant that he was low, or abject, by reason of his distance from his people and his home; and that he does not think he meant anything but that: (L:) [J also adds,] it is said in a trad. that the مسکین is not he whom a mouthful or two mouthfuls will turn back, or away, but is only he who does not beg, and who is not known so that he may be given [anything]; (S,) but Ziyádet-Allah Ibn-Ahmad says that the فقير is he who sits in his house, not begging, and the مسکین is he who begs and is given; and hence it is argued that the latter is in a better condition than the former; though it indicates that the former is more highminded than the latter: (L:) accord. to As, the مسکین is better in condition than the فقير; and this is [said to be] the right assertion, (Mgh, L, Msb,) for the pl. of the former is applied in the Kur xviii. 78 to men possessing a ship, or boat, which is worth a considerable sum; (L, Msb;) but they may have been thus termed because they were humbled and abased by the tyranny of the king who took every ship, or boat, that he found upon the sea, by force; (L:) and it is said that these men were hirers, not owners, of the vessel: (TA voce فقير, q. v.:) 'Alee Ibn-Hamzeh says, that the مسکین is better in condition than the فقير is shown by a passage in the Kur [ix. 60], where it is said that the poor-rates are for the فقير and the مسکین: for you will find the classes to be there mentioned in such an order that the second is better in condition
than the first, and the third than the second, and in like manner the fourth and the fifth and the sixth and the seventh and the eighth:

and he says that the same is shown by the fact that the Arabs sometimes used مسكین as a proper name, but not فقیر: (L:) or when these two words are used together, they differ in signification; and when used separately, they [sometimes] signify the same: (El-Bedr El-Karáfee, TA in art. فقر:) [see more voce فقیر: Sb, S, L, Msb, K) and مسكین also; (S, L, K;) the former by way of assimilation to مَنْفِیةَ (Sb, S, L;) the latter being accord. to rule, for an epithet of the measure مفعیل is regularly applied alike to a male and a female; (S, Msb;) or, as Abu-l-Hasan says, this is only when it is an intensive epithet, which مسكینة is not: (L:) the pl. is مساکین and مَسْکِینُون (S, L, K,) applied to men, (K,) or to a company of people, (S, L,) and مَسْکِینَات applied to female. (S, L, K.)
He drew the thing out or forth from another thing: (Jel in xxiii. 12:) or he pulled out the thing, or drew it forth, gently: (M, K: *) or he drew, or pulled, the thing out, or forth, as a sword from its scabbard, and a hair from dough. (Mgh.) You say, He took the thing. (Msb.) Hence one says, The dead body] is taken [head-foremost to the grave]: (Msb:) [or is drawn forth &c.: for] It is said
of the Apostle of God, سل من قبل رأسه, meaning He was drawn forth [&c.] from the bier. (Mgh.) Also, aor. and inf. n. as above, He stole the thing: (Msb, TA;) or he stole it covertly, secretly, or clandestinely; (TA;) and so استُلّى أسلم on the authority of Lh. (M.) سلّى استُلّى أسلم, (M, Msb, K,) in the pass. form, (Msb,) with damm, (K,) He was, or became, affected with the disease termed سل [q. v.]. (M, Msb, K.)

4 see 1, second sentence. Also استُلّى أسلم on the authority of Lh. (M.) استُلّى أسلم, (ISk, S, Mgh,) inf. n. استُلّى أسلم, (ISk, S, K,) also signifies He stole: (ISk, S, Mgh:) or he stole covertly, secretly, or clandestinely. (M, K.) See also 1, in the latter half of the paragraph.

You say, استُلّى أسلم من المغنم He stole of the spoil. (Mgh.) Also استُلّى أسلم signifies also An open raid or predatory incursion. (TA;) And استُلّى أسلم He aided another to steal, or to steal covertly, secretly, or clandestinely. (TA;) [See also استُلّى أسلم below. Accord. to Freytag, استُلّى أسلم signifies He received a bribe: but this requires consideration: he gives no authority but the K, which does not justify this explanation.] استُلّى أسلم (God) caused him to be affected with the disease termed سل [q. v.]. (S, M, Msb, K.)

5 استُلّى: see 7: and see also 1, in the former half of the paragraph. Also i. q. استُلّى It was, or became, in a state of commotion, agitation, &c.; said of a thing; as though it were imagined to be repeatedly drawn forth.
It (a thing) became pulled out, or drawn forth, gently; (M) it became drawn, or pulled out or forth, as a sword from its scabbard, and a hair from dough. (Mgh.) You say, the sword became drawn from the scabbard: or it became drawn, or pulled out or forth, as a sword from its scabbard, and a hair from dough. (Mgh.) You say, the sword became drawn from the scabbard: or it became drawn, or pulled out or forth, as a sword from its scabbard, and a hair from dough. (Mgh.) You say, the sword became drawn from the scabbard: or it became drawn, or pulled out or forth, as a sword from its scabbard, and a hair from dough.

And the leading-rope of the horse slipped out or] came forth [from his hand]. (Mgh.) And [hence], as also He slipped away, or stole away; i.e., went away covertly, secretly, or clandestinely: (M, K) or he went forth, from among them. (S.) And I went away, and went forth, deliberately, or leisurely, and by degrees, from before him. (TA.) Sb says that [used in this or a similar sense] is not a quasi-pass. verb; but is only like [a verb of the measure] "فتطرقت" like as "فَعَّلت" is like "فَعَّلتْ". She reproached me with her own fault, and slipped away]: (S, Meyd, TA:) [originally] said by one of the fellow-wives of Ruhm, daughter of El-Khazraj, wife of Saad Ibn-Zeyd-Menáh, on Ruhm’s reproaching her with a fault that was in herself. (Meyd, TA. [See also Freytag's Arab. Prov. cap. x. no. 2; and another prov. there referred to in cap. ii. no. 78.]) And one says also, "استل يكذا" meaning He went away with such a thing covertly, secretly, or clandestinely. (TA.)

The river had a rivulet or streamlet, branching off from it. (TA.)

[R. Q. 1] as inf. n. of سلسلة (see سلسلة below)] signifies A thing's being connected with another thing. (M, K.) [It is also inf. n. of سلسلة, as such signifying The connecting a thing with another thing.] [Hence, or the reverse may be the case,] I bound him with the سلسلة [or chain]. (O. TA.) And I poured the water into the throat, or fauces, [app. in a continuous stream.]}
And, said of water, It ran into the throat, or fauces: (S, O:) or it ran down a declivity, or declivous place: (M, K:) or it became [fretted with a succession of ripples] like a chain, in running [in a shallow and rugged bed], or when smitten by the wind. (S.)

And, said of lightning, It assumed the form of [chains, meaning elongated streams,] pl. of [q. v.,] in the clouds. (M.)

And said of a garment, It was worn until it became thin; (O, K;) like [consumption: or phthisis: an emaciating, oppressive, and fatal malady: (T, TA:) a certain disease, well known;] said in the medical books to be one of the diseases of girls, because of the abundance of blood in them: (Msb:) accord. to the
physicians, (TA,) an ulcer, (K, TA,) or ulcers, (Msb,) [or ulceration,] in the lungs; (Msb, K, TA;)
succeeding [grammatically referring to سَلَةَ] either [i.e. inflammation of the lungs] or [i.e. pleurisy]: (in the CK, is [erroneously] put in the place of سَلَةَ: and in what here follows, the gen. case is put in the place of the nom. in four instances:)
or a rheum [زَكَامٍ], and defluxions [نَوازل], or a long cough, and attended with constant fever. (K, TA.) Hence the saying, in a trad., غبار ذلِّلْ المرأة الفاجرة يورث السل [The dust of the skirt of the vitiuous woman occasions the loss of property]); meaning that he who follows vitiuous women and acts vitiously, loses his property, and becomes poor: the diminution and departure of property being likened to the diminution and wasting away of the body when one has the disorder termed سَلَةً. (TA.)
The drawing of swords; (S, M, K;) as also سَلَةَ. (K.) So in the saying، أُتْنِاهُم عند السَّلَةَ [We came to them on the occasion of the drawing of swords]. (S, M, K.) And Theft: (S, Msb;) or covert, secret, or clandestine, theft; (M, K;) like إِسْلَالٍ [except that the former is a simple subst., and the latter is an inf. n., i.e. of 4]: (K;) one says، بَيْنِ فَلَان سَلَةَ [Among the sons of such a one is theft, or covert theft]: (S;) and [Want invites to theft, or covert theft]. (TA.) Also The rush [دَفْعَةُ] of a horse among other horses, in running: (TA;) or the rush [دَفْعَةُ] of a horse in striving to outstrip: (S, TA:) [I read ﰊِهِقَﺎَبِس، as in a copy of the S; instead of ﰊِهِقَﺎَيِس، as in other copies of the S and in the TA:] so in the saying، سَرَفُ دَيْدَشَ السَّلَا [A horse of which the rush &c. is vehement]: (S, TA:) and سَرِّفَ دَيْدَشَ السَّلَا [His rush in striving to outstrip proceeded against the other horses]. (TA) And A revulsion of shortness of breathing [سَرِّفَ دَيْدَشَ السَّلَا] in the chest of a horse, in consequence of his suppressing such shortness of breathing [سَرِّفَ دَيْدَشَ السَّلَا] من كَبْوَةٍ يُكْبُوهَا, but this phrase admits of other renderings, as will be seen in
art. (M, K:) when he is inflated thereby, one says, [app. meaning he has manifested his revulsion of shortness of breathing]; and thereupon he is urged to run with vehemence, and made to sweat, and coverings are thrown upon him, and that shortness of breathing (ذَلْكَ الْرَّيْبُ) passes forth. (M.) 

[In a sheep or goat, or a ewe or she-goat, it seems to mean Power, or force, of long continuance: see مَسْلَوْلَةٍ, voce مَسْلِولَة.] See also سِل. Also A basket of the kind called جَوَّةٌ: (K:) or a thing like the جَوَّةٌ, (M,) or like the covered جَوَّةٌ, which is also called سِبْدَةٌ; so says Az: (TA:) a receptacle in which fruit is carried: (Msb:) [sometimes covered with red skin:] (see حُور:) in the present day commonly applied to a basket made of twigs, oblong and deep, generally between a foot and a foot and a half in length:] and سِل signifies the same: (M, K:) what is termed سِلَةٌ الخَبَر [the bread-basket] is well known: (S:) سِلَةٌ meaning as expl. above is not thought by IDrd to be an Arabic word: (M:) [the dim. سِلْيْلة occurs in the K voce جَوَّةٌ, and in the Mgh voce سَلَات, &c.:] the pl. is سِلَاتٌ (M, K) and سَلَاتِ (Msb) and [coll. gen. n.] سِلْل, of سِلْل.

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which Abu-l-Hasan says that it is in his opinion a rare kind of pl. [or coll. gen. n.] because it denotes what is made by art, not created, and it should more properly be regarded as of the class of كَوْكَبٍ and كَوْكِبٍ [which are syn.] because this is more common than the class of نَصَابٍ and نَصَابٍ سَفِيَّةٍ. (M.) Also A fault, or defect, in a water-ing-trough or tank, or in a jar of the kind called خَلَايَةٌ: (M, K;) or a breach between the أَنْصَابِ (K,) or [more properly] between the نَصَابٍ, [i. e. the stones set up, and cemented together with kneaded clay, around the interior,] (M,) of a watering-trough or tank. (M, K,) ___ And Fissures in the ground, that steal [i. e. imbibe] the water. (TA,) Also One's sewing [a skin, or hide, with] two thongs in a single puncture, or stitch-hole. (M, K,)
A drawn sword; i. q. مُـسُولُ A child, or male offspring; [because drawn forth:] (S, M, Msb, K;) as also سلالة when it comes forth from the belly of its mother; as also ↓ the latter; the former so called because created from the [sperma genitalis, which is termed] سلالة: (Akhd, TA;) fem. of the former سِلِّيلةَ and سِلِّيلةَ applied to a daughter: (AA, K.) A colt; (M, K;) and with ة a filly; (S, M, TA;) the ة being affixed, though سليل is of the measure مفعولٌ فَعَّلٌ in the sense of the measure مفعولٌ because the word is made a subst.: (Ham p. 102;) or, as some say, (M, in the K and ) the former signifies a colt that is born not in a membrane such as is called مَاسِكَةَ nor in one such as is called دَعْمُوس. And A young camel when just born, before it is known whether it is a male or a female. (As, S, TA.) Clear, or pure, beverage or Wine; (K, TA;) as though gently drawn away from dust or motes or particles of rubbish or the like: such is said to be the beverage, or wine, of Paradise: or cool beverage or wine: or such as is clear from dust or motes or particles of rubbish or the like, and from turbidness; of the measure مفعولٌ فَعَّلٌ in the sense of the measure مفعولٌ فَعَّلٌ; or such as is easy [in its descent] in the throat, or fauces. (TA.) The channel of the water, or place in which the water flows, in a valley: or the middle of a valley, (M, K, *) where flows the main body of water. (M.) And A wide (S, M, K) and deep (M, K) valley, (S, M, K) that gives growth to the [trees called] سلمَةَ and ممَّرَ, (S, K,) or that gives growth to the ضِـعَةَ and سَلمَةَ and حَـلَمَةَ بينَةَ and سلمَة; (M.) and signifies the same: (M, K;) or this latter, a place in which are trees: (TA;) or a narrow channel of a torrent in a valley: (As, S, TA;) or a low place surrounded by what is
elevated, in which the water collects: (En-Nadr, TA:) pl. of both سلالان, (M, K,) or of the former accord. to Kr, (M, TA,) and of the latter accord. to As [and the S], (TA,) or that of the latter is سلال من سلال ين غالٍ من سلال [lit. The wide, or wide and deep, valley, &c., flowed with them] is used by the poet Zuheyr (S, IB) as meaning they journeyed swiftly.

(IB, TA,) The brain of the horse. (M, K,) ___ The hump of the camel. (M, K,) ___ The [or Spinal cord]. (M, K,) ___ And The [portions that are termed] خصيلة [q. v. voce خصيلة, خصيلة] of flesh: [the former word in this case being app. a coll. gen. n., of which the n. un. is خصيلة (q. v.); the more probably as it is added that] the pl. is سلالات. (TA.)

What is, or becomes, drawn forth, or drawn forth gently, from, or of, a thing: (M, K,) or so [an extract of a thing: and hence,] the clear, or pure, part, or the choice, best, or most excellent, part [of a thing]; (Mgh; and Ksh and Bd and Jel in xxiii. 12;) because drawn from the thick, or turbid, part. (Mgh.) It is said in the Kur [xxiii. 12], ولَدْ خَلْقُنَا الْإِنْسَانَ مِن سَلَالَةٍ مِن طِينٍ, meaning [And verily we created man from] what was drawn forth from every kind of dust, or earth: (Fr, TA:) or from a pure, or choice, or most excellent, sort of earth or clay. (Ksh, Bd, Jel.) ___ And [hence,] The sperma genitalis of a man, or human being; (S, TA;) What is drawn from the صلب [app. here meaning loins] of the man and from the ترائبة [pl. of ترائبة, q. v.,] of the woman. (AHeyth, TA:) the water (ماء) that is drawn from the back. (Ikrimeh, TA,) ___ See also سلال, second sentence, in two places. Also A sinew; (عَضْبَة, عَضَبَة, عَضَبَة, K,) or a portion of flesh having streaks, or strips, (M, K,) that separate, one from another. (TA,) And The oblong portion of flesh of the part on either side of the backbone: (K,) or this is called سِلَالَةُ العَضَبَة; (M,) or accord. to As, [the pl.] سلالات signifies the long streaks, or strips, of flesh extending with the
backbone. (TA.) See also سَلَلٍ, last sentence. [Also] A small thin thing [or substance] resembling flesh: pl. سَلَلٌ. (TA in art. خَمْرِ) And Long slices cut from the camel's hump. (TA.) ___ And the pl., Oblong نَغْفَات [or portions of dry mucus or the like] in the nose. (M.) ___ Also [Goats'] hair separated, or plucked asunder, with the fingers, then folded, and tied; then the woman draws from it one portion after another, which she spins: (M:) or سَلَلٌ من شَعر signifies what is drawn forth from a ضريبة of [goats'] hair, which is a portion thereof separated, or plucked asunder, with the fingers, then folded, and rolled up into long portions, the length of each being about a cubit, and the thickness that of the half of the fore arm next the hand: this is tied, then the woman draws from it one portion after another, and spins it. (S.) [See also عمائم] Also A certain long fish, (K, TA,) having a long منقار [app. meaning beak-like snout, or nose]. (TA.)

سَلَلٌ: see سَلَلٌ (of which it is the dim.), in the latter half of the paragraph.

سَلَا: n. un. with ة; mentioned in the M and K in this art. as well as in art. سَلَا: see the latter art.

سَلَّ: see سَلَّ. [And it seems to be somewhere mentioned in the S, though not in the present art., as meaning A maker of the sort of baskets called سَلَّ (pl. of سَلَّة): for Golius explains it, as on the authority of J, as signifying qui sportas qualosque contexit.]

سَلَّ and سَلَّ and سَلَّ (S, M, K) Sweet water, (M, K,) that descends easily in the throat, or fauces; (M:) water that enters easily into the throat, or fauces, by reason of its sweetness and clearness: (S:) or cold, or cool, water: (M, K,) or water that has fluctuated to and fro, in the place where it has continued, until it has become limpid, or clear.

(Er-Rághib, TA.) And the first and second, Mellow wine: (M, K,) the former is expl. by Lth as meaning Sweet and
clear, that runs [easily] into the throat, or fauces, when drunk. (TA.)

[A pool of water left by a torrent] which, being smitten [or blown upon] by the wind, becomes [rippled so as to be] like the [or chain]. (TA.)

A boy, or young man, light, or active, in spirit; as also (IAar, O.)

: see , in two places.

[as an inf. n.: see R. Q. 1. Also] A long piece of a camel's hump: (IAar, O, K) accord. to AA, it is called accord. to As, (O.)

A chain, i. q. (Kl;) rings [app. used as a coll. gen. n., though I do not know any authority for such usage of it,] K [in the M of iron (S, M, K) or the like (M, K) of metals: derived from signifying the being connected with another thing: (M: [see R. Q. 1:]) pl. (S, Mgh, TA.) It was a custom to extend a over a river or a road, the ships or beats or the passengers being arrested thereby, for the purpose of the taking of the tithes from them by an officer set over it. (Mgh.) [Hence,] An elongated stream of lightning [like a chain] in the midst of the clouds: (S, TA: *) or means What have assumed the form of chains (ما ماسلل ) of lightning, (M, K,) in the clouds; (M;) and the clouds [i.e., of the clouds] in like manner: (K: [but I think that the reading in the K is evidently a mistranscription for the reading in the M: ] sing. (M, K) and (K,) thus in the copies of the K, but in the L , which is [said to be] the correct word. (TA. [See, however, what follows.]) And in like manner, What have assumed the form of chains (ما ماسلل ) of sands: (M;) or signifies Sands that become accumulated, or
congested, (A’Obeyd, S, O, K, TA:) you say رمل 
[سلاسل ذوات سلاسل،] one upon another, and extended along: [ sands having portions accumulated, or congested, &c.]: and سُلاِسْلَة which has been expl. as meaning elongated sands: (TA:) sing. سُلِسْلَة (M, TA) and سَلِسْلَة (M,) or سَلِسْلَة and سَلِسْلَة كَتَاب The lines of a book or writing. (O, K, TA:) __ And برذون ذو سلاسل [A hackney] upon whose legs one sees what resemble سلاسل [or chains]. (M,) Also The وُهْرَة, (O, K,) which is a small reptile, [a species of lizard, the same that is called تَلْسَلْسَلُة الرَّقَتاَةُ,] spotted, black and white, having a slender tail, which it moves about when running. (TA.)

لَسْلَس: see سَلِسْلَة, in two places.

سُلِسْلَة: see سُلِسْلَة.

سُلِسْلَة: see سُلِسْلَة, in two places.

سَلِسْلَة: see سَلِسْلَة.

سَلَس [act. part. n. of سَل، Drawing out, or forth: &c. ___ Stealing: or stealing covertly, secretly, or clandestinely:] a thief; as also سَلَسَل which is commonly applied in the present day to a horse-stealer and the like and أَسَلَل. (TA.) See also سَلِسْلَة.

أَسَلُ: see the next preceding paragraph.

إِسْلَال A bribe. (S, M, K.) It is said in a trad., إِسْلَال لَا إِغْلَالَ وَلَا إِسْلَال There shall be no treachery, or perfidy, and no [giving or receiving of a] bribe: or, and no stealing. (S in this art. and in art. غُلِل. [See 4.])

مَسْلِل in the phrase مَسْلِل شَطْبةٌ مَسْلِل, in the trad. of Umm-Zara, meaning [His sleepingplace is] like a
green palm-stick drawn forth from its skin [by reason of his slenderness], or, as some say, a sword
drawn forth [from its scabbard], is [originally] an inf. n. used in the sense of a pass. part. n. (TA. [See also art. شطب.])

A large needle: (S, Mgh, Msb, K:) [a packing-needle:] pl. مسال. (S, Mgh, Msb.)

Subtle of machination in stealing. (TA.)

مسلن: see مسلون. [Hence, elliptically,] A man (Msb) whose testicles have been extracted. (Mgh, Msb.) Also Affected with the disease termed مسل: (S, M, Msb, K:) [regularly derived from بطلس, but] anomalous [as derived from أطلس: (S, M, Msb:) Sb says, as though the عتم مسلون of the مسلس [meaning sheep or goats, i. e., applied to a شأ, meaning a sheep or goat, or a ewe or she-goat,] is One whose powers, or forces, are of long continuance): and that one says [of such] في فيها سلة [in which phrase في seems evidently to have been preposed by mistake: see سلة]. (O, TA.)

مسلس A thing having its parts, or portions, connected, one with another. (S, O.) And [hence, (see مسلسة,)] Chained; bound with the مسلسة. (TA.) [The constellation Andromeda; described by Kzw and others.] Lightning that assumes the form of chains in its upper portions, and seldom, or never, breaks its promise [of being followed by rain]. (IAar, TA.) Applied to hair, [as also مسلسل, (K in art. حجن,) Forging a succession of ripples, like water running in a shallow and rugged bed, or rippled by the wind; (see R. Q. 2;) or] crisp, or curly, or twisted, and contracted; syn. جعد. (Mgh.) A sword having in it, or upon it, diversified wavy marks, streaks, or grain, resembling the مسلس [or chain]. (TA.) [See also مسلس.] A garment, or piece of cloth, figured with stripes, or lines; (K:) as also مسلس: as though formed by tranposition. (TA. Also, and مسلس, A garment, or piece of cloth, woven badly (M, K) and thinly. (M.) A tradition [related by an
uninterrupted chain of transmitters, such as when one says, I met face to face such a one who said, I met face to face such a one, and so on, to the Apostle of God. (O, TA.)
He cooked the sesame [here meaning butter], and worked it together, and melted its [or fresh, unclarified, portion] until it became clear from the milk remaining in it; he cleared the [or butter] from the [or fresh, unclarified, portion]; (Ham p. 2, in explanation of the former phrase; i.e. he clarified the butter:) and, said of fresh butter, it was made into [or clarified butter; i.e., was clarified]. (Mgh.) And he pressed the sesame, or sesameum, and extracted its oil. (M.) He plucked off the prickles, (AZ, S, M, K,) i.e. (K) what are called the of the palm-trees, (AZ, S,) or of the palm-tree, (AHn, M,) or of the palm-trunk, (M, K,) and of the part called of a palm-branch. (AZ, AHn, S, M,) He inflicted upon him a hundred lashes of the whip. (M, K,) And he paid him, or payed him in ready money, a hundred dirhems, promptly, or quickly. (K.)

8 see above, first sentence. [See also 8 in art. 

* Clarified butter; the subst. from El-Farezdak says,

* * *
[They were like a stupid female clarifying butter, when she collected her clarified butter in a skin not seasoned with rob]. (S.) See also what follows.

The prickles of the palm-tree: [a coll. gen. n.:] n. un. with َ (S, M, Msb, K.) Also, (K,) or [correctly the n. un.] َ (M,) A sort of arrow-head, or spear-head, (M, K,) in shape like the prickle of the palm-tree: (M, K:) and َ, app. [ُ] without teshdeed [and with kesr], occurs in a trad. in this sense; for it is said that its pl. is َ , of the same measure as َ (TA,) Also A certain bird, (M, K,) dust-coloured, and long-legged. (M,)
劭

劭 (S, A, K,) aor. ₋, (TA,) inf. n. ₋ (S, K) and ₋ (K,) from the former of which the pl. ₋ has been formed, on the authority of hearsay, (El-Jurjánee, Msb in art. ₋) He seized it, or carried it off, by force; (S, A, K;) as also ₋ (S, K,) You say, ₋, aor. ₋, inf. n. ₋ and ₋; and ₋; (M, TA;) He seized, or carried off, by force [from him the thing; or he spoiled him, despoiled him, plundered him, or deprived him, of the thing]. (TA.) And ₋ (Mgh, * Msb,) aor. ₋, (Msb,) inf. ₋, (Mgh, Msb,) I took away from him his garment; (Mgh, * Msb;) as also ₋ [perhaps a mistranscription for ₋, but another instance of the former of these two verbs, in a similar sense, occurs in what follows]: originally, ₋ [I took away the garment of Zeyd]; but the verb has been made to have ₋ for its object, and the the ₋ is postponed, and put in the accus. case as a specificative [though by rule the specificative should be indeterminate]; and it may be suppressed, [so that you may say simply, ₋, meaning I took away from him what was upon him or with him, spoiled him, or plundered him,] the meaning being understood. (Msb.) ___ [Hence] one says also, ₋ [He, or it, despoiled him, or deprived him, of his heart and his reason], and ₋. (A, TA,) [The latter one might think to be a mistranscription for ₋ were it not for an instance of the same verb before men-

tioned, and for the fact that it is immediately followed in the A by ₋: perhaps, however, ₋ may be here a mistake for ₋. And ₋ [Peel thou this cane, or reed. (TA.)] ___ [In grammar and logic, ₋ is used to signify Privation, or deprivation, in a general sense; and negation; opposed to ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ 

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The going, or journeying, lightly and quickly. (M, K.) Ru-beh says,

\[
\text{قد قدَّحت من سَبَن سَبَن}
\]

\[
\text{قارورة العين فصارت وقيا}
\]

The black of the eye became depressed so that it became a hollow in consequence of their going with much lightness and quickness: سَبَن, being an absolute complement to the inf. n. in سَبَن. (M. [See also 7.]) [or سَبَن, as appears from what follows], aor. He or she put on black garments (K, TA) which women wear at assemblies for the purpose of mourning. (TA. [See also 5.])

2 سَبَن see 5, in three places.

3 سَلَب the shi, if used, means He contended with him in a mutual endeavour to seize, or carry off, the thing by force. See 6.

4 سَلَب said of a she-camel, (S, M, K,) She became deprived of her young one by death (M, K, TA) or by some other means: (M, TA:) or she cast her young one in an imperfect state. (S, M, K.) The trees became bare of their fruit, and dropped their leaves. (K, TA.) The panic grass [or panic grass] put forth its leaves, so that it became fit to be cut: see سَلَب. (TA.) See also 1, in two places.

5 سَلَب said of a woman, (S,) i. q. She abstained from the wearing of ornaments, and the use of perfumes, and dye for the hands &c., and put on the garments of mourning, (for her husband:) (K) or, as some say, is for the husband;
(S, A;) but is sometimes for another than the husband: (S, TA;) [therefore] signifies she put on the black garments of mourning; (M, TA;) as also (M, A;) you say, حَمَّمَاها or سَلَبَتْ عَلَى زُوْجَهَا. (Lh, M) She puts on the black garments of mourning [for her husband or her loved and loving relation or friend]: (M;) and سَلَبَتْ عَلَى مَيْتَهَا She put on the black garments of mourning for her dead one: having a general application. (A.)

6. They both contended together, each endeavouring to seize, or carry off, the thing by force. The inf. n. occurs in the S and K in art. خَالِسٌ, as a syn. of خَالِسٌ.

7. He went a very quick pace: (K;) or he went well; said of a horse and of a camel: (KL;) but mostly (TA) one says, ُلَسَبَتْ النَّاقَةُ The she-camel went so quick a pace that she was as though she went forth from her skin: (S, TA;) [or she outstripped: see an ex. voce جَيْسَةٌ.]

8. ُلَسَبَتْ The longest [thing] of the apparatus of the plough: (AHi, M, K;) or a piece of wood that is joined to the base of the لُومَةٌ [here meaning ploughshare], its end being inserted in the hole, or perforation, of the latter. (M, K.)

Spoil, plunder, or booty; (TA;) what is seized, or carried off, by force, (M, Msb, K, TA;) from a man, of spoils, whatever it be; (TA;) comprising all the clothing that is upon the man; (Mgh, Msb, TA;) accord. to Lth and Az (Mgh) and the Bári'; (Msb;) or whatever one of two antagonists in war takes from the other, of the things upon him and with him, i. e. of clothes and weapons, and his beast: of the measure فَعْلٌ in the sense of the measure مَسْلَوبٌ, i. e., (TA;) i. q. مَسْلَوبٌ [used in the manner of a subst., or as an epithet in which the quality of a subst.].
is predominantj: (Mgh, TA:) pl. [He took the spoil of the slain man], and [the spoils of the slain men]. (A.) Also The hide and shanks and paunch of a slaughtered animal. (K. [App. so called because given to the slaughterer, as though they were his spoil; or, in the case of an animal of the chase, to the dog or dogs: see the verses cited voce بَذِنِّ]) And The peel, or rind, [or skin,] of a cane, or reed, (K, TA,) and of a tree. (TA.) And [particularly] The bark, or rind, of a kind of tree (S, K) well known (S) in El-Yemen, of which ropes are made, (S, K,) and which is coarser and harder than the fibres of the Theban palm-tree: (S:) hence it is that a well-known kind of [thick] rope [made of the fibres of the common palm-tree] is called by the vulgar سَلَلَةٌ: (TA:) or the bark of a kind of tree of which are made [baskets of the kind called] سَلَلَةٌ: (Sh, TA:) there is a market called سوقُ السَّلَلَةِ in El-Medeeneh, (Sh, S, K, TA,) and in Mekkeh also, as being the market [of the sellers, or manufacturers, of what are made] of سَلَبُ (Sh, TA:) it is also [said to be] (K) a certain kind of tall tree, (M, K,) growing symmetrically, which is taken and laid beneath hot ashes and then split asunder, whereupon there comes forth form it a white مشاقةٌ [or coarse fibrous substance] like [the fibres of the palm-tree, called] لِبَف; and it is one of the best of the materials of which ropes are made: the n. un. is with ذِي: (M:) and (M, K) AHN says, (M,) it is a certain plant (M, K) which grows in form like candles, except that it is larger and longer, and of which are made ropes of every sort: (M:) and (M, K) some say, (M,) it is the fibrous substance لِبَف of the Theban palm-tree, (M, K,) this Lth asserts it to be, (TA,) which is brought from Mekkeh, (M,) and Lth adds, and it is white; but Az says that Lth has erred respecting it: A'Obeid says, I asked respecting it, and was told, it is not the fibrous substance of the Theban palm-tree, but is a kind of tree well known in El-Yemen, of which ropes are made: and some say that it is the خوَص [or leaves] of the تَمَا [or panic grass]: and this [says SM] is what is commonly known among us in El-Yemen: (TA:)
[accord. to Forskål, (Flor. Aegypt. Arab., p. cxx.) this name is applied in El-Yemen to a species of hyacinth, which he
terms hyacinthus aporus.] A poet says, (S,) namely, [Murrah] Ibn-Mahkán [El-Temeemee], (M,)

(S, M, *) i.e. And he stripped off quickly the skin from her, while she was lying upon her breast, like as the two hands of the twister of ropes strips off quickly the seleb:

(S in art. نش) some read قاتل, meaning [by the word following it] what is seized, or carried off by force, from one slain: (M:) As read

ُشَنشَاَـتُـْـت ﺎَـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْ~

Light, or active, (K, TA,) and quick. (TA.) You say, A man light, or active, in the arms, or hands, in thrusting, or piercing: and A bull light, or active, in thrusting, or piercing, with the horn. (S, TA.) And A horse light, or active, (S, M, K,) in the legs, (M, K,) [i. e.,] in the shifting of the legs: (S:) or, accord. to Az, the right meaning is, long in the legs: (TA:) [for] ___ لَسْب signifies also Long or tall; (S, M, K;) applied to a spear, and to a man [&c.]: pl. لَسْب, (M.)

, as a sing., see لَسْب, in three places. ___ It is also a pl. of لَسْب [q. v., last sentence]: (M:) and of سَلَب, as a subst.: (S, K:) and of لَسْب as an epithet applied to a spear: (Ham p. 171:) and of the same, (S, M,) or of سَلَب, (M,) as an epithet applied to a she-camel (S, M) and to a woman: (M:) and of لَسْب as an epithet applied to a tree. (S.)

ٌةَدْرُﺟ [i. e. The denuded, or unclad, part, or parts, of the body]: (IAar, K:) or a state of nudity. (TA.) One says, [How goodly is what is unclad of her person! or, her state of nudity!]. (K.)
See also بَلَس, in the former half of the paragraph: ___ and see also سَلَب. Also A string, or cord, that is tied to the حَنَم [i.e. muzzle, or nose] of the camel, exclusive of the حَنَم [q.v.]. (M.) ___ And A sinew that is bound upon an arrow: accord. to AHn, the sinew that is wound upon the لِبَط [or skin of the reed, or cane] of the arrow. (M.)

سَلَب sing. of سَلَب, which signifies The black garments of women at their assemblies for mourning: (S:) MF says that the former is expl. in the K as meaning black garments, which necessarily implies that it is a pl.; and the latter is there said to be its pl., which necessarily implies that it is a sing.: (TA:) [but it may be replied that the author of the K regarded the former as a pl. without a sing.; and the latter, as a pl. pl.:] or both signify black garments worn by women; and the sing. is سَلَب: (M:) accord. to the T, سَلَب signifies a black garment with which a woman mourning for the death of her husband covers her head: accord. to the R, a black خَرَقة [or piece torn off from a garment or cloth] that is worn by a woman bereft of her child, or of a person beloved, by death. (TA.) See also سَلَب.

سَلَب: see سَلَب, in four places. Also A spear that takes away life: pl. سَلَب. (Hamp. p. 171.)

سَلَب i. q. مُسَلَّب [as meaning Seized, or carried off, by force: ___ and more commonly spoiled, despoiled, plundered, or deprived of what was upon one or with one]: (S, A, * Msb:) as also سَلَب [but app. in the former sense only]. (S,) [Hence] one says شَجَرَة سَلَب A tree despoiled, or deprived, of its leaves and its branches: (M, K, TA:) or of which the leaves and fruit have been taken: (A:) pl. سَلَب, as in the phrases شَجَرَة سَلَب palm-trees upon which is no fruit, and شَجَرَة سَلَب trees upon which are no leaves; the sing. being of the measure فَعَّل in the sense of the measure
(S:) and one says also

[using سلب as a sing., like other words of the same measure mentioned in what follows,] meaning a tree of which the leaves have become scattered, or strewn. (Az, TA.) And

is applied to a woman as meaning Whose husband has died, or her loved and loving relation or friend, and who puts on the black garments of mourning for him; as also

and سلوب مسلوب, so applied, signifies [simply] putting on, or wearing, the black garments of mourning. (M. [See an ex. of this last word with the affix ة, used as a pl., in a verse cited voce جبطخلا; and an ex. of its pl., مسلوبات, in a verse cited voce لدئل] Also, applied, to a she-camel, and so سلاب and مسلوب, (K,) the last in one instance in the copies of the K erroneously written مسلوب, (TA,) and سلب, (K, TA,) with damm to the first and second letters, (TA,) [in the CK مسلوب, and said to be with damm] or سلوب thus applied, (S, M,) and سلاب سليل and سليل, (M,) Whose young has died: (M, K:) or that has cast her young one in an imperfect state: (S, M, K: and in this latter sense, as applied to a she-camel, سلوب is particularly mentioned in the M:) and in like manner applied to a woman: (M, K:) the pl. (of سلوب, S, M, or سلاب, M,) is سلاب (S, M, K, TA, in the last expressly stated to be like، بكت، but in the CK مسلوبات,) and sometimes they said سلبلس (M:) and [in theCK، فرس فرط ناقة عطط، and numerous other instances that have been enumerated by A‘Obeyd, in which words of the measure لعف، without ة، are used as fem. epithets: (M:) or سلوب signifies a she-camel whose young one has been taken; and its pl. is سلبلس; (A:) and, applied to a she-camel, it signifies also [which may mean whose young one is cast abortively; or cast away because abortive; or cast at, or shot at, and killed]: (L, TA:) and is also applied to a she-gazelle, as meaning despoiled, or deprived, of her young one: (M.) Applied to a man, (M,) it signifies also مسلط العقل [Despoiled, or deprived, of reason]; (M, K;) and you say [also] مسلط العقل، (M, K) a mistranscription for مسلط، see 1,) a tropical expression: (A:) pl. سلوب. (M, K)

سلب، (Lh, M, K, TA, [in the CK, erroneously، سلوب، فعلوات، سلب،) of the measure سلابة، (M,) and are
[doubly intensive] epithets of which each is applied to a man and to a woman; (Lh, M, K;) meaning Wont to spoil, or plunder, people [very often, or] constantly. (TK.)

سلب (One who spoils, or plunders, people much or often. And A seller, or manufacturer, of ropes, or baskets, made of سلب: see its pl., voce سلب.)

سلب: see سليب.

سلب: see سليب, in two places.

أسلوب: A row of palm-trees; as also أسكونب. (IAar, TA in the present art. and in art. [This is app. the primary signification; as seems to be indicated, by its occupying the first place, in the TA.]) ___ A road, or Way, (M, Msb, K, TA,) that one takes: (M, TA:) any extended road or way: a way or direction in which one goes); (TA:) a way, course, mode, or manner, of acting or conduct or the like: (A, TA:) a mode, manner, sort, or species; syn. (S, M, * Msb, TA:) pl. أساليب (S, M, A, Msb.) You say, هو على أساليب من أساليب القوم, i. e. (He is following) a way of the ways of the people, or party. (Msb.) And هم سلك أساليبه [They are in a bad, or an evil, way]. (TA.) And He pursued his way, course, mode, or manner, of acting or conduct or the like. (A, TA.) And أخذ في أساليبه من القول He began, or entered upon, modes, manners, sorts, or species, [meaning varieties, or diversities, of speech; syn. (S,) or أفعالين, (M,.) And كلامه على أساليب حسنة [His speech, or language, is according to good, or beautiful, modes, manners, sorts, or species]. (A, TA.) And one says of him who is proud, أنه في أساليب (M, A) [His nose is kept in one direction], meaning he looks not to the right nor to the left. (A.) [Hence it is said that] أسالوب signifies also Elevation in the nose, from pride. (K, TA,) ___ Also The aperture of a watering-trough, or tank, through which the water flows. (IAar, TA in art. [يبب]) ___ And The neck of the
lion. (K.)

Among them: one says, \( \text{مَهْنَيَّةَ} \) Among them is a performance of what is termed \( \text{مَهْنَيَّةَ} \).

(Lh, M.)

see \( \text{بِلَسُم} \), last sentence.

see \( \text{بِلَسُم} \), in three places.

see \( \text{بِلَسُم} \), in two places.

i.e. \( \text{كَأَرَأَ بِلَسُم} \) What hath happened to me that I see thee unfamiliar, not inclining to any one? is a saying whereby a man is likened to a wild animal: one says also, \( \text{إِنَّهُ لَوُحْشَى} \) Verily he is unsociable and ungentle. (AZ, L, TA.)

see \( \text{بِلَسُم} \), first sentence.

see \( \text{بِلَسُم} \), last sentence.

the name of A sword of 'Amr Ibn Kulthoom: and of another, belonging to Aboo-Dahbal. (K.)
He extracted, or made to come forth, [the contents of the gut [by compressing it] with his hand. (M, K. [In both it is expl. by أخرجه: but it seems that a fault has been accidentally committed by a copyist in the former or in its original, and thence passed into the latter; and that the words which I have supplied are necessary to explain the true meaning. That such is the case, appears from what here follows.]]) It is said in the L that السلة signifies The griping, with the hand, a thing that is contaminated by dirt, or filth, so that what is in it comes forth; and thus is done with a gut. (TA.) It is also said to signify The extracting, or causing to come forth, what is fluid, or moist, adhering to another thing. (MF, TA.) [Hence,] السلة حمشه i.e. [He cleansed his nose of the mucus that was in it by compressing it with his fingers]: occurring in two trads.; in one of which, the Prophet is related to have been in the habit of doing this to El-Hoseyn when he used to carry him upon his shoulder. (TA.) [Hence, likewise,] it is said in a trad., فينفد الححم إلى جوفه السلة مافيه i.e. [And the fire of Hell shall penetrate to his inside, and shall exscind and extirpate what is in it. (TA.) You say also, السلة القصعة, (S, A, K;) aor. سلة, inf. n. السلة; (S;) and استلتها; (K;) نتسبت القصعة. He cleansed the bowl by taking off with his finger what remained upon its sides; (S;) he wiped the bowl (A, K) with his fingers (A) or with his finger. (K.) And السنة حضابها عن يدها, (S, Msb, K;) aor. السنة حضاب, (Msb, K;) She cast from her, or from her hand, the remains of her stuff for dyeing the hands or hair: (S, K;) or she put away, or removed, that stuff from her hand: (Msb;) or she wiped off, and cast away, that stuff from her hand: (TA;) or السنة الخضاب, aor. سلة the material for dyeing the hands or hair; and in like
removed the blood [from her or it]. (TA.) He scraped off the blood of the [or beast brought to Mekkeh for sacrifice, or there sacrificed,] with the knife: but [ISd says, (and in like manner is expl. in the L as on the authority of Lh,) in my opinion the meaning is, he scraped off the skin of the with the knife so that he made its blood to appear. (M. [The explanation in the K is made up from the two different explanations in the M, being as follows: as though meaning he scraped off the dried blood of the so that he made its fresh blood to appear: but in the copy of the K followed in the TA, (i. e. the scar) is put in the place of the, and the former of these two (I. e. the I regard as the right word.)] He cut off a thing. (K. [This is said in the TA to be the primary meaning: but accord. to the A, the phrase here following, in which it has this meaning, is tropical.]) You say, He cut off his nose (S, M, A, K) entirely (TA) with a sword. (S, A.) And He cut off his hand, or arm, with the sword. (M.) And He shaved off his head. (As, S, L.) He beat, struck, or smote, him: (K, TA:) and flogged him. (TA.) You say, I inflicted upon him a hundred strokes of the whip. (S, TA.) He cast forth his excrement, or ordure. (K.)

7 He stole, or slipped, away from us without his being known to do so. (M, K.)

8 see 1, in the former half of the paragraph.
A species of še'īr [or barley], (Lth, S, Mgh, Msb, K,) having no hush, (Lth, S, Mgh, Msb,) which may mean either beardless or smooth], (Lth,) [in appearance] as though it were wheat, (S,) growing in El-Ghowr and El- Hijáz; (Mgh, Msb,) the سَوِيَق [or meal of the parched grain] whereof is employed as a cooling diet in the صِيف [or summer]; (TA:) or i. q. še'īr [or the common barley]; (M, K;) as some say: (M:) or the хаммāṣ (حَامِض) sort of še'īr: (M, K;) or a white شَعْر without husk: or, as some say, a species of wheat; but the explanation next preceding this last is the more correct, for and the السَّلَتَ الْبُيذَاء are mentioned in a trad. as distinct, each from the other, and by the former is meant wheat: (TA:) or a species of še'īr with a thin husk and small grain: (IF, Msb:) or a grain between wheat and barley, (شَعْر,) not having a husk like that of the latter, and thus being like wheat in smoothness, and like barley in its nature, or quality, and in its coolness: (Az, Msb;) accord. to Es-Seydelānée, like barley (شَعْر) in its form, and like wheat in its nature, or quality; but this is a mistake: (Ibn-Es-Salāh, Msb:) [gymnocrithon (i. e. hordeum nudym) of Galen: tragus of Diosc. (Golius.)]

ْ ذَهَب مِنْ ٌفَلَتَة وسَلَتَة

It (a thing, or an affair, TA) escaped me: (K, TA:) accord. to some, سَلَتَة is here an imitative sequent. (TA.)

ٌسَلَتَةَ

A woman who does not make frequent use of حَنَّاء [for tinging, or dyeing, her hands]; (S,) a woman Who does not frequently tinge her hands with خَضَاب: (M:) or a woman who does not make use of خَضَاب for herself (M, A, K) at all: so some say. (M,) It is related of the Prophet, in a trad., that he cursed such a woman. (TA.)

ٌسَلَتَةَ

What is extracted, or made to come forth, (M, K, *) from a gut [by compressing it] with the hand. (M,) ___ What is taken off with the finger from the sides of a bowl,
to clean it. (S, K. *)

A man (S) whose nose has been cut off (S, M, K) entirely. (S, K.)

[app. An instrument with which] حَنَّاءٍ is scraped off, or removed, from the hand. One says, [Give thou to me &c.] (A.)

That whereof the flesh that was upon it has been taken off or away, or removed. (K.) ___ And a shaven head. (As, S, L.)
A calamity, or misfortune. (S, M, K.) ___ A hard, or severe, year. (S, M, K.) ___ A goblin, or demon, such as is termed: غُول. (S, M, K.) ___ A she-camel having no tooth remaining, and whose lower lip has fallen and she is unable to raise it. (K, TA. [The explanation in the CK is faulty: the last words should be لَا تُسْتَطِيعُ رَفْعَهَا.] Some say that the م is augmentative. (TA.) ___ One says also سَلَتَمَا، [in the CK سُلْتَمَا،] meaning *He got not anything.* (K, TA.)
as brought from India, (TA in art. سوج,) from which a door is cloven, or divided off, lengthwise: (O, K:) so says AHn. (TA.) See also what next follows.

A certain plant, (S, K,) upon which the camels pasture, (S,) soft, flaccid, or fragile, of the shrub-kind; (TA:) also called سلجان, (K, TA,) or سلجان, (CK,) like قمحان; (K;) and سليجة: (TA:) or the سلجان, (O, TA,) i.e. سلجان, with damm to the س, and teshdeed and fet-h to the ل, (O,) is a species of the سلجان; (O, TA;) and this last is one of the largest of the kind of trees called حمض: (O:) accord. to AHn, (TA,) or as is said by some one or more of the Arabs of the desert, (O,) the سلجان is a large kind of trees, like the tails of the [lizards called] ضاب [pl. of ضاب, green, and having thorns, and of the kind termed] حمض: (O, TA:) in the T it is said to be a sort of حمض that ceases not to be green in the summer, or hot season, and in the ربيع [app. here meaning autumn, and is weak, or weak and soft: Az also says that it grows in the plains, or level tracts, has a fruit, or produce, with a sharpness in the extremities thereof, and is green in the [season called] ربيع, and then dries up, and becomes yellow: and he adds, [contr. to what has been said above, from his work, the T,] it is not reckoned among the trees called حمض. (L, TA.)

سلجان or سلقان: see the next preceding paragraph, in three places.

سلجان The [properly the windpipe, but here app. meaning the gullet: see 5]. (O, K,) One says, رماه الله في سلقان [May God smite him, or afflict him, in his سلقان.] (O.)

سلج و طعام سلقج Good, and سلجل Good. and سلقج Good.

or pleasant, food, (O, K, TA,) that is swallowed (K, TA) with ease. (TA.)
Bald in the fore part of the head; like ُأَسْلُحُ; but the former is the more common. (TA in art. ِسَلَحُ.)
1. سَلَحَ (S, Mgh, K) aor. سَلَحَ, (Msb, K) inf. n. سَلَحَ, (S, Mgh, Msb,) said of a man, (TA,) *He voided his excrement, or ordure;* (S, K;) [or thin excrement: see سَلَحَ: and] said of a bird, *it muted,* or dugged; (Msb;) like تَغَوَّطَ (Mgh, * Msb) said of a man: (Msb:) and said also [of other animals, as, for instance,] of a camel, (S, K, TA,) and of a bull. (K in art. تُلُطَ.)

2. سَلَحَةُ He armed him with a weapon or weapons. (A.) And سَلَحَةُ السَيفُ, (K, TA,) and سَلَحَةُ النَّجَيْهُ, (Tbah, MSb) inf. n. سَلَحَةُ النَّجَيْهُ, (A, TA,) inf. n. سَلَحَةُ النَّجَيْهُ, (K, TA,) said of a herb. 

3. سَلَحَةُ It caused the camels to void سَلَحَةُ [or thin excrement; i. e. it purged them]; said of a herb. (A, TA.) [See also 4.] سَلَحَةُ نَحْيُهُ [or skin for holding clarified butter] with سَلَحَةُ, i. e. rob, or inspissated juice. (K, TA.)

4. سَلَحَةُ He made him to void سَلَحَةُ [or thin excrement]. (S, K.) [See also 2.]

5. سَلَحَ He wore, or put on, [or armed himself with,] a weapon, or Weapons. (S, A, L, K.) [Hence,] سَلَحَتَ الإِبلَ بِسَلَحَتِهَا: see سَلَحَتَ.

سَلَحَ Excrement, ordure, or dung: (L, TA: [and evidently so accord. to the Msb; in my copy of which, and so, app., in the copy used by SM, immediately after the mention and explanation of the verb سَلَحَ, is added, وهو سَلَحة تَسْمِية بِالمَصْدَرَ; plainly showing, by what follows سَلَحة, that this word is a mistranscription for سَلَحة; and that the meaning is, and it is its سَلَحة, an instance of the inf. n. used as a subst. properly so called; i. e., the dung of a bird is called its سَلَحة; for the verb is there said to relate to a bird; though in truth it has a general application;]) or such as is thin, of any dung: (L, TA: [and this is the sense in which it is commonly known:])) and سَلَحة signifies [the same: i. e.] excrement, ordure, or dung, (S, A, MA, L,
K, KL,) of a human being, (KL,) or of a bird (MA) (and of any animal): or *thin excrement* or *dung* (MA:) this latter is said to be the correct meaning in a marginal note in a copy of the S: (TA:) the pl. of the former is سَلْحٌ and سَلْحٌ (L, TA.) [ٌحﻮُﻠُﺳ and ٌنﺎَﺤْﻠُﺳ] (L, TA.) یَا سَلْحُ الْغِرَابٍ [lit. O dung of the crow], an expression used by 'Omar, means ِباَﺮُﻐﻟا َﺢْﻠَﺳ [lit. O dung of the crow, an expression used by 'Omar], means [O foul, or filthy, man]. (Mgh.)

**سَلْحٌ** signifies ِرُبٌ [i.e. Rob, or inspissated juice, generally of dates,] with which a skin for clarified butter is rubbed over, (K, TA,) for the purpose of seasoning it. (TA.)

**سَلْحٌ** Rain-water in pools left by torrents: (K,) so says ISh: but not heard by Az from the Arabs. (TA.)

**سَلْحٌ** The young of the حَجْلِ [or partridge]; (S, K,) like ِسُلْفٌ and ِسُلْفٌ (S:) [a coll. gen. n.: n. un. with ِب: for] it is said in the T that ِسُلْلَا and ِسُلْلَا signify the young one of the حَجْلِ (TA:) pl. سَلْحَانٌ, (T, S, K,) like ِسُلْكَانٌ.

(T, TA.)

**سَلْحٌ** These: see سَلْحٌ.

**سَلْحٌ** سَلْحٌ: see سَلْحٌ.

**سَلْحٌ** سَلْحٌ: see سَلْحٌ.

**سَلْحٌ** سَلْحٌ: see سَلْحٌ. [Also *A looseness, or flux of thin excrement from the bowels:* *diarrhoea.*]

**سَلْحٌ**, (S, A, Mgh, Msb, K, &c.,) as also ِسَلْحٌ (accord. to the K) or ِسَلْحٌ (accord. to the Msb) and ِسَلْحَانٌ, (K,) [the last mentioned in the L as a pl.,] A weapon, or weapons; i.e. an instrument, or instruments, of war; (A, K,) the thing [or things] with which one fights in war, and repels, or defends oneself;
anything with which one repels the enemy, as a sword and spear &c.: (Ham. p. 73:)

or a weapon, or weapons, of iron: (Lth, Mgh, K:) it is of the masc. gender, (S, Msb, TA,) accord. to the more approved usage, (TA,) or that which most prevails, (Msb,) because in the pl. it takes the form of أسلحة which is a pl. form of a masc. n., (S, Msb, *) as in the instances of أحمر, pl. of أحمر, and pl. of أدراء, (S,) but it is also fem., (S, Msb, K,) and has also for pls. سلاحان and سلاحات, (L,) and the pl. fem. is سلاحات. (Msb.) You say رجل ذو سلاح [A man having a weapon or weapons]. (K.) And قوم ذو سلاح [A people, or party, having weapons, or arms]. (S, A, K.) And ليس السلاح [He wore, or put on, the weapon, or the weapons, or arms]. (S, A, K.) And أخذ القوم أسلحتهم The people, or party, took their weapons, or arms, each taking his. (Msb.) A sword (Az, Mgh, K) alone is sometimes termed سلاح. (Az, Mgh.) And A bow without a string (K) is likewise thus termed. (TA.) And A staff, or stick. (K.) سلاح لثور means The horns of the bull. (S, TA,) سلاح لثور is an appellation of السمك الرامح [i.e. The star Arcturus]. (A, TA,) And أخذت الإبل سلاحها The camels became fat, and of goodly appearance; (A, L, TA;) i.e. their fat became as though it were weapons with which they prevented their being slaughtered: (L, TA:) and the like has been mentioned before, [voce رمح,] in art. رمح. (TA.)

A man having, (K) or having with him, (S,) a weapon, or Weapons: (S, K:) an epithet [of the possessive kind, having no verb,] similar to لا بن تامر and لام تم. (TA.) And A she-camel that has voided excrement, [or thin excrement,] in consequence [of the eating] of herbs, or leguminous plants. (S, K.) أسلح من حبارى [More wont to mute than a bustard] (Meyd, A, Mgh) and من دجاجة [than a domestic hen]: the former mutes in the time of fear; and the latter, in the time of security: (Meyd:) a prov. (Meyd, Mgh.)

A certain plant, the pasturing upon which causes the milk (S, K) of the camels to become abundant: (S, K:) or a certain kind of tree, or shrub, that has this effect:
It was said to an Arab woman of the desert, What is thy father's tree? and she answered, شَجَرَةَ أَبِيِّي إِسْلِيْخٌ. (L: [see also إِسْلِيْخٌ] The tree of my father is the isleeh: froth upon the milk, and milk free from froth; and a long, or tall, hump: these are the consequences of pasturing upon it:) (S, * L:) or it is a certain herb, or leguminous plant, of those that are slender and soft, growing in the winter, that causes the camels to void [or thin excrement] when they eat much of it: or a certain herb, resembling the جرجر [or rocket], growing upon tracts of sand such as are termed حقوف: or a certain kind of plant, growing conspicuously in plain, or soft, tracts, having a thin and delicate leaf, and a pericarp [stuffed with grains, or seeds, like those of the poppy; which is one of the plants of the rain of the صيف [here meaning spring (see زَمَنَ)]], and which causes the cattle to void سَلَاحٌ: n. un. with ظ. Aboo-Ziyád says that the places in which the إِسْلِيْخٌ grows are sands. (L.)

Maṣlīḥa [or frontier of a hostile country]: (K:) or a place of arms or weapons, (Mgh,) like a تَغْرَةٍ and a مَرْقَبَة [which is an elevated place of observation], (S, Mgh, TA,) wherein are parties that watch the enemy, lest they should make an invasion at unawares, and, when they see them, inform their companions, in order that they may prepare themselves for them: (Nh, TA:) pl. مَسْلَالِحَةٌ. (S, Mgh.) Also, [in one of my copies of the S erroneously written مَسْلِحَةٍ] A people, or party, having arms, or weapons; an armed people or party;
(S, A, K, TA;) composing a numerous body, in a place of observation, with the 
keeping of which they are entrusted, at the frontier of an enemy's country; a 
single person of whom is termed مسلحيّ; (A, * L;) and مسلحة [also] is thus applied to a single person in a 
saying of 'Omar: (Mgh:) they are thus called because of their having weapons, or because of their occupying the place called 
مسلحة: (Nh:) or the مسلحة of the army are a party of capturers that go before the army, 
exploring for them the way, and searching as spies to learn news of the enemy, 
lest the enemy should make a sudden assault upon them; not suffering any one 
of the enemy to enter the territory of the Muslims, and warning the Muslims of 
the approach of an army. (ISh.)

مسلحيّ: see the next preceding paragraph.
Q. 4 ٌسَلَحَبَ It was, or became, right, direct, rightly directed, straight, or even. (S, K.)

___ It (a road) was extended: (S:) or conspicuous and extended. (K:) [And app. It was, or became, spread out, or expanded: see the part n., below.]

ٌسَلَحَبَ A woman who cares not for what she does nor for what is said to her. (AA, TA.)

ٌسَلَحَبَ Right, direct, rightly directed, straight, or even: (S, K:) like مَتْطَبَ. (TA.) ___

Extended: (S:) or conspicuous and extended: (K:) applied to a road: (S, K:) like مْطْلَح. (L:) ___ I. q. مْطْلَح [app. as meaning Spread out, or expanded]. (TA.) ___

ٌسَلَحَبَ ظَلَّ يُوْمَنا مَسْحِبٌ means Our day was, or became, one of protracted journeying. (L, TA.)
The tortoise, commonly so called; and also the turtle, or sea-tortoise, applied to both in the present day; a certain wellknown beast; (K;) [and] a certain aquatic animal; (Msb;) called in Pers. باخه and کشک (MA, PS) and سنگ بشت (MA;) applied to the male and the female; (Msb:) pl. سلاحف: (S, Msb:) or, accord. to Fr, the male of the سلاحف is called عَلِيم and the female سلاحف in the dial. of Benoo-Asad: (Msb:) [It is said to be derived from the Pers. خالوی; because there is a hole in the body, into which the foot enters: (Freytag's Lex.:)] its blood and its gall-bladder are [asserted to be] beneficial to him who is affected with epilepsy; and the smearing with its blood, to the joints; (K, TA;) which thereby become strong: (TA:) and it is said that when the cold has become intense in a place, (K, TA,) and one fears for the seedproduce from it, (TA,) and this beast is placed upside-down, so that its fore and hind legs are towards the air, the cold will not alight upon that place. (K, TA.) ____ The constellation Lyra; commonly called شُلِيًاق or the constellation السلاحفة is also a name of The constellation Lyra; commonly
He stripped off (S, K) the hide, or skin, of a sheep or goat: (S:) or he skinned a sheep or goat. (A, Msb.) And سلخ جلدها [Its skin was stripped off]. (A.) One does not say of a camel، but this I find in no other lexicon،) or

سخاجته، and سخاجته. (Msb.) ح] [Hence، He pulled off or stripped off [a garment]. (K, TA.) You say of a woman، سلخت عنها درعها، (A, TA.) She pulled off her shift; stripped it off. (S, TA.) And [hence، Sلخ الشهير، (S, A, Msb،) or شهره، (K،) aor. ـ (L، Msb،) and

سخنها الشهر، (S، A، Msb،) or شهرو، (K،)意思是 We passed forth from the month; having pulled off from ourselves every night one thirtieth part until the nights were complete، when we pulled off from ourselves all of it: and أَهِلَّنَا هَلَالَ شَهْرٍ كَذَا means We entered upon [the period of the new moon of] such a month; clothing ourselves with it and increasing the clothing of ourselves therewith until the passing of the half of it: then we pull off from ourselves [by degrees] the whole of it: hence a verse cited voce ٍدَادَّـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~ٍدَادَّـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~ٍدَادَّـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~ٍدَادَّـَـَـَـَـَـَـَـَـَـَـَـَ~ٍدَادَّـَـَـَـَـَـَـَـَـَ~ٍدَادَّـَـَـَـَـَ~ٍدَادَّـَـَـَـَـَـَـَـَ~ٍدَادَّـَ&n...
the plant became green again after having dried up. (M, K.)

And they stripped off the surface of the place of the water, like as the hide is stripped off, and thereupon the water came forth], means that they dug until they found the water. (TA.)

Sľx من [signifies the same, or] the plant became green again after having dried up, in a trad. respecting Solomon and the hoopoe, i.e. And they

سلخ من [or hoopoe, i.e. The substituting throughout the poetry, for the original words, other words synonymous therewith: what falls short of this is termed مسخ. (TA. [See Har p. 263.])

2 سلخ see 1, in the latter half of the paragraph.

5 سلخ see the next paragraph, first sentence.

انسلخ جلده (His skin became stripped off: __ and he became excoriated by heat]. (A, TA. [The latter meaning is indicated in the TA.])

نسخت الحياة من قشرها [The serpent cast off, or divested itself of, its slough]: (S:) and نسلخت الحياة, (L, K) aor. __ , inf. n. سلخ, (L,) [signifies the same, or] the serpent withdrew itself from its slough: (L, K) and in like manner one says of any creeping thing: (L:) and one says of the serpent termed نسلخ جلده [He casts off his slough]. (S.) __ One says also of a man, انسنخ من ثيابه [He became stripped, or divested, or he divested himself, of his clothes]. (S.) __ And انسنخ الشهير من سنته (S) The month passed, or passed away from its year]; (Msb, K, TA;) as also سلخ. (K.) And انسنخ النهار من الليل [The day became drawn forth gently from the night; (K, TA;) came forth from the night so as not to leave with it aught of its light. (TA.) [As used in this phrase and in others,] انسنخ من [signifies the same, or] It became altogether separated from it; quitted it entirely. (MF.)

8 سلخ, inf. n. انسنخ He lay upon his side. (K.)
See: Suss in two places. The last, or end, of the month; (Msb, K;) also, (K;) or the last day thereof. (MA.)

See: Suss, in two places.

Suss The spun thread that is upon the spindle. (K.)

Suss: See Suss.

Sull A skinned sheep or goat; (L;) as also, (S, K) and (TA;) or this last is an epithet in which the quality of a subst. is predominant, meaning a skinned sheep or goat, without head and without legs and without belly: (Mgh;) and the first is an epithet applied to a sheep or goat until some part of it has been eaten; after which, what remains is called Shal, whether much or little. (L;) A thing, (JK,) accord. to the K a person, but this is not in the other lexicons, (TA,) insipid; without taste. (JK, K, TA.) And A man (TA) vehement in جماه, without impregnating. (K, TA.)

* See: Suss

In it (accord. to the K in him, but see Sull, TA) is insipidity, or tastelessness. (K, *

Sull [app. A piece of skin, or hide, stripped off]. (K voce جر.) The urine of the mountaingoat. (KL.) [In Pers. سالحا: thus, with ح, and with fet-h to the first letter, accord. to Johnson's Pers. Ar. and Engl. Dict. Golius adds, on the authority of Ibn-Beytár, that it is black and viscous like pitch, and is collected from the rocks.]

Sull A certain perfume, or odoriferous substance, resembling bark stripped off, (JK, K, TA,) and having [or forking projections]. (TA.) Of the [plants called] رمث (JK, S, K) and
Such as has been stripped of what was good for pasture; the portion that has in it nothing for pasture remaining; consisting only of dry wood: and of the, such as is thick, of what has become dried up. And The oil of the fruit, or produce, of the or bentree before it has been seasoned with aromatics: when it has been seasoned with musk and [other] perfume, and then expressed, it is termed ; and one says of it, . Also because it has been drawn out from the belly of its mother. Also A skinner, or flayer. — Mange, or scab, in consequence of which the camel is excoriated. A serpent casting off its slough. And hence, A black serpent, intensely black: you say, , not prefixing the former word so as to govern the latter in the gen. case: [so called] because it casts off its slough every year: the female is called , and is not qualified by the epithet ; and you say , (K, K,) not giving to the epithet the dual form, accord. to AZ and As; but IDrd authorizes its being in the dual form, though the former mode is the better known: and , , which last is extr. [i. e. anomalous]. Also A plant of the kinds termed that has shed its foliage and then become altogether green again. , applied to a man, Very red [as though skinned]. And [its pl.] , applied to camels, Having mange, or scab, by which they are excoriated. Also Bald in the fore part of the head: but is more common in this sense. (TA.)
A certain plant. (K.) [Perhaps a dial. var. of إسليخٌ, or a mistranscription for this latter.]

A place in which sheep or goats are skinned. (Msb.)

A skin, or hide; (JK, S, K;) as also سلخٌ, سلخٌ, i.e. its skin, or hide, that is stripped off. (K, TA.) [Hence,] such a one is an ass in the skin of a man. (A, TA.) ___ And The slough of a serpent; (JK, S, A, L, K;) as also سلخٌ, سلخٌ, سلخٌ, (MA, KL, and so in the CK,) or سلخٌ, (TA,) and سلخٌ. (L, and so in copies of the K and in the TA.) ___ Also A palm-tree of which the unripe dates fall and become scattered about in a green state. (S, K.)

and with: see سَلَخٌ.

سلخٌ: مسلخٌ الشهر

سلخٌ: سَلَخٌ
**Slās**

1. **Slās, [aor. — , inf. n. Slās and Slāwma and Slāwa, It was, or became, loose, not tight; as meaning slack; the only signification indicated by ISd; (see Slās, below;) and also as meaning unsteady:] (M:) [in the K, Slās and Slāwma are said to be simply subs.: see the former of these two words below.] ___

2. Slās (Msb, TA,) aor. — , inf. n. Slās (Msb) [and app. Slāwma also, (see Slās below,)] said of a colt, (TA,) [and of a horse, and, tropically, of a man, (see Slās,)] He was, or became, tractable, submissive, compliant, obsequious, (TA;) or easy, (Msb, TA,) and gentle. (Msb.) You say, Slās li yiqā' (He was easy to me in giving me my due, or right). (A, TA.) And Slās Būleh, (TA,) inf. n. Slās (Msb,) His urine flowed involuntarily; he was unable to retain his urine; (Msb, TA;) by reason of disease. (Msb.) [The explanations of Slās and Slās &c. below will serve to give further illustrations of this verb.] ___

3. Slās, aor. — , inf. n. Slās (Msb,) His urine flowed involuntarily; he was unable to retain his urine; (Msb, TA;) by reason of disease. (Msb.) [The explanations of Slās and Slās &c. below will serve to give further illustrations of this verb.] ___


5. Slās, (Ibn-Abbád,) inf. n. Slās, (K,) He set, fixed, or put together, a composite ornament, of the ornaments worn by women, not consisting of Khāzir [or beads]. (Ibn-Abbád, K, * TA.)
4. She (a camel) produced her young one before the completion of the days: (T, K:) the epithet applied to her in this case is سَلْسُ; and to the young one, سَلْسُ, (T, A,) and سَلْسُ. (Ibn-’Abbád, T.) ___

See also 1.

A string upon which beads, (M,) or white beads worn by female slaves, (S, K,) are strung: (S, M, K:) pl. سُولْسَ (S, M:) or [a woman’s ear-drop; i. e.] the woman’s ornament called قَرُط (Ibn-’Abbád, K:) ___ And [the pl.] سُولْسَ signifies also Women’s mufflers, or headcoverings; syn. خُمْر [pl. of خُمْر]: so says IAar; and he cites as an ex.,

* قد مَلَات مَركَوُه رُؤْوسا
* كان فيه عجرة جلوس
* شَحِط الرؤوس ألفت السُولْسَ

[They (referring to camels) had filled their watering-trough with heads, as though there were in it old women sitting, with grizzled heads, having thrown off the mufflers]: they having eaten of [the kind of plants, or trees, called حَمْض], so that their faces and heads had become white, he likens them to old women that had thrown off the mufflers. (M.)

سَلْسَة سَلْسَ [said in the M to be inf. ns. of سَلْسَ (q. v.,) and in the K to be simply subs., signify, as subs.,

Looseness; as meaning slackness; and as meaning unsteadiness: ___ and also] Easiness, gentleness, tractableness, submissiveness; compliance, or obsequiousness. (S, K.)

[Hence,] one says, [In his speech is easiness]. (A.) For the former, see also 1: ___ and 4.

سَلْسَ: (M:) Loose, not tight; meaning [slack; (see 1, first sentence;) and also] unsteady; applied to a nail, (A, T,) and to any other thing. (T, A,) A rájiz says,
A female of slender make, whose loose \( q. \text{v.} \) required more than it had within it to fill it, laughing so as to discover cool and sweet serrated and sharp teeth]. (M, TA.) __ Easy; applied to a thing: (S:) easy, (Msb, K,) gentle; (S, Msb, K,) tractable; submissive; compliant; obsequious; (S, K,) applied [to a horse and the like, and, tropically,] to a man. (S.) You say, فَرْسٌ سَلسٌ الْقِيَادَ Such a one is easy to be led, or persuaded; tractable, submissive, or compliant]. (A.) __ A man easy in private conference; expl. by سِلْسَةُ الْحُلْوَةِ. (Msb.) __ Beverage, or wine, that descends gently or easily [down the throat]. (TA.) __ A man whose urine flows involuntarily; who is unable to retain his urine; (S, A, Msb, K;) by reason of disease. (Msb.)

A certain herb, bearing a near resemblance to the \( \text{AHn}, \text{M, K, TA} \;) except that it has a grain like that of the \( \text{AHn}, \text{TA} \;) and when it dries up, it has an awn that flies about, when it is put in motion, like arrows, sticking into the eyes and the nostrils, and often blinding the pasturing beasts:

(AHn, M, TA:) the places of its growth are the plain, or soft, tracts. (AHn, TA.)

Loss, or departure, of reason or intellect. (S, M, K.)
A sword *having wavy marks resembling a chain*: occurring in a verse of Ibn-Kilábeh ElHudhalee, as some relate it; but accord. to others, مسلسل, formed by transposition from مسلسل. (TA.)

*(S.; M;)* and [of bulk] of body, (M, TA;) as some say; but accord. to the T, one says مسلوس in respect of his reason, or intellect, but مهلوس in respect of his body: (TA:) *possessed*, or *insane*. (K.)
Easy [as a beverage] in the utmost degree: (TA:) [applied as an epithet to milk, (لبن, so in a copy of the M, and so in the CK,) or signifying smooth, (لبن, so in copies of the K,)] in which is no roughness: (M, K:) and sometimes applied as an epithet to water, (M, TA,) or beverage, meaning easy of entrance into the throat, or fauces. (TA.) ___ And Wine: (K:) so accord. to some, as in the saying of 'Abd-Allah Ibn-Rawâhah, in which it is [said to be] used as a syn. adjunct to the preceding word:

* إِثْمٌ عَنْدَ رِيحٍ فِي جَنَّٰٰن
* يِشْرَونُ الرَّحِيقَ وَالسَّلَبِيلَ

[as though meaning Verily they are with their Lord, in gardens, drinking wine and fermented juice of the grape: but the meaning may be, the choicest of wine, or the sweetest thereof, &c., (see رَحِيقٌ) and wine easy to swallow, or the like]. (TA.) ___ And A certain fountain in Paradise [mentioned in art. سبل, q. v.]: (M, K:) Aboo-Bekr says that it may be a proper name of the fountain, and properly imperfectly decl. [i. e. without tenween] as being determinate and of the fem. gender, but made to be with tenween at the end of a verse in the Kur [lxvi. 18] in order that it may be conformable with other endings of verses; or it may be an epithet applied to the fountain, and therefore perfectly decl.: (TA:) Sb mentions it as an ex. of an epithet: IAar says that he had not heard it except in the Kur-án: (M, TA:) I'Ab says that سبسيل in the Kur means that slips, or steals, (ينسِل) into the throats, or fauces: [as though the radical letters were only س، and ل، which some assert to be the case:] accord. to Aboo-Jaafar El-Bâkir, it means soft in the part between the [حَنْجرَة or head of the windpipe] and the [or fauces]: the explanation as meaning [Ask of thy...
Lord a way of access to this fountain] is a mistake, not allowable. (TA.) — The pl. is سَلاَسِبٌ and سَلاَسِبَاتٍ. (TA.) — In the present day it is applied to An artificial fountain that throws up water.]
سلط 1

سلط، aor. _ ٌسلاطة، (S, M, B,), He, or it, overcame, prevailed, or predominated: (S, TA:) or was, or became, firm, or established, in superior power or force: (B, TA:) he possessed power of dominion or sovereignty or rule. (M.) ___ It (anything, as, for instance, a solid hoof, and a camel's foot,) was, or became, strong, or hard. (M.) ___ He was, or became, sharp. (TA.)

And the same verb, (M, Msb, K,) inf. n. as above (S, M, Msb, K) and ٌسلاطة، (S, M, Msb,) He was, or became, chaste, or perspicuous, in speech, or eloquent, and sharp in tongue: (S:) or long-tongued;; (M, K;) as also ٌسلاطة، aor. _، (K,) inf. n. ٌتسلط، (TS, TA:) or clamorous and foul-tongued: (Msb:) [or this verb, said of a man, has the first of these three significations; but] ٌتسلطت، inf. n. سلاطة، signifies she (a woman) was, or became, long-tongued, and vehemently clamorous. (Lth.) [See سلطة, below.]

سلط عليه 2

سلط عليه، (S, M, Msb,) inf. n. ٌتسلط، (M, K,) also written with ص، (Ibn-'Abbád, and K in art. ٌسلط،) He (God, S) made him to overcome him; to prevail, or predominate, over him; or to have, or exercise, superior power or force over him: (S, K,) he made him to have mastery, dominion, or authority, and power, over him: (Msb:) he made him to have, or exercise, absolute dominion or sovereignty or rule, over him; (M;) or absolute superiority of power or force: (K;) he gave him power over him, and superior power or force. (TA.) [You say also, سلط عليه الكلاب He set the dogs upon him.]

سلط عليهم 5

سلط عليهم، He overcame them; prevailed or predominated, over them; or was made to do so; he had, or exercised, or was made to have or exercise, superior
power or force over them: (S:) he had, or was made to have, mastery, dominion, or authority, and power, or absolute dominion or authority and power, over them: (Msb:)

he had, or received, power over them; and superior power or force; quasi-pass. of سلطَهُ عليهم. (TA.)

سلطَهُ عليهم: see سُلُطَهُ; for the former, in four places; and for the latter, in seven.

سلطَهُ: see سُلُطَهُ; for the former, in four places; and for the latter, in seven.

سلطَهُ: see سُلُطَهُ; for the latter, in three places.

سلطَهُ: see سُلُطَهُ; for the latter, in three places.

سلطَهُ Strength, might, force, or power; (TA;) as also سُلُطَهُ: (Bd in lii. 144:) predominance; the possession, or exercise, of superior power or force, or of dominion, or authority, and power, or of absolute dominion or authority and power; (Mgh;) as also سُلُطَهُ; (S;) the former being syn. with سُلُطَهُ [used as a subst.]; (Mgh;) and the latter being the subst. from سُلُطَهُ: (S;) power of dominion; sovereign, or ruling, power; (M;) [in this sense, as well as in the first,] i. q. سُلُطَهُ; (Msb;) power of a king; (Lth, Mgh, K;) and of a governor; (Mgh, Msb;) [i. e.] delegated power, or power given to one who is not a king; (TA;) also written سلطَهُ; (M, Msb, K;) which is the only instance of this form:

(Msb:) it is masc. and fem.; (M, TA;) generally masc., in the opinion of the skilful; but sometimes fem.; so say IAmb and Zj and others:

(Msb:) but ISk says that it is fem. (TA.) One says, (ISk;) or some say, (Msb,) قَضَّتْ به السُلطان (ISk, Msb) The sovereign, or ruling, power (سلطَهُ) decreed it. (Msb.) And Aboo-Zuheyr says, I heard one, in whose chasteness of speech I have confidence, say, [A tyrannical sovereign, or ruling, power, came to us]. (Msb.) It is said in a trad., 

إِلَّا أَنْ تَسَاءَلَ ذَا السُلطان, meaning Unless thou ask the
ruler, or governor, or the king, for thy due from the public treasury. (Mgh.) And you say, I have given thee power, or authority, to take, or receive, my due from such a one. (TA.) And you say, A man shall not take precedence of a man in his authority]; meaning, in his house, and where he has predominance, or superior power, or authority; nor shall he sit upon his cushion; for in doing so he would show him contempt. (Mgh.) ___

Strength, or hardness, of anything: (M, K:) sharpness of anything; force, or violence, of anything. (TA.) The vehemence of winter. (TK.) An excited and predominant state of the blood; or inflammation thereof. (IDrd, M, K.) The flaming, or blazing, of fire. (IDrd.) ___

A proof; an evidence; an argument;
a plea; an allegation; syn. حجة (S, M, Mgh, Msb, K,) and ناهرة (S, Msb;) a حجة being thus called because of the force with which truth attacks the mind: (B:) or, accord. to Mohammad Ibn-Yezeed, from سطيط (M, TA,) signifying oil of olives, because it enlightens: (TA:) and in these senses it has no pl., because it is used in the place of an inf. n. (S, TA.) Accord. to I'Ab, it signifies حجة wherever it occurs in the Kur. (TA:) But in the words of the Kur [xvii. 35], فقد جعلنا لولي سلطاننا, the meaning may be either [We have given to his executor, or heir,] authority, and power, or absolute authority and power, or the like; or a plea, or the like. (Mgh.) And again, in the Kur [xix. 29], هلك عني سلطانيه, the meaning may be My dominion, and my authority and power over men, has perished from me; or my plea. (Bd, B.) And sometimes it means A miracle; as in the words of the Kur [li. 38], إذ أرسلنا إلی فرعون بسلطان مبين [When we sent him to Pharaoh with a manifest miracle]. (TA.) Az says that it is sometimes masc. because it has a masc. form; and thus it is in the last of the instances above.

___ Also A ruler, or governor, or the like; a king; a sovereign; (S, K, TA;) a khaleefeh:
these are its most common applications [in the writings of post-classical times]: (TA:) thus applied because the person so called is made to predominate; to have, or exercise, superior power or force; to have dominion, or the like: or because he is one of the evidences of God: (Abboo-Bekr, TA:) or because he possesses proof or evidence [of his right]: or because by him pleas and rights are established: (TA:) or because he enlightens the earth, (Msb, * B,) and is of great usefulness; (B;) the word being derived from [signifying olive-oil]: (Msb:) it is of the measure [and when [thus] applied to a person, it is masc.: (Msb:) or it is masc. and fem.: (S, TA:) accord. to Mohammad Ibn-Yezeed, (TA,) fem. because it is [originally] pl. of [signifying olive-oil] applied to oil; as though the kingdom shone by him; or because it has the signification of [The lord of kings]; i. e. the khaleefeh: [but this may be rendered the lord of sovereign power, &c.:] or, as some say, the latter word is here pl. of [signifying olive-oil], like as [signifying olive-oil] is pl. of [signifying olive-oil]. (Msb.)

Strong, or hard; (M, K;) as also سلطان سلطان، (M,) or سلطن سلطن. (K;) You say, حافر سلط، (M,) or سلط سلط، (TA,) and سلط سلط، (M, TA,) A strong, or hard, solid hoof. (M, TA,) And سلط سلط، (M,) or سلط سلط، (K,) And سلط سلط، (K,) A camel having a strong, or hard, foot. (M.) __ Sharp; applied to anything. (K;) You say also سلطان سلطن سلط، and سلطان سلطان، (S, TA,) Chaste in speech, or eloquent, (S, K,) and sharp in tongue: (S:) an epithet of praise when applied to the male, and of dispraise when [with ] applied to the female: (IDrd, K;) also, (K,) long-tongued; (M, K,) and so سلط سلط، (M,) or سلط سلط، (K;) fem. سلطان سلطانسلاط، and سلطان سلطان، (M, K,) or سلطان سلطان، (K,) or سلطان سلطان، (M;) the last written [thus] with tesh-deed to the ط in the Jm., and there explained as signifying long-tongued and clamorous: (TA:)
signifies clamorous and foul-tongued; and so applied to a woman: (Msb:) or the latter, applied to a woman, clamorous: (S:) or long-tongued and vehemently clamorous: (Lth:) or the latter, applied to a woman, clamorous: (S:) or long-tongued and vehemently clamorous: (Lth:)

is applied to a woman in two senses; signifying sharp-tongued; and long-tongued. (Az, TA.) You say also, (M, K) and (M, K) or (K,) A long tongue. (M, K.) Oil of olives; (S, M, Msb, K;) so applied by the generality of the Arabs: but by the people of El-Yemen applied to oil of sesame, or sesamum: (S, M:)

IDrd, in the Jm, says the reverse; and IF has followed him; but what J says is right, as Sgh, has observed in the O: (TA:) also, (K,) or as some say, (M,) any oil expressed from grains or berries: (M, K;) pl. (Msb, K.)

More, and most, overcoming, prevailing, predominating, or superior in power or force. (Har p. 661.) He is the most chaste, or eloquent, and the sharpest, [&c., (see ex. voce سلطن,)] of them in tongue. (S.)
Q. 3. *增值* (a thing) was, or *增值* long and wide. (AA, O and L in this art.: mentioned in the S in art.)

*增值* (a valley) became wide: (K:) accord. to IF, both the ل and ن are added to give intensiveness to the signification. (O.) __ *增值* (a man) extended himself or *增值* extended [app. on the ground]; syn. 

(L:) or he became thrown down upon his face: or he lay, or lay as though thrown down or extended: or he stretched himself; or lay, and stretched himself; upon his face, extended upon the ground: syn. (O:) or he lay as though thrown down or extended, upon the back of his neck: (Ibn-‘Abbád, O:) or he (a man, L) fell upon his face: (L, K) and upon his back. (L)

增值, (K,) or 增土, (O,) a smooth mountain: (O, K:) so says Ibn-‘Abbád. (O.)

增值, applied to a girl, or young woman. Broad. (K.)

增值: see 增土.

增值 wide. (Lth, T, O, K:) It is said of rain [as meaning Wide-spreading]. (O.)

增值 A wide open tract; (Ird, O, K) as also 增土. (K.)

增值: see what next precedes.
1. سَلَعْ رَأسِهُ َأَوْرَم. (S, Msb.) inf. n. سَلَعْ, (S, TA.) He clave, or split, his head, [i.e., the skin thereof, (see سَلَعْ,) by striking it, with a staff, or stick. (TA,)] سَلَعْ, (S, K, *) aor. َأَوْرَم, inf. n. سَلَعْ, (S, K,) His foot became chapped, or cracked, (S, K,) in its upper part and in its under, like زُلْعَت, سَلَعْ جِلْدَهُ بَلْتَار. (S, TA.) [See also 5.] سَلَعْ, aor. َأَوْرَم, inf. n. سَلَعْ, (S, TA.) He was, or became, affected with صَرَـبْ, [i.e., leprosy, particularly the white, malignant kind thereof]. (IDrd, K.)

2. [inf. n. of سَلَعْ as used in the phrase سَلَعْ البَتِر, or سَلَعْ البَتِر (see سَلَعْ,)] signifies a practice which was observed in the Time of Ignorance, when the people were afflicted with drought, or barrenness of the earth; which was The hanging the [kind of tree, or plant, called, سَلَعْ, with the species of swallow-wort called, عَشَر, to wild bulls, and sending them down from the mountains, having kindled fire in the سَلَع and عَشَر; seeking thereby to obtain rain: (K, TA,) or the loading the backs of those animals with the fire-wood of the سَلَع and عَشَر, then kindling fire therein; seeking to obtain rain by the flame of the fire, which was likened to the gleaming of lightning. (TA,) [See also سَلَعْ, where a meaning somewhat different from those above is indicated.]

3. سَلَعْ (a man, TA) had a [wound in the head, such as is termed, سَلَعْ, شَجَهَة, (K, TA,) i. e., a سَلَعْ, where a meaning (TA,) or he had a [kind of ulcer in the belly, called] دِبْلَة. (TA.)

4. سَلَعْ (Sgh, K,) [See also 1; and see 7.]

5. سَلَعْ َعَقَبَهُ. His heel became chapped, or cracked.
It clave, or split, or slit, in an intrans. sense. (S, K.) [See also 1, and 5.]

A chap, or crack, in the human foot: pl. سلع. (S, K.) See also the next paragraph, in two places.

A cleft, or fissure, in a mountain, (U, IAar, Yaakoob, S, K,) having the form of a crack; (TA;) as also سلع, (S, K,) accord. to some: (S, TA:) pl. of either أسلامع (Yaakoob, S, K) and (of the latter, TA). (K.) Also سلعم. (S, K)

A like, or fellow; (AA, L, K;) and so سلعم. (IAar, L, K.)

This is the like of this. (TA.) And علمنا سلعم Two boys, or young men, that are fellows, or equals in age: and علمنا أسلامع إبنة He gave him the likes, or fellows, of his camels. (L.) And the pl. أسلامع signifies also The portions of flesh that cling to the نسًان [or two sciatic veins] of a mare when she is fat. (Sgh, K.)

Marks left by fire upon the skin. (TA.) A certain kind of bitter tree; (S, K;) which, in the Time of Ignorance, was used in one or the other of the manners described above in the explanations of سلعم (K, TA;) or they used, in the case of drought, or barrenness of the earth, to hang somewhat of this tree and of the زنانيّ [a sing. used as a pl.] of [wild] bulls or cows, then to kindle fire therein, and make them to ascend upon the mountain; and thus, they assert, they used to obtain rain: (S, TA;) the author of the K says that J has made a mistake in saying دناني in the above-cited passage; that he should have said أذناني; but others had made this remark before the author of the K; and 'Abd-El-Kádir Ibn-'Omar El-Baghdádee says that the mistake is to be imputed to these, and not to J, who has only used a sing. in the sense of a pl., like as دناني ُبَذَرَ the al- ُبَذَر is used in the Kur [lv. 45], for الأدابِ. (MF, TA;) AHn cites an Arab of the desert, of the مَسْرَة, as saying that the سلعم grows near to a tree, and then clings to it, and climbs it, with long, green, leafless shoots, twining upon the branches and interweaving themselves,
and having a fruit like bunches of grapes, which is small, and, when ripe, becomes black, and is eaten only by the monkeys, or apes, not by men, nor by the beasts that are left to pasture at their pleasure; and adding, I have not tasted it, but I think that it is bitter; and when it is broken, there flows from it a viscous fluid, clear, and having strings: such is the description of the man of the ٌۃاﺮﺳ (TA:) or it is a certain poisonous plant, (K, TA,) not to be tasted, like ٌز Reign [here meaning wheat or barley] when it first comes forth, scantily scattered in the ground, and having a small, yellow, prickly leaf, its prickles being downy; it is a herb, or leguminous plant, which spreads itself upon the surface of the ground, like the plant called ٌرَاحَةُ ٌکِلْبٌ, having no root, and it is not improbable that the ostrich may feed upon it, notwithstanding its bitterness, for it sometimes feeds upon the colocynth: (Aboo-Ziyâd, TA:) or it is a species of aloes: (K:) or a herb, or leguminous plant, (K, TA,) of those termed ٌدْکُرٌ [that are hard and thick, or thick, and inclining to bitterness, or thick and rough], (TA,) of bad, or nauseous, or disgusting, taste: (K, TA:) so says Aboo-Nasr: (TA:) [Forskål found this name applied in El-Yemen to the saelanthus quadragonus: (Flora Ægypt. Arab., pp. cv. and 33:) and the cacalia sonchifolia: (Ibid., p. cxix. :) and the name of ٌﻊَﺳ ﺾَﻴْـﺑَأ or ٌﻊَﻠَﺳ ﺮَﻘَـﺒﻟا, to the senecio hadiensis. (Ibid., pp. cxix. and 149.)]

ٌۃَﻌْﻠَﺳ A wound by which the head is broken, syn. ٌۃَﻌْﻠَﺳ شَجَّة, ٌۃَﻌْﻠَﺳ (S, L, Mgh, Msb, K,) of whatever kind it be; as also ٌۃَﻌْﻠَﺳ مَـلَعَّبٍ, or that [only] cleaves the skin: (K) pl. ٌۃَﻌْﻠَسات (Msb, K [in the CK, erroneously, ٌسَـلَعـاَت,]) and quasi-pl. n. [or coll. gen. n.] ٌسَـلَع. (K,) ___ See also what next follows.

ٌۃَﻌْﻠِﺳ A ganglion; a thing like the ٌعَدَّةُ that comes forth upon the body, or person; (K,
or an excrescence (S, Mgh, K) of flesh, (Mgh,) that arises in the body, (S, Mgh, K,) or a kind of spontaneous swelling that comes forth upon the body, such as is termed خراج, (Msb,) like the عدَة, (S, Mgh, Msb, K,) that moves about when moved, (S, Msb, K,) or moves to and fro between the skin and the flesh, (Mgh,) and varies from the size of a chick-pea to that of a melon; (S, K,) also termed ضوًأة: (S:) the physicians say that it is a thick tumour, not adhering to the flesh, moving about when moved, having a cyst, or case which encloses it, and capable of increase, because it is extrinsic to the flesh, wherefore the doctors of practical law allow its being cut off, when it is safe to do so: (Msb:) or a خراج [vide supra] in the neck: (K:) or a عدَة in the neck: (Ibn-'Abbád, K:) pl. سلِع. (Msb.) [Hence,] A thing [i.e. a knob] that comes forth in a tree. (AHn, TA in art. بلط.) [Hence also,] A leech; (K:) because it attaches itself to the body like the عدَة: (TA:) pl. سلِع. (K.) A commodity; an article of merchandise; (S, * Mgh, * Msb, K; * ) a thing with which one trafficks: (K:) pl. سلِع. (Msb, K.)

* TA;) as also سلِع, (K,) which is the form of the word now commonly known, (TA,) and سلِع, (K,) and سلِع: (Ibn-'Abbád, K:)

* Nature, or disposition: so in the phrase إنه لَكربم السِلِعَة [Verily he is generous in respect of nature, or disposition]. (TA.) [But perhaps this may have originated from a mistranscription for سلِعَة.]

* The bitter aloe. (IAar, Sgh, K.)

* A man having the foot chapped, or cracked: pl. سلِع. (K.) [A man having his skin burned by fire so that the mark thereof is seen upon it. (TA.)]
Bronchitis, i. e. leprosy, particularly the white, malignant kind thereof. (Mgh, K.)

Humpbacked. (TA.)

[A man having a wound in the head, such as is termed مَسْلَعَة (see 4; and see also مَسْلَعٌ)] or having a kind of ulcer in the belly, called مَسْلَعَة. (TA.)

A guide that directs aright: (Lth, K;) so called because he cleaves the desert. (TA.)

A number of [wild] bulls or cows having some firewood of the سَلْعُم hung to their tails, [with عُشَر, and then set on fire,] (S, * TA,) or having their backs laden therewith. (TA.) [See 2, and see also سَلْعَم.]

A man having [the skin of] his head cleft, or split; (Msb;) a man having [a سَلْعَة, i. e. a شَجَة; as also مَسْلَعٌ.] Having a سَلْعَة, i. e. [ganglion, or] thing like the غُدْرة, &c. (K.)

The main part, or middle, of a road; the part of a road along which one travels; syn. مَسْلَعَة. (Ibn-'Abbád, L, K;) because it is cleft, or furrowed. (L.)
The bovine animal, and the sheep or goat, shed the tooth [next] behind that called the سَلْعَّ، (S, K;) as also صَلُّغَت: (S:) this is in the sixth year; (S, K;) and سَلْعُ in cloven-hoofed animals is like بَزُولـ in camels: for it is the furthest of their teeth [that they then shed]: (S:) or bred its [tooth called the] نَابَ: (K;) or attained its full fatness: (TA: [or more probably, I think, its full age;] for I think that in the TA is a mistranscription for أَسَّسنَها which is the epithet of سَلِّغ وسَلِّص، applied [to the male and] likewise to the female, without تَمْعَة: (S:) you say ﴿سَلْغَة وسَلْصَة﴾: (Lth, K;) the young of the سَلْغَة in the first year being termed ﴿جَذْعَ،﴾ then ﴿عِجْل﴾, then ﴿تَبْيِع﴾, then ﴿عِجْل﴾, then ﴿جَذْعَ﴾, then ﴿عِجْل﴾, then ﴿تَبْيِع﴾, then ﴿عِجْل﴾, then ﴿جَذْعَ﴾, then ﴿عِجْل﴾, then ﴿تَبْيِع﴾, then ﴿عِجْل﴾, then سَلْصَة سَلِّص، then سَلْصَة سَلِّص، then سَلْصَة سَلِّص، and so on; and the young one of the سَلَّأَة in the first year being termed جَذْعَ، جَذْعَ، جَذْعَ، جَذْعَ، جَذْعَ، جَذْعَ، جَذْعَ، جَذْعَ, then سَلْصَة سَلِّص، (S, Sgh, K;) and سَلْعَ is [the pl.,] applied to [bovine animals and] sheep or goats, like ﴿سَلْعَ﴾: (TA:) You say also, ﴿سَلْعَ﴾: (TA:) The ass finished teething]. (TA.)

سَلْغِ: see the preceding paragraph.
سَلِف

1 السَّلَف، (S, M, Msb, K,) aor. — (S, M, Msb,) or, accord. to some, — and accord. to Iktt، السَّلَف and —، (MF,) inf. n. السَّلَف، (S, K,) or السَّلَف، (Msb,) [both app. correct,] It (a thing, K) [and also he (a man)] passed; passed away; (S, Msb, K,) came to an end, or to nought; or became cut off: (Msb:) and, (K,) inf. n. السَّلَف، (M, MF, and so in copies of the K,) or السَّلَف، (so in the CK,) and السَّلَف، (M, K,) he (a man, K) [and also it (a thing)] went before, or preceded; (M, K;) and so السَّلَف، said of a camel. (K.) In a verse cited voce السَّلَف رَدَّاد is used by poetic license for السَّلَف: but this kind of contraction is allowed by the Basrees only in verbs of which the medial radical letter is with kesr or damm, as in سَلَف للْعُمْل، and for سَلَف كَرْم. (M. [See عُرْس.]) ___ You say also، السَّلَفُ هَلَّلَمَعُ حَلَاص، meaning A good, or righteous, deed of his preceded [so as to prepare for him a future reward]. (TA.) ___ And السَّلَفَت النَّافِقَة، inf. n. السَّلَف، The she-camel was, or became, among the foremost of the camels in arriving at the water. (TA.) ___ [Golius and Freytag mention also السَّلَف as a trans. verb; the former explaining it as signifying Præteriit, præcessit, rem; and the latter adding tempore, and assigning to it the inf. ns. السَّلَف and السَّلَف; as on the authority of the K; in which I find no indication of such a usage of this verb.] السَّلَف الأَرْضُ، (S, M, K;) aor. —، inf. n. السَّلَف؛ (S, M;) and السَّلَف، (M, K;) He turned over the land for sowing: (M, K;) or (so in the K, but in the M and ) he made it even with the السَّلَف المَزَادَةَ [q. v.]. (S, M, K;) ___ السَّلَف، [in some copies of the K السَّلَف] He oiled, or greased, the السَّلَف المَزَادَةَ [or leathern water-bag]. (K.) السَّلَف، 2 السَّلَف signifies The making [a thing] to go before, or precede. (S, K.) ___ And I. q. السَّلَف، إِسْلَافَة. (K.) See 4, in six places. ___ And The giving to another the portion of food termed السَّلَف [q. v.]. (S.) You say، السَّلَف.
He gave to the man, (S,) or to the people or party, (M,) the portion of food so called; (S, M,) as also [See also 5.] And The eating of the [portion of food termed] (S,) [See also 5.]

3: see 1, first sentence. (Ibn-'Abbád, K,) inf. n. i. q. [i. e. He went, or kept pace, or ran, with him, or he vied, contended, or competed, with him in going or running, in the land; as though striving to be before him]. (Ibn- 'Abbád, K,) And He equalled him in an affair. (Ibn-'Abbád, K.)

4 He did it previously, or beforehand. (O and TA in art. [Hence,] (S, Z. Z.) (S, Mgh, Msb, TA,) inf. n. i. e. a commodity described to him, (S,) or wheat or the like, for which the seller became responsible, [with something additional to the equivalent of the current price at the time of the payment, (see ٌﻒَﻠَﺳ,) (TA,) to be delivered at a certain period: (S:) and ٌﻒَﻠَﺳ signifies the same. (TA.) You say, (S, Mgh, Msb, TA,) inf. n. i. e. He paid in advance, or beforehand, for such a thing, (S, Mgh, TA,) i. e. a commodity described to him, (S,) or wheat or the like, for which the seller became responsible, [with something additional to the equivalent of the current price at the time of the payment, (see ٌﻒَﻠَﺳ,) (TA,) to be delivered at a certain period: (S:) and ٌﻒَﻠَﺳ signifies the same. (TA.) You say, (S, Mgh, Msb, TA,) inf. n. i. e. He paid in advance to him for such a thing, &c.] (Msb.) Hence the saying in a trad., ٌﻒَﻠَﺳ I paid in advance to him for such a thing, &c.] (Msb.) Hence the saying in a trad., ٌﻒَﻠَﺳ ٌفَﻼْﺳِإ and ٌفَﻼْﺳِإ He paid in advance to him, or he vied, contended, or competed, with him in going or running, in the land; as though striving to be before him). (Ibn- 'Abbád, K,) And He equalled him in an affair. (Ibn-'Abbád, K.)

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They (referring to camels) yield promptly to the neighbour a draught of milk, while they are thirsty, and going round about the water, when the water is crowded upon, scanty in the source, divided by lot]. (TA. [See also some verses of El-Akra' Ibn-Mo'ádh, in which the former hemistich occurs with a different latter hemistich, in the Ham p. 753.] See also 1, last sentence but one.

5
* He received payment in advance: and * [perhaps a mistranscription for ]
* signifies [the same; or ] he took, or received, what is termed * [Msb.] __ [And hence, ] * He *
* received from him a loan; syn. * as also * [A in art. ] * He received as a loan from him such a thing. (TA.) __ See also 10. __ And * * He ate the [portion of food termed] * [MA.] [See also 2.]

6
* They two took as their wives two sisters. (M, K.)

8
* see 5, in two places.

10
* I sought, or demanded, of him money as a loan; as also * . (S, *
TA.) Hence, * He sought, or demanded, as a loan, from an Arab of the desert, a youthful he-camel such as is termed * . (TA.) __ And * He sought, or demanded, its price in advance; syn. * . (Har p. 530.) __ See also 5. [And
* He took as his wife the wife of his deceased brother: so in a version of the Bible, in Deut. xxv. 5: mentioned by Golius.]
A bag for travelling-provisions &c., such as is termed, (M, K,) of any sort: (M:) or a large bag: (S, M, K;) [and the contr., i. e. a small one: (Freytag, from the Kitāb el-Addád:)] or a hide not well, or not thoroughly, tanned: (M, K, TA;) pl. [of pauc.] and [of mult.] thereof. (M, K.)

Perhaps a mistranscription for سلف, q. v.,] a certain species of bird, not particularized. (TA.) See also مسلف.

Salif; and its fem., with it; and their duals: see سلاف, in five places: and see سلاف, last sentence.

Salif Such as have gone before, or preceded; (M, Msb; *) [i. e. the preceding generations;] as also سلاف and سلاف; all quasipl. ns.; (M;) of which the sing. is سلاف: (M, Msb: *) or such as have gone before, or preceded, of a man's ancestors (S, K) and of his relations, (K,) that are above him in age and in excellence; [but this addition is not always agreeable with usage;] one of whom is termed سلاف: (TA:) the pl. of سلاف is سلاف and أسلاف سلاف and سلاف سلاف, (S, K,) [the former a pl. of pauc. and the latter of mult.,] or the latter is pl. of سلاف, and so is سلاف [said to be, though this is more properly termed, as it is in the M, a quasi-pl. n.: (IB, Msb, TA:) and, accord. to Zj, سلاف is pl. of سلاف, and سلاف is pl. of سلاف, which means a company (عصبة) that has passed away: (M:) or سلاف and سلاف signify the same; going before; preceding; syn. متقدم. (S.)

[Accord. to Abu-lMahásín, سلاف is particularly applied to Āisheh the wife of Mohammad, the three Khaleefs Aboo-Bekr and 'Omar and 'Othmán, Talhah and Ez-Zubeyr, the Khaleefeh Mo'áwiyeh, and 'Amr Ibn-El-Ás. (De Sacy's Chrest. Ar., sec. ed., i. 156.)] And سلاف is an appellation of the prophet Mohammad. (Ham p. 780.) [Hence, سلاف The tenets of the early Muslims.] Also A people, or party, going before, or preceding, in journeying. (TA.) And [simply] A company of men; as in the saying, جاءني سلاف من الناس [A company of men came to me]. (M.)

And Any good, or righteous, deed, that one has done beforehand by way of
preparing a future reward; or any [i.e. cause of reward, or recompense, in the world to come, such as a child dying in infancy], that [as it were] goes before one.

(A 'Obeyd, O, K.) ___ And i. q. سمَّى سلَّمَ; (T, Hr, Mgh, O, K, TA;) i.e. Any money, or property, paid in advance, or beforehand, as the price of a commodity for which the seller has become responsible and which one has bought on description: (T, TA;) or payment for a commodity to be delivered at a certain [future] period with something additional to the equivalent of the current price at the time of such payment; this [transaction] being a cause of profit to him who makes such payment; and سمَّى also has this meaning: (TA;) or a sort of sale in which the price is paid in advance, and the commodity is withheld, on the condition of description, to a certain [future] period: (S, O;) it is a subst. from الإسلاَف. (Msb, * K, TA.) ___ And A loan (فرض) in which is no profit (Hr, O, Mgh, K, TA) to the lender (Hr, O, K, TA) except recompense [in the world to come] and thanks, (TA,) and which it is incumbent on the recipient thereof to return as he received it: (Hr, O, K, TA;) thus the Arabs term it: (Hr, O, TA;) and in this sense also the word is a subst.

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from الإسلاَف. (TA.) Also A stallion-camel. (IAar, M, TA.) Also, (M,) or سلفة, (O, TA;) The prepuce of a boy; (M, O, TA;) so says Lth; (O, TA;) and سلفة and سلف signify the same; for this is meant by الجلد as an explanation of السلف in the K, in some copies of which السلف is erroneously put for الجلد. (TA.)

سلفة The husband of the sister of the wife of a man: (S, K;) and [the duals] سلفان (M, TA) and سلفان (M, K) signify the two husbands of two sisters: (M, K;) accord. to IAar, the epithet سلفة [or سلفة] is
not applied to a woman; (M;) one only uses the term فيلس to applied to two men: (M:) or, (M, K,) accord. to Kr, فيلس، (M,) or فيلس، (K,) is applied to the two wives of two brothers: (M, K,) [in the present day, سلفة is used as meaning a woman's husband's sister; and her brother's wife:] the pl. applied to men is فيلس، (M, K, TA,) and that applied to women is فيلس، (TA.) See also فيلس، last sentence.

 televised The young one of the حجل [or partridge]: (S, M, K;) or, accord. to Kr, of the قطة [n. un. of قطة, q. v.]: (M:) AA says that he had not heard فيلس، applied to the female; but if one said فيلس، like as one says فيلس، as meaning a single female of what are termed فيلس، it would be approvable: (S:) the pl. is فيلس، (S, M, K) and فيلس، (M, K;) some say that فيلس، signifies a species of bird, not particularized. (M.) [See also فيلس، and فيلس،.]

 televised: see فيلس، first sentence, in two places. [Hence,] one says، جاءوا سلفة سلفة، meaning They came [one before another; or, which is virtually the same,] one after, or near after, or at the heels of, another. (AZ, K.) ___ Also A portion of food (S, M, TA) which a man takes betimes, (S,) or with which one contents, or satisfies, himself [so as to allay the craving of his stomach], (M;) before the morning-meal called غذاة; (S, M, TA;) i. q. غذاة، (K, TA) and غذاة، (TA;) or a طن that is supplied betimes for a guest, before the غذاة، (TA.) ___ And the سلفة also signifies That which a woman reposits, or prepares, or provides, [app. of food,] to present to her visiter. (M.) Also A piece, or portion, of land of seed-produce made even [with the سلفة، q. v.]: pl. فيلس، (Az, O, K.) And Thin skin (M, O, K) which is put as a lining to boots, (O, K;) sometimes red, and [sometimes] yellow. (O.) ___ See also فيلس، last sentence.

 televising فيلس،; and its dual: see فيلس، in three places.

 أرض فيلس، Land in which are few trees. (AA, K.) [See also فيلس،.]
The portion that flows before its being expressed, (S, Mgh,) of the juice of the grape; (S;) and this is the most excellent of wine: (Mgh:) or the first that is expressed, of wine: or the portion that flows without its being expressed: or the first that descends, thereof: (M:) or the clearest, or purest, and most excellent, of wine, such as flow from the grapes without their being pressed, and without steeping, or maceration; (T, TA;) and in like manner, such as flows from dates, (T, TA,) and from raisins, before water has been added to it (T, M, * TA) after the exuding of the first thereof; (T, TA:) or the latter signifies the first that is expressed, of anything: (M:) or it has this meaning also: and the former is a name for wine [absolutely]: (S:) or each has this meaning: (K:) or each signifies the clear, or pure, of wine, and of anything. (M.) — سَلَافُ الْعَسْكَرِ: see ﮐَفَﻼُسُ.

ٍفَﻼُسُ: see ﮐَفَﻼُسُ, first sentence. Also, applied to a she-camel, (S, M, K,) That is among the foremost of the camels when they come to the water: (S, K:) or that precedes the [other] camels to the watering-trough or tank: (M:) or that precedes, or leads, the other camels; opposed to عِنودُ. (El-Keysee, TA in art. عند.) And A swift, or fleet, horse: (M, K:) pl. سَلَفَ. (K.) — And An arrow having a long head: (M:) or a long arrow-head. (K.)

ٍفَﻼُسُ: see ﮐَفَﻼُسُ, first sentence, in three places. Also A road, or way. (TA.)

ٍفَﻼُسُ: see ﮐَفَﻼُسُ.

سَلَافُ Passing; passing away; coming to an end, or to nought; becoming cut off: (Msb:) and going before; preceding: (S:) pl. سَلَافُ and [quasi-pl. n.] سَلَافُ: (IB, Msb, TA:) see سَلَافُ, first sentence, in four places. [Hence,] The peoples going before, or preceding, [or that have gone, or passed away, before], those remaining, or continuing: (K, * TA:) pl. سَلَافُ.
One says, [That was in the time of the preceding peoples, and the preceding generations]: the pl. in this instance being used because every portion of the 

is termed سالف. (TA.) [Hence also,] سالف العسکر, سالف, the former word like رمان, The van of the army, as expl. in the K. (TA.)

[fem. of سالف, q. v. ___ And hence, as a subst.,] The side of the fore part of the neck, from the place of suspension of the ear-ring to the hollow of the collar-bone: (S, K) or the upper, or uppermost, part of the neck: (M,) or the side of the neck, (M, Mgh, TA,) from the place of suspension of the ear-ring to the pit of the collar-bone: pl. سالف. (M,) 

In the saying أَهْٓـْنِإُ تَحَأَّضَوْل سَفِلَٰسَ, [Verily she is fair in respect of the] سالف, mentioned by Lh, the term سالف is made applicable to every part thereof, and then the pl. is used accordingly. (M.) It is said in a trad. respecting [the covenant at] El-Hodeybiyeh, [I will assuredly fight with them, or combat them,] until the side of my neck shall become separate from what is next to it: an allusion to death. (TA.) ___ And [hence, i. e.] by the application of the name of the place to that which occupies the place, The locks of hair that are made to hang down upon the cheek [or rather upon the side of the fore part of the neck]: said by MF to be metonymical, or tropical. (TA.) Also

The fore part of the neck of a horse (K, TA) &c.: so in the O and L. (TA.)

Between them two is صهر [i. e. affinity, app. by their having married to sisters: see سلف}. (O, K.)

سلف, (S, M, O, L,) thus in some copies of the K, as in the S &c., but in other copies of the K, erroneously, سلف, (TA,) A woman that has attained the age of five and forty years, (S, M, O, K,) and the like: (S, M, O:) or i. q. نصف [i. e. middle-aged, or forty-five years old, or fifty years old]: (M:) an epithet specially
applied to a female. (S, O.) A poet says,

\[ \text{وَكَأَعِبُ وَمُسْلِفُ} \]

\[ \text{فِهِ ثَلَاثَ كَالَّدَمِ} \]

[Among them three females like the images of ivory, or of marble, &c., and one with swelling breasts, and one of middle age, &c.]. (S, M: in the O with \( \text{إِلَيْنَ} \) in the place of \( \text{إِلَيْهَا} \).)

\[ \text{مُسْلِفَةً} \]

An instrument with which land is made even, (S, M, O, K, TA,) of stone: A 'Obeyd says, I think it is a stone made round [or cylindrical, i.e. a stone roller] which is rolled upon the land to make it even. (TA.) [In the present day, applied to A harrow.]

\[ \text{أَرْضُ الْجَنَّةِ مَسْلَوْفَةً} \]

, occurring in a trad., The ground of Paradise is made even: (As, T, S, O, TA:) said by As to be of the dial. of El-Yemen and Et-Tâif: accord. to I Ath, smooth and soft. (TA.)
He prostrated him on the back of his neck; (K) or threw him down on his back; (S) as also He say, and You say, and and You say, and and I thrust him, or pierced him, and threw him down on his back. (S) And He threw me down on my back: and so with ص; but more commonly with س. (TA, from a trad.) And The physician extended him on his back. (TA) And He threw her down on the back of her neck [or on her back] for the purpose of compressing her; namely, his wife: (Msb:) or he spread her, and then compressed her; (S, K) as also . (S:) namely, a girl, or young woman. (K) He thrust him, or pierced him, (K, TA:) with a spear; (TK:) and pushed him, or repelled him; and dashed himself, or his body, against him; (TA:) and signifies the same; (K, TA:) inf. n. (TA:) [and he struck him, or smote him; for the inf. n.] signifies the act of striking, or smiting. (TA) [Hence,] He hurt him, or displeased him, with speech; (S, K, TA:) spoke strongly, or severely, to him; (S, TA:) made him to hear that which he disliked, or hated, and did so much: (TA:) and he said to him that which he dislike, or hated. (Msb:) in the Kur xxxii. 19, means They hurt you, or displease you, (Fr, Jel, TA,) by what they say, or bite you, (Fr, TA,) or are extravagant, or vehement, in speech to
you, (AO, S, TA,) or smite you, (Bd, Jel,) with sharp tongues: (Fr, Bd, TA:) سَلَقْ signifying the act of
assaulting, and smiting, with force, with the hand, or arm, or with the tongue: (Bd:) and the verb is also with صْ
ستَّتَت الأقدام والحوافِر الطَّريِقِ, (TK,) inf. n. سَلَقْ, (K,) The feet of men, and the hoofs of horses or the like, marked, or made marks upon, the road. (K, TK.)__ He flayed him with a whip. (K.)__ He galled it;
namely, the back of his camel. (TA.)__ He (a beast) abraded the inner side of his (the rider's) thigh. (TA.)__ He peeled it off; namely, the flesh from the bone (عَن العَظَمِ; syn. النَّحَاةٌ; O, K, TA;) he removed it therefrom. (TA.)__ He removed its hair; (Msb, K,) and its fur, (K,) with hot water; (Msb, K,) leaving the traces thereof remaining; (K) aor. __, inf. n. سَلَقْ. (Msb.)__ He boiled it with fire: (K,) or he boiled it slightly: inf. n. as above. (TA.) You say, سَلَقْتَ البُقْلِ I boiled the herbs, or leguminous plants, with fire, slightly: (S;) or I boiled them with water merely: thus heard by Az from the Arabs: (Msb:) and in like manner, eggs, (S, Msb,) in their shells: so says Az. (Msb:) You say also, سَلَقْتَ شَيْئاً بِبَلَاءِ الحَارِ I cooked a thing with hot water]. (Lth, TA.) And سَلَقْ is said of anything as meaning It was [boiled, i. e.]
cooked with hot water (TA.)__ سَلَقْتَ الْبَرْدِ الْبَيْنَاتِ The cold nipped, shrunk, shrivelled, or blasted, the herbage, or plants; syn. أَحْرَقْهُ. (K,)__ سَلَقْتَ المِزَادَةَ He oiled, or greased, the leathern water-bag: (S, K,) and in like manner, الأَدْمُ (the hide, or tanned hide).
(TA.) And سَلَقَ البَعْرِ (TA) سَلَقْتَ البَعْرِ بِالْحَنَّاءِ (TA) He smeared the camel all over with tar: (K, TA:) from Ibn-'Abbád. (TA.)__ سَلَقْتَ الجَوْالِقَ, aor. __, (TA,) inf. n. سَلَقْ, (S, TA,) He inserted one of the two loops of the [sack called] جَوْالِقَ into the other: (S, TA:) or سَلَقْتَ العِوْدَ فِي الْعَرْوَة رَبْطِهِ: (TA,) accord. to AHýth, سَلَقْ signifies the inserting the [stick called] جَوْالِقَانَ when they are put and bound upon the camel. (TA.) [See also سَلَقْتَ أَفْوَاهَنَا] قَطْبُ الجَوْالِقِ (S, TA) قَطْبُ الجَوْالِقِ (S, TA) سَلَقْتَ أَفْوَاهَنَا. see 5.
Our mouths broke out with pimples, or small pustules, from the eating of the leaves of trees. (TA) [See ساق (This is his nature, to which he was constitutionally adapted or disposed): said by Sb. (TA)]

He called out, cried out, or shouted; or did so vehemently; or with his utmost force: (S, K:) a dial. var. of سلاق: (S:) he raised the voice: (Ibn-El-Mubarak, TA:) or he raised his voice on the occasion of the death of a man, or on the occasion of a calamity: (A 'Obeyd, TA:) accord. to IDrd, the meaning [of the inf. n.] is a woman's slapping and scratching her face: but the first explanation is more correct. (TA) ___ Also He ran. (K:) You say سلاق He ran a run. (Ibn-Abbád, O.)

His camel's back became white after the healing of galls. (TA) And He hunted, snared, or trapped, a she-wolf, (IAar. K,) which is called سلاق. (IAar.) See also 1, in the latter half of the paragraph.

He was, or became, restless, agitated, or in a state of commotion, upon his bed, by reason of anxiety or pain:

(Iaar, K, TA:) but Az says that the verb known in this sense is with ص سلاق the ascending a smooth wall: or it is like the سلاق of the Messiah to Heaven. (TA)

It was, or became, affected with what is termed سلاق; said of the tongue:

and in like manner said of the eye: or,] said of the tongue, it was, or became, affected with an excoriation: and سلاق in the eye is a redness incident thereto. (TA)

Q. Q. 1 &c.: see 1, in five places.
Q. Q. 3, of the measure, (S,) He lay, or slept, (زَامٗ,) on his back; (Seer, S, O, K;) like
 rulings] as also (O, K;) as also سَلَقَةٗ. (TA.)

The mark, or scar, of a gall, or sore, on the back of a camel, when it has healed,
and the place thereof has become white; (K;) [like ـلَحٗ] as also سَلَقَةٗ. (S, K;) ___ And The mark
made by the plaited thong called upon the side of the camel, (K, TA,) or upon his
belly, from which the fur becomes worn off; (TA;) and so سَلَقَةٗ: (S, K:) is pl. of ↓ the latter
word, and] signifies the marks made by the feet of men and by the hoofs of horses or the
like upon the road: (K, TA:) and to these the marks made by the [plaited thongs called] أَنْسَاعٗ upon the belly of the
camel are likened. (TA.)

Sَلَقَةٗ, Bete; and particularly red garden-bete: so called in the present day; and also called شَنَدٗر
and شُنَدٗر, and بِنْجَرٗ, whence the vulgar name شَنَدٗر, and hence شُنَدٗر; so says ISh; i. e. in Pers.; in some of the MSS. شَنَدٗر,
[Gandcr, [a mistranscription for ـنْدَرٗ;] a plant having long leaves, and a root penetrating [deeply]
into the earth, the leaves of which are tender, and are cooked: (TA;) it clears the
skin, acts as a dissolvent, and as a lenitive, and as an aperient, or a deobstruent;
exhilarates, and is good for the حُمْضٗ [i. e. gout, or podagra,] and the joints: its
expressed juice, when poured upon wine, converts it into vinegar after two
hours; and when poured upon vinegar, converts it into wine after four hours;
and the expressed juice of its root, used as an errhine, is an antidote to
toothache and earache and hemicrania. (K;) See also سَلَقَةٗ, كُرَنْبٗ, سَلَقَةٗ, حِمْضٗ, and سَلَقَةٗ.
also, are the names of Two plants. (K.) Also The he-wolf: (S, Msb, K;) and the she-wolf: (S, K;) or the
latter signifies thus; but is not applied to the he-wolf: (K:) the pl. of سِلَقَانُ and سِلَقَانٌ (JM, TA;) or these are pl. of سِلَقَانٌ and سِلَقَانٌ; and the pl. of سِلَقَةٌ سِلَقَةٌ (K,) or [rather] this last is a coll. gen. n. of which سِلَقَةٌ is the n. un. (Sb.) Hence the prov., جَنْبَةٌ مِن سِلَقَةٍ l. e. More clamorous than a she-wolf: or it may mean more overpowering. (Meyd.) And hence, سِلَقَةٌ is applied to a woman as meaning Clamorous; or long-tongued and vehemently clamorous; (S, K, TA;) foul, evil, or lewd; (K, TA;) likened to the she-wolf in respect of her bad qualities: (TA:) pl. سِلَقَانُ and سِلَقَانٍ (K, TA;) also signifies A female lizard of the kind called ضَبْطَبِ (JK,) or a female locust, (TA,) when she has laid her eggs. (JK, TA;) Also A water-course, or channel in which water flows, (K, TA;) between two tracts of elevated, or elevated and rugged, ground: or, accord. to As, an even, depressed tract of ground: (TA:) pl. سِلَقَانُ (K) and سِلَقَانٌ أَسَلَاقٌ (TA;) which (i. e. the second and third of these pl.) are also said to be pl. of سِلَقٍ [q. v.]. (TA.)

سِلَقَةٌ An even plain: (S:) or a smooth, even, tract, of good soil: (O, K: [a meaning erroneously assigned in the CK to سِلَقَةٌ: ] or a depressed, even, plain, in which are no trees: (Ish:) or a low tract, or portion, of land, that produces herbage: (JK:) pl. [of mult.] سِلَقَانُ (S, O, K) and سِلَقَانٌ (K) and [of pauc.] سِلَقَانُ (JK, O, K,) and سِلَقَانٌ أَسَلَاقٌ (TA;) سِلَقٍ أَسَلَاقٍ, which is also a pl. of سِلَقِ أَسَلَاقٍ, or of its pl. سِلَقَانٌ أَسَلَاقٌ, as is likewise سِلَقٌ أَسَلَاقٌ (TA;) سِلَقٍ أَسَلَاقٍ, also, with an augmentative م, signifies the same, and its pl. is سِلَقَةٌ: (S:) or the pl. سِلَقَانُ signifies meadows (رياض) in the higher parts of tracts such as are termed سِلَقَةٌ (TA;) [pl. of سِلَقَةٌ] and سِلَقَةٌ (TA;) [pl. of سِلَقَةٌ] C�َفَقَةٌ. (Az, TA in art. سِلَقَةٌ.) See also سِلَقَةٌ.

سِلَقَةٌ A certain mode of compressing, upon the back. (Ibn-'Abbád, K, TA.) [See 1.]

سِلَقَةٌ Pimples, or small pustules, that comes
forth upon the root of the tongue: or a scaling in the roots of the teeth: (S, K:) sometimes it is in beasts (ٍدوَابٍ). (TA.) And A thickness, or roughness, in the eyelids, by reason of a corrosive matter which causes them to become red and occasions the falling off of the eyelashes and then the ulceration of the edges of the eyelids: (K:) thus سلاق of the eye is expl. in the Kánoon. (TA.)

سَلِيقٍ What fall off [app. of the leaves] (S, K,) from trees, (S,) or from shrubs, or small trees; (K;) or from trees which the cold has nipped, or blasted: or, accord. to As, trees which heat, or cold, has nipped, or blasted: (TA:) pl. سلاق. (K.) And What has dried up [the plant called] (شَرَقٍ, Ibn-‘Abbád, K,) and become parched by the sun. (Ibn-‘Abbád.) Also Honey which the bees build up (Ibn-‘Abbád, O, K) along the length of their hive, or habitation: (K:) or, accord. to the T, سِيِّلَقَةٌ signifies a certain thing which the bees fabricate in their hive, or habitation, lengthwise: (TA:) pl. سِيِّلَق. (K.) Also The side of a road. (K.) The two sides of the road are called سَلِيقاَ الطَّرِيقِ. (Ibn-‘Abbád, O.)

سَلِيقَةٍ What is cooked with hot water (مَا سلَقَ), of herbs, or leguminous plants, and the like: (K:) or, accord. to Az, what is cooked (مَا طَلْخَ) with water, of the herbs, or leguminous plants, of the [Season called] زَرْعٍ, and eaten in times of famine: pl. سلائق, which occurs in a trad., and, as some relate it, with ص. (TA.) And مِلَلِّ (دَرَّةٍ) bruised, (IAar, IDrd, Z, K,) and dressed, (IAar, IDrd, K,) by being cooked with milk: (IAar:) or a preparation of dried curd with which are mixed [plants called] طَرَائِثٍ. (K.) Accord. to Lth, (TA,) The place where the plaited
thong called [عَسِين] comes forth [from the ropes that form the breast-girth], (O, K, TA,) in the side of the camel: said by him to be derived from the phrase سَلَفَتُ بَيْنَ الْخَارِيَّةِ, because it is [as though it were] burnt by the ropes: or, accord. to another explanation, its pl., سَلَائِقٌ, signifies the strips of flesh between the two sides. (TA.) See also سَلَقٌ, in two places. And see سَلَقٌ. And The nature, or natural disposition or constitution, (AZ, Iaar, S, K,) of a man. (Iaar, S.) See 1, in the last quarter of the paragraph. One says, إِنَّهُ لَكُرْمٌ السَّلِيقَةُ Verily he is generous in respect of nature. (AZ.) See also سِلِيقَةٌ. سُلَوْقِي [applied in the present day to A greyhound, and any hunting-dog;] a sort of dog: (MA:) and a sort of coat of mail: (TA:) [as a coll. n.] is applied to certain coats of mail: (S, K:) and to certain dogs: so called in relation to سُلَوْقِي, but it is there said to be like صبر, a town in El-Yemen; (S, MA, K; *) or a town, or district, in the border of Armenia, (K,) called لَأَلَانٌ or لَأَلَانٌ: (TA:) or the coats of mail are so called in relation to the former سُلَوْقِي, so in a copy of the S; and the dogs, in relation to سُلَوْقِي, which is the city of لَأَلَانٌ: (S, TA:) or both are so called in relation to سُلِيقَةٌ, a town in the Greek Empire, (IDrd as on the authority of As, and K,) said by ElMes'oodee to have been on the shore of [the province of] Antioch, remains of which still exist; (TA;) and if so, it is a rel. n. altered from its proper form. (K, TA.) See also سُلِيقَةٌ. مَلَاك سُلِيقَةٌ [Natural, or untaught, speech;] speech whereof the desinential syntax is not much attended to, but which is chaste and eloquent in respect of what has been heard, though often tripping, or stumbling, in respect of grammar: (Lth, L, TA:) or the speech which the dweller in the desert utters according to his nature and his proper dialect, though his other speech be nobler and better. (L, TA.) See also سِلِيقَةٌ [in like manner, the ٌُ being affixed to the epithet سِلِيقَةٌ to convert it into a subst.,] signifies The dialect in which the
speaker thereof proceeds loosely, or freely, according to his nature, without paying much attention to desinential syntax, and without avoiding incorrectness. (O, TA.) You say, فَلَان يَتَكَلُّمُ بِالْسَّلِيْقَةَ, meaning Such a one speaks according to his nature, not from having learned. (S, K.) And فَلَان يَقْرَأُ بِالْسَّلِيْقَةَ Such a one reads, or recites, according to the natural condition in which he has grown up, not as having been taught. (TA.)

سَلِيْقَةٌ: see سَلِيْقِيَةٌ. Also The sitting-place of the ربَّانُ [or captain] of a ship. (Ibn-'Abbád, O, K.) سَلِيْقِيَةٌ: see سَلِيْقَةٌ, in three places.

مَسَلَاقُ: see مَسَلَاقُ, in two places.

ُسَلَاقُ: A certain festival of the Christians; (K:) that of the Ascension of Jesus into Heaven. (TK:) derived from مَسْلَاقُ [expl. above (see 5)]: said by IDrd to be a foreign word (أَعْجَمِيّ), and in one place said by him to be Syriac, arabicized. (TA.)

ُسَلَاقةٌ: A woman raising her voice, on the occasion of a calamity, (K, TA,) or on the occasion of the death of any one: (TA:) or slapping her face: (K, TA:) thus says Ibn-El-Mubárak: but the former explanation is the more correct: it occurs in a trad., in which such is said to have been cursed by the Prophet; and, as some relate it, with ص. (TA.)

ُسَليْقَةٌ: see سَلَاقُ, and see also art. سَلَاقةٌ: and see also art.

ُسَليْقَة: Quick, or Swift; (Ibn-'Abbád, O, K;) applied to a she-camel: (Ibn-'Abbád, O;) in the Tekmileh, سَلِيْقَة, which is a mistake: in the L, a she-camel having a penetrative energy in her pace. (TA.)
What is next to the لَوَات [app. here a pl. used as a sing., meaning the uvula] of the mouth, internally: (Ibn-'Abbád, O, K:) or the upper parts of the interior of the mouth: (TA:) or the upper parts of the mouth, (M, TA,) those to which the tongue rises: thus applied, it is a pl. having no sing. (TA.)

سَلَاق and مَسْلَاق and خطيب مسلق An eloquent speaker or orator or preacher: (S, K, TA:) because of the vehemence of his voice and his speech. (S, TA.) And لسان مسلق A sharp, cutting, or eloquent, tongue. (TA.)

مسلاق : see the next preceding paragraph.

مسوقة , meaning A skinned fowl cooked [i. e. boiled] with water, by itself, [and also any boiled meat, is agreeable with a classical usage of the verb from which it is derived, but] is [said to be a vulgar term. (TA.)
He travelled, (MA,) or went along in, (Msb,) the road, (IAar, MA, Msb,) or the place: (K:) or 
he entered into the place. (TK.) [In these and similar instances, it seems that the prep. فی is suppressed, and the noun therefore put in the 
accus. case, as in دخل البيت &c.: for it is said that] He entered (دخل) is intrans.: (Kull p. 206:) 

I made the thing to enter, or I inserted it, or introduced it, into the thing: (S:) or I made the thing to go, or pass, through the thing: (Msb:) and اسلكُهُ signify the same. (S. [See an ex. of the latter verb in a verse of 'Abd-Menaf Ibn-Riba El-Hudhalee, voce ١٢١; cited there and here also in the S.] You say, He inserted the thread into the needle. (MA.) And 
I made him to travel or to go along in or to enter the road, (IAar, * Msb,) or the place: (K:) and so 
سلكُ به الطريق, (Msb,) and اسلكُ, inf. n. اسلكُ, signifies the same as [سلكُ thus used, and] اسلكُ. (TA.) 
And اسلكُ النشيء في الشيء, (S, Msb,) inf. n. اسلكُ, (S,) I made the thing to enter, or I inserted it, 
or introduced it, into the thing: (S:) or I made the thing to go, or pass, through the thing: (Msb:) and اسلكُهُ signify the same. (S. [See an ex. of the latter verb in a verse of 'Abd-Menaf Ibn-Riba El-Hudhalee, voce ١٢١; cited there and here also in the S.] You say, He inserted his hand, or arm, into the opening at the 
neck and bosom of the shirt; as also اسلكُهُ: (K:) and so into the skin for milk or water, and the like. (TA.) And it 
is said in the Kur [xxvi. 200], Thus we have caused it to enter into 
the hearts of the sinners]. (S.) And in the same [xxxix. 22], 
فسلكُ ينابيع في الأرض] [And
hath caused it to enter into springs in the earth]. (TA.)

2. سَلَكَ see 1. [In the present day, سَلَك signifies He cleared a passage or way. And He cleaned out a pipe for smoking. And, from سَلَك, He wound thread upon a reel or into a skein.]

4. اِسْتَلَكَ see 1, in four places.

7. اِئْسَلَكَ see 1, second sentence.

سلوك Thread, or string, (S, Mgh, K,) with which one sews: (K:) or upon which beads are strung; (Ham p. 42;) [but] not having beads upon it; for if it have, it is termed سَمْط: (S and Mgh in art. سُمْط:) [in the present day it signifies wire:] a pl. [or rather a coll. gen. n.] of which the sing. [or n. un.] is سَلْكّة : the pl. [of pauc.] of سَلَك is سَلَك and [of mult.] سَلْوُك. (K:) ___ [Hence,] one says, هذا كلام فوق السلوك. This is speech, or language, [Subtile; or] abstruse in its course, or tenour; i. e. خفي المسلك. (TA,) ___ And ما أنت بمجرد السلوك, (AZ, TA in art. جردة,) or ب المجرد السلوك, (so in a copy of the A in that art.,) said to one who is shy, or bashful, meaning [Thou art] not free from shyness in appearing [before others]: (AZ, TA in that art. :) or thou art not celebrated, or well-known. (A and TA in that art.) Also The first of what is emitted by the she-camel [from her udder], before the ثُاَبا [or biestings]. (Ibn-`Abbád, K.)

سلك The young one of the حاجل [or partridge]; (S, K;) like سَلَح: (S in art. سُلْح:) or of the bird called حَقلة. (K:) fem. سَلْكّة and سَلْكّة, but the latter is rare: (K:) pl. سَلْكَان, (S, K,) like صرَدْنَان pl. of (S) [and سَلْحَان pl. of سَلْح.]

سلك see سَلْكّ.

طَعْنَة سَلْكَة A thrust, or piercing thrust, directed right towards the face. (S, K.) And
An affair rightly directed; (K, TA;) and so [an opinion]; (TA;) or the former, [an affair] following one uniform course. (ISK, TA.) ___ In the saying of Keys Ibn-Eyzarah,

In the morning when they congregated, then arose and determined upon my slaughter with a strong resolution in respect of which there was no contention. (TA.)

A certain bird. (K.)

Salkot, like [in measure], A certain bird. (K.)

see Salka.

Salka: see Salka.

Salka: see Salka.

Salka: see Salka.

A place of passage of a man or beast and of anything; a way, road, or path: pl. Salka. (TA.) ___ [Hence,] M sala al mara’ [The vagina and rectum of the woman]. (M in art. F in that art.) ___ [Hence, also,] one says, Khud fi sala l haq [Enter thou upon the ways of truth]. (TA.) ___ See also Salka.

Salka: see Salka.

A border slit from the side of a garment, or piece of cloth: (K;) so called because extended, like the salak. (TA.)

Slender, or lean, (IDrd, K, TA;) in body; applied to a man and to a horse. (IDrd, TA;) And Salka: see Salka.

Sharp in the head of the penis: and so Salka: see Salka.
Peace

سلم

سلم, [aor. — ,] inf. n. سلامa (S, M, A, Mgh, Msb, K) and سلم (A, TA) and سلم and سلم and سلم, (Bd in xxxix. 30,) He was, or became, safe, or secure; or he escaped; (M, TA;) or he was, or became, free; (TA;) من سلم

from evils of any kind], (S, Mgh,) or من الآفات من البلاء [from evil of any kind], (K;) or من الامة [from trial, or affliction], (A, TA;) or من الأمر [from the affair]: (M;) he (a traveller) was, or became, safe, secure, or free, from evils of any kind: (Msb;) and سلم من العيب he was, or became, free from fault, defect, imperfection, blemish, or vice; syn. (Msb in art. برآ.)

[ Hence, ] one says, لا بذى سلم ما كان كذا وكذا, (ISk, S, K, *) meaning No, by God [or Him] who maketh thee to be in safety, (ISk, S, K,) [such and such things were not;] and to two persons لا بذى سلم, and to a pl. number لا بذى سلمون, and to a female لا بذى سلمت, and to a pl. number [of females] لا بذى سلمت. (ISk, S, K, *) And لاأن فعل ذلك بذى سلمت, meaning, (I. e. I will not do that, by the Author (lit. Lord or Master) of thy safety;] and in like manner, لاأذى تسلمون, and to a female لاأذى تسلمت, (Sb, M.

[See also وذ.] And لاؤمذى بذى تسلمت, i. e. (S, K, *) اذى بذى تسلمت. (S, K, *) Go thou with thy safety; or, with the Author of thy safety to protect thee; meaning go thou in safety]; and [to two persons] اذى بذى تسلمت (S, K, *) ىذى is thus prefixed to a verb [as virtually governing it in the gen. case] like as آية is in an instance mentioned under this latter word; but these are two extr. instances; for only a noun significant of time is [regularly] prefixed to a verb, as in the phrase لاؤمذى بذى تسلمت, meaning The landed estate was, or became, free from participation to him; syn. (Mgh, TA,) خلصت سلمه, [app. سلمه, or perhaps سلمه, for some verbs of this measure are trans., as حسب and وثرى and حسب.] inf. n. سلم, [app. سلم, or q. v. infrà,] He made
him a captive. (TA.) mentioned by Az, but he adds that no one but Lth has said this. (TA.) The serpent bit him: (M, * K, * TA:) He tanned the skin with [or mimosa flava]. (S, K, TA.) He finished making the leathern bucket; and made it firm, strong, or sound, or made it firmly, strongly, or soundly. (M, K.) He (God) made him to be safe, secure, or free; saved, secured, or freed, him; (M, Msb, TA;) from evils of any kind, (S, Msb,) or [from evil of any kind], (K,) or [from the affair]. (M.) He so saluted, or greeted, him. (M, Msb.) This, when said of God, virtually means He saved him; and should be rendered agreeably with this explanation in the phrase commonly used after the mention of the Prophet, صلى الله عليه وسلم May God bless and save him. You say also, سلام عليه بالخلافة Salutation to thee, or peace be on thee, &c., O Prince of the Faithful. (q. v. infrà, voce سلم عليه) You say, سلام عليه سلم عليه سلم عليه سلم عليه سلم عليه سلم عليه سلم عليه سلم عليه سلم عليه سلم عليه سلم عليه سلم عليه سلم عليه سلم عليه سلم عليه سلم عليه سلم عليه سلم عليه سلم عليه سلم عليه سلم عليه سلم عليه سلم عليه سلم عليه سلم عليه سلم عليه سلم عليه سلم عليه سلم عليه سلم عليه سلم عليه سلم عليه سلم عليه سلم عليه سلم عليه سلم عليه سلم عليه سلم عليه سلم عليه سلم عليه Salm علیک يا أمیر المؤمنین Salutation to thee, or peace be on thee, &c., O Prince of the Faithful. Signifies The salutation that is pronounced on finishing every two rek'ahs in prayer: (Har p. 180:) and also that which is pronounced after the last rek'ah of each of the prayers (i. e. after the sunneh prayers and the fard alike), addressed
to the two guardian and recording angels: (see my Modern Egyptians, ch. iii., p. 78 of the 5th ed.) and سلم means He pronounced either of those salutations. [Hence also,] سلم إليه الشيء, (S, K, *) inf. n. as above; (K) and Sلم إليه الشيء; (M) He gave to him the thing; (S, * M, K) or delivered it to him: (M) the resigned it to him: and Sلم إليه الوديعة, He delivered the deposit to him, or to its owner: (Msb) and Sلم إليه الوثوب إلى الخياتام, He delivered the garment, or piece of cloth, to the tailor. (Har p. 166.) See also 4, in two places. You say also, سلم الأجير نفسه للمستأجر The hired man gave himself up, or gave authority over himself, to the hirer. (Msb) And I left him in the power of him who desired to kill him or to wound him. (Ham p. 115.) And Sلمه لله دكة [He gave him up to destruction]: in this case with the prep. ل only. (Har p. 166.) And

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اسلم الرجل, (S, * M, Msb, *) or السهو, (K) He left, forsook, or deserted, (M, K) the man, (S, * M, Msb, *) or the enemy; (K) or abstained from aiding, or assisting, him; (S, M, Msb, K) and threw him into destruction. (IAth, TA) And استلم ما هو له He left him to that bane which was in him: app. referring to the bite of a serpent, or any evil affection: see سلم, third sentence. (S, * M.) And سلم وأمر إلى الله He committed his case to God. (TA) And استلم الدهوى He acknowledged the truth [or justice] of the claim, demand, or suit; the conceded its truth or justice; from سلم إليه الوديعة لصاحبها سلم، expl. above; denoting an ideal delivering [or yielding of a thing to another person]. (Msb) [Hence one says, سلم أنى كذا He conceded that it was thus.] And السليم signifies also [The assenting, or] the giving [one's] approval (S, K, TA) unreservedly, (S,) to that which is ordained, or decreed, (S, K, TA,) by God; and the submitting to his commands; and the abstaining
from offering opposition in the case in which it is not becoming to do so. (TA.) You say, He assented to the command of God: [or he gave his approval to it:] or he submitted to it; as also ـسلم ـلأَمرِ ﷲـ Allah. (MA.)

Peace, or became at peace or reconciled, with him; or he reconciled himself with him: [implying mutual concession, or a compromise:] (S, * M, Msb;) and They made peace, or became at peace or reconciled, or they reconciled themselves, each with the other. (K.)

4 ـسلم ـ see 2, in nine places. [The first of the meanings there assigned to this verb is, in my opinion, more than doubtful. In all its senses, it seems to be properly trans.: when it is used as an intran. verb, an objective complement is app. understood. Thus,] ـسلم ـ is syn. with ـسلم ـ [as meaning He paid in advance, or beforehand]; (S, M, Mgh, Msb;) ـثلٰثٰم ـ [the price] being suppressed, though sometimes it is expressed; (Mgh;) as also ـسلم ـ ; (M,) and ـسلم ـ , as occurring in a trad., where it is said, من تسْلم في شيء فلا يتصرفه إلى غيره [Whoso pays in advance for a thing, he shall not turn it over, or transfer it, to another than him]; but Kt says that he had not heard this verb thus used except in this instance. (TA.) So the first of these verbs signifies in the saying, ـسلم ـ في الطَّعَام (S) or ـسلم ـ في الْأَبَر (Mgh) [He paid in advance for the wheat], and ـسلم ـ في الشَّيْء (M,) And hence the saying, إذا ـسلم في شيء صوب آن لبد أو شعر في مسمع لم يجز [If he give in advance wool for felt, or goats' hair for a garment, or piece, of haircloth, it will not be allowable]. (Mgh.) And so in the phrase, ـسلمت إليه [I paid in advance to him]. (Msb.) Also [He resigned, or submitted, himself; being understood: or] he was, or became, resigned, or submissive; (M, K,) and so ـسلم ـ; (S, M, Msb, K;) you say, ـسلم ـ: ـاسْتَسلم الله ﷲ He resigned, or submitted, himself, or he was, or became, resigned, or submissive, to God: see also an ex. (before referred to) in the last sentence of the
second paragraph: or he was, or became, sincere in his religion, or without hypocrisy, towards God: see مَّسْلَم (Msb:) [or] مَّسْلَم (S, Msb,) which here means [i.e. the state of resignation, or submission]. (S.) And He became a Muslim; as also مَّسْلَم (M, * K;) as in the saying, مَّسْلَم (i.e. مَّسْلَم (He was an unbeliever, or a denier of the unity of God, &c.; then he became a Muslim): (M:) or he entered [the pale, or communion, of the religion of] الإسلام (as a principle of the law of God is The manifesting of humility or submission, and outward conforming with the law of God, and the taking upon oneself to do or to say as the Prophet has done or said: for this, the blood is to be spared, and one may demand the repelling of evil: (T, * M:) and if there is therewith firm belief with the heart, it is إِمَانٌ (T:) this is the doctrine of Esh-Shafi'ee; but the doctrine of Aboo-Haneefeh makes no difference between these two terms: (KT:) [agreeably with the former doctrine,] Th well and briefly says, الإسلام is with the tongue, and إِمَانٌ is with the heart: and he says, in explaining verse 48 of ch. v. of the Kur, that every prophet has been sent with الإسلام, though the ordinances differ. (M.) One says also، مَّسْلَم (meaning I left it [app. an affair, as in an explanation in the TK,] after I had been [engaged] in it. (Ibn-Buzurj, K;) And مَّسْلَم occurs intransitively in the saying، مَّسْلَم (meaning He was a pastor of sheep, or goats; then he left them. (M:) [Freytag assigns to another signification Adscendere fecit (vid. a مَّسْلَم), as from the Ham, p. 39: but this is app. a mistake, into which he has been led by a saying, there cited, of Zuheyr, which I read thus:

* هَوَى الْذَّلِّيٓ أَسْلَمْهَا الرَّشَاءُ *

(meaning, The descent, or as the descent, of the bucket that the well-rope has let go): and by its being there said that you should not prefer any reading of هَوَى to that with damm, though it has been said otherwise: whereas the correct reading is, in my opinion، هَوَى, agreeably with what here follows:] Er-Ryáshee says, on the authority of AZ,
that, with fet-h, is downwards; and with damm, upwards; and he cites the saying above as an ex. of the word as meaning downwards. (TA in art. هوى.)

5 He asserted, or declared, himself to be free from, or clear of, or quit of, it, or him. (M.) تسليم منه is also syn. with تسليم أسلم, in two senses: see the latter, in two places. And تسليمه signifies He took it, or received it; namely, a thing given, or delivered. (S, M, Msb, K.)

6 تسلموا They, (M,) or they two, (K,) made peace, or became at peace or reconciled, (S, * M, K,) one with another, (S, M,) or each with the other. (S, K,) [See also 8.] ___ One says of a man, (M,) of a great, or frequent, liar, (TA,) لَا َُﱂﺎَﺴَﺘَـﺗ ُﻩَﻼْﻴَﺧ, [for لَا ُ продолжа لَا ُ طويلة ُﻩَﻼْﻴَﺧ] (M,) or لَا ُ طويلة ُﻩَﻼْﻴَﺧ (K,) TA,)[ His two troops of horses will not agree in pace, each with the other;] meaning [his assertions will not be found to agree together; or] he will not say what is true, so that it may be accepted from him: for تسلم, said of horses, means they kept pace, one with another; (M, K, TA.)

8 استسلم He became at peace, or reconciled. (TA.) Hence the saying, (TA,) هو لا يستسلم على سخطه, He will not become at peace, or reconciled, during his displeasure at a thing. (K, TA.) [See also 6.] ___ The seed-produce put forth its ears. (K.) استسلم الزرع He touched, (S, K,) or reached, (Mgh,) the stone, [meaning the Black Stone of the Kaabeh,] by kissing, or with the hand: (S, Mgh, K,) or he wiped it, or stroked it, with the hand: (Mgh:) or he kissed the stone: or he embraced it: (M:) and استسلمه signifies the same; (M, K,) but is not the original: (M:) accord. to ISk, the Arabs pronounced it with hemz, contr. to analogy; (Msb;) or it should not be pronounced with hemz, though some thus pronounce it, (S,) the original being استسلم, (ISk, Msb,) because it is from سلمة [pl. of سلمة] signifying stones, (ISk, S, * M, Msb, * [in the Mgh, from سلمة signifying a stone, and in the Msb the pl. of سلمة is said to be كلام,)] accord. to Sb, who says that it does not denote the act of
taking; (M;) or, accord. to Sb, it is from السلام, with fet-h, meaning salutation, and it means the touching with the hand by way of salutation in order to obtain a blessing thereby: (TA:) but accord. to IAar, the original is with hemz, from الملاءمة, meaning [the coming together, &c., because denoting contact]. (Msb.) Abu-t-Tufeyl is related to have said, رأيت رسول الله صلى الله عليه وسلم يطوف على راحلته يستلم مباحمه ويقبل المحسنين صلته عليه وسلم يطوف على راحلته يستلم مباحمه ويقبل المحسنين [i.e. I saw the Apostle of God (may God bless and save him) circuiting around the Kaabeh, upon his camel, touching the Black Stone with his hooked staff, and kissing the hooked staff]. (TA.) The primary signification of الاستلام is [said to be] The wiping, or stroking, the سلامة, i.e. the stone: afterwards it was used in relation to other things, and one said استلمت يدها, meaning I stroked, or kissed, her hand. (Har pp. 30 and 31.) استلم الخف قدميه means The boot rendered his feet soft [after he had been accustomed to walking barefoot]. (TA.)

10 see 4, in the former half of the paragraph. He went upon the middle of the road, not missing it. (K, * TA. [In the CK, after واسلم الطريق, meaning واضسرم الطريق, for استسلم الطريق, meaning استسلم الطريق, is erroneously put استسلم وسلم،] and dismissed.)

Q. Q. 2 He named, or called, himself a Muslim; or he named himself Muslim, his name having before been Mohammad: (M, K;) mentioned by Er-Ru-assee. (M.)

Mسلم: see the next paragraph, in six places. Also A leathern bucket دلو having one عرفه [or loop-shaped handle], (T, S, M, K,) with which the waterer walks, like the buckets دلاط of the attendants of the camels or other beasts upon which water is drawn or which
carry water, (T, TA,) or like the (S, K;) expl. in the S as above as on the authority of AA; but IB says that the correct explanation is, having one عَقْوَة [or stick fixed across from one part of the brim to the to the opposite part, serving as a handle as well as to keep it from collapsing]: (TA:) of the masc. gender [whereas دَلْوْلُ سَلَامُهُ (M:) pl. of pauc.] سَلَامُهُ, (M, K,) and Lh mentions as its pl. ملَسَأ, which is extr. [unless as a pl. pl., i. e. pl. of سَلَامُهُ]. (M.)

Peace, or reconciliation; as also سَلاَمُ سَلَامُ (S, M, Msb, K;) masc. and fem.; (S, Msb, K; *) and مَلِسَم and مَلِسَم are like [in signification]: (M: [the context there shows that the signification mentioned above is what is meant in this instance:]) or مَلِسَم signifies the making peace, or becoming at peace or reconciled, with another or others; (Ham p. 80;) as also مَلِسَم; and both are sometimes fem. as being syn. with مَلِسَم. (L voce جَنْح, q. v.) In the saying of El-Aashà,

[War made them, or has made them, to taste its draughts, and verily war is disliked after peace], he has transferred the vowel of the م to the ل, in pausing; or it may be that he has inserted a kesreh in imitation of the preceding kesreh: it is not an instance like إِنْبِلْ, in the opinion of Sb; for in his opinion the latter is the only instance of its kind. (M.) It is said in a trad., respecting El-Hodeybyeh, أَذَاقُهُمُ الحَرَبُ أَنفَاسَهُا, or مَلِسَم, or مَلِسَم, or مَلِسَم, accord. to different relations, meaning [He took forty of the people of Mekkeh] peaceably: thus expl. by El-Homeydee, in his Ghareeb. (TA. [See also مَلِسَم below.]) ___ Also i. q. سَلَامُ (S, K, TA,) as signifying Selfresignation, or submission; (TA; [and thus the latter is expl. in one place in the S;]) which is also a signification of سَلَامُ: (S, M, K, TA;) and this is meant in the Kur [iv. 96], where it is said, وَلَا تَقَلُّوا لِمَن كُفِّرْنَا لِيَكُمْ السَّلَامُ لَسَتْ مُؤَمِّنَا, (Bd, TA;) or السَّلَامُ, as some read, (Bd, i. e. And say not ye to him who offers to you submission, Thou art not a believer:) or السَّلَامُ here means the salutation of السَّلَامُ, by
saying: (Bd, TA: *) or salutation, and submission by uttering the profession of the الإسلام: (Jel:) [or the latter here means, simply, salutation; and this is app. what is meant by its being said that] مالسة is the subst. from التسليمة; (K;) [but accord. to SM,] this means the unreserved approval of what is decreed; and this is said to be meant by the reading السلم mentioned above. (TA.) ___ And hence [as meaning The religion of the Muslims; because it is a religion of self-resignation, or submission]: (S, K:) this is meant in the Kur [ii. 204], where it is said, "أدخلوا في السلم كافئة [Enter ye into the religion of El-Islám wholly];" (S, Bd, Jel;) and so السلم, as some there read; (Bd, Jel;) or both there mean submission and obedience to God: (Bd:) [and] السلم [also] has the former meaning. (M.) Also, (S, M, K,) and ملس (M,) A man, (S, K, TA,) [and] a woman, (M,) who makes peace, or is at peace, with another; (S, M, K,) and in like manner, a company of men (قوم). (M.) This is said to be meant in the Kur [xxxix. 30], where it is said, "ورجلا سلمما لرجل، as some read, i.e. And a man who is at peace with respect to a man: (TA:) or سلمما and سلمما and سلمما, three different readings, in the place of [the more common reading] السلام, are all inf. ns. of السلام, used as epithets [syn. with سلمما], or دا is suppressed before them. (Bd.) You say, [I am one who is at peace with respect to him who is at peace with me]. (S, TA.) And a poet says, [using this word in two different senses, the latter of which has been mentioned above, ]

"لأهلك فاقبلي سلمى
أنتأل إني السلم"

[O Nāileh, (Nail, being for نائلا, a woman's name, apocopated,) verily I am one who is at peace with respect to thy family, therefore accept thou my submission]. (TA. [It seems to be there indicated by the context that سلمى here means my peace, or reconciliation; which is less appropriate than the meaning that I have assigned to it.])
Also, in buying or selling, (Msb,) the subst. from اسم في الشيء and سلم, (M.,) i. q. سلم; (S, Msb, K,) i. e. Any money, or property, paid in advance, or beforehand, as the price of a commodity for which the seller has become responsible and which one has bought on description: (T and TA in art. سلم;) or payment for a commodity to be delivered at a certain future period with something additional to the equivalent of the current price at the time of such payment; this [transaction] being a cause of profit to him who makes such payment: (TA in that art.:) or a sort of sale in which the price is paid in advance, and the commodity is withheld, on the condition of description, to a certain future period: (S and O in that art., in explanation of سلم:) but it is said in a trad. that the term سلم as meaning سلم was disliked; app. because the former is applied to obedience, and self-resignation, or submission, to God. (TA.) And The making [one] captive. (K. [See 1, in the latter part of the paragraph.]) And A captive; (K,) because he submits himself. (TA.) One says, أخذ سلمأ, (M, TA, [in the TK سلمأ,) He took him [a captive], (TA,) or made him captive, (M,) without war: (M, TA:) or he brought him in a state of submission, not resisting; and so, if wounded: (IAar, M, TA:) and thus El-Khattabee has expl. the phrase in the trad. respecting El-Hodeybiyeh cited above, voce سلم. (TA.) Also A sort of tree, (S, M, Msb, K,) [the mimosa flava of Forskål, who writes its Arabic name in Italic characters الاسماعيل, and in Arabic characters السليم, (Flora Aegypt. Arab., p. cxxiii.,)] a species (M) of the kind of thorny trees called عصا, (S, M, Mgh, Msb, TA, [not as in the Lexicons of Golius and Freytag,]) the leaves whereof are the قرط, with which skin is tanned: (TA:) AHn says, its branches are long, like rods; and it has no wood such as is used in carpentry, even if it grows large: it has slender, long thorns, grievous when they wound the foot of a man; and a yellow fruit such as is termed برم, [n. un. of برم, see this word, and see also حبالة, which is the sweetest of the برم in
odour; and they tan with its leaves: and it is said, on the authority of the Arabs of the desert, that it has a yellow flower, containing a green grain [or this may mean a grain of a dark, or an ashy, dustcolour], of sweet odour, in which is somewhat of bitterness, and of which the gazelles are very fond: (M:) the n. un. is with ★: (S, M, Mgh, Msb, K:) and pl. (M,) and is said by IB to be pl. of the n. un., like as is of ★: (TA.) [Hence,] A land [آرض ذات اسم] that gives growth to the [trees called] (K.) See also سلمان.

Stones; (S, M:) as also سلام [as n. un. of the former and sing. of the latter, (incorrectly written by Freytag, in one place, سلمة, and incorrectly said by him to be of the dial. of the people of Himyer,)] signifies a stone: (S, M, Mgh, Msb:) [or] the pl. [or quasipl. n.] of سلام in this sense is سلام, like كلام in measure: (Msb:) or signifies stones; (K:) or hard stones; (TA;) and سلام is its pl.: (K:) [said to be] so called because of their freedom (سلامة) from softness: (TA;) or this last signifies stones, the small thereof and the large; and they assign to it no sing.: (ISH, TA;) or سلام [probably meaning سلمان] is a quasi-pl. n.: (Aboo-Kheyreh, TA;) and it is also said to be a name for any broad stone. (TA.) See also سلمان. A poet says, (namely, Bujeyr Ibn- 'Anameh, IB, TA,)

*يرمي ورائي يامسهك وأمسهم وأسلمهم

[He casts from behind me (i. e. defends me) with the arrow and the stone]: this [usage of لام for لأل] is of the dial. of [Teiy and] Himyer. (S, TA.)

سالم: see سلم, second sentence.

سلم: see, in two places: and سلمان. Also A woman soft, or tender, in the أطراف [or fingers, or other extremities]. (K.) And An old and weak she-camel. (IAar, TA in art. سلمد.)
A certain plant (K, TA) which becomes green in the \text{season called} \[ 	ext{spring} \]. (TA.) \[ \text{species of lizard called} \] (K) or, some say, [as is said in the \text{M,}] \[ \text{species of lizard called} \] (TA.) \[ \text{App. here} \] \[ \text{meaning spring} \]. (TA.) ___ 

The \[ \text{salam} \], accord. to Aboo-Mis-hal, as meaning \text{The earth, occurs in the prov.} \[ \text{Anf in the salam in the ma'a} \]. (A.) ___ 

\text{nose in the water and a rump on the earth}: and if this be correct, it may be derived from \text{salam} \[ \text{meaning stones}; and it may be originally \text{salam}, and lengthened for the sake of the rhyme.} (Ham p. 214.) [But the reading commonly known is, \[ \text{Anf in the salam in the ma'a}. \] ___ 

\text{He is the special, or particular, friend of his [another's] house; one who mixes with him much: from the saying of the Prophet,} \[ \text{Selman is of us, the people of the house}; referring to Selman El-Farisee.} (Har p. 472.) ___ 

\text{A species of the [black beetles called]} \[ \text{fet-h [app. a mistake for kesr] to the} \[ \text{the largest of the} \] \[ \text{a certain insect like the} \] \[ \text{having a pair of wings:} \] \[ \text{the male of the} \] \[ \text{called}; \text{pl. of} \text{Selman} \] \[ \text{Selma} \] \[ \text{pl. of} \text{Selman} \text{in art.} \] \[ \text{fet-h} \text{or} \text{the largest of the} \] \[ \text{a certain insect like the} \] \[ \text{having a pair of wings:} \] \[ \text{pl. of} \text{Selma} \text{in art.} \] ___ 

\text{He used to pray at certain selem-trees, or certain stones, in the road of Mekkeh}: each may be a pl. \[ \text{or rather a quasi-pl. n.}; the former, of \text{Selma}, the tree so called; the latter, of \text{Selma}, stones \[ \text{or a stone: but both of these explanations are strange}. (TA.)}
(S, K, TA,) in its primary acceptation, (TA,) is syn. with (S, K, TA,) as is also (S, [so in one of my copies, but omitted in the other copy,]) and signifies Safety, security, immunity, or freedom, from faults, defects, imperfections, blemishes, or vices, (S, * [mentioned in one only of my two copies, and there as relating peculiarly to the third word,] K, [in which it ostensibly relates peculiarly to the first word, but in the CK, by the omission of a َو before it, it is made to relate only to the second word,] and TA, [accord. to which it relates to the first and second words, as it is well known to do,]) and from evils of any kind: (TA:) or [simply] safety, security, immunity, or freedom; as also (Sb, M:) IKt says that these two words may be dial. vars. [syn. each with the other]; or the former may be pl. of the latter [or rather a coll. gen. n. of which the latter is the n. un.]: (M, TA:) and Suh says, in the R, that most of the lexicologists hold them to have one [and the same] meaning: but that if they considered the language of the Arabs, and the distinction, or limitation, denoted by the َة, they would see that between them is a great difference [inasmuch as the former has a large range of meaning which the latter has not, as will be seen from what follows]. (TA.) ٌمَﻼَﺳ ْﻢُﻜْﻴَﻠَﻋ is an announcement of ِسَلَامة to those to whom it is addressed, from the state in which they are at the time. (Bd in xxi. 55.) [It is generally held that this salutation may not be used by, nor to, any but a Muslim.] In the beginning of an epistle, the approved practice is to write َﻚْﻴَﻠَﻋ ٌمَﻼَﺳ, without the article َلا; and in repeating it, at the end, to write it with that article. (Durrat el-Ghowwás, in De Sacy's Anthol. Gramm. Arabe, p. 72 of the Arabic text. [In the latter case, the general practice in the present day is to write simply َمَﻼﱠﺴﻟاَو, suppressing َﻚْﻴَﻠَﻋ .]) In saluting the dead, one puts َﻚْﻴَﻠَﻋ ُمَﻼَﺳ ِّٰ (Ham p.
You also say, 

No, by thy safety, such and such things were not.] (S.) [applied to Him in the Kur lix. 23, accord. to some for 

because of his safety, or freedom, from defect, and imperfection, and cessation of existence; (IKt, M, TA;) or from variations, and as being the everlasting, who brings the creation to nought and will not come to nought; or, accord. to Suh in the R, He is so named [as being the Author of Safety, Security, &c.; i. e.] because He has rendered all his creatures safe, or free, from defectiveness, or unsoundness, and mankind and the jinn, or genii, from the betiding of injustice, or wrong, to them, from Him; and the expositors who assert that He is thus named because of his safety, or freedom, from imperfections, and evils of any kind, utter an unseemly saying, making سلام to be syn. with ماسم, which latter applies only to him who is liable to evil of any kind, and who expects it, and then becomes safe, or free, from it. (TA.) � thereto in the Kur vi. 127 and x. 26,] as being the abode of everlasting safety, or security; (Zj, M, TA;) the abode of safety, or security, from evils of any kind, from death and decrepitude and diseases [&c.]: (TA:) or as being the abode of God. (M, TA.) See also سالم, in four places. [As is there stated,] it signifies also Salutation, or greeting; (M, TA;) particularly the salutation of [by saying السلام عليكم or سلام عليك, or سلام عليك السلام, expl. above]; (Bd in iv. 96;) a subst. (S, Mgh, Msb, TA) from سالم, (Msb,) [i. e.] from التسامى, (S, Mgh, TA,) like سلام from كلام. (Mgh. [See 2, third sentence.]) In the saying in the Kur [xxv. 64], [And when the ignorant speak to them, they say, We declare ourselves to be clear, or quit, of you,] and we relinquish you, (Bd,) [and means there shall be neither good nor evil between us and you: it is not the سلام that is used in salutation; for the verse was revealed at Mekkeh, and the Muslims had not then been commanded to salute the believers in a plurality of gods: (Sb, M:) [in iv. 88 of the Kur, which was promulgated afterwards, at ElMedeenah, is a general command to return a salutation with a better or with the same; but the Sunneh prescribes that the salutation of سلام عليكم or سلام عليك when
addressed to a Muslim by one not a Muslim is to be returned only by saying [وَعَلَيْكُمْ وَعَلَيْكُ], or the meaning in xxv. 64 is, they say a right saying, in which they are secure from harming and sinning. (Bd.) Sb asserts that Aboo-Rabie’ah used to say, [أَتَسْلَمُ مِنْكَ تَسْلِمًا], meaning [for] تَسْلِمَا, i. e. When thou meetest such a one, say, I declare myself to be clear, or quit, of thee]: and he says that some of them said, سَلَامًا, meaning The case of me and thee is the case of being clear, or quit, each of the other; and the case of mutual relinquishing. (M.) [It is usual, in the present day, to say, اَذِإ ِتَيِقَل, meaning Do thou such a thing, and there will be an end of altercation between us.] See also سَلَام. Also A kind of trees; (S, M, Msb, K;) they assert that they are evergreen; nothing eats them; but the gazelles keep to them, and protect themselves by their shade, but do not hide among them; and they are not great trees, nor of the kind called عَضَاهاء; (AHn, M;) they are also called سَلَامًا; (K;) or this is pl. of سَلَامة [n. un. of سِلَام], which is of another kind; like as إِكَامَة: (IB, TA:) n. un. withٌمَلَسٌ, the case of سَلَامًا عَلَيَكَ was said to an Arab of the desert; and he replied, -*ثَجَلْجاَمَلَعَيْكَ:* and being asked, What is this reply? he answered, They are two bitter trees: thou hast put upon me one, so I have put upon thee the other. (K.) See also سَلَامِي, in two places.

سلام: see سَلَامٌ, in two places: and the paragraph here next preceding, last sentence but two.

سلام i. q. سَلَامٌ (S, M, K,) which means Safe, secure, or free, (Msb,) from evils of any kind; (K, Msb, TA;) applied to a man: (M:) pl. سَلَامٌ; (M, K, TA;) in some copies of the كَسْلَامٍ, like جَرِيحٍ جَرِيحَةٌ, pl. of جَرِيحٌ جَرِيحَةٌ; (TA;) [but this is probably its pl. only when it is used in the sense of جَرِيحٌ or the like, as seems to be the case from what follows.] Also, (M,) applied to a
heart: (S, M:) بَقِبْلَ سَلِيمَ، in the Kur xxvi. 89, means With a heart free from unbelief: (M, TA:) or,
divested of corruptness, or unsoundness: (Er-Rághib, TA:) in the Kur xxxvii. 82, some say that it means
with a grieving, or sorrowful, heart; from سَلِيمَ in the sense here next following. (Bd.) Also i. q. لَدِينٌ مَّعْدِنٌ
(meaning Bitten by a serpent); (S, M, K:) as also مَّسْلُومَ (S, K) and مُّسْلُومَ (K:) app., (S,) as implying a good omen, of
safety; (S, M:) or because the person is left (مَّسْلُومَ) to that [bane] which is in him: (IAar, S, * M:) and sometimes it is metaphorically
used as meaning Wounded: (M:) or it means Wounded, at the point of death, (M, K:) as some say: (M:) pl.
مَّسْلُومَى. (M, and Ham p. 214.) Also, (M, K:) of a horse, (M, TA:) the part, of the hoof, that is between the
أَشَعْرَى [or hair; or extremity of the skin, next the hoof], (M, TA:) or that is between the أَمْعَى [q. v.,
(K,) but the former is the right, (TA,) and the interior of the hoof. (M, K, TA.)

[the most usual inf. n. of سَلِيمَ: see سلام, in three places. Also n. un. of سَلَامُ applied to a kind of trees [described above].

(S, K:)

سَلَامٍ a noun of the fem. gender, (Msb,) A certain bone that is in the سَلَامٍ [q. v., here meaning foot] of
the camel: (S, K:) this is said by A'Obeyd to be the primary signification: (S:) or the سَلَامٍ of the camel are the bones
of the سَلَامٍ [or foot]: (M:) [for] سَلَامٍ is used alike as sing. and pl., and sometimes it has also a pl., (S,) which is
سَلَامِيَاتُ: (S, M, K:) or it is a pl. [or rather a coll. gen. n.], of which the sing. [or n. un.] is سَلَامِيةٌ, signifying the أَنْتَلَأَةٌ [q. v.] of
any of the fingers: (IAth, TA:) [but this is a strange explanation:] it is said that the last parts in which مَخْ [here meaning
marrow or pulp and the like] remains in a camel when he has become emaciated are the سَلَامٍ and eye; and when it has gone from
these, he has none remaining: (S:) the pl. سَلَامِيَاتٍ, (S, TA,) or سَلَامِيَاتٍ, (M, Msb,) also signifies the bones of the أَصَابُع
أَصَابُعُ (S, M,) so says Kh, and Zj adds that they are also called the قَصْبُ, (Msb,) of the hand and of the foot; (M:) [i. e., of
the fingers and of the toes; and this seems to be the most common meaning, in relation to a human being; namely, the
phalanges of the fingers and of the toes; that are between every two joints] and
what are beyond the extreme joints] of the أصابع: accord. to Lth, the سلاميّ are the bones of the أصابع [or fingers and toes] and the أكابر, and the أشاجع and the عصا, and are hard and compact bones like كعاب [pl. of كعب]: (TA: see the words that I have here left untranslated, for the senses in which they are here used are doubtful;) accord. to IAar, (M,) certain small bones, of the length of the إصبغ [or finger], (M, K,) or nearly so, (M,) or less, (K,) of which there are four, or three, (M,) [or app., five, for the meaning here seems to be the metacarpal and metatarsal bones, to which the terms سلاميّ and سلاميات are sometimes applied, (see ممشط and أشجع)] in the hand and in the foot, (K,) [i.e. in each hand and foot: (M:) Ktr says that the سلاميات are the عروق عظام [app. a mistake for عظام i.e. bones] of the outer side of the hand and foot: (Msb:) سلاميّ is also said to signify any small hollow bone: and any bone of a human being: and ISh says that in every horse are six سلاميات [app. in the fore legs and the same in the hind legs; for he seems to mean that the term سلاميّ is applied to each of the pasternbones and to the coffin-bone; these three corresponding to the phalanges of a human being: see فص: (TA:) it is not allowable to write سلاميّ otherwise than with what is termed the short alif. (MF, TA.) سلاميّ, (M, K,) like سكار، (K, TA, [in the CK like سكَّرْيَة], which is shown to be wrong by a verse cited in the M and TA,) signifies also The south, or southerly, wind called جنوب: (M, K.)

ٌندرVL A kind of tree, (S, M, K,) growing in soft, or plain, tracts: (M:) AZ says, it is like the آلأ، which is a tree resembling the myrtle, which changes not in the midst of summer, and which has a produce resembling the head [or ear] of millet (ذرة), except that it is smaller than the آلأ; tooth-sticks مساويك are made from it; and its produce is like that of the آلأ; and it grows in the sands and the deserts: (TA in art. الألأ:) n. un. with ظ. (M.)

مال سليمان Red ants [lit. the ants of Solomon]. (TA voce أهوأ، in art. حو.)
A ladder, or a series of stairs or steps, syn. (M, K,) and درجة, (Mj,) or معراج, (Msb,) upon which one ascends; (S, Mgh;) either of wood or of clay [&c.]: (Mgh:) said by Zj to be so called because it delivers thee (نُصِّمٌ) to the place to which thou desirest to go, (Mgh, TA,) i. e., to some high place, and thou hopest for safety (الأمانة) by means of it: (Er-Rághib, TA:) masc. and fem.; (Lth, M, Mgh;) [app., accord. to Lth and F, generally fem.; for] accord. to Lth, one says, بِهِ السَّلَامُ الْسَّلَامُ هوُ السَّلَامُ السَّلَامُ (Mgh:) [and F says,] it is sometimes made masc.: (K:) pl. سَلاَبِيمُ (S, Mgh, K) and سَلاَبِيمُ (Msb,) [which latter is the original, for] the يُنَالَمُ السَّلَامُ is added by poetic license. (M, TA.) [Hence,] Certain stars, below [those called] العائة, on the right of them; (K;) as being likened to the السَّلَامُ [above-mentioned].

And The [stirrup of the camel's saddle] (S, K) is sometimes thus called [as being a means of mounting]. (S.) ___ And A means to a thing; (K, TA;) because it leads to another thing like as does the السَّلَامُ upon which one ascends. (TA.) ___ And is the name of The horse of Zebbán (in the Ck Zeiyán) Ibn-Seiyár. (K.)

A good word or expression or sentence. (TA.) The saying of J [in the S], (K,) in which he has followed his maternal uncle El-Fárábee, (TA,) that it signifies The portion of skin between the eye and the nose, is a mistake; (IB, K;) and his citation, as an authority, of the verse of 'AbdAllah Ibn-'Omar (K) in which he says,

* وَجَلَّدَةَ بَيْنَ العَيْنِ وَالْأَنْفِ سَلامَ *

(TA,) is futile: (K;) for, as IB says, Sálim was the son of Ibn-'Omar, who, by reason of his love of him, thus makes him to be as the skin between his eyes and his nose: or, as MF says, the truth is, that the said verse is by Zuheyr, and Ibn-'Omar used it as a proverb: and [SM says], if this be correct, it strengthens the saying of J. (TA.)

More, and most, safe or secure or free from evils of any kind. You say, هَذَا أَسْلَمُ هُدُدًا. [This is more safe &c. than this]; and هَذَا أَسْلَمُ [This is the most safe &c.]; and هَذَا السَّلَامُ. (Ham. p. 214.) And the leaves [app. of the leaves] signifies, like the الطْفِقى [i. e. دَوْمُ].
Theban palm]. (Ibn-Beytár, app. from AHn, cited by De Sacy in his Chrest. Arabe, 2nd ed., iii. 480.)

**The religion of Mohammad:** differing from [inf. n. of 4, q. v. ___ It is the general term for The Muslims, collectively. (M in art. بيض, &c.)

Of, or relating to, the as meaning the religion of Mohammad. ___ And particularly] A poet of the class next after the and next before the. (Mz ubi suprâ, and Ibn-Khillikân in art. جرير. ___ ___.)

A word, or phrase, introduced, or used in a new sense, on the occasion of the promulgation and establishment of the religion of , by means of the Kur-án &c. (Mz 20th نوع.)

The vena salvatella; a certain vein (S, M, K) in the hand, (M,) between the little finger and the finger next to this: (S, K:) it occurs only [thus] in the dim. form. (M.)

, act. part. n. of 4 [q. v.]. (Msb.) in the Kur ii. 122, means And make both of us self-resigned, or submissive, to Thee: (Bd, Jel:) or, sincere in religion, or without hypocrisy, towards Thee; syn. (M, Bd:) and therefore is made trans. by means of ل. (M.) ___ [It commonly means One who holds, or professes, the religion of.] And one says, كَانَ كَافِرًا ثُمَّ هَوَالِيَوْمَ. (M.)

[He was an unbeliever: then, to day, he has become a Muslim]. (M.)

: see what next precedes.
is said to be used in the sense of in the saying of El-'Ajaj,

* بين الصفا والكعبة المسلمَين *

[Between Es-Safà and the Kaabeh of which the Black Stone is touched with the hand, or kissed: see 8]. (M.)

Also A hide, or skin, tanned with قَرُوجَةُ or leaves of the سَلَمَ. (S, M.)

A land abounding with the trees called سَلَمَ. (M, K.) Suh says, on the authority of AHn, that المسلمَة is a name for A collection of سَلَمَ; like مشيوعَة, applied to many elders, or men advanced in age.

(TA.)

means A man soft, or tender, in the feet. (TA.)
Q. 4, said of a horse running, *He stretched himself forth; or extended, or elongated,* himself: (S: [the meaning is there indicated, and it is expressed by an interlinear explanation in one of my copies of that work:]

or he pressed onward with a penetrative energy or force, or with sharpness of spirit.

(TA.) Some hold that the ه in the words of this art. is augmentative: others, [app. the greater number,] that it is radical. (MF.)

سَلْهَبُ, sometimes pronounced with ص, (S, TA,) *Long, or tall;* (K, TA;) as an epithet of general application: (TA;) or a
tall man: pl. (K, TA;)

( TA;) ___ Applied to a horse, Long-bodied: (S:) or, so applied, large, (K, TA;) and long, or
tall, (TA;) and long in the bones; as also سَلْهَبُ, (K, TA;) which is applied to the male: (TA;) and the former,
likewise applied to a horse, *that presses onward with a penetrative energy or force, or with*
sharpness of spirit: (TA;) or, so applied, large and long or tall: and likewise applied to a spear: and

tropically, [but in what sense is not explained,] to a wind (ريح). (A.) ___ The fem. سَلْهَبَةُ signifies Corpulent, or large
in body; (K, TA;) not an epithet of commendation: (TA;) or, applied to a woman, it signifies tall or beautiful. (JK.) ___

And سَلْهَبُ is the name of A certain dog. (K, * TA.)

سَلْهَبَةُ: see سَلْهَبُ, in two places.

سَلْهَابُ: see what follows.

سَلْهَابَةُ, each as a fem. epithet, (K, TA;) and each with kesr [to the ص, (TA;) [but each in the CK is with fet-h,]

**Bold, daring, brave, or courageous.** (K.)
سَلَوُ (S, M, Msb, K,) first pers. سَلَوُ (Msb, K,) and سَلَوُ also, [or سَلَيُ] though neither the second nor the third radical is a faucial letter; (Hamp. 568;) and سَلَيُ (K;) and سَلَيُ, first pers. سَلَيُ (Msb,) and سَلَيُ, first pers. سَلَيُ (S, Msb,) aor. سَلَيُ (S, Msb,) or سَلَيُ, (K,) aor. سَلَيُ (S, Msb,) aor. سَلَيُ, aor. سَلَيُ, aor. سَلَيُ (S, Msb,) and سَلَيُ, first pers. سَلَيُ (M, K,) [app. of the second,] and سَلَيُ (M, K,) [with kesr substituted for damm because of the kesr of the medial radical]; (M, TA;) **He was,** or **became,** forgetful, unmindful, or neglectful, (M, K, TA,) or diverted from the remembrance, (TA,) of him, or it: (M, K, TA:) he endured with patience the loss, or want, of him, or it: (Msb:) he was, or became, content, or happy, without him, or it: (PS;) [or he experienced comfort, or consolation, for the loss, or want, of him, or it:] accord to AZ, السَّلَوُ [or rather السَّلَوُ عَنِ الْأَلْفِ السَّلَوُ] signifies the familiar’s being content, or happy, without the familiar: (Msb:) or السَّلَوُ عَنِ الشَّيْءِ السَّلَوُ [or السَّلَوُ عَنِ الشَّيْءِ] signifies the being content, or happy, without a thing. (Hamp. 403.) One says also, السَّلَوُ عَنِ الحُبِّ السَّلَوُ, meaning He was or became, free from love, or affection. (MA.) [And السَّلَوُ عَنِ الْحُمُّ السَّلَوُ] signifies I did not forget, but neglected, to say that: and one does not say ما سَلِبَتْ أُقُولُ أُقُولُهُ ما سَلِبَتْ أُقُولُ أُقُولُهُ except as meaning السَّلِبَتْ أُقُولُ أُقُولُهُ (AZ, TA.) مَّالِسَلَوُ (M, TA,) inf. n. تسْلِيْسَةُ; (TA;) and السَّلَيُ عَنِهِ; (M, K;) He, or it, made him, or rendered him, forgetful, unmindful, or neglectful, (M, K, TA,) or made him to be diverted from the remembrance, (TA,) of him, or it: (M, K, TA:) [made him to endure with patience the loss,
or want, of him, or it: made him to be content, or happy, without him, or it: or comforted him, or consoled him, for the loss, or want, of him or it: see 1, first sentence:] and the former verb occurs, in a verse of Aboo-Dhu-eyb, followed by an accus. as a second objective complement, in the place of a gen. preceded by ِنٰع. (M, TA.) And one says also, سِنَانم مِن هُمِي، سِنَانم ِنٰع، inf.n. as above; and سِنَانم ِنٰع، meaning [He freed me from my anxiety; or] he removed from me my anxiety. (S.) And سِنَانم [alone] He, or it, [made him to be content, or happy; comforted, or consoled, him; or freed him from grief [or anxiety}. (MA.)

The people, or party, were, or became, secure, or safe, from the beast of prey. (K.)

He was made, or rendered, forgetful, unmindful, or neglectful, or was made to be diverted from the remembrance, of him, or it: was made to endure with patience the loss, or want, of him, or it: was made to be content, or happy, without him, or it: or was comforted, or consoled, for the loss, or want, of him, or it: or he affected the being forgetful, &c., of a person, or thing]: (Ham p. 403:) [he made himself content, or happy: comforted, or consoled, himself: diverted, or amused, himself: and, like سِنَانم, (with which it is said in the Ham p. 572 to be syn.,) or nearly so,] he became free from, or he relinquished, anxiety.

(MA.) See also what next follows.

Anxiety became removed, or cleared away, from him; as also (S.)
**State of forgetfulness, unmindfulness, or neglectfulness, or of diversion from remembrance, of a person or thing:** patient endurance of a loss or want: content, or happiness, in a case of privation: or comfort, or consolation, for a loss or want: accord. to the MA, the former is an inf. n. One says, *Thou hast made me content, or happy,* [or hast infused into me content, or happiness,] without thee [or in thine absence]. (As, S.) And *He is in a state of life ample in its means or circumstances, unstraitened, or plentiful, and pleasant.* (AZ, S.)

*See the next preceding paragraph.*

**State of** [accord. to those who make the alif to be a sign of the fem. gender] or **State of** [accord. to those who make that letter to be one of quasicoordination] A certain bird, (S, M, Msb, K,) [in the present day applied to the quail,] i. q. *which is also applied in the present day to the quail], (Ksh and Bd and Jel in ii. 54,) [or] white *resembling the* (M,) or like the pigeon, but longer in the shank and neck than the latter, and of a colour resembling that of the, quick in motion: accord. to Akh, the word is used as sing. and pl.: (Msb:) [or] Akh says, I have not heard any sing. thereof, and it seems that the single one is thus called like the pl. number, in like manner as

*is [said to be] applied to one and to the pl. number: (S:) or the n. un. is; (M, K;) of which Lth cites as an ex. this saying, [in which should be* *

*Like as shakes the selwáh which the rain has much wetted.* (TA.) Also *Honey;* (S, M, K;)*
and so, with damm (K:) the former is used in this sense by a poet, (S, M,) namely, Khálid Ibn-Zuheyr; and Zj says that Khálid has made a mistake, the word ىﻮﻠﺳ signifying only a certain bird; but, accord. to AAF, (M,) ىَﻮْﻠﱠﺴﻟا signifies [also]

Whatever renders thee forgetful, or content, or happy, in a case of privation; (S:) كل ما َسَلَكَ, M, K;) and honey is thus called because it renders thee thus by its sweetness. (M.)

اَنْﻮُﻠُﺳ A water which is drunk and which

renders one forgetful, or content, or happy, in a case of privation; or comforts, or consoles, for a loss or want: (Lh, M, K:) or a thing that is given to drink to the passionate lover in order that he may be forgetful, or content, or happy, without the woman: (Lh, M:) or it consists in one's taking some of the dust, or earth, of a grave, and sprinkling it upon water, and giving it to drink to the passionate lover, (M, K, *) whereupon his love dies: (K:) or rain-water poured upon a certain bead (خرزة) called سَلَوَانَة, of which they used to say that when the passionate lover drank this water he became forgetful, or content, or happy, in his privation: (S:) or a certain medicine which is given to drink to him who is in grief and in consequence of which he becomes happy; (S, K;) called by the physicians سَلَوَانَة, of which women captivate, or fascinate, men, restraining them from other women: (Lh, M:) or سَلَوَانَة signifies [or, accord. to the K, signifies also] a certain bead (خرزة, M, K,) transparent, (M,) which, when one has buried it in the sand and then scraped the
sand up from over it, is seen to be black, and is given [in water] to drink to a man, and renders him forgetful, or content, or happy, in a case of privation: (M, K: *) or a pebble upon which water is poured and given to drink to a man, who thereupon becomes forgetful, or content, or happy, in a case of privation: (M:) Ru-beh says,

* لو أشرب السلوان ما سليت
* مابي غني عنك وان غنيت

(S, M, *) and Nuseyr Ibn-Abee-Nuseyr, in answer to a question of As respecting the meaning of السلوان, said that it is a bead which is bruised, or pulverized, [and upon which water is then poured,] the water of which occasions in the drinker thereof forgetfulness, or content, or happiness, in a case of privation: but As disallowed this, and said that it is an inf. n. of السلوت, and that the meaning is لو أشرب السلول [i.e. Were I made to drink forgetfulness, &c., I should not become forgetful, &c.: there is not in me freedom from want of thee, though I be free from Want of others]. (TA.) See also السلوة.

سلوانة: see the next preceding paragraph.

سلوانة: see the next preceding paragraph and see also سلوان, in three places.

سلأى, [said to be] like سليى, [but it may be سلأى, as there is no apparent cause for its being imperfectly decl.,] A quality that renders forgetful of the objects of love or affection, or that renders content, or happy, without them. (TA in art. سلأى.)

سال [act. part. n. of 1: as such often signifying] Having his heart free from love, or affection. (Har p.
[a noun of the class of مسالمة and مسالة, originally مسالة. One says, In him is a cause of forgetfulness of, or freedom from, anxieties]: like معالئة [in form]. (TA.)

المسلس "The third [in arriving at the goal] of the ten horses that are started together for a race: so called because he renders his owner content, or happy (يسليلي). (Ham p. 46.)

متسلي [a noun of place from مسالة]. One says, ماعته متسلي [There is not any place in which one may be rendered forgetful, &c., of him, or it; or in which one may be rendered content, or happy, without him, or it]. (TA.)
1. (M, K) aor. ـَلِسْيُّ, said of a ewe, or she-goat, [and of a she-camel](Her secundine) سَلَاٰهَا (became disrupted in her belly)]. (M, K) inf. n. سَلِيٍَّ, (M;) or سَلِيٍَّ; (S,) inf. n. سَلِيٍَّ, سَلِيٍَّ; (S, K;) He pulled out or off, or removed from its place, her secundine سَلَاٰهَا, namely, a ewe's, or she-goat's, (S, M, K,) or a she-camel's. (So in one of my copies of the S.) And I drew forth the she-camel's secundine سَلَاٰهَا (after the bringing forth without letting it fall) بعد الرحم or بعد الرحم. (Lh, M.) سَلِيٍَّ; (S,) سُلِيٍَّ or سُلِيٍَّ سُلِيٍَّ a dial. var. of سُلِيٍَّ, mentioned by Esh-Shereeshee. (TA.) See 1 in art. سَلِيٍَّ, first sentence.

2. see the preceding paragraph.

8. She (a camel, TA, [or a ewe or goat,]) cast forth her secundine سَلَاٰهَا. (K, TA.) ___ She (a ewe, or goat,) became fat. (K in art. سَلِيٍَّ, and TA in the present art.) استلست سُلِيٍَّ (i. e. سُلِيٍَّ) She collected سُلِيٍَّ [or clarified butter]. (TA. [See also 8 in art. سَلِيٍَّ.])

سَلِيٍَّ or سَلِيٍَّ [thus differently written, the former the more correct, unless the word be derived from سُلِيٍَّ, as it is said to be in the Ham p. 656, but this is improbable,] The secundine; i. e. the skin, [or membrane,] (M, K,) or thin skin, (S,) in which is the fœtus, or young, in the womb,] (S, M, Msb, K,) of human beings, and of horses and camels, (M,) or of human beings and of cattle, (K,) or [peculiarly] of cattle, (T, S,) that of human beings being termed مَشِيَّةٌ (TA:) it is pulled off from the face of the young camel at the time of the birth, or else it kills it, like as it does when it becomes disrupted in the belly: when it comes forth, the she-camel is safe, and so is the young one; but if it becomes disrupted in the belly, she perishes, and so does the young one: (S:) pl. أمَلْسُلِيٍَّ. (M, Msb, K,) [Hence,] one says, انْقِطَعَ السَلِيٍَّ في البَطِنِ The secundine became disrupted in the belly]; (S, Meyd, K;) i. e. artifice departed [or came to an end]; (S;) a prov. applied in the case of an
affair's becoming beyond one's power of accomplishment, and coming to an end; (Meyd;) like the saying, بلغ السكين العظم

[The knife reached to the bone]. (S, K.) And هو آكل الأسلاة

[He is the eater of secundines]; meaning he is low, base, vile, or sordid. (TA.) And وقع القوم في سلتي جمل

(The people, or party, fell into the like of the secundine of a hecamel); meaning they fell into a difficult affair or case; (S, K *) or they fell into an unparalleled evil;

(Meyd;) for the he-camel has no سلتي. (S, Meyd.)

سلياء A ewe, or she-goat, (S, K,) and a she-camel, (S,) whose secundine has become disrupted [in her belly]. (S, K.) And A ewe, or she-goat, [or she-camel,] whose secundine has been pulled out or off, or removed from its place. (TA.)

سلتي mentioned in this art. in the TA: see art.
He put poison into it; poisoned it; infected it with poison; namely, food. (S, Msb, K.) He gave him to drink poison. (S, K.) And He suggested it to him: a signification mentioned by Freytag, but without any indication of the authority. (M.) Hence, perhaps, He suggested it to him; a signification mentioned by Freytag, but without any indication of the authority. It perforated it; transpired it; or pierced, or passed, through it: for it is said that...
bounty, was, or became, particular, peculiar, or special, as to its object: (S, K:) the verb being intrans. as well as trans. (K.) El-'Ajjáj says,

\[
\text{هو الذي أتعم نعمني عمت} \\
\text{علي الذين أسلموا وامت}
\]

(S,) or the latter hemistich is

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\[
\text{على البلاد رينا ومت}
\]

(M,) [He is the Being who has bestowed bounty that has been general and that has been particular upon those who have become Muslims, or upon the countries, namely, our Lord]: he means that it has reached all. (S,) ____ [And i. q. قصدت ستمك, i. e. which means I tended, repaired, betook myself, or directed my course, towards thee; or I have tended, &c.: and also I pursued, or have pursued, thy way, or course, doing like thee]. (S,) It was smitten by the wind called جموم; applied to a plant; and in like manner to a man: see its part. n., جموم. And] سموم, with damm [to the س]. Our day was, or became, attended with the wind called جموم. (S, K.)

2 significs The making loops to the [girth called]紧密. (TA.) [You say, جموم الفاضلين. You made loops to the: see the pass. part. n., below. And also He adorned the紧密 with، i. e. strung cowries: see, again, the pass. part. n.]
R. Q. 1. **He** (a man) walked, or went along, gently. (IAar, TA.) And **He** (a fox) ran; [or ran in a certain manner;] inf. n. (TK:) the latter signifies the running, (K,) or a sort of running, (M,) of the fox. (M, K.)

Poison, or venom; (PS, TK;) or deadly poison or Venom; (KL;) or the poison, or venom, of the serpent; (MA;) a certain deadly thing, (S, M, Msb, K,) well known; (K;) as also سم ( , S, M, Msb, K,) which is of the dial. of the people of El-'Aliyeh, (Yoo, Msb, TA,) and is said to be the most chaste; (MF, TA;) and سم, (Msb, K,) which is [said to be] of the dial. of Temneem, (Msb,) [but is thought by SM to be vulgar, and] accord. to Yoo, the first is of the dial. of Temeem, (TA,) and this is the most common of the three: (Msb:) пл. سم (S, M, Msb, K) and سم (S, Msb, K,) signifies the same, in the sing. sense. (ISK, K, TA,) [In some copies of the K, by a mistranscription (٣ ﻣَﺴَْﲰ or ﻣَﺴَْﲰ for ﻣَﺴَْﲰ or سم) سم (سم or اسم or اسم or اسم) orسم orسم is made to be syn. with سم as signifying a fox. That the right reading is that which I have followed is shown in the TA by an ex., in which سم is spoken of as drunk.] [Hence,] سم الفأر Arsenic; [in like manner called by us ratsbane;] syn. الرهوج, (K, TA,) i. e. سم جهر, (K, TA,) which is a modern word for arsenic. (TA,) [Also applied in the present day to The hyoscyamus muticus of Linn. (Delle's Florae Aegypt. Illustr., in the Descr. de l'Égypte, no. 242.)] And سم الزيتون The tree called دفللي [q.v.], (K,) And سم السمك The tree called إماه زهرة [or ماهيزهره], (K,) which latter appellation is Pers., meaning the same, [i. e. fish-poison, ] (TA,) and also known by the name of البوصير: it is beneficial for pains of the joints, and pain of the hip and the back, and the نقرس [i. e. gout, or specially gout in the foot or feet]; but the only part of its tree that is beneficial is its ظلاء [or bark]; (K, TA:) when somewhat thereof, (K, * TA,) kneaded mith leaven, (TA,) is put into a pool of water, it intoxicates the fish thereof, (K, TA,) so that they float upon the surface of the water: (TA,) and its leaves burn in lamps in lieu of wicks, (K, TA,) by reason of their oleaginous property. (TA.)
Also, and سم, (S, M, Msb, K,) and سم, (Msb, K,) [but the last is thought by SM to be vulgar, in this sense as well as in the first,] A perforation, bore, or hole, (S, M, Msb, K,) of anything; (M,) or such as is narrow; (TA;) for instance, (S, TA,) [the eye] of a needle; (S, Msb, TA;) as in the Kur vii. 38; [see جمل,] and the hole of the nose, and of the ear: (TA:) pl. سم, (M,) سم, (Msb,) or both. (S, K,) The سم and سم of a human being are His mouth and his nostril and his ear, (S,) or his mouth and his nostrils and his ears; (K;) and the sing. سم and سم: (S:) or the سم of a human being, and of a horse or the like, are the clefts مشاق of the skin thereof. (M,) And the سم of a horse are The thin portions of the hard bone, [extending from the two sides of the nasal bone to the channels of the tears: sing. سم: (M:) or, as some say, (M,) the سم, (S, M,) or the سم, (K, [but this seems evidently to be a mistake for the dual,]) means two veins in the nose (فنة, M, or خيشوم, S, K,) [which latter often means the same as the former,] of the horse: (S, M, K;) accord. to Lth, سم, as pl. of سم, signifies the channels of the tears of the horse: AO says that in the face of the horse are سم; and the bareness of his سم is approved, and is regarded as indicative of generous breed. (TA:) By the سم of a horse are also meant Any bone [or rather bones] in which is marrow. (TA,) And the سم of a sword are Notches therein, whether new or old. (TA;) سم [is app. from اسم as signifying the eye of a needle, or the like, and] means He hit, or attained, the object of his aim or pursuit: (M, K;) and in like manner, سم [He is knowing, or skilful, in respect of the object of his aim or pursuit], (M,) _ [And hence, perhaps, though another derivation is asserted in what follows,] one says also, سم ولا حم ماله سم ولا حم و سَم الْمَعْرُوك, (S, M,) meaning He has no object in his mind except thee; syn. سم: (M:) and in like manner, سم ولا حم ماله سم ولا حم [alone]: or, accord. to Fr, it means he has not any who hopes for him: this is from سم مَلَك* and سم* being the inf. ns., and سم and حم the simple subs.; and the meaning is, he has not any who seeks after him; i. e. he has no good in him for which he is to be sought after: (Meyd:) or it means he has neither little nor much. (K and TA in art. حم also
signifies The loop of the [girth called] ٌمﻮُُﲰ: (TA.) [See ٍمَﺴُم.] 
And Anything like ٌمََﲰ: (TA.) 
[or cowries] brought forth from the sea, (S, K, TA,) and strung for ornament. (TA.) And also, (TA,) or ٌمﻮُُﲰ and ُﺔﱠُﲰ: (M,) Strung [or cowries]: (M, TA:) pl. ٌمﻮُُﲰ. (TA.)

: see the next preceding paragraph, in seven places.

: see ٍمَﺴُم, in two places.

The meatus of the vagina of a woman; (As, TA;) as also ٌمﺎَِﲰ, [which is shown to be thus used as a sing., by a citation from a trad., though said to be] from ٌمﺎَِﲰ as signifying the eyes (ٍمَْ_vertices of the needle [or of needles]: or the rima of a woman, with the parts that are next to it of the haunch and of the borders of the vulva, i. e. of the labia majora. (TA.) See also ٍمََﲰ. Also ُﺔﱠَﲰ, (AA, TA,) or ُﺔﱠَﲰ, (TA,) The heart, or cerebrum, of the palm-tree: pl. ٌمََﲰ [app. ٍمََﲰ, or ٍمََﲰ]: (TA.)

: see ٍمََﲰ, last sentence. Also A mat, (AHn, M,) or a ٌمََﲰ: (TA,) or a thing like a wide ٌمََﲰ: (T, TA,) made, (AHn, M,) [i. e.] Woven, (T, TA,) of ٌمََﲰ: (T, TA,) of the ٌمََﲰ: (T, K, TA) it is spread beneath the palm-tree (T, K, TA) when the dates are cut off, (T, TA,) and upon it fall what become scattered (T, K, TA) of the dates: (T, TA:) pl. ٌمََﲰ, (AHn, M, TA,) or ٌمََﲰ, (K,) or, as in the T, ٌمََﲰ. (TA.) See also ٍمََﲰ, latter part, in two places.

The ٍمََﲰ: (TA,) 
A sort of bird, (T, S, M,) less than the species called ٌمََﲰ: (T, K, TA,) like the ٌمََﲰ: (M, TA:) [accord. to explanations of ٌمََﲰ in the MA, mountain-swallows: or, accord. to the same and Meyd, birds like swallows: accord. to Dmr, as stated by Golius, i. q. طیر ابابیل: but this is app. said in relation to an assertion of َأَیَشَه, mentioned in art. ابابیل in the Msb, that the birds termed ابابیل in the Kur cv. 3 were most like to swallows:]
the word is a pl., (S,) [or rather a coll. gen. n.,] and the sing. [or n. un.] is with َة, (S, M,) pl. ُمِئََﲰ (Meyd:) see ُمِسََﲰ. And hence, as being likened thereto, A banner, an ensign, or a standard; syn. َلَوُء (M:) or so َلَمْ. (K:) And [hence, also, perhaps, without َة, as in a verse cited by IB and in the TA, for the coll. gen. n. may be used as a sing.,] A swift she-camel: (S, IB, TA:) [pl. ُمِئََﲰ, mentioned by Freytag, from Reiske, as signifying swift she-camels.] Also, and ُمِسََﲰ and ُمِسََﲰ and ُمِسََﲰ and ُمِسََﲰ, applied to anything, [of men and of beasts &c.,] Light, active, or agile, and slender, and swift; (M, K;) applied to a man, signifies [simply] light, or active, or agile. (K.)

and so َمَسََﲰ: (M: [thus there written; not َمَسََﲰ, though both of these are app. correct:}) or َمَسََﲰ and َمَسََﲰ, applied to a man, signify light, or active, or agile, and swift, or quick; (S;) and َمَسََﲰ so applied, and َمَسََﲰ and َمَسََﲰ, applied to a woman, signify light, or active, or agile, and slender: (TA:) or َمَسََﲰ, applied to a man, signifies [simply] light, or active, or agile. (K.)

A pl. of َسََﲰ or َسََﲰ: (S, M, Msb, K;) and also used as a sing.: see َسََﲰ. (M) [In one place, in the CK, erroneously put for َسََﲰ, q. v.] as syn. with َسََﲰ, q. v.

َمَوَُﲰ, of the fem. gender, (S,) A hot wind, (S, M, Msb, K;) or, as some say, a cold wind, (M, [perhaps a mistake occasioned by a misunderstanding of the phrase َمَوَُﲰ َدِرَ, expl. below,]) in the night or in the day, (M,) or generally in the day, (Msb, K,) but authorities differ respecting it, as has been shown voce َرُوُرَﺣ (Msb;) accord. to AO, it is in the day, and sometimes in the night; and the َرُوُرَﺣ is in the night, and sometimes in the day: (S:) but some say that the former is in the night, and the latter in the day: (Ibn-Es-Seed in the Fark, TA:) in the present day it is commonly applied to a violent and intensely-hot wind, generally occurring in the spring or summer, in Egypt and the Egyptian deserts usually proceeding from the south-
east or south-south-east, gradually darkening the air to a deep purple hue, whether or not (according to the nature of the tract over which it blows) accompanied by clouds of dust or sand, and at length entirely concealing the sun; but seldom lasting more than about a quarter of an hour or twenty minutes. The word is used as a subst. [i.e. alone], and also as an epithet [qualifying the subst. ريح], (M:) pl. سمايا (S, M, K.)

One says also موم بارد, meaning A موم that is constant, continual, permanent, settled, or incessant. (S and L in art. برد.) [See also بارح.]

Also A certain feather, (M, K, TA,) which is approved (K, TA) by the Arabs, (TA,) in the neck of the horse, (M,) in the middle of the neck of the horse, (M,) or in the side of his neck. (TA.) And The شخص, [or corporeal form or figure, or person,] (M, K,) of a man: (K,) or, as some say, (M, but accord. to the K and ) the aspect; (M, K;) as in the saying, هو بَهِي السَّمَاء. (He is beautiful, or pleasing, in aspect). (TA.) And A portion standing up of ruined dwellings. (K)

A seller of موم [q. v.;] like لَؤلؤ signifying a seller of لؤلؤ. (IKh, TA.)

A certain plant. (K) [See سمَن in art. سمَن.] The decorations, or embellishments, (تزاویق,) of a ceiling: so says IAar; and in like manner, LH; and he says, I have not heard a sing. of it. (TA.) [See also سمَن, in art. سمَن.] The سمَن, first sentence. It is also an epithet, of which only the fem., with ص، is mentioned: see سمِّام. (Hence, سمِّام, (M,) or سمِّام, (K, TA,) [the latter erroneously written in the CK، اسمَم.] The wolf; (M, K;) because of his lightness, or activity, or agility: (M;) or اسمَم signifies the wolf that is small in the body.
The fox; (S, M, K;) as also [without لـ], (M,) and (K.)" and its fem., with ظ: see "، last sentence, in three places. Also, the former, and ، or the latter is a mistake, 

[ascribed in the K to J.]

Red ants: n. un. with ظ: (K;) or سَمَّا (S, M) signify a certain insect, (M,) a red ant; (S, M;) as also سَمَّا: (M;) accord. to Lth, an insect of the form of the آكلة [app. a mistranscription for آكلة, i.e. ant], of a red colour: Az says, I have seen it in the desert, and it bites, or stings, painfully: (TA:) pl. سَمَّا (S, TA,) said by Aboo-Kheyreh to be certain things found in El-Basrah, that bite vehemently, having longish heads, and the colours of which incline to redness. (TA.) See سَمَّا below.

Sesame; sesamum orientale of Linn.; applied in the present day to the plant and its grain;] a well-known grain; (Msb;) it is called in Pers. كنجد; (MA, KL;) i. q. جلجلان, (M, K,) said by AHn to be abundant in the سرَة (ةاَﺮﱠﺴﻟا,) and El-Yemen, and to be white; (M,) [by this is evidently here meant sesame, or the grain thereof, or both; though it also signifies the fruit of the coriander; for otherwise, the most commonly-known meaning of سَمَّا would be unmentioned in the M;] the grain of the حل; [i. e. the grain from which the oil called حل is expressed;] (S, K;) [by the author of the latter of which, this was evidently understood to be different from the جلجلان, which is mentioned by him after the description of properties here following;] it is glutinous, corruptive to the stomach and the mouth; but is rendered good by honey; and when it is digested, it fattens; and the washing of the hair with the water in which its leaves have been cooked lengthens and improves it: the wild sort thereof is known by the name of جلجهنگ (K, TA,) thus, with fet-h to the ج and ب and ه, and sukoon to the ل and ن, [but written in the CK جلجهنگ,] a Pers. word, [originally جلجهنگ,] arabicized; (TA;) its action is nearly like that of the خَرَيق [or hellebore; and sometimes from half a drachm to a drachm
is administered to him who is affected with palsy, and he is cured thereby, (K, TA,) speedily; (TA,) but a drachm thereof is dangerous, (K, TA,) in a great degree. (TA.) ___

also The *serpent*: (K, TA:) or a certain creeping thing resembling it. (TA.) ___ See also the next preceding paragraph, where it and its n. un. with ء are mentioned.

A species of bird, (M, K,) resembling the swallow; [but see what follows;] thus expl. by Th, who has not mentioned any sing. thereof; (M;) and Lh adds that *its eggs are unattainable*: (TA:) so in the prov., كُلْفَتِني بِيَضَاءَ السَّمَسَمُ (Thou hast imposed upon me the task of procuring the eggs of the السَّمَسَمُ); (M;) applied in the case of a man's being asked for that which he will not find, and which will not be: (TA:) or السَّمَسَمُ is here pl. of السَّمَسَمَةٌ [i. e. السَّمَسَمَةِ السَّمَسَمَة] and means the red ants: thus some relate the prov.: but others say, السَّمَسَمُ, pl. of السَّمَسَمٌ, [n. un. of السَّمَسَمٌ] which means a species of bird like the swallow, the eggs of which are unattainable. (Meyd. [By Freytag, السَّمَسَمُ is erroneously said, as on the authority of Meyd, to be pl. of السَّمَسَمَةٌ، سَامَةٌ} in this sense.) In [some of] the copies of the K, السَّمَسَمُ is here erroneously put for السَّمَسَمَةٌ. (TA.)

Such is, or are, venomous (S, Msb, K) of animals, (K,) or of creeping things, [and insects,] but of which the venom does not kill; as the scorpion, and the hornet: (Msb:) and such things (Sh,
Msb) and the like thereof (Sh) are termed (Sh, Msb,) which is the pl. of سام أبرزص (S, M, Mgh, K) and سام أبرزص, as one word, (S and Msb in art. برص, and the latter in the present art. also,) and سم أبرزص, (K) A species of the lizard called (M) or such as are large, of the Bرص: (A in art. برص, and Msb:) or [one] of the large [sorts] of the Bرص: (S, Mgh, K:) also called (TA, from a trad.) [see more in art. برص:] applied to the male and the female: (Zj, Msb:) dual سم أبرزص; (TA:) and pl. سم أبرزص. (M, Mgh, TA.) ___ And سم (M, K,) a day attended with the wind called سم (S, M, K.) [as though meaning a poisoning day ] (M, K) and سم, (IAar, M, K,) the latter rare, (M,) [and anomalous, being from سم,] and سم, (S, M, K,) A day attended with the wind called سم is also fem. of سم as part. n. of the intrans. verb سم signifying it was, or became, particular,

peculiar, or special. And hence, signifies also The [or distinguished people, or people of distinction; and the particular, peculiar, or special, friends, intimates, familiars, or the like] (S, M, IAth, K, TA) of a man; (IAth, TA:) and سم, pl. سم, signifies the same; (M;) and so سم, like as signifies سم: (IAar, TA:) or سم signifies the relations, syn. the particular, or choice, relations: (TA:) and سم signifies the relations; syn. the particular, or choice [expl. above], (El-Umawee, S, K,) and the relations. (K,) One says، كيف السماء والامة [How are the people of distinction, &c., and the common people, or people in general?]. (S,) And عرف السماء [The people in general, or the vulgar, and the people of distinction, &c., knew it, or him]. (TA.)

سم [fem. of سم: see the latter in several places]. سم also signifies Death: (M, K,) but this is extr.: (M, TA:) the word commonly known, (M,) or the correct word in this sense, (TA:) is سم, سم, سم, [belonging to art. سم, سم,] without teshdeed (M, TA) to the م, م, م.
A nose narrow (K, TA.) and fat (TA) in the nostrils. (K, TA.)

A place of perforation, of transpiercing, or of passing through: pl. مَسَمَّ (Msb.)

[Hence,] The perforations [or pores] of the body (S, Msb, K) through which the sweat and the exhalation of the interior thereof pass forth: (Msb)

[thus] applied to the منافذ [of the body] is a term of the physicians. (Mgh.)

One who eats what he is able to eat. (K.)

and the أهل المسام: see مسام.

Having three سموم, i. e. loops [attached to it]. (TA.) And also, thus applied, Adorned with سموم, i. e. strung cowries. (TA.)

 Poisoned; infected with poison; having had poison put into it; applied to food. (TA.) And A man having had poison given him to drink. (TA.) Also Smitten by the wind called سموم; applied to a plant; and in like manner to a man. (TA.) See also سمام.
[as an inf. n.] is *syn. with قصد [in an intrans. sense], (S, * Msb,) and هدى [in the sense of رشاد], and استقامة: (Msb:) or you say, (S, M, K,) and -- (K,) or in this case the former only, (TA,) inf. n. كمت،

(م، تا،) He pursued a right course: *syn. قصد: (S, TA:) or he followed a good direction (م، ك،)

* TA *) in the way of religion [&c.]. (TA.) Accord. to Khálid Ibn- Dabbeh, it signifies The following the truth and the right way or direction, and being a good neighbour, and doing little harm. (TA.) [But more commonly, or primarily, it relates to the course that one pursues in journeying.] An Arab of the desert, of [the tribe of] Keys, says,

* *

فووس نيبوح وينغيب تعنت

تععفا أو هكذا بالسمت

* *

i. e. *Thou shalt traverse* (addressing a woman), or, more probably, *ye shall traverse* (addressing camels or other beasts), a land without a description, journeying without any sign of the way and without any track [for guidance], such being the meaning of تععفا, or thus, pursuing a right course, *syn. السمت* meaning The seeking, searching, or inquiring, for, or after, the right way or direction. (TA.) Also signifies السمت الطرق: [i. e. *صد الطرق* signifies The road’s having a right, or direct, tendency]: (م:) or [ى السمت الذهين] signifies السمت الشئ: [i. e. The thing’s having a right, or direct, tendency]. (K.) [This last explanation has been misunderstood by the Turkish translator of the K; who has hence been led to assert that one says, *سمت السمت* as well as *سمت السمت* and *سمت تعنت* and *سمت دصاق* signifies not *سمت تعنت* for *سمت تعنت* is always intrans.] Also *The*
journeying (S, M, K) upon the road (M, K) [guided only] by opinion (S, M, K) and conjecture: (S:) or, as some say, the journeying by conjecture and opinion, not upon a [known] road. (TA.) A poet says,

* ليس ما ربيع لسمت السّامت *

[There is not, or was not, in it, a road of any kind (see ربيع) for the journeying by opinion and conjecture of him who so journey. (S, TA.) ___ And The pursuing a course, or direction, [of any kind,] and [particularly] in religion and in worldly affairs. (TA.)

You say, هو يسمت سمنته He pursues his [another's] way, or course, doing as he [the latter] does. (TA.) كمنته [سمنته] is here an absolute (not an objective) complement of سمنته; like سمينه سبره in the phrase يسمت سبره. See also below. ___ Also سمنته, aor. —، inf. n. سمنته He (a man) was, or became, grave, staid, steady, sedate, or calm. (Msb.) ___ And سمنته، aor. —، (Fr, K,) inf. n. سمنته، (Fr, TA,) He prepared, arranged, or disposed, for them, the mode, or manner, of speech, and of judging, or forming an opinion, (Fr, K, TA,) and of work, or action. (Fr, TA.)

The keeping to the سمنته [i.e. road, &c.] (K.) It is said in a trad., فأنطلقلا لا أدرى أين أذهب إلا أنني أسمت meaning [And I departed, not knowing whither I should go, but] I kept to the course, or direction, of the road: or as some say, I prayed to God. (TA.) ___ Also The

mentioning of God, (S, M, A, Msb, K,) or, as in some copies of the S, the mentioning of the name of God, [like سمنته, inf. n. of سمنى،] (TA,) upon, or over, a thing, (S, M, A, Msb, K,) or in any case. (TA.) One says، سمنى على تصميم الطعام He mentioned the name of God upon, or over, the food. (TK.) ___ And He سمنى له on الطرف He prayed for what was good for him; prayed for a blessing upon him; as also سمنى، (L and TA in art. سمنى، q. v.) In a trad. respecting eating, it is said، دعوا الله ودخلوا وسمتوا meaning
Pronounce ye the name of God, and take what is next you of the food, or make your words to be near together; (see 2 in arts. and,) when ye have ended, invoke a blessing upon him at whose abode or table ye have eaten. (TA.) ___

The praying for the sneezer; (M, Msb, K;) saying, [May God guide thee to the right, or good, course]; because the person sneezing is disturbed and disquieted: so says AAF: (M, TA;) or the saying to him, [May God have mercy on thee]: (Th, S, M;) or [May God bless thee]: (ISH, TA;) it is with س and with ش: (S, M, Msb;) one says [May God have mercy on thee], (T, M, Msb;) i. e. [May God bless thee], meaning He prayed for the sneezer, [saying as above,] (A,) and that the person his object by this prayer; (M;) and that the س is changed [by some] into ش: (TA;) but A 'Obeyd says that the pronunciation with ش is of higher authority, and more common. (S, Msb.) The Prophet said, When any of you sneezes, let him say, [May God direct you aight, and render good your state, or condition, or case]. (Har p. 250.)

3.

ٌﺖَْﲰ inf. n. of 1 [q. v.]. (M, TA.) ___ Also A road, or way; (M, TA.) and [hence,]
The way, or course, that one pursues in his religion and his worldly affairs: (TA:) a way, mode, or manner, of acting or conduct or the like: (S, TA:) the mode, or manner, [of life,] syn. هيئة, (S, A, Mgh, Msb, K, TA,) of good people, (S, A, Mgh, K, TA,) in respect of religion, not in respect of goodliness of person: (TA:) a metaphorical meaning, from the same word as signifying a road, or way. (Mgh.) One says, إِنَّهُ هَوَّانِسَهُ الدِّينَ In respect of the way, or course, that he pursues in his religion and his worldly affairs: (TA:) or هوّنس همّت means he is good in his [i.e., as here used, mode, or manner, of life]. (Msb.) And ما أَحْسَنْهُ سِّمْتُهْ How good is his way, mode, or manner, of acting or conduct or the like! (S, A, * Mgh, * TA.) [Hence,] Gravity, staidness, steadiness, sedateness, or calmness. (Msb.) The region, or quarter, to which, or towards which, the course, or aim, is directed. (M.) [And hence, The bearing, or direction, of an object by the compass. And more particularly, The azimuth. And The zenith; or vertical point in the heavens. (Zenit appears to have been, as Golius observes, a mistranscription for zemt, or sent.) The path of the sun; the ecliptic: from signifying a road, or way. The equinoctial colure. And The solstitial colure.]

Sِمْتَ [part. n. of 1]: see an ex. in the latter half of the first paragraph of this art.

Sِمْتَ Any one praying, or who prays, for what is good, (S and TA in art. لِأَحَدَ) for any one]; (TA in that art.;) as also Sِمْتَ: (S and TA in that art.;) any one praying, or who prays, for a return to the right, or good, way, and continuance therein. (Msb.)
The part of the sandal that is below its narrower part, more commonly called its extend thence to its extremity. (K.)
Jﲰ َﺞَُﲰ, [aor. — ,] n. SAMAJA (S, O, Msb, K) and Jﲰ َﺞَِﲰ, [aor. — ,] (Lh, TA, and so in a copy of the A,) n. 

(Ā.) * It (a thing, S, O, Msb) * was, or became, foul, unseemly, or ugly; (S, A, O, Msb, * K;) or devoid of beauty. (A, L, Msb.)

ٌﺞَِﲰ َﺞَِﲰ (L, TA;) and َﺞَِﲰ, [aor. — ,] inf. n. ٌﺞَِﲰ (S, O, Msb, K) and ٌﺞَِﲰ (L, TA, and so in a copy of the A,) inf. 

ٌﺞَِﲰ َﺞَِﲰ (Lh, TA, and so in a copy of the A,) inf. n. ٌﺞَِﲰ (S, A, O, Msb, * K;) or devoid of beauty. (L, Msb.) One says, [Nothing rendered it foul, unseemly, &c., in my estimation, but such a thing]. (A.)

ٌﺞَِﲰ َﺞَِﲰ (L, TA;) and َﺞَِﲰ, [aor. — ,] inf. n. ٌﺞَِﲰ (S, O, Msb, K) and ٌﺞَِﲰ (L, TA, and so in a copy of the A,) inf. 

ٌﺞَِﲨ َﺞَِﲨ (S, A, O, Msb, * K;) or devoid of beauty. (L, Msb.) One says, [Nothing rendered it foul, unseemly, &c., in my estimation, but such a thing]. (A.)
no flavour; (L) or so or سميح (Msb) and bad, or foul, in odour. (L)

سميح : see the next preceding paragraph, in three places.

سميح : see سميح, in four places.
 Sithm

Sithm, (S, Msb, K,) aor. — , (Msb, K,) inf. n. Sithm and Sithma and Sithma and Sithma and Sithma, (K,) He was, or became, liberal, bountiful, munificent, or generous; (S, * Msb, * K;) as also Sithm : (Msb, K;) but the unaugmented verb commonly known, but faultily omitted in the K, is Sithm, aor. — ; and this is the only one mentioned by IKtt and IKoot and a number of other authors: Sithm, like Krm, means he became of the people of the samaha [i.e. liberality, &c.]: (MF;) [but] Sithm and Sithm both signify as above; he was, or became, liberal, &c.; and he gave from a motive of generositiy and liberality: this is the correct explanation of both; though some say that the former only is used in this sense; and the latter, in relation to compliance and submissiveness. (L:) You say, Sithm, (S, A, Msb,) aor. — , inf. n. Sithma and Sithma (S, * A, * Msb) and Sithma, (Msb,) He was liberal, bountiful, munificent, or generous, with it; (S, A, Msb;) and gave it; and complied therein with that which was desired of him; as also Sithm. (Msb,) [And Sithm He was liberal, &c., to him; as also Sithm; whence,] God is represented, in a trad., as saying, Sithmwa l lbddi kamasmaha il lbddi Be ye liberal, &c., to my servant, [meaning Mohammed,] like as he is liberal, &c., to my servants. (L:) And Sithm, (S,) or Sithm, (A,) he gave (S, A) to me, (S,) or to him: (A:) and Sithm, said of him such a thing. (Msb,) And Sithm, and Sithm, and Sithm, and Sithm, and Sithm, and Sithm, he gave him such a thing. (L: see also a similar phrase below.) Sithm, said of a she-camel, means She became submissive, and went quickly: (L:) and Sithm said of a beast called a dawaya, it became gentle and submissive after being refractory: (L, K: *) and in like manner Sithm, inf. n. Sithma and Sithma; (L:) said of a camel: (A, L:) or Sithm signifies the going an easy pace: (S, L, K,) and the going quickly: (L, K:) or (so in the L, but in the K and ) the act of fleeing. (L, K:) And Sithm It became easy and submissive. (L:) You say, Sithm Quronteh, (S, A, K,)
and "His mind became submissive," (S, A, L, K,) and "لذلك الأمر to that thing." (L.) _سمح_ , inf. n.; (L,) and _سمح_, (Mgh, L,) inf. n.; (L, K,) and _سامح_, (Mgh, L,) inf. n. _سماح_ ; (S, A, L, K,) and _سمح_, (Mgh,) and _سامح_, (Mgh,) also signify He acted in an easy, or a gentle, manner; (S, A, Mgh, L, K,) and _سمح_ , (L,) also signify He made easy, or facilitated; (L,) in an affair: (Mgh, L,) and _سماح_ signifies the acting in an easy, or a gentle, manner in a contest in thrusting, or piercing, with spears or the like, and smiting with swords, and running. (L,) It is said in a well-known trad., _ُهُتَـنِيرَق_ The acting in an easy, or a gentle, manner, in affairs, is a means of gain, or profit, to the performer thereof. (L,) And you say, _ُهُتَـنِيرَق_ He acted in an easy, or a gentle, manner with him. (TK.) And _ُهُتَـنِيرَق_ and _ُهُتَـنِيرَق_ , He made [a thing] easy to him. (L,) And _ُهُتَـنِيرَق_ and _ُهُتَـنِيرَق_ , (Meyd, Mgh, L,) and _ُهُتَـنِيرَق_ and _ُهُتَـنِيرَق_ , (L,) and _ُهُتَـنِيرَق_ and _ُهُتَـنِيرَق_ , (Meyd, L,) and _ُهُتَـنِيرَق_ , (L,) a trad., (Mgh, L,) meaning Facilitate thou, and facilitation shall be rendered to thee: (As, Sh, L,) or act thou in an easy, or a gentle, manner, and easy, or gentle, treatment, shall be rendered to thee: (Mgh,) or be thou compliant, and compliance shall be rendered to thee. (Meyd.) And _ُهُتَـنِيرَق_ , _ُهُتَـنِيرَق_ and _ُهُتَـنِيرَق_ , _ُهُتَـنِيرَق_ , He made easy to him the object of his want. (IAar, L: see also a similar phrase above.) _ُهُتَـنِيرَق_ (A, TA) and _ُهُتَـنِيرَق_ . (TA,) [app. inf. ns. of which the verb is _ُهُتَـنِيرَق_ ] in a branch, or rod, signify The being even and smooth, without any knots [or inequality of thickness: see _ُهُتَـنِيرَق_ ]. (A, TA.)

2 _ُهُتَـنِيرَق_ see 1, in two places. _ُهُتَـنِيرَق_ means The straightening, or making even, of the spear, (S, K, TA,) so as to render it smooth. (TA. [See 1, last sentence.])

3 _ُهُتَـنِيرَق_ see 1, in six places.

4 _ُهُتَـنِيرَق_ see 1, in all but four sentences.

5 _ُهُتَـنِيرَق_ see 1, in the latter half of the paragraph: _ُهُتَـنِيرَق_ and see also the paragraph here following, in two places.
They acted in an easy, or a gentle, manner, one with another. (S, A, K.)

[Hence] as a conventional term in lexicology, or in relation to language, is [A careless, or defective, manner of expression,] when the meaning of a sentence is not known, and, in order to its being understood, requires another word or phrase to be supplied:

(KT:) [or the] using a careless mode of expression, relying upon the understanding of the reader or hearer; as also: or] a deficiency in what a speaker says, relying upon [the knowledge of the person addressed. (Marginal note in a copy of the KT, subsigned [app. to denote that the authority is Isma'eel Hakkee].) [See also , which is often used as though it were syn. with .]

The primary meaning of and is [said to be] The being wide, or ample: whence the phrase [expl. below]. (Msb.)

Of which the former is a contraction, (Msb,) [but which is seldom used,] as also and [in an intensive sense] and (T, M, TA) and (T, S, * M, A, * K, * TA) [and occurring in the K voice, the last three fem. as well as masc.,] . Liberal, bountiful, munificent, or generous: (T, S, M, A, Mgh, Msb, K, TA:)

Fem. : (T, S, M, A, K;) pl. of , (Th, T, S, M, A, Msb, K,) applied to women (Th, S, Msb, K) only, (Th, S, K,) or to men and to women, (T, M, TA,) and , (T, S, M, A, Msb, K,) applied to a party of people, (S, A,) [i. e.] to men and to women, (T, M, TA,) as though pl. of , (S, K,) and , (T, S, M, A, K,) applied to men and to women, (T, M, A, *) pl. of , (A,) or as though pl. of , (S, K,) The dim. of is syn. with and , and , (K,) but the latter is by some disallowed. (TA.) You say also,
Such a one is very liberal, and probably also quick: for in each case the latter epithet is probably an imitative sequent, and therefore a corroborative. (L.)

A beast that is submissive, or easy, or gentle: and probably also quick: see 1]. (A, voce حَمْح, q. v.) [Hence, app.,]

The she-goat. (T in art. أَم.) And قدس حَمْح A pliant bow: (K, * TA.) And عود حَمْح A branch, or rod, that is even and smooth, (A, * Msb, * TA,) without any knot: (A, K, TA:) or of even growth, so that what is between its two extremities is not more slender than its two extremities or than one of them. (AHn, TA.) One says also سَاج سَماحة [An oblong squared piece, or a board or tablet, of the wood of the سَاج (q. v.), that is even and smooth]. (TA.)

And مَلَة سِماحة A religion in which is no straitness (K, TA) nor difficulty. (TA.) The saying of Omar Ibn-'AbdEl-'Azeez أَذَأ ﺄًﺤَْﲰَأ means [Recite thou a call to prayer] without a prolonging of the voice, and trilling, and without modulation. (Mgh.)

See the next preceding paragraph.

Tents (بيوت) made of skins. (Ibn-ElFaraj, K.)

See سِماحة, first sentence.

See سِماحة, in two places.

See سِماحة, q. v. (K.)

More, and most, liberal, bountiful, munificent, or generous. See an ex. voce ظَٰٓفَٰٓلاً.

Keep thou to the truth, for verily in it is ample scope for avoiding falsity; expl. by مَسْمُوح, (A, Msb, K,) and ومنوحة عن الباطل. (A, Msb.)
ﺢَﻤْﺴِﻣ :

see حَْﲰ , first sentence.

حﺎﻤْﺴِﻣ :

see حَْﲰ , first sentence.

مسلم :

see حَْﲰ , first sentence.
Long in the back; (S, O, K;) as also жَحَْﲰ (O, K) and жَحَْﲰ (O;) [see an ex. in a verse cited voce žَﺐَﻐَﺷ:] pl. of the last but one, or of the last, not of the first as it is asserted to be by A'Obeyd and by Kr, жَحَْﲰ (TA;) and the first, a mare slender in the body, or lean in the belly, but thick in the part between the shoulder and shoulder-blade, (O, K, TA;) having thick and strong flesh: (TA;) applied only to females. (K.) ___ Also, applied to a bow, Long. (O, K.)

Length in anything. (T, O, K.)

 жَحَْﲰ : see жَحَْﲰ.

 жَحَْﲰ : see жَحَْﲰ. ___ Also Tall and hateful or hated; (O, K;) applied in this sense to a man. (O.)
The pericranium; i.e. the thin skin, (T, Mgh, Msb,) or thin integument, (S, Mgh, K,) above the skull: (T, S, Mgh, Msb, K:) and any thin skin resembling that; (Msb;) or [the periosteum of any bone; i.e. the skin that is between the bone and the flesh, above the bone and beneath the flesh; every bone having what is thus termed: (TA:) pl. سَمَاحِقُ. Hence, one says، عَلَىُ ثَلُبِ النَّشَأَةِ سَمَاحِقٌ. سَمَاحِقٌ مِن شَحْمٍ، (S, K, TA,) i.e. [Upon the fat that covers the stomach and bowels of the sheep or goat is or are] a thin integument [or thin integments of fat]. (TA.) And سَمَاحِقُ also signifies [The cicatrix which is] the mark of circumcision. (TA.) And A wound by which the head is broken reaching to the thin skin, or integument, thus called. (T, S, Msb, K.)

Tall; applied to a palm-tree; (S, O, K;) as also سَمَاحِقٌ: (S:) or tall and thin: (Lth, TA:) not known to Az on any other authority than that of Lth. (TA:) [I held the ✱ in each of these words, as he says, to be augmentative; and has therefore mentioned them in art.]
(S, M, &c.,) aor. — (M, L, inf. n.) He (a man, IAar) was, or became, high, or elevated. (IAar, S, M, L, K. [έα in the CK is a mistake for έαl.)___ He raised his head; (L; [and the same is implied in the S; see έαl;]) and so έα (M, L:) [and] he raised his head in pride. (S, L, K.) And in the former sense it is said of a camel, in his going along. (Bd in liii. 61.) ___ Also He (a man) stood, raising his head, and with his breast erect; like as the stallion [camel] does when excited by lust: (A:) [for] it is said of a stallion [camel] when thus excited.

(L.)___ And hence, (A,) He sang: (M, A, L:) because the singer raises his head and erects his breast: (A:) but Th says that this is rare: (M:) accord. to I’Ab, Killing signifies the act of singing in the dial. of Himyer. (L.____ Also, (M, K,) aor. as above, (TA,) and so the inf. n., (S, M,) He diverted himself, sported, or played. (S, M, K, TA. [For έα in the CK, I read έα, as in the M, and in MS. copies of the K, and in the TA; and agreeably with the S, in which the inf. n. is expl. as syn. with έα.])___

He was, or became, negligent, inattentive, inadvertent, inconsiderate, or heedless; and went away from, or relinquished, or left, a thing. (L.)___ He was, or became, confounded, perplexed, or amazed, and unable to see his right course; or affected with wonder; or cut short, or silent, being confounded, or perplexed, and unable to see his right course; syn. θμητ: inf. n. as above: (M:) [or] he stood confounded, or perplexed, and unable to see his right course; syn. θμητ. (K. [After this explanation and immediately following it, it is said in the K, θμητ γαμ μνηματικα αλλα δν καιτα νεφελαις, meaning that it is by reason of grieving, or mourning, as signifying the standing confounded &c.; and by reason of rejoicing, or being happy, as signifying the diverting oneself &c. See as an ex. of its usage in a case of grief the verses which I have cited at the close of the first paragraph of art. θμητ, and which are cited in the present art. in the L and TA.)___ Also He kept constantly, or continually, (M, L,) to an affair, (M,) or upon the
ground, or in the land. (L.) He strove laboured, or exerted himself, or he wearied himself, in work, (K, TA,) and in journeying. (TA.) And the camels strove, laboured, or exerted themselves, in their journeying:
(S, K:) or knew not fatigue, or weariness. (M.) [See also which is likewise, perhaps,
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an inf. n. of the same verb;) below.] [He tended, repaired, betook himself, or directed himself or his course or aim, to, or towards, him, or it; or endeavoured to reach, or attain, or obtain, him, or it; &c.; like He made the land, or ground, plain, or smooth, or soft. (M.)

He diverted him: (M, TA:) [and in like manner, ; for] one says to a slave-songstress, [in one of my copies of the S, erroneously, ] meaning Divert thou us by singing. (S, O, L, TA.) He manured the land with [q. v.]: (S, Msb, K:) he dunged, or manured, the land; syn. (M. [So in a copy of the M: in the TA , without teshdeed; and thus only, I believe, correctly; though it is commonly pronounced with teshdeed in the present day.]) or the hair; (K, TA:) He removed utterly his hair, or the hair; (M, K, TA:) taking the whole of it [in shaving]: a dial. var. of . (TA.) The removing utterly the hair of the head [by shaving]: a dial. var. of . (S.) And is also used [alone, the objective complement being app. meant to be understood,] as meaning The leaving off, or neglecting, the anointing of oneself [or of one’s hair], and washing: and so . (A ‘Obeyd, TA in art. )

see 2, first sentence.
Q. Q. 4, in two places.

see what next follows.

Q. Q. 4, (S, M, L,) inf. n. اًدْامعةّ, (S,) He, or it, became swollen: (M, L;) or became much swollen: (AZ, M, L;) or he (a man) became swollen with anger; (S, L;) or so اًدْامعةّ, inf. n. اًدْامعةّ, and اًدْامعةّ, inf. n. اًدْامعةّ. (K.) One says, رجَلَهُ اًدْامعةّ His arm, or hand, became swollen: and اًدْامعةّ رجَلَهُ, His leg, or foot, became inflated and swollen. (L, TA.) Also, said of anything, اًدْامعةّ, or اًدْامعةّ, He perished by reason of anger. (L)

Continuing, or unceasing, journeying. (M, L.) [Perhaps an inf. n.: see اًدْامعةّ, and what next precedes it, in the latter part of the first paragraph.] اًدْامعةّ هوَّلاً اًدْامعةّ, (K, TA,) or اًدْامعةّ, (M,) [in my copy of the Mgh اًدْ التابعة, and in the O اًدْ التابعة, (M,)] اًدْ التابعة, or اًدْ التابعة, (M,) I will not do that ever. (M, TA)

A compost, or manure, consisting of سَرْجِين, (S, Mgh, Msb,) or سَرِقِين, (K,) [both meaning dung of beasts, such as horses, camels, sheep and goats, wild oxen, and the like,] with ashes, (S, K,) or with earth or dust: (Mgh, Msb:) or a manure consisting of strong earth. (M.)

i. q. حَوَارِيّ (A, K) [app. as meaning White, or whitened, flour: but said in the TK to mean fine bread; accord. to Kr, i. q. طَعَامٌ (app. as meaning wheat); and said by him to be with the unpointed د: (K;) but more chastely, (K,) and better known, (TA,) with د. (K, TA.) [In the present day, applied to Semoulia; a kind of paste made of very fine wheat-flour, reduced to small grains. See also اًدْامعةّ, below.]
Any [man or animal] raising his head [in pride or otherwise]. (S, M, L.) ___ A man standing: (IAar; and so in a copy of the S:) or standing, raising his head, and with his breast erect; (A, IAth;) as the stallion [camel] does when excited by lust. (A.) ___ [And hence, as is indicated in the A, (see 1,)] A singer; or singing. (M, L; and so in two copies of the S.) And the latter is said to be the meaning of the pl. in the Kur liii. 61. (M, L.) ___ [Hence also,]

Behaving proudly. (I’Ab in explanation of the pl. in the Kur liii. 61; and IAar.) ___ Diverting himself; playing; or sporting. (IAar, S, M; and Bd in liii. 61,) ___ Negligent, inattentive, inadvertent, inconsiderate, or heedless. (Lth, IAar A.) Thus the pl. is said by Lth to mean in the Kur liii. 61. (TA.) ___

Standing in a state of confusion, perplexity, or amazement: (Mgh:) and so the pl. is said to mean in the Kur liii. 61: (TA:) or confounded, perplexed, or amazed, by reason of inordinate exultation. (IAar.) ___ And Silent. (So in a copy of the S.) ___ And Grieving, or mourning, and lowly, humble, or submissive. (So, too, in a copy of the S.) ___ In the saying of Ru-beh, (K,) describing camels,

(TA,)

* سَوَامَدُ الْلِّيْلِ خَفَافُ الأَزَوَادَ *

the meaning is, Continuing journeying, (K,) or striving, labouring, or exerting themselves, or wearying themselves, [during the night,] having no fodder in their bellies: (L:) F says that J has erred in saying that the meaning is, having no fodder in their bellies: but this is the explanation of the words خَفَافُ الأَزَوَادِ, as IM and others have expressly stated; and this necessarily indicates that سَوَامَدُ has the meaning assigned to it in the K; so that no error is attributable to J in this case: or, as some say, خَفَافُ الأَزَوَادِ means not having upon their backs [much] provision for the riders. (TA,) ___ Sowamed as an epithet applied to a [or skin in which milk is put] means Full, [so as to be] standing upright. (A, TA.)

What is called in Persian سامد [app. a mistranscription for، i. e. white bread]; an arabicized
word: [so says ISd; and he adds,] I know not whether it be the same as طُعَام، or not. (M.)

ٌﺪﻴَِﲰ expl. by Kr as signifying مَعَط، or not. (M.)

ٌمﺎَﻌَﻃ

ٌﺪَﻤْﺴِﻣ i. q. زَيْل، [i. e. A basket of palm-leaves; probably one used for carrying سَمَاد، or manure]: so says Lh; adding that one should not say مَسْمَد. (M.)
Q. 4 accord. to the M and K: and

and مسندور: and

سمدر: see art. سمدر.
(S, K, &c.,) of the measure (S, TA,) so accord. to the grammarians, but Aboo-Usámeh Junádeh El-Azdee says that it is of the measure from as syn. with, (Sgh, TA,) pronounced by the vulgar, with damm to the (IDrst, TA,) which is a mistake, (Th, IDrst, S, K, &c.,) for there is not in the language of the Arabs a noun of the measure (IDrst, TA,) A lord, master, chief, prince, or man of rank or quality; (‘Eyn, S, O, K;) to which Et-Teiyánee adds, from As, on the authority of Muntejí Ibn-Nebhán, (TA,) of easy nature or disposition, generous, and very hospitable, or in whose vicinity his companion has power or authority or dignity, not being harmed nor inconvenienced; (S, K, TA;) and thus expl. by AHát also; (TA;) generous; noble, or elevated in rank; liberal, bountiful, or munificent: (O, K;) and also (K) courageous: (Lth, K;) and goodly, and stout, bulky, or corpulent: (AZ, EtTeiyánee;) pl. (I.) The lion. (Ibn-Ed-Dahhán, T, S, O.) And hence, [accord. to SM, but the reverse I think more probable,] A chief, or person of authority. (TA,) The wolf; (En-Nadr, K;) because of his swiftness. (En-Nadr.) And hence, (TA,) A man active, agile, or prompt, in accomplishing his wants. (K, TA,) And A sword. (K,)
i. q. [q. v.]; (K:) [said to be] more chaste than the latter: (K in art. [ٌم]) [but] accord. to Kr, it is with the unpointed د.

(M in that art.)
He held a conversation, or discourse, by night: (S:) or he waked; continued awake; did not sleep: (M, K:) may signify the same; or may be of the same class as َلَﺰْﻫَأ and َﻦَْﲰَأ, and thus signify he had, or came to have, a َﺮََﲰ [or conversation, or discourse, by night]. (M.) [See also 3.] 

The cattle pastured by night without a pastor; or dispersed themselves by night: (M, TA:) [or simply pastured by night; for] one says, َنِإ ﺎَﻨَﻠِﺑِإ ُﺮُﻤْﺴَﺗ meaning Verily our camels pasture by night: (TA:) and ِتَﺮََﲰ ُﻞِﺑِﻹا ﺎَﻬَـﺘَﻠْـﻴَﻟ ﺎَﻬﱠﻠُﻛ The camels pastured during their night, the whole of it. (A.) And ِتَﺮََﲰ ُﺔَﻴِﺷﺎَﳌا َتﺎَﺒﱠـﻨﻟا The cattle pastured upon the herbage; (M, K;) aor. as above: (M:) [or pastured upon the herbage by night: like as one says,] َﺮََﲰ َﺮْﻤَﳋا He drank mine, or the mine, (K, TA,) by night: (TA:) and ُﻩَﺮَﲰ: see 2, first signification. ___ [Hence,] َﺮَﲰ ُﻪَﻨْـﻴَﻋ i. q. ِتَﺮََﲰ ُﻪَﻠْـﻴَﻋ ( , M, K,) which signifies He put out, or blinded, (َﺄَﻘَـﻓ) his eye with a heated iron instrument: (S and Msb in art. َسَمِمْ) or he put out, or blinded, (ٌكَـﺣل) his eye with a [or nail] (Mgh, Msb, TA) of iron (TA) made hot (Mgh, Msb, TA) in fire: (Msb:) or [simply]
he put out, or blinded, his eye; syn. سَمَرَ سَمَهْهَا (K.) فَقَاَهُا; سُمَرَ الْبَلْدَنَ (K.) and سُمِرَ الشَّمْسِ (K.) فَقَاَهُا: سُمِرَ السَّمَاءُ (K.) فَقَاَهُا; سُمِرَ الْبَلْدَنَ (K.) فَقَاَهُا; سُمِرَ الشَّمْسِ (K.) فَقَاَهُا; سُمِرَ السَّمَاءُ (K.) فَقَاَهُا; سُمِرَ الْبَلْدَنَ (K.) فَقَاَهُا; سُمِرَ الشَّمْسِ (K.) فَقَاَهُا; سُمِرَ السَّمَاءُ (K.) فَقَاَهُا; سُمِرَ الْبَلْدَنَ (K.) فَقَاَهُا; سُمِرَ الشَّمْسِ (K.) فَقَاَهُا; سُمِرَ السَّمَاءُ (K.) فَقَاَهُا.

(M, Msh;) or the former has an intensive signification; (Msh;) [He nailed it; i. e.] he made it fast, firm, or strong, (M, Mgh, K.) with a nail [or nails]; (S, * M, * Mgh, Msb, K; *) namely, a door [&c.]. (Mgh, Msb.) [See also

2

ٌﲑِﻤْﺴَﺗ (S;) and سَمَرَهُ (K, TA,;) aor.; (TA;) He made the milk thin with water; (S;) made it to be what is termed سَمَرَ [q. v.]. (M, K.) سَمَرَ, inf. n. as above, is also syn. with سَمَرَهُ (S, M, K) and أَرْسَلَهُ (M, K,) inf. n. You say, سَمَرْسَمَ سَمَهْهَا He discharged, or shot, his arrow; (M, TA;) as also سَمَرَهُ (K, TA,) or the former, he discharged it, or shot it, hastily; (K;) opposed to خَرَقْتُ حَتَّى يَخْطُرَ [Discharge, or shoot, thine arrow quickly, for the game has become within thy power], and خَرَقْتُ حَتَّى يَخْطُرَ [Discharge, or shoot, deliberately, in order that it may become within thy power].

(M, TA.) One says also, سَمَرَ جَارِيَتهُ He dismissed his female slave, or let her go free. (S and M, from a trad.) A 'Obeyd says that this is the only instance in which سَمَرَ, with سَمِرْتُ, has been heard [in this sense: but several other instances have been mentioned]. (TA.) You also say, سَمَرَ الإِبِلَ He let the camels go, or left them: and he hastened them; syn. كَمَشَهَا; as also كَمَشَهَا; originally with شَٰثَ (TA;) or he sent them, or left them, to pasture by themselves, without a pastor, by night [which is perhaps the more proper meaning (see 1)] or by day; syn. أَمْلَهَا. (M, TA.) And سَمَرَ السَّفِينَةَ He sent off, or launched forth, the ship; let it go; or let it take its course. (M, TA.)

3

سَامِرةُ (M,) inf. n. سَمَارَهَا, (S, A,) He held a conversation, or discourse, with him by night.

(S, M.) [See also 1, first sentence.]

4

سَمِرَ He put out, or blinded, his eye; syn. فَقَاَهُا; سُمِرَ الشَّمْسِ (K.) فَقَاَهُا; سُمِرَ الشَّمْسِ (K.) فَقَاَهُا; سُمِرَ السَّمَاءُ (K.) فَقَاَهُا; سُمِرَ الشَّمْسِ (K.) فَقَاَهُا; سُمِرَ السَّمَاءُ (K.) فَقَاَهُا; سُمِرَ الشَّمْسِ (K.) فَقَاَهُا; سُمِرَ السَّمَاءُ (K.) فَقَاَهُا; سُمِرَ الشَّمْسِ (K.) فَقَاَهُا; سُمِرَ السَّمَاءُ (K.) فَقَاَهُا;

11

سَامِرةُ 1, in the latter half of the paragraph.
Conversation, or discourse, by night; (S, M, K;) as also مسامرة. (S, A.) It is said in a trad., whereas, or, accord. to one relation, السّّمِرْ، Conversation or discourse by night is after nightfall. (TA.) And you say, لا أفعل السّّمِرْ والقّمّر. I will not do it as long as men hold conversation or discourse in a night when the moon shines: (S:) or as long as men hold conversation or discourse by night, and as long as the moon rises: (Lh, M:) or ever. (M.) [See also below. The pl., أسماء, is often used as meaning Tales related in the night, for amusement: but this usage is probably post-classical.] ___ Conversation, or discourse, by day. (TA.) ___ A place in which people hold conversation or discourse by night; or in which they make, or remain awake; (M, K;) as also سامر; (S, * M, K;) which latter is expl. by Lth as signifying a place in which people assemble for conversation or discourse by night. (TA.) ___ A people's assembling and holding conversation or discourse in the dark. (TA.) ___ And hence, (TA,) The dark; or darkness. (As, M, K, TA.) So in the saying حلف بالسّّمِرْ والقّمّر He swore by the darkness and the moon. (As.) ___ Night: (M, K;) you say, أتتته سمرأ I came to him in the night. (A.) ___ A night in which there is no moon: hence the saying لا أفعل ذلك السّّمِرْ والقّمّر I will not do that when the moon does not rise nor when it does rise. (Fr.) [See also above.] ___ The shade of the moon. (M, K.) ___ The light of the moon; moonlight; accord. to some, the primary signification; because they used to converse, or discourse, in it. (TA.) ___ The time of daybreak: you say, طريق القوم The people were come to at daybreak. (AHn, M.) ___ See also سمرأ.

سمر A certain kind of tree, (M, K,) well known; (K;) i. q. طلح [the gum-acacia-tree; acacia, or mimosa, gummifera]; (Msb;) or [a species] of the طلح, (S,) of the kind called عضاة, (Mgh, Msb,) having small leaves, short thorns, and a yellow fruit (بريمة which men
eat: there is no kind of better in wood: it is transported to the towns and villages, and houses are covered with it: (M:) its produce is [a pod] termed [q. v.]

(TA in art. حبل:) [the mimosa unguis cati of Forskål (Flora Aegypt. Arab., pp. cxxiii. and 176;)] n. un. حبلة: (M, Mgh, Msb, K:) [in the S, حبلة is said to be pl. of حبلة: but it is a coll. gen. n.:] the pl. of حبلة is حبلات, and أُحْبَرْمَأ, a pl. of pauc., of which the dim. is أُحْبَرْمَأ. (TA:) [Sharj would resemble Sharj if a few gum-acacia-trees were found there: Sharj is a certain valley of El-Yemen: for the origin of this prov., see Freytag’s Arab. Prov., i. 662]. (S.) [O people of the gumacacia-tree], in a saying of the Prophet, was addressed to the persons meant in the Kur xlviii. 18. (Mgh.)

ُةَﺮَْﲨَأ [A tawny, or brownish, colour, of various shades, like the various hues of wheat; (see أَسْمَر:) duskiness; darkness of complexion or colour;] a certain colour, (S, Msb,) well known, (Msb,) between white and black, (M, K,) in men and in camels and in other things that admit of having it, but in camels the term أَدْمَة is more common, and accord. to IAar it is in water also; (M:) in men, the same as [in camels]; (IAar, TA;) a colour inclining to a faint blackness; (T, TA;) the colour of what is exposed to the sun, of a person of whom what is concealed by the clothes is white: (IAth:) from حبرّ signifying the shade of the moon.

(TA.)

Camels that eat the tree called حبرّ. (AHn, M, K.)

The [demon called غُول] (Sgh, K.)

Thin milk: (S:) milk containing much water: (Th, M, K;) or [diluted] milk of which
water composes two thirds: n. un. with ٖ, signifying some thereof. (M.) ___ [See also a tropical usage of this word in a prov. cited voce ريش.] [In the present day it is also applied to A species of rush, growing in the deserts of Lower and Upper Egypt, of which mats are made for covering the floors of rooms; the juncus spinosus of Forskål, (Flora Aegypt. Arab., p. 75,) who writes its Arabic name sammar; the juncus acutus of Linn.]

swift: (K,) or generous, excellent, or strong and light, and swift. (TA.)

ٌﲒِﲰ i. q. مسمار مثبى (M, A, K;) i.e. A partner in conversation, or discourse, by night. (TA.) You say, and مسمار أَنَّ مُسْمِره [I am his partner &c.]. (A.) ___ Afterwards used unrestrictedly [as signifying A partner in conversation, or discourse, at any time]. (TA.) ___ [Golius and Freytag add the meaning of A place of nocturnal confabulation; as from the K; a sense in which this word is not there found.] ___ The night in which is no moon: [contr. of ُنْﮩِا ٍﲑَِﲰ] a poet uses the phrase ما أَسْمِر أَبِن مُسْمِر, meaning As long as the moonless night allows the holding conversation, or discourse, in it. (M.) [See also another explanation of this phrase in what follows.] ___ مسمار is also syn. with دهر [as meaning Unlimited time, or time without end]; (Lh, S, M, K;) as also , (Fr, M, K,) whence the saying فَلَان عَنْد فَلَان السَّمْر, and Hence, or because people hold conversation, or discourse, in them, (S,) and لَأَنَا سَمِير (S, M, K,) You say, لَا أَسْمِر (S, K,) and أَفْعَلَهُ مَا أَسْمِر, (M,) and لَا أَتَيْكَ لِلَّحْمِ مَا أَسْمِر أَبِن مُسْمِر (S, M, K,) and أَفْعَلَهُ مَا أَسْمِر أَبِن مُسْمِر, (Lh, M, K,) and صَمِيم, (K;) i.e. [I will not do it, and I will not come to thee,] ever, (S,) or in all time, (M,) or while night and day alternate. (K.) And لَا أَنَا جَالِسُ وَسَمِير (S, M) [I will not do it] to the end of the nights. (M,) ___ is expl.
his handwriting, as meaning Two roads that differ, each from the other. (Az, TA.)

A certain kind of ships. (S.) signifies the same, (Golius on the authority of Meyd.,) applied to A single ship of that kind.] Taar mentions the saying, أعطىته سميّة من دراهم كان الدخان يخرج منها, without explaining it: [ISd says,] I think he meant, [I gave him] دراهم سمر, i. e. dusky dirhems, as though smoke were issuing from them by reason of their duskiness: or dirhems of which the whiteness was fresh. (M.)

The sable; mustela zibellina, or viverra zibellina; a certain beast, (Mgh, K,) or animal, (Msb,) well known, (Mgh,) found in Russia, beyond the country of the Turks, resembling the ichneumon; in some instances of a glossy black; and in some, of the [reddish] colour termed شقرا: (Msb, TA:) costly furred garments are made of its skin: (K, TA:) pl. سمار. (Msb.) Also A جبة [or any garment made with its fur. (TA.)

A companion of [or one who habitually indulges in] conversation, or discourse, by night. (M, K.)

A man holding, or who holds, a conversation, or discourse, by night: (S:) pl. سمار (S, M, K) and سمار. (TA.) It is also a quasi-pl. n., (M, K,) [as such occurring in a verse cited voce مرم, in art. رم,] and is syn. [as such] with سمار, signifying persons holding, or who hold, conversation, or discourse, by night: (S, M,) or persons Waking, continuing awake, not sleeping; as also سمار [a fem. sing., and therefore applicable as an epithet to a broken pl. and to a quasi-pl. n. and to a coll. gen. n.]: (M, K,) سمار is a pl. [or rather quasi-pl. n.] applicable to males.
and to females: (T, TA:) or it is a sing., and, like other sings., is used as a qualificative of a pl. only when the latter is determinate; as in

I left them holding a conversation & c.] (Uh, M.) ___ Also A camel pasturing by night. (TA.) ___ See also سمم

The Samaritans; a people said to be one of the tribes of the Children of Israel; (M;) or a sect, (Msb,) or people, (K,) of the Jews, differing from them (Msb, K) in most, (Msb,) or in some, (K,) of their institutes: (Msb, K:) Zj says, they remain to this time in Syria, and are known by the appellation of السامريون: (M:) most of them are in the mountain of n-Nábulus. (TA:) سامري is the rel. n. of السامرة. (M, Msb, K)

See also سمم, and its pl.: see the next preceding paragraph.

[According to many Arabic grammarians Tawny, or brownish; dusky; dark-complexioned or dark-coloured; of the colour termed سمم [q. v.]: (S, M, K, & c.:) fem سممآ: (Msb, & c.:) and pl. سمم. (A.) You say سمم: A camel of a white colour inclining to شهة [which is a hue wherein whiteness predominates over blackness]. (M.) And سمم [A tawny spearshaft]. (M.) And سمم [Tawny wheat]. (M.) ___ [Hence,] Wheat: (S, Msb, K:) because of its colour. (Msb,) and سمم Water and spear: (S, K.) ___ سمم, also, signifies سمم [Milk: (M:) or milk of the gazelle: (IAar, M, K:) because of its colour. (M.) ___ And [for the same reason] سمم signifies also سمم Coarse flour, or flour of the third quality, full of bran; syn. محشأ. (K.) You say محشأ Bread made of such flour. (L in art. محشأ [kind of milking-vessel called] محشأ. (Sgh, K.) ___ And A year of drought, in which is no rain. (M.)

سمم, dim. of سمم: see سمم, in two places.
A nail; a pin, or peg, of iron; (Mgh.) a certain thing of iron; (S, K) a thing with which one makes fast, firm, or strong: (M, K:) pl. (S, Msb, K.) Also, (K, TA,) or (A, O,) A good manager of camels; (A, O, K, TA,) a skilful, good pastor thereof. (A.)

Nailed; made fast, firm, or strong, with a nail [or nails]. (S, * Mgh.) A man, (TA,) having little flesh, strongly knit in the bones and sinews. (K, TA,) And, with 华盛, A woman, (M,) or girl, or young woman, (A, O, K,) compact, or firm, in body; (M, A, O, K,) not flabby in flesh. (M, O, K.)

ًٌَْرﻮُﻤْﺴَم A turbid life: (M, O, * K, * TA:) from ًٌَْرﻮُتم applied to milk. (M, TA.)

: see ًٌَْرﻮُتم, in two places.
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Q. 1, inf. n. ُسَّمِسَ, He acted as a ُسَّمِسَ [q. v.]. (K.)

A broker; or one who acts as an intermediary between the seller and the buyer, (Lth, Mgh, K.) for effecting the sale; whom people call َدَلَّلُ, because he directs the purchaser to the merchandise, and the seller to the price: (TA:) pl. ُسَّمِسَة. (Mgh, K.) a Pers. word, arabicized: (Lth, Mgh:) or one who sells wheat to the people: (M, TA:) or (TA, in the K and TA, in the K and TA, in the K) the possessor of a thing: (K:) one who has the care of a thing. (K.) A messenger, or mediator, (سَمِس) between two lovers or friends. (K.) ُسَّمِس ُأَرْض ُسُمِي, He who is acquainted with the land, or country; (K:) an acute scrutinizer of its circumstances: (TA:) fem. with ة. (K.) He is the careful and skilful manager of it. (Fr, TA voce ُسِلَح.)
removed its hair, (Msb,) or wool, (K,) or cleansed it of the hair; [or wool, (S,) by means of hot water; (S, Msb, K;) in order to roast it; (S;) or it is generally done for this purpose: (TA:) or he plucked from it the [hair; or] wool, after putting it into hot water. (A.) [And It scalded it: for] you say, of boiling water, يِسَمِّطُ الْشَّيْءَ [it scalds the thing]. (TA.) He hung it; suspended it; namely, a thing; (M, K;) as also (TA:) or the latter, he hung it, or suspended it, upon, (S, K;) or by means of, (so in some copies of the K and in the TA,) meaning thongs, or straps. (TA.) And He hung the coat of mail upon the hinder part of his horse. (M.)

hence a verse cited voce نرد. (TA in art. درب.)

It (a thing, TA) was, or became, hung, or suspended. (K.)

A thread, or string, having upon it beads

(S, Mgh) or pearls; (Mgh;) otherwise it is called a string of beads or the like; (M, K;) so called because it is hung, or suspended; (M;) a single string thereof; [in Persian]; a necklace of two strings thereof being called a necklace longer than the
"ﺔَﻘَـﻨِْﳐ" : (IDrd, M, K;) or [simply] a necklace: (Msb;) pl. مَـﺣَٰٰﻃ : (M, K;) which also signifies the things that are suspended from necklaces. (TA.) ___ A thong, or strap, that is suspended from the horse's saddle; (S, K;) sing. of مَـﺣَٰٰﻃ. (S.) ___ The redundant part of the turban, which is left hanging down upon the breast and the shoulder-blades; (K;) pl. as above. (TA.) ___ A coat of mail which the horseman hangs upon the hinder part of his horse. (M, K;) ___ A trail, or long and elevated tract, (حبل,) of sand, (K, TA;) regularly disposed, as though it were a necklace. (TA.) See also مَـﺣَٰٰﻃ, in two places.

"نَـعَل مَـﺣَٰٰﻃ" : (M, K;) and مَـحيح, (S, M, K;) and مَـحيح, (M, K;) which last is pl. of مَـحيح, (TA;) A sandal, or sole, that is of a single piece [of leather, not of two or more pieces sewed together, one upon another], (طاق واحده,) in which is no patch: (S, M, K;) or the last, (S;) or all, (M;) not having a second piece sewed on to it; (AZ, S, M;) as also مَـحيح. (So in the K, voce مَـحيح, and said to be masc. and fem.,) i. q.] فَرَد تَّوب مَـحيح (the latter word occurring twice in art. فَرَد in the TA, and there opposed to مَـحيح, and said to be masc. and fem.,) i. q.] مَـحيح تَّوب A garment having no lining; [either] a طيلسان, or such as is of cotton: (ISh, K;) but one does not say مَـحيح ملحة, because such are not [ever] lined: (ISh:) or [accord. to some] مَـحيح signifies a garment that is lined below; expl. by saying، او المَـحيح من الثياب ما ظهر من تحت ظهر، (K, TA; [in the CK, and in a MS. copy of the K, for ظهر, we find ظهر,)] i. e. ظهر: (TA:) [but I think that ظهر is undoubtedly the right reading; and that مَـحيح means any portion that appears of a garment worn beneath a shorter garment:] see مَـحيح, last sentence. مَـحيح أَسْمَاعُ تَّوب Trousers, or drawers, not stuffed: (M, K;) i. e., (K;) or, as Th says, (M;) of single cloth, طاق واحده. (M, K;) and مَـحيح أَسْمَاعُ تَّوب A she-camel without any brand, or mark made by a hot iron. (Kr, M, K;) is also a pl. of مَـحيح [q. v.]. (K;
A rank of people: (M, K;) or a side, or lateral part or portion: (Msb;) each of the two sides, or lateral portions, of men, and of palm-trees. (S, Msb.) You say, قَامَ بَيْنَ السَّماَطِينِ He stood between the two ranks. (TA.) And قَامُ الْقُوْمُ حُوْلَهُ السَّماَطِينِ The people stood around him in two ranks. (TA.) And هُمْ عَلَىٰ سَماَطٍ واحِدٍ مشَى بَيْنَ السَّماَطِينِ He walked between the two sides. (S, Msb.) And خَذُوا سَماَطَ الْطَرَقِ Take ye the two sides of the fresh, or moist. (TA.) And اجْعَلُ الْأَمْرَ سَماَطًا واحِدًا They are according to one order. (K.) And اَنْشَمُِّسَلَا He walked between the two sides. (S, Msb.) And اوُذُخُ يَطَامِّسَلَا Take ye the two sides of the fresh, or moist. (TA.) And اَجْعَلُ الْأَمْرَ سَماَطًا واحِدًا Make thou the affair, or case, [uniform, or] one uniform thing. (Fr, TA in art. باَج.) The part of a valley which is between the upper extremity and the lower: (M, K;) pl. سَماَطٍ الطَّعَامِ The thing upon which food is spread: (K;) pronounced by the vulgar سَماَطٌ الطَّعَامِ [and applied by them to such as is long, prepared for a large company of people:] pl. سَماَطَاتِ الطَّعَامِ [a pl. of pauc.] and سَماَطَاتِ الطَّعَامِ. (TA.) Of which the hair, (Msb,) or wool, (K,) has been removed, (Msb, K;) or cleansed of its hair [or wool], (S,) by means of hot water; (S, Msb, K;) in order to its being roasted: (S:) or of which the [hair or] wool has been plucked off from it, after its having been put into hot water: (M;) or the former, plucked of its [hair or] wool, and then roasted with its skin: (Lth:) and a roasted sheep or goat: the former word of the measure سَماَطُ in the sense of the measure سَماَطُ, and its pl. سَماَطَاتِ, voce سَماَطُ, and its pl. سَماَطَاتِ, the pl. in three places.

Boiling water, that scalds a thing. (TA.) Hanging a thing by a rope behind him; from سَمَّوَطُ سَمَّوَطُ. (TA.)
سمع

1. (S, Msb, K, *) aor. — (K) inf. n. سمع (S, Msb, K) and اسمع, or this latter is a simple subst. (Lh, K) and اسمع, (S, K) or this last [also] is a simple subst. (Msb,) and اسمع (K) and اسمع, (TA,) [He heard it, (namely, a thing, as in the S,) or him;] and اسمع, (Msb, K,) also written and pronounced اسمع; (K, TA,) and اسمع ; (Msb,) are syn. with اسمع (Msb, K) as trans. By itself; (Msb,) and اسمع [also] in sys. With اسمع [as trans. by itself]: (Ham p. 694, where occurs a usage of its act. part. n. showing the verb to be trans. by itself:) or اسمع denotes what is intentional, signifying only he gave ear, hearkened, or listened: but اسمع, [as also اسمع and اسمع,] what is unintentional, as well as what is intentional.

(Msb.) You say، اسمع الشئ (He heard or listened to, the thing) [S.] And اسمع الصوت، (He listened to, or heard, the sound). (TA.) [And اسمع) I heard him, or it, utter, or produce, a sound; اَذَک َءْﻰﱠﺸﻟا (I heard him say such a thing.) And اسمع عليه، (He heard of it; for اسمع) I gave ear, hearkened, or listened, to him, or it; (S, Msb, * TA;) and اسمع (Msb) or اسمع (TA,) meaning اسمع (S, TA,) I gave ear, hearkened, or listened, to him, or it; (S, Msb, * TA;) and اسمع (Msb) or اسمع (TA,) meaning اسمع (S, TA,) I gave ear, hearkened, or listened, to him, or it; (S, Msb, * TA;) and اسمع (Msb) or اسمع (TA,) signify the same; (S, Msb, TA;) and so اسمع (S, Msb, K,) and اسمع (K). (K) It is said in the Kur [xxxvii. 8], accord. to different readings، (S:) or the former has this signification، They shall not listen to the archangels:] (S:) or the former has this signification، they shall not listen to the angels (Bd, Jel) in heaven, (Jel,) or the exalted angels: (Bd:) and ↓ the latter، they shall not seek، or endeavour، to listen &c. (Bd:) And in the same [xvii. 50], نَحْنُ أَعْلَمُ بِمَا يَسْمَعُونَ إِلَيْكَ We are cognizant of that on account of which they
hearken when they hearken to thee]; meaning (Bd, Jel) and (Bd,) alluding to scoffing, or derision. (Bd, Jel.) [For various usages of سمع and other inf. ns., whether employed as inf. ns. or as simple subs., see those words below.] ___ It also signifies He understood it; (TA;) he understood its meaning; i. e., the meaning of a person's speech. (Msb.) You say, لست ما قلت لك Thou didst not understand what I said to thee. (TA.) And such is the most obvious meaning of the verb in the saying, إن كان يسمع الخطيب [If he understand the words of the preacher]; for this is the proper meaning in this case: but it may be rendered tropically, if he hear the voice of the preacher. (Msb.) ___ Also He knew it: as in the saying, سمع الله قولك God knew thy saying. (Msb.) ___ Also He accepted it; namely, evidence, and praise: or, said of the latter, he recompensed it by acceptance: (Msb:) he paid regard to it, and answered it; namely, prayer: he answered, or assented to, or complied with, it; namely, a person's speech. (TA.) The saying سمع الله لمن حمده means May God accept the praise of him who praiseth Him: or, accord. to IAmb, may God recompense by acceptance the praise of him who praiseth Him: (Msb:) or may God answer the prayer of him who praiseth Him. (TA, as on the authority of IAMB.) ___ Also He obeyed him: as in the saying in the Kur [xxxvi. 24], إن آمنت بر Ipsum فأتسمع [Verily I believe in your Lord, and do ye obey me]. (TA,) ___ Lth says that the phrase سمعت أذني زيدا يفعل كذا وكذا means My eye saw Zeyd doing such and such things: but Az says, I know not whence Lth brought this; for it is not of the way of the Arabs to say سمعت أذني as meaning my eye saw. It is in my judgment corrupt language, and I am not sure but that it may have been originated by those addicted to innovations and erroneous opinions. (TA.)

**Inf. n of سمع, q. v. infrà, voce سمعة,** [The making one to hear]. (K.) You say, سمعه السوت He made him to hear the sound; (S, TA) He made him to hear the narra-
He made to hear of it, or him. It is said in a trad., (TA.) [And
He rendered him, or it, notorious, and infamous: (S, Mgh, K, *) or he spread it abroad, for men to speak of it.]
(Msb.) Also He raised him from obscurity to fame. (S, K, *) And He made him to hear
what was bad, evil, abominable, or foul, and he reviled him: (AZ, T and L in art. نذ) and
هسمع، (S, K, *) also has the latter of these two significations. (S, K, *)

He told him [a thing]. (Msb) He made him to
understand: the verb being used in this sense in the Kur [viii. 23], (TA.)

May God not make thee to be deaf. (TA.) She sang. (TA.) One says to a female singer,
Sing thou to us: thus used in a verse of Tarafeh. (TA.) Thou hast said a saying that ought to be heard and followed. (Har p. 398.) He made, or put, a َسَمَعَ to the bucket. (S, K, TA.) And in like manner, َسَمَعَ الزَّنِيلَ (K) He made, or put, what are termed َسَمَعَانَ to the basket. (TA.) َسَمَعَ also written and pronounced َسَمَعَ: see 1, in the former half of the paragraph, in six places.

The people heard of it, [or him,] one from another: (PS, TK:) [or the people heard one another] to talk of it, or him: or it, or he, became notorious among the people. (TA.) َسَمَعَ also signifies He feigned himself hearing. (KL.)

I hear and I obey, or for َسَمَعَ َو أَطَعَ طَاعَةً, which means the same, but more emphatically; being a quasi-inf. n. for َسَمَعَ َو أَطَعَ طَاعَةً, meaning My affair is hearing and obeying. (K.) You say also, [in like manner,] َسَمَعَ َو أَطَعَ طَاعَةً, meaning My ear heard (lit. my ear's hearing) such a one say that: (K) َسَمَعَ [As a simple subst., it signifies] The sense of the ear; (K) [i. e., of hearing;] the faculty in the ear whereby it perceives sounds. (TA.) Thus in the Kur [1. 36]. (TA, meaning, Or who hearkeneth. (Bd,
And hence, the brain; (Z, O, K;) as also (O, K;) One says, He struck him upon the brain. (TA.) [It is also used for the inf. n. of اعصم. Hence] one says, فَأَلَّا ذَلِكْ سَمَعَ, and in like manner, سَمَعَ اذْنَيْنِ, and سَمَعَ اذْنَيْنَ, and سَمَعَ اذْنَيْنً, i.e. They said that making my ear to hear: (K;) and one may say, سَمَعَ [making to hear]: this latter one says when he does not particularize himself. (Sb, K;) And كَلْتَهُ سَمَعَهُ, with kesr, meaning, [He spoke to him making them to hear, or] so that they heard. (TA.) And a poet says,

[Making God and the learned men to hear that I seek protection by the goodness of thy maternal uncle, O son of 'Amr; or أَعُوذُ بِجَبَرُولِ الْمَلَائِمَانِ أَنَّمِئِذِإِ أَنْ أَعُوذُ بِحَقِّ خَالِقٍ ِبِأَبِي عُمَروَ ]

[Incline thine ear to me; or hear thou from me. (S, K;) And طَرَقُ أَنْ أَصْنِعُ إِلَيْهِ]
The speech struck the ear. (Msb.) (God hath set a seal upon their hearts and upon their ears). (S.)

One also says, Such a one is great in the ears. (S.) The phrase means It is not known whither he has repaired: (AZ, K:) or he is between the ears of the people of the land and their eyes, [so that they neither hear him nor see him] the prefixed noun being suppressed: (AO, K, TA:) or in a void land, wherein is no one; (ISk, K) i.e., none hears his speech, nor does any see him except [the wild animals of] the desert land: (K) or between the length and breadth of the land. (K, TA.) You say also, He exposed himself to perdition, or imperilled himself, and cast himself no one knew where: (IAar, Th:) or he cast himself where no voice of man was heard, nor eye of man seen. (K, TA.)

Also What rests in the ear, of a thing which one hears. (L, K) See also in three places, beside the two places before referred to.

Also i. q. سمَعَ either as an inf. n. or as a a simple subst. (Lh, K) You say, سمَعَ اللُّهُمَّ سمَعَ اللُّهُمَّ سمَعَ. (S, K,) and سمَعَ اللهُمَّ سمَعَ اللهُمَّ سمَعَ, (K,) and سمَعَ اللهُمَّ سمَعَ اللهُمَّ سمَعَ, (TA,) a form of prayer, (K) meaning O God, may it be heard of but not fulfilled: (S, K) or may it be heard but not come to: or may it be heard but not need to be come to: or it is said by him who hears tidings not pleasing to him: (K) Ks says that it means I hear of calamities but may they not come to me. (TA.) You say also, سمَعَ أَذْنِي فَلَانَا يَقُولُ ذَلِكَ: see سمَعَ: (TA:) both explained above: سمَعَ أَذْنِي فَلَانَا يَقُولُ ذَلِكَ. (TA:)

Also i. q. اسمَعُ: so in the phrase اسمَعُ أَذْنِي فَلَانَا يَقُولُ ذَلِكَ (K) and in the phrase اسمَعُ أَذْنِي فَلَانَا يَقُولُ ذَلِكَ (TA:) both explained above: اسمَعُ أَذْنِي فَلَانَا يَقُولُ ذَلِكَ. (TA:)

Also Mention, fame, report, that is heard; as also اسمَعُ أَذْنِي فَلَانَا يَقُولُ ذَلِكَ: (K) fame, or good report; (S, Msb, K, TA:) and so اسمَعُ أَذْنِي فَلَانَا يَقُولُ ذَلِكَ. (TA:) You say, ذَهِبَ سمَعُهُ فِي النَّاسِ: His fame, or good report, went among mankind. (S.) And the Arabs say, وَذُكِرَ اللَّهُ وَسمَعَ اللهُ لَا وَذُكِرَ اللهُ وَسمَعَ اللهُ [or وَذُكِرَ اللَّهُ وَسمَعَ اللهُ] meaning
epithet: thus, ] means [ A man who makes others to hear of him]: or one says, [This is a man of fame, or notoriety], (K,) whether good or bad. (Lh, TA.) Also A certain mongrel beast of prey, (S,) the offspring of the wolf, begotten from the hyena: (S, Mgh, Msb, K;) fem. with ُ: they assert that it does not die a natural death, like the serpent, (K, TA,) but by some accident that befalls it, not knowing diseases and maladies; and that it is unequalled by any other animal in running, (TA,) its running being quicker than [the flight of] the bird; and its leap exceeding thirty cubits, (K, TA,) or twenty. (TA.) It is said in a prov., أَسْمَعُ مِنَ السَّمَعِ الْأَرْل More quick of hearing than the ُسَمَعُ that is lean in the buttocks and thighs; or than the light, or active, ُسَمَعُ]: and sometimes they said أَسْمَعُ مِنَ السَّمَعِ [more quick of hearing than a ُسَمَعُ]. (S.)

**A single hearing, or hearkening, or listening.** (K.) 

See also ُسَمَعة (sūma), also, signifies What is heard, of fame, or report, &c.: (Har p. 34:) and [particularly] good report. (Id. p. 196.)

**A mode, or manner, of hearing, hearkening, or listening.** (K.) You say, ُسَمَعَةَ حَسْنَةً [I...}
heard it with a good manner of hearing]. (TA.) "سمع: see سماعة: سمعة أذن فلана يقول ذلك

Who listens, or hearkens, and endeavours to see, and, not seeing nor hearing anything, thinks it, or opines it: (S, * K, * [the latter in art. نظر,] and TA:) and one also applies to her the epithet سماع, meaning who listens, or hearkens, and does so much, or habitually. (K.)

Small in the head, (S, K,) and in the body; for سماع in the K is a mistranscription for Small in the head, (S, K,) and in the body; for سماع in the K is a mistranscription for سماع, (S, TA,) cunning, or very cunning: (K, TA:) light of flesh, quick in work, wicked, and clever: (TA:) or [simply] light and quick: and applied as an epithet to a wolf. (K.) Also A woman that grins and frowns in thy face when thou enterest, and wails after thee when thou goest forth. (K, * TA:) And A tall and slender man: (K, TA:) fem. in this sense with S. (TA:) And A wicked, deceitful, or crafty, devil. (TA.)

Hear thou: (S, K,) like مناه and دراك and مناه, meaning أدرك and مناه, and مناه. (S.) سماع: see its syn. سماع; first sentence. Also syn. with سماع, as in three exs. expl. above; see سماع, in the middle portion of the paragraph. Also [an inf. n. used in the sense of a pass. part. n., meaning What has been heard, or heard of:] a thing that one has heard of, and that has become current, and talked of. (TA.)

[Hence, used in lexicology and grammar as meaning What has been received by hearsay; i. e. what is established by received usage: as in the phrase: مقصور على السماع restricted to what has
been received by hearsay; &c.; and in the phrase deviating from the constant course of speech with respect to what has been received by hearsay; &c.; which virtually means deviating from what is established by received usage: what has been received by hearsay always meaning what has been heard, either immediately or mediately, from one or more of the Arabs of the classical times. ]

___ [Also What is heard, or being heard, of discourse, or narration, and of matters of science. See an ex. voce ] And [hence,] Singing, or song; and any musical performance whether vocal or instrumental or both combined, or any other pleasant sound in which the ears take delight: as in the saying, [He passed the night in the enjoyment of diversion and singing, &c.]. (TA.) [See an ex. in a verse cited voce ] ___ See also in three places.

: see in two places.

: see in six places. ___ It is also syn. with [Making to hear; &c.]. (S, K.) Az remarks its being wonderful that persons should explain it as having this meaning in order to avoid the assigning to God the attribute of hearing, since that attribute is assigned to Him in more than one place in the Kur-án, though his hearing is not like the hearing of his creatures: he, however, adds, I do not deny that, in the language of the Arabs, may be syn. with or; but it is mostly syn. with, like as is with, and with. (TA.) ___ Also [Made to hear; or] told; applied to a man. (Msb.) ___ Two long pieces of wood [fixed] in the yoke with which the bull is yoked for ploughing the land. (Lth, TA.)

: an inf. n. of whence a phrase expl. above: see.

, in lexicology and grammar, applied to a word &c., means Relating, or belonging, to what has been received by hearsay; i. e., to what is established by received usage. See ]
Light, active, or agile: and applied as an epithet to a (K.)

One who hearkens, or listens, much to what is said, and utters it. (TA.) [Its primary signification is simply One who hears, hearkens, or listens, much, or habitually: and it signifies also quick of hearing.] See also — A spy, who searches for information, and brings it. (TA.) — Obedient. (TA.)

and are syn.; [signifying Hearing; and hearkening, or listening:] (Az, S, Msb, K;) like and , applied to God, signifies He whose hearing comprehends everything; who hears everything. (TA.) And [hence, also,] ↓ this same epithet is applied to The lion that hears the faint sound (K, TA) of man and of the prey (TA) from afar. (K, TA.) You say also,

and the last two, and app. all but the first, an ear that hears, or hearkens or listens, much; or that is quick of hearing:] the pl. of ↓ the last is (K.)

fem. of [q. v.]. — [It is also used as an epithet in which the quality of a subst. is predominant]: see ↓ in the latter half of the paragraph.

[More, and most, quick of hearing]: see ↓ last sentence.

[an inf. n. of 2]: see ↓

A place whence [and where] one hears, or hearkens, or listens. (IDrd, K.) You say, — He is where I see him and hear his speech; (IDrd, K;) and in like manner, — Flan in a state in which he likes to be looked at and listened
(T, A, TA, in art. نظر, ت.) See also سمع, in the latter half of the paragraph, in two places. It is also an inf. n. of سمع.

(TA.)

And hear thou without being made to hear; i.e., mayest thou not be made to hear: (Ibn-'Arafeh, K:) or mayest thou not hear; (Akh, S, Bd, Jel,) by reason of deafness, or of death; (Bd;) said by way of imprecation: (Az, Er-Rághib:) or hear thou without being made to hear speech which thou wouldst approve: or not being made to hear what is disliked; accord. to which explanation, it is said hypocritically: or hear thou speech which thou wilt not be made really to hear; because thine ear will be averse from it; accord. to which explanation, what follows the verb is an objective complement: or hear thou without having thine invitation assented to: (Bd:) or without having what thou sayest accepted. (Mujáhid, K.)

(A) See سمع, in the latter half of the paragraph, in four places. A female singer. (S, K.) [See an ex. of the pl. in a verse cited voce بِرَاغ.] And hence, (TA in art. زمر,) the former is applied to A shackle. (K, and TA in art. زمر.)

An instrument of hearing. (TA.) See سمع, in the latter half of the paragraph, in four places. A loop which is in the middle of the large bucket called غرب, and into which is put a rope in order that the bucket may be even; (S, K;) so called as being likened to an ear: (El-Mufradát, TA:) or the part of the leathern water-bag called مرادة which is the place of the loop: or what goes beyond, or through, the hole of the loop. (TA.) Also, (K;) or سمعان, (El-Ahmar, TA,) The two pieces of wood that are put into the two loops of the basket called
when earth is taken forth with it from a well. (El-Ahmar, K, TA.) ___ And the latter, (i.e. the dual,) A pair of socks, or stockings, worn by the sportsman when he is pursuing the gazelles during midday, or during midday in summer when the heat is vehement.

(TA.)

Shackled: the explanation in the K, shackled and collared, applies to مسوم مسوم جcpu together; not to the former of these two words alone. (TA.) [See مسوم .]

Things heard. See 4 in art.

is pl. of مسوم (Msb, K) [and of مسوم]. ___ As a pl. without a sing., it is applied to All the holes of a human being; such as are the holes of the eyes, and such as the nostrils, and the anus. (TA.)

: see مسوم, in the latter half of the paragraph.
سيمر

وـ

: see art. مسقر.
The two sides of the mouth, beneath the two extremities of the mustache, on the right and left; a dial. var. of [q. v.]. (IDrd, K.)
It was, or became, high, or tall: (S, O, L, K) or tall in the highest degree: (JK:) said of a plant, or herbage, (JK, L,) of a tree, and [particularly] of a palmtree. (L.) ___ See also سمق.

Tall; applied to a man. (Kr, TA.) [See also ساماق.]

Pure; sheer; unmixed. (S, O, K.) You say كذب سمق A sheer, unmixed, lie; (S, O;) and بح سمق pure, unmixed, love; meaning Such as have overtopped (سماق) every lie and love. (O.)

سموق: see سمق.

سمعق: see سماق. The dual, سماقين, signifies The [yokes or] two pieces of wood that belong to the نير, surrounding the necks of the two bulls, (S, Z, O, K,) like the neck-ring, (S, O,) the two extremities of each being made to meet together beneath the bull's dewlap, and bound with a cord: (Z, TA:) pl. سماقة (TA.) ___ And [its pl.,] أسممقة Certain pieces of wood in the utensil upon which bricks, or crude bricks, (لمين) are conveyed. (Ibn-'Abbád, O, L, K.)

سموق (S, O, K) and سموق (O, K,) in the Tekmih with teshdeed, [i. e. سموق,] (TA,) [Sumach; the rhus coriaria of Linn.; or its berry:] a certain fruit, (K,) well known; (S, K,) a certain acid thing, with which one cooks; (O;) the fruit of certain trees of the high grounds termed قفاف and of the mountains, acid, consisting of bunches of small berries, which are
cooked; (AHn, TA:) not known to AHn as growing in any part of the land of the Arabs except in Syria; and he says that it is intensely red: in the T, said to be the acid berry called بَﺮْـﺒَﻋ: n. un. with ذ: (TA:) it excites appetite; stops chronic diarrhoea; and the application of water in which it has been steeped, or macerated, as a collyrium, is beneficial for the [disorder termed] سِّلَاق and for ophthalmia. (K.)

ٌقﻮﱡَﲰ: see the next preceding paragraph.

ٌقِِﲰ: see قَﺮَب سَِاقة in art

ٌقَﻼُﺳ: see the next preceding paragraph.

ٌرْﺪِﻗ ٌﺔﱠﻴِﻗﺎﱠُﲰ: see تَـبَـرَﻋ, in art

ٌﻦِِﲰ: see the next preceding paragraph.

ٌﻖِﺳَاَم: High, or tall; applied to a plant, or herbage, and to a tree, and [particularly] to a palm-tree. (L.) [See also

ٌﻖِِﲰ: ]
It (a thing) rose, or became high or elevated or lofty. (S, K.) And, aor. and inf. n. as above, He ascended. (TA.) One says, Ascend thou the stairs. (S, TA. [See }

And, aor. as above, (TA,) inf. n. He raised, elevated, upraised, or uplifted, it. (S, K.) So in the phrase, [God raised the heaven]. (S.)

The roof of a house, or chamber: (S, Mgh, * K: *) or the interior uppermost part [i. e. the ceiling] of a
to the bottom of a house or chamber. (K.) [And hence, The canopy of the heaven or sky: or] the measure of
the height of the heaven from the earth: or the thickness thereof, upwards. (Bd in bxxix. 28.) And The
stature, or height in a standing posture, or anything: (K:) thus expl. by Lth: one says
[A camel tall of stature]. (TA.) [In the present day, it signifies The extent of anything from top to
bottom; its height, depth, and thickness: and is vulgarly pronounced سمك.]

Fish; syn. حوت; (K;) a kind of aquatic creatures: [a coll. gen. n.:] n. un. with ذ: pl. of the former
[He broiled his fish in the fire of a burning house] is a post-classical prov. of the people of Baghdád, relating to the concealing, disguising, or cloaking, of a fault, for the
purpose of seizing an opportunity; originating from the fact that the thief used, when he saw the fire of a burning house in a place, to
go thither for the purpose of theft; and if it were in his power, he did what he desired; and if he were lighted on, he said, I came to
broil a fish. (Mtr, in Har pp. 481-2.) [is a name of The constellation Pisces; also called سمكة;] a certain sign of the Zodiac; (K, TA;) thought by ISd to be so called because it is a watery sign; and also called
A thing with which a thing is raised, elevated, upraised, or uplifted; (K, TA;) whether a wall or a roof; (TA:) pl. كَمَّسَّاَل (K.) كَمْسَّاَل the name of Two bright stars; (S, O, K.) the former is a star [namely α] in Virgo, called by astrologers [or Spica Virginis]; (Kzw;) and is one of the Mansions of the Moon, (S, O, and Kzw in his descr. of the Mansions of the Moon,) the Fourteenth thereof; (Kzw ibid.;) it is one of the أَنْوَاَء [pl. of نَوِء, q. v.], and rises aurorally in October, O. S.; its auroral rising, in Central Arabia, about the commencement of the era of the Flight, began on the 4th of that month; it is called الْأَنْوَاَء because it has no star near before it, like the أَنْوَاَء that has with him no spear; or, as some say, because, when it rises [aurorally], it is not accompanied by wind nor by cold: (TA:) the latter كَمْسَّاَل, i. e. الرَّامِح, [thus called for a reason expl. in art. رَمَح, q. v., is the star Arcturus, and] is not of the Mansions of the Moon, (S, O, TA,) and has not any نَوِء [here meaning supposed influence in bringing rain &c.;] it is towards the north; the former being towards the south; (TA;) and is also called كَمْسَّاَل: (AZ, TA in art. رَمَح:) [it is erroneously said that] the كَمْسَّاَل are in the sign of Libra: (TA;) and it is said that they are the two kind legs of Leo (َرَجُلَا ِالأَمْسَد:) (S, O, K: *) [for it appears, as I have before observed, (voce عَاءِرِذ,) that the ancient Arabs, or many of them, extended the figure of Leo (as they did also that of Scorpio) far beyond the limits which we assign to it: and hence,] كَمْسَّاَل the thigh, or the hind shank, of Leo. (Kzw in his descr. of Virgo.) The rhyming-proser says، إذا طَلَّعَ السَّماكَ دَهْبُ العِكْكَاكَ فَأَصِلَ فَناَكَ وَأَجَدُ حَدَاكَ فَإِنَّ الشَّيَاءَ فَدَأَ أَتَاكِ When the السَّماك rises aurorally, (i. e.
the sultriness has gone, therefore do thou put thy court, or yard, in
good condition, and renew thy sandal, for the winter has come to thee:
being contractions of حداًء ء and فئاء ك for the sake of the rhyme]. (O, TA.) The
Here app. meaning the rain
consequent upon the auroral setting] of about the 4th of April, O. S. in Central Arabia] is abundant, but
disapproved, because it gives growth to the نشر [q. v.], which diseases the camels that pasture upon it. (Kzw in his descr. of the
Mansions of the Moon.) [The epithet سماء is applied to the rain above mentioned.] سماء also signifies, (K,) or سماء
The upper part of the chest, next to the collar-bone. (Ibn-'Abbád, O, K.) سماء
: see the next preceding paragraph.

i. q. حساس; (S, O, K;) i. e. Certain small fish, which are dried; also called هف. (O,
TA.) سماء

A fishmonger. (MA.) سماء

A high, (S, TA,) or long and high, and plump, (TA,) camel's hump. (S, TA.) سماء
[Thy nobility is lofty, and thy good fortune is high]. (A and Ta in art. سماء

The heavens; (K;) which are seven in number: (TA;) or so المسماوات: (S;) or this is wrong; or it is a dial.
var.: (K;) the latter word is used by the vulgar, but is correct. (TA.) سماء

A pole of a tent such as is called خبائل, (S, K,) which latter is raised thereby.
(S.) المسماة

Tall; (IDrd, O, K;) applied to a man. (IDrd, O.) And, applied to a horse, [من الخيل being a mistake for
Firm (Ibn-'Abbád, Z, O, K, TA) in the ribs called]. (Z, TA.) المسماوات: see
A tall house or tent. (TA.)
He put out, or blinded, his eye with an iron instrument made hot; or with some other thing, sometimes with a thorn; like and he pulled it out: He cleansed, or cleared, the watering-trough, or tank, from the black mud, or black fetid mud, that was in it, and from the mud, or clay. And I cleansed, or cleared out, the well. He effected a rectification of affairs, or an adjustment, or a reconciliation, between them; as also: It was, or became, old, and worn out; as also: The watering-trough, or tank, yielded but little water: And in like manner, The bucket yielded, or produced, from the well, only what is termed little water; He was soft, or tender, or easy and sweet, or elegant, graceful, or ornate, to such a one,
in the CK in speech. (K.) And accord. to IDrd, *تَسْمیَل* signifies *A laxness of the ذَکْر* on the occasion of جَمَاع. (TA.)

4 أَصْلَ. see 1, in two places.

5 تَسْمِل, (K,) or تَسْمِل سَمَلًا, (M,) *He drank, or took, remains in a vessel, (M, K,) of wine, or beverage,* &c. (M,) And تَسْمِل النَّبِيد, تَسْمِل َذِئْبَان. (Lh, M, K.)

8 إِسْتَمِلَ. see 1, first sentence.

Q. Q. 4 أَصْلَان, (S, O, K,) inf. n. أَصْلَانَ. (S, * O, * K.) ___ Said of the shade, *It contracted; or went away;* syn. قَلْصُ, (O,) or اَرْتَفَعَ. (TA.) The phrase رَأَى أَصْلَانَ النَّبِيع, in a verse which is here cited in the S and O and TA, [and which I have cited in art. تَعَ] means [accord. to J,] إذا رَجَع النَّظَل إلى أَصْل العِود, [app. When the shade cast by the leaves of a tree returns to the lower part of the branch; i. e. when the sun becomes high: virtually the same as when the shade contracts]: (S, TA:) or, as some say, by النَّبِيع is meant [the star, or asterism, called الدَّبَرَان] and the phrase means when الْدِّبَرَان rises. (TA. [See art. تَعَ]) ___ Said of a person's face, *It became altered in consequence of emaciation.* (TA.) ___ See also 1, last sentence but one.

*سَمَلَ* see *سَمَلَة* in three places. Applied to a garment, or piece of cloth, *Old, and worn out;* (S, M, K;) as also *سَمَلَة* and سَمْلَة (M, K) and سَمْلَة (K:) the pl. of سَمْلَ. (A’Obeyd, TA:) and one says also ثَوب أَصْلَانَ, (S, M, K,) like ثَوب أَصْلَانَ. (S.) The phrase قَطِيفَة سَمْلَة occurs in a trad. [as meaning An old and worn-out garment of the kind called قطيفة] and in another trad., أَصْلَانَ مَلِيَّتَيْن. [meaning two old and wornout small garments of the kind called مَلِيَّتَيْن مَلَاءة; (TA.) And سُوْمَلَة مَلَاءة, being a dim. of مَلَاءة. (TA.) And...
signifies [in like manner] An old and worn-out [garment of the kind called \(\text{كساءة} \)], on the authority of Ez-Zejjájee. (M.) Also, (i. e. \(\text{همل}\)) applied to a ewe, Having ragged wool: \(\text{همل سمل}\) is A cry by which a ewe is called to be milked. (O, TA.)

\(\text{سمل}\): see the next preceding paragraph.

\(\text{سملة}\) Tears poured forth (AZ, K) by the eyes affected with pain in consequence of hunger, (AZ,) or on an occasion of vehement hunger, (K,) as though putting out the eye. (AZ, K.) See also the next following paragraph.

\(\text{سملة}\) A small quantity of water (S, M, K) remaining in the bottom of a vessel &c.; like (S:) as also \(\text{سملة}\) : (S, M, * K: [app., accord. to the M, the latter is syn. with the former absolutely:])) pl. \(\text{سمل}\), (S, M, K,) which is used of wine, or beverage, &c., (M,) [or rather this is a coll. gen. n.,] and [the pl. properly so termed is] \(\text{سملون}\) (As, S) and \(\text{أسمال}\). (M, \text{K}) [a pl. of pauc.:] (AA, S:) and \(\text{سملان}\) \(\text{سملة}\) \(\text{سملة}\): (S, M, * K: [app., accord. to the M, the latter is syn. with the former absolutely:])) pl. \(\text{سمل}\), (S, M, K,) which signifies remains of [the beverage called] 

\(\text{نبنيد}\) (M, K,) and of water also. (TA.) Also A remaining portion of water in a watering-trough, or tank: (M, K,) and, (K,) as some say, (M,) black mud, or black fetid mud, (M, K,) therein: (M,) pl. \(\text{سمل}\) [or rather this is a coll. gen. n., as observed above,] and \(\text{سملون}\) \(\text{سملة}\) \(\text{سملة}\): (M, K,) and \(\text{سملة}\) is pl. of the latter of these pls. (TA.) See also \(\text{سملة}\).

\(\text{سملان}\): see the next preceding paragraph.

\(\text{سملون}\).

\(\text{سميل}\): see \(\text{سملة}\).

\(\text{سميل}\): see \(\text{سملة}\).

\(\text{سمال}\) [One who puts out the eyes of others]. A certain tribe were called بنو السمال \(\text{سمال}\), (M, K, *) or بنو السمال \(\text{سمال}\), (S, TA,) because their founder had put out the eye of a man. (S, M, K.)
One who strives, labours, or exerts himself, (S, M, K,) in, (S,) or for, (M, K,) the right management of affairs for procuring the means of subsistence. (S, M, K.)

See ٌﻞِﻣْﻮَﺳ.

A small [cup of the kind called] ٌﻞْﻣْﻮَﺳ, (S, M, K, TA,) which latter is a post-classical word, originally ٌﻞْﻣْﻮَﺳ, or the ٌﻞْﻣْﻮَﺳ, as some say, is a small ٌﻞْﻣْﻮَﺳ, an arabicized word from the Pers. ٌﻞْﻣْﻮَﺳ, which is also called ٌﻞْﻣْﻮَﺳ ٌﻞْﻣْﻮَﺳ, (TA;) and this is the same as the ٌﻞْﻣْﻮَﺳ ٌﻞْﻣْﻮَﺳ, (TA voce ٌﻞْﻣْﻮَﺳ ٌﻞْﻣْﻮَﺳ.)

Slender, lean, or lank, in the belly; (M, K;) applied to a man. (TA.) See also ٌﻞْﻣْﻮَﺳ. Also A certain bird. (K.)
سَلَقَةْ

سَلَقَةْ An even plain; (K, TA;) like سَلَقَةْ; mentioned by J in art. سَلَقَةْ; or a desert in which is no
herbage: or an even tract of land destitute of herbage: and [the pl.] سَلَقَاتٍ signifies [deserts
such as are termed] صَحَارَى: or, accord. to ElWáhidee, far-extending, long land. (TA.) [See an ex. in
a verse cited voce لَقْرَأ: and another voce رِيَاغُ. رِيَاغُ. ] [Hence.] A woman that bears no offspring:
likened to land that does not give growth to anything. (TA.) ___ A woman bad in sexual intercourse; as also with ِ.
(TA.) And the latter, A woman that has no إسْكَانَةٍ [or labia majora of the vulva]: (TA:) [or] a woman
having no buttocks. (ISk, TA in art. رَقَعٍ. رَقَعٍ. ] [Hence.] And A clamorous old woman: or, accord. to AA, one of evil
disposition. (TA.)

كَذِبْ سَلَقَةٍ A sheer, unmixed, lie. (TA.)
He was, or became, fat, or plump; (S, L, K;) or in the condition of having much flesh and fat: (Msb:) and has a like meaning [i.e. he was, or became, fattened, rendered plump, or made to have much flesh and fat]. (S, L, *) A poet says,

* * *

* * *

We rode her during her state of fatness, or plumpness, [but when the edges of her vertebrae, and the ribs, became apparent, ...] (M, L.) [Hence,] made it, [or prepared it,] namely, food, With [q. v. infrà]: (M, L, K;) as also : (K;) or the first signifies, (S,) or signifies also, and so the second and third, (M, L,) he moistened it, and stirred it about, (S, M, L,) namely, food, (S, L,) or bread, (M, L,) With [for them. (S,) Also, and , (L,) or the first signifies, (S, L, K,) aor. and inf. n. as above, (M,) He fed him, or the people, or party, with I seasoned his bread for him with . (L,)

2, (S, M, L, Msb, K,) inf. n. He, or it, rendered him fat, or plump; (S, M, L, K, *) or caused him to have much flesh and fat: (Msb:) and signifies the same. (M, L, Msb.) It is said in a prov., Fatten thy dog, and he will eat thee]. (S, L, Msb. [See Freytag's Arab. Prov., i.
He furnished them with for travelling-provision, &c. (S, M, L) See also 1, in two places. (S, M, L, K) in the dial. of Et-Táïf (S, M, L) and ElYemen. (S.) A fish was brought to El-Hajjáj, (S, M, L,) broiled, (L,) and he said to the cook, (S,) or to the man who brought it, (M, L,) meaning Cool it: (S:) the man who brought it knew not what he meant; so 'Ambesheh Ibn-Sa'eed said to him, He says to thee Cool it (M, L) a little. (L)

He (a man, M, L) was fat, or plump, by nature. (M, L, K.) ___ He (a man, S, M, L) possessed a thing that was fat, or plump: (S, M, L, K:) or bought such: (M, L, K:) or gave such (S, M, L, K) to another. (S.) And The people, or party, became in the state of those whose cattle had become fat, or plump. (M, L, K. *) ___ Also He bought (S, M, L, K) became in the condition of having much (S, M, L, K,): see 2: ___ and see also 1, in three places.

[Hence,] also signifies He prided himself in the abundance of his wealth, and collected it but did not expend it: (TA in art. أَنْـهِ:) or he made a boast of abundance of goodness, or goods, which he did not possess; and laid claim to nobility that was not in him: or collected wealth for the purpose of attaining to the condition of the noble: or loved to indulge himself largely in eatables and drinkables that are the causes of fatness, or plumpness. (L)

He deemed, or reckoned, (S, L, Msb, K,) or he found, (M, L, K,) it, or him, (namely, a thing, M, L, and flesh-meat, L, or a man, K,) to be fat, or plump, (S, M, L, K,) or to have much flesh and fat: (Msb:) or he sought it, or demanded it, fat, or plump. (M, L,) And They came seeking, or demanding, that [in the CK i.e. that which was fat or plump] should be given to them. (S, M, L, K. *)
Clarified butter; ghee; i.e. of fresh butter, (M, L, K) or of milk; (L) it is of the cow, and sometimes of the goat: (S, L) what comes forth, (Mgh,) or is made, (Msb,) [or clarified, by cooking it, or boiling it, sometimes with an admixture of (or meal of parched barley or wheat), or dates, or globules of gazelles' dung, (see (K,)] from the milk of cows, and of goats, (Mgh, Msb,) or Sheep: (Msb:) [n. un. with (S, M, L, Msb, K, in the CK [erroneously] and (M, L, K:) 'it counteracts all poisons, clears away the filth from foul ulcers, matures all tumours, and removes the [discoloration and spots termed], and from the face, applied as a liniment. (K.) ___ *\[Decocted juice of the colocynth, or of its pulp, or seed]. (TA voce *\[Fatness, or plumpness; contr. of *\[Fatness; (M, L) or the condition of having much flesh and fat. (Msb.) [See 1, first sentence.]

A certain herb, (M, L, K,) having leaves, and slender twigs, and a white flower: said by AHn to be of the [kind called], (M, L,) which grows forth [which may mean either by the influence of the stars of the season called, (M, L,) of its rains, or with the herbs of that season, in either case in spring or summer,] and is evergreen. (M, L, K)

A medicine for fattening, or rendering plump: (M, L, K:) or a medicine by which women are fattened, or rendered plump. (T, S, L) ___ See also

A certain sect of idolaters, who assert the doctrine of metempsychosis, and deny that knowledge comes from informations; (S, Msb;) a certain people, of
the Indians, who hold that the duration of the present world is from eternity, or
that it is everlasting, (M, L, K,) and assert the doctrine of metempsychosis: (K:) the word is
said to be an irregular rel. n. from سومنات, a town of India. (Msb.)

Fat, or plump; (S, M, L, K;) contr. of مهيزون; (S, L;) or having much flesh and fat; (Msb;) and

signifies the same: (M, L, K;) fem. with: (M, L, Msb:) [see ممحت:] pl. (of the first, and of its fem., Msb) ممحت, (Sb, M, L, Msb, K,) used instead of ممحت, which they did not say: (Sb, M, L;) accord. to Lh, (M, L,) ممحت signifies fat, or plump, by

nature; (M, L, K;) applied to a man: and some say ممحت meaning a woman fat, or plump, syn. ممحت, (M, L,) or ممحت, like ممحت [in measure], meaning [a woman rendered fat, or plump,] by nature; (K;) and ممحت بالأدوية [rendered fat, or plump, by medicine]”; (M, L, K;) and woe, on the day of resurrection, by reason of languor in the bones, is denounced in a trad. against women who make use of medicine to render themselves thus. (L.)

[Hence,] أرض ممحت [Fat land; i. e.] land of good soil, with few stones, strong to foster

plants or herbage: (M, L;) or land consisting of soil in which is no stone. (K.) And كلام ممحت Chaste, eloquent, or excellent, language. (L in art. قدس.) See also ممحت.

[ accord. to those who make the alif to be a sign of the fem. gender] or ممحت [ accord. to those who make that letter to be one of quasicoordination] A certain bird, (S, M, L, Msb, K,)

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well known; (Msb;) [the quail; tetrao coturnix:] so called in the present day: and also called سلوى: used as a

pl. and as a sing.; (M, L, K;) sometimes as a sing.: (M, L;) [or] the n. un. is سمانى: (S, M, L, K;) pl. سمانات: (S:) one should not say

سُمَيَانَى, with teshdeed. (S, L )

A seller of ممحت. (S, M, L,) Also Certain dyes [or pigments] with which one decorates, or
embellishes. (M, L, K.) [See also سم, the name of A certain plant, see in art. سم. سم, سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم. سم.
The phenix; a certain bird that is in India; that enters into the fire without having its plumage burned: (Kr, M, K: * [mentioned in the M as a quadrilateral-radical word; the ل being regarded by ISd as augmentative:)] also called سندل، with ب [in the place of م]: it is said that when it becomes extremely aged, and is without offspring, it casts itself into burning coals, and returns to its youthful state. (TA.) [See also سندل، in art. سندل.]
Fat, as an epithet, (S, K,) applied to a boy, in praise of his fleshiness; (Fr, S;) a boy fat and fleshy. (TA.) ___ The

penis, (K,) as likened to a fat, or fat and fleshy, boy. (TA.) ___ Applied to a country, or region, (بلد) Ample, (S, K,)

wide, or far-extending, in its limits: or in which the sight is perplexed by its levelness. (TA.) ___ A land far-extending; that causes one to lose his way in it. (K, TA.)
Q. 1, said of seed-produce, \textit{It did not multiply; as though every grain [of the seed] had its [single] head.} (T, K.)

Q. 4 \textit{It} (a spear, TA) \textit{was, or became, hard.} (S, K.) \textit{It} (a thorn) \textit{was, or became, dry, or tough, and hard.} (S.) \textit{It was, or became, strong;} (said of a rope; TA) \textit{or pressing, or severe, or difficult;} (said of an affair; TA) \textit{or intense;} (S, K) said of darkness: (S, TA) and, said of darkness, \textit{it became disagreeable, and intense.} (K.) \textit{He} (a man) \textit{became vehement in fight.} (S.) \textit{It} (a penis) \textit{became straight and erect.} (K, TA.)

\textit{A hard spear,} (S, K) \textit{and a hard spear-shaft:} (S:) or so called in relation to a man named \textit{Sūr,} (S, K) husband of \textit{Rādī,} (K) who (as well as his wife, K) used to straighten spears: (S, K:) or in relation to a town or village of Abyssinia, (K,) called \textit{Sūr,} so says Ez-Zubeyr Ibn-Bekkār, but Sgh distrusts this; and the former opinion is the more common. (TA.) You say also \textit{Hard spears; &c.}. (S.) \textit{A strong bow-string.} (TA.) \textit{A straight stature.} (TA.)

\textit{A tough thorn.} (TA.) \textit{A penis hard and strong; or distended and erect and hard:} (L, TA: [but in both, \textit{עָרְדָּה} \textit{as an epithet applied to} \textit{דָּרֶךְ}, is put by mistake for \textit{עָרְדָּה};) or the \textit{penis} [itself]. (K,) \textit{Straight.} (AZ.)
The thing became raised from afar so that I plainly distinguished it: (K;) or, as in the S, the form, or figure, seen from a distance, rose, or became raised, to me [i.e. to my view] so that I plainly distinguished it. (TA.)

The moon near the change rose meaning upreared, not decumbent: see (TA.)

He rose, and betook himself, to, or towards, him, or it. Hence, I will not [or unless the phrase be an apodosis] I did not] rise and hasten to fight you. (TA.)

His sight, or eye, rose, or became raised. (S, TA.) [And (S, TA.) [lit. signifies the same; but means His look was lofty; or he was proud: see (S, TA.)] is also said of him who is termed (S, TA.) [i.e. it signifies He was, or became, noble; or high, or exalted, in rank]. (TA.)

His ambition soared, or aspired, to high things, or the means of attaining eminence; he sought glory, or might, and eminence. (Msb, TA.)

A yearning, or longing, of the soul arose in me after it had ceased. (TA.)

They exceed [or are above] the number of a hundred. (TA.)

They went forth to pursue the animals of the chase in their deserts: (TA.) [or one says of the hunter, or sportsman, and (S, TA.) and (S, TA.)] and, (S,) they sought glory, or might, and eminence. (Msb, TA.)

They exceed, or are above, the number of a hundred. (TA.)

A yearning, or longing, of the soul arose in me after it had ceased. (TA.)

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A yearning, or longing, of the soul arose in me after it had ceased. (TA.)

They went forth to pursue the animals of the chase in their deserts: (TA.) [or one says of the hunter, or sportsman, and (S, TA.) and (S, TA.)] and, (S,) they sought glory, or might, and eminence. (Msb, TA.)

They exceed, or are above, the number of a hundred. (TA.)
of the wild animals, and pursues them. (M. [See also 8 below.])

The stallion sprang, or rushed, upon, (S,) or he overbore, (S, * M, K,) his she-camels that had passed seven or eight months since the period of their bringing forth. (S, M, K.) see 4. See also 2.

He named him, or called him, Such a one; (S, M, Msb, K,) as Zeyd; i. e., he made Zeyd to be his name, his proper name. (Msb.) [One says also, simply عليه, which is the more common, meaning He pronounced the name of God, saying (In the name of God), upon, or over, a thing; such as food, and an animal about to be slaughtered.] The Prophet said, [cited, with some variations, and expl., in arts. and and meaning Pronounce ye the name of God, &c.; i. e. whenever ye eat, [before ye begin to do so, accord. to the general custom, or] between two mouthfuls. (M.)

He vied, competed, or contended for superiority, in highness, loftiness, or eminence, or in glory, or excellence, [or in an absolute sense,] with him; syn. (M,) or simply عليه, (M,) or فاخرة, (K,) or فاخرة, (K,) or عالىه, (M,) or عالىه, (K,) It is said in the trad. respecting the lie [against 'Áïsheh], زينب meaning There was not any woman that vied with her in eminence (تفادخها and except Zeyneb; فلان لا يسامى وقد علًا من المطائة في الخضرة المسامة (TA.) And one says, فلان لا يسامى وقد علًا من زينب meaning There was not any woman that vied with her in eminence (تفادخها except Zeyneb; فلان لا يسامى وقد علًا من المطائة في الخضرة المسامة (TA.) And one says, "Such a one will not be vied with in highness, &c.: and he has overcome him who vied with him, &c.", (S.) And إن أمامى ما لا أسامى, said when one fears an affair, or event, before him; on
of IAar; meaning [Verily before me is an affair, or event,] with which I cannot vie. (M.) A poet cited by Th says,


**بَاتٍ أَيْنَ أَدَمَ أَسَامِي الأَنْدَرَا**

**سَامِي طَعَامُ الْخَيْرِ حَتَّى نُوا**

and he says that سَامِي means أَرْتَنَعُ, صَعَدَ, and أَرْتَنَعُ; but [it seems that the verse should be rendered, Ibn-Admà passed the night aspiring to reach the heap of reaped wheat: he aspired to attain the wheat of the tribe until it attained to maturity: for ISd says,] in my opinion he means, as the seed-produce rose by growth, he rose to it, until it attained to maturity, when he reaped it and stole it: and he cites also the saying,


**فَآرَفْعُ يَدْبِيكَ تَمِّمْ سَامِي الأَحْجَرَا**

[And raise thy hands, then endeavour to reach the windpipe]; explaining سَامِي الأَحْجَرَا as meaning raise thy hands to his حَلْقَة [or throat, properly, fauces]. (M.)

4. aṣma'a ُHe raised, upraised, uplifted, upreared, exalted, or elevated, him, or it; as also [It. he rose, &c., with him, or it]. (M, K.) I made him to go up, or away, from a town, or country. (T.A.) He, or it, incited us to hunt, or chase: so says Th. (M, T.A.) Also He looked at, or towards, his, or its [expl. immediately before the mention of this phrase in the M as meaning the form, or figure, seen from a distance, and the aspect, of anything]. (M, T.A.) And aṣma'i ُHe (a man) took the direction of, (S,) or came to, (M,) Es-Semáweh
a certain water in the desert or a place between El-Koofeh and Syria, a well-known desert. (TA.) See also 2.

He named himself. (KL.) He was named Zeyd: (S, M, Msb, K:) Such a thing became his name: it is quasi-pass. of أسماء سماء and أسماء سماء. (TA.) He asserted his relationship to the sons of such a one (by the assumption of a name of relationship to them), or to the people. (M, K.)

They mounted upon the horses. (TA.) They vied, competed, or contended for superiority, in highness, loftiness, or eminence, or in glory, or excellence, or in an absolute sense, (see 3,) one with another. (S, K.) They called one another by their names. (TA.)

He (a hunter, or sportsman, the الصائد, the الصائد, the الصائد الصاعد, the الصاعد الصائد, in the CK being a mistranscription for the الصائد الصاعد, the الصاعد الصائد) attired himself with the socks, or stockings, called مَسَمِّيَة, (M, K, TA,) to protect himself from the heat of the burning ground, (TA,) for the hunting of gazelles, in the time of heat. (M.) He asked of him the loan of the socks, or stockings, above named, for that purpose, (M, K, *) i.e., for the hunting of gazelles at midday. (TA.) He sought, or pursued, the gazelles in their caves, or hiding-places, (M, and so in copies of the K, by the غَرَّانِيَّة, غَرَّانِيَّة, M,) or in what was not their time, or season, (in غِيْرَ أَطْمَا, غِيْرَ أَطْمَا, M,) thus in some copies of the K, at the auroral rising of Canopus [which rose aurorally, in Central Arabia, about the commencement of the era of the Flight, on the 4th of August, O. S.]: (M, K,) so says IAar. (M.) [Freytag says, on the authority of scholia to the Deewán of Jereer, as follows: In
the time of the greatest heat, they drive out a wild animal repeatedly from its hiding-place, permitting it to return thither at night, when, thus disturbed, it does not issue from its place; in order that they may be able to strike it. [And He hunted, or chased, wild animals. (M.) See also 1, latter part, in two places. And see 4. It also signifies I made him the object of a visit: or I perceived in him good, or goodness, by a right opinion formed from its outward signs. (K.) And He chose it, took it in preference, or selected it. (IAar, L voice اقتراح.) And IAar mentions the saying, البكرة من الإبل تستمسي بعد أربع عشرة ليلة أو إحدى وعشرين، as meaning [The youthful she-camel is tested for the purpose of discovering whether or not she be pregnant [after fourteen nights or after one and twenty]): but Th disallows this, and says that the word is تستمسي, from المنهية, which means the period by the end of which one knows whether or not the she-camel is pregnant. (M.)]

[Or the word فلانتا having app. been inadvertently omitted by a抄ist,] He asked, or demanded, his [or such a one's] name. (TA.)

and اسم: see اسم, in three places, near the beginning of the paragraph; and in four places near the end of the same.

اسم: and see also اسم, near the beginning of the paragraph.

 اسم: and see اسم, in two places, near the beginning of the paragraph; and in the last sentence but one of the same.

The higher, or upper, or highest, or uppermost, part of anything: [in this sense] masc. (M.) [In its predominant acceptation,] a word of well-known meaning; (K, TA;) i. e. (TA) [The sky, or heaven;] the canopy of the earth: (M, Msb, TA;) in this sense (M, Msb) masc. and fem.; (IAmb, S, M, Msb, K;) sometimes fem.; (M;) rarely so, and thus as having the next but one of the significations here following: (Fr, Msb:) Az says that it is fem. because it is pl. [or coll. gen. n.] of اسمها: (TA;) or it is as though it were pl. of اسمها, [or rather its coll. gen. n.,] like as اسمها: (Msb, TA;) Er-Rághib
says that the سماء as opposed to the أرض is fem., and sometimes masc.; and is used as a sing. and as a pl.; as the latter in the Kur ii. 27 [where it is shown to apply to seven heavens]; and that it is like شجر and شمس and other [coll.] gen. ns.: (TA:) in this sense (M) the pl. is سماء [a pl. of pauc.] (S, M, K) and سمى, (M, K,) the latter [originally اسمى] of the measure اسمى, and both [also] pls. of سماء in another sense, mentioned in what follows, (TA,) and سموات or سماءات, (S, M, Msb, K,) and accord. to the K [in which all of these are mentioned as though pls. of سماء in all its senses,] سماء, [in the CK سماء,] but in the M سماء [like the sing., as mentioned above], where it is said that it must be a pl. in the Kur ii. 27 for the reason already stated, as though pl. of سماءة or سماءة سماءة; (TA;) and a poet assigns to سماء the anomalous pl. سماء, by his saying,

* سماء أَلِّه فَوقٌ سَبَعُ سمائِناَمَا *

[The heaven of God, above seven heavens]: (S, M:) the dim. is سمية. (Ham. p. 452.) ___ And Any canopy, or covering over-head, of a person. (S, Msb, * TA.) ___ And hence, (S, TA,) The ceiling, or roof, (S, Msb, K, TA,) of a house, or chamber, or tent, (S, K, TA,) and of anything; (K, TA,) in this sense masc.; (Msb, TA,) and سماء also has this meaning. (S.) ___ And The رواق, (M, K,) i. e. the شقة [or oblong piece of cloth] that is beneath the upper, or uppermost, (M,) of a بيت [or tent]; (M, K;) in which sense it is fem., and sometimes masc.; (M;) as also سماءة سماءة ; (M, K;) [and so, app., سماءة for] one says, أصلح سمائهته, with kesr, [He repaired his سماءة,] meaning, his سماءة. (TA.) ___ And The clouds; (Zj, K;) because of their height: (Zj, TA;) or a cloud. (Msb.) ___ And Rain; (S, M, Msb, K;) because it comes forth from the سماء [i. e. sky or clouds]: (TA;) or a good rain (مطرة جيدة): (K, TA;) or a new rain (مطرة جديدة): (T, TA;) or, as some say, rain that has not fallen upon the earth; so called in consideration of what has been said above [of its meaning the clouds &c.]: (Er-Rághib, TA;) [but] one says، ما زلنا نَا سمائه حتي أَتَيناكُم [We ceased not to tread upon the rain until we came to you]: (S, TA;) applied to rain, it is masc., and fem. also because of its connexion with the سماء that canopies the earth; (M;) or it is fem., as meaning سحابية: (Msb:) the pl. [of mult.] is سماء (S, M, Msb, TA) and [of pauc.] اسمى. (S, TA,) يَنْبُو مَآء السَمَآء is an appellation
of The Arabs; [signifying the sons of the water of the heaven;] because of their keeping much to the deserts which are the places of the falling of rain [by means of which they subsist]: or by مَاء السَّماَاء is meant Zemzem, which God made to well forth for the Arabs, who are therefore like the sons thereof. (TA.) [Hence, app., as

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being likened to rain by reason of the swiftness of his running,] a certain horse, (M, K,) belonging to Sakhr the brother of El-Khansà, (M,) was named أَصْبَابِي بِرَشْحَةٍ مِّنْ ْمَاء السَّمَاءِ. (M, K.) [Hence, likewise, as being likened to rain, Bounty.] One says, أَصْبَابِي بِرَشْحَةٍ مِّنْ ْمَاء السَّمَاءِ [He gave me a gift from his store of bounty]. (A in art. رَشْحِ.) Also Herbage; because produced by the rain, which is thus called. (TA.) And The back of a horse; (S, Msb, K;) because of its height: coupled with [its opposite] أَرْضٌ [q. v.]. (S, TA.) And of a sandal, [in like manner opposed to أَرْضٍ] The upper part of the sole, i. e. the upper surface thereof, upon which the foot is placed. (M.) See also سَمَاء.

Also A competitor, or contender for superiority, in highness, loftiness, or eminence, or in glory, or excel-lence; i. q. مَاسُم, (S, TA,) and لَوْطُم: (TA:) thus the word, in the accus. case, is said to signify in the Kur xix. 66: (S, TA:) or it there has the meaning here next following. (S, M, TA.)

A like, or an equal: (S, M, K TA:) and this meaning the word, in the accus. case, is said by some to have in the Kur xix. 8: or in this instance it has the meaning here following. (M, TA.) A namesake of another. (S, M, K, TA.) The fem. is سَيَاَيْم. (M, TA.)
and: see ُةَوﺂََﲰ ِلَﻼِﳍا ﱠﱴَﺣ ﺎَﻔَـﻗْﻮَﻘْﺣٱ.

* [The form, &c., of the moon when near the change, until it became curved]. (S.)

* ُةَوﺂََﲰ ِلَﻼِﳍا ﱠﱴَﺣ ﺎَﻔَـﻗْﻮَﻘْﺣٱ

[The form, &c., of the moon when near the change, until it became curved]. (S.)

* ُةَوﺂََ<data-date></data-date></doc>
stockings, called مسامة، (M.)

اسم، (S, M, Msb, K,) with the conjunctive ا، [i.e. written اسم،] but this is made disjunctive by poetic license [as well as when the word commences a sentence], (S,) usually with kesr [when the ا is disjunctive], (Lh, M, TA,) and اسم، (S, M, K,) of the dial. of Benoo-'Amr-Ibn-Temeem and of Kudá’ah, (M, TA,) mentioned by IAar, (TA,) and اسم، (S, M, K,) and اسم، (K,) and اسم، (M, K) and اسم، (K,) [The name of a thing; i.e. a sign [such as may be uttered or written] conveying knowledge of a thing; syn. علامة: and a word applied to denote a substance or an accident or attribute, for the purpose of distinction: (M, K,) [or a substantive in the proper sense of this term, i.e. a real substantive; and a substance in a tropical sense of this term, i.e. an ideal substantive: ] as expl. by El-Munáwee, in the Towkeef, the اسم، is that which denotes a meaning in itself unconnected with any of the three times [past and present and future]: if denoting what subsists by itself, it is termed اسم عين; and if denoting what does not subsist by itself, [i.e. an accident or attribute,] whether existent, as العلم [i.e. knowledge], or non-existent, as الجهل [i.e. ignorance], it is termed اسم معني: (TA:) the pl. is اسم، [a pl. of pauc.] and اسم، (S, M, K,) the latter said by Lh to be a pl. of اسم، but it is rather a pl. of اسم، for otherwise there is no way of accounting for it, (M,) and اسم، (S, M, K) and اسم، (M, K) are [likewise] pl. of اسم،: (K, * TA:) the word اسم، [i.e. اسم or اسم] is derived from اسم، (S, TA,) or from اسم، (Msb, Er-Rághib, TA,) because the اسم، is a means of raising into notice the thing denoted thereby, and making it known: (S, * Er-Rághib, TA:) it is of the measure اسم، [or اسم، accid. to different dialects], the last radical، being wanting in it، (S, Msb, TA,) and the hemzeh [or rather أ] being prefixed by way of compensation for it، accord. to a general rule: (Msb, TA:) for it is originally اسم، (S, Msb, Er-Rághib, TA) or اسم، (Msb, TA,) its pl. being اسم، and its dim. being اسم، [originally اسم،: (S, Msb, Er-Rághib, * TA:) some of the Koofees hold that it is from اسم، meaning the علامة، the، which is the primal radical، being rejected، and the hemzeh [or أ] being substituted for
The name of this is thus, or such a word; and if you will you may say, and in like manner, His name is Such a one is the common phrase of the Arabs; and he mentions as heard from the tribe of Benoo-'Amr-Ibn-Temeem: and Ks cites, as heard from some of the tribe of Benoo-Kudah, the saying,

In the name of Him whose name is in every chapter of the Kur-an, and as heard from others, not of Kudah. (M.) Journey thou relying upon the mention of the name of God. (I, M in art. دل: see دليل.) Hence, Journey signifies also Fame, renown, report, or reputation, of a person: (TA:) and so اسم, in relation to good, (K, TA,) not to evil; mentioned by Az. (TA.) One says, i.e. His fame &c. [Went, or spread, among mankind, or the people]. (TA.)

Of, or relating to, a name or noun or substantive; rel. n. from اسم as also اسم. (S, TA.) Hence, A nominal proposition or phrase; as distinguished from فعلية, or verbal.

The quality of a name or noun or substantive.

The socks, or stockings, worn by a hunter, (M, K, TA,) to protect him from the heat of the burning ground. (TA.)

Named. Hence, one says, is a nominal, meaning He is of the best of his people or party. (TA.)
He (a man, M, L) *bit him* (another man, M, L) with his teeth. (M, L, K: but in the K, with the The herbage of the land was eaten. (L, K.) ___ And, (M, L, in the K or, ) aor. and inf. n. as above, (M, L,) *He broke his* (a man's, M, L) **nus** [or teeth]. (M, L, K.) ___ Also, (accord. to the M and L, but accord. to the K or, ) aor. and inf. n. as above, (M, L,) *He pierced him, or thrust him, with the **nus** [or spear-head]. (M, L, K.) And *He pierced him, or thrust him, with the spear*. (L.) ___ And *He fixed, or mounted, upon it* (i. e. the spear) the **nus** [or iron head];

(M, L, K;) and *he put to it a **nus***. (L.) ___ Also, (S, M, L, Msb, K,) aor. and inf. n. as above, (M, L, Msb,) *He sharpened it, whetted it, or made it sharp-pointed, (S, M, L, Msb, K,) and polished it, (M, L, K,) namely, a thing, (M, L,) or a knife; (S, L, Msb, K;) and so *he sharpened, whetted, or made sharp-pointed, a spear-head upon the **nus**; and he rubbed, or grated, a stone upon a stone. (Fr, L.) ___ [Hence,] *This thing sharpened my appetite;* made me desirous of food. (K.) The Arabs say [also] the plants, or trees, called strengthen the camels [or sharpen their appetites] for the plants, or trees, called, like as the whetstone strengthens [or sharpens] the edge of the knife. (L.) ___ [Hence also,] *He rubbed and cleaned his teeth with the stick used for that purpose;* (M, L, K;) as though he polished them. (M,
He tended well, (K,) or pastured and tended well, (ISk, S, L,) or pastured, and rendered fat, or plump, (M, L,) the camels, (ISk, S, M, L,) or the cattle; (K,) [So that they became in good condition, free from mange or the like;] as though he polished them. (ISk, S, M, L,) __ And They sent the cattle into the pasturage. (El-Muärrij, S, L, K. *) __ And He drove the camels quickly: (M, L, K:) or, as some say, *ﺐْـﻴـْـﻴَـﻠـَـﻴـْـﻴَـْـﻴـْـﻴـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَـْـﻴَ~

He poured forth the water upon him, or it; (M, L, K;) as also above: (Ham p. 611:) or he discharged the water gently upon him, or it. (M, L,) You say, ٌسَنَّ ﺍًمْٰلِٰا ﻋَﻠَى ﺍًوَجْﻫٍ (S, L,) ٌسَنَّ ﺍًمْٰلِٰا ﻋَﻠَى ﺍًوَجْﻫٍ (Mgh, L,) or so the inf. n., (L,) I or he discharged the water without scattering upon his face: if scattering it in pouring, you say, ٌشَـْـْـْـْـْـْ~

He poured the dust, or earth, gently upon the ground: (S, L:) and he put it gently upon a corpse. (L,) And ٌسَنَّ ﺍًمْٰلِٰا ﻋَﻠَى ﺍًوَجْﻫٍ aor. and inf. n. as above, The eye poured forth tears. (M, L,) And ٌسَنَّ ِفَرْـْـْـْـْـْـْـْـْ~

Make the issues of sweat to flow from thy horse by plying him hard, in order that he may become lean, or light of flesh: and ٌسَنَّ ِفَرْـْـْـْـْـْـْـْ~

An issue, and issues, of his sweat, was, and were, made to flow. (L,) ٌسَنَّ ِفَرْـْـْـْـْـْـْ~

He put (lit. poured) upon him the coat of mail. (S, M, L, K,) __ And ٌسَنَّ ِفَرْـْـْـْـْـْـْ~

The stallion threw down the
she-camel (کَبْرَا) upon her face. (L, K. * [See also 3.])

He plastered pottery with the clay: (M, L,) or he made the clay into pottery. (M, L, K.)

سنَّةُ (S, L, K,) aor. as above, (S,) and so the inf. n., (S, L,) also signifies He formed it, fashioned it, or shaped it; (S, L, K,) namely, a thing: (K,) and some say, he made it long. (L.)

He instituted, established, or prescribed, it, i. e. a custom, practice, usage, or the like, whether good or bad; set the example of it; originated it as a custom &c. to be followed by others after him. (L.)

And (I have instituted &c., for you an institute, a custom, a practice, a usage, or the like, to be followed, therefore follow ye it]. (L.) And Such a one originated [or instituted] an act of goodness, or piety, [or a good, or pious, way of acting,] which his people knew not, and which they afterwards followed, or pursued. (L.)

God manifested, or made known, his statutes, or ordinances, and commands and prohibitions, [i. e. his laws,] to men: (M, L,) and God manifested, or made known, a right way of acting &c.: (L:) [and in like manner one says of any one,] He manifested, or made known, the thing, affair, or case. (K.)

He pursued a way, course, rule, mode, or manner, of acting or conduct or life or the like; as also [They followed, or pursued, a good, or pious, way of acting]1. (L.)

Pursue ye with them the way of the People of the Scripture, or Bible; act with them as ye act with these; granting them security on the condition of receiving [from them] the [tax called] يَزْجَ (Mgh, L. *) is also expl. as meaning He, or it, became altered for the worse, or stinking: so in a trad. of Barwaa the daughter of Wáshik, where it is said,
Her husband had become altered for the worse, or stinking, having died, in a well which he had descended: from the saying in the Kur [see : ] but some say that he [who used this phrase] meant [to say, or meant thereby,] i.e. his head became affected with vertigo by reason of a foul odour that he smelt, and he swooned. (L.)

2 : see 1, near the beginning. [Hence,] He made the speech good, or beautiful; (M, L, K) as though he polished it. (M, L) He directed, or pointed, the spear towards him, or it. (M, L, K)

3 He (the stallion-camel) bit the she-camel with the fore part of the mouth: (L) or he opposed himself to her, (M, L) or drove her, (S, L) or bit her with the fore part of the mouth, and drove her, (K) to make her lie down, (S, M, L, K) in order that he might cover her: (S, M, * L, K) or he covered her without her desiring it, or before she desired it, by force. (IB, L)

4 [meaning He became advanced in age, or fullgrown], (S, M, L, Msb, K) said of a man, (S, M, L, Msb, K) and of other than man, (Msb,) i.q. [which means the same]; (M, L, K) as also : (K) but Az says that in the case of an animal of the ox-kind and of the sheep or goat, is not the same as in that of a man: for in such animals it means [the attaining to the age of the coming forth of the permanent] or central incisor]: (Msb:) or in such animals it means at least [the attaining to the age of the shedding of the tooth called] [which is generally said to be in the third year]; and at the utmost in such animals, [the attaining to the age of what is termed the sixth year]; and at the utmost in camels, [the attaining to the age of what is termed the ninth year]. (Mgh, L) [It is also expl. in the K as meaning His tooth
grew forth: but the right explanation is one given in the Mgh and L; i. e. his tooth whereby he became grown. [Mgh, L;] And occurring in a trad. of Ibn-Omar, as some relate it, is a mistake for grown. (Mgh, L.) And a phrase mentioned by kt, as meaning The teeth of the [Mgh, L;] is also a mistake [for grown]. (L.) You say also, grew forth, i. e. in the eighth year. (S, L.) Also, said of God, He made a tooth to grow forth. (S, L, K.) [referring to the teeth of a [Mgh, L;] a phrase mentioned by kt, is a mistake [for grown]. (L.) See also 1, in the former half of the paragraph, in two places.

5 He took him, or it, as an exemplar, example, or object to be imitated. (K voce قدوة.) [M, L;] He (a man) went at random, heedlessly, or in a headlong manner, in his running; as also . (M, L) See also 5 in art. 5

6 [meaning The stallion-camels bit one another with the fore part of the mouth]. (L, K.)

8 He rubbed and cleaned his teeth with the [or piece of stick used for that purpose];

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(S, M, L, K;) he made use of the [M, L, K;) he pranced, leaped, sprang, or bounded:] (S, K;) he
frisked; or was brisk, lively, or sprightly: he ran, in his friskiness, briskness, liveliness, or sprightliness, in one direction: he ran, by reason of his friskiness, briskness, liveliness, or sprightliness, a heat, or two heats, without a rider upon him: (L) he ran to and fro, by reason of briskness, liveliness, or sprightliness: from as signifying he poured forth water, and as signifying he sharpened iron upon a whetstone. (Har p. 47.) It is said in a prov., as signifying he poured forth water, and as signifying he sharpened iron upon a whetstone. (Har p. 47.) It is said in a prov., 

The young weaned camels leaped, sprang, or bounded; (S * L) even those affected with the small pustules called which are small white pustules, the remedy for which is salt, and the butter of camels’ milk:

(Meyd:) when the healthy young weaned camels do thus, those affected with such pustules do the like in imitation, but become disabled from doing it by weakness: the prov. is applied to the man who introduces himself among a people, or party, to whom he does not belong: (L) or to him who speaks with one before whom he should not speak by reason of the greatness of his rank: and some related it differently, saying, which is the dim. of which is pl. of q. v.): and some say that signifies the young weaned camels became fat, or plump, and their skins became like whetstones]. (L) And it is said in a trad. of ’Omar, meaning [I saw his father] exulting with briskness, liveliness, or sprightliness, and brandishing his sword, [like as the camel exults with briskness, and lashes with his tail.] (L) See also 5. ___ [Also He took, held, or followed, the road, or way, or main and middle part thereof: and he, or it, was, or lay, in the way. Hence,] one says, meaning [Take thou what lies in the way;] what is easily attainable; what offers itself without difficulty. (AA, TA voce ___ See also 1, near the end of the paragraph, in two places.
The road was travelled. (K.)

R. Q. 1

The wind blew coldly, or coolly; as also سَنَسْتُمْ: so in the Nawádir. (L.)

سنُسْتُمْ i. q. [as meaning A tooth; in which sense this latter word is often used; though it is frequently restricted to a molar tooth, or to any of the teeth except the central incisors]: (M, L, K:) [or, accord. to some, a single tooth; i. e. one that is not of the double, or molar, kind; as shown by a description in what follows:] of the fem. gender: (S, M, L, Msb:) pl. أَسْنَأ (S, M, L, Msb, K) and أَسْنَأ أَسْنَأ (M, L, K,) the last of these mentioned by Lh, and this and the second anomalous; (M, L;) or the second is allowable as pl. of the first of these pls.; (S;) or it is pl. of the سَنَسْتُمْ of the spear; but may also be pl. of أَسْنَأ as pl. of أَسْنَأ applied to herbage upon which camels pasture, in an instance to be cited in what follows: (A'Obeid, T, L;) the vulgar say نَسَأ and نَسَأ, which are wrong: (Msb:) the نَسَأ of a human being consist of four أَضْرَاس, and four أَنْثَا, and four نِحاَط, and sixteen أَضْرَاس; or, as some say, four أَضْرَاس, and four أَنْثَا, and four نِحاَط, and four نَوسائف, and twelve أَضْرَاس: (Msb:) or the أَسْنَأ and أَسْنَأ together make up the number of thirty-two; the أَنْثَا are four, two above and two below [in the middle]; next are the أَضْرَاس, which are four, two above and two below; next are the أَنْثَا, which are four [likewise, two above and two below]; and next are the أَضْرَاس, which are twenty, on each side five above and five below; and of these [last] the four that are next to the أَنْثَا are the أَضْرَاس نَوسائف; next to each أَنْثَا, above and below, is a أَضْرَاس ضَوْاحَك; next to the أَضْرَاس ضَوْاحَك, also called the أَرْحَاء which are twelve, on each side [above and below] three; and next to these are the أَضْرَاس نَوسائف, which are the last of the teeth in growth, and the last of the أَضْرَاس, on each side of the mouth one above and one below: (Z) in his Khalk el-Insán: ) the dim. of سَنَسْتُمْ is سِنْيَة, because it is fem. (S.) One says, لَا أَنِبَكُ سَنَسْتُمْ الحَسْل (S, M, L,) i. e. I will not come to thee as long as remains the tooth of the young one of the kind of lizard called: (M, L,) meaning, ever; (S, M, * L,) because the حَسْل never sheds a tooth: (S, L;) or, as Lh relates it, on the authority of ElMufaddal, سَنَسْتُمْ حَسْل، [using the dual form of سَنَسْتُمْ:] and [It
may be rendered, accord. to the former reading, *during the life of the young one of the* يُضبَّ، for] he says,
they assert that the ضب lives three hundred years, and that it is the longest-lived creeping thing upon the earth. (M, L) A poet

(Aboo-Jarwal El-Jushamee, whose name was Hind, L) says, describing camels taken as a bloodwit,

*[And they came; like the age of the gazelle was the age of every one of them: I have not seen the like of them for an equivalent of a slain person, or a milch camel of one hungry: ] (I have given a reading of this verse that I have found in the M and TA in art. ظَّبِي, instead of that in the present art. in the S and L, in which سناء and سناء are put in the place of سناء, an inf. n. of سناء, and as such here meaning a soothing, or the like:) he means that they were نَثْيَان [pl. of نَثِي], because the نَثِي is one shedding [or that has shed] his نَثِي, and the gazelle has no نَثُي [in the upper jaw], so that he is always [one that may be termed] نَثِي. (S, L) It is said in a trad.,

[expl. as meaning When ye journey in the land abounding with herbage, enable ye the ridden beasts to take of the pasturage: ] (S, L:) but Az states that A'Obeyd says, I know not except as pl. of the سنان of the spear; and if the trad. be [correctly]

preserved in memory, it seems to be pl. of سنان for [sometimes] signifies the portion of herbage upon which camels pasture; and its pl. is سنان one says, سنان من المرعى; and the pl. of سنان is سنان: Aboo-
Sa'eed says that this last is pl. of سنان, not of سنان, and سنان is applied to the [plants, or trees, called] حمض, as meaning a strengthener [i. e. a sharpener of the appetite] of the camels for the [plants, or trees, called] حَمْضة: [see a phrase in the earlier part of the first paragraph:] in like manner, also, [he says,] when they light upon what is termed سن من المرعى [a portion of pasturage], this is termed سن على السِّيِر [a strengthener, or sharpener, for journeying]: this explanation is approved by Az, and likewise that of A'Obeyd: it is also related, on the authority of Fr,
that signifies the eating vehemently: [a signification mentioned in the K as well as in the L:] and Az says, I have heard more than one of the Arabs say, أَصَابَتُ الْإِبَلُ الْيَوْمَ سَنَّةً مِّنَ الْمَرْحُ [The camels have obtained today a good portion of pasturage] when they have eaten well of the best of the pasturage: Z says that أَعُطُواْ السّنّ means Give ye to the ridden beasts what will prevent their being slaughtered; for when their owner pastures them well, they become fat, and goodly in his eye, and therefore he withholds himself, with niggardliness, from slaughtering them, and this [condition of them] is likened to أَسْنَةَ [as meaning spear-heads] pl. of سنان: [see also أَخْذَتُ رَاحَةٌ her] or if the pl. of سن be intended by it, the meaning is, enable ye them [i.e. the ridden beasts] to take of the pasturage; and hence the trad., أَعُطُواْ السَّنّ حُطَّبَةً مِّن الْسَّنَّ i.e. Give ye the possessors of the سن [meaning tooth] their share of the which is the pasture. (L.) is also used for ذُواتِ السنّ [The possessors of the tooth] as meaning the slave and horses and the like and other animals, [collectively, in like manner as خَفْفَىْ السّنّ are used,] in a trad. of 'Omar. (L.) And it is said in a trad. of Ibn-Dhee-Yezzen, لأَوْطَنَ أَسْنَانَ الْعَرَبَ كَعَبَةً for ذُوِّي أَسْنَانَ الْعَرَبَ meaning [I will assuredly make the great men and the nobles of the Arabs to tread upon his ankle]. (L.) [But in this instance may be pl. of السن in the sense here next following; so that ذُوِّي أَسْنَانَ may be rendered the advanced in age.]) ___ Hence, (L.) Life; (S, M, L, Msb;) metaphorically used in this sense as indicative of its length and its shortness; (L;) [for the teeth vary with the length of life:] the measure, (K;) or extent, of life; (Msb, K;) [the age attained;] used in relation to human beings and others; (M, L, K;) of the fem. gender in this sense also, (M, L, Msb,) because meaning مَتْىْ أَسْنَانَ (Msb) pl. of أَسْنَانَ (M, L, K) only. (M, L) You say I have exceeded the lives of young man. (S, Msb, K, all in art. ثَادِح) And حَدَثَ أَسْنَانَ أَهْلِ بيْتِيْ حُدَّثَ: (M, K) You say I have exceeded the lives of
the people of my house. (L.) And \( \text{سن بَكر} \) [and \( \text{سن بَكر} \), expl. in art. (L.)] And A like, an equal, or a match, in age, of another; (M, L, K;) like (M, L;) as also (M, L, K;) and (L;) or (M, K;) in this sense also fem.; and [therefore] the dim. is سِنية [سِنية]، أَسِنانَةٌ سِنيةٌ (M, L;) one says, [My son is the equal in age of thy son]: (El-Kanánee, L;) and the pl. is سِنانٌ أَسِن and أَسِن [or reaping-hook]: (M, L, K:) pl. سِنانٌ أَسِن, signifying its [أَشَر] أَشَر, (L and K in art. (L;) Also A tooth of a comb.] The Arabs say كَأسَنْانٍ المُشْط meaning [Like the teeth of the comb] in equality, in respect of any state, or condition: but if they mean equality in respect of evil, they say

"سوَاسِية کَاَسْنَانَ الخِمّار"

[Equals like the teeth of the ass]; سوَاسِية being an anomalous pl. of سوَاء. (Har p. 39.)] And The nib, i. e. the place of paring, of a writingreed: (S, L, K;) [and each lateral half of that part; for] the writingreed has a right and a left (TA in art. [and occurs in the K voce جَلْفَة] جَلْفَة as meaning the point of a writingreed.] One says, أَطْلَسْ سَنَ قَلْمَكَ وَسَنَّهَا وَحُرَفَ قُضَّّتُكَ وَأَبْنِهَا [Make long the nib, or pared portion, of thy writing-reed, and make it thick (lit. fat), and make thy mode of cutting the extremity of the nib oblique, and make it to incline towards the right]. (S, L: *):

A tooth [or pin] of a key [app. of the kind of wooden lock called ضِبَأة، q. v.]. (MA.) See also (M, K, and A and K in art. [فَصٍّ] فَصٍّ, S and A as syn. with سَنَة، فَص, and JM in explanation of in the present art., or فَصّةٌ حَبَّةٌ [app. here meaning small distinct portion] of the head [app. here meaning bulb], (M and L and K in explanation of سَنَة) of garlic. (S, M, A, L, K, JM.) [Accord. to some,] one says, فِّرَحَو َﻚَتْطاَق ﺎَﻬْـﻨِْﳝَأَو ﱠﻦِسٍ ﱠﻦِسَأ ﱠﻦِسَأ ﱠﻦِسَأ (S, L: *):

A clove, (S, JM:) A clove, (S, JM: *): [app. here meaning small distinct portion] of the head [app. here meaning bulb], (M and L and K in explanation of سَنَة) of garlic. (S, M, A, L, K, JM.) [Accord. to some,] one says, فِّرَحَو َﻚَتْطاَق ﺎَﻬْـﻨِْﳝَأَو ﱠﻦِسٍ ﱠﻦِسَأ ﱠﻦِسَأ ﱠﻦِسَأ (S, L: *) Such a one fell into [what equalled] the number of his hairs, of good, (M, * L, K, *) and of evil: (L:) or, as some say, into what he willed, or wished, and had authority to decide: (L, K:) but this is a mistranscription: (Meyd:) the correct saying is فِّرَحَو َﻚَتْطاَق ﺎَﻬْـﻨِْﳝَأَو ﱠﻦِسٍ ﱠﻦِسَأ ﱠﻦِسَأ ﱠﻦِسَأ (S, L: *) the number of his hairs, of good, (M, * L, K, *) and of evil: (L:) or, as some say, into what he willed, or wished, and had authority to decide: (L, K:*)
Meyd, L,) and meaning he fell into a state of enjoyment, or welfare; (Meyd;) the former sometimes expl. as meaning, he lighted upon, or came upon, what equalled the number of the hairs of his head, of wealth, or good: (A’Obeyd, Meyd:) or what equalled the hairs of his head, of abundance of herbage, or of the goods, conveniences, or comforts, of life: (Az, L, and Meyd * on the authority of IAar:) the saying is a prov. (Meyd.) also signifies The wild bull. (L, K.) A she-bear; syn. (K: in the L) And A she-lynx: syn. (L, K.) A way, course, rule, mode, or manner, of acting or conduct or life or the like; syn. طريقة , (Mgh, L, Msb,) as also وَسَتَة , (S, L,) and وَسَتَة ; (S, M, L, Msb, K;) whence the saying, and is also syn. with وَسَتَة : (L;) and [the laws, i. e] the statutes, or ordinances, and commands and prohibitions, of God: (Lh, M, L, K;) [also a practice or saying, or the practices and sayings collectively, of Mohammad, or any other person who is an authority in matters of religion, namely, any prophet, or a Companion of Mohammad, (see Kull p. 203,) as handed down by tradition:] when used unrestrictedly in matters of the law, وَسَتَة means only what the
Prophet [Mohammad] has commanded, and what has been handed down from him by tradition, [or, as in the JM, and what he forbade,] and what he has invited to do, by word or deed, of such things as are not mentioned in the Kur-án; wherefore one says, in speaking of the directions, or evidences, of the law, meaning the Kur-án and the Traditions: (L:) [thus used, it may be rendered the institutes of the Prophet; or his rule or usage:] or in the law it signifies the way of acting &c. that is pursued in religion without being made obligatory, or necessary; it is what the Prophet persevered in doing, or observing, with omitting, or neglecting, [it] sometimes; and if the said persevering is in the way of religious service, it constitutes [what are termed] the Сената аль-хада; if in the way of custom, the Сената аль-зоянд: so that the Сената аль-хада [the Сената of right direction] is that of which the observance is a completion of religion, and it is that to the omission, or neglect, whereof attach blame and misdemeanour; and the Сената аль-зоянд [the Сената of supererogatory acts] is that of which the observance is good, but to the omission, or neglect, whereof neither blame nor misdemeanour attaches, such as the ways of the Prophet in his standing and sitting and clothing and eating: (KT:) is the pl. (Msb.) in the Kur xviii. 53, i. e. The way pursued by us in respect of the former, or preceding peoples], means the destruction decreed to befall them; (Jel;) or extirpation; (Bd;) or, as Zj says, their beholding punishment; (K, μακανίνα τομού τουτού; [or, as expl. in the K, ἢτανα οἱ αὐτοί τοις.] for the believers in a plurality of gods said, [as is related in the Kur viii. 32.] O God, if this be the truth from Thee, then do Thou rain down upon us stones from heaven. (M, L) ___ Also Nature; natural, or native, disposition, temper; or other quality or property: (M, L, K:) pl. Сената. (M, L) ___ And The face; (M, L, K;) because of its polish and smoothness: (M, L;) or the ball of the cheek (ةَرِئاَد) of the face: or the form: (M, L, K;) or the
form of the face: (S:) or the forehead and two sides thereof: (M, L, K:) all from the meaning of polish and
smoothness and evenness: (M, L:) or the principal part of the face; the part thereof in which beauty is
generally known to lie: (M in art. ٌﻞُﺟَر ُﺢﻴَِﺒَـﻗ ِﺔﱠﻨﱡﺴﻟا): (S, K,) or the
side of the cheek: (L,) You say, *(عَنْ سَنَـنَ الْحِيْلِ) from the way of the horses, (Msb,) or from the course, or
direction, thereof. (S.) And [Go thou away, or aside, from the main and middle part of the road, or from the beaten track thereof; &c.]

A man foul, or ugly, in respect of the form, and of what confronts one, of the face. (L.)
___ And The black line, or streak, on the back of the ass. (L.) Also, (S, K:) or ٌﻞُﺟَر ُﺢﻴَِﺒَـﻗ ِﺔﱠﻨﱡﺴﻟا
A sort of dates, of ElMedeeneh, (S, L, K:) well known. (L.)

___ And The black line, or streak, on the back of the ass. (L.) Also, (S, K:) or ٌﻞُﺟَر ُﺢﻴَِﺒَـﻗ ِﺔﱠﻨﱡﺴﻟا
A way, or road: (T, L:) the main and middle part thereof; (A'Obeyd, Mgh, L;) the beaten track, or part along which one travels, thereof; as also ٌﻞُﺟَر ُﺢﻴَِﺒَـﻗ ِﺔﱠﻨﱡﺴﻟا
track] of the road; and so ٌﻞُﺟَر ُﺢﻴَِﺒَـﻗ ِﺔﱠﻨﱡﺴﻟا and ٌﻞُﺟَر ُﺢﻴَِﺒَـﻗ ِﺔﱠﻨﱡﺴﻟا, or direction, of the road: (M, L, K:) but ISd says, [in the M:] I know not ٌﻞُﺟَر ُﺢﻴَِﺒَـﻗ ِﺔﱠﻨﱡﺴﻟا
Go thou away, or aside, from the main and middle part of the road, or from the beaten track thereof; &c.:}
Such a one left, or has left, to thee the course, or direction, of the road. (Lh, M, L.) And (S, L, Msb: *) and (M) Go along on thy course. (M, L) also signifies A way of acting or the like; syn. طريقة; (S, L) as also (Mgh, L, Msb: see the latter word, in the former half of the paragraph, in two places:) you say, [Such a one went on undeviatingly in one way]: (S, L, Msb: *) and [in like manner] جاءات الريح سائنت The wind came in one way, (S, K) in one course, or direction, and one way, (M, L) not varying: (S, L:) and [similar to the former of these two phrases is the saying] بنى القوم بيوتهم على سنن واحد The people, or party, built their houses, or constructed their tents] in one mode, or manner. (M, L) Also The aim, or intention, of a man. (ISh, M, L) [Accord. to Fei, السنن also signifies الوجه من الأرض [by which may be meant The place, or tract, or quarter, of the land, towards which one goes; or it may mean the face, or surface, of the ground]: and so السنن and السنن (Msb.) السنن also signifies السنن من الايل has this meaning, as appears from what here follows]: (K:) or [a horse, or camel,] that perseveres in his running and advancing and retiring: and one says, جاء سنن من الخيل, i. e. شوط [app. meaning The camels that leap, spring, or bound, in their running; (see 8;) or rather There came a number of horses running a heat; for شوط in this explanation seems, from the phrase to which it relates and from what immediately precedes the mention of that phrase, to be an inf. n. used as an epithet in which the quality of a subst. predominates, and therefore, agreeably with a common rule, applied to a pl. number as well as to a single individual]: (M, L:) and جاء سنن من الخيل سنن لا يرد وجهه [app. meaning, in like manner, There came, of the horses, a number running a heat, the course of which was not to be turned away]: (S, L; not expl. in either;) and so, [of the camels]. (L.) And Sh explains السنن as applied in a verse of El-Aashà to People, or a party, hastening to fight, or slay. (L.) Also, [as a quasi-inf. n.,] The leaping, springing, or bounding, [so I here render استنانت, inf. n. of 8, which see for other, similar, meanings,] of camels and of
horses. (L. [It is there mentioned in another place, and in the M, as a subst., meaning a quasi-inf.n., from سَمْتَ أَسْمَة.])

سنُن: see the next preceding paragraph, in six places. ___ It is also pl. of سنَّة [q. v.]. (Msb, &c.)

سن: see سُنُن, in five places.

سن: see سُنُن, in three places.

سن, also pronounced سنَّان: see سنَا, in art. سنو, سن, سنًا, last sentence.

سنُن: (K,) or سنُن رمَح, (S, M, Mgh, Msb,) A spear-head; (K,) the iron [head] of a spear: so called because of its polish: (M, L:) pl. سنَّة. (T, S, Msb, K.) One says, هو أَطْوَع السَّنُن He is one to whom the spear-head is subservient, howsoever he will. (K.) ___ See also an ex. of its pl. voce سنُن, in the middle of the paragraph. And سنُن is syn. معسن, q.v. (S, M, L.) ___ See also سنُن, near the middle of the paragraph, in two places.

Also Flies; syn. ذَبَّان [pl. of ذَبَّان]. (El-Muärrij, L.)

سنون A dentifrice; (S, M, L, K,) a medicament with which the teeth are rubbed and cleansed, compounded for the purpose of strengthening and freshening them: (L:) pl. سنو. (K in art. سنو [where, in the CK, سنو is erroneously put in its place.] See also سنين.

سنون and سنون pl. of سن: see this last in art.

سن: see سنون, in two places. ___ Also What flows [upon, or from, the whetstone] on the occasion of sharpening iron [or a knife or the like], and which is always stinking. (Fr, L.) And What falls from a stone when one rubs, or grates, it (Fr, S, L, K) upon another stone. (Fr, L.) See also سن, in the latter half of the paragraph.

سن: see سنون, in the latter half of the paragraph. See also سنين (of which it is a pl.) in art.
Elevated sands extending lengthwise upon the ground: or sands having the form of 
[pl. of حَبَل q. v.]: and ـنُس is syn. therewith in the former or latter of these senses: (M, L:) or ـنُس has the former of these meanings, and ـنُس is its sing. (S, K.) Also Wind: (M, L, K:) [or a gentle wind: (Freytag, from the Deewán of the Hudhalees:)] pl. ـنُس. (L.) ___ See also the pl., in relation to wind, voce ـنُس, near the middle of the paragraph. See also ـنُس, in the latter half of the paragraph.

The edge (S, M, L, K) of a vertebra (S, M, L) or of the vertebrae (K) of the back; (S, M, L, K;) as also ـنُس and ـنُس: (S, L:) and the head [of any] of the bones of the breast: and the extremity of the rib in the breast: (K:) or, as some say, ـنُس signifies the heads of the extremities of the bones of the breast, which are the soft heads of the bones of the or the extremities of the ribs in the breast: or, of a horse, the prominent ribs, or anterior parts of the ribs, called جَواَنُح resembling the ضَلْلُو strip, but stopping short of the ضَلْلُو: (M, L:) or the upper part of the hump of a camel: (Ham p. 689:) [or the middle of the lower part of the hump; for,] accord. to Az, ـنُس signifies the flesh that is between the two sides, or halves, of the hump of the camel; which is the best of the sorts of flesh, and is marbled with fat: (L:) or ـنُس signifies bones [in general]: as also ـنُس: (IAar, L:) and (S) accord. to Ibn-‘Amr [or Aboo-‘Amr?] and others, (L:) it signifies the heads of the [app. here meaning vertebrae]: (S, L:) and [it is also said that the sing.] ـنُس signifies the head of the [which signifies a vertebra as well as vertebrae, or is more correctly without ـة when applied to the latter]. (K.) Also Thirst. (K.)

ـنُس: see the next preceding paragraph.
A blast of smoke. One says سانس and سانس, meaning of the smoke of fire. (L in the present art. and TA in art. نس.)

A cold, or cool, wind; as also سانس. (L.)

More [and most] advanced in age: (M, L, K:) a correct Arabic word. (M, L.) You say، هدأ أسن م من هدا،

This is more advanced in age than this: (M, L, K: *) and Th says, speaking of Moosà Ibn-Eesà-Leythee، أدركه أسن أهل البلد [meaning I lived in his time, he being the most advanced in age of the people of the town, or country]. (M, L.)

Advanced in age, or full-grown; (L, Msb:) applied to a beast, contr. of فتى. (S and Mgh and Msb in art. فتى.) or, applied to an animal of the ox-kind and to the sheep or goat, [at the least,] in the third year: (L: [see the verb، 4:) fem. with ة: (Msb:) pl. مسائ، (L, Msb,) which, applied to camels, is [said to be] سنام [as meaning advanced in age, or full-grown], (K,) contr. of فتى pl. of فتى so applied. (S, L.)

A whetstone; i. e. a stone, (S, M, L, Msb,) or anything، (K,) with which، (S, K,) or upon which، (M, L, Msb, K,) one sharpens، or whets، or makes sharp-pointed، (S, M, L, Msb, K,) and polishes، (M, L, K,) a knife and the like؛ (Msb:) and مسائ signifies the same. (S, M, L.)

[Bitten with the teeth: whence، app., what next follows]. You say، أرض مسائة و سنام meaning

Land of which the herbage has been eaten. (L, K: ) Sharpened، or Whetted، or made sharp-pointed، and polished؛ as also مسائ، (M, L, K:) applied to a knife (K) or thing [of any kind]. (M, L.)

Made smooth. (S, L.) Formed، fashioned، or shaped. (S, M, L,) Made long. (L:) You say، وجه مسائ A face in which is length، without breadth؛ (مروط) smooth and even؛ or smooth and long؛ or long، and not high in the ball؛ or soft، tender، thin، and even؛
as though the flesh were ground (سَنَن

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A man beautiful and smooth in the face: (Lh, M, L, K:) or a man in whose nose and face is length: (S, L, K:) or beautiful and long in the face. (L.)

In the Kur [xv. 26 and 28 and 33], (L,) means [Of black mud] altered [for the worse in odour]; (AA, S, L;) in which sense مَسْنُون is also applied to water; (AHeyth, L;) [or] Stinking: (AA, S, M, L, K:) from I rubbed, or grated, the stone upon the stone: what flows between them, termed مَسْنُون, being always stinking: (Ksh and Bd in xv. 26: [and the like is said in the L, on the authority of Fr:]] or, accord. to I'Ab, it means moist: accord to AO, poured forth: or, as some say, poured forth in a form, or shape: (L:) or formed, fashioned, or shaped: (Ksh, Bd:) or poured forth in order to its drying [or hardening], and becoming formed, fashioned, or shaped, like as molten, or liquified, substances are poured forth into moulds. (Ksh, * Bd.)

The place of the running of the [or mirage, app. in consequence of the hot wind]: or the place of the vehement heat of the hot wind; as though it were running to and fro therein (كَانَتْهَا مَسْتَنَسَانِ فِيهِ عِندَا): or it may mean the place whence issues the [hot] wind: but the first is the explanation given by the preceding authorities. (M, L.) [an epithet used as meaning]

The lion. (K. [Thus applied, act. part. n. of مَسْتَنَسَانِ.])

A travelled road; (T, M, L, and so in the CK; in some copies of the K مَسْتَنَسَانِ; as also مَسْتَنَسَانِ. (K.)
A small [or skiff], (Sgh, K, TA,) made on the coasts of the sea: a word of the dial. of the people of all the coasts of the Sea of El-Yemen: (Sgh, TA:) whether the نُ be radical requires consideration: Sgh says, in the Tekmileh, that the word is of the measure فنفعُل from السباق. (TA.)
سنابك [mentioned in the S and Msb in art. سنابك, and said in the latter to be of the measure فنعل, The toe of a horse or mule or ass; i. e.] the extremity of the fore part of the solid hoof; (S, Msb;) or the extremity of the solid hoof (Lth, O, K) and its two sides anteriorly: (Lth, O:) pl. (S, O, Msb.) ___ The extremity (T, O, K, TA) of the نعل [or iron shoe at the lower end of the scabbard], (T, TA,) or of the حلية [or gold or silver ornament], (O, K,) of a sword. (T, O, K, TA.) ___ The قَوْنِس [or tapering top] of an iron helmet. (O, K,) ___ Of a برقع The شَيْام [meaning each, or either, of the two threads, or strings, of the face-veil called برقع, by which the woman draws and binds the two upper corners to the back of her head]: (K, TA: [in the CK, شَيْام is erroneously put for شَيْام]) the سنابك of the برقع are its شَيْام. (O.) ___ A rugged region or tract of the earth or land, in which is little, or no, good: (S, O, Msb, K:) likened to the سنابك of the solid hoof. (S, O.) And سنابك الأرض The extremities of the earth or land. (TA.) ___ The first of rain: (O, K:) and, (TA,) as some say, (Msb,) of anything. (Msb, TA.) One says، سنابك من كَذَا أصبتنا سنابك السماea [The first of the rain fell upon us]. (TA.) And one says also، كَانَ ذَلِكَ عَلَى سنابك خَرَاج: (O:) so says IAar. (TA.) Preceding such a thing. (O, K, TA,) and in the first thereof. (TA.) It is also said to signify The [tax called خراج: (O:) so says IAar. (TA.) And A sort of run. (K.)
Q. 1

>The seed-produce put forth its [or ears]; (M, K;) as also [q. v.]: the former of the dial. of Temeem, and the latter of that of El-Hijáz. (TA.)

The seed-produce put forth its [or ears]; (M, K;) as also [q. v.]: the former of the dial. of Temeem, and the latter of that of El-Hijáz. (TA.)

*Dragged a shirt of his garment behind him;* so says Khálid Ibn-Jembeh: (TA:) or *he dragged his garment behind him or before him.* (K.)

*Ears of corn: n. un. with ة: pl. سنبلات and سنابل, the latter pl. occurring in the Kur xii. 43 and 46: it is said in the M, in art. سنبل, that سنبل signifies one of the سنابل of عْرَز; in the K, in this art., that it signifies one of the سنابل of عْرَز: see لَبْنَس is also the name of A certain sign of the Zodiac [i.e. Virgo]; (K, TA;) the sixth sign; the third of the summer signs: (TA;) [or Spica Virginis;] a certain star in Virgo.

[Kzw.] [See, again, سنبل.] ___ Also A certain perfume; (M;) a certain plant of sweet odour, also called [spikenard, called in the present day سُورَى سَورَى [or سُورَى سَورَى] what is brought from سُورَى سَورَى [or سُورَى سَورَى], a town, or district, of El-'Irák; (TA;) and the weakest is the هَندِى: it is an aperient; a discutient of flatulences; (K, * TA;) strengthening to the brain and the spleen and the kidneys and the bowels; and diuretic; and has the property of arresting the excessive flow of blood from the womb. (K, TA. [Mentioned also voce سنبل الطِّيب, as called .] سنبل الطِّيب [also signifies Spikenard, or perhaps a variety thereof;] i. q. (K.)

The [kind of trees called] عُضُاه [q. v.]. (Fr, K.) [It is said in the TA that the ن in this word is augmentative: but the same is held by some to be the case in other words mentioned in this art.]
2. He put [cumin, or cuminseed], into the cooking-pot. (S, K.)

3. They sought after the herbage of the land, doing so diligently, or with labour or perseverance, or time after time. (M, K.)

4. They experienced drought, or barrenness: (S, M, A, K:) derived from سنة; the و being changed into ت, [for سنة is originally سنة, or, accord. to one dial. سنة,] to distinguish between this verb and أسمى as signifying he remained in a place a year: or, as Fr says, they imagined the ه [meaning ٖ in سنة,] to be a radical letter, finding it to be the third letter, and therefore changed it into ت: (S:) accord. to Sb, the ت in أسمت is substituted for the ك [in أسمى]; and there is no instance of the like except ثنآن [in which the ت is substituted for the final radical, ك], (M in the present art.,) and in words of the measure [افتعل for أتسر]. (M in art. ثنآن.)

5. He married her, or took her as his wife, he being an ignoble, or a low-born, but rich, man, and she being a noble, or high-born, but poor, woman; or he, an ignoble, or a low-born, man, married her, a noble, or high-born woman, because of the paucity of her property and the abundance of his property. (S) And He married the noble or highborn, woman of the family of such a one in the year of drought, dearth, or scarcity. (TA.)

6. Drought, or barrenness, afflicted them, or befell them. (S, TA.)
A man possessing little, or no, good; possessing few, or no, good things; or poor: (S, M, A, * K: *) it has no broken pl. (M.) And the former, A man afflicted with drought, or barrenness; (TA in art. يَبْعَع;) as also مَسْتِنَسْ: (TA in the present art.:) and مَسْتِنَسْ مَأْعَ، [both expl. below,] or from أَمْسِتْ مَسْتِنَسْ, [both expl. above,] or meaning as expl. above. (MF.) And مَسْتِنَسْ أَرْضٌ مَسْتِنَسْ: (TA;) it has no broken pl. (M.) And مَسْتِنَسْ A man indigent and desolate, possessing nothing: probably from ضَرَأ مَتَّنَسْ، or مَتَّنَسْ مَأْعَ, [both expl. below,] or from أَمْسِتْ مَسْتِنَسْ, [both expl. above,] or meaning as expl. above. (MF.)

Land that has not given growth to anything, (AHn, M, K,) in consequence of its not having been rained upon: but if containing any of the dry herbage of the preceding year, it is not termed مَسْتِنَسْ: it is not thus termed unless having in it nothing. (AHn, M.) [See also مَسْتِنَسْ.]

مَسْتِنَسْ A man evil in disposition. (M, L.) [See also مَسْتِنَسْ.]

مَسْتِنَسْ A year of drought, or barrenness. (AHn, M, K,) [See also مَسْتِنَسْ.]

مَسْتِنَسْ, also pronounced مَسْتِنَسْ, (S, M, K,) the

latter a dial. var. mentioned by Kr, (M,) and مَسْتِنَسْ, a form mentioned by IAth and others, but the first is that which is commonly known, and the most chaste; (TA;) a word of which the meaning is differently explained, as follows: (M, TA:) *Honey:* (S, M, A, K) i. q. رَبِّ [i.e. *rob,* or inspissated juice, &c.]: (M, K,) *a species of dates:* *fresh butter;* syn. زَيد: *cheese:* (K,) i. q. كُمْوَن [i.e. *cumin,* or *cumin-seed;*] (Yaakoob, S, M, K;) so in the dial. of El-Yemen: (M,) or *a certain plant resembling the كُمْوَن:* (IAar, M,) i. q. شَبِيث [i.e. *anethum graveolens,* or *dill,* of the common garden-species;* in the CK شَبِيث:] and i. q. رازِبانِج (M, K,) which last is what is called in the Egyptian dial. (M, K,) [a name given in Egypt to the *anethum graveolens,* above mentioned, and to *its seed,* and also to the *anethum fæniculum,* or *fennel.]* (TA.)
One who associates with another and is angry without cause, (K, TA,) by reason of his evil disposition. (TA.) [See also ستونس.]
1. He smeared anything with a colour different from its own colour. (O, K.)

The jujube [or jujube]. (IAar, K.)

, as also , but the former is the more chaste, (T, O, Msb, K,) accord to Fr, (O,) because ص and ح do not both occur in any [genuine] Arabic word, (Msb,) or the former only is allowable accord. to Fr, (T, Msb,) or, accord. to ISk, (T, O, Msb, and S in art. ص,) and Kt, (T, Msb,) the latter only is allowable; (T, O, Msb, and S and O in art. ص,) an arabicized word, (O, Msb, and S and A and K in art. ص,) from [the Pers. ] ص , as meaning a weight ]; (O;) [or rather from the Pers. ص meaning a balance and a weight ]; ] i. q. ص [A balance]: (A in art. ص[ in the present day, applied to a steel-yard: and also, more commonly, (agreeably with the explanation of ص in the MA,) to a weight of a balance; which last seems to be intended in the S and O and Msb and K &c. by the expressions ص and ص, unless these expressions be instances of what is termed (i. e. the prefixing a noun, governing the gen. case, to another noun signifying the same thing), which I think unlikely:) pl. ص and ص . (Msb.) One says, ص [He received by weight from me with the inclining balance, or with the preponderating weight, and ص [With the full weights]. (A.) And a rájiz says, ص [As though it, or she, were the weight of a thousand, preponderating]: or, as some relate it, ص . (O.) ص [i. q. ص [i. e. Blackness mixed with speckles of white: or the reverse: or
speckles of white, and of black, and of red, and of yellow, in an animal]: (AA, O, K,) pl. سَنَحُ (O, K, TA, in the CK سَنْح) like حَجَرَ (K, TA, in the CK like حِجر) as pl. of حُجْرَة. (TA.)

The mark, or effect, of the جِرَّاح [i.e. lamp, or its lighted wick], (A, O, K,) upon the wall. (O, K, TA.) One says, جِرَّاح ﺃَلْبَادُ ﻟِلِلسَّرَاحِ مَنِ السَّنَحِ [The lamp, or its lighted wick, cannot but have the mark, or effect, thereof upon the wall]. (A.) Also The ﺱُرَاحَ [itself; i.e. a lamp, or its lighted wick]: (ISd, K:) as also سِنَح. (K)

سِنَح: see what next precedes.

A [garment of the kind called] بِرد مَسِنَح for مَسِنَح, meaning wide, applied to a كَسَاء: but this I think improbable.]
سنجاب

سنجاب [a Pers. word, arabicized; in the present day applied to the squirrel; and particularly the gray squirrel:
and the minever:] a certain animal, of the length of the jerboa, larger than the rat, the fur of which is of the utmost softness: furred garments are made with its skin; and the best skins of this animal are the smooth and gray. (Dmr, TA.)

سنجب [Gray; of the colour of the squirrel.]
سنح

سنح is syn. with عرض [signifying It showed, or presented, its side: and hence, it presented itself; it occurred]. (A, O, L.) One says of a gazelle, (S, K,) or of a bird, (S, A, Msb,) or some other thing, (IF, S, Msb, as implied by explanations of the part. n.

سنح (S, A, Msb, K) or عله (A, and عليه, (L) and عله (A,) aor. — , (S, L,) inf. n.

سنح (S, L, K) and سنح and سنح (L:) and سنح, (S, TA;) [It presented to me, or to him, its right side, or its left side, in its passage; it passed along from the direction of my [or his] left hand to the direction of my [or his] right hand: (S:) or it passed along from the direction of [my or] his right hand (A, L, Msb) to the direction of [my or] his left hand: (L, Msb:) contr. of برح (K. [See سنح, below.]) And He presented himself to me in sleep; syn. occurring in a saying of ’Alee, referring to the Prophet. (O.) And سنح لى في المنام (S, A, Msb, K) in كذا (S, Msb,) aor. — , inf. n.

سنح and سنح (K, TA,) the second with damm and sukoon and the third with two dammehs, (TA, [but written in the CK سنح and سنح,]) An idea, or an opinion, presented itself, or occurred, syn. عرض, (S, A, K,) or appeared, syn. ظهر, (Msb,) to me, (S, A, * Msb, K,) respect ing such a thing. (S, Msb,) السنح is also said of poetry, (L, K,) meaning It presented itself, or occurred, syn. عرض, to me (L:) or it became easy; (L, K;) and in this last sense, said of a thing, aor. — , inf.

سنح (Msb.) And it is related in a trad. of ’Áïsheh, that she said, [referring to the Prophet,] أكره أن أسمعه, meaning I dislike that I should confront him with my hands [engaged] in prayer; from السنح as signify ing عرض. (L) السنح بكذا He mentioned such a thing obliquely, or indirectly, (S, K,) in terms understood by the person addressed but unintelligible to others, (S,) not speaking explicitly. (K,) i. q. جاد السنح الخاطر به The mind granted it liberally]. (Msb.) السنح He
turned him away, or back, (O, K, radda‘a‘ at-tamarrud, or uthma‘a‘ arad, (O,) or: from his opinion]. (K.) And he caused him to fall into straitness, or difficulty; or into sin, or crime; syn. (K, TA; in the CK, erroneously, i.e. i‘tiradh, as if meaning). (O, TA.) And did evil to him. (K.)

3. *Sannā* see 1, second sentence.

5. *Sannā* means [i.e. Shelter thyself from the wind]: so says Aboo-‘Amr Esh-Sheybānee. (O [and so, probably, in correct copies of the K: in my MS. copy of the K, astad‘aruhu, in the CK, in the TA, strangely, astad‘aruhu, and expl. as meaning: in the TK, astad‘aruhu, and expl. as meaning:)]

10. *Sannā* [meaning I asked him, or desired him, to explain such a thing]: (O, K:) and so. (TA.)

*Sannā* Prosperity, good fortune, good luck, or auspiciousness; blessing, increase, or plenty: syn. and (O, K.) Also, (K,) or *Sannā*, with two dammehs, (O,) The middle of a road: (O, K:) like [*Sannā* or [*Sannā*]. (O,) [Both are also ns. of 1, q. v.]

*Sannā* i. q. [i.e. Origin, &c.;] like *Sannā* [q. v.]. (O, TA.) And *Sannā* i. q. [i.e. Form, aspect, appearance, &c.]. (O.)

*Sannā*: see *Sannā*. Page 1442
An incursion into the territory of an enemy taking by surprise, accord. to one reading of a trad., is from سنح الراي [expl. above]: but the reading commonly known is سنحاء [q. v.] (IAth, TA.)

سنحاء: see سنح. Also Pearls; or large pearls; syn. سنح: (O, K) or (K, but accord. to the O, also) the string upon which they are to be strung, before they are strung thereon: (O, K) when they have been strung, it is termed سنح: (O:) pl. سنح. (TA.) ___ And [Ornaments such as are termed] حلي: (O, K) سنحة: i. q. [i.e. Anything by which a person or thing is veiled, concealed, hidden, or covered; &c.]. (O.)

سنح: A manWho sleeps not during night: (K:) or سنحن النليل: a man who is vigilant; who sleeps not; who journeys during the night. (O.)

سناح: (S, A, Msb, K, &c.) and سناح (S, A, K) both signify the same, (S, A, K) applied to a gazelle, (S, K, *) or to a bird, (S, A, Msb, &c., (S, Msb,) Turning its right side towards the spectator; thus expl. by Ru-beh to Yoo, in the presence of AO; i.e. passing from the direction of the left hand of the spectator towards the direction of his right hand: (S:) or coming from the direction of the right side of the spectator (Aboo-'Amr Esh-Sheybânee, IF, A, L, Msb) towards the direction of his left hand; turning towards him its left side, which is that termed بارح: (Aboo- 'Amr Esh-Sheybânee, L:) the pl. [of the former] is سنح: and this last is also employed to signify auspicious and inauspicious gazelles [&c.], accord. to the different opinions of the Arabs. (L.) The Arabs [who apply
the epithet in the latter of the two senses first explained] regard the سَانِح as a good omen, and the بَارِح as an evil omen;

(Aboo-'Amr Esh-Sheybánee, S, L;) because one cannot shoot at the latter without turning himself{S in art. بَرِح} but some of them hold the reverse of this: (Aboo-'Amr Esh-Sheybánee, L;) the people of Nejd hold the سَانِح to be a good omen; but sometimes a Nejdee adopts the [contr.] opinion of the Hijázee. (IB, TA,) It is said in a prov., {expl. in art. بَرِح}. (S, K.) ___ [It is said in Har p. 671 that سَانِح also signifiesّ ﴿ ﹾ لّا فّ لّا لّا لّا لّا لّا لّا لّا لّا لّا لّا لّا لّا لّا لّا لّا لّا لّا لّا لّا لّا لّا لّا لّا لّا لّا لّا لّا لّا لّا لّا L) The person auguring, or who augurs, evil or good, from birds: but I think that the right reading is المنطِبُ الْمَنْتَفَأُ بِهِ مِنْ الطِّيْرِ, i.e. what is regarded as an evil omen and as a good omen, of birds.]
1. **سَنَحَتْ أَسْنَانَهُ**: (JK, A, TA.) [aor. — ، ] inf. n. へٌسَنَحَتْ، (Ａ) His teeth became eroded at the roots. (JK, A, TA.) ___ And へٌسَنَحَتْ, said of a man, He had his teeth eroded at the roots. (A, TA.) ___ And said of the mouth, It lost the roots (أَسْنَانُهُ) of its teeth. (Msb.) ___ Also, (JK,) inf. n. as above, (K,) i. q. تَغْيِرُ [meaning It became altered for the worse in odour or otherwise, stinking, rancid, bad, or corrupt]. (JK, K.) It is said [in this sense] of oil, (S, K,) or food, (A, L,) &c., (L,) as a dial. var. of سَنَحَتْ، (S, K, *) or from سَنَحَتِْنَةُ الآدَانَةُ, and therefore tropical; as also سَنَحَتْ its odour became bad. (S, TA.) And ِسَنَحَتْ من الطَّعَامِ He ate much food; syn. رَمَحُ. (L, K,) سَنَحَتْ، aor. — ، inf. n. سَنَاوُحُ، (L, K,) He, or it, was, or became, firm, steady, steadfast, stable, fixed, fast, settled, or established; syn. رَمَحُ. (L, K *) So in the phrase ِسَنَحَتْ في العلمِ He was, or became, firmly rooted or established, in knowledge, or science;] and this means also he attained to eminence therein. (L.)

2. **تَسْيِخُ ۲ The seeking, desiring, or demanding, a thing. (K.) You say, ِسَنَحَتْ مِنْهُ الشَّيءُ He sought, desired, or demanded, from him the thing. (TK.)

3. **تَسْيِخُ ۵ see 1.**

**سنغ** [i. e. origin, source, root, foundation, &c.] (JK, S, Msb, K) of anything: (JK, Msb, TA:) as also أَصْلُ سَنَحَتْ, (L:) pl. [of pauc.] أَسْنَانُهُ and [of mult.] سَنَاوُحُ. (L.) One says, ِسَنَحَتْ فَلَانَ إِلَى سَنَحِهِ الكَرَمِ [app. meaning Such a one traced back his lineage to an ancestor who was the origin, or source, of generosity or nobility; or such a one returned, or reverted, to the original state, or
condition, of generosity: the latter I think the more probable, as it is immediately added, and [which seems to mean, to his bad original state]. (L.) And it is said in a trad., أصل الجهاد ونتخبط الروابط في المراقبة عليه: سبب الله [meaning The very essence of fighting against unbelievers, and the first principle thereof, is constancy, or perseverance, or assiduity, in the way, or cause, of God]. (L.) ___ Also The place of growth (ُهُبَيطِئِهِ) [i.e. the socket] of a tooth: (K:) or the part of a tooth that enters into the flesh of the gum; (Zj in his Khalk el-Insán;) [i.e. the roots thereof] (ٌأَسْناَخُ) (ٌأَصْوُفا). (S, Msb.) ___ And [The tongue, or tang, of a blade;] the part of a knife, and of a sword, that enters into, or is inserted in, the handle: and the part of an arrow-head that enters into, or is inserted in, the head of the shaft. (L.) ___ And The paroxysm of a fever. (K.) ___ أُسْناَخُ النِجْمُوُم, accord. to IAar, as is related by Th, means The stars that do not make their [temporary] abode in the Mansions of the Moon, which [latter] are called. (ISd says, I am not sure whether he mean the [a term applied to the seven, or five, planets], or others: some say, [and so IAar is stated in the TA in art. خيش to have said,] that they are called only [q. v.]. (L, TA. *)

طَعَام سَنَح Food altered for the worse in odour or otherwise, stinking, rancid, bad, or corrupt: see 1]. (A.) ___ And سِنَح A town, or country, in which is fever, or much fever. (K.)

سِنَح A fetid odour: and the latter, [and app. the former also,] dirt; and remains of matter used for tanning. (K, TA.) One says بيت له سنتخ (S, TA) and سنتخ (TA) or (so in three copies of the S) [A tent, or house, or chamber, that has a fetid odour; as is indicated in the S and TA]. And Aboo-Kebeer says,
(so in three copies of the S.) or

(And I came to, or and I entered,) a tent, or house, or chamber, not one of tanning-matter nor of clarified butter. (S.)

The measure of two statures of a man. (K.)

or see, in five places.

means [The house of such a one is a house of unstableness; or] is not one of stableness. (JK.)

[as stated by Freytag, is expl. by Reiske, in his additions to the Lex. of Golius, as meaning Pulled out from the root: but no authority for this is named by him.]
سناد

1. سناد إليه، (S, M, Msb, K,) aor. — , (S, M, Msb,) inf. n. سنود, (S, M, Msb, K;) and سناد، aor. — ; (Msb;) and أسناد، [which is the most common,] (S, M, Msb, K;) and تسناد، (S, M, A, K,) and أسناد; (M, TA;) signify the same; (S, M, * Msb, K *;) i. e. He (a man, S, Msb, [and in like manner it is said of a thing,]) leaned, rested, or stayed himself, against it, or upon it; syn. (TK;) or [أعتمد عليه] namely, a thing, (S, M, Msb,) or a wall, (A, Msb,) &c. (Msb.) أسنادات، (M, K,) aor. — , inf. n. سنود، (M,) He ascended the mountain; as also أسناد . (M, K,) And [hence,] اسنادات إلى فلان I ascended to such a one. (A.) And سناد في الخمسين، (M, and so in some copies of the K,) or السناد في الخمسين (so in other copies of the K,) He approached, or drew near to, [the age of] fifty: (K, TA:) [likewise] from السناد ذنب الثقة، (K,) or أسناد، (so in the O,) The tail of the she-camel tossed about, and lashed her croup, or rump, on the right and left. (O, K.)

2. سناد, inf. n. تسنيد، He set up [pieces of] wood [as stays, or props,] against a wall. (KL.

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[See the pass. part. n., below. And see also 3 and 4.]) Also, inf. n. as above, He (a man) wore, or clad himself with, the kind of برد called سناد. (IAar, K.)

3. سنادته إلى الشيء The sick man was stayed, or propped up, against a pillow or the like: and قال ساندوني قال (the sick man) said, Stay ye me, or prop ye me up]. (A, TA.) And يساند بعضه بعضا One part of it stays, or supports, and so renders firm or strong, another part]. (Sh, O, K. [See ساندة مرضة] [And hence,] سوند خلقها, referring to a she-camel, Her frame, or
make, was symmetrical; or conformable in its several parts. (Ham p. 783.) ___ And ساندة، (S, K,) inf. n. ساندة (S,) He aided, or assisted, him; namely, another man. (S, K,) ___ And He requited, compensated, or recompensed, him, (A, K, TA,) على العمل [for work, or for the work or deed]. (K)

I made him, or it, to lean, rest, or stay himself or itself, against, or upon, the thing; (TK;) and ساندة إليه signifies the same. (AZ, TA.) You say, ظهره إلى الحائط He leaned his back against the wall. (MA.) And ساندة He stayed, propped, or supported, it; namely, a thing leaning; syn. دعمه. (TA in art. دعم.) ___ Hence, [I rested, or stayed, upon him my affair]. (A.) ___ And ساندة إلي قائلته اسند الحديث إلى قائلته (T, M, * L, Msb,) inf. n. ساند [q. v. infrà], (S, &c.,) He traced up, or ascribed, or attributed, the tradition to the author thereof, [resting it upon his authority,] (T, S, M, L, Msb, TA,) by mentioning him, (Msb,) or by mentioning, uninterruptedly, in ascending order, the persons by whom it had been transmitted, up to the Prophet; (T, L, KT;) [or by mentioning the person who had related it to him from the Prophet if only one person intervened;] saying, Such a one told me, from such a one, and so on, if more than one intervened between him and the Prophet,] from the Apostle of God; (KT;) [or it may be with an interruption in the mention of the person by whom it had been transmitted: see ساندة, below.] ___ إسناد أُمر إلى آخر إِبِبَأَا أو سلِبًا [is a conventional phrase, used in logic, meaning The judging a thing to stand to another thing in the relation of an attribute to its subject, affirmatively or negatively]. (Kull p. 157, in explanation of الحكم as a logical term [meaning judgment.]) ___ إسناد جمّازى is another conventional term, used in lexicology and rhetoric, meaning A tropical attribution of an act or a quality or a meaning; as
in one of its senses: see Har p. 432, another

conventional phrase, is said of the verb in the phrases زيد قام and زيد ضرب and meaning The verb is made

an attributive to Zeyd: and, in an unusual manner, it is said (in the Msb in art. سلب) of the verb in the saying زيدا ثوبه
so that it means in this instance The verb is made to have Zeyd for its object. And

is said (in the TA in art. سوي) of the verb in the phrase زستو زيد وعمرو و خالد في هذا so that it means Two and more agents are assigned to it.]

He made him to ascend the mountain. (K.)
as an intrans. verb: see 1, in four places. ___ You say also, (M, L)

inf. n. (L) He was vehement in running; he strove, laboured, or exerted himself,

therein. (M, L) ___ And He (a camel) Went a pace between that called دمبل and that called

 __(L)

The people went forth, every commander of them with a [separate] corps. (Ham p. 783.) [See also the act. part. n. below.]

A certain country, (S, L, K) well known, (K) said in the Marásid to be a country between India (الند) and Karmán and Sijistán: (TA:) or a people; (K:) [the people of that country;] a well-known nation; (M, L:) a nation bordering upon India, whose colours incline to yellowness, and who are generally slender: (Mgh)

or one of these meanings is the original of the other: (TA:) signifies a single person thereof: (S, K:) and

is the pl., (K) or [rather] is applied to the people collectively; (S;) these two words being like زنجي and زنج (TA:) the pl. of is

الند is also the name of A great river of India; (or India; i.e. the Indus): and of a district in El-Andalus: and of a town in Western Africa (المغرب). (K.)
The part that faces one, of a mountain, and rises from the base, or foot. (S, K.) The acclivity, or rising part, in the face, or front, [or side,] of a mountain or a valley: (T, M, A:) or a rising, or an elevated, portion of ground: (Mgh:) pl. سَنَى، (M, A,) [properly a pl. of pauc., but] the only pl. form.

A thing, such as a wall &c., against, or upon, which one leans, rests, or stays himself: (Mgh, Msb:) and سَنَم and مَسْنَم [the latter in the TA said to be with fet-h, but this is evidently a mistake, occasioned by a copyist's writing ويتضم for وينضم] signify [the same,] a thing against, or upon, which one leans, rests, or stays himself; [and the former of these two particularly signifies a cushion, or pillow; and more particularly a large cushion or pillow, against which one leans; as expl. by Gallus on the authority of Meyd:] pl. سَنَم. (L, Msb.) ___ Applied to a man, i. q. معتمد [meaning A person upon whom one leans, rests, stays himself, or relies]; (S:) a man's معتمد [i. e. stay, support, or object of reliance]; (K, TA;) as also سَنَم. (TA.) You say سَنَم [A lord, or chief, upon whom people lean, &c.]. (A, TA.) And سَنَم هوسندي and مستندی هوسندي [He is my stay, support, or object of reliance]. (A.) And حديث قوي السنَم [A tradition valid in respect of the authority upon which it rests, or to which it is traced up or ascribed]. (A, TA. [See also سناد, below.]) ___ See also سناد. Also A sort of garment of the kind called بورود, (IAar, K,) of the fabric of ElYemen: (IAar:) pl. السناد: (K) or the pl. is like the sing.: (IAar, K;) one says أثواب السناد [meaning garments of the kind called السناد]: (TA, from a trad.:) Ibn-Buzurj says that بورود السناد means الأسناد من البياض or السناد, i. e. garments of those called بورود: and he cites, from a poet, the phrase بورود السَنَم جيئة أَسناد which, he says, means a red jubbeh of those [made] of what are called بورود. (TA.) Accord. to Lth, it signifies A sort of clothing, [consisting of] a shirt with a shirt over it: and in like manner, short shirts made of pieces of cloth, one whereof is concealed beneath another: whatever appears خَطَط [q. v.:] (O:) [this app. explains the meaning of what here follows:] السناد is [a term used in the case of] thy wearing a long shirt beneath a shirt shorter than
سنَدَي: see سنَد [of which it is the n. un.].

سنَدَيَّ, with fet-h, (Mgh, Msb, K,) or سنَدَّي (thus in a copy of the M, [and thus I have generally found it written, agreeably with the common modern pronunciation,]) The [العَلَاء, (M,) or زَبْرَة, (Msb,)] [both meaning anvil,] of the blacksmith. (Msb, K.)

سنَدَة Great and strong; applied to a man and to a wolf. (K.) See also the next preceding paragraph.

سنَدَانة A she-ass [either domestic or wild: probably the latter, because of her strength]. (K.)

سنَدَان [The ilex, or evergreen oak; so called in the present day;] a kind of tree. (TA.) [Seeسنَدَانة.

سنَدَة applied to a she-camel, (S, M, &c.,) Strong: (K:) or strong in make: (AA, S:) or tall in the hump: (M:) or long in the legs, (A, L,) and elevated [so I render مَسَنَدَة, conjecturally, as though meaning propped up,] in the hump: (L:) or lean, and lank in the belly; (AO, M, L;) but Sh disapproves of this last explanation. (L.)

سنَدَة: see سنَد.

سنَدَة [a comparative and superlative epithet from سنَدَة, q. v., though (like سنَدَة and سنَدَة when used as epithets of this kind) deviating from a general rule, which requires that such an epithet be formed from an unaugmented triliteral radical verb]. You say سنَدَة لِلسَّنَدَة, meaning لَنَص, q. v. (TA in art. نص.)

سنَدَة inf. n. of 4 [q. v.]. (S, &c.) [Used as a simple subst., signifying The ascription of a tradition to an authority in the manner expl. voce it has a pl., namely, سنَدَه; as in the saying,] The ascrip-
tions to authorities, whereon they rest, &c., are the foundations of traditions]. (A, TA.
[See also سندة.) ___ Also used in the sense of رواية [q. v., as a simple subst.]: pl. as above. (Har p. 32.) Also A certain kind of tree. (M.) [In the TA, it is said that the name commonly known is سنديان: but I think that this is a mistake: see the latter word.]

سندة A place in, or upon, which one leans, rests, or stays himself: [and hence applied to a couch, and a throne:] pl. مسائد. (KL. [See also سندة, voce سندة.])

سندة [pass. part. n. of 4. Made to lean, rest, &c., against, or upon, a thing: and stayed, propped, or supported; or set up. ___ Hence used in the sense of سندة, as being a thing set up]: see سندة. ___ Also A tradition traced up, or ascribed, or attributed, to the author thereof, (T, L, K, TA,) [rested on his authority by the mention of him, (see 4,) or] by the mention, uninterruptedly, in ascending order, of the persons by whom it has been transmitted, up to the Prophet; (T, L, KT;) [or by the mention of him who has related it from the Prophet when only one has intervened;] opposed to مسائط and منقطع, i. e. interrupted in the mention of the persons by whom it has been transmitted: (KT;) pl.

سندة, (K,) agreeably with analogy, (TA,) and مسائيد, (Esh-Sháfi'ee, K,) which latter has added to render the sound of the kesreh more full; or, accord. to some, it is a dial. var.; and accord. to some, agreeable with analogy. (TA.) ___ And i. q. [as meaning One who claims as his father a person who is not his father; or an adopted son; or one whose origin, or lineage, or parentage, is suspected;] (S, M, L, K;) as also سنيد; (M, L, K; [see an ex. in a verse cited voce ﷾.) opposed to ﷾, accord. to Sb, signifies The first portion [i. e. the subject] of a proposition; and ﷾, the second portion [i. e. the attribute, or predicate,] thereof: (M, L;) of, accord. to Kh, a proposition consists of a ﷾ and a ﷾; and in the phrase ﷾.
[O, L:] [but accord. to other authors, and  general modern usage, and agreeably with the proper meanings of the terms,] the (meaning the attributed) signifies the attribute, or predicate; and (meaning that to which a thing or an accident is attributed) signifies the subject.] ___ Also The Himityere, or Himityritic, character of writing; the character of Himity; (S, M, O, K;) differing from the modern Arabic character: (S, O:) they used to write it commonly in the days of their rule; and AHát says that it continued in use among them in El-Yemen in his day [i.e. in the latter half of the second century of the Flight and the former half of the third century]: (M, TA:) Abu-l-'Abbás says, was the language of the sons of Seth; (O, TA;) [i.e. the language written in the character so called:] and the like is said in the Sirs es-Siná'ah of IJ. (TA.) [See also De Sacy's Chrest. Ar., sec. ed., vol. ii., p. 122 of the Ar. text, and 311 of the transl.] ___ And i. q. [i.e. Time, from the beginning of the world to its end; or time absolutely; or a long time; or a long unlimited time; or time without end; &c.] (S, M, A, K.) So in the saying, [I will not do it to the end of time]. (A, TA.) One says also, [I will not do it, or I will not come to him or it,] ever. (IAar, TA.) [pass. part. n. of 2, q. v.]. In the phrase [in the Kur lxiii. 4, meaning Pieces of wood made to lean, or incline, against a wall, (O,K)] the latter word is with teshdeed because of its relation to many objects (O, K, and Ham p. 783, in the CK and TK [erroneously]) A she-camel having the breast and fore
part prominent: (As, O, K:) or whereof one part of her frame stays, or supports, (ُهُدِنَّاسَدنَز) [and so renders firm or strong,] another part: (Sh, O, K:) or having prominent withers:

(Ibn-Buzurj, L:) or strong in the back: or whose frame, or make, is symmetrical, or

conformable in its several parts: or, as some say, whose frame, or make, is dissimilar, or

unconformable, in its several parts; because the hump differs from the other parts; so that it is from the phrase َُهُدِنَّاسَت مْﻮَﻘﻟا meaning as expl. above [see 6]: (Ham. p. 783:) and ُهُدِنََﺳ اَﺮُﻘﻟا a she-camel hard, firmly compacted, in the back. (M, L, TA.)

ٌٍْدَنََس تََرْا They two went forth aiding, or assisting, each other; (A, * L, TA;) as though each of them leaned, or stayed himself, upon the other, and aided himself by him. (L, TA.) The latter word is used, in this sense, of two men going on a hostile, or hostile and plundering, expedition: and of two wolves attacking a person. (A.) And one says, َُهُرََجْا مْتَسَانََدْيَن meaning They went forth under sundry, or different, banners, or standards, (S, A, M, L, K, *) every party by itself, (A, L,) the sons of one father under one [separate] banner, (L,) not all under the banner of one commander. (S, L, K.)
Q. 1: He (a man) went quickly: \( \text{TA.} \) [or was quick or expeditious:] syn. of the former. \( \text{M, K:} \) Sgh mentions it in art. regarding the \( \text{n} \) as augmentative. \( \text{TA.} \) Hence, accord. to some, the saying of 'Alee,

\[
\text{أنا الذي سَمَّتَ أمي حَيَّدِرْهُ}
\]

\[
\text{kَلَيْثُ غَابَاتٍ غَليظُ الْقَصِّرِ}
\]

\[
\text{أَكِيلُكِ بِالسَّيَّفاَفِ كِيلَ الصَّنَادِرِ}
\]

[I am he whom my mother named Heydereh, like a lion of forests, thick in the neck: I will measure you with the sword with a quick measuring:] meaning, I will slay you quickly, before flight. \( \text{TA.} \) [But see what follows.]

A large, or an ample, sort of \( \\text{kِلَ} \) [or measuring]: \( \text{M, K:} \) so expl. by some in the saying of 'Alee above quoted: or in that saying it is from صَنَادِرثَة as the name of a certain woman, who used to sell wheat and give full measure, or of a man who did so. \( \text{TA.} \) [See also صَنَادِرثَة as a subst., below.]

Also the being bold, or daring: or boldness, or daringness. \( \text{TA.} \) And the being sharp in affairs, and acting with penetrative energy: or sharpness in affairs, and penetrative energy.

\( \text{TA.} \)

صَنَادِرثَة: see the next paragraph but one.

A man bold, or daring, in his affair, not frightened at anything. \( \text{TA.} \)

\( \text{TA.} \) [said in the TK to be the inf. n. of Q. 1, q.v.] \( \text{S in art. صَنَادِرثَة} \) or صَنَادِرثَة, (so in a copy of the M) or صَنَادِرثَة, (IAar, K,
A [or measure, for measuring corn, &c.], (S, M, K,) well known, (M,) of large size, (S, K,) like the قُنُقُل and the جَرَف: this is said in explanation of the first of these words as used in the saying of 'Alee quoted above: (S, TA:) i. e., the saying has hence been expl. as meaning, I will make a wide and quick slaughter of you: (TA:) or it may be a measure (مَكِيَّـل) made of the tree called مَسْنَاد: (K, TA:) [for] ___ it is also the name of a certain tree, (S, M, K,) of which bows and arrows are made. (M, K.)

A man quick, or expeditious, (K, TA,) in his affairs; who strives, exerts himself, or is diligent, therein. (TA.) ___ And the pl. مَسْنَاد signifies [the contr., or] Persons without occupation; people of sport and idleness; as also مَسْنَاد. (TA.) Also, the sing., Bold, or daring; (O, K, TA;) who makes a boast of more than he possesses. (TA.) ___ The lion; (K;) because of his boldness, or daringness. (TA.) ___ Strong, or vehement; (O, K;) thus applied to anything. (TA.) ___ Tall, or long; (O, K;) thus in the dial. of Hudheyl. (O.) Large in the eyes. (K.) ___ Good: and the contr., i. e. bad. (M, K,) ___ A certain sort of arrows, and of arrow-heads or the like: (M:) or the white of these, (M, K,) i. e. of the latter: (K;) and a spear-head Very clear or bright, (K, TA,) and sharp: (TA:) or, applied to an arrow, it means made of the tree called قُوَسَ: (S * in art. سِدْر, and M, and TA:) and قُوَسَ مَسْنَادية means a bow made of that tree: (TA:) or a bow having its string braced, and strongly, or skilfully, or well, made. (K, TA,) ___ Also A species of bird. (K.) ___ See also the next preceding paragraph.
Thin, or fine, [or silk brocade]: (Th, M, Bd and Jel in xvi. 30, Jel in xlv. 53, Msb, K, TA:) or thin, or fine, [q. v.]: (Bd in xlv.) opposed to إِسْتِبْرَقَةٌ (TA:) or i. q.

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[expl. by IB as meaning thin, or fine, ديباج: so in the TA in art. نَزِبُٰ: (S:) or a kind of نَزِبُٰ, لث, K, TA:) made of [the kind of down called] مَرْعَزَةٍ [pl. of مُرَادَدَ, q. v.]: (M, K:) [accord. to Golius, praestans et subtile panni serici genus; as on the authority of Ibn-Maaroof: and Attalicus pannus, aurum argentumve intextum habens; as on the authority of J, who, however, explains it only by the word نَزِبُٰ: it is mentioned in the S and Msb in art. ثُوُسَ: (Lth, TA;) and in the latter, is said to be of the measure لُعْنُفٌ; but accord. to the K, the ن is a radical letter:] it is [said to be] an arabicized word, without contradiction, (Lth, K,) as well as إِسْتِبْرَقَةٌ (Lth:) but both these words occur in the Kur-án, and Esh-Sháfi‘ee and others deny that any arabicized word occurs therein: [though they are opposed by Bd (xvii. 37) and others:] some say that they are instances of the agreement of different languages. (MF.)
سندق

سندوق  a dial. var. of صندوق, q.v.; (Fr, L, K;) like زندوق: (TA:) pl. سناديق. (L)
سندل

سندل: see art. سندل.
سنر

1سنر aor. ﺱٍْﺋَر, (TK) inf. n. سنر, (M, K) He (a man, TK) was, or became, illnatured, or very perverse or cross: (K, TK:) or narrow in disposition. (M.) Hence is derived سنّور, in the first of the senses expl. below. (M.)

[Or perhaps the reverse may be the case.]

سنر or ستّار: see the last paragraph.

سنور A coat made of thongs, (S, M, K,) worn in war; (M,) like a coat of mail: (S, K:) [and] any weapon of iron: (A:) and weapons, or arms, collectively: (M, K:) or, accord. to some, coats of mail: (M:) so As means in explaining السنور as signifying what consists of rings: (TA:) or, as some say, a coat of mail: (Ham p. 352:) or all iron. (AO.)

سنور The cat; of the masc. gender; syn. ﻪْرَ ﻦِ، سنّار, (K,) or ستّار, (S,) or سرّ: (as in a copy of the M:) fem. with ﺩ: (Msb:) pl. سنّارات, (S, Msb, K:) but سنّور is rare in the language of the Arabs: ضيّون ﻪْر and ﺳّور are more common. (IAmb, Msb.) And السنور The (or درص, i. e. kitten, or the like]. (T in art. ﺩٍْرٍ١) ﺩٍْـٍ١ A lord, master, or chief; (M, K;) in some copies of the K, ﻫٍْـٍ١ is erroneously put for ﻫٍْـٍ١; (TA:) a chief of a tribe: (Sgh:) pl. as above. (Sgh, K.)

سنور A vertebra (M, K) of the upper part (TA) of the neck (M, K) of a camel: (M, TA:) pl. as above. (TA.)

سنور The root of the tail: (Er-Riyāshee, K:) pl. as above. (K.)
He was, or became, such as is termed [q. v.]. (M, Msb, K.)

[The mimosa Nilotica; also called acacia Nilotica;] a species of mimosa [or this is properly the name of its fruit;] (M, K,) which grows in the [or Upper Egypt], (M,) or [rather] in Egypt; [for it grows in Lower, as well as Upper, Egypt;] (K;) it is the best kind of firewood of the people of that country, who assert that it has most of fire, and least of ashes; so says AHN, on the authority of a person well informed; and he adds that they tan with it [or rather with its pods]: the word is foreign: (M:) and is also written ٌطْﻨَﺻ: Sgh says that is an arabicized word, from the Indian ﺬﺒﺣ. [So in the TA, doubtless a mistranscription. In the CK, is erroneously put for ُﻂَﻨّﺴﻟا.]  

ٌطَﻨِﺳ (S, M, Mgh, Msb, K) and ٌطَﻨُﺳ (M, O, L, CK) and ٌطَﻨُﺳ (S, M, K) and ﱞﻰِﻃﻮُﻨَﺳ (S, K) A man (Msb) having no beard: (M, Mgh, Msb;) or having no hair at all upon his face: (M:) or having no hair upon the sides of his face [so I render ] and no beard at all: (S, K;) or having little hair upon the sides of the face, (Mgh, Msb,) or upon the side of the face, but not reaching to the state of the [I render ]; or whose beard is on his chin [only], having nothing on the sides of the face: (As, K;) or this last signification, accord. to As, applies to : (TA;) the pl. (of accord. to some copies of the K and the TA) is ٌطَﻨَﺳ (IAar, K) and ٌطَﻨُﺳ (IAar, K) and ٌطَﻨُﺳ (K;) which is a pl. of pauc.: (K) is used as a sing. and pl. epithet: it is used as a pl. by Dhu-r-Rummeh. (IB, TA.)

ٌطَﻨُﺳ: see the next preceding paragraph. Also A well-known medicine. (K.)
see : سنوتيّ.
سنف

سنف الابیر 1

سنف [q. v.], aor. and ـي، (S, M, K;) inf. n. سنف; (M, K;) and ـي and ـي; (S, * M, K;) or, accord. to As, the latter only;

(S.) He bound the سناف [q. v.] upon the camel: (S, M, K;) and the latter, he put to him (i. e. the camel), or made for him, a سناف; (K, TA;) thus expl. by El-Ozezyee. (TA.) [Hence, accord. to some,] one says, in a prov., of a person confounded or perplexed, and unable to see his right course, in his affair, عى بالإسناف، (S, Meyd,) meaning

He was confounded, or perplexed, and unable to see his right course, by reason of fright, like him who knows not where to bind the السناف: (Z, TA;) it originated from the fact of a man's being thus confounded, or perplexed: (Meyd:) a poet says, (namely, Ibn-Kulthoom, TA,) *

إذا ما عى بالإسناف قوم
من الأمر المشبّه أن يكونا

[as though meaning When a people are unable to find the right way to bind the السناف, in consequence of the affair that is uncertain to be: (thus related by Meyd; but in the TA with حي in the place of قوم, and عى in the place of من:)] Az, however, says that this is not the meaning: that السناف here signifies the advancing, or preceding; and that the meaning is, are unable to find the right way of advancing, or preceding; (Meyd, TA;) from أسناف said of a horse, expl. below. (TA.) See also the next paragraph.

سنف 4

سنف, inf. n. السناف; see above, in two places. Hence, i. e. from this verb in the sense expl. in the first sentence, (S, TA,;) أسنف أمره (M, K, TA,;) He performed his affair skilfully, soundly, or thoroughly. (S, M, K, TA.) Also

سنف 4

سنف (S, TA;) and السناف, (K, TA;) He (a horse) preceded the other horses: (S, TA;) and السناف and السنفة (a camel) preceded the other camels (K, TA) in going, or journeying, or pace; (TA;) as also السنفة. (K, TA.) [See the verse cited in the
He put forward his neck, to go on: (K, TA:) or he advanced, or preceded. (TA.) Said of lightning, It appeared, or was seen, near; and so said of the clouds (السحاب). (K.) And نسفت الريح The wind blew violently, and raised the dust. (Ibn-'Abbád, K.)

سنف: see the next paragraph.

سنف A leaf; (M, and so in copies of the K, and in the TA:) or leaves: (so in other copies of the K:) pl. سنف; thus in the copies of the K, [like the sing.,] but this requires consideration; and it seems that it is سنف a pl. assigned to سنف in a sense that will be mentioned in what follows: (TA:) [or the pl. is سنفة, likewise mentioned, as a pl. of سنفة, in what follows, in three places:] also (K) the leaf of the [tree called] خرمة: (AA, S, O, K:) or the pericarp of the خرمة: (S, M, O, K:) this, says IB, is the correct meaning, as those acquainted with the خرمة affirm; for, as 'Alee Ibn-Hamzeh says, the خرمة has not leaves, nor thorns, but consists of slender twigs; it grows in [water-courses such as are termed] شعب: (TA:) a poet likens thereto the ears of horses: (S:) the pl. is سنف: (M:) or the pericarps of any tree having a produce consisting of grains in a long pod, (AHn, O, K:) that become scattered, when they dry, from that pod, the shale thereof remaining; (AHn, O:) one such pod is termed سنفة; (AHn, O, K:) and the pl. [or coll. gen. n.] is سنفة; (K:) and this last has for its pl. سنفة: (AHn, O, K:) Aboo-Ziyád says that it is like the pod of the [bean called] ياقتي [or bean], except that it is wider, and pointed at the extremity; wherefore a poet likens thereto the ear of a horse: (O:) or, accord. to AHn, سنفة signifies any pericarp, whether oblong or not oblong; and the pl. [or coll. gen. n.] is سنفة; and the pl. of سنفة is سنفة: (M:) [see also حلبة:] and the shale of the [bean called]
and of the [species of kidney-bean called] لَوْيَةٍ أَيَّةٌ، and of the lentil, and the like; (IAar, TA;) or the shale of the first of these three when what was in it has been eaten; (K;) and the pl. is سَنَفٌ. (IAar, TA.) Also, (K;) or سنَفٌ, with fet-h, (IAar, O, L,) A branch, or twig, (IAar, O, L,) stripped of its leaves. (IAar, O, L, K.) And the former, The [grain called] زَوَانٌ دوِسُرٍ [i.e. زَوَانٌ, q. v.,] which is sometimes in wheat and barley, (O, K,) and which vitiates them, and lowers their prices. (O.) Also i. q. صَنُفٌ [A sort, or species]. (K.) One says، هَذَا طَعَامٌ سَنِفٌ [This is food, or wheat,] of two sorts, good and bad. (AA, O.) And A company of men. (Ibn-'Abbád, O, K.) One says، جَاءَنِي سَنِفٌ مِن النَّاسِ A company of men came to me. (Ibn-'Abbád, O.)

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

سنفان Two pieces of wood set upright, between which is put the pulley called[by means whereof water is drawn.] (K.)

سنَفٌ The [breast-girth called] بَبَلٍ: (K;) or the appertenance of the camel that is as the لَبْبٌ لَبْبٌ to the horse or similar beast: (Kb, S:) or a cord which you tie to the تَصِدِّيرٌ تَصِدِّيرٌ [or breast-girth of the camel, then you bring it forward so as to put it behind the callous protuberance upon the breast, and there, app., make it fast in some manner, and it keeps the تَصِدِّيرٌ in its place: (As, S, O, K:) this is done only when the belly of the camel has become lank, and his تَصِدِّيرٌ has [consequently] become unsteady: (S, O, K: *) or a cord that is tied from the hind girth of the camel to his breast-girth and is then tied to his neck, when he has become lank: (M:) pl. [of mult.] سنَفٌ (M, K) and سنف (K) and [of pauc.] تَصِدِّيرٌ: (TA:) and a leathern strap or thong, or some other thing, that is put behind the لَبْبٌ لَبْبٌ in order that it may not slip from its place. (M.)
A horse that shifts the saddle forwards. (Ibn-'Abbád, O, K.) [See also منسف.

A cloth that is put, (AA, O, K,) or tied, (M,) upon the shoulders of the camel: pl. منسف (AA, M, O, K) and منسف (K:) the cloths that are similarly placed upon the hinder parts of camels are called [pl. of منشفة. (AA, O.) ___ Also The حاشية [properly meaning selvage, or selvedge,] of a carpet; (Ibn-'Abbád, O, K:) i. e., its خُلَل [which generally means nap; but this addition I think doubtful]. (Ibn-'Abbád, O.)

A she-camel having the منسف q. v.] tied upon her. (S, TA.) ___ And خيل منسفات Horses having the [withers, or parts called مناسح high, or elevated: denoting a quality approved in them; for it is only in the best, and the generous, thereof: and when they are thus, the saddles recede upon their backs; wherefore the منسف is put to them, to keep the saddles in their places. (M.)

A mare, (S, M, K,) and a she-camel, (M,) preceding others in going, or journeying, or pace; (S, M, K,) as also منسف [being pl. of the latter] signifies the same; and is applied to camels: (Th, TA:) or [so in the K, but more properly and ] منسف, with kesr to the ن is specially applied to the she-camel, (K, TA,) in the sense first assigned to it above: (TA:) or منسف, (K, TA,) with kesr to the ن, (TA,) signifies a [youthful she-camel such as is termed] بكرة that has completed the tenth month of her pregnancy, and whose udder has become swollen. (Ibn-'Abbád, K, TA,) ___ Also, (El-'Ozeyzee, O, K,) or منسف, (AA, M,) applied to a she-camel, Lean, or light of flesh, (AA, El-'Ozeyzee, M, O, K,) or lank in the belly. (AA, M,) ___ And منسف signifies also Land affected with drought, barrenness, or dearth: (El-'Ozeyzee, O, K:) or a year of drought, barrenness, or dearth: [thus expl. as a subst., or an epithet in which the quality of a subst. is predominant:] pl. منسف.

(AHn, M.)

A camel that makes the saddle to shift backwards; (S, M, K, TA;) wherefore a منسف is put to him: (S, TA:) and, (K,) or as some say, (S,) that makes it to shift forwards.' (S, K, TA:) so says Lth: but ISh
disallows his explanation, saying that it means a she-camel that makes the load to shift forwards; and that [a word which I have not found anywhere except in this instance] signifies the contrary: (TA:) or that makes her fore girth to slip forward; contr. of جردم and درج (TA in art.). See also درج, in two places.


(qunis 1)

(S, K) aor. — (K) inf. n. (S) He (a young camel) suffered indigestion (S, K) [from the milk]. (K) One says, of a young camel, شرب حتى سقس He drank until, or so that, he suffered indigestion. (S) And one says, of an ass, and of any beast, سقس inf. n. as above, meaning, He was affected with what resembled indigestion from eating fresh herbage. (TA.)

 satuq 4

i. q. [i. e. Ease and plenty caused him to exult, or to exult greatly, or excessively, and to behave insolently and unthankfully, or ungratefully: or wealth made him to enjoy, or lead, a plentiful, and a pleasant or an easy, and a soft or delicate, life; or a life of ease and plenty]. (O, K.)

(sunis) Satiated, or sated, like him who is suffering indigestion: (A'Obeyd, TA:) applied by Lebeed as an epithet to a horse. (TA.)

(qunis) A house, or chamber, plastered with gypsum: (Ibn-'Abbád, O, K:) pl. سنانائق سنائق and (K:) or, accord. to Sh, these are pls. of the word in the sense next following. (TA.) Any [hill of the kind termed] تازمآ: أكمة pl. as above: so accord. to Sh: (T, O, TA:) or it is the name of a particular تازمآ, (T, O, K, * TA,) well known; occurring, without ال, in a poem of Imra-el-Keys. (T, O, TA:) And (qunis) A certain white star. (Ibn-'Abbád, O, K.)
(Msb, K, ) aor. , (Msb, K,) inf. n. ; (M, Msb,) so some say; others saying , in the pass. form; and , as some say; others saying , (Msb,) He (a camel) was, or became, large in the [or hump]. (M, Msb, K,)

It (herbage, or pasture,) made him (a camel) large in the [or hump]; as also (M, K,) or both signify it made him fat. (TA.) ___ And He made it gibbous, namely, a grave; i.e. he raised it from the ground like the . (M, S, K,) of a grave (S) is the contr. of . (S, K.) He raised it, [app. so as to make it gibbous,] namely a thing. (M.) ___ And He filled it, namely, a vessel, (AZ, M, Msb, K,) and then put upon it what was like a of wheat or some other thing, (AZ, Msb,) or So that there was above it what was like the . (M.) ___ See also [And see , below.]

The smoke rose, or rose high. (S, K.) And The fire became large in its flame: (M, K;) or the fire had a high flame. (TA.)

He mounted, or rode upon, the [or hump] of the she-camel. (Har pp. 332, and 390.) ___ He (the stallion) mounted the she-camel; (M, TA;) he leaped the she-camel. (TA.) ___ And He, or it, mounted, ascended, got, was, or became, upon it, (S, M, Msb, K,) namely, a thing; (M, Msb, K,) as also , (M, K,) inf. n. (TA. [Freytag adds in this sense, as on the authority of J, whom I do not find to have mentioned it.]) And He mounted, or ascended, upon it from its side, namely, a wall. (TA.) And He rode upon it, namely, anything, [meaning any animal] advancing, or retiring. (TA.) ___ Also It
became abundant upon him, and spread; said of hoariness; as also "وَشَمَ فِيه مٌ", (IAar, M, TA;) like "تَشَيِّمَه", (TA.)  ___ And "تَسْمَ السَّحَابُ الأَرْضَ" also signifies The taking, or seizing, suddenly, unexpectedly, or by surprise. (M, K.)

A camel having a large "سَنَام" [or hump]: (Lth, S, M, K:) fem. with ء. (Lth, TA.)  Also A tall plant, of which the "سَنَام" i. e. the head, resembling the ear of corn, (S,) or the blossom, (K,) has come forth. (S, K,) [And] "سَنَام" signifies Any tree (شَجَرَة) that does not bear; its extremities having dried up, and become altered. (M. [In the TA, the word in this sense is said to be "سَنَم", but the former is app. the right reading.])  Also, (TA,) or "سَنَم ﻰَلَع" (S, in which it is only mentioned as said of water,) Water rising, or rising high, and appearing upon the surface of the earth. (TA.)

The blossom (M, K) of a plant; (K;) i. e. (TA) the head thereof, resembling the ear of corn, (S, TA,) [or it is of the طَرِيْقَة [q. v., not of the [herbs called بَقْل: (M:) and signifies also the extremities [or an extremity] of the صلِبان, which are [or is] shed thereby: (M, TA;) and the head of a tree [or plant] of the kind termed دَق [q. v.,] in form like what is upon the head of the reed, or cane, except that it is soft, and the camels eat it in the manner termed [inf. n. of خَضْم, q. v.]: (TA;) it is the n. un. of "سَنَم", the latter being a coll. gen. n., as is shown by what follows:] AHn says, some assert that the "سَنَم" is such of the produce of herbs as resembles the produce of the ذَخْر [q. v.] and the like; and such as the
produce of the reed, or cane; and that the most excellent of the [n. un. of إسماء] خَضْمَة, [مَنْسَة] مَنْسَة of a herb called the [hump; i. e.] the highest part of the back: (M, TA:) [in substance, it is to the camel like the [here meaning the fat of the tail] to the sheep: (Msb:) pl. أسما (S, M, Msb, K) [and app. أسماء also, as seems to be indicated by an explanation of this latter pl. in what follows]. Hence, in a trad., نساء على رؤوسهن كاسماء اليتِبَت [Women upon whose heads are the like of the humps of the Bactrian camels]; meaning such as wind the head-coverings as turbans upon their heads so as to enlarge them [in appearance] thereby. (TA.) [Hence, also, The name of a star in the constellation of Cassiopea: mentioned by Freytag, with a reference to Ideler Untersuch. p. 84.] Also The highest, or highest part, of anything: (TA:) and the best, or choice part, (M, TA:) of anything; (TA:) because the سمَن is the best, or the choice part, of what is in the camel. (M.) [Hence,] اسماء الرمال The protuberant, or elevated, parts of the sands; as being likened to the hump of the she-camel: (M, TA:) and اسماء الرمال the backs of the sands, that rise from the main portions thereof. (TA.) And اسماء الأرض The protuberant, or high, or elevated, part] of the land: (S, TA [in some copies of the S بَخْر, perhaps correctly بَخْر, i. e. high, or elevated, part]) of the land: (S, TA:) and the middle of the land. (S, K.) And اسماء النَّطَل The rising part of the middle of the upper side of the sandal, which is in the place of the hollow of the foot. (Har p. 559.) And اسماء نار The highest parts of a fire: (EM p. 156, and TA:) being pl. of اسماء, which signifies the highest part of a thing. (EM ubi suprà.) And اسماء المَجْد The highest [of a people] in respect of glory. (TA.)

اسماء The ox, or cow; syn. البَيْتِة: (M, K:) or, as some say, the wild البَيْتِة. (TA.)
The fruit, or produce, of the [q. v.]; (M, K, TA; [in the CK, of the حَلَيْتَة;]) mentioned by Seer on the authority of Aboo-Málik: (M:) n. un. with ة. (K.) And the latter signifies A certain herb: (see سُنَّة:) or a species of tree: pl. [or rather coll. gen. n.] إِسْنَام. (M.)

[originally inf. n. of 2, q. v.,] A certain water in Paradise; so called because running above the elevated chambers (S, K *) and the pavilions: mentioned in the Kur lxxxiii. 27: (S:) or a certain fountain, or source, (عَينٌ,) in Paradise: so they assert; and this requires its being determinate, imperfectly decl.: or, accord. to Zj, a water coming upon them from above, from the elevated chambers: (M:) or a certain fountain, or source, coming upon them from above. (K [and in like manner Az explains it].)

A land that gives growth to the إِسْنَام, n. un. of إِسْنَام. (K, TA.)

A camel left unridden [so that he is made to have a large hump]. (K, * TA.) And

An elevated [or a gibbous] grave: from مَسْتَمْ. (Mgh.) And مَسْتَمْ Great glory. (M, TA.)
He made an engagement, or a contract, with him for work or the like, by the year: (K) and (Msb) [I hired him by the year: ] (S) and and it become altered for the worse by the lapse of years: (Fr, S, TA,) It became altered [for the worse]; as also (Fr, S, TA,) Az says that this is the right way of reading, by pronouncing the ﹩ in

The palm-tree bore one year and not another; (As, K;) as also (As, TA.)

They experienced drought, or barrenness. (TA. [See also art. ﹩.])

I remained, stayed, dwelt, or abode, with him, or at his abode, a year: (Msb:) both signify the same. (TA.) [See also 5 in art. ﹩.]

The palm-tree underwent the lapse of years; (S, Msb:) as also it become altered [for the worse] by the lapse of years: (Fr, S, TA,) and in like manner one says of other things. (Msb.) said of food and of beverage, (Fr, S, TA,) It became altered [for the worse]; as also , aor. ﹩, inf. n. (TA:) or it became altered [for the worse] by the lapse of years: (Fr, S, TA:) and in relation to bread and beverage &c. means the becoming mouldy, or musty, or spoiled. (S: and so in some copies of the K and in the TA: in other copies of the K, like , is put in the place of the explanation فاً لِيْلُكَة طُعُامَكَ وَشَرَابُكَ لَمْ يُتَسَّهَ، and in the Kur [ii. 261], means [But look at thy food and thy beverage,] it has not become altered [for the worse] by the lapse of years: (Fr, S, TA:) Az says that this is the right way of reading, by pronouncing the ﹩ in

see 5, in two places.
in pausing after it and in continuing without pausing: Ks used to suppress the ِه in the latter case and to pronounce it in the former: and Aboo-'Amr EshSheybánee says that the original form [of ِنَسَتِي] is the like change being made in it as is made in [for ِنَصَتِي] and in [for ِقَصَتِي أَضْفَارَي]. (TA. [See also 5 in art. سنو and سن, last sentence.])

Year; syn. (Msb:) or, as Suh says, in the R, the ِنَسَتِي is longer than the ِعَام; the latter word being applied to the [twelve] Arabian months [collectively], and thus differing from the former word: (TA:) with the Arabs it consists of four seasons, mentioned before [in art. زمن سنو, voce ِنَمَز], but sometimes it is tropically applied to a single ِفَصِل [or quarter]; as in the saying, َماَد ُﺮَﻄَﳌا َﺔَﻨﱠﺴﻟا ﺎَﻬﱠﻠُﻛ, meaning [The rain continued during the ِفَصِل, or quarter, all of it]: (Msb:) [see more in art. سنو and سن,] the dim. ِنَوْنِس is ِسَنِه الت, (Msb, K,) like the masc. perfect pl., (Msb,) [agreeably with a rule applying to other cases of this kind,] with kesr, to the س, (S, TA,) and سَمِنَتْ سَنِين [in the accus. and gen. cases], (Msb, TA,) so that one says, ِهِذَه سَنِين [These are years], and ِنَأَيَت سُنِين [I saw years], (TA,) and the ِن is elided when it is prefixed to another noun, governing the latter in the gen. case, (Msb,) and some say ِسُنِين, with dama to the س; (S, TA;) and in one dial., the ِن is retained in all the cases, and the ِن is made a letter of declinability, with tenween when the word is indeterminate, [so that one says سَمِنَتْ سَنِين] and is not elided when the word is prefixed to another noun, governing the latter in the gen. case, because it is [regarded as] one of the radical
letters of the word; and of this dial. is the saying of the Prophet, 

َﻒُﺳﻮُﻳ َْﻢُﻬّٰﻠﻟَا ﺎَﻬْﻠَﻌْﺟٱ ْﻢِﻬْﻴَﻠَﻋ ﺎًﻨﻴِﻨِﺳ ِﲔِﻨِﺴَﻛ

O God, make them to be to them years like the years of Joseph]; (Msb; [but in my copy of the Mgh, I find

kaṣīnī yuṣūf); or with respect to ٌﲔِﻨِﺳ, like ٌﲔِﺌِﻣ, with refa [and tenween], there are two opinions; one is, that it is of the

measure ٌﲔِﻠْﻌِﻓ, like ٌﲔِﻠْﺴِﻏ, with a rejection [of one letter], though this is an anomalous pl., for there sometimes occurs among pls. that which has no parallel, as عدی, and this is the opinion of Akh; the other is, that it is of the measure ٌﻞﻴِﻌَﻓ, changed to ٌﻞﻴِﻌِﻓ because of the kesreth of the second letter; the pl. being in some instances of the measure ٌﻞﻴِﻌَﻓ, like ٌﺐﻴِﻠَﻛ and ٌﺪﻴِﺒَﻋ; but he who holds this opinion makes its final ِن to be a substitute for ِو, and that of ٌﺔَﺋﺎِﻣ a substitute for ٍﺔَﻨَﺴِﻟ, relating to an animal or a plant or the like, means To the completion of a year: and لَسَنَتَهَه, to the completion of his, or its, year; i.e. in his, or its, first year.] And one says, لَقِيْتِهِ عِنْدَ سَنَابِتَ [I met him some years ago; three or more, to ten, years ago]: a phrase like ٌلَقِيْتِهِ ذَٰتَ َعَوْمَ (Az, TA in art. ٍعَوْمَ is a dim. of enhancement, of ٌسَنَابِتَ, ٌسَنَابِتَ is a dim. of enhancement, of َعَوْمَ). And one says ٌسَنَابِتَ أَكِيرََّمَأر َسَنَابِتَ: A severe year of drought or barrenness or dearth: (TA:) and

ٌﻞِقَأَو ِﰱ ِتﺎﱠﻴَـﻨﱡﺴﻟا َضْيَـﺒﻟا [They lapsed into the severe years of scantiness of herbage]: these were years that

ٌسَنَابِتَ alone signifies Drought, or barrenness: (Msb, K, TA:) or Vehement, or intense, drought: (TA in art. ٍسَنَابِتَ: an instance of a noun used especially in one of its senses,
like applied to a horse, and pl. in this, as in the former, sense, 

سنوات and سنين, (TA.) One says of a land (أرض (أصابتها السنة) Drought, or barrenness, befell it. (Msb.) And in like manner one says of people, (Drought, &c., befell them). (TA.) A seeker of herbage and of a place in

which to alight was sent to a tract, and found it dried up by want of rain, and when he returned, being asked respecting it, he said, 

meaning Drought, &c. [has befallen it]. (TA.) And it is said in a trad., اللهم أعيني على مضر بالسنة, i.e. [O God, aid me against Mudar] by drought &c. (TA.) It is also [used as an epithet,] applied to land (أرض), as meaning Affected with drought, or barrenness; (As, S, K;) as also سنة and سنة. (Msb.) One says likewise, These are countries, or tracts, affected with drought &c.: and Et-

Tirimmáh says

[In a gusty tract, the wind moaning therein like the moaning of the milch ewes or goats (see حلوب in the country affected with drought, or the countries, &c., بلدة being regarded as a coll. gen. n. and therefore qualified by a pl., like موق in the phrase موق كافرون]. (TA.)

شريعة السنة, also pronounced with tashdeed to the ن: see سنأ, in art. سنو and سنين, last sentence.

Food, or wheat, that has undergone the lapse of years; (AZ, K;) as also سن. (AZ, TA.) See also متسنها.

A palm-tree that bears one year and not another: (S, K;) or a palm-tree affected by a year of drought. (S.) And A year in which is no herbage nor

rain. (TA.) See also سنة, last sentence but one.
Mouldy, or musty, or spoiled. (S, K.)
سنو

سنو, [aor. يسنو] inf. n., سنة and سنة, سئي (as meaning He watered, or irrigated, land).

(M.) Hence, one says سنة, سنة, and سنة, سنة (as meaning Watered, or irrigated, land: (M:) the in

سنٍّة, (S, M, K,) meaning Watered it], holding سنة to be from سنة (as meaning I

سنٍّة, (S, K,) inf. n. [as above, or سنة, (TA,) The she-camel watered, or irrigated, land. (S, K, TA.)

And السحابا تسو الأرض (S, Msb) The cloud waters the land. (Msb.) And سنّاك الغيث (The rain
gave thee water for thy land, or may the rain give thee water], inf. n. سنو and سنو [app. سنو and

سنٍّة, (TA,) And السحابا يسهو المطر (The clouds send down rain], (TA,) And سنٍّة

سنٍّة, (S, K, TA,) aor. سنّا, سنو, The sky rained. (TA,) And سنٍّة, سنّا, سنّو, (M in art.
 سنٍّة) or سنٍّة (K in art.);سنّا (K in art.) aor.

سنٍّة, like ترضي (K, TA;) The beast [by which is app. meant, in the M, the horse, for it is there added

meaning that the verb is said in like manner of other animals, which is the case, for it is generally said of a camel,] was used for

the drawing of water upon it [to irrigate land: see سنة, below]. (M, K,) And سنو, aor. سنو, said of a beast

[turning a water-wheel], He turned round about the well. (R, TA,) And سنو, (S, K,) inf. n.

 سنة, and sometimes سنة, (TA,) The people, or party, draw water for themselves; (S, K; in some

copies of the former of which, سنة is erroneously put for سنة, if أستقوا, the reading in both of my copies;) and so 등을...سنّا (سانيه (M, * TA,) And سنو, (S, K, TA,) inf. n. سأّي, (app. a mistranscription for سنة،) the

عَرَب يسنن عليه (S.,) A camel upon which water is
drawn. (Mgh and Msb in explanation of سنة, (S, K; And بَرْيسنن منها (S.,) A well from which water is drawn,
app. by means of the camel called water}. (M.) And I drew the bucket from the well. (Tæ, K.) aor. inf. n. I drew the bucket, (M.) The fire became high in its light. (M, K.) And I drew the bucket, (M, K.) aor. inf. n. I drew the bucket, (Tæ.) The lightning shone, shone brightly, or gleamed: (M, K, Tæ:) or gleamed upwards, or shot up: for, in the Kur xxiv. 43, some read, نرُوتْنس َوْلُدًا, inf. n. نرُوتْنس َوْلُدًا meaning The rising and gleaming upwards of his lightning [nearly taketh away the sight, lit. sights]; others reading سناء, of which سناء is not a dial. var. (M.) And السناء signifies [in like manner] The lightning shone, or gleamed; or diffused itself, and rose. (M.) And السناء إلى معايِلُ الأمور He rose [or aspired] to the means of attaining eminence. (M.) And السناء في حسبه He became high, or exalted, in his grounds of pretension to respect or honour. (M.) And السناء رضى, He (a man, Tæ) was, or became, high, or exalted, in rank. (K, * Tæ.) See also 2, in two places. And see 5.

2 السناء, (M, Tæ,) inf. n. السناء, (Tæ,) He ascended, rose, mounted, got, was, or became, upon it, namely, a thing; (M, Tæ;) as also السناء The he-camel mounted the she-camel to compress her. (K.) And السناء, (S, K,) inf. n. as above, (K,) He opened it; (S, K, Tæ;) namely, a knot, and a lock; (Tæ:) and made it easy. (S, K, TA. [In the last of these, said to be tropical.]) A poet says, 

* وَأَعْلَمَ عَلَمًا لَيْسَ بِالْطُنْحَ آنِهُ َ

* إِذَا آللَّهَ سُنَي عَقِدَ شَيْءٍ تِسْرًا َْ *

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[And I know with a knowledge that is not mere opinion, that, when God opens,
and makes easy, the tying, or knotting, of a thing, it becomes easy]. (S.) And one says, I opened the way of doing the thing, and the affair. (TA.) And one says, I opened the door; as also  

Taiya.b (K,) inf. n.  

and  

aṣāni aṣaj (S, M, * K, *) inf. n.  

I vied with the man in being pleased, well pleased, or content; or I agreed, consented, accorded, or was of one mind or opinion, with him: (S, M, * K: *) and I treated him with gentleness, or blandishment; soothed, or coaxed, him: and behaved well to him in my social intercourse with him: (S, K:) or  

 signifies the treating one with gentleness, or blandishment, in suing for a thing: (Az, TA:) or the endeavouring to conciliate one. (TA.) And  

He hired him for [or by] the year; (M, K;) or he made an engagement, or a contract, with him for work or the like, by the year; like  

in art.  

and  

signify the same as  

q. v.]. (M, TA.)  

4  

He raised, exalted, or elevated, him, or it. (S, Msb, K,) inf. n.  

He raised the light of the fire. (M.)  

He raised in value, to him, the [i. e. gift, or present]. (TA.) And  

We made much and high [in amount], to him, the pay. (Har p. 134.)  

And  

i. q. [app. meaning  

He made good his covenant of protection]. (TA.)  

The lightning sent its light into the house, or tent, or chamber: or fell upon the ground: or flew along in the clouds; (K, TA;) or, sometimes, elsewhere, not in the clouds: but it is only in the night. (TA.) See also another explanation near the end of the first paragraph. (S, M, K,) inf. n.  

The people, or party, tarried a year (S, K) in a
the year passed over them; meaning they remained to the end of the year. (M.) But أستِّنوا signifies They were afflicted with drought, or barrenness: (S, M, * K: [Freytag has erroneously assigned this signification to أستِّنوا:]) the و, (S,) or the ال, which is originally و, (M,) being changed into ت, (S, M,) to distinguish between this verb and أستِّن in the sense expl. above. (S. [See art. مِ(bytes missing).])

See 2, in two places. (K, * TA.) Also i. q. أستَّنني 5 meaning He ascended: agreeably with this rendering, the inf. n. is expl. in the TK as meaning بوسکه چیتمق said of a man. (K, * TA.) Also It opened, or became opened or open: said of a lock [&c.]. (TA.) Also It was, or became, facilitated, or easy; and ready, or prepared. (Har pp. 159 and 508.) (TA.) Also i. q. أستَّنل في أُمُوره said of a man, (K,) i.e. He found, or experienced, ease, or facility, in his affairs. (TA.) Also i. q. أستَّنَى فلَنَا [He sought to please, content, or satisfy, such a one; or he pleased, contented, or satisfied, such a one, after striving, labouring, or toiling]: (K;) but it is said in the M, [app. a mistake, perhaps for the T, for in the M I do not find it,] that سنیت فلَنَا [by which may be meant either I remained, stayed, dwelt, or abode, with him, or at his abode, a year; like أقَمَتْ عِنْدَهُ; (Msb in art. سنیت;) or it means أقَمَتْ عِنْدَهُ سنیات I remained &c., with him, or at his abode, some years; three or more, to ten, years]. (TA.) Hence, (TA,) أستَّنني signifies also It became altered [for the worse], (S, K, TA,) accord. to Er-Rághib, so that it lost its freshness, by the lapse of years: (TA: [see also أستَّنني: ] but accord. to AA, it is from the phrase in the Kur [xv. 26 and 28 and 33] من حمأ مسنو; one of the ال being changed into ال, and is similar to تَفْصَّلْتِ تفسیی for تَفْصَّلْتِ تفسیی (S, TA.)

He looked at the light of the fire. (IAar, M.)

See 1. استَّنوا لأنفسهم 8 Light: (Msb, MF:) or the light of lightning, (S, M, K,) and of fire: (M:) or the point, or extremity,
of the light of lightning: (T, TA:) or light shining or gleaming, or diffusing itself and rising: (Er-Râghib, TA:) or a high light: and applied also to the shining, or gleaming, of weapons:

(Hamp. 271:) MF says that the apparent particularization in the K [&c.] seems to have been taken from the verse of the Kur [xxiv. 43], and that the word is correctly a general term, meaning as expl. in the Msb: (TA:) [it is originally سنو, though mentioned in the K as belonging to art. سنى; for] the dual is: As knew not a verb belonging to it. (TA.) Also [The cassia senna of Linn.; the common senna of medicine; so called in the present day; and also called سنة حجازي, سنة مكة] a certain plant, (S, M, Msb, K,) used as a medicine; (S, TA;) and recommended in a trad.; (TA;) an attenuant of the yellow bile and the black bile and the phlegm, (K, TA,) howsoever used; (TA;) [and] used as a collyrium; (M;) AHn describes it as a shrub, or small tree, of the class called [pl. of أغلاث], which is mixed with حناتأ, and improves and strengthens its colour, and blackens it; and which has a fruit of such kind that, when it dries up, and is put in motion by the wind, it causes to be heard a sound such as is termed [q. v.]: (M in arts. سناء and TA:) its name is as above and the n. un. is سنة and سنة: (M in arts. سناء and TA:) the dual ofسناء is سنةسناء, and some say سنونسن، M in art. سنى.) [According to a gloss. in a copy of the S, as stated by Golius, the dual سنن is applied to The leaves of cyprus (or حناتأ) and senna mixed together, with which the hair is dyed black.] In the phrase سنة السماك سنة سنا، in a verse of El-Jaadee, the plant [above mentioned] may be meant, as though it were mixed with musk: or it may be from سناء signifying light; because the diffusion of odour is like that of light. (M,) سنان, (JM,) or سنان, (TA,) without teshdeed, and also with tesh-deed, to the ن, is an Abyssinian expression, meaning حسن سنان: سنان سنة سنان, and some, سنان; and pronouncing each with, as well as without, teshdeed: so in the Nh. (TA.)

Food, or wheat, that has undergone the lapse of years; as also سنة سنان. (AZ, TA in art.
applied to a portion of time, \( \text{عَام} \), signifying *a year*, syn. \( \text{حوَلُ} \), \( \text{مَهْرَ} \), \( \text{كَ} \); but a distinction is made between and \( \text{عَام} \), [as has been stated in art. \( \text{عَام} \), (TA.)] belongs to arts. [both of which it is mentioned in many of the lexicons: see what has been said respecting it in art. \( \text{عَام} \) in the present work]: (M.) accord. to Suh, in the R, it is from \( \text{مَهْرَ} \), aor. \( \text{وُنْسَي} \), said of a beast [turning a water-wheel], meaning he turned round about the well; so that it signifies a single *revolution of the sun*; and it is sometimes termed دَارُ: he says also that it is longer than the \( \text{عَام} \), which is applied to the [twelve] Arabian months [collectively]: but \( \text{عَام} \) is also applied to *twelve revolutions of the moon*: the \( \text{عَام} \) [or *solar year*] is *three hundred and sixty-five days and a quarter of a day*; and the \( \text{عَام} \) [or *lunar year*] is *three hundred and fifty-four days and a third of a day*: it is also said, on the authority of Er-Rághib, that \( \text{عَام} \) is used as denoting a year in which is difficulty, and drought, or barrenness, or dearth; and \( \text{عَام} \), as denoting that in which is amleness of the means, or circumstances, of life, and abundance of herbage or the like; and by this is explained the nice point in the words of the Kur [xxix. 13], \( \text{١٣} \): because the fifty years passed before the mission of the prophet [Noah], before which no harm happened to him from his people; but after his mission, the years were difficult to him. (TA.) [Respecting the dims., which are \( \text{ضَرٌّ} \) and \( \text{ضَرْبَ} \), the former accord. to those who make the original of \( \text{عَام} \) to be \( \text{تُوْنَ} \), and the latter accord. to those who make it to be \( \text{ضَرَبَ} \), and the pls., (which are \( \text{ضَرْبَاتَ} \) and \( \text{ضَرْبَاتَاتِ} \) and \( \text{ضَرْبَاتَاتِينَ} \) and \( \text{ضَرْبَاتَاتَينَ} \) and \( \text{ضَرْبَاتَاتَينَ} \) and \( \text{ضَرْبَاتَاتِينَ} \) and also,) see \( \text{عَام} \) in art. Also respecting \( \text{عَام} \) used alone as signifying *Drought*, or *barrenness*, or *vehement or intense drought*, see that word in art. \( \text{عَام} \). Also respecting the same word used as an epithet, applied to land \( \text{أَرْضٌ} \), as meaning *Affected with drought or barrenness*, like \( \text{سَنَوَاءٌ} \) and \( \text{سَنَهْا} \), see that same word in art. \( \text{عَام} \).] A hard, rigorous, or distressing, year. (M, K.) And *A land affected*
with drought or barrenness [like أَرْضٌ سنة. (TA.) [See also سنة, in art.]

inf. n. of سَنَةٌ said of fire, (M,) and of سَنَةٌ said of lightning, (TA,) and of سَنَةٌ. (M,) Used as a simple subst., High, or exalted, rank or condition. (S, * Msb, K, TA.) See also سنة.

سَنَةٌ High, or exalted, in rank or condition: (S, M:) as also سنةٌ, applied to a man. (K, * TA.)

dim. of سنةٌ, (S and Msb in art. سنة, accord. to those who make the latter word to be originally سنةٌ: (Msb in that art.) pl. سنةٌ, (K and TA in that art., and TA in the present art.) See 5, last sentence but one; and see also سنةٌ, in art. سنةٌ, in four places.

Axْدُه بِسِنَانِهِ (S, K) and بصِنَانِهِ (S) He took it wholly. (S, K)

سناء: see سناء.

سناء Watering: [and drawing water:] applied [as an epithet] to a man and to a camel: pl. سناءٌ, which is applied by Lebeed to men [as meaning] drawing water by means of سناءٌ, q. v. [pl. of سناءٌ, m.] (TA.)

 سناء [a subst. from سناء, made so by the affixة,] A she-camel, (S, * M, K,) or a camel, (Mgh, Msb,) a he-camel as well as a she-camel, (TA,) upon which water is drawn (S, * M, Mgh, Msb, K, TA) from a [deep] well (Mgh, Msb) by a man riding or leading it away from the well, it having the two extremities of a long rope tied to the saddle, and the upper end of the wellrope being tied to the middle of the former rope, as expl. voce ثَنَانِيَة; i. q. نَاضِحَة: (S, TA:) [It seems also to signify, sometimes, a camel that carries water for irrigating seed-produce; a meaning likewise assigned to نَاضِحَة and نَاضِحَة] and a beast (دابَة) that turns round about a well
raising water from it by means of the machine called

Hence the prov.,

* سير السوان سفر لا ينقطع *

The course of the beasts that draw water in either of the ways described above is a journey that does not end. (S, Mgh, TA.) Also the [or large bucket with which water is drawn] together with its gear, or apparatus. (M, Mgh, K.) And A cloud watering the earth. (Msb.)

and مسنيَّة: see 1, second sentence.

A dam; i. e. a thing constructed [or raised] to keep back the water of a torrent; (Mgh.) a [kind of] wall built in the face of water: (Msb in art. سن:)

so called because there are in it sluices, or openings for the water, according to what may be required; from مستيَّت النَّسيء, and أمر, expl. above: so in the T: (TA:) pl. مستيات. (MA.)

A well (Az, M, TA) of which the rope is long, (Az, TA) from which one draws water only by means of the camel called. (Az, M, * TA.)
سنن

سنن سنن

سنو سنن

See سنو سنن
1The act of taking. (JK, K.) You say, سَهَبُ النَّشَرِّة، aor. سَهَبٌ، inf. n. He took the thing. (TK.)

2The departure of reason, or intellect: its verb [which was probably سَهَبٌ، like سَهـبُأ، q. v.,] is obsolete. (TA.)

3He went far, or to a great or an extraordinary length, in a thing; for instance, in journeying; as in a trad., in which it is said of horses, or horsemen، أَسِبَتْ شَهْرًا They went far for a month; and in eating and drinking; as in another trad.: (TA:) it is from سَهِبٍ، signifying a plain and far-extending land; as though meaning He traversed a plain and far-extending tract of land; like as one says أَشِبْنَ أَسْهِلَ أَحْزَنَ. (Har p. 572.)

He (a horse) ran with wide steps, and preceded, or outstripped. (S, TA. [See also سَهِبٍ، below.])

And [hence,] He was, or became, loquacious, or profuse of speech; (IAar, S, K;) like أَسِهـمُأ; (K* and TA in art. سِهَمٍ;) [and] so سَهِبَةٌ فِي المَنْطَقَةٍ; (JK:) or he doted; or was disordered in his intellect; but when a man makes many mistakes in his speech, you say of him: (As, TA:) or he doted much, or often; or was much, or often, disordered in his intellect: (AO, TA:) [and it seems from an explanation of the part. n. that it probably signifies also he was eloquent, or profuse of correct speech:] or he was very greedy, and (in some copies of the K or ) covetous, so as to refrain from nothing: (K, TA:) and you say also في كَلَامِهِ إِسِهَمٌ He prolonged, or was prolix in, his speech: and

In his speech is prolixity. (A, TA.) Also He (a man) gave much, or largely; and so سَهِبَةٌ: (Lth, K;) [or, in this sense,] you say، اسـهِبَةٌ فِي العِطْأَةٍ They reached sand, in digging [a well], and water came not forth: (S:) or they dug, and came upon sand or a current of air: (K;) or
they dug, and came upon a current of air, and the water disappointed them of its coming: (Az, TA:) or they dug without attaining any good: (K:) or signifies he dug until he reached sand: and, accord. to Th, he dug a well and reached water: (TA.)

They left the beast alone, or by itself, (K, TA,) to pasture [where it would, (TA,) or ] the ewe, or she-goat. (K, TA.) ___

Her young one sucked, (K,) or licked, (TA,) the ewe, or she-goat. (K.)

He (a man, S) lost his reason, (S, K, TA,) as some say, (TA,) from the bite of a serpent, (S, K, TA,) or the sting of a scorpion: (TA:) or his colour became altered in consequence of love or fright or disease: (K:) or, accord. to AHát, (S, K, TA,) [so in the TA, in which it seems to be implied that ] inf. n. signifies a (a man bitten by a serpent, or stung by a scorpion,) lost his reason and lived. (TA. [See also the part. n., below.]) [in which the former word is probably the inf. n. of, not of ,] means The mind's being confounded, or perplexed, by love of a woman.

(JK.)

8 सेहे 8 see 4, in the middle of the paragraph.

सेहे A desert, or waterless desert; syn. फळा: (S, K) pl. सेहे. (TA.) [See also सेहे.] A horse Wide of step in running, (S, K, TA,) and (TA) Vehement therein, (JK, K * TA,) slow to sweat; (JK, TA,) and and , (K,) but the latter of these is said to be peculiarly the chaste form in this sense, (TA,) signify the same. (K.)

सेहे A deep well; (S, A, O, K,) as also : (S * O:) or the former, a deep well (JK, TA) from which sand comes forth (JK) or from which wind, or a current of air, comes forth: (TA:) and the latter, a well of which the coarse sand baffles one so that he cannot reach the water in digging it]; (K,) or a well that people dig until they reach pouring earth, which baffles them by its pouring down, so that they leave it; (Sh, TA,) or a
well of which the bottom and the water are not reached; (Ks, TA:) or a well that is
dug until one reaches the water upon which is the earth. (Az, TA. [See 4,]) A portion of
time; as in the saying, مَسْهَب مِن اللَّيْلِ [A portion of the night passed]. (TA.)

A plain and smooth, or plain and smooth and soft, tract of land: pl. مَسْهَب (K:) or
the pl. signifies plain and far-extending tracts of land: (JK, A, TA:) or Wide land [or lands (for the
sing. is expl. in the TA in one place as signifying a wide land): (AA, TA:) or مَسْهَب الَّفَنْاَةُ signifies, (K,) or signifies also,
JK,) tracts, or regions, of the فَلَانَة [i.e. desert, or waterless desert,] in which there is no
Way. (JK, K.) [See an ex. in a verse cited in art. رَقَلٍ, conj. 4: and see also مَسْهَب, above, first sentence.]

Going far, or to a great or an extraordinary length, in a thing: and prolonging. (TA.) ___ See also مَسْهَب: and its
fem., with ة, see in two places in the same paragraph. ___ Also Long, or tall: (JK:) applied [in the latter sense] as an epithet to
a man: and مَسْهَب طَوْلِي مَسْهَب excessively tall. (A.) ___ Also, and مَسْهَب, (K,) both said to have been mentioned by ISk,
(TA,) or the former, but not ↓ the latter, (AZ, IAar, Ikt, Zbd, S, TA,) though the former is extr. [with respect to rule], (S, TA,)

Loquacious, or profuse of speech: (AZ, IAar, ISk, Ikt, Zbd, S, K, TA:) or, accord. to Aboo-'Alee El-Baghdádee, as
is stated by IB, the former signifies profuse and erroneous in speech: and the ↓ latter, eloquent, or
profuse and correct in speech: and in like manner says El-Aalam, adding that ↓ the latter is shown to have this
meaning by its being

applied to a horse that is fleet, or swift, and excellent: (TA:) or the former signifies doting; or disordered
in his intellect: (As, TA:) or doting much, or often; or much, or often, disordered in his
intellect: (AO, TA:) [and similar explanations of it will be found below:] other instances of verbs of the measure َﻞَﻌْـﻓَأ having as the measure of the part. n. used in the sense of the measure َﻞَﻌْﻔُﻣ as used in the first of the senses expl. in this sentence, is from ٌﺐَﻬْﺴُﻣ signifying a wide land: or, as some say, it is from ٌﺐِﻬْﺴُﻣ, expl. above; as though the person to whom it is applied were left to speak what he would, or made to have ample scope to say what he would. (TA.) ___ Both ٌﺐَﻬْﺴُﻣ and ٌﺐِﻬْﺴُﻣ signify also Very greedy, and covetous, so as to refrain from nothing. (TA.) ___ And the former, One who has lost his reason; as some say, from the bite of a serpent, or the sting of a scorpion: or one who talks irrationally, or foolishly, or deliriously, in consequence of doting, or disorder of his intellect: or whose colour has become altered in consequence of love or fright or disease. (TA.) And ٌﺐِﻬْﺴُﻣ A man whose body is wasting away in consequence of love: so says Yaakoob: and Lh mentions the phrases ٌﺐِﻬْﺴُﻣ ِﻞْﻘَﻌﻟا, with kesr, and ِﻢْﺴِﳉا, and ٌﺐِﻬْﺴُﻣ, which is formed by substitution [of م for ب], as meaning a man whose reason is departing, and whose body is wasting away, in consequence of love: and accord, to AHát, ٌﺐِﻬْﺴُﻣ [appp. ٌﺐِﻬْﺴُﻣ, as the context seems to imply,] applied to one bitten by a serpent or stung by a scorpion, signifies who has lost his reason, and lives. (TA.) ___ Also Land farextending, and plain, with depression, consisting of low tracts, the depression whereof is little, extending for the space of a day and a night of journeying, and thereabout: the ُبَطُون or low tracts of land of which it consists are in deserts such as are termed صحَّارَى, and in elevated and plain, or hard and elevated, tracts of ground, and sometimes they flow [with torrents], and sometimes they do not flow, for they comprise parts that are rugged, and parts that are plain, or soft, producing much herbage, and in them are places wherein are trees [or shrubs], and places wherein are none. (L, TA.) ___ Also A place that does not
obstruct nor retain water. (TA.)

Also A man who overcomes, or surpasses, and is bountiful, in his gifts. (TA.)
The wind blew violently: (S, A, K, TA: [like ُﺞْﻬَﺳ] or continually and violently. (TA: ُﺞْﻬَﺳ) The camels journeyed, or went, quickly, or hastily. (JK:) ُﺞْﻬَﺳ لیبتهم The people, or party, passed their night journeying (S, K) continually. (TA:) ُﺞْﻬَﺳ الأرض The wind pared the ground: (S, K:) or pared its surface. (TA:) And ُﺞْﻬَﺳ ُﺐﻴِّﻄﻟا (S, K,) aor. and inf. n. as above, (TA,) He bruised, brayed, or pounded, or he pounded small, powdered, or pulverized, the perfume: (S, K:) or ُﺞْﻬَﺳ signifies any bruising, braying, or pounding. (TA:) Yaakoob to be a substitute for (Az, TA,) and ُﺞْﻬَيس سهوج (O, K) and سهوج سهوج (S, O, K) and سهوج سهوج, (S, A, O, K,) in the last two of which the ُﺞ is asserted by (JK, S, O) and سهوج سهوج (JK, S, O) and سهوج سهوج [both pls. of ُﺞْﻬَيس سهوج, and signifying, accord. to the context in the JK and O, A violent wind. (S, A, O, K,) And you say also ُﺞْﻬَيس ریاح سهوج (JK, S, O) and سهوج سهوجات (JK) [both pls. of ُﺞْﻬَيس سهوج, and signifying, accord. to the context in the JK and O, Violent winds: or, accord. to the context in the S, winds that pare the ground: the sing. like ُﺞْﻬَيس ریاح سهوج and سهوج سهوج and سهوج سهوج سهوج &c.]. And ُﺞْﻬَيس ریاح سهوج سهوجات غبار سهوج: see the next preceding paragraph. Dust rising high. (JK: ُﺞْﻬَيس, and with ُﺞْﻬَيس: see سهوج. ُﺞْﻬَيس: see سهوج. ُﺞْﻬَيس: see سهوج. Various sorts (JK, O, K) of running, (JK:) or of going, or pace, (O,
K,) or, as in one copy of the K, of the going, or pace, of camels. (TA.) __ And Varieties of false, or vain, things or sayings or deeds. (JK, TA.)

[like مسِّهِك] A place where the wind passes along [or blows violently]. (AA, S, O, K.) AA cites, as an ex., the saying,

إسلام إذا هبطن مستحار مسِّهِجا

[When they descend into, or enter, a place of confusion, or perplexity, where one is unable to see his right course, a place where the wind blows, or blows violently]. (S, O.)

مسِّهِك One who runs on, in speech, like the wind: (JK) eloquent; or fluent in speech: (O, K, TA;) applied to an orator; (JK, T, TA;) as also مسِّهِك. (T, TA.) __ And One who speaks on every true and false subject. (O, K.)
**He was sleepless:** syn. 
(seemingly the 1st person singular form) 

**He did not sleep** 

**He** rendered him sleepless. (S, A, L, K.) And 

Such a one is not suffered to sleep. 

(S, A, L, K.) 

4. **She** [a woman] brought forth the child with a single moan, or hard breathing; (IAar, K;) [or With a single impulse,'] like &c. (IAar, L in art. Vig.) 

5. This is said by Freytag, as on the authority of the K, in which I do not find it, to signify He was sleepless; like: 

if used, it more probably signifies he was rendered sleepless; as quasi-pass. of 

A good, or beautiful, thing: (L, K;) is here an imitative sequent to . (L) 

One Who sleeps little; (S, A, L, K;) as also : (A;) and some say , like ; but this is [of a measure used] only in proper names: (Hamp. 39:) and an eye that sleeps little. (L.) [Hence,] Vigilant; 

cautious; applied to a man; as also . (A, TA;) And Little sleep. (L) 

Vigilance: so in the saying, [He is possessed of vigilance] in his affair. (A.) . You say also, meaning I experienced not, or I have not
experienced, from him any mindfulness of what is good, nor any desire for it: (A, TA:) or anything upon which to place reliance, of words or of good actions, (S, L, K.) or of good actions or satisfactory words. (L.)

Sleeplessness. (S, A, L, K. [Both mentioned in the L and TA as inf. ns. of 1.]) One says In his eye is sleeplessness. (A.)

هدٌ, applied to a boy, or young man, Tender, or flourishing, and fresh: (Sh, K:) or tall and strong. (K.)

More, and most, sleepless. [Hence,] He is more cautious and vigilant in judgment, or opinion, than thou. (A, K, * TA.)

Rendered sleepless. (S, L, K.) See also هدٌ, in two places.
**Sahar**

1. **Sahar**, aor. ñ, inf. ñ. He waked, was sleepless or wakeful, or did not sleep, by night; (S, K;) he abstained from sleep by night; (Lth;) he remained awake all the night or a part thereof; you say بعض الليل or سهر الليل, He remained awake during the night, or a part of the night; (Msb;) [he passed the night, or a part of the night, sleepless, or without sleeping:] and ماله سهر وعهر I remained awake last night. (A.) __

What aileth him? May he be sleepless by night, and may he grieve, or mourn, is an imprecation of the Arabs. (AZ, TA in this art. and art. عبر (ب) سهر البرق The lightning gleamed, or glistened, during the night. (A.)

3. مساهرة signifies The being sleepless, or awake, with another: (KL, and Har p. 329:) [and the Vying with another in remaining sleepless or awake:] and [like SAH’R, but I think this doubtful,] the making [one] sleepless or awake. (KL. SAH’R النجوم means He passed the night sleepless like as do the stars. (Har ubi suprà.)

4. SAH’R He, (S, Msb,) or it, (A,) as anxiety, or trouble of mind, and pain, (TA,) caused him to wake, to be sleepless, or wakeful, or to remain awake. (S, A, Msb, TA.)

Sahar: see SAH’R.

Sahar: see SAH’R.
A state of waking; sleeplessness, or wakefulness; (K;) i. q. Sههاد (T;) as also سههار. (K)

Sههار: see Sههار, in two places.

Sههار and Sههار (S, Msb, K) and Sههار (K) and Sههار (S, K,) the last of which is an intensive epithet, (S,) [and so is the third, and sometimes the second,] Waking, sitting up, sleepless, wakeful, or not sleeping, by night; (S, K;) [abstaining from sleep by night;] remaining awake all the night or a part thereof: (Msb;) and the last, [and third, and sometimes the second,] Wakeful, or waking much, &c. (S,) You say, رجل سههار العين A man whom sleep does not overcome. (Lh,) برق سههار Lightning gleaming, or glistening, during the night. (A,) ليل سههار A night of waking or sleeplessness or wakefulness: (K;) like as one says ليل نائم A she-camel that yields milk long and abundantly. (TA,) عين سههار A running spring or fountain: (K;) a spring or fountain that runs night and day, unremittingly. (A, * TA,) It is said in a trad., خير المال عين سههار The best of property is a spring of water that runs night and day while its owner is sleeping; (TA;) its owner having his mind unoccupied by it. (A,) أرض سههار Land that produces plants quickly: as though it passed the night doing so. (A,) Also سههار [alone], A wide, or an extensive, tract of land, the traverser of which remains awake during the night: (A:) or the earth, or land: (K;) or the surface of the earth: (Fr, Lth, S, K;) because it produces plants or herbage alike by night and day: (Ibn-Es-Seed;) so in the Kur lxxix. 14: (S;) or (TA, but in the K and ) a desert, syn. فلاة, (K,) the traverser of which remains awake during the night: (TA;) or (TA, but in the K and ) an untrodden land: (K) or (TA) a land which God will create anew on the day of resurrection: (K) or a land on which none has disobeyed God: (Ibn-Es Seed;) or (TA) Hell:
a certain mountain of Jerusalem: (Wahb Ibn-Munabbih, K:) or (TA)

the land of Syria. (Mukáltíl, K.)

A certain perfume: [so called] because one is caused to be sleepless in preparing it, and making it good. (Sgh, K.)

It has entered into its sheath. (Kt.) [Or] The shade, or shadow, of the surface of the earth. (S, K.) The moon (K, TA) itself; as also (K.) One says, of the moon, when it is eclipsed, دَخَلْ فِي سَاهِرَةَ، وَةَرِهْسَانَةَ، i. e., of the surface of the earth.

The halo (دارۃ) of the moon: (K:) a Syriac word. (TA.) And The last nine nights of the lunar month: (K:) or so لَقَى وَهْرِهْسَانِ،: because the moon is absent in its first part. (ISk.) Also سَاهِرَةَ، The source of a spring of water. (K, * TA.) And Multitude; abundance. (K.)

Two ducts in the two nostrils, (S, K, *) in the inside, (TA,) which, when an ass is excited by lust, flow with water, (S, TA,) or with blood: (TA:) so in the verse of Esh-Shemmákh,

[She seeks to escape from a strong (he-ass) whom the ducts of his two nostrils flowing with mucus have fatigued:] (S:) or the nose and the penis: (Sh, K;) or (TA, but in the K and ) two ducts in the flesh and sinew next the back-bone, through which runs the seminal fluid into the penis: (K:) or (TA) two ducts rising from the two testicles, and
meeting together in the interior of the penis, (K.) or of the glans of the penis, which are the ducts of the seminal fluid: (TA.) or the two veins or ducts of the penis which become prominent when it is in a state of erection: (TA.) and two veins or ducts in the eye: (K.) but As disallows أَسْهَرِهِ, and says that the true reading, in the verse of Esh-Shemmákh, is أَسْهَرْتُهُ, meaning, [that] have not suffered him to sleep. (TA.) [See also حَلَّب.]
He had a disagreeable smell proceeding from sweat. (Msb, K) [And app. It (a thing) had a foul smell from fish, and from the rust of iron, &c.: see below.] The wind blew vehemently. (S, O. [And so]) And The beast ran lightly, or with agility: (S, O, K) or frisked away to the right and left. (O.) He bruised, brayed, or pounded, it; &c.; (K) a dial. var. of the latter: (S, O:) or it is like the latter, except that appears to be coarser than ; for you say of the perfumer, The perfumer bruised, brayed, pounded, or crushed, coarsely, the perfume, upon the stone used for that purpose, and did not as yet powder it, or pulverize it. (IDrd, O.) The wind made the dust to fly from the ground, or from the surface of the earth. (O, K, TA.) [And has a similar meaning.] A disagreeable smell which one perceives from a human being when he sweats; (Msb, * K;) and the smell of fish; (S, O, K;) and of the rust of iron; (S, Msb;) or they signify also the rust of iron; (O, K;) and the foulness of the smell of stinking flesh-meat: (K;) and Har uses in the first of these senses for the purpose of assimilation to , agreeably with a practice often observed. (Har p. 449.) The first is also inf. n. of [q. v.]. (Msb.) Having a disagreeable smell proceeding from sweat. (K) You say,
Verily he is one who has a disagreeable smell, &c. (Moheet, L.) And 
[My hand is disagreeable in smell from fish and from the rust of iron; like as you say 
when it is from milk and butter, and 
ger when it is from flesh-meat. (S.)

A vehement, or violent, wind, (S, K, TA,) paring the ground]; (TA;) as also 
( S, K) pl. of ↓ the second 
( O, K) ] like 

El-Kumeyt says,

[Ashes which the violent winds made to fly away reduced to the most minute 
particles]. (S.) The eagle. (K)

[Ophthalmia; syn. رد (K.) So in the phrase, رد فمه [In his eye is ophthalmia]. (TA.)

Various sorts of running (Ibn-'Abbád, O, K) of beasts; and their frisking away (K, 
TA) to the right and left. (TA.)
A place where the wind passes along [or blows violently]; as also...  

A horse Swift in running; (S,) that runs much; (K,) that runs like the wind.  

And [like مسِّهُك, q. v.,] Eloquent, or fluent, in speech; running therein like the wind; (O, K;) as also مسِّهُك.  

See مسِّهُك; and see also مسِّهُك.
Sahel

1. said of a place, (S,) or of a thing, and, accord. to IKtt, they said also, (Msb,) and, (S, Msb,) and, (S, Msb, K, KL,) said of land, or of a thing, and, accord. to IKtt, they said also, (S, Msb, K, KL,) 

It was, or became, smooth or soft, plain or level, or smooth and soft; (S, Msb, K, KL, TA;) i. e. contr. of and 

زَنْتَ حُزْنٍ جَزَتْهُ (S, * K, * TA,) inf. n. (TA.) ___ And 

سُهُّلْ، (MA, Msb, K,) inf. n. (TA.) ___ [but the former is the more common,] It (a thing, Msb) \(WAS, or \) 

became, easy. (MA, Msb, * K, * KL.) ___ One says [Language, or speech, in which is smoothness, or easiness]. (TA.) 

2. (Msb, K,) inf. n. (S, K,) i. q. صيهره سهل which may mean \(He rendered it smooth or soft, plain or level, or smooth and soft; \) namely, a place &c.: or what next follows. (TA.) ___ \(He made it easy; he facilitated it; \) (S, K;) namely, a thing; said of God (Msb) [and of a man]. ___ One says, سُهِّلَ سِبْيلَ الْمَآءِ \(He smoothed, made easy, or prepared, the way, course, passage, or channel, of the water,\) (S and K in art. ُتَأْتِي,) in order that it might pass forth to a place. (S in that art.) And سُهِّلَ مُسْبِلًا لَهَا \(He smoothed, made easy, or prepared, a channel for water.\) (M in that art.) ___ And الله سُهِّلَ الْأَمْرُ لَكَ لِعَلِّيَ الْأَمْرِ a form of prayer, meaning May God [make easy, or facilitate, to thee the affair; or] take upon Himself, for thee, the burden of the affair; and lighten it to thee. (TA.) [And in like manner الله سُهِّلَ الْأَمْرُ لَكَ لِعَلِّيَ the is often said with الله أَهْلَهُ بِه وُسُهِّلَ, or الله أَهْلَهُ بِه and تَسْهِيل, and تَسْهِيل, He said to him, i. e. Thou hast come to a people who are like kinsfolk, and to a place that is smooth, plain, or not rugged: see الله أَهْلَهُ and الله أَهْلَهُ and see also Ham p. 184.)
He was easy, or facile, with him; (MA, K *) or gentle with him; syn. (K) and has a similar meaning, i. e. he acted, or affected to act, in an easy, or a facile, manner towards him; or gently]. (S and K in art. خَمْض: see 4 in that art.) [See also the paragraph here following.]

They descended to the سَهِل [i. e. smooth or soft, or plain or level, or smooth and soft, tract]; (JK, Msb:) or they betook themselves to the سَهِل; (S:) or they became in the سَهِل and they alighted and abode in the سَهِل, after they had been alighting and abiding in the حَزْن [i. e. rugged, or rugged and hard, or rugged and high, ground]. (TA.)

Hence, in a trad. respecting the throwing of the pebbles [at Minē], يِسِهِل occurs as meaning He betakes himself to the interior of the valley. (TA.) Also They used smoothness, or easiness, (سَهِلة,) with men: opposed to أُحِنَّوَا. (TA.) [See also 3.] is also trans., signifying He found [a thing, a place, &c.,] to be smooth or soft, plain or level, or smooth and soft. (Ham p. 675.)

It relaxed, or loosened, the bowels; syn. أَلْنَ، (K:) or أَلْنَ أَلْنَ (Msb.) And [The man was relaxed in his bowels]: and [His bowels were relaxed]. (K.) [Hence the inf. n. signifies A diarrhœa. And سَهِل, likewise said of medicine, signifies also It attenuated a humour of the body.] Also She brought it forth (i. e. her foetus, or offspring,) prematurely; i. q. مُلَصَّـتَ بِهَا [q. v.] &c. (Abu-l-‘Abbás [i. e. Th], TA in art. مُلَصَـتَ بِهَا)

It was, or became, rendered easy, or facilitated, quasi-pass. of 2: (Msb:) or [like سَهِل] it was, or became, easy. (KL.) You say, تسَهَّل لَهُ الأمر [The affair was, or became, rendered easy to him]. (Msb in art. وَلَصَ،) And تسَهَّل طَرِيقُ الأمر [The way of accomplishing the affair was, or became, rendered easy]. (TA in that art.) And تسَهَّل في أَمْوَه [said of a man, (K in art. سَهِلَ,) He found,
or experienced, ease, or facility, in his affairs. (TK in that art.)

6 is syn. with تسامح. (S, K.) You say تسامحو meaning They acted in an easy, or a facile, manner, one with another; (MA, TA in art. يسير;) or gently; (TA in that art.) See also 3. [In the present day it is used as meaning The being negligent, or careless, في أمر in an affair.] As a conventional term in lexicology, or in relation to language, it means A careless mode of expression occasioning a deficiency in the language of a [writer or] speaker without reliance upon the understanding of the reader or the person addressed: (KT: [in one of my copies of that work, this explanation is omitted in the text, but written in the margin; and it is there added that it is what commonly obtains:])[ or it means [sometimes such a mode of expression] that a phrase is not correct if held to be used according to the proper meaning, but is correct if held to be used according to a tropical meaning: or the mention of the whole when meaning a part. (Marginal notes in the copy of the KT above mentioned.) [See also تسامح, for which it is often used.]

8 استسهل, of the measure استسهل, occurs in a trad., where it is said، من كذب على فقد استسهل مكانه في جهيم، meaning [He who lies against me] takes for himself easily his place of abode in Hell. (TA.)

10 He reckoned it سهل، (S, K;) i. e. easy, or facile. (TK.) [See an ex. in a verse cited voce أو، p. 123.]

سهل Smooth or soft, plain or level, or smooth and soft: (Msb:) or anything inclining to smoothness or softness, plainness or levelness, or smoothness and softness; (JK, M, K;) inclining to have little roughness, or ruggedness and hardness; (JK, M, TA;) and signify the same. (K.) You say ارض سهلة [meaning the same as سهل used as a subst., expl. in what follows,] (S, Msb,)
contr. of حَزَةٍ (TA.) See also 2, last sentence. ___ Also Easy, or facile; (MA, Mgh, KL;) contr. of صَعِبٍ (Mgh.)

You say رجل سهل الخلق [A man easy of disposition]: (S, Msb, * TA:) [and] سهل المقدمة [easy to be led]. (TA.) And كلام سهل المأخذ [Language easy in respect of the source of derivation].

(иф, K, TA:) a phrase mentioned, but not explained, by Lh, (TA,) means A man having little flesh in the face, (K, TA,) in the opinion of ISd: and [it is said that] سهل الخائنين, in a description of the approved characteristics of the Prophet, means having expanded cheeks, not elevated in the balls thereof. (TA.) [As a subst.,] A smooth or soft, plain or level, or smooth and soft, tract of land; [generally meaning a soft tract, or a plain;] (IF, S, MA, Mgh, Msb, K, TA:) i. e. contr. of جُلْلٍ (S, Msb,) or حَزَّن (IF, Mgh, Msb, K, TA:) it is one of the nouns that are used as adv. ns. [of place]: (TA:) [for ex. you say, نزولا سهلا, (a phrase occurring in the TA,) meaning They alighted and abode in a سهل: (MA, Msb, K) and سهوله pl. (MA, Msb, K) and of which latter an ex. occurs in a verse cited voce سُأَر.] (MA.) Also The crow; i. e. raven, carrion-crow, rook, &c.; syn. غراب. (K.)

سَهْلٍ : see سهل, first sentence. نهر سهل, (S, K,) and أرض سهلة, (K,) [A river, and a land,] having, (S,) or abounding with, (K,) what is termed سهلة [q. v.]. (S, K.)

Sea-sand: (IAar, TA;) or sand such as is not fine: (S:) or coarse sand, such as is not fine and soft: (IAth, TA;) or a sort of earth like sand, (JK, K,) brought by water: (K;) or sand of a conduit in which water runs: (S in art. جاة الزجاج is sea-sand that is made an ingredient in the substance of glass: (Mgh:) Az says that he had not heard the word سهلة except on the authority of Lth. (TA.) [And Coarse sand that comes forth from the bladder; (Golius on the authority of Meyd;) what we commonly term gravel.]
A certain star [well known; namely, Canopus]; (T, S, K;) not seen in Khurásán, but seen in El-'Irák; (T, TA;) as Ibn-Kunáseh says, seen in El-Hijáz and in all the land of the Arabs, but not seen in the land of Armenia; and between the sight thereof by the people of El-Hijáz and the sight thereof by the people of El-'Irák are twenty days: (TA;) it is said that لیهس was a tyrannical collector of the tithes on the road to El-Yemen, and God transformed him into a star: (Lth, TA;) it rose aurorally, in Central Arabia, about the commencement of the ear of the Flight, on the 4th of August, O. S.: the place where it rises, in that latitude, is S. 29 degrees E.; and the place where it sets, in the same latitude, S. 29 degrees W.; (see 10 in art. حب: and see جنوب:) at the time of its auroral rising, the fruits ripen, and the قیظ [q. v., here meaning the greatest heat,] ends. (K;) which is a prov., and the saying of a poet,

* بآل سهيل في الفصيح ففسد *

have been expl. in art. بول:'] Omar Ibn-'AbdAllah Ibn-Abee-Rabeea says respecting Suheyl Ibn-'Abd-er-Rahmán Ibn-'Owf, and his
taking in marriage Eth-Thureiyà El-Ableeyeh of the Benoo-Umeiyeh, deeming their coming together to be a strange thing by likening them to the stars named Eth-Thureiyà and Suheyl,

\[O \text{ thou marrier of Eth-Thureiyà to Suheyl, by thine acknowledgment of the everlasting existence of God, (or, as it sometimes means, I ask God to prolong thy life,) tell me, how can they meet together? She is of the northern region when she rises, and Suheyl, when he rises, is of the southern region.}\ (Har. p. 276. [But I have substituted أَلْلَهُ for أَلْلَهِ, and أَمَّانُ for أَمَاَّنِي. See also the notice of the poet above named in the work of Ibn-Khilikán: (I have the express authority of the TA for thus writing this name:) and De Sacy’s Anthol. Gramm. Arabe, p. 139.]) [Freytag states that أَلْلَهِ is the name of Two stars which are behind Canopus; on the authority of Meyd: and also mentions the name of سُهْيَلُ, سُهْيَلُ الفَرْدِي، as given to Certain stars in the constellation Anguis; adding that Canopus is distinguished from سُهْيَلُ الْبَيْثَمِ by the name of أَخْنَاسُ سُهْيَلُ. The name of The two sisters of Canopus is applied to the sisters of the shahry gray [or Sirius] and the shahry gaz [or Procyon], together. (S and K in art. شَهْرِ.) [See also حَضَارِزِ and حَوْزَان.]

"أَكُذْبُ مِنْ سُهْيَلَة" is a prov., (O, K,) said to mean More lying than the wind: (O:) or سُهْيَلِة was a certain liar. (K)

مسْهَلُ Relaxed, or loosened, by medicine; applied to the belly: no credit is to be given to people’s saying مسْهَلُ. unless an express authority be found for it. (Msb.)
see سهول. [Also an *attenuant* medicine.]
1 The making a garment to be marked with stripes or lines like مَهَس, i.e. arrows: see the pass. part. n. below. (KL. [And the same meaning is indicated in the TA.]) Dhu-r-Rummeh says, describing a dwelling, [or rather the traces thereof,]

2 As though it were, after years had passed with respect to it, in El-Asyhamán, a garment of El-Yemen in which was a marking with stripes or lines: the epithet مَهَس, being often applied to a garment of this kind, and مَهُس being here understood: (TA.) or, as some call them, الْأَشْمَان, are two places, or two mountains, mentioned by Dhu-r-Rummeh in several places in his poetry. (TA in art. مَهَس.)
He shot arrows with him in competition.

He cast, or drew, lots [or more properly arrows for sortilege, as expl. in the Ps,] with him; practised sortilege [or sortilege with arrows] with him; or competed with him in doing so. (S, MA, Mgh, Msb.) You say,  

I competed with him in casting, or drawing, lots [or arrows for sortilege] or in practising sortilege [or sortilege with arrows] with him, and overcame him therein; or He did so with them, and overcame them therein. (S, * TA.)

Hence, in the Kur xxxvii. 141, (TA,) where [the objective complement] is understood. (Jel.)  

He shared with him, in such a thing. See an ex. voce , and another voce . And app.  

He contended with him for a thing: see 6.

i. q.  

I gave him a lot, share, or portion. (Msb.) And is syn. with , (K, TA,) meaning I was, or became, loquacious, or profuse of speech: its is said by Yaakoob to be a substitute for . (TA.) [See also , below.]

: see 8.  

Hence, They shared together.] El-Hakam El-Khudree says,

i. e. Her two garments shared together; for in the shift was a soft, or tender, body,
with a slender waist, and within the waist-wrapping were too thick thighs
whereof the part above them, behind, was large. (Ham. p. 579.) — Also They contended
[for a thing], one with another. (JM.)

8  استهموا (S, Msb) and تساموا (S) They cast, or drew; lots, or practised sortilege, [or sortilege
with arrows,] one with another; syn. اقترعوا (S, Msb) and تشارعوا (S,) both of which signify the same. (S &c. in
art. قرع)

سهم An arrow; i. e. one of what are called نبل (Msb, K, TA,) having the iron head [and the
feathers] affixed: (TA:) the سهم before it has its feathers and its iron head affixed to it is [generally] called قذح. (S and K
in art. قذح) accord. to some it signifies the iron head itself; i. q. نصل (Msb, TA;) ISh says that this is its meaning; and he
says, if one pick up a نصل you say What is this سهم with thee? but if one pick up a قذح you do not say thus; and the
نصل is the broad and long سهم, and may be nearly of the length of the space between the extremity of the thumb and that of the fore
finger when they are stretched out; and the نصل is of half the size of the سهم مشقص (TA:) [but this meaning of سهم seems to be
very rare, and little known:] the pl. [of mult.] is سهام (S, TA) and [of pauc.] آ سهم (TA.) [Hence,] سهم الرامي [The arrow
of the archer], (K,) or [simply] السهم [the arrow], (Kzw,) a certain constellation, (K, * Kzw,) [namely Sagitta,] one of the northern constellations, composed of five stars, between the
bill [meaning the star β] of الدجاجة [which is Cygnus] and النسر الطائر [which consists of the stars of the Great Milky Way, having its head towards the east and its notch towards the
west; and its length, as it appears to the eye, when it is in the middle of the sky, is about two cubits (Kzw.) — Also The قذح [or featherless and headless
arrow] with which one casts, or draws, lots, (IAth, Mgh, TA,) in the game called الميسر; (IAth,
Mgh, TA,) and the قذح with which one plays at a game of hazard [of any kind; i. e. an
arrow for sortilege, and a

gaming-arrow]; the primary meaning of the word being the missile قَدْح (Mgh;) or the primary meaning is the missile which one casts, or draws, lost in the game called المَيْسَر (IAth, TA:) pl. سَهَام (K) [and أَسْهَم, as above]. See a verse cited voce رَقِب. Then applied to The thing won by him whose arrow is successful in the game above mentioned]. (IAth, TA.) And then (IAth, TA) applied also to A lot, share, or portion, (S, IAth, Mgh, Msb, K, TA,) whatever it be; (IAth, TA;) as also سَهَمَان (S, Msb, K:) pl. of the former سَهَام (S, Mgh, Msb, K) and سَهَام [both pls. of mult.] and أَسْهَم [pl. of pauc.] (Mgh, Msb, TA) and [quasi-pl. n.] (M, K, TA,) this last like أُخْوَة. (TA.) It is said in a trad., كَانَ لَهُ سَهَمٌ مِن النَّعْمَة شَهَدٌ أو غَابٍ. [There was, or is, for him a share of the spoil whether he were, or be, present or absent]. (TA.) And one says, سَهَمَة فَلَانٌ مِن هَذَا كَذَا. The share of such a one, of this, is such a thing: and it may be from سَهَام meaning the arrows قَدْح that are shuffled among the persons competing in sortilege, in order that each one may appropriate to himself what comes forth for him as his share. (Ham p. 579.) The mast of the ship: so called as being likened to an arrow, because the curved yard of the sail, resembling a bow, is suspended from the top: (S, and K in art. لَقَدُ:) [in like manner] called in Pers. The beam (جَانِز) of the house or chamber; (S, K;) [similarly] called in Pers. The measure of six cubits [as used] in men’s sales and purchases in their measurings of land. (K.) A stone which is placed upon the entrance of a chamber constructed for the purpose of capturing therein the lion, so that, when he enters it, it falls upon the the entrance and closes it. (K, * TA.) [The word in this sense is also mentioned in the K as written with ش.]
thus, with two dammehs, [The fine filmy substance termed gossamer,] with the article ال, i. q. عَرَل عَيْن الْشَّمْسِ [lit. the spun-thread of the rays of the sun]: (IAar, K) and سَهْم [signifies the same], with the article ال i. q. مَخَاط السَّيْطَانَ [q. v., lit. the snivel of the devil]. (K.) __ And

Overpowering heat. (IAar, K.) Also [a pl. of which the sing. is not mentioned, signifying] Intelligent, knowing, or skilful or judicious, working men; (K, TA;) and so with ش. (TA.)

[A relation]. (S, TA.)

The heat of the [wind called] سَهْم; (S, K;) and the burning, or Vehement, heat of summer; (K;) and the clouds of dust thereof: or a hot wind; and hot winds; used alike as sing. and pl. (TA.) __ See also سُهْم. __ And see what next follows.

سَهْم (S, K) and سَهْم (K, and only thus in some copies of the K,) the former mentioned by several authors, (TA,) Leanness, or lankness in the belly, and an altered state (S, K, TA) of the colour, and dryness of the lips. (TA.) __ And the former, [in some copies of the K the latter, but the former, as is said in the TA, is the right, agreeably with analogy as a word signifying a disease,] A certain disease incident to camels. (El-Umawee, S, K.)

سُهْم, with fet-h [to the س, by Freytag erroneously written سُهْم, in consequence of his having been misled by a double mistranscription immediately preceding in the CK], The flying eagle: (K:) the epithet flying here used only as an explicative. (TA.)

سُهْم an inf. n. of 1. (S, &c.) __ Also A frowning (عبوس, K, TA) of the face by reason of anxiety. (TA. [In the CK, عَبْوس, السَّهْم and عَبْوس, السَّهْم are erroneously put for عَبْوس, السَّهْم and عَبْوس, السَّهْم: in the TA, السَّهْم is expressly said to be with damn, in this case, and the meaning is shown by two verses there cited.]})
A maker of arrows. (MA.)

Saham, applied to a man, Altered in face. (TA.) The saying of 'Antarah,

وَأَخِيلَ سَاحِمُ الوجْهُ كَأَمَا
تَسْقَىْ فُوْإْسُهَا تَبْعُحُ الحَنْطَلَ

is expl. by Th as meaning And the owners of the horses were altered in their complexions in consequence of the state of difficulty wherein they were [as though they, i.e. the riders thereof, were given to drink infusion of colocynth]. (TA.) [But] Saham, is applied as an epithet to a horse as meaning Urged, or made, to perform a distressing act of running: and in like manner to a man when he is urged, or made, to perform a distressing part in war, or battle. (TA.) ___ [The fem.]

Saham, applied to a she-camel, means Lean, or lank in the belly: (S, K: [see also مَهْسُم]) and [its pl.] مِهْسُم, applied to camels, altered by journeying. (S.)

Mehsam A horse half-blooded, got by a stallion of generous race out of a mare not of such race; syn. هَجْيِن: (K:) to [the rider of] such is given less than the مَهْسُم [or share] of the spoil that is given to [the rider of] the horse of generous race. (TA.) [It is applied in this sense to a stallion camel as well as to a horse.] A poet says,

بناءً يَثْبِي حَصَنَوْا أيْنَاقَتَكُمْ
وَأَفْرَاسَكُمْ مِن ضَرْبٍ أَحْمَرَ مَهْسُم

[Sons of Yethribee, keep ye your she-camels and your mares from the being covered by one that is red, (i.e. of goodly appearance, for the red among camels are the most admired by the Arabs, and in like manner the bay among horses,) but half-blooted: he means, keep ye your women from being taken as wives by such as are not their equals. (TA.) ___ You say also, رجل مُهْسُم الجسم A man whose body is
wasting away in consequence of love: (K) and in like manner, [whose reason is departing]: mentioned by Lh: (TA:) and so مسهم، (TA voce مسهم، q. v.) the م being a substitute for ب. (TA in the present art.) ___ And مسهم، (K, TA,) or مسهم، (CK,) [both app. correct,] from مسهم، is like مسهم، [q. v.,] (K, TA,) or مسهم، (CK,) from مسهم، in measure and in meaning; (K, TA;) meaning Loquacious, or profuse in speech: the م، accord. to Yaakoob, being [in this case also] a substitute for ب. (TA.)

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

مسهم، A [garment of the kind called] برد marked with stripes, or lines; (S, K, TA,) like ميهم، [i. e. arrows]. (TA.) See also the following paragraph.

مسهم، applied to a man, Lean, or lank in the belly: [see also ميهم،] or affected with what is termed ميهم، [app. ميهم، and meaning the heat of the wind called مكعم]. (TA.) ___ And, applied to a camel, Smitten with the disease termed مسهمة ميهم، applied to camels. (S, K.)
He was, or became, unmindful, forgetful, negligent, or heedless, of it, or inadvertent to it; (S, Msb;) namely, a thing; syn. (S, M, Msb,) or he forgot it, or neglected it, (نَسيَه,) and was, or became, unmindful, forgetful, &c., of it, or inadvertent to it, (ُهَيِسَن,) his mind adverting to another thing or affair or case; (K, TA;) thus expl. in the M and T; so that and and the and and the are made to be one [in signification]; (TA;) but accord. to Esh-Shiháb, is a slight [or unmindfulness &c.] of that which is within the scope of the retentive faculty, such as when one's attention is roused by the least rousing thereof; whereas denotes its passing away from the memory entirely; though all are used in one sense by a careless reliance upon the understanding of the reader or hearer: in the Msb it is said that a distinction is made between the latter's being applied to him who, when he is reminded, remembers, and the former's being applied to him who is in the contrary case: accord. to IAth, means he neglected, or omitted, the thing unknowingly; and he neglected, or omitted, it knowingly: or, as some say, is the doing wrong from unmindfulness; as when an insane person reviles another, which is pardonable; and as when one drinks wine and then some unpleasing action proceeds from him unintentionally, which is punishable. (TA.) One says, and, i. q. (He was, or became, unmindful in prayer, and of it). (TA.) [Hence, app., as implying an unexpected event,] She (a woman, S)

conceived in menstruis. (Az, S, Z, K.) And His mother conceived him in
menstruis. (JK.) ___ also signifies (JK, S, K) and (JK, S,) [app. as an inf. n., i.e. as meaning The being still, or quiet, and gentle; though it is immediately added in the S that the pl. is ظَهْرٌ; for it seems that an early transcriber of the S has omitted to insert after the words السَّهُو والسَّاكن والثَّيْنَ السَّهُو below]. One says, فَعَلَهُ سَهْوَا رُهْوَا He did it voluntarily, without its being asked, or demanded; (K, TA;) and without constraint: (TA:) or quietly, or calmly, without being hard, or difficult. (TA in art. رُهْوَ.) And He looked at him, or it, with motionless eye. (Msb, TA.) And السَّهَاوَةَ The eye expatiates in it; syn. السَّهَاوَةَ. (JK.) سُبْسَطُ, as denoting a quality of a camel, The being easy to ride; (K;) an inf. n., of which the verb is مَالٍ لَا يَسْهَوُ وَلَا يَنْهَى (Cattle) of which the end is not to be reached. (AA, JK, S, K.) You say, لَا يَذْهَبْ مَثَّمَ فَلا يَسْهَوُ وَلَا يَنْهَى [There returns from the place of pasture in the evening, or afternoon, to the sons of such a one, of cattle,] what is not to be numbered for multitude: (T, TA;) or what is not to be computed, or computed by conjecture. (IAar, TA.) And لَا يَذْهَبْ مَثَّمَ فَلا يَسْهَوُ وَلَا يَنْهَى, meaning لَا تُذْكَرُ [i.e. Temeem went away, and will not be remembered, or will not be mentioned]: a saying of El-Ahmar. (TA.)

سَهَاوَةٌ, inf. n. وَجَافَّهُ, i.e. مَسَاوَةٌ [app. meaning He acted with him in the manner of him who is unmindful, forgetful, neglectful, heedless, or inadvertent]. (TA.) [Or] the inf. n. signifies [The acting with moderation with another; or] the abstaining from going to the utmost length in social intercourse: (S, K;) or the being easy, or facile, with another: (A, TA;) or the behaving in a good [or pleasing] manner in social intercourse: (T, TA;) or the comporting oneself with another, or others, مَخَالِقَةٌ, i.e. in a good manner, in social intercourse. ('Eyn, M, TA.) And one says, هو يَسْهَوِي أَصْحَابَهُ He comports himself with his companions, or does so with good nature; syn.
And He mocked at him, or derided him. (TA.)

He (a man, TA) constructed what is termed a سَهْوَة (K, TA) in a بَيْت [or chamber &c.]. (TA.)

A certain dim star; (S, K,) in [the asterism called] بَنَات نَعْشُ الْكَبْرِيَّة, (S, [in the K, erroneously, بَنَات نَعْشُ الْصَّغْرِيَّة]) by the middle star of those thus called; (TA;) [i. e.] a small star by that called العنَاق, (which latter is the middle star [ζ] of the three in the tail of Ursa Major, Kzw,) by looking at which persons try their powers of sight; (Kzw, TA;) mentioned in art. [voice قَالَ جَمْعَة الْأَسْمَى.; (K;) it is the star 80, by ζ] also called السَّهِيَّة, which is the diminutive. (TA;) It is said in a prov., أَرْيَبَا السَّهَا وَتَرْبَيْنَ الْقُمْرِ I show her Es-Suhà and she shows me the moon. (S, TA. [See also Freytag's Arab. Prov. vol. i. pp. 5279.]) And one says, ﴿كَذَٰلِكَ أَيُّهَا الْيَتِمَّ مَسِىَّ سُهَيْلٌ وَالسَّهَا﴾ How can Suheyl [or Canopus] meet Es-Suhà? for the former is southern and the latter is northern. (Har p. 276.)

Easy; applied to a man, and to an affair, (K, TA,) and to an object of want: (TA:) and so [the fem.] سَهْوَة, applied to a mare; and applied to a she-mule as meaning easy in pace, that does not fatigue her rider: the epithet سَهْوَة, however, is not applied to a he-mule: so in the T: (TA:) [but] it is applied to a he-camel, meaning easy to ride: and سَهْوَة applied to a she-camel, (K, TA,) meaning gentle, easy to ride: and سَهْوَة رَاه applied to a he-camel, means [likewise] gentle in pace; and so [the pls.] سَهْوَة رَاه applied to camels: (TA:) [and so سَهْوَة رَاه applied to a mare; for] a certain mare was named السَّهْوَة because of the gentleness of her pace. (TA;) Also, applied to water, Cool, sweet, or limpid; easy of descent in the throat. (K, * TA,) And قَوْس سَهْوَة A bow that is compliant, (K, TA,) and easy. (TA,) And ريح سَهْوَة A gentle wind: [or a quiet, gentle wind:] pl. سَهَاَء (TA:) a poet (said to be El-Hárith Ibn- 'Owf, TA) says,
i. e. \(\text{The winds blew violently for the loss of 'Amr; but they were before his death.}\)
quiet and gentle. \(\text{(S, TA.) One says also} \) 
\(\text{أَرض سهوة} \) 
\(\text{Soft land, without barrenness}. \) \(\text{(TA.) And} \) 
\(\text{السهو} \) 
\(\text{means The moon, in the language of the Nabathæans}. \) \(\text{(JK.)} \)
\(\text{سهوة} \) 
\(\text{An instance, or a case, of unmindfulness, forgetfulness, neglectfulness, heedlessness, or inadvertence}. \) \(\text{(Meb.)} \) 
\(\text{A rock, or great mass of stone, (K,) in the dial. of Teiyi, who} \)
call nothing else by this name: so in the M: or, accord. to the T, in that dial., the \(\text{rock, or great mass of stone, upon} \)
\(\text{which the waterer [app. of camels] stands: (TA:) or a rock, or great mass of stone, standing up, not having any foundation [app. meaning not partly imbedded] in the ground: and in the dial. of Teiyi, a single stone, great or small}. \) \(\text{(JK.)} \)
\(\text{بيت} \) 
\(\text{[app. here meaning booth, or the like,] which the Arabs of the desert set up at the water, and by the shade of which they shelter themselves}. \) \(\text{(TA,) A} \)
\(\text{صنفة} \) 
\(\text{[or kind of roofed vestibule, or the like, or a covering for shade and shelter]}, \) \(\text{(K, TA,) between two houses: (TA:) or a thing like the} \)
\(\text{صنفة}, \) 
\(\text{which is before, or in the front of, houses: (As, JK, S;) or [in some copies of the K and} \)
a kind of closet \(\text{مخدع} \) 
\(\text{between two chambers, (K, TA,) in which the waterers of the camels shelter themselves: or, as some say, a small wall which is build between the two [opposite main] walls of the chamber, the roof being placed over the whole; what is in the middle [or main part] of the chamber being [called] a} \)
\(\text{سهوة}; \) \(\text{[see عروس:]} \)
\(\text{and what is within it, [app. behind,] a} \)
\(\text{مخدع} \) 
\(\text{(TA:) or the like of a} \)
\(\text{رف} \) 
\(\text{طاق}, \) \(\text{[app. meaning a kind of arched construction with a flat top which forms a shelf, against a wall;}} \)
or simply a shelf, or ledge projecting from a wall, (see طاق and رف,) in which, or upon which, a thing is placed: (Isd, K:) or a small بيت [or chamber], (S, K,) descending into the earth, having its roof elevated above the ground, (S,) resembling a small خزانة [or closet, or storeroom], (S, K,) in which are deposited the household-goods, or furniture and utensils; thus as heard by A'Obeyd from more than one of the people of El-Yemen: (S:) or it signifies, (K,) or signifies also, (JK,) four sticks, or pieces of wood, (JK, K,) or three, (K,) which are placed crosswise, one upon another, and upon which is then put anything of the household-goods, or furniture and utensils: (JK, K:) so in the M: (TA:) and (accord. to the T, TA) i. q. كنوج, (K,) which means a small closet or store-room: (TA:) and i. q. كهة رونش and كهة [i. e. a window, or mural aperture]: and a [kind of curtained canopy, or the like, such as is called] حجلة: and a curtain, or screen, before the court, or yard, of a house, (K, TA,) and sometimes, surrounding the house, like a wall: (TA:) its pl. (in all of these senses, K, TA) is سهوانات, (JK, K, TA) and سهوانات: see سهو: and see also what here follows.

ображен, (IAar, JK, S, TA,) like ساعه and ساعه, all with kesr, on the authority of IAar, but in the K سنوان, (TA,) A

portion, or short portion, such as is termed] ساعه, of the night; (S, K, TA;) and (S, TA) the first part thereof: (JK, S, TA;) or it may be like سنوان, [which is app. in this case with tenween, and] which seems to mean a period in which people are unmindful of the places, or ways, in which things are, or should be, sought by them; or may be from ساعه من الليل,expl. below: and ساعه from ساعه signifes the same as ساعه and ساعه [and ساعه] and ساعه. (Hamp. 708.) One says, لقيته بعد ساعه من الليل i. e. [I met him after a portion, or short portion, of the night; or after the first part of the night had passed. (JK,)
Unmindful, forgetful, neglectful, heedless, or inadvertent; (JK, S, Msb, K;) as also 

; (S, K;) whence the prov.,

(S) i. e. Only the unmindful [lt. the sons of the unmindful] are such as require to be enjoined:

(S, Meyd:) or, as some say, by بنو سهوان are meant all mankind; because all become unmindful: but the most correct explanation is, that those who are enjoined to do a thing are subject to unmindfulness: it is applied to him who is unmindful of pursuing that which he is commanded to do: and سهوان may be syn. with [the inf. n.] سهوان; or it may be an epithet, syn. with سهوان, and is applied to Adam, because he forgot his covenant, so that بنو سهوان may mean the sons of Adam, and hence, the unmindful. (Meyd. [See also Freytag's Arab. Prov. i. 3-4.])

See also سهوان.

A tract of land long and wide, without any covert of trees, or the like, [to obstruct the view, or] to repel the eye. (JK, and Ham p. 708.)

See what follows.

(JK, TA,) in the K, erroneously, سهوان, (TA,) i. q. ألوان (generally signifying Colours; but also meaning sorts, or species; and here used in this latter sense, as is indicated in the TA): a pl. having no sing.: (K, TA:) so in the M: (TA:)

or it signifies, (JK, TA) various sorts (ضروب مختلفة, JK, TA) of pace of camels; like
Its sing. is ٌةَءﺂَﻬْﺳَأ (TA:), and its sing. is ًةَءﺂَﻬْﺳَأ (JK.).
سوس

سوس,

i. q. سوف, q. v.
It (a thing, Lth, M) was, or became, evil, bad, abominable, foul, unseemly, unsightly, or ugly. (Lth, M, Msb, K.) It is used in this sense, (IKt, TA,) or [rather] is like يَثَسْ، (Bd, Jel,) in the Kur [xvii. 34], where it is said، سَأَءِسْبِيْلَا [Evil, &c., is it as a way of acting]: (IKt, Bd, Jel, TA:) which is like the saying، سَأَءِ ما فَعَّلَ فَلَانَ صَبِيعَا [Evil, &c., as an action, is that which such a one has done]. (TA.) ___ One says also، أَسَأْتُ بِهِ الْظَّنَّ، سَأَءَتُ بِهِ ظَنًا، [It. I was evil in opinion respecting him, or it, and I made the opinion respecting him, or it, to be evil, each virtually meaning I held, or formed, an evil opinion respecting him, or it,] the noun being determinate, with the article لَّن، in the latter case, (ISk, S, Msb, TA,) because it is an objective complement, for the verb is trans., (IB, TA,) and the noun being indeterminate in the former case, (IB, Msb, TA,) because it is in the accus. case as a specificative; (IB, TA;) but some allow it to be indeterminate after أَسَأْتُ بِهِ الْظَّنَّ، which is here the contr. of أَحْسَنتُ (Msb.) It is also trans.: (Lth, TA:) you say، سَأَءَهُ وَبِهِ، (S, M, K,) aor. يَسَأَوْهُ، (S,) inf. n. سَأَءَ وَسَأَءُ (S, M, K) and سَأَءَ (S, M, K,) nothe with damm also، (TA,) [and said to be an inf. n. in the Ksh and by Bd in ii. 46, but as it is not mentioned as an inf. n. in the S nor in the M nor in the K, but is expressly said in all these to be a subst., I think that is should be rejected, or regarded as a quasi-inf. n. like كَلَامٌ and ثُوابٌ (K) and سَوَآءَةٌ (AZ, M, K) and سَوَآءِيَةٌ (S, M, K,) of the measure عَالِمَةٍ (Kh, S, M,) and سَوَآءَةٍ، (S, M, K,) which is a contraction of that next preceding، (Kh, S, M,) and مَسَأَةٌ، (M, K,) which is a contraction of that next preceding، (Kh, S,) and مَسَأَةٍ، (M, K,) this last written in the L with two كَيْسَ، [i. e. مَسَأَةٍ (TA,) [He did evil to him;] he did to him that which he
disliked, or hated; (M, K) he displeased, grieved, or vexed, him; contr. of مَسَاءَةُ الرَّجُلِ. (S.) One says, I displeased, grieved, or vexed, the man by what he saw [or experienced] from me. (S.) And أَوْدَتَ مَسَاءَتُكَ [I desired to displease, grieve, or vex, thee]. (Lth, TA.) And إنَّ اللَّيْلَ طَوِيلٌ وَلَا يَسُوِّي بَالهُ; [Verily the night is long, and may the state thereof not displease, grieve, or vex, me]: meaning لَا يَسُوِّي بَالهُ; and expressing a prayer. (Lh, M.) [In the TA, in the place of لَا يَسُوِّي بَالهُ is put لَا يَسُوِّي بِاللهِ; as though meaning لَا يَسُوِّي بِاللهِ مَا لَهُ مِنَ الحوادث or the like, i. e. its events, or accidents, &c.]) And لَعَنَى مَا سَأَهُ وَتَآَهُ [I have, belonging to him, or I owe him, what grieved him, and oppressed him by its weight], and ما يَسُوِّي وَيَنْسُوُهُ [What does, or will, grieve him, and oppress him, &c.]. (S.) [He left, or has left, what will grieve him, and oppress him by its weight, on the day of judgment, by the responsibility that it has imposed upon him:] is a prov., said of him who has left his property to his heirs. (Meyd, TA.) It is said that El-Mahboobee was possessed of riches; and when death visited him, he desired to make a testament; so it was said to him, What wilt thou write? and he answered, Write ye, 'Such a one,' meaning himself, 'has left what will grieve him, and oppress him by its weight:' i. e., property which his heirs will devour, while the burden thereof will remain upon him. (Meyd, TA.) [See also 4.] ___ One says also, مَسَاءَةُ سَوَى, aor. مَسَاءَةُ, inf. n. مَسَاءَةٍ, i. q. I said, May God remove the person (i. e. the face) of such a one far from good, or prosperity, &c. (TA. [It is said in a copy of the M, that مَسَاءَةُ مَسَاءَةُ means فِيْصَحَّبَهُ فِيْهِ. but I think that the right explanation is مَسَاءَةُ, without tesh-deed, meaning I said to him, فِيْصَحَّبَهُ دَا لِلَّهِ وَجَهَاهُ: see art.

صَحَّبَهُ] مَسَاءَةُ 2 [He corrupted, or marred]. You say, سَوَى وَلاّ تَسْوَى, Rectify thou, and do not corrupt, or mar. (A, TA.) [See also 4.] ___ He said to him Asَأَتُ سَوَى عَلَيْهِ [Thou hast done ill]. (M.) You say, سَوَى عَلَيْهِ, صَيَّبَهُ, (S,) or سَوَى عَلَيْهِ, صَيَّبَهُ, (K) i. e. فَعَلَهُ تَسْوَى, inf. n. and I discommended to him تَسْوَى وَصَيَّبَهُ.
what he had done, or his deed; and said to him [Thou hast done ill]. (S, K) And
If I do ill, say thou to me, Thou hast done ill. (S.)

4, [inf. n. اَسَا] He did evil, or ill; or acted ill; contr. of اَسَأَ [(S, M, K:) and so] فَعَلَهُ اَسَأَ [(S, K) and اَلَهُ اَسَأَ [(TA)] He did evil or ill, or acted ill, to him. (S, K, TA.) [See also اَسَا, in several senses, in art. He corrupted it, or marred it; (M, K:) [did it ill;] did it not well; namely, a thing. (M.) It is said in a prov., اَسَا كَأَرَّهَا مَا عَمَّل [An unwilling person did ill what he did]; relating to a man who was compelled against his will, by another, to do a thing, and marred it, or did it not well: it is applied to the man who seeks an object of want and does not take pains to accomplish it. (M, Meyd. *)

See also 1, in two places, in the former half of the paragraph. [And see 2.]

8 اَسَتَا He experienced evil, or that which he disliked or hated, (S, * K, TA,) or displeasure, (TA,) or grief, or anxiety. (M, TA.) اَسَتَا occurs in a trad. as meaning He (the Prophet) became displeased, or grieved, or anxious, on account of it; i.e., on account of a dream that had been related to him; or, accord. to one relation, the right reading is اَسَتَا اَتَا, meaning he sought the interpretation of it, by consideration. (TA.)

سُوء is an inf. n. of سَا [(Lth, S, M, K,) intrans., (Lth, M,) and trans.: (S, M, K:) and is also used as an epithet, applied to a man, (M, Msb, and Ham p. 712,) and to an action. (Msb.) You say رجل سُوء (S, M, Msb, K) [A man of evil nature or doings; or] a man who does what is evil, displeasing, grievous, or vexatious: (M, TA:) and رجل السُوء [the man of evil nature or doings] S &c.: (S, K:) and ذَئِب السُوء the wolf of evil nature &c., as in a verse cited voce لِلَّأَخَلَمُ [a deed of evil nature]: (M, Msb:) and عمل السُوء [the deed of evil nature]: (Ham p. 498:) and سعف السُوء [an epithet of evil nature]: (O and K in art. سعف: and if you make the former word a bad commodity: (O and TA in art. سعف:) and if you make the former word
determinate [by means of the article 
الٌ, you use the latter as an epithet [also], (M, * Msb, and Ham, p. 712, *) and you say: لُжуَرُلًا, 
the evil man, or the man who does what is evil &c.: (Msb, and Ham, p. 712:) and 
the evil deed]: (Msb:) [this last phrase I hold to be correct, regarding السوء in this case as originally an inf. n. of the intrans. 
verb ساء، and therefore capable of being used as an epithet applied to anything; though] IB says that السوء used as an epithet is 
applied to a man but not to a deed: (TA:) [in what here follows from the S, denying the correctness of another phrase mentioned 
above on the authority of lexicologists of high repute, there is, in my opinion, an obvious mistranscription, twice occurring, 
for السوء, which I suppose to have passed from an early copy of that work into most other copies thereof, for I find it alike in all to which 
I have had access:] Akh says, one should not say الرجل السوء, though one says حق الاقين السوء as well as حق الاقين الرجل السوء: he says, also, nor should one say, هذا رجل السوء with damm: (S:) 
[here the expres-
sion with damm may perhaps be meant to refer to السوء in all of the three instances above; not in the last only:] IB says, [in 
remarking on this passage of the S, in which he appears to have read السوء, with damm, in all of the three instances,] Akh allows 
one's saying رجل السوء and ترجل السوء, with fet-h to the س in both; but not السوء, with damm to the س, because السوء is a subst., meaning harm, injury, hurt, mischief, or damage, and evilness of state or condition; and رجل السوء is prefixed, as 
governing a gen. case, only to the inf. n.: and he adds that one says, هذا الرجل السوء, not prefixing [the former noun to the 
latter, but using the latter as an epithet]. (TA.) ___ See also the next paragraph, in six places.

سوء is the subst. from ساؤه (S, M, * K;) [so, app., accord. to the generality of the lexicologists;] or inf. n. (Ksh and Bd in ii. 46) of 
سائس, (Ksh ibid.,) or of سائس, aor. سئس, (Bd ibid.,) or or of سئس [q. v.;] (TA:) signifying Evilness, badness, 
abominableness, foulness, or unseemliness; [and displeasingness, grievousness, or
vexatiousness; as, for instance, of natural disposition, and of doings: (Ksh ubi suprà:) vitiuous, immoral, unrighteous, sinful, or wicked, conduct: [hence, رماه برسو: see art. زرمي:] anything disapproved, or disallowed; or regarded as evil, bad, abominable, foul, or unseemly: (S, TA:) [an evil action or event:] evilness of state or condition: harm, injury, hurt, mischief, or damage: (IB, TA:) anything that is mentioned as being سيئ [i.e. evil, &c.]: (Lth, TA:) any evil, evil affection, cause of mischief or harm or injury, noxious or destructive thing, calamity, disease, or malady: (M, K, TA:) [pl. أسواء, accord. to a general rule.] The saying ما أتكر من سوء [i.e. evilness, &c.] that I have seen in thee, but only in consequence of my little knowledge of thee. (S.) In order that we might turn away from him unfaithfulness to his master, and adultery. (M, TA.) And سوء الحساب, in the Kur [xiii. 18, i.e. The evilness of the reckoning,] is expl. by him as meaning a reckoning in which no good work will be accepted, and no evil work passed over; because infidelity will have made the former to be of no avail: or, as some say, it means a reckoning pursued to the utmost extent, in which no evil work will be passed over. (M, TA.) لأخير في قول السوء means There is no good in thy saying سوء [i.e. a thing that is evil; مقول, and] the meaning is, in evil speech. (TA as from the K, but not in the CK nor in my MS. copy of the K,) accord. to one reading, and سوء accord. to another, (K, TA, but all that is given in this sentence as from the K is so given only on the authority of the TA, not being in the CK nor in my MS. copy of the K) the latter of which readings is the more common, (TA,) in the phrase داراة السوء, (K, TA,) in the Kur [ix. 99 and xlviii. 6], (TA,) mean Defeat, and evil; (K, TA,) and Trial, or affliction, and torment; (TA,) and perdition, and destruction, or corruption: (K, TA,) and in like manner in the saying, أميزت مطر السوء, (K, TA,) in the Kur [xxv. 42]: (TA,) or السوء means harm, injury, hurt, mischief, or damage; and evilness of state or condition; [as expl. before:] and
corruption, or destruction, or perdition: (K, * TA:) or the reading ظنُّ الناس ظنُّ السوء means defeat and evil; and the reading ظنُّ الأمر السوء is from [i.e. syn. with] the phrase ظنُّ الناس به لله ظنُّ السوء, (TA,) meaning [i.e. Who opine, of God, the opining of the evil thing] (Bd,) it is allowable to read ظنُّ السوء; (T, TA;) and thus some read in this instance: (Jel:) but AM says, in the saying in the Kur [xlviii. 12], [And ye opined the evil opining], it is read only with fet-h, and damm to the س is not allowable in this instance, for there is in it no meaning of trial, or affliction, and torment: (TA:) [for this distinction, however, I see no reason; and it is not correct; for] السوء is with fet-h and with damm to the س in the three sentences [whereof this last is one] in which it occurs in this chapter. (Jel.) In the Kur vii. 188, it is said to mean Diabolical possession; or insanity, or madness. (M, TA.) ___ Leprosy, syn. برص (Bd.) ___ In the Kur v. 34, it means The dead body, or corpse; (Bd, Jel;) because it is deemed unseemly to be seen. (Bd.) ___ Accord. to IATH, the former is the primary signification: and hence it is transferred to denote Weakness in the eye. (K. [Thus, i.e. with damm to the س, in the CK and TK: in the TA said to be بالفتح; but this is evidently a mistake for بالضم.])

...seeاء

The عورة [or pudendum], (S, Mgh, Msb,) i.e. (Msb) the فرح which means the same, or the external portion of the organs of generation], (Lth, M, IATH, Msb, K,) of a man, and of a woman: (Lth, Msb, TA:) and the anus: (Az and TA in art. سوأة:) سوأة: so called because its becoming exposed to men displease [or shames] the owner thereof; (Msb;) or because of its unseemliness. (Ham p. 510.) In the Kur vii. 19, for سوأة, some read سوأة: and some, سوأة: (Bd.) In the Kur v. 34, it means The dead body, or corpse; (Bd, Jel;) because it is deemed unseemly to be seen. (Bd.) Accord. to IATH, the former is the primary signification: and hence it is transferred to denote Any saying, or action, of which one is ashamed when it appears: (TA:) any evil, bad,
abominable, foul, or unseemly, saying or action; (S, K, TA;) as also ُءآْﻮَﺳ (M:) any disgracing action or thing; (Lth, TA:) an evil, abominable, or unseemly, property, quality, custom, or practices; (K, TA;) as also ُءآْﻮَﺳ, or ُءآْﻮَﺳ (accord. to different copies of the K; [the latter perhaps fem. of ُءآْﻮَﺳ like the former, of the same class as ُءآْﻮَﺳ, or fem. of ُءآْﻮَﺳ, like ُءآْﻮَﺳ;]) or so both of these; (TA;) or so ُءآْﻮَﺳ: (S:) [or this last means a property, &c., that is very evil &c.] One says, ُءآْﻮَﺳ,* May a disgracing action or thing befall such a one; [or disgrace, or shame, to such a one;] using the accus. case because it is an expression of reviling and imprecation. (Lth, TA.) [See also ُءآْﻮَﺳ and ُءآْﻮَﺳ, or ُءآْﻮَﺳ also means The contrarious wife or woman. (TA.)

ُءآْﻮَﺳ as used in the saying ُءآْﻮَﺳ, on a rule of four lines; it is held by some to be originally with ُءآْﻮَﺳ, and of the measure ُءآْﻮَﺳ, from ُءآْﻮَﺳ, so that the saying means Such a one did to such a one a thing that caused displeasure to him; and did evil to him: others hold that the saying means such a one made a way to do what he desired to such a one; in which case, ُءآْﻮَﺳ, is of the measure ُءآْﻮَﺳ, from ُءآْﻮَﺳ, which is changed into ُءآْﻮَﺳ, and then into ُءآْﻮَﺳ, in like manner as ُءآْﻮَﺳ is changed into ُءآْﻮَﺳ. (Abu-Bekr, TA.)

[See the same word in art. ُءآْﻮَﺳ.]

ُءآْﻮَﺳ: see ُءآْﻮَﺳ, in two places.

ُءآْﻮَس is [fem. of ُءآْﻮَس, q. v., as meaning More, and most, evil, bad, abominable, foul, unseemly, unsightly, or ugly: and is also] a subst. signifying an evil, a bad, an abominable, a foul, or an unseemly, action; (Msb, TA;) i. q. ُءآْﻮَس [and ُءآْﻮَس alone: in this sense, as well as in the former,] (TA.)

contr. of ُءآْﻮَس. (S, M, K, TA;) ___ In the Kur xxx. 9, (S, TA;) accord. to the reading commonly known, (TA;) [as contr. of ُءآْﻮَس, means The fire (S, K, TA) of Hell. (TA.) See also ُءآْﻮَس, last explanation but one.

ُءآْﻮَس: see ُءآْﻮَس (of which it is said by some to be fem.) in two places: ___ and see also ُءآْﻮَس, in four places.
And they will not requite good with evil, nor will they requite roughness with gentleness. (S.) You say [An evil saying; or] a saying that displeases. (M, TA.) And [An evil action or deed;] (TA.) And it is said in the Kur [xxxv. 41], [And in the plotting of that which is evil; but the evil plotting shall not beset any save the authors thereof]. (M, TA.) One says also, [Such a one is evil in respect of choice, or preference]. (S.) [See also the next paragraph.]

[The mita] [fem. of سيء, q. v.: and also a subst., being transferred from the category of epithets to that of subs. by the affix ]

originally سيئة, (S,) An evil act or action; contr. of حسنة; (Msb) a fault, an offence, or an act of disobedience; or such as is intentional; a sin, a crime, or an act of disobedience for which one deserves punishment; syn. خطئة: (M, K:) pl. سيئات. (TA.) It is said in a trad.,
The good act is between the two evil acts; meaning that the exceeding of the just bounds is a سفه, and the falling short thereof is a سفه, and the pursuing a middle course between these two is a حسنة. (TA.) [See also 

Also; tropically, The recompense of a سفه properly so termed [i.e. as expl. above]. (Msb in art. مكر.) __ An evil, or evil accident; a calamity; a misfortune; (Ksh in iv. 81;) a trial, or an affliction; opposed to حسنة; (Ksh and Bd in iv. 80;) scarcity of herbage, or of the goods, conveniences, and comforts, of life; straitness of circumstances; and unsuccessfulness; thus [likewise] opposed to حسنة in the Kur iv. 80. (Er- Rághib, TA in art. حسن.)

><br>He is the most evil, &c., of the people, or party; syn. and هي السوءي She is the most evil, &c. (Msb.) And the [common] people say أسوا the worst, or most scantly, and weakest, of states or conditions. (Msb.) [Also,] applied as an epithet to a man, (El-Umawee, M, TA,) Evil, bad, abominable, foul, unseemly, unsightly, or ugly: (ElUmawee, M, K, TA;) fem. وأسوء, (El-Umawee, M, K,) which is thus applied to a woman; (ElUmawee, S, M;) or this is an instance of the measure فعال ا فاعلاً having no [masc. of the measure] أفعلاً. (M, TA.) See also سوءة, in four places. It is said in a trad. (M, TA) of the Prophet, or of 'Omar, (TA,) سوءة ولود خبر من حسناء عموم [An ugly prolific woman is better than a beautiful barren one]. (M, TA.)

an inf. n. of سوء: (S, M, K;) and [also a subst. signifying An evil, as being] a cause of grief or vexation; contr. of مسأة: originally مسأة, and therefore the pl. is مسأوة, مسأة, مسأوة, for مسأوى: (Msb;) signifying also vices, faults, defects, or imperfections; (S, Msb, K, TA;) and diseases; (S, TA;) and acts of disobedience: (Msb:) so in the saying, بدت مسأوة His acts of disobedience, and vices, faults, &c., appeared: (Msb:) and الخيل يجري على مساويها Horses run, notwithstanding their vices, or faults, &c., (S, Meyd, K,) and diseases; (S, Meyd;) for their generousness impels them to do so: (S, Meyd, K: but omitted
in the CK:) and in like manner, the ingenuous generous man bears difficulties, and defends, or protects, what he is bound to defend or protect, or to regard as sacred, or inviolable, though he be weak, and practises generosity in all circumstances: (Meyd, TA:) or it is applied in relation to the protection and defence of what should be sacred, or inviolable, or of wives, or women under covert, and the members of one's household, notwithstanding harm, or injury, and fear: or it means that one may seek to defend himself by means of a man though there be in him qualities disapproved: (MF, TA:) but accord. to Lh,猛烈 has no proper sing., like猛烈: (Meyd, TA:) accord. to some of the writers on inflection, it is the contr. of猛烈, and an anomalous pl. of猛烈, being originally with猛烈: see the next preceding paragraph.
A long, or far, journey; like (K, TA;) of which it is a dial. var.: a short journey is termed (TA.)

A well-known beverage of the kind called (TA;) prepared from wheat, and much drunk by the people of Egypt, (L, TA,) at their festivals: (TA:) and also prepared from rice: (MF, TA:) [also from the pips of a species of melon, called in Egypt (see art. عبد; and see also White's Abdollatiphi Hist. Aegypti Compendium, pp. 52-3; or De Sacy's transl., pp. 34-5;) moistened and pounded, and steeped in water, which is then strained, and sweetened with sugar:] it is mentioned in a trad. and by several writers. (TA.)
said of a weaver, *He passed the sprinkling instrument, to and fro over his web* (to dress the warps with the preparation termed جَوْسَ). (A, TA.*) [Hence, app., unless the reverse be the case, the inf. n.] سُجَان signifies The act of going and coming: (AA, O, K, TA:) asserted by some to be سُجَان, [and thus it is in the CK,] but this is a mistake. (TA.) You say, سَاحَ, aor. جَوْسَ, inf. n. سُجَان, He, or it, went and came. (TA.) And سَاحَ, (IAar, O, K,) aor. as above, (IAar, O,) inf. n. جَوْسَ and سُجَان and جَوْسَ, He went along gently, softly, or in a leisurely manner. (IAar, O, K.) IAar cites the following [as an ex. of an epithet hence derived]:

* غَرَاءَ لَيْسَتِ بِالسَّوْجَ الجَلِّبُ

[A female fair in face: she is not the ugly old woman that goes along gently, or softly, by reason of decrepitude]. (O.)

* سُوْجَ عَلَى الْكَرِمَ

He made a سِبَاجَ, i. e. an enclosure (A, Msb) composed of thorns and the like, (Msb,) around the grape-vines (A, Msb) and the like; as also سِبَاجَ, with ى, agreeably with the word سِبَاجَ [from which it is derived]: (Msb:) and سِبَاجَ حَانِطَهُ, inf. n. تَسْيِيحَ, he made an enclosure (K and TA in art. سِبَاجَ) of thorns and the like (TA in that art.) around his garden of palm-trees or vines. (K and TA in the same art.)

*سَاحَ

[The teak-tree; tectona grandis; to which the name of سَاحَ is applied in Pers.; remarkable for its huge size, and enormous leaves: or the Indian, or Oriental, plane-tree: or the Indian plantain-tree: (see De Sacy’s Chrest. Ar., sec. ed., iii. 473:) a certain species of tree, (S, A, Mgh, O, Msb,
K,) of great size, (Msb,) growing to a very great size, (Mgh,;) that grows only in India, and is conveyed thence to other countries; (Mgh, Msb;) so they say: (Mgh:) Z says, (Msb,) it is a black, heavy, wood, which is brought from India, (A, Msb,) in pieces made of an oblong form, and squared, (A,) and which the woodfretter can hardly, or not at all, Wear, or Waste; (A, Msb;) and he says that its pl. is: (Msb: [but this is said in the A only to be pl. of ساجان meaning a rounded, wide, طبلسان:] ) some say that it resembles ebony, but is less black: (Msb:) accord to the A, Noah's ark was made of it: but several authors say that it is related in the Book of the Law revealed to Moses that it was made of the صنوبر [or pine-tree]; and some say that the صنوبر is a species of the ساج: (TA:) AHn describes it, (O, TA,) on the authority of one who had seen it in its places of growth, (O,) as a species of tree that grows to a great size, tall and wide, having leaves like the shields of the Deylem (الديلم, q. v.), with one of which leaves a man may cover himself, and it will protect him from the rain, and it has a sweet odour, like the odour of the leaves of the walnut, and is fine and soft, or smooth; (O, TA,) the elephants [he says] are fond of it, and of the leaves of the banana, both of which they eat: it is not of the trees that grow in the land of the Arabs, nor does it grow in any country except those of India and the Zenj; nor does any tree grow so tall, nor any so big: (O:) ساج is the n. un.; and its pl. is ساجات: (Msb:) and it signifies a piece of wood of the tree called ساج, made of an oblong form, and squared, as brought from India; (A, * Mgh, TA;) such as is cut and prepared for a foundation and the like: (Mgh:) one says, في أساس بنائه ساجة [In the foundation of his building is a piece of wood of the ساج cut in an oblong form, and squared]: (A:) a ساج from which a door is cloven, or divided off lengthwise, is called ساجة: (TA:) and the term مسليحة is also applied to the board, or tablet, of wood of the ساج, upon which stand[or rest] the two scales of
the balance when one weighs with it. (Ham. p. 818.) Also A [garment of the kind called] طْيْلَّسَان of the colour termed خَضَرَة [here meaning a dark, or an ashy, dust-colour]: (S, A, O, K:) or a black طْيْلَّسَان: (Iaar, O, K:) or a large, thick, or coarse, طْيْلَّسَان: (Taa:) or a made of a round form, (A, Taa,) and wide: (A:) or a hollowed out in the middle مَقْتُور; so woven: (Az, O, Msb:) this last is said to be meant in a trad. in which it is said that the Prophet used to wear in war such قَلاَئِس [pl. of قَلَائِسَة, q. v.,] as were [made] of سَيْجَان (Taa:) سَيْجَان is the pl.: (T, S, A, O, Msb:) the dim. is سُوَيْج. (Taa.) It is tropically applied to signify A [garment of the kind called] ءﺂَﺴِﻛ made of a square form, or four-sided; and is described as a sort of مَلْحَفَة, woven. (Taa.) As meaning a طْيْلَّسَان, it is said by some, that its ا is originally ك. (L, Taa.) ___ It is also used, by a poet, in the manner of an epithet, as meaning Of the colour termed خَضَرَة [expl. above]. (Taa.)

سُوَيْج A preparation of clay, [app. made into a sort of ooze, and] cooked; with which the weaver does over [i.e. dresses] the warps of the web. (Taa. [See 1, first sentence.])

سَاجَة n. un. of سَاج, q. v. (Msb.)

سُوَيْج [an epithet from سَاج in the last of the senses assigned to it above]: see 1, last sentence.

سُوَيْج A small طْيْلَّسَان of the kind called سَاج, q. v. (Taa.)

سَاج An enclosure (A, Msb) made with thorns and the like (Msb) around grape-vines (A, Msb) and the like: (Msb:) an enclosure made with trees around grape-vines or a garden: (L in art. سَاج:) an enclosure (O and K in that art.) of any kind (O) around a thing, such
as palm-trees and grape-vines: (O, K) and a wall (O, K) of any kind, whether roofed or not roofed: (O:) pl. [of pauc.] سوج and [of mult.] سوج; (A, Msb:) the latter originally سوج, like كتب pl. of. كتب. (Msb.) Fei makes the medial radical letter to be و, and so do [Z and] AHei and most of the grammarians: Az [and Sgh] and IM hold it to be ك. (TA.)

The sprinkling instrument موسَج which the weaver passes to and fro over his web [to dress the warps with the preparation termed جوَس]. (A, TA. *)

A [garment of the kind called كساء] made into a ساج: (A:) or, made round (O, K, TA) and wide, or ample: (TA:) and also applied to signify such as is made square, or four-sided. (TA.)
سَوَّح

[originally سَوَّح] see what follows.

سَاحَةً [originally سَوَّح] The court, or open area, of a house; i.e. a spacious vacant part or portion thereof, in which is no building; (Msb voce عَرَصَة) a part of a house in which is no building nor roof: (Har p. 33:) its بَاحَة; (S:) or its yard; i.e. a spacious place in front of a house: (Msb in the present art.:) or a wide, or spacious, place, among the dwellings of a tribe: and a side, region, quarter; or tract; or a lateral, or an outward or adjacent, part or portion; syn.

نَاحِيةٌ (K:) the pl. is سَاحَات (S, Msb, K) and سَوَّحات (S) the last like بَدْنَة; (K:) pl. of خَشْب. (S:) the dim. is سَوِيَّةٌ. (TA.) [See also 7 in art. حَيْس.] One says, وَسَاحَتْ عَمَّرُ آلَهُ سَاحَتُكَ [May God people thy court, or yard; or make it to be well stocked with people and the like]. (A.) And in a case of drought you say, اَلْوَّحَ اَلْلَّوَّحَ وَأَعِيَّرَ السَّوَّحَ [The air, or atmosphere, has become red, and the courts, or yards, have become very dusty]. (A.) You say also, إِنَّهُ لَمَّا لَبَرَى الْسَاحَةٍ [expl. in art. عَذَر. (TA in art. عَذَر.)] a phrase like إِنَّهُ لَمَّا لَبَرَى الْكَلَيْلَةٍ. (TA.)
His legs, or the legs of the beast, sank into the ground: (Msb, * TA:) or sank, and became concealed, in the ground or earth: (S, Msb, * TA:)

and so

His legs: (A, TA:) like

It (a thing) sank [in water &c.], or subsided;

or sank, and became concealed, in the ground or earth.

The ground, or earth, sank with them; or sank with them and swallowed them up or enclosed them; syn.

He (God) made him, or it, to sink into, or to sink and become concealed in, the ground or earth. (Msb.)

He fell into a place rendered very slimy by rain; (L, K;) or into mud rendered very watery by rain; as also. (L)

The earth became very slimy by reason of rain. (S, L, K.)

In it is much mud. (K.)
Mud rendered very watery by rain. (L) See  above. Also, and  
Tumid earth that breaks in pieces when trodden upon. (L) 
[A wide water-course, or channel of a torrent, containing fine, or minute, or 
broken, pebbles, &c.,] into which the feet sink, or in which the feet sink and become 
concealed. (L)
سوعد

سوعد, aor. inf. n. سعادة [and its vars. mentioned in the next sentence] and سواد [and its vars. mentioned in the next sentence] is a simple subst. signifying as expl. below, (Msb) He was, or became, [a سيد, i.e. chief, lord, master, &c.; or] possessed of glory, honour, dignity, eminence, exalted or elevated state, or nobility. (Msb, TA.) ___ [It is also trans.:] you say, ساد قومه, (S, M, * A,) aor. سيدهم, (S, A,) inf. n. سعادة

سواد, (S, M, K *) and سواد, (S, M, A, K *) in which last the [final] د is added to render the word quasi-coordinate to words of the measure لعاف, as بدنج and عقرب, (S,) and سواد and سواد, (M, TA *) and سواد, (M, K, *) of the dial. of Teyi, (M,) and سيده, (S, M,) He was, or became, the سيد [or chief, lord, master, &c.,] of his people; (S,) the ruled his people, or held dominion over them; and استاده signifies the same. (M, L.) And ساده, inf. n. سيدة and سيدة and سيدة [&c.,] He exercised rule, or dominion, over him. (MA.) [See also سواد below.] ___ [Hence,] سادات ناقتى المطايا My she-camel left behind the [other] camels or beasts. (A, TA.) ___ سادات سودة: see 3. سادات and سادات as syn. with سادات: see this last, in three places. سادات as syn. with سادات: see this latter. سيد, aor. نسون, also signifies He drank water such as is termed سودة, which occasions a disease termed سودة, (M, K,) ___ And سيد, (M,) or سيد, like عني, (K,) He was, or became, affected with the liver from eating dates: in the latter, that it here means a disease incident to sheep or goats.]

سووده قومه2

سووده قومه2, [inf. n. تسويد,] His people made him a سيد [i.e. chief, lord, &c.; generally meaning over them]. (S, M, * A.) It is said in a trad. of ‘Omar, مهوقت للق نأ اوودست (M,) or استادت for استادت, (O,) meaning Learn ye knowledge, or science, before ye be [made] chiefs, looked at; for if ye learn not before that, ye will be ashamed to learn after becoming advanced in age, or attaining to full growth, (عئيب), and so will remain بعد الكبري...
ignorant, taking it [i.e. knowledge] from the younger ones, and that will lower your estimation: (M:) or the meaning is, before ye be married, and become masters of houses, or tents, and be diverted by the marriage-state from [the acquisition of] knowledge, or science. (Sh, O.) [See also 5.]

سّود also signifies He slew: (Az, TA:) or [the inf. n.] تسوّد signifies the slaying of سّادة [i.e. chiefs, lords, &c., pl. of سّيد]. (K.)

[And accord. to the K, تسوّد is also syn. with جَرَأ The being bold, daring, brave, or courageous:

but accord. to the O, سّورد signifies خَرِئْ سّور He voided his excrement, or ordure; as though from what next follows: which of these two explanations is right (for it seems improbable that both are right) I find no ex. to indicate.]

سّودته, (S, M, * TA,;) or تسوّد, inf. n. سّود بالسّود [i.e. black]; (S, * M, Msb; *) I changed its بيضاء [or whiteness] to سوَاد [or blackness]. (TA.)

[Here, سورد وجه lit. He, or it, blackened his face: meaning rendered his face expressive of sorrow, or displeasure; or grieved, or displeased, him: and also, disgraced him: see the contr. بيض: and see also 9.]

Hence also سورد meaning He wrote anything in a rough manner, as one writes the first draught, or original copy, of a book or the like; contr. of بيض in this sense also: probably post-classical.]

And سّود الآبل, (S, M, O,) inf. n. تسوّد, (S, K,) He beat, or pounded, old worn-out hair-cloth, and applied it as a remedy to the galls, or sores, on the backs of the camels. (Fr, A’Obeyd, S, M, O, K. *)

Feed ye your guest with something to allay the craving of his stomach before the morning-meal.

(ElUmawee, TA in art. المحم.)

سّود سّواد يّوين فسادته 3 (S, A, K, * &c.) He vied with me, or contended with me for superiority,
in the rank, or quality, or qualities, of a [or chief, lord, &c.], and I overcame, or surpassed, him therein: (S, A, L, K: *) and also He vied with me in blackness, and I surpassed him therein. (S, L, K. *) And He met him in the blackness of the night. (M, L.) And (S, A, O,) inf. n. سواده, سوادته, I spoke secretly with him; (S, A, O, K; *) because you bring near your ādawas [or person] to his [when you so speak with another]; or [because] originally meaning I brought near my ādawas, i.e. person, to his: (S:) or سواده, signifies he spoke secretly with him, and so brought near his ādawas to his [the other's]; as also سواده, n. سود. (M.) It was said to the daughter of El-Khuss, Wherefore didst thou commit fornication? (S, O, L,) or What caused thee to commit fornication? or Wherefore didst thou become pregnant? (M, L,) thou being the mistress of thy people? (S, O, L:) and she answered, برق دالسلا لوط ساسلا (S, M, O, L, [in my two copies of the S برق and لوط, as though a verb were understood,]) i.e. The nearness of the pillow, and the long continuance of secret speaking with another: (Lh, M, L:) or, as some say, the ādawas here means the enticing to ājama: or, as others say, ājama itself [if the question put to her were the last mentioned above]. (M, L.) سواده also signifies He acted deceitfully, or guilefully, with him: (K:) or he endeavoured to turn him to a thing by blandishment, or by deceitful arts; or to entice him; as shown above. (TA.) And He drove him away; namely, a lion. (O, K.) سادت الإبل النبات The camels laboured at the herbage with their lips, and could not master it, because of its shortness (O, K) and its scantiness. (K.)

4 He begat a boy that was a سيد [or chief, lord, &c.]: (S, O, K:) or they signify, (O, K:) or signify also, (S,) he begat a black boy: (S, O, K:) or he had a black child born to him: (M:) and she brought forth black children. (A.)
He became married: (K:) or he became married, and master of a house, or tent. (Sh, O.) See 2, second sentence.

They slew the [or chief, lord, &c.,] of the sons of such a one: (AZ, S, M, O, K:) or (so in the K, but in the S and O and in like manner) they took him captive: (S, O, K:) or they asked, or demanded, of him a woman in marriage. (IAar, S, M, O, K.) And He asked, or demanded, in marriage, a [or woman of rank or quality] among the people: (M:) or He married one of the chief, or noble, women of the sons of such a one. (IAar, O.) And He married among [or chiefs, lords, &c.]. (L.)

I am black, (for Nuseyb was a slave,) and am not master of my person; but beneath it, or within it, is a shirt like the cloth of Koohistán, the gores of which are white: by this he means his heart; [or, tropically meaning the pericardium; and, by a synecdoche, the heart itself, with its appertenances]. (S, TA.) [Hence,] His face became black: meaning] his face became expressive of grief, or sorrow, or displeasure, occasioned by fear.
he became grieved, sorrowful, or displeased; and confounded, or perplexed, and unable to see his right course, by reason of shame, or in consequence of a deed that he had done (Bd in xvi. 60) [&c.: and often meaning he became disgraced]: opposed to أبيض. (Bd in iii. 102.)

11 IVES see 9, in three places.

Q. Q. 4 IVES : see 9, first sentence.

Sود A سفح (M, K, TA) of a mountain, (M, TA,) [app. meaning, in this case, a low tract at the base, or foot, of a mountain,] forming a narrow strip of ground, (M, TA,) rough and black, (M,) or level, abounding with black stones, (K, TA,) which are rough, and the predominant colour whereof is blackness; seldom found but at a mountain in which is a mine: so says Lth: or a piece of ground in which are black rough stones resembling dry human dung: (TA:) or land, or ground, in which blackness predominates, which is seldom anywhere but at a mountain in which is a mine:

(Msb:) pl. أسواد signifies a portion thereof; (M, Msb, K, TA;) and the pl. of this is أسوادات, and the pl. of أسوادات سودات, which occurs in a trad. (TA.)

سود : see سود.

أسواد : see أسواد.

سيد: a contraction of سيد, q. v.

سيد : see art. سيد.

سودة : see حفيس, voce حفوس, near the end.)
a subst. from ساد, inf. n. سيادة; signifying [The rank, station, or condition, or the quality or qualities, of a سيد; i.e. chiefdom, lordship, mastery, &c.; or] glory, honour, dignity, (Msb,) or eminence, exalted or elevated state, or nobility: (M, Msb:) or this word, (S, M, K,) and its vars. and سودد (M, TA) and سودد (M, K,) of the dial. of Teiyi, (M,) and سودد, (M, K,) are syn. with سيادة (S, M, K) and سيدوده as inf. ns. of ساد [q. v.]. (S, M,)

سوداء fem. of أسود [q. v.]. (Msb.)

سودانة or سودانة: see سيدانة.

سيدانة: see سيد, in art.

سودانة, (M, A, TA,) or سودانه, (Mgh, O,) and سودانة, (M, O,) or سودانة, with damn, like the first, (TA,) and سودانة (A, K) and أسود (K) all signify the same; (TA;) A certain bird, that eats grapes: or i. q. عصفور [i. e. the sparrow; or a bird of the passerine kind]: (K,) or a certain small bird, (A, Mgh, O, TA,) having a long tail, (Mgh,) resembling the عصفور, (TA,) sometimes (Mgh) called also العصفور الأسود, (Mgh, O,) of such a size that it may be grasped in the hand, that eats grapes (A, Mgh, O, TA) and dates (A, TA) and locusts. (Mgh, O, TA.)

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سود Blackness; contr. of بياض; (M, Mgh;) a certain colour; (S, Msb,) well known. (Msb.) One says, [He met him in the blackness of night]. (TA,) And The sheep, or goat, walks in blackness, and eats in
blackness, and looks in blackness]; meaning the blackness of its legs and of its mouth and of what is around its eyes. (Mgh, * Msb.) And [إذا كثير البياض فلتَسودوا] When whiteness becomes much, blackness becomes little]; by whiteness meaning milk; and by blackness, dates. (T.A.) Black clothing. (Mgh in art. [See its contr. [بياض.] Hence,] [سوادقفبل] S, M, A, K) and [سوادته] M) and [سوادو] S, M, K) and [سواده] S, M, K, TA:) and as some say, (M, TA.) One says, [جعلهم في سواد قلب] A, TA) and [سويده] A) [Place them in the inmost part of thy heart; i. e. give them the best, or most intimate, place in thy affections]. (A, T.A.) [سواد البطن signifies The liver. (L, T.A.) Black clothing is also syn. with [شخص] as meaning A person; and also, in a more general sense, a bodily, or corporeal, form or figure or substance]; (A'Obeyd, S, M, A, Msb, K;) of a man, and of other things; (Msb;) expressly said by A'Obeyd to be of any article of household goods or utensils and furniture and the like, and of other things: (M:) because appearing black when seen from a distance: (TA:) pl. [سواده] S, M, A,) the latter a pl. pl. (S, M.) El-Asshà says,

* * *

[Ye refrained from retaliating upon us when there were among you prostrate persons the slain whereof had not been pillowed in graves]: by the [أسواد] meaning the [شخصيات] of the slain. (S.) And it is said in a trad., [إذا رأى أحدكم سواداً بليل فلا يكن أجج السوادين فإنه يخافه كما يخافه] When any one of you sees a bodily form, or a person, by night, let him not be the more cowardly of the two bodily forms, or persons; for he feareth thee, like as thou fearest him]:

7
The saying, *Erect thy person*, meaning be thou patient: a prov. (TA.) ___ As its pl. *Awáz* means the person of a commander: (S:) and the *tents and apparatus and beasts and other things,* collectively, of an army. (TA.) ___ Also, the sing., *Property,* or *cattle,* &c.; syn. *Mal* (Abū-Mālik, TA:) or *much thereof*; (A'Obeyd, S, K;) as in the saying *To such a one belongs much property,* &c. (A'Obeyd, S.) ___ Also *A collection, company,* or *collective body,* of men; (M, A, L;) as in the saying *I increased the number of the collective body of the people,* or *party,* by my person:* (A, TA:) and *Awáz* and *Awázât* are used in the same sense; (M;) or [rather] as pl. of this meaning: (L, TA;) or all these as meaning *sundry,* *distinct* or *separate,* sorts of men, or people: (M;) [but] *Awáz* means the *collective body of the Muslims:* (Mgh, Msb;) and so *Awázât* from *Mal* or *Awáz* means *the great number of the Muslims agreed in obedience to the Imám.* (TA.) The *commonalty,* or *generality,* of men of people: (S, K;) the *bulk,* or *main part,* of a people: (M, TA;) or the *greater number.* (Msb.) And *A great number* (S, Msb, K) of any kind. (S.) ___ *A collection of palmtrees and of trees in general,* on account of their greenness and blackness, because greenness nearly resembles blackness. (M, L;) ___ *And The rural district* of any province; i.e. the *district around the towns or villages,* and the *districts of sown fields with towns or villages,* of any province:
or the environs, consisting of towns, or villages, and of cultivated land, (A, TA,) [but more properly applied to the latter than to the former,] of a city, (A,) or of the chief city of a province: (TA:) or the towns, or villages, [but properly with the cultivated lands pertaining to them,] of a province of city: (K:) thus particularly of El-Koofeh and El-Basrah: (S, O:) hence, (A,) سواد العراق, (A, Mgh, O, Msb,) or [simply] السواد, (K,) the district of towns or villages, and cultivated lands, of El-'Irák; (O, K, *) or the district between El-Basrah and El-Koofeh, with the towns, or villages, around them; (A,) or extending in length from Hadeethet El-Mowsil to 'Abbádán, and in breadth from El-'Odheyb to Holwán; (Mgh;) so called because of the خضر which means both greenness and a colour approaching to blackness] of its trees and its seed-produce; (Mgh, Msb;) for that which is رضخأ the Arabs term سُواد because it appears to be thus at a distance. (Msb.)

سواد Secret speech with another; as also سواد: (M, K, TA:) each a subst. from سواد, accord. to A'Obeyd: (M, TA:) but [ISd says,] in my opinion the latter is the inf. n. of سواد, [and as such it has been mentioned above, (see 3,)] and the former is the simple subst., the two words being like مزاح and مزاح: (M:) As disallowed the former, but it is authorized by AO and others. (TA.) Also A certain disease incident to sheep or goats. (K,) And A certain disease incident to man; (K;) a pain that attacks the liver, in consequence of eating dates, and that sometimes, or often, kills. (M, TA,) And A yellowness in the complexion, and a greenness خضره [app. here meaning a blackish hue inclining to greenness] in the nail, (K, TA,) incident to people from drinking salt water. (TA.)

سيد, (S, M, K, &c.,) of the measure فعيل: سُواد, for a reason to be mentioned below; the kesreth upon the و, being deemed difficult of pronunciation, is suppressed, and the quiescent و and ك thus coming together, the latter receives the rejected kesreth, and the ك is changed into ك and incorporated into the augmentative ك; as in the case of جيد with those who hold it to be
A chief, lord, or master: (M, L, Mgh, Msb: [accord. to the last of which, this is a secondary signification, as will be seen below:]) a prince, or king: (Fr, L:) one who is set before, or over, others: a master of a household: (L:) a woman's husband: (Fr, M, Msb:) a possessor, an owner, or a proprietor: (L, Msb:) a slave's master, or owner: (Fr, M, Msb:) a superior in rank or station or condition; one possessing pre-eminence or ex-cellence; a man of rank or quality; a personage; a man of distinction: (L:) one who surpasses others in intelligence and property, and in repelling injury, and in beneficence, or usefulness, who makes a just use of his property, and aids others by himself: (ISH, L:) one possessed of glory, honour, dignity, eminence, exalted or elevated state, or nobility; (L, Msb: [accord. to the latter of which, this is the primary signification;]) generous, noble, or high-born: (L:) the most generous, noble, or high-born, of a people: (Msb:) a liberal, bountiful, or munificent, person: (Fr, L:) clement; forbearing; one who endures injurious treatment from his people: (L:) devout, abstaining from unlawful things, and clement, or forbearing: (Katádeh, L:) one who is not overcome by his anger: (Ikrimeh, L:) accord. to As, the Arabs say that it signifies any one who is subdued, or repressed, by his principle of clemency, or forbearance: (L:) and ساَئِد signifies the same as سیِّد: or one inferior to a سیِّد: (K:) or, accord. to Fr, one says, هَذَا سَیِّد قَوْمِه الْبَيْع [this is the lord, &c., of his people today]; but if you announce that he will be their سیِّد after a little while, you say: (S:) the fem. of سیِّد [and of سَائِد] is with سَائِد, سَائِد, سَائِد [S:] the fem. of سید [and of سید] is with سید, سید, سید [M, Msb, K] and pl. of سَائِد: (M, L, Msb:) pl. of سید, سید, سید, or سَائِد: (S, Msb,) or of سَائِد: (S, M, Msb, K) and [pl. of] سَائِد: (S, K) and [pl. of] سَائِد: (Msb:) [J says that] سَائِد is of the measure سَائِد because سید is of the measure فَغَلَّة; [as has been before mentioned;] and it is like سَائِد as pl. of سَائِد, the only other instance
of the kind; this being shown to be the case by the fact that سيد has also as a pl. سيدن, with ء, [and with the ء changed into دئايس, because it is so changed in the sing.,] like as دئايس has دئايس, and like as دئايس has دئايس, but the Basrees, who hold سيد to be of the measure دئايس, say that it becomes of the measure دئايس in the pl. as though it were دئايس, which has دئايس as a pl., and دئايس, which has دئايس as a pl.; and they also say that سيد, with ء, as pl. of سيد, is contr. to analogy; for by rule it should be without ء. (S.) ___ [In the present day it is also particularly applied to signify, like شريف, Any descendant of the Prophet.] ___ One of the poets has used it in relation to the jinn, or genii; saying,

* يبدين سبدهنة
*
* جن هيبين بيل

[Genii that were roused from their sleep by night, summoning, or perhaps bewailing and eulogizing their chief]: Akh says that this is a well-known verse of the poetry of the Arabs: but it is asserted by one, or more, likewise deserving of reliance, that it is of the poetry of El-Weleed [and therefore post-classical]. (M.) ___ And the wild ass is called the سيد of his female. (TA.) ___ Also, (Ks, S, M, Mgh, Msb, K,) and سيد, (K,) the latter on the authority of Aboo-'Alee, (TA,) applied to a he-goat, Advanced in years: (Ks, S, M; Mgh, Msb, K;) or in its third year: (Mgh;) or great, though not advanced in years: (TA;) or it is of general application, for it occurs in a trad. applied to the camel and the ox-kind. (M, TA.)

___ And the former also signifies What is most eminent, exalted, or noble, of any things; and is applied by Zj to the Kur-án, because, he says, it is سيد الكلام [The paragon of speech]. (M.)

سيد: see the last sentence but one above.

سيد: see the abbreviated dim. of سود: (S, Mgh, Msb;) see the latter. ___ Also [as a subst., or an epithet in which the quality of a subst. predominates,] Water; (M, Mgh, L;) as also أسود: (M: [but see الأسود، voce أسود،}} the former is [said to be] used
in this sense in negative phrases only: (M, L) one says, 

\[ \text{He gave them not to drink a drop of water.} \]  

(M, Mgh, * L) means \textit{The anus}; \textit{syn.} (K) [and] so \( (M) \).

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**Sa'ad**: see, near the beginning of the paragraph.

**Sa'ad**: [or perhaps \( \text{Sa'ad} \), i.e. belonging to the Sawād of El-'Irāk, ] i.q. (M) \textit{A wellknown sort of dates, found in abundance at El-Basrah.} (TA ibid.)

**Sa'ad**: see, near the beginning of the paragraph.

**Sa'ad**: dim. of \( \text{Sa'ad} \), fem. of \( \text{Sa'ad} \), q.v.: (Mgh:) see also \( \text{Sa'ad} \), in two places: \( \text{Sa'ad} \) and \( \text{Sa'ad} \), near the end of the paragraph. \( \text{Sa'ad} \) Also \( \text{A certain bird.} \) (M) \( \text{And Salt tracts (\text{मिंबाग}) of [plants of the kind called} \) \( 

\[ K \text{r explains it by } \text{नीता } \text{a plant; without describing it.} \]  

(M)

**Said**: see, in the middle of the paragraph, in three places.

**A'sad**: \( \text{Greater, and greatest, in respect of estimation, rank, or dignity; \textit{syn.}} \) (S, K) and, as some say, \( \text{more [and most] liberal or bountiful or munificent: or more [and most] clement or forbearing.} \) (TA) One says, \( \text{He is greater &c. than such a one.} \) (S) And \( \text{the greatest &c. of the people, or party.} \) (K, TA) Also \( \text{Black; i.e. having} \) \( \text{Sa'ad}, \) (M, * Mgh,) which is \textit{the contr. of} \( \text{A'sad; the dim. of} \) \( \text{A'sad;} \) (Mgh,) and \( \text{signifies the same as} \) (Ham p. 379:) [or has an intensive signification, like \( \text{A'sad; the fem. of} \) \( \text{A'sad;} \) (Mgh, Msb:) the dim. of \( \text{A'sad;} \) (S, Msb,) and it is allowable to say \( \text{A'sad}, \) [as is shown by an ex. voce \( \text{A'sad;} \) meaning \( \text{a little black thing; or blackish, or} \) \( \text{approaching to black;} \) (S;) and the abbreviated dim. is \( \text{Sa'ad;} \) (Mgh,) the pl. of \( \text{A'sad;} \) (M, Msb) and of \( \text{A'sad;} \) (Msb) and \( \text{Sa'ad;} \) (M, Msb) and \( \text{Sa'ad;} \) (Msb) [which latter is especially applied to human beings]. (M,) \( \text{is said in the R to denote} \) \( \text{The negroes, the particular people, or race, who} \)
are the most stinking of mankind in the armpits and sweat, and the more so those who are
eunuchs. (TA.) [It (i. e. السودان) is also sometimes used for (السودان) or the like: it is thus used in the TA voce مغفرة.] And the epithet السودان is also applied by the
Arabs to a thing that is [i. e. green]; because it appears to be thus at a distance. (Msb. [See أحمد: and see تَرَشْدَأ and تَمْأَحْدَم, voce مَهْدَآ.]) [Hence,] Sudanese: see Sudan. [And The black
bile; one of the four humours of the body; of which the others are the yellow bile (الصفرأ), the blood (الدم), and the phlegm (أسود).] as opposed to أحمر [and meaning The Arab race, and also, accord. to some, in this case also, the black]: see أحمر, in two places. As applied to a certain bird: see سودانية, in two places. Also, as a subst., (S,) or an epithet in which the quality of a subst. predominates, (Sh, M,) so that it is used as a subst., (Sh, TA,) but imperfectly decl., (TA,) A great serpent, (S, م, K,) in which is blackness: (S, K:) the worst and greatest and most noxious of serpents, than which there is none more daring, for sometimes it opposes itself to a company of travellers, and follows the voice, and it is that which seeks retaliation, and he who is bitten by it will not escape death: (Sh, TA:) it is pluralized as a subst., (Sh, S, M,) its pl. being أسودات (S, M) and أسود (S, M) and أسودات (M,) were it an epithet [used as such], its pl. would be أسودات سالخ: it is also called أسود سالخ, because it casts off its slough every year: you do not say أسودة سالخ (S:) the female is called أسودة, (S, M,) which is extr.; (M,) and to this the epithet سالخ is not applied. (S.)
means The serpent and the scorpion; (Sh, م, K,) which are to be killed during prayer: (Sh, م, M,) so called by the attribution of predominance [to the former]. (Sh, TA.) And Dates and water; (El-Ahmar, As, S, A, M, K,) both together being thus called by a term which properly applies to one only, [accord. to some,] for [they say that] السودان alone signifies dates, not water, and especially, or mostly, the dates of El-Medeeneh; and in like manner, Aboo-Bekr and 'Omar together are called الجوهر: and the sun and the moon together, the الجوهر: (TA:) or, as some say, it means water and milk; and is applied by a rájiz to Water and the herb called the grain of
which bread is made, and is eaten [in time of dearth or drought]. (M, L.) See also 

also \textit{The hour of the \textbf{ءآَدْﻮَﺳ}} [or tract

\textit{strewn with black and crumbling stones}] and night: (S, M, L.) so called because of their blackness.

(M, L.) A party came as guests to Muzebbid El-Medenee, and he said to them, \textit{There is nothing for you with us but the \textbf{ءآَدْﻮَﺳ}} and night: (S, M) and they replied, \textit{Verily therein is a sufficiency: dates and water: but he said, I meant not that: I only meant the \textbf{ءآَدْﻮَﺳ}} and the night. (S, M.) And as to the saying of 'Aisheh, that she was with the Prophet when they had no food, but only the \textbf{ءآَدْﻮَﺳ}, which is expl. by the lexicologists as meaning dates and water, \textit{[and thus by Mtr in the Mgh, ISd says,] in my opinion she only meant the \textbf{ءآَدْﻮَﺳ}} and night.

(M.) \textit{He is black-liver} means \textit{he is an enemy:} (A, TA:) and \textit{سَودُ اللُّكِد} means \textit{enemies.} (M, A.) \textit{You say also,} \textit{جاء فلان بغمه سود البطون,} and, in like manner, \textit{حمر الكلي,} both meaning \textit{Such a one brought his sheep, or goats, in a lean, or an emaciated, state.} (As, S, and A in art. \textit{He shot with his lucky arrow;} (A, K,) \textit{that was smeared with blood,} (A,) \textit{by means of which he looked for good fortune,} (K, TA,) because he had shot with it and hit the object shot at, (TA,) or as though it were black (K, TA) with blood, (TA,) or by its having been much handled. (K, TA.) \textit{And} \textit{كلمتته فما رد على سوداء ولا بضاءاء حمر.} (S.) \textit{I spoke to him, and he did not return to me a bad word nor a good one:} (S, L:) \textit{or} \textit{a single word.} (A,) \textit{means A footprint, or footprint, that is becoming effaced:} a recent one is termed \textit{حمراة} (S.) \textit{ءآَدْﻮَس} \textit{Cultivated, or planted, land;} opposed to [q. v.]. (TA in art. \textit{بيبس [See also سودة سوداء,}] [But \textit{ سنة سوداء}} \textit{means A very severe year; more severe than such as is termed حمراء حمر, which is more severe than the بيبس, and still more so than the} \textit{شهب.} see arts. \textit{حمر [the} \textit{الحبة} \textit{سوداء} \textit{شهب,} said in a

\textit{trad. to be a remedy for every disease except death,} (TA,) \textit{i. q.} 

\textit{السوداء} [q. v.], (K,) as also \textit{السوداء} \textit{ءآَدْﻮَس}, (TA,) \textit{i. e.} this latter signifies \textit{السوداء} [q. v.], (M,) or properly \textit{السوداء} [Q. v.], for thus the Arabs called it accord. to IAar: or, as some say, \textit{i. q.}  

\textit{الحبة} [q. v.], (M,) or properly 

\textit{الحبة} [q. v.], for thus the Arabs called it accord. to IAar: or, as some say, \textit{i. q.}
[q. v. in art. حب], because the Arabs [often] call black آسود and green آخضر. (TA.) It is also used as an epithet denoting excess; but as such is anomalous, being formed from a verb whence the simple epithet is of the measure أفعل: so in the saying، أسود من حلَّك الغراب [Blacker than the blackness, or intense blackness, of the crow, or raven: see حلَّك]. (I'Ak p. 237. [See also its contr. أبيض، voce; and see Har p. 286.])

أسودة fem. of آسود q. v., used as a subst. (S, M.)

أسودات: see أسود: and سود: أسود.

أسودي: see أسود, fourth sentence.

أسبيد، rel. n. of أسيد with the movent ي rejected, Of, or relating to, [a blackish colour, or] a colour approaching to black. (S.)

أسيد: see أسود, fourth sentence.

اسดำد، A skin for clarified butter, or for honey. (TA in this art. [See also art. ماء; and see مسادة، in art مسأد]]

مسود One over whom rule, or dominion, is exercised; or of whom another is سيء [or chief, lord, master, &c.]. (TA.)

مسود [act. part. n. of أسود q. v. :] with، i. e. مسودة، A woman who brings forth black children: the contr. is termed مضيفة، (Fr, K in art. أبيض،) or, more commonly، موضعها، (O and TA in that art.)

ماء مسودة Water that is a cause of the disease called سود (M, K, TA) to such as drink it. (TA.)

ظل وجهه مسودًا، in the Kur [xvi. 60 and xiii. 16], means [His face becomes, or continues, or continues
all the day, expressive of sorrow, or displeasure. (Mgh. [See the verb, 9.]) And أيام مسودة means

[Days of] evil state or condition, and hardness, or difficulty, of living. (Har p. 304.)

The first draught, or original copy, of a book, or the like: (not called مسودة:) opposed to مبيضة, q. v.: probably postclassical.]

Guts (مصران) containing blood drawn by venesection from a she-camel, bound at the head, roasted and eaten. (IAar and K as expl. by MF.)

The partisans of the dynasty of the 'Abbásees; [so called because they made their clothes black;] opposed to the مبيضة. (S and K in art. بيض.)

مسود part. n. of مئت (K. [See 1, last signification.])
He leaped or sprang, (S, M, A, Mgh, K,) inf. n. He leaped, or sprang, [or committed an assault, upon another,] like as he does who behaves in an annoying manner towards his cup-companion in his intoxication. (TA. [See also 3.] [Hence, ]

The wine assaulted, or rushed into, his head: (A:) [or] the wine circulated in his head, and rose into it: (M, K) or سار الشراب inf. n. سورة and سور سور, agreeably with the root, (M,) and سور, (TA,) [The wine assaulted, or rushed into, his head: (Msb:) and the force of the cup of wine mounted, or rose, to his head, or into his head. (TA in art. ]) And سار, aor. as above, He was angry. (Msb.) __ سار, aor. as above, inf. n. سور, also signifies He (a man) rose, or became elevated. (M.)

means I rose to him [upon the upper, or uppermost, parts of the wall of the city or town &c.].

And one says to a man, Rise thou, rise thou, to eminence, in enjoining aspiration to the means of acquiring eminence, or nobility: (IAar, K, * TA:) from سرت الحائط meaning I ascended, or mounted, upon the wall. (TA.) See also 5, in two places. سوریه: see 2 in art. سور.

He walled a city or town &c. (See 2 in art. خفر.) See also 5. And سورن, [inf. n. as above, (see an ex. voce دهش)], I put upon him [or decked him with] the سور or bracelets; or I
decked him with bracelets]. (S.)

3. مَسْاَوَةٌ signifies The leaping, or springing, of two antagonists, each upon the other, or their assaulting, or assailing, each other, in mutual fight. (Har p. 329.) ___ And مَسْاَوَةٌ, (S, M, K,) inf. n. مُسَارَوْةٌ and مُسَارَوَةٌ, (M, K,) He leaped, or sprang, upon him; he assaulted, or assailed, him; syn. وَأَيْهَا. (S, M, K,) You say, الخَيْمَةَ تَسَاوَرُ الرَّاكِبَ [The serpent springs upon, or assaults, the rider]. (A,) And it is said in a trad. of ‘Omar, فَكَتَبْتُ أَسَاوُرِهِ فِي الصَّالَاةَ, meaning And I was near to leaping upon him, or assaulting him, and fighting him, during prayer. (TA.) [See also 1.] You say also, سَاوَرَتْي اِنْسَوَمُ [Anxieties assaulted, or assailed, me]. (A,) ___ Also i. q. أَخَذَ بِرَأْسِهِ [which, as it is mentioned immediately after مَسَارَوْةٌ in the last of the senses assigned to that word below, is app. said of speech, or language, meaning It had an overpowering influence upon his head]. (M, K.)

5. مَسُوُّرَهُ He ascended, or mounted, upon it; (namely, a wall;) as also مَسَّأَرَهُ, (TA:) he climbed, ascended, or scaled, it, (namely, a wall,) like a thief; (IAar, S, * M, A, * K, * TA;) as also مِسَعْرُهُ, (M,) and مَسَّأَرَهُ, inf. n. as above: (K:) and he climbed, or ascended, and took, it; as also مِسَعْرُهُ, and he climbed, or ascended, its مَسَّرَهُ [or wall]. (Bd in xxxviii. 20.) And مِسَوُّرَهُ He put on himself [or decked himself with] the مَسَّأَرَهُ [or bracelet; or he decked himself with bracelets]. (S.)

6. مَسْاَوَرَةٌ signifies The leaping, or springing, one with [or upon] another. (KL. [See also 3.]) ___ And مَسْاَوَرَةٌ, means رفعتْهَا شَخْصِي [I raised, or elevated, my person to her, or it, or them; or stretched myself up &c.; like تَطَوَّلَتْ.] (TA.)

8. see in art. مَسَوَّرٍ, from which it is formed by transposition.
The wall of a city [or town &c.]: (S, M, A, Msb, K;) [properly] masc.; but Ibn-Jurmooz, in a verse, makes it fem., because it is a part of the مَدِينَةُ. (M:) pl. مَسَوارِ (S, M, Msb, K) and مَوْرِ (S, K.) And The upper, or uppermost, part of the head; occurring in a trad., as some relate it; or, accord. to others, it is سورَةُ, which is said by some of the later authors to be the reading commonly known. (TA.) See also سورَةُ, in three places. And see مَسَوارُ. Also An entertainment of a guest or guests; (K;) a repast to which people are invited: (Abu-l-'Abbás, TA:) a Pers. word, honoured by the Prophet; (K;) i. e. by his saying to his companions, as is related in a trad., قُوِّمْوا فَقُدْ صَنَعَ جَابِرُ سُورَةٍ [Arise ye, for Jábir has made an entertainment, or a repast]. Abu-l-'Abbás, TA.) [It is also the name of A species of fig, called by Forskål (Flora Aegypt. Arab., pp. cxx iv. and 180,) ficus sur, (not mimosa sur, as in Freytag's Lex.,) observed by him at Jubeh, in El-Yemen.]

A leap, or spring. (TA.) The assault of wine upon the head; or its rush into the head: and in like manner, the assault, or rush, of venom, such as that of the scorpion: (S:) or the force, or strength, of wine &c.; (M, K, Msb, and MF voce ﺛَحَّدَ) as also مَسَوارٌ; (M, K;) and in like manner, of hunger: (Msb:) the overpowering influence of wine upon the head: (Msb:) or مَسَوارٌ signifies the creeping of wine in the head: and is said to signify the assault, or force, or intoxicating operation, or overpowering influence upon the head, ﺧَمْيَةٌ, produced by the creeping of wine, in, or through, the drinker: and in like manner, مَسَوارٌ فَرْحٌ means a motion of joy like the creeping of wine in the head. (TA.) [A paroxysm of fever. __ An ebullication, a fierceness, or an impetuousness, of anger; as when] one says ﴿إِنْ لَغْضَبِهِ لَسُورَةٍ﴾ [Verily his anger has an ebullication, a fierceness, or an impetuousness]: (S:) [an outburst, or outbreak, of anger: and] anger itself: [or a
fit of anger, or irritation: pl. مسوات. (Msb.) ___ [ The flush, or impetuosity, of youth: see حمياً. ]

Impetuousness in war. (A.) [It is said in the TA that ذو نظر شديد means فلان دورة في الحرب, i.e. Such a one has strong inspection in war: but I think that النظر is here a mistranscription for سطو, i.e. impetuousness. ] ___ Violence, force, or oppression, and tyranny, of a Sultán: (S, K:) and might, or valour, (Msb, TA, ) of a Sultán. (TA.) ___ Vehemence, or intensioness, of cold: (K:) or vehement, or intense, cold. (M.) You say, أخذته السورة. Intense cold seized him. (TA.) ___ See also مسورة.

سورة Eminence, or nobility: (S, A, K:) rank or station: (S, M, A, K:) or high, or exalted, rank or station: (Ibn-Es-Seed:) excellence: (A:) pl. مسورة and مسورة: [the latter of which is an anomalous pl.; or a coll. gen. n. of which مسورة is the n. of un., as in another sense mentioned below: ] (M:) and مسورة, (M,) or مسورة, (K,) a mark, or sign, of glory, honour, dignity, or nobility; and height thereof. (M, K.) You say, لا سورة في اللمجد. He has eminence in glory. (A.) And له سورة عليك. He has superiority, and rank or station, over, or above, thee; he is of higher rank or dignity than thou. (A.) And من الإبل مسورة الإبل, (M,) [in the A, مسورة من الإبل,] or الإبل مسورة, (K,) means The excellent ones of camels: (M, K:) sing. مسورة, which, accord. to some, signifies hardy and strong. (M.) ___ Also signifies What is goodly and tall, of structures. (M, K.) ___ And The extremity (حد) of anything. (IAar, TA.) ___ See also مسورة. ___ Also A row of stones or bricks of a wall: (L, K: in the L, عرق من عروق الحائط: in the K, عرق من عروق الحائط: or, as in the CK, عرق الحائط:) any degree (منزلة) of a structure: (S:) pl. مسورة, (S, K,) [or this is a coll. gen. n.,] like as بسيرة, (S,) and مسورة. (K.) ___ Hence its application in relation to the Kur-án, [to signify A chapter thereof,] because each of what are thus called forms one degree, or step, (S, M, * K,) distinct from another, (S, K,) or [leading] to another: (M:) or from the same word signifying eminence: (IAar:) or as being likened to the wall of a city: (B:) some pronounce it with hemz; (see art. ساور;) but it is more common
without: (TA:) pl. سور، (S, Msb,) and سورات and سورات are also allowable. (S.) A sign, or token. (IAar, M, K.) You say, بينهما سورة Between them two is a sign, or token. (IAar, M.)

سوار: see سورة, in three places: and see what here follows.

سوار (S, M, Msb, K) and سور (M, Msb) and سورات (S, MF, and others) and سورات (M, K) A woman's bracelet, (S, * M, Msb, * K,) syn. قلب, (M, K, [in the CK, erroneously, قلب,) ]of silver or of gold; (Zj;) [and a man's bracelet] also: see 2 and S, and see also [مسور:] all arabicized, from the Pers. دستوار [دستوار or دستوار or دستوار دستوار دستوار [دستوار] : (B, TA:) pl. [of pauc.] of سور، (S, M, Msb,) and of سور (M,) أ سور، (S, M, Msb, K) and (pl. pl., M) أ سوار أ سور، (S, M, K,) accord. to Aboo-'Amr Ibn-El-'Alà pl. of سوار، (S,) and أ سوار، (S, Msb, K,) also pl. of أ سور، (M, TA,) or of أ سور، (M, K,) or perhaps of أ سور، (M,) and (pl. of mult., M) سور، (M, Msb, K,) originally سور ساور، like كتب، (Msb,) and سور، (K, [in a copy of the M سور،]) said by Sb to be used by poetic license. (M, TA.)

سوار is an epithet applied to a dog [as meaning Wont to spring or leap or assault]: (A.) And it signifies The lion; (TS, K;) because of his leaping, or springing; (TA;) as also مسوار. (TS, TA;) Also One who is wont to leap or spring upon another, or to assault him; (S,) who behaves in an annoying manner towards his cup-companion in his intoxication; (S, A, Mgh;) who assaulrest [or insults] his cup-companion when he drinks. (TA;) One into whose head wine quickly rises: (M, K:) as though it were he himself that rose. (M.) And Speech, or language, that has an overpowering influence upon the head: (الذى يأخذ بالرأس) (M, K.)

سوارٌ Height: so expl. by Th as used in the saying, * كَمَاْ نَعْبُ فِرْخَهَا الحِبَارِ * أَحبَبْ جَباً لَهُ سُوارِ
[I love him with a love that has height (i.e. rising to a high degree), like as the bustard loves her young one]: meaning that the bustard is stupid, and, when she loves her young one, is excessive in stupidity. (M.)

سوار: see the next paragraph: and see also سوارأ

إسوار (S, M, Msb, K) and أساوار (S, M, K) The leader of the Persians; (M, A, Msb, K) like the أمير among the Arabs: (Msb:) or their greatest king: arabicized [from the Pers. سوار]: (TA: [but said in the A to be tropical:]

or a horseman of the Persians, (A 'Obeyd, S, TA,) who fights: (A 'Obeyd, TA:) or one who is firm on the back of his horse: (K:) or one who excels in sitting firmly on the back of his horse: (M:) or (so in the M, but in the A and K and ) one who is skilful in shooting arrows: (M, A, K:) pl.

سوارأ (S, M, A, Msb, K) and أساوارأ (M, K:) in the former of which the حضارة is to compensate for the كي of the original form, which is سوار. (S.) See also سوارأ. And see أساوارأ.

مساور A leathern pillow, upon which one leans, or reclines; as also مسارأ : (M, K:) pl. (TA.)

مسورة: see what next precedes.

[Decked with a bracelet or bracelets. And hence,] Made a king [or chief]. (A, TA. [See مسارأ]) And The place of the bracelet; (M, K:) like as مخدة signifies the place of the خدمة. (M.)

مساور: see سوارأ.
سوس

سَسَادَنا، aor. سَوس (A, Mgh,) inf. n. سَوْسَة (TA,) He managed, or tended, the beasts, and trained them. (Mgh, TA.) [And سَسَامَالا، inf. n.

ٍسَوْسُي (, A, Mgh,) aor. and inf. n. as above, (S, A, * Mgh, K, &c.,) He ruled, or governed, the subjects; presided over their affairs as a commander, or governor, or the like; (S, * Mgh;) he commanded and forbade them. (A, K.) And سَوسهم، inf. n.

سوس، They were, or became, heads, chiefs, commanders, or the like, over them. (TA.)

One says، فَلنان جَرَبَ قَدْسَس وَسِيسَ عليه، (S, K) [Such a one is experienced: he has ruled and been ruled; or he has commanded and been commanded: (S:) or he has taught and been taught; or has disciplined and been disciplined. (K.)

سَسَامَرْمَأَلَا، aor. as above, inf. n. سَوْسَة، He managed, conducted, ordered, or regulated, the affair; syn. مَرْبَد (, Msb,) and سَوْس (, M,) and سَوْس (, K, TA;) or سَوسس (, Msb;) and سَوْس (, Yoo, K;) and سَوسس (, S, M, A, Msb, K;) and سَوسس (, S, M, A, Msb, K;) but the last is omitted in the TA;) and استَس (, M, TA;) It (wheat, or other food, [&c.,]) had in it, or became attacked by, (the grub called سَوس) سوس fell upon it, or into it. (S, M, * A, * Msb, K, * TA.) One says also، فَلنان جَرَبَ قَدْسَس وَسِيسَ عليه، (S, * Mgh, K, &c.,) He managed, or tended, the beasts, and trained them. (Mgh, TA.) [And سَسَمالا، inf. n.

ٍسَوْسُي (, A, Mgh,) aor. and inf. n. as above, (S, A, * Mgh, K, &c.,) He ruled, or governed, the subjects; presided over their affairs as a commander, or governor, or the like; (S, * Mgh;) he commanded and forbade them. (A, K.) And سَوسهم، inf. n.

سوس، They were, or became, heads, chiefs, commanders, or the like, over them. (TA.)

One says، فَلنان جَرَبَ قَدْسَس وَسِيسَ عليه، (S, K) [Such a one is experienced: he has ruled and been ruled; or he has commanded and been commanded: (S:) or he has taught and been taught; or has disciplined and been disciplined. (K.)

سَسَامَرْمَأَلَا، aor. as above, inf. n. سَوْسَة، He managed, conducted, ordered, or regulated, the affair; syn. مَرْبَد (, Msb,) and سَوْس (, M,) and سَوْس (, K, TA;) or سَوسس (, Msb;) and سَوْس (, Yoo, K;) and سَوسس (, S, M, A, Msb, K;) and سَوسس (, S, M, A, Msb, K;) but the last is omitted in the TA;) and استَس (, M, TA;) It (wheat, or other food, [&c.,]) had in it, or became attacked by, (the grub called سَوس) سوس fell upon it, or into it. (S, M, * A, * Msb, K, * TA.) One says also، فَلنان جَرَبَ قَدْسَس وَسِيسَ عليه، (S, * Mgh, K, &c.,) He managed, or tended, the beasts, and trained them. (Mgh, TA.) [And سَسَمالا، inf. n.

ٍسَوْسُي (, A, Mgh,) aor. and inf. n. as above, (S, A, * Mgh, K, &c.,) He ruled, or governed, the subjects; presided over their affairs as a commander, or governor, or the like; (S, * Mgh;) he commanded and forbade them. (A, K.) And سَوسهم، inf. n.

سوس، They were, or became, heads, chiefs, commanders, or the like, over them. (TA.)

One says، فَلنان جَرَبَ قَدْسَس وَسِيسَ عليه، (S, K) [Such a one is experienced: he has ruled and been ruled; or he has commanded and been commanded: (S:) or he has taught and been taught; or has disciplined and been disciplined. (K.)

سَسَامَرْمَأَلَا، aor. as above, inf. n. سَوْسَة، He managed, conducted, ordered, or regulated, the affair; syn. مَرْبَد (, Msb,) and سَوْس (, M,) and سَوْس (, K, TA;) or سَوسس (, Msb;) and سَوْس (, Yoo, K;) and سَوسس (, S, M, A, Msb, K;) and سَوسس (, S, M, A, Msb, K;) but the last is omitted in the TA;) and استَس (, M, TA;) It (wheat, or other food, [&c.,]) had in it, or became attacked by, (the grub called سَوس) سوس fell upon it, or into it. (S, M, * A, * Msb, K, * TA.) One says also، فَلنان جَرَبَ قَدْسَس وَسِيسَ عليه، (S, * Mgh, K, &c.,) He managed, or tended, the beasts, and trained them. (Mgh, TA.) [And سَسَمالا، inf. n.

ٍسَوْسُي (, A, Mgh,) aor. and inf. n. as above, (S, A, * Mgh, K, &c.,) He ruled, or governed, the subjects; presided over their affairs as a commander, or governor, or the like; (S, * Mgh;) he commanded and forbade them. (A, K.) And سَوسهم، inf. n.

سوس، They were, or became, heads, chiefs, commanders, or the like, over them. (TA.)

One says، فَلنان جَرَبَ قَدْسَس وَسِيسَ عليه، (S, K) [Such a one is experienced: he has ruled and been ruled; or he has commanded and been commanded: (S:) or he has taught and been taught; or has disciplined and been disciplined. (K.)
The sheep, or goat, abounded with 

(AZ, S, M, K. [In a copy of the S and in one of the K, I find 

by some to be syn. with 

You also say, when you are gradually perishing by reason of grief, (TA;)

My bone has bred grubs, and so my flesh

The beast was attacked by the disease termed

They made him, or appointed him, ruler, or governor, over them; (M, * TA;) as also

They made an affair easy to him; syn. (TA.) You say,

He slit the vulva of the woman. (TA.) See also 1, in two places.

see 2: and see 1, in three places.
Also a canker, or corrosion, in a tooth: (AZ, K:) without and without tashdeed.

And a tooth that has been eaten, or corroded: (L, K, * TA:) originally سَائِس; like هَارِس and هَارِس. (K.)___

See also موسس, in two places.

سوس [The grub, or larva of the phalæna tinea and of the curculio; i.e. the moth-worm and the weevil;] the kind of worm that attacks wool (S, A, K) and cloths (TA) and wheat or other food: (S, TA:) and with َة, [a n. un.,] i.e. عَثّة; (Mgh, Msb;) as also سَائِس; (TA:) i.e., a worm that attacks wool and cloths (Mgh, Msb) and wheat or other food: (Mgh:;) and موسس, the kind of worm (M, Msb) called عَثّة, (M,) that eats grain (M, Msb) and wood: (Msb:) n. un. with َة: (M, Msb;) and any eater of a thing is termed سوسس, whether worm or other thing. (M.) One says, العيال سوسس the المال [The persons who compose a household are the grubs of property]: i.e., they consume it by little and little like as موسس consume grain, which can scarcely be cleared of them when they attack it. (Msb.) [The licoriceplant; so called in the present day;] a kind of tree, (AHn, M, K,) or plant, (Mgh,) well known, (Mgh, K,) with which houses are covered above the roofs, (AHn, M, Mgh,) the expressed juice of which is an ingredient in medicine, (AHn, M,) the leaves of which are put into [the beverage called] نبید, and make it strong like [the strong drink called] دَاذَی, (Mgh,) in the roots of which is sweetness (AHn, M, K) intense in degree, (AHn, M,) and in its branches is bitterness, (AHn, M, K,) and it abounds in the countries of the Arabs: (AHn, M,) or a kind of tree that grows in leaves without twigs: (M,) or a certain herb resembling [the species of trefoil called] قَتَّة. (TA:) [The root is vulgarly called, in the present day, جَرْق سوس and so is a strong infusion prepared from it, which is a very pleasant drink: and its inspissated juice is called رَب.
Nature; natural disposition: (S, M, A, K:) and origin. (S, A, K:) One says, "الخصائصة من سوءه،" the chasteness of speech, or eloquence, is [a quality] of his nature. (S, M) Chasteness of speech, or eloquence, is [a quality] of his nature. (S, A, K:) One says, “لكرم من سوءه،" the generosity is [a quality] of his nature. (Lh, M, A) Generosity is [a quality] of his nature. (A.) And "فلان من سوء صدق،" Such a one is of good origin. (S.)

A certain disease in the rump of a horse or similar beast, (M, K, TA,) between the hip and the thigh, occasioning, as its result, weakness of the kind leg: (TA:) or a disease that attacks the beast in its legs. (M.) [See 1, last sentence.]

A certain kind of tree: n. un. with ﺐ: (M, K:) AHn says, (M, TA,) on the authority of Aboo-Ziyád, (TA,) it is of the kind called, resembling the ﻣﺮﺧ, having a pericarp like that of the ﻣﺮﺧ, without thorns and without leaves, growing high; and persons shade themselves beneath it; one of the Arabs said that it is the same that is called سَوَاسٍ (written with the article ﻰِﺳاَﻮﱠﺴﻟا); and AHn says, I asked him respecting it, and he said that this and the ﻣﺮﺧ and the ﻩﺎَﻀِﻋ all three resemble one another; (M,) and it is one of the best of materials used for producing fire, (Lth, * M, K, *) not giving a sound without emitting fire, (M, TA,) or because it seldom gives a sound without emitting fire. (Lth, TA.)

A certain disease in the necks of horses, rendering them rigid, (ISH, K, TA,) so that they die. (ISH, TA.)

See [A groom, who has the care and management of a horse or horses or the like;] one who manages, or tends, beasts or horses or the like, and trains them: (TA:) pl. سَﺎَسَةٌ.
A. And [A manager, or tender, of camels or cattle or other property]. (K in art. ٌسَواَس, &c.) ___ [And hence,] A manager, a conductor, an orderer, or a regulator, of affairs: pl. as above. (M, TA.)

A beast having the disease termed سَوَس. (K.) [Freytag, misled by an ambiguity in the K, assigns to it a signification belonging to سَوَس.] Also, [or سَوَس, unless originally an epithet,] A kind of stone upon which is generated the salt called زَهَرَة سَوَس: the author of the Minháj says that this may be caused by the moisture and dew of the sea falling upon it. (TA in art. سَس.)

سَوَس, (TA,) or مَسَوِّس, (S,) and مَسَس, (M,) Wheat, or other food, attacked by the grub called سَوَس: (M, TA:) and مَسَس, (M, TA:) and مَسَس. (Mgh.) And أَرْض مَسَس, (M, TA,) in like manner. (TA,) And مَسَس, (M, TA,) A tree containing, or attacked by, such grubs. (TA,) And شَجَرَة مَسِيس, (M,) or مَسِيس, (TA,) A sheep, or goat, abounding with لْمَق: i. e. قُمْل: see 1, near the end of the paragraph.

(M, TA.)

مَسِيس: see مَسَس, in two places.

مَسِيس and مَسَس: see مَسَس, in three places.
(Sb, K,) like جوهر [in measure], (Msb, K,) by the vulgar pronounced سوسن, with dannm to the first letter, (Msb,
and thus written in one of my copies of the S, in the other of those copies, and app. in most others, omitted]) a Pers., or foreign,
word, (أعجمي,) current in the language of the Arabs, (M,) [i. e.] an arabicized word, [app. from the Pers. سوسن, in Hebr.نَسْوَس,]
(S,) [applied in the present day to The lily: and also the iris: and the pancratium: and app. to other similar
flowers:] a certain plant, (M, Msb, K, *) of sweet odour, (K,) resembling what are called
رياضین, with broad leaves, but not having an odour that diffuses itself like the
رياضین, it is well known, and of many kinds, the sweetest of which is the
white: (S: [but only, as mentioned above, in one of my two copies thereof:]] there is a wild kind; and the
garden-kind is of two sorts, namely, the دازآ, which is the white, and the
the iris, in the CK, erroneously, أَسْمَاَحِيْنَ [i. e. the iris, in the CK, erroneously, أَسْمَاَحِيْنَ, [i. e. azure-coloured, from the Pers. أَسْمَاَحِيْنَ,] which is the
آزآ, beneficial as a remedy against the dropsy, an attenuant of thick matters;
and the آزآ is of a delicate, or subtile, nature, [so I here render لطيف, but it has other meanings,]
beneficial as a remedy for cold disorders in the brain, a discutient of the thick
kinds of flatus that collect therein; its أصل [app. here meaning root] is a detergent of the
skin, discutient; and its leaves are beneficial as a remedy against the burning
of hot water, and against the sting of venomous reptiles or the like, and
particularly of the scorpion: the n. un. is with s. (K.)
He mixed it, (S, M, K,) one part with another, (S,) and stirred it about, and beat it; (M,) as also (M, K, *) inf. n. signifies the putting together two things in a vessel, then beating them with the hand until they become mixed: (Jm, K;) or, accord. to some, it relates particularly to a cooking-pot, when its contents are mixed: (M:) you say, سطوط قدره بالمستوط [he mixed, and stirred about, and beat, the contents of his cooking-pot with the المستوط. q. v.:] (TA:) but you say also, سطوط ساطع السريسة، and سطوطها، he stirred about the [food called] السريسة with a piece of wood, in order that it might become mixed: (TA:) or signifies he mixed it much. (S.) [Hence,] کبحة يمبد طيس and نم يمد [The love of thee is mixed with my blood]. (TA.) And ووه طوسيلأا He turns over the affair [in his mind]. (TA.) And انيلاطواس بردحا and انيلثوطيس اوـهار، Such a one superintends, manages, or conducts, in person, the war. (A, TA.) And انيلاطواس هرموأ، inf. n. as above, (S, TA,) Such a one rendered his affairs confused, or disordered, or perplexed: (TA:) and in like manner, زائده [his opinion]. (M.) And انيلاطواس أمره He created confusion, or disorder, in his affair, or case. (K, TA.) ساطع، (M,) aor. يسو طوط، (S,) inf. n. طوس، (M, K,) He whipped him; struck him with a الطوس، (S, M, K,) namely, a beast, and a man. (TA.) ساطع فطنإ فسطته: see 3. سوط 2 The leeks put forth their سباقط [or
seed-stalks: see سوط]. (M, K, TA.)

3, aor. of the latter سوط أوط فسطه: thus mentioned by Lh, without any addition: app. meaning He acted roughly with me with his whip, or he contended with me therewith, and I overcame him [with my whip]: a mode of expression which is rare in relation to substances; rather relating to accidents, or attributes. (M.)

It (a thing) was, or became, mixed. (M.) ____ [Hence,] His affair, or case, was, or became, confused, or disordered, to him. (M, K, * TA.)

A whip; a certain thing, (S, M,) namely, plaited skin, (Bd in lxxxix. 12,) [or a lash,] with which one beats, or strikes, (S, M,) well known; (Msb;) i. q. مفرعة: (K:) so called because it mixes the flesh

with the blood (IDrd, M, K) when a man or a beast is struck with it; (IDrd, TA;) or because its several component parts are mixed together: (Bd, ubi suprā;) pl. [of pauc.] أمواط: (S, M, Msb, K:) the latter originally ماط. (TA.) The saying ضربت زيدا بسوط [I struck Zeyd with a whip]: (M, Msb: *) or it is one of those rare instances in which a prefixed n. is suppressed; being originally ضربته ضربة سوط [I struck him a stroke, or lash, of a whip], meaning ضربة واحدة بسوط [a stroke, or lash, with a whip]: (M:) or ضربة مائة سوط [He struck him a hundred strokes, or lashes, of the whip]. (S and K in art. مسلح:) ____ In the Kur [lxxxix. 12], where it is said, فصبت عليهم ربك سوط عذاب (S, Msb,) it signifies A portion, or share: (S, K:) or (S, Msb, but in the K, and ) vehemence, or severity; (S, Msb, K;) as being likened to the paining of a whip; (Msb;) because punishment is sometimes with the سوط; (S;) and this word is used by the Arabs to denote every kind of punishment when it is extreme, though there be in it no beating: (Fr:) [therefore,] the above-cited saying in the Kur means, [And thy Lord poured upon them a
portion, or a share, or vehemence, or severity, of punishment: or it means, a mixture;

prepared for them, of various punishments: or it is designed to show that what befell them in the present world was, in comparison with what is prepared for them in the final state, like the whip in comparison with the sword: (Bd:) or the meaning is a kind of punishment. (Jel.) [Agreeably with this last explanation, it is said that] the phrase means They two are agreed upon one mode: (A:) or the meaning is they two enter, or plunge, into; or venture boldly upon, and do;] one thing, or affair; (S, and K; but wanting in one copy of the former; and in the latter, in the place of it is put i. e., one sort [of thing or affair]. (S.) The measure of a whip, i. e. a whip's length, is an astronomical measure, which seems, from several instances that I have noted, in the work of Kzw &c., to be the same as the sword is in modern usage; i. e. four degrees and a half, by rule; but, like the latter, not precise nor uniform in every instance. (pl.) (TA.) also signifies The seed-stalks of leeks; (TK;) the stalks, of leeks, upon which are the thereof: (M, K;) so called as being likened to the with which one strikes. (M.) And signifies also A remaining portion (A, K) of water, (A,) or of a pool of water left by a torrent, (K, [in some copies of which is erroneously put for the ghdil,]) extended like the [With which one strikes]: (A:) pl. (TA.) And A place where water collects and stagnates: (K:) pl. (TA.) And A road, or track, of little width, between two elevations: pl. (TA.) Also A kind of tent, of goats' hair: (Ibn-El-Kelbee, TA voice, q. v.) And Light entering from an aperture in a wall, in sunshine; (K, TA;) also termed Light: but as some say, with (TA: and it is mentioned with in art. in the S, and again in the K.)

]; fem with : see .

[or officer of the prefect of police] who has with him the [or Whip].
Mixed. (TA.) So in a trad. of ‘Alee with Fātīmeh, [in which the former expresses the intimacy of her union with him, as though they two were one person,] Her flesh is blended and mixed with my blood and my flesh. (TA.) You say also, Their possessions are mixed among them; (AZ, S, K;) i. q. مَسَوَّطَة. (M.)

: see what next follows.

A thing with which one mixes a thing, (S, * M, K,) and stirs it about; (M;) i. e., a stick, or the like, used for that purpose; as also مَسَوَّطَة. (K.) A horse that will not put forth his power of running unless by means of the whip; (Ibn-‘Abbád and K; and so in a copy of the S, on the authority of AO, but omitted in another copy;) as though (TA) keeping it in store. (S, TA.)

; fem. with ة: see مَسَوَّطَة.
The camels were left to themselves, without a pastor; as also

He bargained with him for work by, or for, the hour; is from the same, like from the day. (S, K. [See also the last sentence of the second paragraph of art. Suyi.]) [It is added in the S, that neither of them is used otherwise than thus: but accord. to SM one says also, ]

He hired him, or took him as a hireling, for the hour. (TA.)

He left to himself, or itself, left alone, or neglected, and lost, or destroyed, him, or it. (K.) Er-Rághib says, [but why, I do not well see,] that the meaning of neglecting, or the like, is imagined as derived from the same. (TA.) You say, I left the camels to themselves, left them alone, or neglected them. (S.) And a man, Zj passed from a time to time, or hour to hour; (Zj, K;) as also, inf. n. (Zj, TA;) or he remained behind, or held back, or delayed, for a time, or an hour. (Ibn-Abbád, K.)

see, in two places.

He came to us after a period, or portion, of the night; or after about a third or fourth part of the night had elapsed, when men were asleep, or at rest, and the night, and the foot of the
passenger, were still; or after a third part of the night; (S, K: *) or this phrase means he come to us after a [i. e. a short period, or an hour;] of the night. (TA:).

ساعة [An hour;] one of the divisions of the night and the day; (Lth, K, TA:) both of which together consist of four and twenty of those divisions; each of them, when they are of equal length, consisting of twelve such divisions; (TA:) [also termed ساعة an astronomical hour; فلكية fifteen درجات of time; ستون دقيقة of time;] because ساعة alone is often used in a vague sense, as meaning what is termed ساعة زمنية; i. e. ] a time of night or of day:

but used absolutely by the Arabs as meaning a time; a while; a space, or period; an indefinite [short]time; and a little while; (Msb:) a [short or] little portion, or division, [or space, or period,] of the night and of the day: (TA:) and ساعة signifies the pre-

sent time; (S, K:) pl. ساعات and ساعات , (S, Msb, K,) [or the latter is rather a coll. gen. n. of which ساعة is the n. un.,] and ساع. (Msb.) It is used unrestricted in the Kur [vi. 32 and in other places], where it is said، لا يَسَاتِرُونَ ساعة (Msb) They will not remain behind (Bd) for a time, or any while, (Msb,) or the shortest time: or they shall not seek to remain behind, by reason of intense terror. (Bd.) And so in a trad., where it is said، من راح في الساعة الأولي Whoso goeth in the first time; not in the first astronomical ساعة, for then it would necessarily mean that he who should come in the latter part thereof would be on a par with the former person, which is not the case. (Msb) ساعة signifies, as shown above، For, or during، an hour: and awhile; for a little while; during a short time; as in the phrase، جلست عناك ساعة I sat with thee, or at thine abode، for a little while, or during a short time. (TA:) [And ساعة، In a short time: in a
moment. And Now: just now: this moment. And [A little while ago;] in the first time near to us: (K in art. أنف:) or this signifies [expl. above]. (Zj, T and M in art. أنف:) [And من ساعته At the moment thereof; instantly. Hence, ساعه An instantaneous poison.] also signifies The resurrection; (S, K, TA;) the raising of mankind for the reckoning; also termed الساعه الكبرى: (Er-Rághib, B:) or the time thereof: (K:) because of the quickness with which its reckoning will be accomplished: (TA;) or because it will come suddenly upon mankind, in a moment, and all creatures will die at one cry. (Zj, Az, TA.) Hence, in the Kur [iv. 1] The resurrection [or the time thereof] hath drawn nigh. (Jel, TA.) And [in vii. 186 and lxix. 42.] They ask thee concerning the resurrection [or the time thereof]. (Bd, Jel, TA.) And [in xxxi. last verse and xliii. 85,] With Him is the knowledge of the resurrection, (TA,) or of the time thereof. (Bd, Jel.) Also The death of one generation; termed, for distinction, الساعه الوسطى: as in the saying of Mohammad, when he saw 'AbdAllah Ibn-Uneys, إن يبلى عمر هذا العالم لم يمتب حتى تقوم الساعه [If the life of this boy last long, he will not die until the death of the generation shall come to pass]: accordingly it is said that he was the last that died of the Companions. (Er-Rághib, B.) Also The death of any man; termed, for distinction, الساعه الصغرى: as in the Kur [vi. 31, 32.] They have suffered loss who disbelieved in, or denied as false, the meeting with God until, when death came to them suddenly]. (Er-Rághib, B) Also Difficulty, distress, or affliction; and so الساعه. (TA,) Also Distance, or remoteness. (TA.) See also ساعه A severe, grievous, or distressing [hour or time]; (S, K;) like the phrase ليلة ليلاء. (S.) ساعه: see ساعه. Also, (S, K [in the CK erroneously without tenween,]) and ساعه, (Kh, K,) A certain idol (S, K) which
belonged to the people of Noah, (S,) in whose time it was worshipped; then the
deluge buried it, but Iblees exhumed it, and it was worshipped [again]; (K;) so says Lth;
(TA;) then it became the property of [the tribe of] Hudheyl, (S, K,) and was at Ruhát,
(S,) and pilgrimage was performed to it: (S, K;) or it belonged to [the tribe of]
Hemdán: (Bd, TA:) Abu-l-Mundhir says, I have not heard the mention of it in the poems of Hudheyl: but one of the Arabs, in
verse, mentions Hudheyl as paying devotion to it: (TA;) it is said that it had the form of a woman: (Har p. 362:) [if
so, as a fem. proper name, it would be without tenween: but] it is mentioned in the Kur [lxix. 22, and is there with tenween]. (TA.)

He is left to himself, left alone, or neglected. (S, * K, * TA.) ساعع [is pl. of ساعع;
and also signifies] In a state of perdition or destruction; perishing; or dying; in a pl.
sense; like ساعع as signifying ساعع, (K,) and ساعع as signifying ساعع. (TA.)

A she-camel that leaves her young one so that the beasts of prey devour it: (Sh, K;) or a she-camel that goes away in the place of pasturing: (S:) belonging to this art. and to art. ساعع, q. v.
(K,) You say also, رجل مضيع مضيع للمال [A man who is wont to neglect the camels or the
like; or to leave them to themselves, or alone; or to lose them]; and accord. to A’Obeyd، مضيع، مضيع. (S.)
سوغ

١ سوغ، (S, Mgh, Msb, K,) or سوغ في الحلق، (JK,) aor. سوغ، (S, Msb,) inf. n. سوغ، (JK, S, Mgh, Msb, K) and سوغان، (CK, [not in my MS. copy of the K nor in the TA,]) and مساغ، (MA,) It (beverage, or wine, JK, S, K, or food, Mgh, or each of these, TA) [was easy and agreeable to swallow; ] was easy of entrance into the fauces; (S, Mgh, Msb, K; *) or passed the fauces easily and agreeably. (Bd in xiv. 20.) [See an ex. in a verse cited voice حميم. ] ___ Hence, one says،

Enter thou into the land while thou findest a place of entrance. (TA.) ___ And ساغ فعل الشيء The doing of the thing was allowable; or passed for lawful. (Msb.) And ساغ له مافعل What he did was allowable to him; or passed for lawful to him. (S, K, TA.) ___ And ساغ الغهار The day was, or became, easy. (TA.) ___ ساغ به الأرض What he did was allowable to him; or passed for lawful to him. (K,) نسغ، (TA,) i. q. ساخت The ground, or earth, sank with him; or sank with him and swallowed him up, or enclosed him. (AA, K, TA.) ___ And ساغ الغهاة The she-camel became apart, or alone, syn. شدت، (K, TA,) or ران، syn. شدت، (JK, and so in the CK and in my MS. copy of the K,) and went far away. (JK, TA.) See also 4, in two places.

is app., in its primary sense، syn. with اساغة، and hence what here follows.] ___ You say، سوغه ما. سوغه صاب، (JK, TA,) inf. n. سوغه (JK,) He made pleasant, or agreeable, to him what he attained: or, as some say، he left clear to him what he had attained. (TA.) ___ And سوغه (inf. n. as above، K,) سوغه لمالا، (S,) And سوغ له كذا، (He made property allowable، &c., to him)：so in the Mufradát. (TA.) ___ And سوغ أصح، (IDrd، K,) [See also تسويعات، below.]
[He made it easy and agreeable to swallow; he made it easy of entrance into the fauces; (Msb:) [or made it to pass the fauces easily and agreeably;] namely, beverage [&c.: see 1, first sentence]; (JK:) as also [Hence,] [Make thou easy to me to swallow the thing that is choking me; or let me swallow it;] meaning grant thou to me some delay, or respite; or act gently, or in a leisurely manner, towards me, or with me; (S, K;) and do not hurry me. (S.) [And Asgha, (S, Mgh, Msb,) inf. n. as above, (S, Msb, TA,) I swallowed it: (Msb, and Jel in xiv. 20:) or I received it into my fauces easily (S, Mgh, and Bd in xiv. 20) and agreeably; (Bd ibid.;) namely, beverage, or wine, (S, K,) or food, (Mgh,) or each of these; (TA;) and astagh and asta gh, and astahi and astaghi, (S, K, inf. n. aor. astagh and asta gh, (TA in art. asta gh,) signify the same. (S, K,) means Such a one completed his affair by means of such a one, (Ibn-Buzurj, K, TA, [in the CK, is erroneously put for the case is that of one's desiring a certain number of men or of pieces of money of which one remains to complete the affair: when he obtains it, one says, Astagh, (Ibn-Buzurj, K,) was born with his brother: (Lh, K,) or he was born next, or immediately,] after his brother. (Ibn-'Abbád, K,) [See what next follows.]

This is he who was born next after this, (S, K, TA,) or, as in the Mufradát, immediately after this; (TA;) and the like is also said of the female: (K;) one says, Astagh, (Ibn-Buzurj, K,) She is his sister that was born &c.,] (S, TA,) as well as and She is his brother that was born &c.: or Fr means he who was born after the man, or near after him, though not his brother: and Fr
heard a man of Benoo-Temeem say, and another of the same tribe say, meaning he who followed him:

(TA:) [the pl. of سوغة is سَأَغَة, and it is said that] أَسَوَّغُ الرَّجُل means those who were born with the man in one case of childbirth, after him, no other childbirth having occurred between him and them: (TA:) or those born next after him: (JK:) and أَسَوَّغُ is a dial. var. thereof:

but IF says that سَاوُجَّا means This is of the cast, mould, form, or fashion, of this; and that the س may be a substitute for ص; as though the one were cast, moulded, formed, or fashioned, like the other: (TA:) and [in like manner] one says, سَاوُجَّا this is proportionate to this, or of the proportion of this. (TA in art. سِيْغِ.)

سَوَّغَة: see the next preceding paragraph in four places.

سَوَّغَة A thing whereby one makes to enter easily into his fauces and to pass down his throat that which is choking him. (S, Msb, K.) One says، الماء سَوَّغَة النَّاصِصِ [Water is that whereby one makes easy of entrance into the fauces and of passage down the throat the things that are choking him]. (S.)

سَانِغُ, applied to beverage, or wine, (JK, K, TA,) and food, (TA,) Descending easily and agreeably down the throat; (JK, Msb, K, TA, and Bd and Jel in xvi. 68 and Bd in xxxv. 13;) [or easy and agreeable to swallow;] not choking; (Jel in xvi. 68;) and أَسَوَّغُ أَسَوَّغ signifies the same; (IDrd, K, TA;) and so سِيْغِ, applied to food [&c.]; (TA;) [and سِيْغِ, accord. to Freytag, as from the K, in which I do not find it.]

سِيْغِ: see the next preceding paragraph.

سَوَّغَة: see سَانِغَ. [Freytag assigns to it also another signification, which belongs not to it, but to أَسَوَّغَ and سِيْغِ.]
is a post-classical term, (O, K,) from سوّغته لَهُ، inf. n. سوّغته لَهُ، meaning I made it allowable, lawful, or free, to him: (O:) and what is meant by [the sing. of تسويغات] تسويغات i. e.] تسويغات is The *permission* [of the Sultán] *for the* taking of that which is one's right, or due, on a particular account, with facilitation thereof to the taker. (MF.)

**مسَاغ** [A place of easy entrance or passage for beverage, or food, into the fauces or throat. ___ And hence,]

A place of entrance into a land [&c.]; as in a saying cited in the first paragraph of this art., q. v. (TA.) ___ And [hence] one says, هذا لا أجد له مسَاغاً. This, I do not find to it a passage, or an [easy] entrance; or a way, or place, of entrance. (TA.)

**مستَغَعُ** see مسَاغ. 
When the guide smells the natures of the roads to know whether he be pursuing the right course or deviating therefrom]. (S, M, Msb.) ___ [And hence, He hunted. (Freytag, from the Deewán el-Hudhaleeyeen.)] is also

He smelled the thing. (S, M, Msb.) A poet says, (Msb,) namely, Ru-beh, (S, M,

* 

I will do such a thing]; (S, Msb, TA;) derived from the particle  جيوف  أفعاً سأوف=sأوف أفعاً [also expl. as]

of a man,  سأوف  عليه, inf. n. He endured it with patience.

(S, M, O, K,) aor.  سأوف  (S, O, K) and  يسأوف  (O, K) inf. n. (M,) said of a man, (M,) and of cattle, (M, O, K,) He, or they, perished, or died: (S, M, O, K;) or, said of cattle, they had a murrain occurring among them. (K.) [expl. by Freytag in this art., as though having for its aor.  سأوف  يسأوف  (TA;) or promising to be faithful to his engagement; (Msb;) mostly used in relation to a promise that is not to be fulfilled; as is said by Ibn-Abi1-Hadeed: (MF, TA;) and  سأوف  مئأته  سأوف  A poet says, (M,) and hence, (Msb,) he delayed, or deferred, with him; or put him off with promises; syn.  مئأته  سأوف  أفعاً سأوف  أفعاً  سأوف  أفعاً [also expl. as]
Syn. with [app. as meaning the postponing, putting off, delaying, or deferring, anything]. (TA.) [And it is implied in art. عَطَبُهُ of the TA that it is Syn. with التَّمْرِينَ; so that you say, سُوِّهَ عليه, meaning He inured, or accustomed, him to it; and made him to endure it with patience: see above.] ___ You say also, سَوَّتَ عليه, meaning I made him (a man) to have the ordering and deciding of my affair, or case, (S, K,) to do what he would: (S:) and so سُوِّتَهُ. (TA.) See also 1, first sentence.

إِسْاَفِهُ ٣: see 1: and 2. Also i. q. [He spoke, or discoursed, secretly to him or with him; or acquainted him with a secret]. (K.) ___ And ضَاحِجَها. i. q. [He slept with the woman in, or on, one bed]. (K.)

إِسْاَفِهِ ٤, (S, M, K,) inf. n. إِسْاَفَةُ, (TA,) said of a man, (S, M,) His cattle perished, or died: (S, K;) or he had murrain occurring among his cattle: so in a verse of Tufeyl, cited voce المُحَرَّم, in art. (M.)

[Hence,] one says, إِسْاَفَةُ حَتَّى مَلْتَطَشُّي السَّواَفِ, (AA, S, Meyd, K,) or إِسْاَفَةُ, (As, Meyd,) [He had murrain among his cattle until he did not complain of the murrain: ] a prov., (Meyd,) applied to him who has become accustomed to casualties; (S, K;) or to him who has become inured to calamities, (A'Obeyd, Meyd, A,) so that he is not impatient of the vicissitudes of fortune. (A'Obeyd, Meyd.) __________

The two parents lost their child by his death: in which case, the child is said to be مَسَافٌ; and his father, مَسِيفٌ; and his mother, مَسِيفٌ. (Ibn-'Abbád, K.) God destroyed him, or took away his life. (M.) __________

ٍمَسَافُ الْوَلَدَانَ __________

God destroyed him, or took away his life. (M.) __________

The two parents lost their child by his death: in which case, the child is said to be مَسَافٌ; and his father, مَسِيفٌ; and his mother, مَسِيفٌ. (Ibn-'Abbád, K.) God destroyed him, or took away his life. (M.) __________

ٍمَسَافُ الْوَلَدَانَ __________

God destroyed him, or took away his life. (M.) __________

ٍمَسَافُ الْوَلَدَانَ __________

God destroyed him, or took away his life. (M.)
Any row, or course, (S, M, L, K, TA,) [i. e.] a single row, or course, (Mgh,) of bricks, (S, M, Mgh, L, K, TA,) or (so in the Mgh, but in the TA and ) of clay, (Mgh, TA,) of a wall, (S, Mgh, K, TA,) or in a wall, (TA,) or in a building; (M, L, TA;) as also: (TA:) pl. of pauc. [formed by transposition, like آدر, pl. of دار,] (L,) and explains as signifying what is between the سافات of the building: its ا is originally سافة mentioned by Freytag as signifying a single series of stones in a wall, on the authority of the K, I do not find there, nor in any other lexicon.] Also A certain bird, that preys. (M.)

سوف, for which one also says سف, (M, Mughnee, K,) rejecting the medial radical letter, (M, Mughnee,) and سو, (M, Mughnee, K,) rejecting the final radical, (M, Mughnee,) and سي, (M, Mughnee, K,) rejecting the final radical and changing the medial into کى for the purpose of alleviation [of the utterance], (M, Mughnee,) and accord. to the ل سام, (TA,) is a particle, (IJ, M, K,) denoting inception; (K;) or a word denoting تنفيس, (Sb, S, M, K,) i. e. amplification, because it changes the aor. from the strait time, which is the present, to the ample time, which is the future; (Mughnee voce س[q. v.;]) i. e., denoting تنفيس with respect to that which has not yet happened; (Sb, S, K;) and postponement; (M;) and is used in terrifying and threatening and promising; (IDrd, K;) or it is a word denoting promising or threatening: (Msb:) it is syn. with س accord. to some, or has a larger meaning than this latter accord. to others. (Mughnee.) You say، سوف أفعل [I will do such a thing]. (Sb, S,) And one may not introduce a separating word between it and its verb, [except in a case mentioned in what follows,] because it occupies the place of the سفعل in سسفعل [&c.]. (Sb, S,) [But] it is distinct from س by its [sometimes] having ل prefixed to it; as in [the phrase in the Kur xciii. 5], And thy Lord will give thee, and thou wilt be well pleased]: (Mughnee;) in this phrase, [however,] the ل is [considered as] pre-
fixed to the verb, not to the particle: (M:) or the phrase is elliptical, for

And it is distinct from this, that it is sometimes separated [from its verb] by a verb divested of government both as to the letter and the meaning; as in the saying,

* وما أدرى وسوف إخال أدرى
* أقوم آل حصن أمن نساء

[And I know not, but I shall, I think, know, whether the family of Hisn be a company of men or women]. (Mughnee.) When you desire to make it a subst., [i.e. to use it as a subst.] you make it to have tenween [when it is indeterminate]. (IDrd, K.) IDrd cites as an ex.,

* إن سوفا وإن لينا عنة

[Verily سوف and verily ليت are a weariness]; but one reading is إن لينا وإن لوا; and another, إن لينا وإن لوا; and there is no such reading as إن سوفا. (O, TA.) One says also،

* تألات سوف يقات فوسلا

[lit. Such a one feeds upon the word سوف]; meaning Such a one lives by means of things hoped for: (S, K, TA:) and in like manner،

* ولفانتها فوسا

[lit. His food is not anything but, or other than, the word سوف].

(A, TA.) In the following verse of Ibn-Mukbil, cited by Sb،

* لسوافتنا بسوف من خيتها
* سوف العبوف لراح الركب قد فنعا

[Had she put us off with a سوف as part of her greeting, with the putting off even of such as is affected with dislike, the riders had gone contented، سوف is put in the accus. case [for مسافة، i.e.] as an inf. n. with the augmentation [meaning the augmentative letters] rejected. (M.)

مسافة : see مسافة، in two places.
The [Cucumber commonly called] [q. v.]: (M, K, TA:) so says AHn, (M, TA,) on the authority of Et-Toosee. (TA.) See also what next follows.

... and so, he says, all the names of diseases, as... (TA.) See also what next follows.

... and so says AHn, (M, TA,) on the authority of Et-Toosee. (TA.) See also what next follows.

and... accord. to As, and so, he says, all the names of diseases, as... [q.c.]; accord. to AA, not so, but with fet-h, and in like manner said 'Omárah Ibn-'Akeel; (S;) or none relates it with fet-h except AA, and his relation is nought; (IB;) Disease of cattle, and death thereof: (S;) or each signifies death among mankind and cattle: (M;) or the latter, a mortality, or murrain, among camels; or so the former: or the latter, a mortality among mankind and cattle: (K:) and the former, disease of camels; (AHn, M, K;) and so the latter. (K.) One says, *Death [or a murrain] happened among the cattle.* (S.)

... because one smells (ُفَاْسُٰسٌٰ, K, i.e. ﻟِ颤抖ٰشٰيٰٰ, TA) with it: (K:) so in the Moheet. (TA.) ___ See also... in two places.

... A child taken from his parents by death: see 4. (Ibn-'Abbád, K.)

... A man whose cattle have died. (TA.) ___ And A father having lost his child by death: see 4. (Ibn-'Abbád, K.)

... [properly A place of smelling: ___ and hence,] Distance; (S, K, TA;) and... signify the same in this sense [or in others here following]: (K:) [a space, or tract, or an extent, over which one journeys:] a far-extending tract that one traverses: originally a place of smelling of the guides, in order that they may know whether it be far or near, out of the way or in the right way: (A, TA;) or a [desert, or such as is termed]... meaning he smelled the thing; for the guide smells the dust of the place wherein he is; and if he smell the odour of urine and dung of camels, he knows that he [or some other] has traversed it;
but otherwise, not: (Msb:) or because the guide, when he is in a desert, (S, M, K,) and has lost his way therein, (M,) smells its dust, (S, M, K,) in order that he may know, (S, K,) or and thus knows, (M,) whether he be in the right way, (S, M, K,) or not: (S, K:) then, by reason of frequency of usage of this word [as meaning a place of smelling of the guides] it became a term for distance: (S, K:) pl. مسافٍ (A, TA) and مسافات (Msb.) One says, كم مسافة هذه الأرض سيفتها (How long is the distance, or how much is the extent, of this land?). (TA.) And بينهم مسافة بعيدة (Between them is a far-extending distance or space). (Msb.) And بيننا مسافة عشرين يوما (Between us is the distance, or space, of twenty days). (TA.) ___ In the following saying of Dhu-
rRummeh, it is doubly tropical:

[And the furthest of them in the extent of the depth of intelligence when the affair, or case, in which are dubiuousnesses overcomes and is onerous]. (A, TA.) One who does what he will, [as though he said time after time سوف أفعل.] whom no one will make to turn back. (K,) ___ And, with ۶, A woman who will not comply with the desire of her husband when he calls her to his bed, and strives with him to repel him in respect of that which he desires of her, and says سوف أفعل: such is said, in a trad., to be cursed. (TA.) ___ Also, with ۶, A well (ريكة) of which one says, Water will be found in it: or of which the water is smelt (يساف) and disliked, and loathed.

(Ibn- Abbád, Z, K,) ___ And, without ۶, Very patient or enduring. (TA.)

A place of smelling, or that is smelt. (O, K.)
A mother *having lost her child by death*: see 4. (Ibn-Abbád, K.)

أَنَّهَا لَمَسْأَفَةٌ لِلْسَيْرِ

[app. referring to a she-camel] *Verily she is one that has ability for journeying*. (M.)
سوق

ساق الماشية (S, K) or سقوص (Mgh, Msb) aor. ساق (S, Mgh, Msb) inf. n. سوق (S, Mgh, Msb, K) and سقوق (S, Mgh, Msb, K) or (S, [so in both of my copies, but it is said in the JK that this latter is used in relation to death, and such is generally the case,]) or سقوق، (TA, [but this I have not found elsewhere, and I doubt its correctness,]) and ساق ساق and سقا، (O, K, TA)

He drove the cattle [or the beast] he urged the cattle [or the beast] to go; (Mgh;) and استاقها significes the same, (S, K,) as also ساقها، and سوقها; (TA;) or تسوق، the inf. n. [or this last], signifies the driving well: (KL:) [and accord. to Freytag, استساق، followed by an accus., signifies the same as ساق as expl. above; but for this he names no authority.] Hence, in the Kur [xxv. 30], إلى ربك يومئذ المساق (TA) i.e. To thy Lord, and his judgment, on that day, shall be the driving. (Bd, Jel.) And the saying, in a trad., لاتقوم الساعة حتى يخرج رجل من قحطان يسوق الناس بعضاه [properly rendered The resurrection, or the hour thereof, shall not come to pass until a man come forth from the tribe of Kahtán driving the people with his staff, allusive to his having the mastery over them, and their obeying him; the staff being mentioned only to indicate his tyrannical and rough treatment of them. (TA.) [And hence the saying، ساق علىٍ فلана He urged such a one to intercede for him with me.] [Hence also، ساقه القدر إلى ما قدر له [Destiny drove him, or impelled him, to that which was destined for him]. (TA.) [And in like manner one says of desire, &c.] And ساق إلى المرة مهَّرها، (K,) or ساق صداقها، (S, Msb) inf. n. سفاق and اساق (TA;) and اسرق (Msb, K;) He sent to the woman her dowry; (K, TA;) or conveyed it, or caused it to be conveyed, to her; (Msb;) though consisting of dirhems or deenárs; because the dowry, with the Arabs, originally consisted of camels, which are driven. (TA.) And hence، ماسقت إليها What didst thou give her as her dowry? occurring in a trad.; or، as some related it، ما ساقت منها، i. e. What didst thou give for her, or in exchange for
her? (TA.) And ساق إليه الشيء [He made, or caused, the thing to go, pass, or be conveyed or transmitted, to him; he sent to him the thing]. (M and K in art. (TA.) And ساق إليه خيراً [He caused good, or good fortune, to betide him]. (TA.) And ساق لأرضه آتيًا [He made a rivulet, or a channel for water, to run to his land], (M in art. (TA.) [Hence likewise,] ساقت [The wind drove along the clouds]. (S, * TA.) [And ساق الحديث, inf. n. ساق and ساق and ساق, He carried on the narrative, or discourse.] You say، [Such a one carries on the narrative, or discourse, in the best manner of doing so]. (Mgh, TA.) And إليك ساق الحديث [To thee as its object the narrative, or discourse, is carried on]. (TA.) And كلام مساقه إلي كذا [Speech whereof the carrying-on is pointed to such a thing]. (TA.) And جتمتك بالحديث على سوص [I uttered to thee the narrative, or discourse, after the proper manner of the carrying-on thereof]. (TA.) [In like manner also one says,] ساق الأمور أحسن مساق [He carried on, or prosecuted, affairs, or the affairs, in the best manner of doing so]. (A in art. جذو (___ يساق المعلوم مساق غيره [from ساق الحديث expl. above] means The asking respecting that which one knows in the manner of one's asking respecting that which he knows not: a mode of speech implying hyperbole: as when one says، [Is this thy face or a full moon?]. (Kull p. 211.) ساق said of a sick man, (K,) and ساق نفسه، (TA,) aor. ساق بنفسه، (Ks, Msb, TA,) and ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنفسه، (TA,) aor. ساق بنف...
began to give up his spirit, or to have his soul drawn forth. (K.) You say, I saw such a one giving up his spirit at death. (S, O, TA.) And I saw such a one in the act [or agony] of death; and I saw such a one in the act [or agony] of death: (K,) first pers. aor. as above, inf. n. (ISh, TA.) also signifies He hit, or hurt, his (another man's, S) shank. (S, K.)

2. I made such a one to have the ruling, or ordering, of his affair, or case. (Ibn-'Abbád, K.) See also 5. Said of a plant, (TA,) or of a tree, (K,) more properly of the former, (TA,) It had a [i.e. stem, stock, or trunk]. (K, TA.)

3. He vied, or competed, with him, in driving: (K: [in the CK, for قوَّس, is put قُوَّسُهُ]) or he vied, or competed, with him to decide which of them twain was the stronger; from the phrase (S.) [Hence,] one says [A camel that vies with the animals of the chase in driving on, or in strength]. (JK, Ibn-Abbád, O, K, TA.) is also syn. with [app. as meaning The making to be consecutive, or successive, for it is added], as though driving on one another, or as though one portion were driving on another. (TA. [See 6, its quasi-pass.]) [Freytag also assigns to ساق the meaning of He, or it, followed (secutus fuit), as on the authority of the Hamáseh; but without pointing out the page; and it is not in his index of words explained therein.]

4. I made him to drive camels: (K,) or I gave to him camels, to drive them: (S, TA:) or I made him to posses camels. (TA.)

5. The people, or party, [trafficked in the ساق, or market; or] sold and
bought: (S, TA:) the vulgar say (TA.)

The camels followed one another; (Az, O, Msb, K, TA;) and in like manner one says (O, K, TA;) as though, by reason of their weakness and leanness, some of them held back from others. (TA.) And The sheep, or goats, pressed, one upon another, (K,) or followed one another, (O,) in going along, (O, K,) as though driving on one another. (O.) [See also 7.] The lawyers say, meaning [The two demandings of a woman in marriage] were simultaneous: but [Fei says] I have not found it in the books of lexicology in this sense. (Msb.)

The cattle went, or went along, being driven; [or as though driven; or drove along;] quasi-pass. of (S, TA.) And [has the like signification: or means] The camels became consecutive. (TA. [See also 6.])

The shank; i. e. the part between the knee and the foot of a human being; (Msb;) or the part between the ankle and the knee (K, TA) of a human being; (TA;) the part of the human foot: (S, TA:) and [the part properly corresponding thereto, i. e. the thigh commonly so called, and also the arm, of a beast:] the part above the of the horse and mule and ass and camel, and the part above the of the ox-kind and sheep or goat and antelope: (TA:) [it is also sometimes applied to the shank commonly so called, of the hind leg, and, less properly, of the fore leg, of a beast: and to the bone of any of the parts above mentioned: and sometimes, by synecdoche, to the hind leg, and, less properly, to the fore
leg also, of a beast: it generally corresponds to دَرَاع: of a bird, it is the thigh commonly so called: and sometimes the shank commonly so called: and, by synecdoche, the leg: it is of the fem. gender: (Msb, TA:) and for this reason, (TA,) the dim. is سَوِيقَة: (Msb, TA:) the pl. [of mult.] is سَوِيقَان: (S, Mgh, O, Msb, K) and أَسْوِيَق: سِيِّقَان: and [of pauc.] أَسْوِيَقْ. (O, K,) the أَنَاقِس in this last being with أَنَاقِس in order that it may bear the dammeh. (O, K.) A poet says,

لَفْتُ عَقْلَ يَعْيِشُ بِهِ
حيث تَهْدِي سَاقُهَ قُدْمَهُ

meaning The young man has intelligence whereby he lives when his foot directs aright his shank. (IAar, TA:) And one says of a man when difficulty, or calamity, befalls him، كَشْفَ عَن سَاقِهِ [lit. He uncovered his shank; meaning he prepared himself for difficulty]: so says IAMb: and hence, he says, (TA, [in which a similar explanation is cited from ISd also,]) they mention the ساق when they mean to express the difficulty of a case or an event, and to tell of the terror occasioned thereby. (K, TA:) Thus, the saying يُكَشْفَ عَن سَاق (S, K, TA,) in the Kur [lxviii. 42], (S, TA,) [lit. On a day when a shank shall be uncovered,] means On a day when difficulty, or calamity, shall be disclosed. (I'Ab, Mujáhid, S, K, TA:) It is like the saying، قَامَتَ الحَربُ عَلَى سَاقٍ (S, TA,) which means The war, or battle, became vehement, (Msb in this art. and in art. حرب,) so that safety from destruction was difficult of attainment: (Id. in art. حرب:) and كَشْفَتِ الحَربُ عَن ساق (as also حَرَبَ عَن ساق i. e. The war, or battle, became vehement. (Jel in lxviii. 42.) And in like manner، قَامَتْ أَلْسَاقُ البَسَاقِ (K, TA,) in the Kur [lxv. 29], (TA,) means And the affliction of the present state of existence shall be combined with that of the final state: (K, TA:) or it means when the [one] leg shall be inwrapped with the other leg by means of the grave-clothes. (TA:) One says also، قَامَ الْقَوْمَ عَلَى ساق The people or party, became in a state of toil, and trouble, or distress. (TA:) And قَرَعَ النَّامِر ساقَهِ [originating from one's striking the shin of his camel in order to
make him lie down to be mounted; lit. He struck his shank for the affair; meaning he prepared himself for the thing, or affair; syn. (JK:) or he was, or became, light, or active, and he rose, or hastened, to do the thing; or he applied himself vigorously, or diligently, or with energy, to the thing, or affair; i. q. [Q. v.]: (TA:) or he was, or became, light, or active, and he rose, or hastened, to do the thing; or he applied himself vigorously, or diligently, or with energy, to the thing, or affair; i. q. (Q. v.: see also, in several places.) [It is also said that] كَدَتْ أَوْهَتْ بِسَاقٍ means [i. e. I nearly, or almost, did what I purposed: but this explanation seems to have been derived only from what here, as in the TA, immediately follows]: Kurt says, describing the wolf,

* ولكنْ رَمْتَكَ مِنْ بَعْدٍ فَلَمْ أَفْعَلَ وَقِدْ أَوْهَتْ بِسَاقٍ*

[i. e., app., But I shot at thee from afar, and I did not what I purposed, though it (the shot, the aim, I suppose, being meant to be understood,) maimed a shank: which virtually means, though I nearly did what I purposed: the poet, I assume, says أَوْهَتْ بِسَاقٍ for the sake of the measure and rhyme, for أَوْهَتْ بِسَاقٍ: see what is said, in the explanations of the preposition ب، respecting the phrase وَأَمْسَحُوا بِرَاوْسَكَمْ]. (TA.) ___ By a secondary application, ساق signifies [A greave; i. e.] a thing that is worn on the ساق or shank of the leg, made of iron or other material. (Mgh.) ___ Also [The stem, stock, or trunk, i. e.] the part between the أصل [here meaning root, or foot, (though it is also syn. with ساق in the sense in which the latter is here explained,)] and the place where the branches shoot out; (TA:) or the support; (Msb;) or the جذع; (S, K;) of a tree, or shrub: (S, Msb, K, TA:) pl. [of mult.] سوق and سوق and سوق, (Msb, TA) and سوق and سوق and سوق. (TA.) It is related in a trad. of Mo'awiyeh, that a man said, I applied to him to decide in a litigation
with the son of my brother, and began to overcome him therein; whereupon he said, Thou art like as Abú-Duwád says,

\[
\text{أَلَّا يُرسَلُ السَّاقَ إِلَّا مَمسَكًا سَاقٌ}
\]

[Whencesoever, or however, a preparation is made for him, to catch him, he is like a chameleon of a tree of the kind called تنضب, he will not lose the stem thereof unless grasping a stem]: he meant that no plea of his came to nought but he clung to another; likening him to the chameleon, which places itself facing the sun, and ascends half-way up the tree, or shrub, then climbs to the branches when the sun becomes hot, then climbs to a higher branch, and will not lose the former until it grasps the other. (O, TA.)__

as it seems to be indicated in the O, one says, ولدت ثلاث لأولاد ساقاً على ساقٍ واحدٍ (K, in the copies of which, however, I find ولدت ثلاث بنين على ساق ساقٍ واحدٍ (S, or أقا) i.e. Such a woman brought forth three sons, one after another, without any girl between them: (S, O, K, TA:) so says ISk: and ولد ثلاث لأولاد ساقاً على ساقٍ واحدٍ i.e. Three children were born to such a one, one after another. (TA.)__

The people, or party, built their houses, or constructed their tents, in one row or series. (TA.) ساق also signifies The soul, or self; syn. نفس: hence the saying of 'Alee (in the war of the [schismatics called] شراة (لاذةً من قناهم فلقت ساقى (There is not for me any way of avoiding combating them, though my soul, or self, should perish by my doing so]. (Abu-l-'Abbás, O, TA.) So too in the saying, قدح في ساقه [as though meaning He cankered his very soul]: (IAar, TA in art. قدح:) or he deceived him, and did that which was displeasing to him: (L in that art.) or he impugned his honour, or reputation; from the action of canker-worms (قدح) cankering the stem, or trunk, of a shrub, or tree. (A in that art.) ساق حر is said to signify] The male of the قمارى [or species of collared turtle-doves of which the female is called
**سوق** [A market, mart, or fair;] a place in which commerce is carried on; (ISd, Msb, TA;) a place of articles of merchandise: (Mgh, TA;) so called because people drive their commodities thither: (TA;) [in the S unexplained, and in the K only said to be well-known:] of the fem. gender, and masc., (S, Mgh, Msb, K, *) the former in the dial. of the people of El-Hijáz, and the latter in that of Temeeem, (S and Msb voce q.v.,) the former the more chaste, or the making it masc. is a mistake: (Msb:) pl. *سوقَاء*; (TA:) the dim. is *سوقٌة* [with ة, confirming the opinion of those who hold *سوق* to be only fem.]: also signifying merchandise, syn. جَنَّة سُوقَة [Merchandise came]. (TA.)

[Hence,] *سوقَة* The thickest, or most vehement part (حَوْمَة) of the fight; (S, K, TA;) and so *سوقَة* الحَزْب; i.e. the midst thereof. (TA.)

**سوق** Length of the shanks: (S, K;) or beauty thereof: (K;) or it signifies also beauty of the shank. (S.)

**ساحة** The rear, or hinder part, of an army: (S, Mgh, K, TA;) pl. of *سائقَة*; being those who drive on the army from behind them, and who guard them: (TA;) or as though pl. of *سائقَة*, like as قائد is of قائد. (Mgh.) And hence, سَائْقَة الحَزْب [The rear of the company of pilgrims]. (TA.)

**سُوقَة** A subject, and the subjects, of a king; (K, TA;) so called because driven by him; (TA;) contr. of ملك; (S, Mgh, Msb;) whether practising traffic or not: (Mgh;) not meaning of the people of the أسواق [or markets], as the vulgar think; (Msb;) for such are called سَوْقًى, sing. سوقي: (Ham. p. 534:) it is used alike as sing. and pl. (S, Mgh, Msb, K) and dual (Mgh, Msb) and
The part of the plant called that is below the head from the top to the extent of a finger, or the flower at the head thereof; (O, K;) sweet and pleasant: so says Ibn-'Abbád: (O:) ĀHn says [of the طوث، that is below the 头, or the flower at the head thereof], it is like the penis of the ass, and there is no part of it more pleasant, nor sweeter, than its سوق; which is in some instances long; and in some, short. (TA.) See also سوق, last sentence.

Of, or relating to, the سوق, or market. Its pl., سوقون، means The people of the سوق (Ham. p. 534.) [Hence, أخذ سوقی, A skin, or hide, prepared, or dressed; in a good state: or not prepared or dressed: it is ascribed to the vulgar: and there is a difference of opinion respecting it: the second [explanation, or meaning,] is that which is commonly known. (TA.)

Meal of parched barley (شعیر), or of the species thereof, or similar grain, called, likewise parched; and it is also of wheat; but is mostly made of barley (شعیر); (MF, TA;) what is made of wheat or of barley; (Msb, TA;) Well known: (S, Msb, K, TA:) [it is generally made into a kind of gruel, or thick ptisan, being moistened with water, or clarified butter, or fat of a sheep's tail, &c.; (see حسو) and is therefore said in (the Msb in art. حسو) and in the KT voice أكل, &c.,) to be supped, or sipped, not eaten: but it is likewise thus called when dry; and in this state is taken in the palm of the hand and conveyed to the mouth, or licked up: (see حافق, and حفص:) it is also made of other grains beside those mentioned above; and of several mealy fruits; of the fruit of the Theban palm; (see ححى:) and of the carob; (see خروب:) &c.:] it is also, sometimes, with ص: so says IDrd in the Jm; and he adds, I think it to be of the dial. of Benoo-Temeem: it is peculiar to that of Benul-'Ambar: (O, TA:) the n. un. [meaning a portion, or mess, thereof] is with  أع: (AAF, TA in art. جش:) and the pl. is  أسوقة. (TA.)  And
Wine: (AA, K:) also called سوَّيَقُ الْكِرَّمْ. (AA, TA.)

سِيَاقٌ [an inf. n. of 1 (q. v.) in several senses. ___ As a subst., properly so termed,] A dowry, or nuptial gift; (K, TA;) as also [which is likewise originally an inf. n.: see 1]. (TA.) ___ [Also, as a subst. properly so termed, The following part of a discourse &c.; opposed to سِيَاقُ الكِلَامِ وسِيَاقٌ the preceding and following parts of the discourse; the context, before and after: see, again 1. And The drift, thread, tenour, or scope, of a discourse &c.]

سوَيَقَة dim. of سِيَاقٌ, q. v.: (Msb, TA:) and of سوَّيَقٍ, also, q. v. (TA.)

سوَّيَقَة' سَيَاقَ: see Sِيَاقٌ. Also A seller, and a maker, of سوَّيَقٍ. (Mgh.)

سوَّيَقَة Long in the سِيَاقَ [or shank]. (AA, K. [See also سِيَّوقَ نأٍ;]) ___ And Having a سِيَاقَ [or stem]; applied to a plant. (Ibn-Abbád, K.) ___ And The طَلْعٌ [or spadix] of a palm-tree, when it has come forth, and become a span in length. (K.)

سوَّيَقَة Driving, or a driver;] the agent of the verb in the phrase سِيَاقَةُ المُشْيَة: as also سوَّيَقَةٌ (S, K) in an intensive sense [as meaning Driving much or vehemently, or a vehement driver]: (S, TA:) pl. of the former سِيَاقةً، q. v. (TA.)

سوَّيَقَة' سَيَاقَةً، معها سِيَاقَة، وشَهِيَدَ: in the Kur [l. 20], is said to mean Having with it a driver to the place of congregation [for judgment] and a witness to testify against it of its works: (TA:) i. e. an angel driving it, and another angel testifying of its works: or an angel performing both of these offices: or a writer of evil deeds and a writer of good deeds: or its own person, or its consociate [devil], and its members, or its works. (Bd.)

سوَّيَقَة, [originally سِيَّوقَةٍ،] Clouds سَحَابٌ (AZ, As, S, K) driven by the wind, (AZ, As, S,) Containing no Water, (AZ, S, K,) or Whether containing water or not. (As.)
Seqey, [a subst. formed from the epithet Seqey by the affixة،] originally Sequqa, (TA,) Beasts (دواع) driven by the enemy; (S, K;) like وسيفة; so in a verse cited voce جبأة: (S:) or a number of camels, of a tribe, driven away together, or attacked by a troop of horsemen and driven away. (Z, TA.) [Hence,]
one says, المر سيقة القدر.

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[Man, or the man, is the impelled of destiny]}; i. e. destiny drives him to that which is destined for him, and will not pass him by. (TA.) سيقة signifies also An animal by means of which [in the O فيها for which is erroneously put in the K,] the sportsman conceals himself, and then shoots, or casts, at the wild animals: (O, K;) like قيدة: (A in art. قود:) said by Th to be a she-camel [used for that purpose]:

(TA:) [so called because driven towards the objects of the chase: see درية] pl. سواق. (K.) [See also قوس.

أسوق A man (S, * TA) long in the shanks: (S, K: [see also سواق: ]) or thick in the shanks: (IDrd, TA:) or it signifies, (K,) or signifies also, (S,) beautiful in the shank or shanks, (S, K,) applied to a man: and so سوقآ应用于 a woman: (S:) Lth explains the latter as meaning a woman having plump shanks, with hair. (TA.)

إساقة (Lth, O, K, in the CK أساسق) The strap of the horse's strirrup. (Lth, O, K.)

يبرع مسوق, (JK, O, and TA as from the Tekmileh,) or مسوق, like محسن, (K, [but this I think to be a mistake,]) means يساوق الصيد [i. e. A camel that vies with the animals of the chase in driving on, or in strength]; (JK, O, K;) so says Ibn-' Abbád: (O:) accord. to the L, a camel by means of which one conceals himself from the animals of the chase, to circumvent them. (TA. [See also سيقة, last signification.])

مسوق [A staff, or stick, with which cattle are driven: pl. مسواق: perhaps post-classical.]
A follower, or servant; as though driven]. (Ibn-' Abbád, O, K.) And A
relation; syn. (Ibn- ' Abbád, O, K.) And A mountain extending along the
surface of the earth. (Ibn- ' Abbád, O, K *)
سوك

1. (IDrd, O, Msb, K.) aor.  سوك, inf. n.  سوك, (IDrd, O, Msb, K.) *He rubbed the thing, or rubbed it well.* (IDrd, O, Msb, K.) ___ See also 2. And see 6.

2. (S, O, Msb,) or  سوك فمه بالعود; (S, O, Msb, K;) and  سوك, (O, K,) aor. and inf. n. as in the first paragraph, (O,) or inf. n. (Msb; [there said to be an inf. n., as well as a subst. syn. with مساوک, but without the mention of its verb;]) and  استاک and  تسوك, these two used without the mention of the mouth (S, O, Msb, K) or the stick; (K;)

*He rubbed and cleaned his teeth with the مساوک, or سوک.]

3. See the next preceding paragraph.

4. [each an inf. n., the verb of the latter, if it have one, being app. ساک, ] *A weak manner of going: or a bad manner of going, resulting from slowness or emaciation:* (K, TA:) so says ISk. (TA.) One says,  جآت الإبل تساوک, [for تساوک الإبل تساوک, ] i. e. *The camels came inclining from side to side, in consequence of weakness, in their going along.* (S, O.) [Or] تساوکت الإبل تساوکت الإبل means *The camels had an agitation of their necks in consequence of leanness.* (IF, Msb.) In the M it is said that  تساوکت الإبل تساوکت الإبل means *The sheep, or goats, came, not moving their heads, in consequence of weakness.* (TA.)

5. See 2.

6. *A tooth-stick; a piece of stick with which the teeth are rubbed and cleaned, the end being made like a brush by beating or
chewing it so as to separate the fibres]; (K, TA;) [commonly] a piece of stick of the kind of tree called كاَرَأ (Msb:) accord. to IDrd, derived from سَكْتُ الشَّيْء meaning I rubbed, or rubbed well, the thing; (O, Msb:) accord. to IF, from تَساوِكْتُ الإِبل [expl. above]; (Msb:) accord. to Lth, (T, TA,) سَوَّاَكُ is masc. and fem., (IDrd, T, M, O, K,) though it is the more approvable way to make it masc.; (O;) but Az holds this to be a mistake, and the word to be masc. [only]; and Hr says that this assertion of Lth is one of his foul mistakes: (TA:) its pl. is سَوَّاَكُ (S, O, Msb, K) and سَوَّاَكُ (Az, TA) and سَوَّاَكُ (AHn, TA,) and [of pauc.] سَوَّاَكُ; and the pl. of مَسْوَاَكُ is مَسْوَاَكُ. (TA.) In the saying, in a trad., خُيْرُ خَلَالِ الصَّائِمِ السَّوَّاَكُ, a prefixed n. is [said to be] suppressed [so that the meaning is The best of the habits, or customs, of the faster is the use of the tooth-stick]; but see 2, where سَوَّاَكُ is said, on the authority of the Msb, to be also an inf. n.].

سَوَّاَكُ: see سَوَّاَكُ, in two places.
سَأَلَ، aor. سَأَلُ (Akh, and S, M, Msb, K, all in art. سَأَلَ،) like خَافُ، aor. (Msb and K ibid.,) first pers. pret. سُلَّمُ،

[like خَفَتُ،] (Sb, M in the present art., [in the K in this art., erroneously، سُلَّمُ،]) and aor. أَسَأَلُ، (Sb, M and K in this art.,)

imperative سَأَلَ، (S, Msb, K, TA, all in art. سَأَلَ،) dual سَأَلَ، and pl. سَأَلُوا، سَأَلَا، these two being irregular، (Msb in that art.,) inf. n.

سُوَّالُ، (Sb, M and K in the present art.,) mentioned by Sb and by Th، (M ibid.,) and سوَّالُ، (M and K ibid.,) mentioned by Th، (M ibid.,) I.

q. (He asked، &c.) (Ak, and S، M، Msb، K، all in art. سَأَلَ،) and سَأَلتُ، a dial. var. of the verb with أ، (Sb، M and K in the present art.,) the medial radical being originally و، (M and K ibid.,) not a substitute for أ، (M ibid.) as is shown by the phrase

هَماَيْتَسْأَلَانَ، (M and K ibid.,) mentioned by AZ: (M ibid.:) it is of the dial. of Hudheyl، (TA in art. سَأَلَ،) [For the pass. (سَوَّالَ، &c.) see سَأَلَ،.] A certain elegant scholar says،

سَأَلتُ هَذِهِ رَسُولَ اللهِ فَاحِشَةً

i. e. (Hudheyl] asked of the Apostle of God as a thing wished for[something beyond measure evil]: it is not from سَأَلَ، [i. e. it is originally سوَّالُ، not formed from سَأَلَ، by the substitution of أ for أ،] as many of the elegant scholars say، (Er-Rághib، TA،) سوَّالُ، (M، K،) [aor. يَسْأَلُ،] inf. n. سَوَّالَ، (M،) He، or it، was، or became، lax، flaccid، or uncompact؛ or it hung down loosely؛ was، or became، pendent، or pendulous: (M، K،) [or، said of a man، he was، or became، flaccid، or pendulous، in the belly، or in the part of the belly below the navel؛ as appears from an explanation of أَسُوَّلُ، and

from what here follows:] سُوَّالُ، (S، TA،) in the K، erroneously، سُوَّالَ، (TA،) signifies flaccidity، or uncompactness، or pendulousness، (S، K، TA،) of the belly، (K،) and so سُوَّالُ، (S، TA،) or of the part of the belly below the navel؛ (S، TA؛) and of other things، (K، TA؛) as، for instance، (TA؛) of a cloud also، (S، TA،)
His soul embellished [or commended] to him (S, M, Msb, * K) a thing, or an affair, (S,) or such a thing, (M, K,) or the thing: (Msb) or made it [to appear] easy to him, and a light matter in his eyes; from سَوْلُ signifying laxness or the like: (Bd in xii. 18:) the inf. n. signifies the embellishing, a thing, and making to be loved or approved, in order that one may do it or say it: (TA:) or the souls embellishing a thing that is eagerly desired, and picturing what is foul thereof as goodly: (Er-Rághib, TA:) and it is said to be from سَوْلُ signifying an object of a man's desire, which embellishes to the seeker thereof that which is false, or vain, and other things of the deceptions of the present world. (TA.) ___ You say also، ُلْﺆُﺳ إِلَى كَدَا، ُلْﺆُﺳ يُسْلَى إِلَى كَدَا Such a thing is imaged in the mind to me; is an object of fancy to me; or seems to me. (L in art. هـ,) And سَوْلُ لَهُ said of the Devil, He led him into error; or made him to err: (M, K;) or facilitated to him the commission of great sins; from سَوْلُ meaning as expl. above in this paragraph: or incited him to indulgence in appetences, or lusts; from السُولُ meaning [by implication] ِّ предостمَّا ( : Bd in xlvii. 27:) or [as though meaning] let down his rope [to him to aid in the accomplishment of his desire]. (Ham p. 748.)

5 سَوْلُ see 5 in art. سَأْلَ: and 1, last sentence, in the present art.

6 هَمَا يُسَأَّلُونَ [They two ask, or beg, each other; i. q. يَنْتَسِأَ لَانَ، q. v.]: (M, K;) a phrase mentioned by AZ. (M.)

سَوْلُ i. q. مَسَأَلَةَ [as signifying A petition; or a request; meaning a thing that is, or has been, asked, or begged; see سَوْلُ وَسَأْلَةَ; (TA;) as also سَوْلُةَ ; (K, TA;) each, (TA,) a dial. var. of the word with ِّا: (K, TA: [but it is also said in the latter that سَوْلُ is the original of سَوْلُةَ because the readers of the Kur-án read the word with ِّا in chap. xx. verse 36:] or an object of desire or wish أَمْتَنيَةَ، which one asks; (TA:) or an object
of want, which the soul eagerly desires: (Er-Râghib, TA:) or an object of a man's desire (أمنية). which embellishes to the seeker thereof that which is false, or vain, and other things of the deceptions of the present world: but there is a difference between سؤول on the one hand and أمنية on the other hand, in that the former relate to what is sought, or demanded, and أمنية relates to what is mediated (قدر); (TA:) [for] this last primarily signifies a thing that a man meditates (يقدره) in his mind, from signifying (بده) in ii. 73;) so that the سؤول seems to be after the أمنية: (TA:) may be from سؤول له نفسه كذا in the first of the senses assigned to it above, and [from] سؤول said of the Devil in the last of the senses assigned to it above. (Ham p. 748.) [See also سؤول, below.]

سؤول: see 1, last sentence.

سؤول: see سؤول, in three places.

سؤول, (M, K,) applied to a man, (M,) One who asks, or begs, much; (K;) i. q. سؤول and سؤول. (M.)

سؤول an inf. n. of سأل as syn. with سأل [Sb, Th, M, K:] [and used as a simple subst., like سؤول and سؤول, for] I] mentions سؤول as its pl. (M, TA.)

سويل An equal. (M, K.) So in the saying, أنا سويلك في هذا الأمر [I am thy equal in this affair]. (M.)

سويل Lax, flaccid, or uncompact; or hanging down loosely; or pendent, or pendulous; in the lower part: (M, K:) or a man flaccid, or pendulous, in the part of the belly below the navel: fem. سوالة and pl. سوالات سوالة: (S, TA,) سحاب أسول Clouds that are uncompact, (S, TA,) their skirts, or fringes, hanging down; and in like manner, سحاب سؤول; sing. سحابة سؤول. (TA,) And دلو سؤول A large bucket. (M, k.)
مَوْس, inf. n. of مَأَس, primarily signifies the going, or going away, engaged, or occupied, in seeking, or in seeking for or after, or in seeking to find and take or to get, a thing: and sometimes it is used as meaning the going, or going away; as when it is said of camels [or the like]: and sometimes, as meaning the seeking, or seeking for or after, or seeking to find and take or to get; as when it relates to selling or buying. (Er-Rághib, TA.) ___ You say, ﴿تَمَامَسَ ِﺔَيِشَاَلمَا﴾ (S, Mgh, Msb, TA) or ﴿مُعَـْﻨِّملا﴾ (M) or ﴿لْمْلا﴾ (K,) aor. ﴿مُوْسَت﴾ (S, M, Msb,) inf. n. ﴿مْوَس﴾ (S, M, Mgh, Msb,) The cattle pastured (S, Mgh, Msb, K, TA) by themselves (Msb) where they pleased; and in like manner, [the sheep or goats]: or went away at random, or roved, pasturing where they pleased. (TA.) ___ [Hence, ﴿سَام﴾, inf. n as above, He did as he pleased.] You say, ﴿خَلَاهُ وَسوْمَهُ﴾ خُلِقَتِه وَسوْمُهُ لَا يَرِيهِ لَمَّا يَرِيهِ; and the like is done in one of my copies of the S. See also 2.) ___ And ﴿سَام﴾ (S,) or ﴿رَيْحَ،﴾ (S,) or ﴿رَيْحَ﴾ (M, K,) or ﴿رَيْحَ﴾ (S,) inf. n. as above, (S, M,) ﴿هَ،﴾ or ﴿يَ،﴾ or ﴿يَ،﴾ or the camels, and the wind, (M, K,) or the winds, (S,) passed, went, or went on or along: (S, M, K:) or ﴿سَوْمَه﴾ signifies the passing, &c., quickly; one says of a she camel, ﴿سَامَّة﴾, aor. and inf. n. as above, she passed, &c., quickly; (As, TA;) and hence the saying of Dhu-l-Bijádeyn cited in art. ﴿تَعَرَّضَ عَرْضَٰهُ﴾ or the passing, &c., quickly, with the desire of making a sound in going along. (TA.) ___ And ﴿سَامَّةَ الطِّيْبَ عَلَى النَّشَىِّ﴾ (M, K,) aor. and inf. n. as above, (M,) The birds went, [or hovered,] or circled, round about the thing: (M, K:) or, as some say, ﴿سَوْمَه﴾ signifies any going, [or hovering,] or circling, round about. (M.) [As mentioned in the first sentence of this art.,] ﴿سَوْم﴾ is also in selling and buying. (S.) You say, ﴿سَامَ السَّلِّيْسَة﴾ (Mgh, Msb,) aor. and inf. n. as above, (Msb,) ﴿هَ﴾ (the seller) offered the commodity, or article of merchandise, (Mgh, Msb:) and it is
also said of the purchaser, like (Mgh, Msb,) meaning he sought to obtain the sale of the commodity, or article of merchandise: and one says also of the seller, and of the purchaser, meaning he mentioned the price of the commodity in offering it for sale, and in offering to purchase it: (Msb:) and in like manner, I said to such a one, Wilt thou take [or purchase] my commodity for such a price? (TA:) and he (the seller, Msb) mentioned to me the price of his commodity in offering it for sale: (Msb, TA:) [and, agreeably with these explanations,] Kr says that signifies [i. e. the act of offering, &c.]: (M, TA:) or, as some say, (so in the TA, but in the M and K and, ) this last, as also means [i. e. I asked him the price at which the commodity was to be sold]: (M, K, TA:) and I purchased of him the commodity, &c.: and you say, (TA, [but the former is app. the right,]) means [i. e. he mentioned to me the price at which it was to be sold]: (M, K, TA:) you say also, when you mention the price of the commodity [i. e. it means I mentioned to him the price at which I would sell my commodity]: and you say, when he is the person who offers to thee the price [i. e. it means he offered to me a price for my commodity; or he sought to obtain from me the sale of my commodity by offering a price for it]: (TA:) and he contended by bidding against me in a sale: (S, * PS:) or he contended by bidding against me in a sale: (S, * PS:) or
sought to obtain the sale of the commodity in opposition to me, or to my seeking it). (Msb. [See also 3.]) Hence, [Mohammad is related to have said,] لا يَسْمَعُ الرَّجُلُ عَلَى سَوْمٍ أَخِيه, (Mgh.) or كَإِذَا أَحَدِكُم عَلَى سَوْمٍ أَخِيه, (Msb.) i. e. [The man, or any one of you,] shall not purchase (in opposition to his brother): (Mgh, Msb:) and it may mean shall not sell; the case being that of a man's offering to the purchaser his commodity for a certain price, and another's then saying, I have the like thereof for less than this price: so that the prohibition relates in common to the seller and the buyer: (M:) and the saying is also related otherwise, i. e. لَأَيْسَتَمُ, meaning shall not purchase. (Mgh.) And it is said in a trad., نَهِى عَنْ السَّوْمِ قَبْلَ طَلَّوْعِ النَّسْمِ, meaning, accord. to Aboo-Is-hák, أن يُسَاءِمَ بِسَلَطَتِهِ [i. e. He (Mohammad) forbade the offering a commodity for sale before the rising of the sun]; because that is a time in which God is to be praised, and one should not be diverted by other occupation: or, he says, it may mean the pasturing of camels; because, before sunrise, the pasturage is moist with dew, it occasions a fatal disease. (TA.) You say also, [I have mentioned to thee a good price for thy camel]. (S.) And [He demanded for it a dear price]. (TA in art. حُثِر.) And [He made to him an offer of working, mentioning the rate of payment; or bargained, or contracted, with him for work]. (K in art. عَمَل. [See also 3.]) ___ The Arabs also say, عَرْضٌ عَلَى سَوْمٍ عَالِمٍ [He offered to me in the manner of offering water to camels taking a second draught]; meaning like the saying of the vulgar, عَرْضٌ سَامِرٍ (KS, TA: [see art. سَمِّر]) a prov. applied to him who offers to thee that of which thou hast no need. (Sh, TA. [See also art. عَمَل.; and see Freytag's Arab. Prov. ii. 84.) ___ And you say, سَامِرٍ الْأَمْرِ, (M, K,) aor. as above, (TA,) inf. n. سَوْمٌ, (M, TA, ) He imposed upon him, or made him to undertake, the affair, as a task, or in spite of difficulty or trouble or inconvenience; or he ordered, required, or constrained, him to do the thing, it being difficult or troublesome or inconvenient: (M, K, TA:) or he brought upon him the affair, or event; (Zj, M, K, TA:) as also سَوْمٌ, (K,) inf. n. تَسْوَيَّمُ (TA:) or he endeavoured
to induce him, or incited him, or made him, to do, or to incur, the affair, or event: (Sh, TA:) it is mostly used in relation to punishment, and evil, (Zj, M, K, TA,) and wrong-doing: and hence the saying in the Kur [ii. 46 and vii. 137 and xiv. 6], They bringing upon you evil punish-

ment or torment: (Zj, M, TA:) or seeking, or desiring, for you evil punishment: (Ksh and Bd in ii. 46:) or endeavouring to induce you to incur it: (Ksh ibid.) from سامه خسفا [expl. by what here follows]. (Ksh and Bd ibid.) You say, I brought upon him خسف [i. e. wrong, or wrong treatment, as expl. in the Ksh and by Bd ubi suprâ]: or I endeavoured to induce him to incur it (أرهته) سامه خسفا: [expl. in art. خسف:] and He was constrained to incur, or to do, what is termed the خسف [meaning abasement or ignominy, or that which was difficult]: (TA:) and I abased him. (Msb.) سامه, aor. as above, also signifies He kept, or clave, to it, not quitting it. (M, * TA.) See also 4.

He sent forth (S, M, K) the horses, (S, K) or the camels, (M,) [sometimes meaning] to the pasturage, to pasture where they would. (TA. [See also 4.) [Hence,] سوما means خلاه وسومه ولاه and He left him to do as he pleased; namely, a man. (AZ, S, K. [In the CK is a mistranscription in this place, before mentioned: see 1, fourth sentence.]) Whence the prov., A slave, and he has been left to do as he pleases. (TA.) I gave such a one authority to judge, give judgment, pass sentence, or decide judicially, respecting my property. (AO, S: and in like manner سومه في ماله is expl. in the M and K.) And I made him to have the ordering and deciding of my affair, or case, to
do what he would; like (TA in art. سوم عليه القوم.) And He urged his horses (S, K.) against the people, or party, and made havoc among them. (S, K.)

And تسوم signifies also The making a horse to sweat well. (K.) See also 1, in the last quarter of the paragraph.

And سوم الفرس, (M, K.) inf. n. تسوم, (K.) He put a mark upon the horse: (M, K.) he marked the horse with a piece of silk [perhaps a mistranscription for مبادية i.e. with an iron such as is used for branding)], or With something whereby he should be known. (Lth, TA.) See also 5. [And see 4.]

I bargained, or chaffered, with him, or] I contended with him in bargain, or chaffering, for the commodity, or article of merchandise, (MA, Msb *, TA) and in deciding the price: (TA:) and تساومنا (S, Msb, TA *) [and agreeably with what here precedes] We bargained, or chaffered, for the commodity, or article of merchandise, [or contended in doing so,] one offering it for a certain price, and another demanding it for a lower price. (Msb.) See also 1, in three places.

He pastured the cattle, or the camels: (M, Mgh, K, TA:) or he sent forth, or took forth, the cattle, or the camels, to pasture: (S, TA:) or he made the cattle or the camels] to pasture by themselves where they pleased (see 1): (Msb) and [in like manner] I left the camels to pasture by themselves where they pleased. (Th, TA. [See also 2.]) Hence, in the Kur [xvi. 10], فيه تسممون (S) Upon which ye pasture your beasts. (Jel.) [And accord. to Freytag, اسم اسم الماشية occurs in the Deewán of Jereer as meaning He urged a horse to run: or, as some say, he marked a horse with some sign. See also 2.] He cast his eye, or eyes, at him, or it. (K.) See also سامة.
He set a mark, token, or badge, upon himself, whereby he might be known [in war &c.]. (S.) In a trad. (S, TA) respecting [the battle of] Bedr, (TA,) occur the words, 

لا كذف الصأا، (S, TA,) or صأا كذف الصأا، accord. to different relations; i. e. Make ye a mark, token, or badge, for yourselves, whereby ye may know one another [in the fight, for the angels that are assisting you have done so]. (TA.)

A land in which the camels pasture by themselves where they please (TA,) or a land into which they go away to pasture]. (TA.) [See also مسألة the counsel.

Death: (IAar, S, M, Mgh:) and سما (as its n. un.) a death: (IAar, TA:) but the former [signifies the same in Pers., and] is said to be not Arabic. (TA.) It is related in a trad., respecting the salutation of the Jews, that they used to say، سما Death come upon you, instead of سما السلام عليكم; and that he [i. e. Mo-hammad] used to reply، سما عليكم، accord. to the generality of the relaters، سما عليكم، but correctly without the و، because the و implies participation: and it is related of ٍتعتوم that she used to say to them، علّكم سما دائم والدائم والمغتومة: (TA:) the Jews are also related to have said [to the Muslims]، دوم سما عليكم دائم الدهم، meaning سما دائم الدهم، (TA in art. دوم سما عليكم دائم الدهم، see دوم in that art.) Also A kind of tree, of which are made the masts (pl. of دقل of ships: (Kr, M, TA:) accord. to Sh, (TA,) the [tree called] خيزران. (K, TA. [And accord. to some copies of the K، سما also has this signification, and the signification expl. in the sentence here next following: but accord. to the text of the K as given in the TA، has been erroneously substistituted in the copies above referred to for سما، which, by reason of what precedes it, means that سما also signifies the same as سما; and if the former reading were right, the context in the K would imply that سما is also the name of a son of Noah, which is incorrect; the name of that son being only سام.) Also A hollow, or cavity, in the ground, such as is
called, in which water remains, or stagnates, and collects. (K. [For the verb in this explanation, which is written in the CK and in my MS. copy of the K, I read .]) Also a pl. [or rather coll. gen. n.] of which the sing. [or n. un.] is سَامَة: (M, K;) the former signifies *Veins of gold: and the latter, a single vein thereof: (S:) or the latter, a vein in a mountain, differing from its [general] nature; (M, K;) if running from east to west, not failing of its promise to yield silver: (M:) or the former, (M,) or latter, (K, TA,) gold, and silver; (M, K, TA;) accord. to As and IAar: (M, TA:) or, as some say, an ingot of gold, and of silver: (TA:) or veins of gold, and of silver, in the stone or rock: (S, M:) En-Nábighah El-Jaadee, (M,) or Edh-Dhubyánee, (TA,) uses مَائَسلا as meaning silver; for he likens thereto a woman's front teeth in respect of their whiteness: (M, TA:) and Aboo-Sa'eed says that silver is called in Pers. سَيم, and in Ar. سَام: (TA:) but the meaning most commonly known is gold. (M, TA.) A poet says, (M,) namely, Keys Ibn-El-Khateem, (S,) *

* لو آنك تَلْقَى حَنظَلًا فَوقَ بِيضًا
tَدْحَرْجُ عَنْ ذِي سَامَه الْمَتَقَارِبَ
* 

(S, M,) [i.e. If thou throwest colocynt hs upon our helmets, they would roll along from what is gilded thereof, they being near together: سَامَة ُهـ لَو آنَك is for لَو آنَك سَامَة and] the in ُهـ relates to the [which are described as] gilded therewith: (S;) the poet is describing the party as being close together in fight, so that colocynt hs, notwithstanding their smoothness and the evenness of their parts, if they fell upon their heads, would not reach the ground. (Th, S, * M.)

سَوْم [is originally an inf. n.: see 1, passim: and is also used as a subst. signifying The price of any commodity, or article of merchandise; like سَوْم, سَوْمَة and سَوْمَة . You say, دَكُر لِي سَوْمَهَا سَأَلَته سَوْمَهَا, and referring to a [or commodity]: see 1, in the former half of the paragraph. And دَكُر لِي سَوْمَهَا سَأَلَته سَوْمَهَا, and referring to a [or commodity]: see again 1, in the latter half of the paragraph. And إِنَّهُ لَغَالِي السَّوْمَة (S, M, K) and السَّوْمَة, meaning [i.e. Verily it is dear in price].
(M, K.) هم سهماً [and the like]; (TA;) Syn.

with قيمة. (Har p. 435 in explanation of the former.)

قيمة [as n. un. of سام: see the latter, first sentence, and last but one. Also] (S, M, and so in copies of the K,) or حفرة, (K accord. to the TA,) [i.e. hollow dug in the ground, app. to be filled with water for cattle,] by a well (علي رفح M, and so in copies of the K,) or (ةَرْفُح K acc. to the TA,) [i.e. hollow dug in the ground, app. to be filled with water for cattle,] by a well (ﻰَلَﻋ ﻰَﻴﱢﻛَر:) its pl. is سيمة [originally سوم; and you say, (M, K, TA,) inf. n. إسامة, meaning He dug it [i.e. the سامة.]

(TA.) Also i. q. [q. v.,] (K, accord. to the TA, [as mentioned above, see سام,]) on the authority of IAar. (TA.)

سومة; see سوم, in three places. Also, (S,

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M, K,) and (M, K) and سيمة, (S, M, K, TA, but omitted in some copies of the K,) and سيمةاء سيميا، سيمةاء (S, M, K,) the last mentioned by As, (TA,) [and it occurs with tenween by poetic license, being properly like كبر يتاء, a rare form, q. v.,] A mark, sign, token, or badge, by which a thing is known, (S, * M, K,) or by which the good is known from the bad: (TA:) accord. to J, (TA,) the سومة is a mark, &c., that is put upon a sheep or goat, and such as is used in war or battle; (S, TA;) whence the verb تسوم [q. v.:] (S:) and accord. to IAar the سيمة is a mark upon the wool of sheep; and its pl. is سيم: [see also سيمة، in art. مسو] accord. to IDrd, one says، سيمي، هي، سيمي، meaning Upon him, or it, is a good mark &c.; and it is from أَسْمَيْه َوْمَتْه أَسْمَيْه َوْمَتْه أَسْمَيْه َوْمَتْه، aor. أَسْمَيْه َوْمَتْه أَسْمَيْه َوْمَتْه أَسْمَيْه َوْمَتْه أَسْمَيْه َوْمَتْه, being originally the اسمي, being transposed, and changed into اسمي, because of the kesreh before it: (TA:) this form occurs in the Kur [xlviii. 29], where it is said، سيمة هم في وجوههم، [Their mark is upon their faces; and in several other places thereof]. (S)

سوم، in five places: and see also سومة، in two places. [For the meanings pactus and pastum missus, assigned to it by Gollius, as from the S, and copied by Freytag, I find no foundation.]
Also written سَيْمَاء: see سَوْمَاء, in two places.

In the present day it is applied to Natural magic: from the Pers. سَيْمَاء.

Also Two small hollows (نَقْرَان) beneath the eye of the horse. (K.) And accord. to Freytag, it occurs in the Deewán el-Hudhaleeyeen in a sense which he explains by Malum (an evil, &c.).

The offering a commodity for sale, &c.: see 1. Also] A certain bird. (K.)

Going, or going away, engaged, or occupied, in seeking, or in seeking for or after, or in seeking to find and take or to get, a thing: (see 1, first sentence:) going away at random, or roving, wherever he will. (TA.) And [particularly], (S,) as also سَوْم (As, S, M, K) and سَائِم (As, S, M, G, Msb, K) Cattle, (S, TA, or مَاشِية, Mgh, Msb,) or camels, (As, M, K, TA,) and sheep or goats, (TA,) pasturing (S, M, G, Msb, K, TA) by themselves (Msb) where they please; (TA:) or sent forth to pasture, and not fed with fodder among the family [to whom they belong]; (As, G, TA,) or pasturing in the deserts, left to go and pasture where they will: (TA:) the pl. of سَائِم and of سَائِم is مَاسُم (Msb.) It is said in a trad., In the case of pasturing sheep or goats, there is a poor-rate. (TA:) And in another trad., The beast (ذَبَابَة) that is sent away into its place of pasture, if it hurt a human being, the injury committed by it is a thing for which no mulct is exacted. (TA:) And it is related in a trad. respecting the emigration to Abyssinia, that the Nejáshee said to those who had emigrated to his country, أَمْكِنُوا فَأَقْتُمَ سَيْوَم, i.e. Tarry ye, and ye will be] secure in my land: IAth says that thus it is explained: and سَيْوَم
is [said to be] an Abyssinian word: it is related also with fet-h to the س: and some say that مسوم is pl. of سام is said to be of [Said]. i. e., ye shall rove in my country like the sheep, or goats, pasturing where they please, كُلُّ مَآَسَم. كُلُّ مَآَسَم, no one opposing you: (TA:) or, as some relate the trad., it is ممَآَسَم. (TA in art. مثيم.)

Masam [A place where cattle pasture by themselves where they please; a place where they rove about, pasturing.] Freytag explains it as meaning A place of passage: ___ and A quick passage: from the Deewan el-Hudhaleeyeen.

Masama A wide and thick piece of wood at the bottom of the قاعدتان [or two side-posts] of the door. (K.) ___ A staff in the fore part of the [women's camel-vehicle called] هودج. (K.)

The pastured horses: (S, Msb, TA:) or the horses sent forth with their riders upon them: (AZ, Az, Msb, TA:) or it means, (TA:) or means also, (S, Msb, TA:) marked by a colour differing from the rest of the colour; or by Branding: (TA:) or the horses of goodly make. (Ham p. 62, and TA. [See the Kur iii. 12.]) ___, in the Kur [ll. 33 and 34], (S, M,) means Stones of baked clay having upon them the semblance of seals impressed in the presence of thy Lord, (S, K, Er-Râghib,) in order that they may be known to be from God: (Er-Râghib:) or marked [Zj, M, Bd, K, Jel] with whiteness and redness, (Zj, M, K,) as is related on the authority of El-Hasan, (Zj, M,) or with a mark whereby it shall
be known that they are not of the stones of this world (M, k) but of the things
wherewith God inflicts punishment, (M,) or [each] with the name of him upon whom
it is to be cast: (Jel:) or sent forth: (Bd, TA:) but Er-Rághib says that the first is the proper way of explaining it. (TA.)

ٌﺔَﻣﺎَﺘْﺴُﻣ

ٌضْرَأ

، applied to a land (أَرْض): see 8.
سون

: see 1 in art., last sentence.
يَوْسَىٰ، aor. يَوْسَىٰ، inf. n. يَوْسَىٰ، signifies He intended, or proposed to himself: this he says as on the authority of the KL, in which only the inf. n. is mentioned with the explanation قَصَدَ وَأَهْنَٰكَ كَرْدَن... to this, Freytag adds the authority of Meyd; and also that the verb governs the thing which is its objective complement in the accus. case. In the S and other lexicons of good repute, I find the meaning of قَصَدَ assigned to يَوْسَىٰ، followed by إِلَى... but in none to يَوْسَىٰ،.

2. يَوْسَىٰ (S, M, &c.,) inf. n. يَوْسَىٰ، (K,) He made it equal, equable, uniform, even, level, flat, plane or plain; (S, * M, MA, Msb, K;) or equal in respect of elevation or of depression; (Er-Rághib, TA;) [and straight, right, direct, or rightly directed; (see its quasi-pass. 8;)] and يَوْسَىٰ signifies the same; (M, K;) namely, a place, (Msb, K;) or a thing, (S, M, Er-Rághib, TA,) or an uneven, or a crooked, thing. (Mgh.) It is said in a trad., فَأَمَرَ بِالجَرْبِ فَسَوِيَتْ[And he gave orders respecting the ruins, and they were levelled]. (TA in art. خَرَاب.) And in another trad., سُوِيَتْ عَلَى رَقَبَةٍ حَرْبِهِ[We buried Ru-keiyeh, and made the earth of the grave even, or level, over her. (Mgh.)] [Hence also,] يَوْسَىٰ لِبِلْوَآ إِلَىٰٰمَرَبْ[I.e. That they were buried, and that the ground were made level over them; (S, * Bd;) بَلْ لَا بَلْ لَا يَوْسَىٰ بِحَجَمٍ أَلْأَرْضِ، (TA,) i.e. That they were buried, and that the ground were made level over them; (M, Jel;) thus expl. by Th; (M;) or that they had not been created, and that they and the earth were alike. (Bd.) [Hence also,] بَلْ لَا قَالَ مَرَىٰ أَنَّهُ نَسَىٰ بَنٍّهُ[in the same [xxv. 4], is said to mean [Yea: we are able] to make his hand like the foot of the camel, without fingers: or to make his fingers uniform, of one measure or size: (TA;) or the meaning is, we are able to put together the bones of his
fingers [consistently] as they were. (Bd, Jel.) And, in the Kur xvii. 95, means [i.e. Until, when he had made the space between the two sides of the mountains even, or level, by filling it up]. (TA.) Also He made it uniform, equal, or consimilar, with another thing.] One says, (M, K,) inf. n. as above; (K) and Sawa’î, (M, * TA, TK,) and Sawa’î, (M, K,) I made it uniform, or equal, with it; or like it: (M, K, TA:) and I made it uniform, or equal, each with the other; or like each other. (M, K, TA.) And He made it symmetrical or symmetrically, by, or with, a just adaptation of its component parts; made it congruous or consistent in its several parts, or with congruity or consistency in its several parts: he made it, formed it, or fashioned it, in a suitable manner: he made it to be adapted, or so as to be adapted, to the exigencies, or requirements, of its case, or of wisdom: he made it complete, or in a complete manner; completed it, or completed its make: he made it right or good, or in a right or good manner; rectified it; adjusted it; or put it into a right, or good, state. In the Kur xxxii. 8, it means He made him symmetrical [or symmetrically], by the fit, or suitable, formation of his members. (Bd,) And Sawa’î, in the same, xv. 29 and xxxviii. 72, I made his creation symmetrical: (Bd:) or I completed him, or made him complete. (Jel.) And Sawa’î, in the same, lxxxvii. 2, He made what He created congruous or consistent in the several parts. (Jel.) And Gâddi, in the same [lxxxii. 7], means [Who created thee,] and made thy creation to
be adapted to the exigencies, or requirements, of wisdom. (TA.)

[xci. 7, means By a soul and what made it to be adapted to its exigencies, i. e., to the performance of its functions, for it] is indicative of the faculties of the soul: this explanation is more proper than that which makes ما to mean [Him who, i. e.] God. (TA.) And رفع سهمها فسواها, in the same, lxxix. 28, means He hath raised high [its canopy, or] the measure of its elevation from the earth, or its thickness upwards, and made it symmetrical, or even, (Bd,) or completed it by adorning it with the stars, (Bd, TA, *) agreeably with what is said in the Kur xxxvii. 6, (TA,) and by means of the revolvings thereof, &c.: from the saying next following. (Bd.) Such a one rectified, or adjusted, his affair; or put it into a right, or good, state. (Bd in lxxix. 28.) [Hence,] one says, سوا فلا تسوى Rectify thou, and do not corrupt, or mar. (A and TA in art. سوا.) [One says also, مائعلا يوى He cooked the food thoroughly: see 8 as its quasi-pass.] And سوى فالان منصوبة [Such a one framed a stratagem, or plot]. (TA in art. سوا.) [as an intrans. verb, if not a mistranscription for يؤوس, inf. n. as above: see 8. And سوى, [app. for يؤوس,] inf. n. as above, signifies It was, or became, altered [for the worse]; syn. غير. (TA.)

سوأة, (S, * M, * Msb,) inf. n. مساواة (M, Er-Rághib, Msb, TA) and سوا (M,) It was, or became, equal to it, (S, Er-Rághib, Msb, TA,) and like it, in measure, extent, size, bulk, quantity, or amount, and in value, (Msb, TA,) or in linear measure, and in weight, and in the measure of capacity, [as well as in value:] one says, هدا الثوب مساو لذلک الثوب [This garment, or piece of cloth, is equal in length and breadth to that garment, or piece of cloth]; and هدا الثوب مساو لذلک الدهم [This garment, or piece of cloth, is equivalent to that dirhem]: and sometimes it means in mode, or manner of being: one says, هدا السواد لذلک السواد [This blackness is
equal in quality to this blackness]. Er-Raighib, TA.) It is said in a trad., 

shade, or shadow, was like, in its extent, to the mounds, in their height. (TA.) [And 

means The thing equalled in height his head: see an ex. of the verb tropically used 
in this sense voce .] One says also, This is worth, or equal in its value to, a 
dirhem: and in a rare dial., one says, Saws, or harvest, [Msb., TA:] which AZ disallows, saying, one says Saws, but not . (Msb.) And This thing is not equivalent to [or is not worth] such a thing: (Fr, S:) or [It (a garment, or some other thing, M) is not worth anything]: (M, 

K:) is of a rare dial., (K) unknown to Fr, (S) disallowed by A'Obeyd, but mentioned by others: (M:) Az says that it is not of 
the language of the Arabs [of pure speech], (Msb, TA:) but is post-classical; and in manner is not correct Arabic: this 
last is with damm to the [first] : MF says that the generality of authorities disallow it, and the Fs expressly disallows it, but the 
expositors thereof say that it is correct and chaste, of the dial. of the people of El-Hijaz, though an instance of a verb of which the 
aor. only is used. (TA.) One says likewise, The man equalled his opponent, or 
competitor, in knowledge, or in courage. (TA.) ___ See also 6. And see 2, in four places, in the former half of the paragraph. 

as a trans. verb: see 2, in two places, in the former half of the paragraph. in the sense of is not 
correct Arabic: see 3, in the latter part of the paragraph. As an intrans. verb: see 8. ___ Also He was like his son, or 
offspring, [in some copies of the his father, which, as is said in the TA, is a mistake,] in make, (M, K) or in 
symmetry, or justness of proportion; (Fr, TA:) or simply he was like his son, or offspring. 

(M:) [In this instance, and in all the senses here following that are mentioned in the K, the verb is erroneously written in the CK 

i. q. , (M, K, TA,) i. e. He inserted the whole of his into the 
of the woman]. (TA.) Also, [as though originally ,] He was, or became, base, abased, 
object, vile, despicable, or ignominious; syn. ; (M, K) from the . (TA.) ___ And He voided
his ordure; syn. حدث، أَحْدَثَ (Az, M, K;) [likewise] from السَّوَأَةُ, as meaning the anus. (Az, TA.) ___ And hence, in the opinion of Az, and thought by J to be originally أسْوَأُ [as he says in the S], (TA,) [though trans.,] He dropped, left out, omitted, or neglected, (S, M, K,) and did so through inadvertence, (S, K,) a thing, (S,) or a letter, or word, of the Kur-án, (M, K,) or a verse thereof: (M:) mentioned by A'Obeid: (S:) and in like manner, accord. to I Ath, in reckoning, and in shooting, or casting: and He says that أسَوَأُ, with ش, is allowable, as meaning أسْقَطَ. (TA.) ___ Also He was, or became, affected with بَرَصٌ [or leprosy], which is sometimes termed السَّوَءُ; so that the verb in this sense also seems to be originally أسْوَأُ. (TA.) ___ And He was, or became, restored to health, [or free from السَّوَءُ] as meaning an evil affection, (as though the verb were in this sense likewise originally أسْوَأُ, the incipient أ being privative, as it is in many other instances, like the Greek privative α,) after a disease, or malady. (TA.) ___ He was, or became, affected with صَرَـبٌ [or leprosy, which is sometimes termed السَّوَءُ; so that the verb in this sense also seems to be originally أسْوَأُ]. (TA.) ___ And He was, or became, restored to health, [or free from السَّوَءُ] as meaning an evil affection, (as though the verb were in this sense likewise originally أسْوَأُ, the incipient أ being privative, as it is in many other instances, like the Greek privative α,)] after a disease, or malady. (TA.) ___ And one says, لَيْسُونَ عَنْدَ اللَّهِ نَأْتَيْنَى ِهِل قًٰى: (S, * TA,) i.e. [Men will not cease to be in a good state while they vie in excellence; but when they cease from vying in excellent qualities and are]
content with defect (and thus become alike, they perish): or when they become
equal in ignorance: or when they form themselves into parties and divisions, and
every one is alone in his opinion, and they do not agree to acknowledge one
exemplar or chief or leader [so that they are all alike]: or, accord. to Az, when they are
alike in evil, there being none among them possessed of good. (TA.)

8 [seems, accord. to Bd, to signify primarily He sought, or desired, what was equal, equable,
uniform, even, or the like: for he says (in ii. 27) that the primary meaning of طلب السوآء is the استوآء; app. indicating the
sense in which the استوآء is here used by what follows. ___ And hence, accord. to him, but I would rather say primarily, as being quasi-
pass. of السوآء.] It was, or became, equal, equable, uniform, even, level, flat, plane or
plain, [or equal in respect of elevation or of depression, (see 2, first sentence,)] straight,
right, direct, or rightly directed; syn. اعتدل (S, M, Msb, K, TA, and Ksh and Bd in ii. 27) said of a
place, (Msb,) and استقام, said of a stick, or piece of wood, &c. (Ksh ubi suprà.) And السوآء, [if not a mistranscription for
سوى,] inf. n. تستوآء signifies the same as استوآء [app. meaning as above], accord. to Iaar; and so does أسوى, أوسى, أسوى, formed
from it by transposition. (TA.) One says, السوآء، بـه الأرض [lit. The earth, or ground, became equable,
uniform, even, &c., With him, he having been buried in it], meaning he perished in the earth; as also
Their land became even in its surface,
being affected with drought, or barrenness. (M, *

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TA.) And السوآء مع الخشب، [i. e. The water became even, or level, with the
piece of wood}. (TA.) See also 6, in four places. One says also, السوآء المعوج (as in the MA) i. e. The
crooked, or uneven, became straight, or even: [It became even from a state of unevenness]. (S.) [Fāṣtaω on office of '1ubeq, a verb which I do not nowhere find.] And in the same, iii. 6, And he stood straight, or erect, in his proper form in which God created him: or was endowed by his strength with power over the affair appointed to him: (Bd,) or became firm, or steady. (Jel.) said of a stick &c. means It stood up or erect: and was, or became, even, or straight: hence one says, astewto In him, or it, went towards him, or it, with an undeviating, a direct, or a straight, course, like the arrow hot forth: and hence, is metaphorically said of God, in the Kur ii. 27 [and xli. 10]; (Ksh;) meaning Then He directed himself by his will to the heaven, or] elevated regions, (Ksh, Bd,) or upwards, (Ksh,) or to the heavenly bodies; (Bd,) syn. عمد, (Zj, M, K,) and َقَضَد (Zj, S, M, K, and Ksh and Bd) for when َبِقَّادْهَا (Ksh, Bd;) for when َإِلَى the directing of oneself, or, as in this case, of one's design: (TA;) you say of any one who has finished a work and has directed himself to another, صلى الله عليه وسلم and ِإِلَى: (Har p. 631:) or the meaning here is صعَدَ أَمْرُهُ لَهُ [i. e. his command ascended]; (M;) and this is what is intended here by صعَدَ أَمْرُهُ على her: (TA:) or صعَدَ أَمْرُهُ on [i. e. He advanced to it, namely, the heaven]; (Fr, Th, M, K;) like as one says, َّذَا َعَدَلَ َعَلَى َفَلَان َثُمَّ أَسْتوُى عَلَى َيَشَامُّي, and also, meaning [i. e. Such a one was advancing against such a one, then he advanced against me, and to me, reviling me, or contending with me in reviling]: (TA:) or it means ِإِلَى, (M, K,) as some say: (M:) J says, [in the S,] but not explaining thereby the verse above cited, that it signifies also َٰٰذَهْرُ َعَلَى, (M, K,) as some say: (M:) J says, [in the S,] but not explaining thereby the verse above cited, that it signifies also َظَهَرَ [as meaning He had, or gained, the mastery, or victory]: and hence the saying of El-Akhtal, cited by him [in the S,]
[Bishr has gained the mastery over El-'Irák without sword and without shed blood]:

Er-Rághib says that when this verb is trans. by means of، على، it imports the meaning of الأُسْتَيْلَاء； as in the saying in the Kur [xx. 4], [which may be rendered, The Compassionate hath ascendancy over the empyrean so as to have everything in the universe equally within his grasp; agreeably with what here follows]: he then adds, it is said to mean that everything is alike in relation to Him in such manner that no one thing is nearer to Him than another thing, since He is not like the bodies that abide in one place exclusively of another place. (TA.) The saying لَمَّا أَسْتَوَى بَعْلَهُ بِالْبَيْدَاءَ means [When his riding-camel] ascended with him upon the desert: or stood up with him straight upon its legs. (Mgh.) And one says، َعَلَى الْفِرْسَ، (S, TA,) or، َعَلَى الْبَيْدَاءَ، (Msb,) He was, or became, firm, or steady; [or he settled himself, or became firmly seated, or sat firmly,] upon the back of his beast, or upon the horse: (S, Msb, TA:) and، َعَلَى الْفِرْسَ, (S, TA,) or، َعَلَى الْبَيْدَاءَ, (Msb,) He became firm, or steady, sitting; or he settled himself in his sitting place; or sat firmly]. (Msb,) [as quasi-pass. of سَوَاء also signifies It was made, or became, symmetrical; congruous, or consistent in its several parts: was made, formed, or fashioned, in a suitable manner: was made, or became, adapted to the exigencies, or requirements, of its case, or of wisdom: was made, or became, complete: was made, or became, right, or good; became rectified, adjusted, or put into a right or good state. And hence، َغَلِبَ أَشْدَدْهُ i. q.، َغَلِبَ أَشْدَدْهُ [q. v.]; (M, K;) [generally meaning] The man [became full-grown, of full vigour, or mature, in body, or in body and intellect; i. e.] attained the utmost limit of the period termed his شَيْبَاب； (S,) or attained the
utmost limit of his شباب, and the completion of his make and of his intellect, by
the completion of from twenty-eight to thirty [years]: (T, TA:) or attained to forty (T, M,
K) years. (K.) And the completion of his 焼き 8 The food became thoroughly cooked. (Msb.) 
The equinoctial line.]

[app. a dial. var. of سَمِّى, see لَا سِمِّيَانَ, in the next paragraph.
Originally سَوَى, and its dual: see سَوَى, in ten places, all except one in the latter half of the paragraph. ___ [Hence,] of him
who is, or has become, in a state of wealth, or welfare, [or rather, of abundant wealth or welfare,] one says،
and [in the CK (erroneously) سَوَى رَأْسَه (M, K) and سَوَى رَأْسَه (K)] or [What is
in the predicament of his head (حَكْمُ رَأْسَه) in point of eminence, of wealth, or
welfare]: or what covers his head [thereof]: (M, K) or What equals his head [in
eminence], of wealth, or welfare: (T, TA:) or What has equalled his head [in
eminence], of wealth, or welfare; i. e. what has accumulated upon him, and filled [or
satisfied] him: (M:) or [What equals the number of the hairs of his head, of wealth, or
good; (A'Obeyd, S, K;) as some explain it. (A'Obeyd, S.) See also سَمِّيَان, last sentence but one. ___ [Hence likewise,]
(S, M, Msb, K;) also pronounced لَا سِمِّيَانَا, without teshdeed, (Msb, Mughnee, K,) and لَا سِمِّيَانَا is a dial. var. thereof, (Msb,) a
compound of لَا سِمِّيَانِ and مَا سِمِّيَانَ, denoting exception: (S:) one says، لَا مِثْلُ زَيْدٍ، لَا سِمِّيَانُ زَيْدٍ، i. e. [lit.
There is not the like of Zeyd; virtually, and generally, meaning above all Zeyd, or especially Zeyd]; مَا مَأْثُورٌ being redundant: and
لَا مِثْلُ زَيْدٍ also; like as one says، "مَا زَيْدُ، لَا سِمِّيَانُ زَيْدٍ;
A'Obeyd, S,) as some explain it. (A'Obeyd, S.) See also سَمِّيَان, last sentence but one. ___ [Hence likewise,]
(S, M, Msb, K;) also pronounced لَا سِمِّيَانَا, without teshdeed, (Msb, Mughnee, K,) and لَا سِمِّيَانَا is a dial. var. thereof, (Msb,) a
compound of لَا سِمِّيَانِ and مَا سِمِّيَانَ, denoting exception: (S:) one says، لَا مِثْلُ زَيْدٍ، لَا سِمِّيَانُ زَيْدٍ، i. e. [lit.
There is not the like of Zeyd; virtually, and generally, meaning above all Zeyd, or especially Zeyd]; مَا مَأْثُورٌ being redundant: and
لَا مِثْلُ زَيْدٍ also; like as one says، "مَا زَيْدُ، لَا سِمِّيَانُ زَيْدٍ;
A'Obeyd, S,) as some explain it. (A'Obeyd, S.) See also سَمِّيَان, last sentence but one. ___ [Hence likewise,]
The people, or party, came to me, and there was not the like of him who is thy brother; or above all, or especially, he who is thy brother: (S, TA: [thus in a copy of the S: in other copies of the same, and in the TA, for سِيَّةُ، سِيَّةُ]) but this rendering is invalidated in such a phrase as لَا سِيَّةُ، سِيَّةُ by the supression of the correlative of the noun in the nom. case where there is no lengthiness, and by the applying ما to denote a rational being: (Mughnee:) or you may put the noun after it in the gen. case, making ما redundant, and making سِيَّةُ to govern the noun in that case because the meaning of سِيَّةُ is لَثِمَ: [and this is the preferable way:] (Mughnee:) in both of these ways is recited the saying of Imra-el-Keyes,

\[أَلَا نِبُرَ يَوْمٌ لِكَ مَنْهَنْ صَالِحٌ
أَلَا سِيَّامٌ يَوْمٌ بِداَرَةِ جَلْجِلٍ \]

[Verily many a good day was there to thee by reason of them; but there was not the like of a day, or above all a day, or especially a day, at Dárat Juljul, a certain pool, where Imra-el-Keyes surprised his beloved, 'Oneyzeh, with others, her companions, bathing: see EM pp. 9 and 10]: you say also,

ولَا سِيَّامٌ أَخْيَكَ
أَضِرْبَ الْقُوْمَ، وَلَا سِيَّامٌ أَخْيَكَ

[i. e. I will beat the people, or party, but there shall not be the like of the beating of thy brother]: and if you say,

وَلَا سِيَّامٌ أَخْوَكَ
وَلَا مَنْ يَوْمَ يَأْتِيَهُ قَاعِداً

[i. e. and there shall not be the like of him who is thy brother]: in the saying إنَّ فُلُانًا كَرِيمٌ، وَلَا سِيَّامٌ إِنْ أَتْبِهَ قَاعِداً, accord. to Akh, ما is a substitute for the affixed pronoun هُنَّ, which is suppressed; the meaning being, إنّ فلاناً كرٌيمٌ، وَلَا سِيَّامٌ إِنْ أَتْبِهَ قَاعِداً [i. e. Verily such a one is generous, and there is not the like of him if thou come to him sitting]: (S, TA:) it is said in the Msb, [after explaining that ما may be redundant, and the noun after it governed in the gen. case as the complement of a prefixed noun; and that ما may be used in the sense of الَّذِى هوُنَهُ, and the noun following put in the nom. case as the enunciative of the inchoative which is suppressed;] that, accord. to some, the noun following may be in the accus. case, as being preceded by an exceptive; [or, as
a specificative; (Mughnee;) in which case we must regard ما as a substitute for the affixed pronoun هز.

but that this is not a good way; [and in this case, accord. to the generality of the authorities, it must be an indeterminate noun, not, like زيد, determinate: (Mughnee:)] also that سيمما should not be used without لا preceding it: and that it denotes the predominance of what follows it over what precedes it: but it is added that لا is sometimes suppressed [as is said in the Mughnee] because known to be meant, though this is rare. (TA.) One says also, بل لسيا لما فلان (Lh, M, K) i. e. There is not the like of such a one: (TA:) and بل لسيا لما فلان (Lh, M, K) i. e. Such a one is not the like of thee. (TA:) [In both of these instances, ما is obviously redundant. Other (similar) usages of لسيا are mentioned voceءآوس, to which reference has been made above.] _also signifies A [desert such as is termed] مغارة; (S, M, K) because of the evenness of its routes, and its uniformity. (TA:) [Hence السيا is the name of a particular tract, said in the M to be a certain smooth place in the بادية.] ___ See also art. سبو.

سيا: see سوا، near the end of the paragraph.

سوي: see سوا، in seven places: _and see also سوي، in two places.

سوي: see سوا، in seven places. _Also, and likewise سوي، (Akh, S, Msb, Mughnee, K,) and سوا، (Akh, S, M, Mughnee, K,) and سوي، (Mughnee,) _Also, and likewise سوا، (Akh, S, Msb, Mughnee, K,) and سوا، (Mughnee,) i. q. مككان، (Mughnee,) or غير، (Akh, S, M, Msb, Mughnee, K,) accord. to different authorities: each used as an epithet, and as denoting exception, like غير; accord. to Ez-Zejjájee and Ibn-Málik, used in the same sense and manner as غير: but accord. to Sb and the generality of authorities, an adv. n. of place, always in the accus. case, except in instances of necessity: (Mughnee:) one says، عندى وجه سوي زيد، meaning مككان زيد، and بدل زيد، [i. e. I have with me a man instead of Zeyd and in the place of Zeyd]: (Ham p. 570, and TA: *) [but] one says [also] هررت مررت، غيرك، and جمل سواك، meaning [i. e. I passed by a man other than thee]: (S:) and
Other than thou came to me], using it as an agent; and [and .toolbox.

I saw other than thee], using it as an objective complement: and [and .toolbox.

None except thou came to me]: and [and .toolbox.

None other than thou came to me]: (Mughnee:) and [and .toolbox.

towards, the people, or party, others than Zeyd, which is virtually the same as except Zeyd):  Toolbox.

If thou do that] when I am in a land other than thy land, [what thou dislikest, or hatest, shall assuredly come to thee from me.]} (Ibn-Buzurj, TA.) ___ The Arabs also said,  Toolbox.

Thine intellect has departed from thee. (IAar, M.) The strangest of the meanings of  Toolbox.

means  Toolbox. (M.) And one says,  Toolbox. (S, K. * [In the CK, and in my MS. copy of the K,  Toolbox. is erroneously put for  Toolbox.].) And hence, (Mughnee,) a poet says, (namely, Keys Ibn-El-Khateem, TA,)  Toolbox.

And I will surely turn towards Hodheyfeh my eulogy]. (S, Mughnee.)
will be shown by what follows, although each said by Er-Rághib to be originally an inf. n. (TA.) One says, [They two are on an equality, or on a par, in respect of this affair; or case?]: (S, TA:) and [They are on an equality, or on a par]; (M, K,) [in this affair, or case?]. (M.) And [They two are on an equality, or on a par]; (S,) meaning [I divided the thing between them two with equity, justice, or rectitude]. (TA.) And it is said in the Kur [viii. 60], [The night of the thirteenth of the lunar month; the first being that on which the new moon is first seen]; (As, S, K, TA;) in which the moon becomes equable or uniform [in illumination]: (TA:) or the night of the fourteenth. (M, K.) — And i. q. [as meaning The middle, or midst, of a thing]; (S, M, Mughnee, K,) as also [as expl. in art. ]; (Lh, M, K,) Hence, [The middle, or midst, of the thing;] (S, M,) as also [as expl. ]; (Lh, M,) It is said in the Kur [xxxvii. 53], [And he shall see him in the middle or midst of the fire of Hell]. (S, *) Mughnee, TA.) In like manner also one says [The middle of the road]: or, accord. to Fr, it means the right direction of the road or Way. (TA.) And one says, [My waist broke], or my middle. (TA.) And means The middle of the day. (M, K. [In some copies of the K, erroneously put for ], Hence, perhaps, as being generally the middle or nearly so.] The summit of a mountain. (M, K.) And An [eminence, or a hill, or the like, such as is termed]; or a [stony tract such as is termed]; or the head of a [head of a]; (M.) It is also used as an epithet; (Mughnee;) and signifies Equal, equable, uniform, or even; syn. [applied in this sense to a place; (Mughnee;) as also, thus applied, and; (M, K,) or these two signify, thus applied, [like as expl. hereafter,] equidistant in respect of its two extremities. (TA.) And as syn. with , it is applied [to a fem. noun as well as to a sing., and] to one and more than one, because it is originally an inf. n.; whence the phrase [They are not equal;
in the Kur iii. 109]. (Mughnee.) Using it in this sense, one says  [An even land]: and  A house uniform in respect of the appertenances termed [Mughnee.] Using it in this sense, one says  [Mughnee.] A garment, or piece of cloth, equal, or uniform, ( in its breadth and its length and its two lateral edges: but one does not say  though one says  A man whose belly is even with the breast: and having no hollow to the sole of his foot. (TA.) One says also  meaning [i. e. A man uniform in make, or symmetrical; or full-grown, of full vigour, or mature in body, or in body and intellect: see 8]: (S:) and  A man equally free from excess and deficiency in his dispositions and his make: (Er-Rághib, TA:) or sound in limbs: (TA voce مَلَاغ, q. v.) and  A boy, or young man, uniform in make, or symmetrical, ( without disease, and without fault, or defect: (Mgh:) and the fem. is  ( . M.) Accord. to Er-Rághib,  signifies That which is preserved from excess and deficiency: and hence  [in Kur xx. last verse, as though meaning The road, or way that neither exceeds, nor falls short of, that which is right]; (Er-Rághib, TA:) the right, or direct, road: (Bd, Jel:) and some read  meaning the middle, good, road: and  (Ksh, Bd) i. e. the evil, or bad, road: (Bd:) and  [i. e. most evil, or worst; fem. of  for is fem. as well as masc.:] (Ksh, Bd:) [and]  of the measure  [with which it is syn.,] or originally  [mentioned above]: (K:) and  , (Ksh, Bd,) which is dim. of  , (Lth, TA:) [or] as dim. of  [in which case it is for  . (Ksh, Bd.) [Hence,] it signifies also

Complete: (Mughnee:) you say,  

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This is a complete dirhem; (Mughnee:) using the last word as an epithet: and  (M, Mughnee)
also, using it as an inf. n., as though you said أَسْتَوَأّ وَأَسْتَوَأّ; (M.)

—and Equitable, just, or right; syn. عَدْلٌ; used in this sense in the saying in the Kur [iii. 57].

Come ye to an equitable, or a just, or right, sentence, or proposition, between us and you]. (Az, TA.)—And Equidistant, or midway, (M.)

Mughnee,) between two parties, (S,) or between two places; (Mughnee;) applied as an epithet to a place;
as also سوِىٰ and سوِىٰ (S, Mughnee;) of which three words the second (سوٰى) is the most chaste; (Mughnee;) or the last two signify equal in respect of its two extremities; and are used as epithets and as adv. ns.; originally, inf. ns. (Er-Rághib, TA.)

and سوٰىٰ and مكَانٰ سوٰىٰ, (M, K,) in the Kur xx. 60, accord. to different readings, means A place equidistant, or midway, (Ksh, Bd, Jel,) between us and thee, (Ksh, Bd,) or to the comer from each of the two extremities:

(Jel:) or سوٰىٰ and مكَان سوٰىٰ and مَلْعَمٌ[i. e. a place marked], (so in a copy of the M and in one of the K,) or مَلْعَمٌ (so in other copies of the K and in the TA,) which is for دَوَّ مَلْعَمٌ, meaning having a mark, or sign, by which one is guided, or directed, thereto. (MF, TA.)—[Also Equal, or alike, in any respect.] One says، مَرْتَرَى، (M, K,) and سوٰىٰ، (M, K,) and سوٰىٰ، (K,) and سوٰىٰ، (K,) meaning وجودُهُ سوٰىٰ، والعدم، and وعَدَمُهُ سوٰىٰ[i.e. I passed by a man whose existence and whose non-existence are equal, or alike, to me]: (M, K: *) and Sb mentions the phrase، مَلْعَمٌ، (M, K,) meaning سوٰىٰ هوُ والعدم، [as meaning His existence and his nonexistence are equal, or alike, to me]. (M.) And

[It is equal, or alike, to me, that thou stand or that thou sit, or whether thou stand or sit; or that thou stand or that thou sit is equal, or alike, to me: see Kur ii. 5, and the expositions thereof]. (S.) [And سوٰىٰ is used as an adv. n., or as an inf. n. adverbially, meaning Alike: see an ex. in a verse cited voce سَمَيْتٍ.]—Also A like; a similar person or thing; (S, M, K;) and so سَمِيٰ: [each used as masc. and fem.; and the former as sing. and dual and pl., though having proper dual and pl. forms:] the pl. of the former is سَمَيَاٰءٌ، (S, M, K;) and also، سَمَيَاٰءٌ، (S, * K;) but anomalous, (S,) or [rather] quasi-pl. ns., all anomalous, (M;) سَوَاسٍ، (S, M, K;) and سَوَاسٍ، (M, K;) and
is also pl. of سَأَوَآ  (TA:) as to سَوَآ وَسَوَآ، Akh says, سَوَآ is of the measure فَعَّالُ، and may be of the measure or فَغَلَّ، the former of which is the more agreeable with analogy, the سَوَآ being changed into سَوَآ in سَوَآ سَوَآ because of the kesreh before it, for it is originally سَوَآ سَوَآ meaning I neglected the thing: [see 4:] (S:) accord. to Aboo-'Ailee, the سَوَآ in سَوَآ سَوَآ is changed from the سَوَآ in سَوَآ سَوَآ, in which latter some preserve it to show that it is the final radical: (M:) accord. to Fr, سَوَآ سَوَآ has no sing., and relates only to equality in evil: (T, TA:) so in the saying,

* سَوَآ سَوَآ كَأَسَنَانُ الحَمَّارَ

[Equals like the teeth of the ass]. (TA.) It requires two [or more nouns for its subjects]: you say, سَوَآ زَيْدٌ وَعَمَروٌ, meaning دَوَآ سَوَآ [i. e., lit., Two possessors of equality, or likeness, are Zeyd and 'Amr], (M, K,) because it is [originally] an inf. n.: (M:) and سَوَآ هُمَا فِي هَذَا النَّمَّر سَوَآ [They two are in this affair, or case, likes]: (S:) and سَوَآ هُمَا سَوَآ نَأَنَثُ [They two are likes]: (S, M, Mgh, Msb, K) and سَوَآ أَسَوَآ هُمَّ سَوَآ [They are likes]: (S;) [the first and last of these three are mentioned in the Mgh as identical in meaning;]) or, accord. to Fr, the last means they are equals in evil, not in good: (T, TA:) and مَهْوَأَهُ بَسِىٰ لَكَ [He is not a person like to thee: and مَهْوَأَهُ لَكَ بَأَسَوَآ [They are not persons like to thee]: (Lh, M:) and مَهْوَأَهُ بَسِىٰ لَكَ بَسِىٰ [She is not a person like to thee: (TA:) and مَهْوَأَهُ لَكَ بَسِىٰ [They (females) are not persons like to thee]: and لَأَ سَيَّى لَمْ فَعْلَ ذَاكَ [There is not a like to him who did that]: and لَأَ سَيَّى إِذَا فَعْلَتْ ذَاكَ [There is not the like of thee when thou doest that]: (Lh, M, K,) and لَأَ سَيَّى فَلَانَ [There is not the like of such a one: in the CK, لَأَ سَيَّى فَلَانَ: perhaps the right reading is لَأَ سَيَّى فَلَانَ سَوَآ سَوَآ فَلَانَ, Such a one is not the like of thee: and سَوَآ سَوَآ should not be used with سَوَآ or فَلَانَ in the place of سَوَآ except by poetic license: one of the exceptions to this rule is the saying of Aboo-

Dhu-eyb,

* وَكَانَ سَيَّانَا أَلَا يَسْرُحُوا نِعْمَاءَا
[And they were two like cases that they should not send forth cattle to pasture or send him forth with them when the tracts were very dusty by reason of drought]. (M.) For two other exs. of سوء, [as well as of its syn. سمج, and for سرم also,] see مس لا سيما سي. See also سوى in six places.

 سوى، second sentence, in two places: and سوى also, in the latter half of the paragraph: _ and see _ سوى وعنا بال سوى واللواء means They sent seeking, or demanding, aid, or succour. (K in art. لوى. [The proper signification of السوء in this instance I do not find explained.])

 سوى : see سوى، in the former half of the paragraph, in six places.

 سوى : see سوى، in the middle of the paragraph.

 سوى : see سوى، in five places. _ [Also fem. of سوى. _ And hence, as a subst.,] A kind of vehicle of female slaves and of necessitous persons: (K) or a [garment of the kind called] كساء, stuffed with panic grass (، كرام، S, M, K, and L in art. كرب،) or palm-fibres (ليف، M,) or the like, (S, M, and L ubi suprà،) resembling the [bزحة،] (S, and L ubi suprà،) which is put on the back of the camel, (M,) or on the back of the ass &c., (L ubi suprà،) and which is one of the vehicles of female slaves and of necessitous persons: (M:) and likewise such as is put upon the back of the camel, but in the form of a ring because of the hump, and [also] called جوية، [q. v.]: pl. سواعي. (S.)

سوء and سواس، and سواسية سواسة and سواسة: see سوء، in the latter half of the paragraph; the last of them in three places.

فعال النوى استوى، irregularly derived from التوى استوى; a prov., applied to women, meaning Straight and bending, and collecting together and separating; not remaining in one
Land of which the earth, or dust, is like sand. (IAth, TA.)

(Meyd.) And أَرْضُ سَوَاٰءُ لَأَنَّهُ فَلَعْلَأَ نِسْوَى; (K.;) mentioned by Az on the authority of Fr; but in copies of the T, from السوية فَلَعْلَأ سُوَى. (TA.) One says, ضِرْبُ لِسَائِلِ سَوَاٰءٍ. mentioned He prepared for me a speech:

(K;) or an evil speech, which he framed against me to deceive me: mentioned by Az on the authority of Fr. (TA.) [See the same word in art. سَوَاٰءَةَ.]

أَسْوَىٰ More, and most, equal, equable, uniform, or even: and more, or most, equitable, &c.

One says, هَذَا الْمَكَانُ أَسْوَىٰ هَذِهِ الأُمَكَّةُ i.e. This place is the most even of these places]. (M.)

َتْسَآٰء An even place; occurring in a trad.: the ت is augmentative. (TA.)

َمَسْوُىٰ One says in answer to him who asks, How have ye entered upon the morning? (S,) or How have ye entered upon the evening? (M, TA,) نَوُوُسُّمُ نَوُوُحَاٰشَ. as enunciatives of النَّمَّن understood], (S, M,) or نَوُوَتْسُمُ نُوُوَحَاٰشَ as enunciatives of اَنْحَبْصَأ or اَنْيَسْمَأ understood, but I think that نَوُوَتْسُمُ is a mistranscription for نَوُوَسُمَ, meaning In a good, right, state, with respect to our children and our cattle. (S, M, TA.)

َمَسْوَىٰ: see 3, in three places.

َمَسْوُىٰ: see 2, in the former half of the paragraph, in six places: and see also مَسْوَىٰ; see 4, in three places.
and see the latter in art.
He drew forth the she-camel's milk, or milk that descended before the full flow: (M, K) from El-Hejeree. (M,)

She emitted her milk, (Fr, S, K) i. e., what is termed without its being drawn forth. (Fr, S, K) Hence, (Fr, S, K) Verily such a one yields me, or gives me, little. (TA) He acknowledged my right, or due, after he had denied it. (K, TA) The affairs have become discordant, or diverse, to me, (K, TA) so that I know not which of them to pursue; (TA) as also The milk, such as is termed issued without being drawn forth. (Fr, S, M, K)

The milk that issues without being drawn forth; (Fr, S, M, K) the milk that is in the extremities of the camel's teats, (S, K) or in the fore part of the udder; (IAth, TA) descending (K) before, (Fr, S, M) so in copies of the S and M and K, or at the first of, (Fr, S, M) the full flow: (S, M, K) See also the former word in art.

: see the next preceding paragraph.
and see art. 

, occurring in a trad., is expl. as meaning **One who sells grave-clothes, and [therefore] wishes for people's death**: it may be from and meaning the milk that is in the fore part of the udder: or it may be from meaning I milked her. (IAth, TA.)
It ran; (S, M, A, * Mgh, Msb, K,) said of water: (S, M, A, Msb:) and likewise said of water, it ran of itself. (Msb.)  

The serpent ran: (S, A, * Msb:) or Went along (M, TA) in a uniform, or continuous, course, (M,) or quickly. (TA.)  

As above; (M, A;) and the San'áneeyeh, [p. 20,] uses the phrase, بﺎﺳ ُﻪِﻘِﻄْﻨَﳌِ, meaning He entered into it as the serpent enters into its lurking place. (TA.) And you say of a viper, بﺎﺳ and بﺎﺳنا, meaning It came forth from its lurking place. (TA.) And بﺎﺳنا دُخِّلَ ﻰَﻠَﻋ ِمَﻼَﻜﻟا He entered into talk, or discourse, with loquacity, or irrationality. (TA.) It is said in a trad., meaning [Verily art, or skill, in speech is more eloquent, or effective,] than what is loose, or unrestrained, [or rambling,] in words; i. e. elegance of speech, with paucity, is more eloquent, or effective, than profusion. (L, TA. [is here an inf. n.])
He left, left alone, or neglected, a thing. (M.) ___ He left a beast, (S, A,) or a she-camel, (Mgh,) alone, or by itself, to pasture where it would, without a pastor. (S, A, Mgh.) ___ He emancipated a slave so that he (the emancipator) had no claim to inherit from him, and no control over his property; he made him to be such as is termed. (Msb.) ___ See also what next follows.

A gift: (S, M, A, Mgh, Msb, K:) and a voluntary gift, by way of alms, or as a good work: (TA:) and a benefaction, an act of beneficence or kindness, a favour, or a benefit: (M, K:) pl. سُبُوب. (L, TA.) It is said in a trad. respecting a prayer for rain, And make Thou it to be a beneficial gift: or the meaning in this instance may be, a flowing rain. (TA:) And one says, فَضَّاض سِبْب عَلَى النَّاس His gifts flowed abundantly upon the people. (A, TA.) [See also an ex. in a verse cited voce ابَس. —i. q. زٌكِر [i. e. Metal, or mineral; or pieces of gold or silver, that are extracted from the earth; or any metals or other minerals; or buried treasure of the people of the Time of Ignorance]: (A, Msb:) or so سِبّوْب; (A ‘Obeyd, S, M, Mgh, K;) which is the pl.: (A, Msb:) the latter signifies, accord. to Th, metals, or minerals: (M, TA:) accord. to Aboo-Sa’eed, veins of gold and of silver, that come into existence, and appear, in the mines: so called because of their running (لَانْسِياَجَا) in the earth: accord to Z, treasure buried in the Time of Ignorance: or metal, or mineral: (TA:) because of the gift of God, (M, Z, Mgh, TA,) to him who finds it. (Z, TA.) The Prophet said, (Mgh, TA,) فِي السِّبْوَبِ الخَمْس In the case of زٌكِر, the fifth part [is for the government-treasury]. (A, Mgh, TA.) Also The hair of the tail
A pole with which a ship or boat is propelled. (M, K.)

The apple: in this sense a Pers. word [arabicized]: and hence the name of [the celebrated grammarian] as though meaning the scent of apples; (M, K, * TA:) accord. to Abu-l-'Alà, (M, TA,) and Seer: (TA:) by some, [app. such as mispronounce it,] this name is said to be from the Pers. signifying thirty and signifying odour; as though meaning thirty odours: (MF, TA:) and some say that is an ejaculation; and that the relatres of traditions dislike pronouncing this name therewith, as also other similar names, and therefore say changing the h into, but pausing upon it [so as to pronounce it]. (TA.)

Unripe dates in the state in which they are called: (S, M, K) and (K) or in the state in which they are called: (S, M, K) or green: (K) As says that the flowers of the palm-tree when they have become are termed, without teshdeed: (TA:) [but see the n. un. is and:] Sh says that they are called in the dial. of ElMedeeneh, and one is called in the dial. of Wádi-l-Kurà: and he adds, I have heard the Bahránees say and . (TA.)

Also Wine. (K.)

Running water. (Msb.) [See also, first sentence.]

Any beast that is left to pasture where it will, without a pastor: (M, A, K: *) pl. and is therefore set at liberty, and not ridden, (M, K,) nor laden with a burden. (M.) In the Kur v. 102, (TA,) A she-camel that was set at liberty to pasture where it would, (S, Mgh,
in the Time of Ignorance, (S, K,) on account of a vow (S, Mgh, Msb, K) and the like: (S, K:) or the mother of a (Mgh; [in the Msb, said to be a (Mgh) (Itself); and in one place in the TA said to be a she-camel of which the dam is a (Mgh; but both of these explanations require consideration, as will be seen from what follows;]) or (K) a she-camel which, having brought forth females at ten successive births, was set at liberty to pasture where she would, (S, K,) and not ridden, nor was here milk drunk except by her young one or a guest, until she died, when the men and the women ate her together; and the ear of her last female young one was slit, and she was [therefore] called (Mgh, and was a سائِة like her mother: (S:) or a she-camel of which a man, (M, IAth, K,) in the Time of Ignorance, (M,) when he came from a far journey, (M, IAth, K,) or re-

covered from a disease, (IAth, TA,) or had been saved by his beast from difficulty or trouble, (M, IAth,) or when his beast had been saved therefrom, (K,) or from war, said, (M, IAth, K,) i.e. she was left to pasture where she would, without a pastor, and no use was made of her back, nor was she debarred from water, nor from herbage, nor ridden: (IAth, TA:) thus it signifies in the Kur: (M:) or a she-camel from whose back a vertebra or [some other] bone was taken forth, (M, K,) so that she became known thereby, (M,) and which was not debarred from water nor from herbage, nor ridden, (M, K,) nor milked: (TA:) the pl. is ساءب, like سوء pl. of نائحة, and نوء pl. of نائمة; (S;) and ساعب: (TA.) It is said in a trad., I saw 'Amr Ibn-Loheí dragging his intestines in the fire [of Hell]: and he was the first who set at liberty ساءب: the doing of which is forbidden in the Kur v. 102. (TA.) And it is related that a hostile attack was made upon a certain man of the
Arabs, and he found not any [other] beast to ride, so he rode a سَائِئَةٍ: whereupon it was said to him, Dost thou ride what is forbidden? and he replied, ﴿يرَكِبُ الْحَرَامُ مِنْ لَا حَرَامٍ لَهُ﴾ [He rides what is forbidden who has not what is allowed]: and this saying became a proverb. (M.) ﴿بَدْنِتْانِ﴾ [i. e. two camels, or cows or bulls, for sacrifice,] which the Prophet brought as offerings to the House of God at Mekkeh, and which one of the believers in a plurality of gods took away: they are thus called because he gave them up (سَيِّبَهَا) to God. (TA.) Also A slave emancipated so that the emancipator has no claim to inherit from him, (S, M, A, Mgh, Msb, K,) except, accord. to EshShàfi‘ee, in the case of the slave's dying without appointing any heir, in which case his inheritance belongs to his emancipator, (TA,) [for] such an emancipated slave may bestow his property where [or on whom] he pleases, (S, Mgh, Msb, TA,) agreeably with a trad.: (Mgh, TA:) [in the S, and in the Msb as on the authority of IF, it is added, that this is what is related to have been forbidden: but from what has been stated above, this appears to be a mistake; and I think that these words have been misplaced in the S and Msb, and that they relate only to the she-camel termed سَائِئَةٍ:] a slave is thus emancipated by his owner's saying to him, أَنتُ سَائِئَةٍ: (S.) ‘Omar said, ﴿الْسبَيْحَةَ وَالصدقةَ لِيُومَهَا﴾ [The sáibeh and alms are for their day]: i. e., for the day of resurrection; so that one may not return to the deriving of any advantage from them in the present world. (AO, Mgh, TA.)
سياح

2. سياح : 1. سياح.

3. سياح : 1. سياح.
It ran upon the surface of the earth. (S, A, Mgh, K.) And hence, (TA,)  سَاحَ فِي الْأَرْضَ, (S, A, Msb,) aor. as above, (S, Msb,) inf. n. سَيْحَانَ, (A,) or سَيْحُ, (Msb,) or both, and سَيْحُانَ سَيْحَ, (S, K,) said of a man, (A,) It went, or journeyed, through the land, or earth, (S, L, K, &c.,) for the purpose of devoting himself to religious services or exercises: (L, K;) or in this restricted sense, which MF asserts to be unmentioned in most of the older books, and thinks to be conventional, the verb has only the first of the inf. ns. above, and in the absolute sense it has the second and third and fourth. (TA.) It is said in a trad., لا سَيَاحَةَ فِي الْإِسْلَامِ (S, A, TA) i. e. [There shall be no going about through the land, or earth, in the way of devotees, in ElIslám: or no quitting of the cities, or towns, and going, or journeying, through the land, or earth: (TA:) or no quitting of the cities, or towns, and dwelling in the deserts, and forsaking the being present at the congregational prayers and at assemblies: or no going about through the land, or earth, doing evil, or mischief, and calumniating and corrupting. (IAth, TA.) The سَيَاحَةُ of the Muslims [in a religious sense, and such as is approvable,] is Fasting. (TA.) [Hence also,] The shade changed, or turned, or moved, from side to side, or from place to place. (S, K,)

He made water to flow: and this is probably its primary and proper signification, whence other meanings, which are tropical: but it is not in the K. See 4. سَيَحُ فَلَانَ, [app. for سَيَحَ كَلَامَهُ,] inf. n. سَيِّحَ كَلَامَهُ, Such a one talked much. (A, TA.) And سَيِّحُ, inf. n. as above, It (a garment, or piece of cloth,) had in it [or was diversified with] various stripes. (L,) [And in like manner it
4. He made a river, or rivulet, to flow, or run. (A, K.) [See also 2.]

(A) or دَكَرْهُ (L) The horse put forth his veretrum from its prepuce; (L;) and سیِح signifies the same: (A, L;) or both of these verbs, said of a horse, are syn. with رَفْضٍ [q. v.]. (TA in art. ضفر).

And اساح is asserted by more than one to be the right word. (TA.)

7. His belly became large (K, TA) and wide, (TA,) and approached the ground by reason of fatness. (K, TA.) One says of a she-ass, اساح بطنها, meaning Her belly became big, and approached the ground. (IAar, T.)

Became free from straitness, or unstraitened. (S, O, K.) A poet says, (S,) namely, Dhu-r-Rummeh, (O,) אָנַשְׁע בָּטָןָה (I make the secret thoughts of the soul to wish for thee after my grief, or sorrow, returns to me; and then the state, or condition, thereof, becomes free from straitness]. (S, O.)

اساح said of a garment, or piece of cloth, (K, TA,) &c., (TA,) It became much rent, or rent in several places. (K, TA.) In like manner it is said of the dawn [as meaning It broke]. (TA.) And it is said in the trad. relating to the cave (mentioned in the Kur ix. 40) [And the mass of rock] became impelled and riven: and hence, [accord. to some,] the ساحة of a house [expl. in art. ساحه]: but as some relate it, the verb in this instance is [اصحت] with ص and خ. (TA.)
Running water; (S, Msb:) an inf. n. used as a subst.: (Msb:) or running external water: (K:) or external water running upon the surface of the earth: (T, TA:) the Water of rivers and valleys: (Mgh:) pl. سَانِح. (T, TA:) [And it is used as an epithet:] you say also (TA) مَاء سِيح (A, TA) and (A) Water running upon the surface of the earth: (A, TA:) pl. of the former. (TA:) ___ Also A striped [garment of the kind called] كَسَأة, (K, TA,) with which one covers himself, and which one spreads: (TA:) or a striped garment such as is called: and a sort of the garments called: (S:) pl. سَيح. (TA:) See also مسيح.

An itinerant, a roamer, or frequent traveller: (A, * MA:) Sِح فِي الْأَرْضِ. (A.)

Sِح: see سِح. ___ [Hence,] A man going, or journeying, [as a devotee, or otherwise,] through the land or earth. (A.) ___ And, as being likened thereto, Fasting, or a faster: (A:) or a faster who keeps to the mosques: (K:) the faster is said to be thus called because he who journeys as a devotee does so without having any provision with him, and eats only when he finds provision: therefore the faster is likened to him. (TA.)_

The fasters: (Bd, Jel, TA:) so say Zj and I'Ab and Ibn-Mes'oood: (TA:) or those who observe the obligatory fasts: or those who fast constantly: (TA:) or those who journey to war against unbelievers, or to seek knowledge. (Bd.) And سَائِحات in the Kur bxi. 5 means Women who fast: or who forsake their country or homes for the sake of God. (Bd, Jel.) ___ This last سَائِحات [if not a mistranscription for سِحات] also means Swift horses: ___ and The planets. (KL.)

Sِح or مساحة, the latter of the measure مَعَالِعَة, [each app. meaning A place of, or journeying,] is sing. of مساح, in which the ك is like that in معيش, as in other similar words of which the medial radical is an
infirm letter, except by rule. (Har p. 15.) The pl. مسَّيح is also expl. by Freytag as applied in the Deewán of Jereer to the part of the head between the temples as far as the forehead (where the hairs are).]

مسجد Striped; applied in this sense to a [garment of the kind called] (S, K;) and also, with عباءة: (S;) or applied to [the garments called] عباءة as meaning having alternate stripes of white and black, the latter not intensely black: every عباءة also is termed مسِّيح and مسِّيح: but that which has not stripes is a عباءة, not an عباءة. (Ish, TA.) So too applied to locusts (جراد); (K;) and with عباءة applied to a single locust [i. e. جراد]: (TA:) or, applied to locusts, it means marked with black and yellow and white stripes or streaks. (As, TA.) It is also applied as an epithet to the [bird called] حيطان. (S.) The wild ass: so called because of his streak that makes a division between the belly and the side. (K, TA.) مسِّيح العجيبة (He that has the rump streaked) is an epithet applied to the [wild] ass because of the whiteness on his rump. (A, TA.) A road of which the tracks (كَرْش or كُرْش in different copies of the K) are rendered apparent: (K, TA:) likened to the عباءة thus termed. (TA.)

مسائِيح One who goes about calumniating, and making mischief, in the land: (S, A, K;) pl. مسائِيح: so in the trad., لَسْوَا بالمسائِيح ولا بالمسائِيح البذر. (S, TA.) Sh derives it, not from الساحة, but, from تسبيح النَّوب. (L, TA.)
Siakhir

1. aor. Siakhir, inf. n. Siakhir and Takhir and Siakhir. [both app. as signifying It sank into the ground: or by the former may here be meant it was, or became, firm, steady, steadfast, stable, fixed, fast, settled, or established]. (K.) See also 1 in art. Siakhir, in two places.

Siakhir A building of clay, (JK, TK,) of any kind: (JK:) pl. Siwok. (JK, TK,) In the copies of the K, بناء الطين is erroneously put for بناء الطين (TK.)
A wolf: (S, M, A, K: mentioned in the K in art. ; and in the S, at the close of that art. ;) accord. to Sb, its medial radical letter is ی; its dim. being سیبید: not like ریح [of which the dim. is یویح], nor like ثیم signifies the same: (K:) or so سیدان; (M;) which is the pl. (S, M, A) also: (M:) and سیدان signifies a she-wolf; (M, A, and Ham p. 274;) [and] so سیده; (Ks, S;) or this is not allowable. (Ham ubi suprà.) One says سید رمال [A wolf of sands; i. e., that frequents the sands; meaning a savage wolf]. (S.) Hence, امرأة سیدة A bold woman, (M, A,) like the she-wolf. (A.) And A lion (S, M, K) is sometimes thus called, (S,) in the dial. of Hudheyl. (M.) The former is the primary signification accord. to J and others; though the contr. seems to be indicated in the K. (TA.)

fem. of سید, q. v., accord. to Ks: (S;) but said to be not allowable. (Ham p. 274.)

: see سید.

: see سید, in three places.

dim. of سید, q. v. (Sb, M.)

: and سید: see art. سود.

mentioned by Ez-Zarkeshee as a dial. var. of سمجدة [q. v.]: though by MF to be postclassical: and in the [classical] language of the Arabs i. q. مكتِب [A place where the art of writing is taught]. (TA.)
He, or it, went in any manner, or any pace; went, or passed, along; marched, journeyed, or proceeded; went away, passed away, or departed; (M, * K, * TA:) by night and by day. (Msb, TA:) You say, سارت الدِّابةُ The beast went, went along, &c. (S:) [And ساَرِس ُرَاِرُس اًدِيدَش He (a camel or other beast, and a man,) went a vehement pace, or vehemently. And سارَ العَنْقُ He (a camel, or a horse,) went the pace, or in the manner, termed العَنْقُ: and the like.] And سأَرَوا من بلد بلد [They went, or journeyed, from town to town, or from country to country]: (A:) or سأَرَ من بلد إلى بلد [he went, &c.]. (Mgh.) And بارك سأَر عَنْكَ [May God bless thy journeying]. (S:) And سأَر عَنْكَ Go thou from thy place; pass thou from it: (L in art. نَفَذ:) or feign thou heedlessness, and bear, or endure, or be forbearing; an elliptical phrase; as though it were originally سأَر وَعَنْكَ المَرَآءُ والشَّكَّ [go thou, and leave wrangling and doubt]: (S:) [Hence, سارت السَّفينة The ship went, or sailed: for] سأَرَ السَّفِينَةُ is a tropical phrase. (Mgh.) And سأَرَ سَيْرَةٌ حَسَنَةٌ [He pursued a good way, course, mode, or manner, of acting, or conduct, or the like:], (S, A, Msb,) and سأَرَ سَيْرَةٌ قَيِّمَةٌ [a bad way, &c.]. (Msb.) And سأَرَ في النَّاسِ It became current, or commonly known, among the people; [as also تسَيَّرَ, alone; (see Har p. 318;) i. e. a proverb, and a saying. (M.)] Sأَرَ سِنَةٌ [A way, course, mode, or manner, of acting, or conduct, or the like, obtained, or was usual, among people]. (M.) سأَرْ سِنَةٌ is also trans., syn. with سَيْرُ. (S, M, Msb, K.) See the latter, in five places. [Hence,] Sأَرْ سِنَةٌ He made, or
caused, a way, course, mode, or manner, of acting, or conduct, or the like, to obtain, or became usual, among people. (S, M, TA.) The Hudhalee (Kháid Ibn-Zuheyr, M) says,

[Then by no means be thou impatient of a way of acting which thou hast made usual; for the first who should be content with a way of acting is he who makes it usual]. (S, M, TA: but in the M and TA, in the place of تَغَضَّبَن, we find تَغَضَّبَن.)

He made him (a man, A, Msb) to go in any manner, or any pace; to go, or pass, along; to march, journey, or proceed; to go away, pass away, or depart: (M, A, Msb, K, TA:) and he [for سَارَ بَيْنَهُ the reg. pass. form of سَأَرَ بَيْنَهُ] is mentioned; like هُوَ سَأَرَ بَيْنَهُ, (S, K, IJ, Msb,) n. سَأَرَ بَيْنَهُ, (TA:) and سَأَرَ بَيْنَهُ, (M, A, K, TA:) and سَأَرَ بَيْنَهُ, (M, A, K, TA:) and سَأَرَ بَيْنَهُ, (S, M, A, TA:) and سَأَرَ بَيْنَهُ, (K, TA:) and سَأَرَ بَيْنَهُ, (S, M, A,) and سَأَرَ بَيْنَهُ, (M, A, Msb,) and سَأَرَ بَيْنَهُ, (M, A, Msb,) inf. n. سَأَرَ بَيْنَهُ, (S, M, A, Msb,) and سَأَرَ بَيْنَهُ, (M, A, Msb,) and سَأَرَ بَيْنَهُ, (S, M, A, TA:) and سَأَرَ بَيْنَهُ, (K, TA:) and سَأَرَ بَيْنَهُ, (S, M, A, TA:) and سَأَرَ بَيْنَهُ [or مَسَأَرَ بَيْنَهُ, as below]; (TA:) and سَأَرَ بَيْنَهُ; (M, A, K;) He made the beast to go &c.: (S, M, A, Msb:) or [for سَأَرَ بَيْنَهُ] signifies I rode the beast (and thus made it to go &c.): (Ibn-Buzurj, TA:) but when you ride it to pasture, you say, أَسْرَتْهَا, (Msb,) or أَسْرَتْهَا إِلَى الْكَلَالَةَ, (A.) And سَأَرَ بَيْنَهُ from مَسَأَرَ بَيْنَهُ, (Ibn-Buzurj, TA) or سَأَرَ بَيْنَهُ إِلَى الْمَرْعَى, (A.) He made him to go, or depart, from his town, or country; expelled, or banished, him from it. (S, A, TA:) [Hence] سَأَرَ بَيْنَهُ He removed, or put off, or took off, the horsecloth, or covering, (S, A, K,) from the horse, (K,) or beast, (A,) or from the back of the beast. (S,) And He made a proverb, (K,) and a saying, (TA,) to become current; (K,) he published it among the people. (TA,) And سَأَرَ مَسِيرَ سَأَرَهُم He related stories of the ancients. (M, K,) (Sَأَرَهُم) [from مَسِيرَ meaning a thong] He made stripes upon it; namely, a garment, or piece of cloth, and an arrow. (M,) And سَأَرَتْ خَضَابَهَا She (a woman) made her dye to have the form of

He went, went along, &c., (S, A,) inf. n. (A,) He went, went along, &c., (S, A, TA.) with him: (M:) he went at an equal rate, or kept pace, with him: (PS:) he ran with him; syn. (S, A,) [And He vied, contended, or competed, with him in going, or in running: and hence, in any affair; like جَارَاهُ.] See also 6.

See 2, in three places.

They two [Went, or went along, (see 3,) or] went at an equal rate, or kept pace, each with the other: (PS:) or ran, each with the other. (S, A,) One says of a great, or frequent, liar, لا تَسَايرُ خِيَالَهُ His two troops of horses will not run together, each troop with the other: meaning his assertions will not be found to agree together]: (so in a copy of the M:) or (so in the K and TA voice خَيل, q. v.; and so in the TA in the present art. [See also 6 in art. سلم, م.) [And They two vied, contended, or competed, each with the other, in going, or in running: and hence, in any affair.] One says also, نَع ِهِهْجَو ُبَضْغْلا Anger went [or disappeared by degrees] from his face. (TA, from a trad.)

He pursued his way, course, mode, or
manner, of acting, or conduct, or the like. (O, K, * TA.) And استار [from سيرة in the last of the senses assigned to this word below] He procured for himself wheat, or other provision, from a place, to be laid up in store. (S, O, K.)

سَيْر: see سائر.

سِير as an inf. n. of 1 [q. v.]. (S, M, A, &c.) [Used as a simple subst., A going, in any manner, or any pace; passage, march, journey, progress, or course: a pace: pace as meaning degree of celerity, or rate of going: departure: see also سيرة.] Also A thong, or strap, or strip of skin or leather; (S, Msb, K;) i. q. (M:) pl. [of mult.] [S, M, A, Msb] and [pl. of pauc.] أَصَابُار. (M.) It is said in a prov.: قدَّس سبُرًا منَّ أدَمَكَ [His thongs have been cut from thy hide]: applied to two things exactly resembling each other. (AHeyth, Meyd.) And ليس في العصا سَيِّر is a post-classical prov., (Meyd,) meaning There is not in the staff, or stick, a thong: the سِير in this case being the thong that is inserted into the perforation of the head of the staff, or stick, and whereof a ring is tied, into which the hand is put: the prov. is applied to him who is unable to perform that which he desires to do. (Har p. 232.)

سِير: see the next paragraph, in two places.

سِير as meaning A going, in any manner, or any pace; &c.: see above:] a subst. from 1 in the first of the senses assigned to it above. (M, K.) Lh mentions the saying, [Elle est bonne en سير] Verily he is good in going, &c.]. (M: in the TA, سيرة, as having the meaning here next following.) Also, (M,) or سيرة, (K,) [but the former seems to be the right, being agreeable with analogy, whereas the latter is anomalous,] A mode, or manner, of going, &c. (M, K.) ___ And the former, A way, course, rule, mode, or manner, of acting or conduct or life or the like; syn. (S, M, Mgh, Msb, K) and سنة (M, K) and مذهب (Mgh:) pl. سَيْر. (Mgh, Msb.) You say, سَيْر الولي في الرَّعَى [He pursued with them a good way of acting]. (S.) And
The prefect, or governor, pursued among the subjects a good way of acting; (A, Msb; *) and in like manner, a bad way of acting. (Msb.) The record of a man's actions and pious works; the prefixed noun being understood. (Mgh.) Stories of the ancients: (M, K:) you say, This is in the stories of the ancients. (A.) Hence it is used in the present day as meaning The mention of a person or thing: and a matter, or subject, of discourse. Also, as a law term, (Mgh,) or so [the pl.] Military expeditions; or the memorable actions thereof; (Msb;) or the affairs thereof. (Mgh.) And they say The great book of military expeditions; for; [meaning] The great book of military expeditions; using a masc. epithet in lieu of the [suppressed] prefixed noun. (Mgh.) Also, the sing., Mode, or manner, of being; state, or condition; syn. مودة, (M, O, Msb, K,) and حالة, (O, Msb.) So in the Kur xx. 22. (M, O, TA.) Also Wheat, or other provision, that is brought from a place to be laid up in store. (S, O, K.)

That goes, or journeys, much: or a great goer: (IJ, M, K:) and بسيور is applied as an epithet [in the same sense] to a hackney, and to an ass. (Az, TA in art. فر.)

A sort of garment, or cloth, of the kind called برواح, (Fr, S, M, Mgh, Msb, K,) having yellow stripes; (S, Mgh, Msb, K,) or mixed with silk; (K,) or mixed with [the silk termed, (AZ, A'Obeyd, Mgh:) or a sort of of silk: (A:) or a sort of garment, or cloth, having stripes, made of of; or certain garments, or cloths, of El-Yemen; (M,) which are now commonly known by the name of مكلف: (TA:) or a sort of mixed with silk like thongs; and hence its appellation, from بسيور, a thong: it is asserted by certain of the later writers that it is a subst., not
an epithet; and he who says so cites Sb as asserting that a word of the measure فعالاً is not an epithet, but is a subst.: hence, he says, it is used with a prefixed noun, as in the ex. حلة سيرام; and is expl. as signifying clear silk. (IAth, TA.) Also The diaphragm, or midriff: (M, K: *) metaphorically used in this sense by a poet. (M.) Also The peel [or pellicle] adhering to the stone of a date. (M, K.) Also A palm branch stripped of its leaves. (M, K.) Also Gold: (M:) or clear, pure, gold. (K, * TA.) Also A certain plant, (M, K, TA,) not described by Ed-Deenawaree [i.e. AHn]; as some say, (TA,) resembling the خلة [q. v.]: (K, TA:) so in the Tekmileh. (TA.)

A journeyer, or traveller: (A:) and (S, M, Mgh, Msb, K,) for قوم سيرة، (Mgh,) or قوم سيرة، (A,) meaning [and accord. to some], the السائرات السيرة The five planets; Mercury, Venus, Mars, Jupiter, and Saturn. (TA in art. سائر.)

[part. n. of 1, Going, &c. Hence,] A proverb [and a saying] current, or commonly known. (TA.) Also, and سائر، (S, M, K,) both are syn., (K,) signifying The rest, or remainder, of a thing: (M:) [and accord. to some,] the whole, or all, of a thing or of people. (S, TA:) [See the former word in art. سائر.]

: see the next paragraph.

an inf. n. of سائر. (S, M, A, &c.) [Also A place, and a time, of going, or journeying.] And pass. part. n. of سائر; (Msb, MF;) [and so مسير, for] you say طريق مسير فيه، (K,) or طريق مسير فيه، (IJ, M,) [A travelled road,] and رجل مسير به [A man made to go, or journey, &c.]: (IJ, M, K) accord. to Kh, in this case, and in others like it, the كي is changed into و so that مسير, the original form of مسير, becomes مسير, and مسير, becomes مسير, and
is then contracted into: (M:) or, accord. to Kh, the ك is rejected: but accord. to Akh, it is the و that is rejected [so that becomes مسير; and then, مسير]. (TA.)

A space which one traverses in journeying; a journey as measured by the time that it occupies; as in the phrase, مسيرة شهر a month's journey; (TA;) and مسيرة يوم [A day's journey] is twenty-four miles. (MF in art. قطش)

A garment, or piece of cloth, figured with stripes (S, M, A, K) like thongs, (S, M, A,) made of silk: or a درب mixed with silk. (TA.) [See also عقاب مسيرة A striped eagle. (M.) And عقاب مسيرة A striped eagle. (TA,) [but the orthography of the latter word I think doubtful,]) A certain sweetmeat, (K, TA,) wellknown. (TA.)

[A place whence one procures wheat, or other provision, for subsistence, to be laid up in store: from the latter of the senses assigned to it above, agreeably with analogy, and as is indicated in the S]. A rájiz says, [namely, Aboo-Wejzeh, as in a copy of the S.]

[I complain unto God, the Mighty, the Very Forgiving, then unto thee, this day, the remoteness of the place whence I have to procure provision for subsistence]: or, accord. to some, مسيرة the measure مفتتعل السير [and, like it, meaning the journey]. (S.)
Q. 1 [inf. n. of جِرِّم] The collecting of the [tax called جِرِّم] خراج: (Ibn-'Abbád, O:) [and the giving, or paying, thereof: for] one says, جِرِّم لِهُ, meaning Give thou to him [the tax so called]. (Ish, O, K.

[It seems to be intentionally indicated in the O and K, by what immediately precedes the explanation of this phrase, which explanation is أحمد عليه, أعتله, that خراج is to be understood after it.])

جِرِّم [written without any syll. signs, and therefore probably جِرِّم sing. of تِمِّرِم, (TA,) which signifies Even, or plain, places [or tracts] of land. (T, * Ibn-'Abbád, O, TA. *)

جرَْم and جَرْم, (S, O, K.) each a Pers. word arabicized, (S, O, K,) [or rather a compound of the Pers. سه three and the Arabic هر a time, ] The levying of the [tax called جِرِّم خراج] خراج at three several times [or instalments]:

جرَْم or the name of the day on which payment of the خراج is received; (K;) thus the former word is expl. by Ish; (O;) the day of the collecting of the خراج خراج; (Ibn-'Abbád, ISd, O, TA;) a day when the foreigners, or Persians, خراج levy the خراج خراج at three several times [or instalments]: also mentioned as written with ش. (TA.)

جرَْم: see the next preceding paragraph.
سِعَةٍ، اَلَّمِرَابٍ [وَيَوْمَهُ] يَسِعُ مِمْرَابٍ، It (water, and the سَرَاب [or mirage],) ran, and was in a state of commotion, upon the surface of the ground; (S, O, K;) as also: (S;) or the latter, said of water, it ran upon the surface of the ground; as also، and said of a thing in a congealed or solid state, signifies also it melted; became fluid, or liquid. (TA.)

ِتَعَسُّ للِإِلَا، Sh, K,) aor. as above, inf. n. The camels were left to themselves, without a pastor; (Sh, K;) as also having for its aor. and سِعَةٍ for its inf. n. (Sh, S * and K * in art. سِعَة.) And The thing became left, or neglected, or lost; or it perished. (TA.)

2 The act of plastering with mud [or With سِعَةٍ]. (K.) You say، The woman anointed [with fat, or the like, her leathern water-bag]. (TA.)

3 He left it, neglected it, lost it, or destroyed it. (TA.) [See also سِعَةٍ.] The herbs, or leguminous plants, dried up; or became yellow.

4 The herds. (TA.)

5 Water running upon the surface of the ground. (Lth, K.)
which one plasters. (Kr, S, K.) The saying of the poet, (S, K,) namely El-Kutámee, (K,) describing his she-camel, (TA,)

* 
* 
* 

presents an inversion, the meaning being [i. e. And when fatness extended upon her, as when thou plasterest with mud and chopped straw the pavilion]; signifying [K, S, K:] [but in the former, only the latter hemistich is cited; and in some copies of the former, and in the O, we find in the place of ] __ Also Fat with which a [or leathern water-bag] is anointed. (K,) __

And Pitch, or tar; syn. زفت; as being likened to mud, because of its blackness. (TA.)

ٌعَين ٌعَين A mirage [running upon the surface of the ground, (see 1,) and in a state of commotion: (S, * TA:) or, as some say, [in a state of exceeding commotion; for] the form of the epithet in this case denotes مفاضلة. (TA.)

مسیعه A plasterer's trowel; syn. مالجة: (S:) a piece of wood made smooth, used by skilful plasterers with mud. (Lth, K.)

A she-camel that goes away in the place of pasturing: (K,) mentioned by J in art. سوع, q. v.: (TA:) or that bears, or suffers, neglect, or being left alone, [for the last of which words we find in some copies of the K, but it is said in the TA that the former is the right reading, as is shown by its being added,)] and bad superintendence or management; (K, TA:) thus expl. by As: (TA:) or upon which one journeys and returns; (K,) thus expl. by Sgh, but this is the explanation of مربا ع, with which it is coupled. (TA.)
سيغ

سيغ، سغته 1

سيغ: see 4, in art.

غوس

اذهب سيسغ اذهب: see اذهب غوس اذهب, in art.

هذا سيسغ هذا: see هذا سيسغ هذا, in art, in two places.

سنج: see سنج, in art.
سَيْف

1. (S, M, O, K.) first pers. سَيْف. (S, O, Msb, K. [in the CK, erroneously, سَيْفه],) aor. سَيْف. (S, O, Msb, K.) inf. n. سَيْف, (M.) He struck him, or smote him, with the سَيْف [or sword]; (S, M, O, Msb, K;) as also سَيْف. سَيْف, (S, O, Msb, K.;) inf. n. سَيْف; [app., as seems to be indicated by the context, said of palm-trees (خَلَة) or of palmbranches (معف), as meaning They had upon them what is termed سَيْف, q. v.;] (M, TA: *) and سَيْف, سَيْف; and سَيْف, سَيْف; [app. as meaning it had سَيْف upon it]. (TA.) ___ See also 3. سَيْف, inf. n. سَيْف; and سَيْف, سَيْف; [app., as seems to be indicated by the context, said of palm-trees (خَلَة) or of palmbranches (معف), as meaning They had upon them what is termed سَيْف, q. v.;] (M, TA: *) and سَيْف, سَيْف; and سَيْف, سَيْف; [app. as meaning it had سَيْف upon it]. (TA.)

2. (S, Mgh.) سَيْف, سَيْف, a phrase mentioned, without his adding anything thereto, by Lh, app. means [He contended with me in smiting with the sword, and] I was more skilled in the use of the sword (وَكَتَنَّى أَسِيف فَيْسَأَ) than he. (M.) ___ See also 6.

3. (S, K) اسْفَال الْقُوم The people, or party, came to the سَيْف [or sea-shore]. (AAF, M.) اسْفَال الْحَرْز (S, K) i. q. خَرْمِه سَيْف [S, TA] [expl. in art. سَوْف] is said to belong to the present art., in which it is mentioned by IF as well as J. (TA.)

4. سَيْف see 1. [Accord. to Freytag, سَيْف signifies He was slain with the sword: but he mentions no authority for this. Perhaps the pass. form of this verb may have this meaning.]

5. سَيْف, سَيْف, سَيْف, سَيْف; (K,) and so سَيْف, سَيْف, سَيْف, سَيْف; (M, K,) as expl. by the lexicologists; but this last properly signifies they took, or took hold of, the swords. (IJ, M.)

6. سَيْف see 1, in two places.
ٌفﺎَﻴْﺳِا signifies The act of [putting to the sword, destroying, or killing. (KL.) One says, ُمْﻮَﻘﻟا [app. meaning The people, or party, were put to the sword]: (K:) a phrase mentioned by Lth. (TA.)

See also 6.

A sword; (MA, PS, &c.;) a certain thing with which one smites; (M;) well known: its names exceed a thousand: (K: in which it is added that its author has mentioned these names in [his book entitled] الروض) [for the names of particular parts thereof, see ذياب]. (Lh, M, O, K) and [of mult.] سيوف (S, M, O, Msb, K) and [quasi-pl. n.] مشينا, مسيفة, (O, K, TA,) or مشيئة, مشينة, (O, K, TA,) or مشية, مشينة, (O, K, TA,). (CK.)

[Hence,] سيف الجبار, The sword of Orion;] the three stars [η, θ, κ, beneath the girdle] of الجبار, in a sloping direction, near together, disposed in a row. (Kzw.) A certain fish, (Ibn-'Abbád, O, K,) resembling a سيف [or sword]; (Ibn-'Abbád, O;) as also سيف. (K.) The سيف, (M;) i.e. the hair of the tail, (K;) of a horse. (M, K.) A certain plant, the stem and leaves of which are exactly like those of the saffron, and the bulb of which is enclosed in a covering of fibres of the kind called ليف; (AHn;) so called because its leaves are slender at the extremity like the سيف [or sword]. (AHn, K.) [lit. They are swords] means أحزاب [i.e., they are bodies, or parties, of men prepared, or ready, for fighting, &c.]. (Ibn-'Abbád, O, K;) And one says, بين فقه سيف صارم [Between his two jaws is a sharp tongue; lit., a cleaving sword]. (TA.)

The Shore (ساحل) of the sea or of a great river: (S, M, O, Mgh, Msb, K;) and the side (ساحل) of a valley: or [the margin of the shore of a sea or of a great river; for it is added,] every ساحل سيف: or is applied only to the سيف [or sea-shore, or seaboard,] of 'Omán: (K;) [if otherwise applied,] its pl. is أهل سيف [They are people of the shores of the sea or of a great river, and
of the tracts of towns, or villages, and cultivated lands]. (TA.) Also A thing that adheres to the lower parts, or roots, of palm-branches, like [the fibres called] ليف, but not the same as ليف: (S: in which is added, this I have taken from a book, without having heard it: ) or the [fibrous substance called] ليف, (K,) or the thick, or coarse, ليف, (M,) adhering to the lower parts, or roots, of palm-branches, which is the worst sort thereof, [i.e. of ليف,] (M, K,) and the harshest, and coarsest. (M.) [See سيف.] See also سيف.

**See** سيف.

سيفان, applied to a man, Tall and slender; (Ks, S, M, O, K,) like the سيف [or sword], (M,) lank in the belly: (Ks, S, O:) and with ُة applied to a woman, (Ks, S, M, O, K,) meaning tall; resembling a sword-blade:

(O:) or it is peculiar to women; (K;) [i.e. accord. to Kh, one does not apply to a man the epithet سيفان. (O.)

سيف An owner, or a possessor, of a سيف [or sword]; (S, M, O, K;) as also مسيف: (M:) pl. [or rather coll. gen. n.] of the former مسيف: (S, M, O, K;) or this last signifies a people, or party, whose حصون [or fortresses] are their سيف [or Sword; i.e. whose only means of defence are their swords]. (Lth, O, K. *)

___ Also A man who is a frequent shedder of blood; or who sheds much blood. (TA.) [An executioner who slays with the sword.] ___ And A maker of سيف [or swords]. (TA.) [And A seller of swords.]

**See** سائف. Striking, or smiting, with the سيف [or Sword]. (S.) ___ And A man having a سيف [or sword]: (S, O, K;) or having with him a سيف. (Meb.)
More, and most, skilled in the use of the sword: see 3.

One having upon him a sword; (S, O, K;) having hung upon himself a sword: (Ks:;) and (K) accord. to Ibn-Abbád, a courageous man having with him a sword. (O, K.) ___ See also فَايْسَم.

And see art. سَيْف.

Having upon it what resemble the forms of swords: (M, TA:) and, so applied, having broad stripes, like the sword. (TA.) ___ And applied to a dirhem, of which the sides are plain, or clear of any impress or the like.

A wind that cuts like the sword. (M.) See also art. سَيْف.
سَلَانَ and سَلِّيَّة (S, M, Msb, K, TA) and مَسْلَال and مَسْلِيَّة, (TA) It flowed, or ran: (M, K, TA:) or, said of water, it rose so as to become excessively copious, and flowed, or ran: and سَلَانَ said of thing, it was, or became, fluid, or liquid; contr. of جَمَدَ. (Msb.) ___ The Arabs say، سَلَانَ ﺎَﻨِﺑ ُﺮْﺤَﺒَﻟا and the sea estuated with us so as to be unnavigable;] meaning, they fell into a hard case, and we fell into one that was harder than it: (M, Meyd:) a proverb. (Meyd.) ___ And سَلَانَ عَلَى اَﻟْﺣِئِلَّةَ [The horsemen poured upon him]. (TA. [See also 6.]) ___ And سَلَانَ ُﻎَرْةٍ [The blaze upon the face of a horse] extended, or spread, long and wide: (S:) [or, simply, extended down the face; as appears from an explanation of the word شَمْرَاءُ in the S and K &c.: see also سَلَانَ, below. And in like manner سَلَانَ is often said of flowing, or defluent, hair.] سَلَانَ for سَلَانَ, pass, of سَلَانَ: see this last word, in art. سَلَانَ.

سَلَانِ 2

سَلَانِت 3 : see 3 in art. سَلَانِ.

سَلَانِ 4 : اَسْلَانِ (S, M, Msb, K,) inf. n. إِسْلَانَة (Msb,) He made it to flow, or run; (S, * M, Msb, K;) as also سَلَانَ (S, TA,) inf. n. تَسْلِيَّة (TA.) It is said in the Kur [xxxiv. 11], And we made the source of copper, or of brass, to flow, or run, for him. (TA.) ___ And He made it long, (M, K,) and complete; (M;) namely, the point of the iron head or blade an arrow or of a spear &c. (M, K.)

سَلَانِت ِالْكِتَابِ 6 (The troops of horse] poured together] from every quarter. (S, TA. [See
also 1.

A torrent, or flow of water; (MA:) i.e. much water, (M, K,) or a collection of rainwater, (Msb,) flowing, or running, (M, Msb, K,) in a valley, or water-course, or torrent-bed: (Msb:) or water that comes to one from rain, in any case, or from rain that has not fallen upon one: (TA:) originally an inf. n.: (Msb, TA:) pl. ُﻞْﻴَﺳ ُلﻮُﻴُﺳ, also, signifies the same as ُلْﻴَﺳ; and its pl. is ُﻞِﺋاَﻮَﺳ [expl. in the M as meaning flowing, or running, waters]. (TA.) And they said also, مَآَء ُﻞْﻴَﺳ meaning ُلْﻴَﺳ [i.e. Flowing, or running, water]; (M, K;) putting the inf. n. in the place of the epithet. (M.)

And I found herbs full-grown and large and tall, and herbs not full-grown and therefore small, and water among trees, flowing, or running,] is a saying of one sent to seek for herbage and water; mentioned by Th. (M.)

A mode, or manner, of flowing or running of water. (K.)

The ُنَﻼﻴِﺳ [or tongue] of [meaning that enters into] the hilt, or handle, of a sword (M, K) and of a knife (M) and the like; (M, K;) the part, (S, TA,) in the A the tail, (TA,) that enters into the hilt, or handle, of a sword and of a knife: heard by A'Obeyd, though not from a learned man: (S, TA:) but AA cites the following ex. from Ez-Zibrikán Ibn-Bedr:

[And I will not make peace with you while I have a horse and my thumb grasps firmly upon the tongue of the sword]. (El-Jawáleekee, IB, TA.) ُنَﻼﻴِﺳ pl. of ُنَﻼَﻳْﺴَﺘَـﻳ, (K,) [or rather the former is a coll. gen. n. of which the latter is the n. un., applied in the present day to A species of mimosa, or acacia,
mentioned by Forskal in his Flora Aegypt. Arab., pp. lvi. and cxxiv., and by Delile in his Floræ Aegypt. Illustr. (in the Descr. de l'Égypte), no. 965: and to a species of thistle; carduus lacteus; or wild artichoke:] a species of trees having thorns, of the kind called عضاه: (S:) certain trees having white thorns: (M:) or the [thorny plant called شبية: (AA, M:) a certain plant; (K:) said to have white thorns, from which, when these are plucked, there issues what resembles milk: (AA, M, K: *) certain trees having lank branches and white thorns of which the bases resemble the middle pairs of the teeth of virgins: (TA:) or, (K,) accord. to Aboo-Ziyád, (AHn, M,) tall سمر [or gum-acacia-tree.] (AHn, M, K:) accord. to the A, the trees called خلاف [now applied to the salix Aegyptia of Linn.] in the dial. of El-Yemen. (TA.)

[Flowing, or running, much]. One says, نزلنا بواذ نبتته ميال وملؤه سیال We alighted in a valley the herbage whereof was inclining much, by reason of its luxuriant growth, and the water whereof was flowing, or running, much, by reason of its copiousness]. (TA.) ___ [And Distilling much: see رد.] Also A certain mode of calculation. (O, K, TA. [In the CK, الحیان is erroneously put for الحساب.)]

Also A bending in a sea or great river. (TA.)

Also Fluid, or liquid. (Msb.) ___ Also سائل Sائل, in a description of the Prophet, means Extended in the fingers: or, as some relate it, سائل Sائل, with ن which has the same meaning. (O.) And means [A blaze upon the face of a horse] extending, or spreading, long and wide: (S:) or [extending so as to be] equable, or uniform, upon the bone of the nose: or that has extended upon the extremity of the nose so as to make it white: (M, K:) or that has spread widely upon the forehead and the bone of the nose: (TA:) if narrow, it is termed شراخ.
I saw a company of men that had poured from some quarter; and so

The pl. also signifies Valleys [app. flowing with water, or because they flow with water]. (T in art.)

...also signifies

Having expanded cheeks, not elevated in the balls thereof, like

The two sides of the beard of the man: (O, and so in one of my copies of the S:) or, of his jaws: (so in the TA and in my other copy of the S; i.e. instead of: أَلْبَىٰ أَلْبَىٰ instead of)

sing. sing. and pl. (S, O) And also The two sides of the man [himself]; syn. عَطْفَاهُ. (S, O)

A place [or channel] in which a torrent flows: (Msb:) or مَسِيلٌ مَآَءٌ, (S, K,) the latter anomalous, so much so that a parallel to it is scarcely, or in no wise, known, (MF,) a water-course; i.e. a place [or channel] in which water flows, or runs: pl. [of pauc., of the former,] مَسِيلَةٌ, (S, K,) and [of mult.] مَسِيلَاتٌ, and مَسِيلٍ, and مَسِيلَانٌ, (S, Msb, K, TA;) the second

pl. regular, without ِء, (TA, [though written in the CK with ِء,]) and the rest irregular, (S, * TA,) the sing. being likened to رَغْيفٌ, (S, Msb, TA,) which has for its pl. رَغْفَانٌ, (S, TA) and رَغْفَةٌ. (S, Msb, TA,) ___ It is also an inf. n. (TA. [See 1, first sentence.]) ___ Also Rain causing much flowing; opposed to [q. v.]. (Ham. 632.) [See also what follows.]

Rain that causes the valleys and water-courses (تَلَاَاع) to flow; opposed to [q. v.]. (S
in art. ٠س١٧, and Ham. p. 632. ) [See also what next precedes.]
(Quasi root)

سَمِ

(Quasi root)
One of the letters of the alphabet: (S, M, L, K:) [i.e., the name of that letter: (see art. ﻦﺳ)]
of the masc. gender as being supposed to be a حرف [or letter], and fem. as being supposed to be a كلمة [or word]. (L.) The saying فلان لا يحسن سنه means Such a one will not form well one of the three شعب [i.e. teeth, or cusps,]
of his س (S, L.)

Certain stones, (M, L, K;) so says Zj, (M, L,) well-known: (K:) whence the name of a certain mountain in Syria. (M, L)

A certain tree; (M, L, K;) mentioned by AHn on the authority of Akh: (M, L:) pl. ﻦﻴﻨﻴﺳ. (M, L, K.)
The curved part of each of the two extremities of a bow: pl. (S, K:) the ٌةَﻴِﺳ in the sing. is a substitute for ٌةَﻴِﺳ: AO says that Ru-beh used to pronounce it [ٌتﺎَﻴِﺳ,] with ٌء; and the rest of the Arabs, [ٌسِّﻴِﺳ] without ٌء. (S, TA.) [See also art. ٌسِّﻳَو.]

ٌسِّي: see art. ٌسِّى.

ٌسِّي, with the compound ٌسِّيَمَا: see art. ٌسِّي. ٌسِّى: [Hence, perhaps, because of its uniformity, and, if so, belonging to art. ٌسِّيَلَ ٌسِّي] Much, or abundant, herbage: mentioned by Sgh. (TA.)

ٌسِّي: see art. ٌسِّى.

ٌسِّي Of, or relating to, the ٌسِّيَة of a bow. (S.)
The quince; *pyrus cydonia* of Linn.; a certain fruit, *(K,)* well known; *(S, K;)* abundant in the land of the Arabs: *(AHn, TA;)* it is astringent, or constipating; strengthening; diuretic; excites the appetite *(K, TA;)* for food and venery; *(TA;)* allays thirst; and when eaten upon [other] food, loosens [the bowels]; and the most beneficial thereof is that which has been scooped out, and had its pips extracted, and honey put in the place thereof, and been plastered over with clay, and baked *(K, TA;)* in the oven: *(TA;)* [a coll. gen. n.:] n. un. with *(K;)* and pl. *(S, K;)* the dim. is *(TA;)* mentioned by Az. *(TA;)* *Annona glabra;* a species of custard-apple; mentioned by Forskal, *Flora Aegypt. Arab.,* p. cxiv.] The saying of Sb, that there is not in the language the like of *(TA;)* does not mean that this word is applied to anything: and in like manner his saying that there is not in the language the like of *(TA;)* does not mean that this word is used. *(TA;)*
Salam

Tall, or long: (S, K;) as epithets applied to a horse, and to a man, and to the iron head or blade of an arrow &c.: (K;) or, applied to this last, the former word signifies long and broad: (AHn, TA;) or slender; as also

sharpened, or pointed, or sharp-pointed: (TA;) and applied to arrows signifies long in the iron heads. (S.)

Salam and Salam are also applied as epithets to a camel: (S, K: [in the former it is implied that in this case they have the first of the significations above; but see what follows:)] thus applied, they signify Advanced in age, and strong: (K) or the former, so applied, signifies strong: (S voce Salam: the pl. of each is Salam, with fet-h [to the س].

(S, K;) Also the former, applied to the [or jaw-bone], Strong, (K, TA;) full-sized, (TA;) and thick, or compact. (K, TA;) And, applied to a head, Long in the [or jaw-bones]. (K, TA;) Also A well ancient (عادية) and having much water. (K;) Salam is also the name of A certain well-known plant; (K, TA;) of those termed which is eaten; (TA;) [namely, colza; or brassica napus oleifera: so in the present day:] it is an arabicized word, [from the Pers. Salam,] originally with ش, but pronounced by the Arabs with س: (AHn, TA:) one should not say Salam, or this is a word of weak authority: (T, K, TA:) Az says that some pronounce it with ش, but that it is correctly with س: (TA.)

Salam: see the preceding paragraph, in two places.

Salam: Arrows made long and broad [in their iron heads]. (TA.)
The thirteenth letter of the alphabet: called ش. It is one of the letters termed مهموسة or non-vocal, i. e. pronounced with the breath only, without the voice; and of the letters termed شجرية, (TA,) from شجر, which means the place of the opening of the mouth. (TA on the letter ج. See also شين in art. شين.) It is sometimes substituted for the affixed pronoun of the second pers. fem., ك; as in شتان for كتنك, and as in the following verse,

فعيننا وعينها وعينش جيدها
ولكن الساق منش رقيق

[And thy two eyes are her two eyes, and thy neck is her neck; but the bone of thy shank is slender]; i. e. عينك and جيدك and منك: 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 كيد, when with kesr, so that they said ديش: also for ج, as in مامج, for جعسوس. (MF. [See also De Sacy's Chrest, Arabe, sec. ed., iii. 530-31.]) [As a numeral, it denotes Three hundred.]
A shower, or fall, or what pours forth at once or without intermission, of rain (S, A, O, K) &c.: (S, O:*) this is the pl. of شَؤْبَةٌ (K, TA) in all its senses: (TA:) or rain that falls upon one place and misses another; like نَجَاةٌ (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 unintermittent 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.) Kaab Ibn-Zuheyr says, speaking of a he-ass and sheasses,

إذا ما اتجاه شوبي
رآيت جاعرتي غضونا

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 [dual of جَاعِرَاتَانَ, q. v.]. (S, O.) ___ The first appearance [or bloom of beauty]. (K.) One says of a girl, or young woman, إنها حسن شابيب الوجه 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 طريقة of the sun: (K) شَآَبِيْبٌ طَرَاقَةٌ signifies the lines, or streaks, طرائق, of the sun when it rises. (O.) ___ شَآَبِيْبٌ الصَّمْع signifies the lines, or streaks, of manna, or gum, called [q. v., and remains like strings, or
threads, between the trees and the ground. (T, L) [See also معاييب.]
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 تَوْؤُشُ.] pl. شَوْتْ [TA.] [See also أَحَقَّ.]
1. **His foot became affected with an ulcer, or imposthume, such as is termed, breaking out in it.** (S, O, K.)

   **Accord. to some, (O,)**

   **His bosom bore concealed enmity and violent hatred, or rancour, malevolence, malice, or spite, against me.** (TA.)

2. **His fingers, or his hand, became cracked, or disintegrated, in the parts around the nails;** (Az, M, O, K;) as also (O, TA,) and in like manner says Th. (TA.)

3. **I hated him;** (S, O, K;) like (S and O in art. **He**; namely, a man: (S, O: or the first and second signify, (K,) or the first also signifies accord. to IAar, (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.)

4. **And He was frightened, or afraid.** (A'Obeyd, O, K.)

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1. **His foot became**

2. **affected with an ulcer, or imposthume, such as is termed, breaking out in it.** (S, O, K.)

3. **His foot's becoming in a corrupt state, so that it will hardly, or not at all, be cured.** (O, K.)

4. **His bosom bore concealed enmity and violent hatred, or rancour, malevolence, malice, or spite, against me.** (TA.)

5. **His fingers, or his hand, became cracked, or disintegrated, in the parts around the nails;** (Az, M, O, K;) as also (O, TA,) and in like manner says Th. (TA.)

6. **I hated him;** (S, O, K;) like (S and O in art. **He**; namely, a man: (S, O: or the first and second signify, (K,) or the first also signifies accord. to IAar, (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.)

7. **And He was frightened, or afraid.** (A'Obeyd, O, K.)
permanence; as though it became a شائة شأنة. (TA.)

شَفَةٍ [part. n. of شفف, and properly meaning Having an ulcer, or imposthume, such as is termed شفف,] is applied as an epithet to a heart, in the following verse, cited by Ibn Vayd,


in which قرصة is doubtless a mistranscription (like that in the next preceding paragraph) for قرحة; 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.)

Note] An ulcer, or imposthume, شفف that breaks out in the bottom of the foot, and is cauterized, (S, I Ath, O, K;) or is cut, (Yaakoob, I Ath, O;) and goes away; (Yaakoob, S, I Ath, O, K;) and the word is also pronounced without ٌ[i. e. شفف: (I Ath, 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 swells, and becomes large. (TA.)

May God cause him to go away like as the above mentioned goes away: (S, O, K;) or this means may God extirpate him: for شفف is also syn. with شفف [i. e. Root, &c.: (O, K;) so says Sh. (O.) [See also 10 in art. and see what here follows.] It is also said to signify The family and household of a man: and hence the form of imprecation, May God extirpate their family and
household. (TA.) — And Enmity. (TA.)

Shafa', thus with fet-h to the s, is an epithet applied to a man, meaning Mighty, potent, powerful, or strong; inaccessible, or difficult of access. (TA.)

Rجل مشوهه A foot affected with an ulcer, or imposthume, such as is termed شافه, breaking out in it: (O, K;) from شفت رجله. (O, * K, * TA.) — And مشوهه, from مشوه, Frightened, or afraid; (A'Obeid, O, K;) applied to a man. (A'Obeid, O.)
He (a man, S) was, or became, unlucky, or inauspicious, to them: (S, MA, K;) as also شَامُ عَلَيْهِنَّ, and شَامَ عَلَيْهِنَّ: (K:) or شَامُ عَلَيْهِنَّ, (AZ, Ham p. 224,) or شَامُ عَلَيْهِنَّ, (S,) or both of these, (TA,) aor. — , (S, TA,) inf. n. شَامُ, (TA,) he drew upon them ill luck, or evil fortune; (S, TA;) or caused ill luck, or evil fortune, to befall them from him: (AZ, Ham ubi suprà, TA:) or شَامُ as an inf. n. signifies the being unlucky: and the rendering unlucky: and so شَامُ [as it is commonly pronounced: see شَامُ below]. (KL.) And شَامُ, inf. n. شَامُ, so in the L; in the K, شَامُ, inf. n. شَامُ; but the former is the right; (TA;) He made them to go, or journey, to لِبَاسُ [i. e. Syria]. (K, TA.)

2 See what next precedes.

3 *Take thou the direction of the left hand with thy companions:* (S, K, TA;) شَامُ يَأْمَنّ signifies take thou the direction of the right hand. (TA;) And شَامُ (a man) came to لِبَاسُ [i. e. Syria]: like يَأْمَن signifying he came to El-Yemen. (TA. [See also 4.])

He desired the left: like as يَأْمَن signifies he desired the right. (TA in art. يَأْمَن;) And He (a man, S) came to لِبَاسُ [i. e. Syria]: (S, K, TA: [see also 3:]); or he went thither: and يَأْمَن signifies he came to El-Yemen. (TA;) How unlucky, or inauspicious, is he! (TA;) the vulgar say, مَا أَشْامَهُ. (S, TA.)

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

, (S, Msb, K, TA, &c.,) in some of the copies of the K [i.e. Syria], (TA,) [and in like manner [i.e. Syria], which is often opposed to ] (see an instance in Bd xvii. 14,) is used in the K in art. , and 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 is used in the same manner in Les Oiseaux et les Fleurs, p. 83, as mentioned by Freytag, so that They augured evil from him, or it; regarded him, or it, as an evil omen; (Msb, KL;) * like [i.e. ] deeded him, or it, unlucky, or inauspicious. (KL.) ___ thus, with medd, also signifies He took the direction of [i.e. Syria]. (TA.) ___ See also 5.

see the next preceding paragraph.

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

, (S, Msb, K, &c.,) thus, with , but always pronounced , without , (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 [i.e. q. ] (Har p. 158:)

evil of any kind; syn. [and particularly] an evil omen: (PS;) and signifies the same as: (TA;) [or, like a cause of unluckiness, &c.;] is a pl. of : (TA in art.) It is said in a trad., if of the former, ] irregular, like as its syn. is [said to be] of . (TA in art.)
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 شوم 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 موُﺆْﺸَﻣ. Also Black camels: and حضار signifies white camels, (K, TA,) and is also written and pronounced حضار: (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 مئش; pl. of مئشأ: so says AA: and IJ says that شوم, [withoutء], being originally شيم, of the measure فعل, may also be pl. of شيم. (TA.)

The left, meaning the left side or direction or relative location or place; (S, K,) i. q. contr. of همسأ and [ييسأ] ميمنة. (K,) One says of a man, قعد شامأ [He sat on the left]. (S.) And one says, خذ كيم شامأ: (S,) contr. of همسأ: (K,) One says of a man, [Take thou with them] the direction of the left hand. (S.) And I looked in a right direction and in a left direction]. (TA.) And hence أصحاب المشامة, in the Kur [vi. 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: and أصحاب الميمنة is expl. as having the contr. senses. (Ksh and Bd in vi. 9.) Also, the former, A mole خال upon the person: thus, withء, as mentioned by IAth: also mentioned withoutء in art. شيم. (TA.) ___ See also شامة as meaning a black she-camel, in art. شيم.

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

ءِـشـامٌ, (S, Msb, K, TA,) without ـ, (TA,) and شـامٌ, (S, Msb, K,) of the measure فعالٌ, (S,) an allowable form, without ى (~), (Msb,) like ِيِـمـانٌ (TA,) and ِشـامٌ, (Sb, S, K,) [Syrian;] of, or relating to, الشـامٌ: (S, Msb, K,) one should not say شـامٌ; 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 شـامٌةٌ, شـامٌيةٌ شـامٌيةٌ, the latter without tashdeed: (S, TA;) the pl. of شـامٌ, like شـامٌةٌ غَرَابٌ [in measure]. (TA.) [And hence, Northern.]

ِشـامٌ, and شـامٌةٌ the fem. of the former; and ِشـامٌ: see the next preceding paragraph.

شـامٌ: see مشـامٌ.

شـامٌ: [More, and most, unlucky, inauspicious, unfortunate, or unprosperous]. The Arabs say, 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]* شـومٌ is here used in the sense of أَشـامٌ [i. e. the unluckiness, &c.;] and in a similar manner [the contr.] أَنْـِمٌ is used [in the sense of نَمٌ]: so says AHeyth: (Meyd:) the prov. meaning the tongue. (AHeyth, TA.) The fem. isـ شـومٌ. (TA.) Hence, (TA,) اليدُ الشـومٌ (TA,) i. q. The left hand or arm; contr. of اليدُ الشمٌّ (K, TA;) i. q. شـامٌ. (TA.) It is said in a trad., respecting camels, لَـأَّبِيِّ خَيِرًا إِلَّا مَـنٌ جَانَبَـيْهَا الأَشـامٌ [Their goodness comes not save from their left side]: i. e. they are milked and
mounted only from the left side. (TA.) ___ See also ظَبْنْمُ، in three places. ___ Zuheyr, in the following saying,

* فَتَتَتْ لَكُمْ غَلَامَانَ أَشَامَ كِلَهُمُّ
* كَأَحَرُ عَادٍ تُضَعَ فَتَنقُطُم

uses it in the sense of the inf. n. شَوْمُ; (S;) meaning غَلَامَانَ شَوْمُ, (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 Ahmar of `Ád:

then it will suckle these boys, and wean them: by Ahmar of `Ád, he means Ahmar of Thamood, for Ahmar was the surname of him who hamstrung the she-camel of Sálih, and his name was Kudár: he says thus for the sake of the measure: or, as some say, Thamood were called `Ád-el-Ákhireh. (EM.)

شَوْمُ, in two places: ___ and see also شَأْمَةٌ, likewise in two places.

مشؤوم, (S, MA, K, KL,) and مشؤوم, (S, K,) the latter like مَأْشَأ. (TA,) [a contraction of the former,] Unlucky, or inauspicious, (S, MA, K, KL,) عَيْنُ قُوَمِهِ [to his people, or party], (S, MA, K,) and عَلَى نَفْسِهِ [to himself]: (Ksh and Bd in lvi. 9:) [and so شَوْمُ; (as in an ex. in the first sentence of this art.;) this being an epithet as well as a subst., like its syn. خَسٌ; syn. with خَسٌ, like as خَسٌ is syn. with منجحوس, and app., like خَسٌ, used alike as sing. and pl., for it seems to be originally an inf. n.:] and so شَأْمَةٌ; (K;) or this signifies drawing ill luck, or evil fortune, upon his people [and upon himself]: (S, TA:) and أَشَامُ, a pl., likewise signifies unlucky, or inauspicious; (KL;) contr. of أَبْعَامُ, (S, K, TA;) these being pls. of أَشَامُ, and أَبْعَامُ: (TA;) the pl. of مشؤوم مَأْشَأٍ is مَأْشَأٍ, (S, KL, TA,) which is extr., for by rule it should be مَأْشَأٍ. (TA.) One says also طَأْرُ أَشَامٍ, meaning An omen happening, or occurring, (جَارٍ, جَاَرٍ,) with unluckiness, or inauspiciousness; [i. e. an unlucky, or inauspicious, omen;] (K, TA;) and [in like manner] طَأْرُ أَشَامٍ: and the pl. is، أَشَامُ [as above]. (TA.)
Do thou what thou dost well. (S, L, K.) And Keep thou to thy affair. (IAar, L.) And

He did not know, or had not knowledge of, him, or his affair or case or state:

(Lh, IAar, L, K) [from a passage in the L, imperfectly written, it seems, accord. to Lh, 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,

meaning I will assuredly know, or try, prove, or test, (لَأَخْبَرُنَّ شَأْنُهُمْ), 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 (L,) or خَبَرْهُمْ, (K,) means I will assuredly know, or try, prove, or test, (أَخْبَرْنَّهُمْ), their, state, or him, or them. (L, K. [In the CK and in my MS. copy of the K, (K) is erroneously put for صَارُ لِهُ شَأْنُهُ, or أَخْبَرْنَّهُمْ. [i. e., app., He became a person to whom importance attached (accord. to the general meaning of لَعَلَّهُ شَأْنُهُ after thou knewest, or sawest, or mettest, him;

being for, agreeably with common usage. (K.)

is mentioned by Golius as meaning Corruptit 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.]

see 1, first sentence.
A thing, an affair, or a business; syn. أمر [in the same sense, or in that next following]; (L, K;) a great thing or affair: (Har p. 274:) state, condition, case, quality, or manner of being; syn. حَلَال [also property, or nature: and importance attaching to a person or thing:] pl. شَاشٌ, (L, K;) the latter mentioned by IJ on the authority of AAF, and شُون occurs in poetry for the former of these, or as another pl. originally شَاشٌ, of the measure فعل. (L.) It is said in the Kur [lv. 29], ﴿كَلَّمَّهُ مَهَوَّهِ فِي شِأْنٍ﴾ Every day He is employing Himself in an affair of some kind]: expl. as meaning that, of his business (ْنِم ِهِنْأَش 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 ﴿لا يَشْعَلُهُ شَأْنٍ عَن شَأْنٍ﴾. (L.) [And one says, ﴿ما شَأْنٍ﴾ What is thy affair? or what is thy case? And ﴿شَأْنٍ﴾ for ﴿نْأْشِا شَأْنٍ﴾ 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 تُرِيدَ i. e. and what thou wilt, or wishest, or desirest. And ﴿شَأْنٍ﴾ It is of his business, or of his property, or nature, to do, or that he should do, such a thing. And ﴿رُجُلٌ سَهِلٌ الشَّأْن﴾ (a phrase occurring in the S and K in art. هش) A man of easy nature. And ﴿لَهُ شَأْنٍ﴾, 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 ﴿عَظِيمَ الشَّأْنِ﴾ i. e. Of great importance or rank or dignity.] Also [A suture of the skull; i. e.] the place of junction of the قِبَائِل [or principal bones, namely, the frontal, occipital, and two parietal, bones,] of the head: (K:) sing. of شُؤْوَن (Mgh,) which signifies the places of junction, (As, S, Mgh, L,) and of meeting, (S, L;) of the قِبَائِل (As, S, Mgh, L;) of the head; (S, L;) between every two of which قِبَائِل is a شَأْن (As, L;) [it is fancifully said that] from them come the tears: (As, S, L;) the pl. is also expl. as meaning the سَلاَسَل [i. e. sutures as being likened to the سَلاَسَل (or lines) of writing] that unite the قِبَائِل by Lth, as the مَثَامٌ [likewise meaning sutures resembling lines of
writing of the skull; between the قبايل that unite the قبايل of the head. (L.) And the channel by which the tears flow, or run, to the eye: pl. [of pauc.] and [of mult.] : (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 ماء الشوون (as in a verse cited voce رسم); 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 الشوون connect the قبايل of the head [expl. above] to the eye: Lth says that they are the ducts عروق of the tears from the interior of the head to the eye: and Th, that they are certain ducts عروق above the قبايل, which become strong by degrees as the man advances in age: (L: [but it seems that Th has confounded explanations of الشوون in two different senses: ]) accord. to ISk, (S,) or AA and others, (L,) the شانون are two ducts عروق descending from the upper part of the head to the eyebrows and then to the eyes. (S, L.) [The pl. الشوون is also expl. as though meaning Tears themselves, in a phrase mentioned voce دُثر (q. v.), on the authority of the K.] ___ And means The effluvia of wine that creep in the veins of the body: (L.) 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 نيب grow; or that produces plants, or herbage: (L:) pl. : (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-Kurآا likens [imaginary] clefts in the liver, occasioned by love. (L.)
is a saying mentioned by Lh, expl. [only] by the words

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.)
I preceded, or outwent, the people, or party. (AZ, S, *.) Accord. to [several of] the copies of the K, i.e. like in measure, which is incorrect, [in other copies 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, signifies he strove, or contended, with him to precede him, or outgo him: and both of these are used by the poet (El-Hárith Ibn-Khálid El-Makhzoomee, TA) in his saying,

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**مَرْ الخَدْوَجُ وَمَا شَأْوْنِكَ نَقْرَةٌ**

وَلَكِد أَرَك تَشَاءٍ بِالأَطْعَانَ
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the well: (S, K: °) or I drew forth a basketful of earth (شَأْوُ) or two basketfuls of earth (شَأْوَينَ) from the well. (Lh, TA.)

شَأْواٍ: see 1.

3 occurs in a verse of Milhah El-Jarmee, meaning طَلَقَ: one says شَأْوُ, aor. شَأْواٍ, meaning سابق: but the verb of the measure regularly formed from شَأْواٍ is شَأْواٍ so that شَأْواٍ is formed by transposition and by the change of the ș into َى. (Hamp. 786.)

شَأْئَي مَا بِنِهِمَا 6 The space between them two became farextending. (S, K) And شَأْئُ الْقَوْمُ The people, or party, became scattered, or dispersed. (S, K)

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

شَأْوُ The utmost extent, term, limit, point, reach, or goal. (S, Msb, K) And A heat, or single run to a goal or limit: so in the saying, جَرَي شَأْوًا (Msb) [He (a horse, TA) ran a heat]. And i. q. هُمْهَةٌ: thus in the saying, إِنَّهُ لُبْدُ السَّاَوَ [Verily he is far-aiming, or far-aspiring, in purpose, desire, or ambition]: (Lh, TA:) and سَاَوَ is a dial. var. thereof. (TA.) Also A basket such as is termed زِبْل; and so زِبْل in which the earth of a well is taken forth; of the measure of زِبْل and the pl. is زِبْل: (S:) and زِبْل signifies, (S,) or signifies also, (K,) the earth that is taken forth from a well (S, K) with the like of the زِبْل, (as in a copy of the S,) or such as fills the زِبْل: (so in another copy of the S [agreeably with what next follows]:) a زِبْل of the earth of a well. (As, T, TA.)

And hence, i. e. as being likened to a زِبْل of the earth of a well, The dung that the he-ass and the she-ass casts forth: (As, T, TA:) or the dung of the she-camel; (M, K) but the more approved word is سَأَوَ, (M, TA:) Also The nose-rein (زِمَام) of a she-camel. (Lth, K.)
; see the next preceding paragraph, in two places.

[part. n. of 8, q. v.: and] i. q. [appr. as meaning _Disagreeing, differing, or discordant_.]

(TA.)
[a Pers. word, and also used by the Arabs in the present day, applied to The *chestnut*: also written ِْٰٓبُطَٰهَٰشكَلَٰوُطَٰهَٰشكَلَٰوُطَ (TA voce جَمَلَٰوُطَ and voce جَمَلَٰوُطَ).]
A certain well-known bird, (K, TA,) of those that prey; (Msb, * TA;) it is of the birds called [pl. of صقر, as are also the بشق and the زرق and the يؤلو (AHât in the Book of Birds, TA in art. بشق;) [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 شاهين, and sometimes شاهين is used in its stead, formed by substitution [of كي for ك] for facilitating the pronunciation. (Msb.) __ Also The [meaning beam] of the balance. (K.) __ And i. q. [which signifies A balance, and a steelyard, and a weight of a balance]: so in the Expos. of the Muwatta. (MF, TA.)
He became a youth, or young man; i.e. he attained to the state termed
meaning as expl. below; (S, Mgh, Msb, K) said of a boy. (S, Msb.) [And in like manner
She became a young woman. ]

He was brisk, lively, or sprightly, (S, Msb, K) and raised his fore legs (S, Msb, K) together, (S, Msb.)
as though in leaping, (TA,) and played. (S. [See also 5.]) And likewise
He was or became, restive, or refractory: one says, 

[War, or the war, burned, or burned fiercely, between them]. (A, TA.)

It was raised, or elevated. (O, TA.)

He kindled the fire, or made it to burn, burn up,
burn brightly or fiercely, blaze, or flame; (S, O, Msb, K) as also she

He kindled war, or the
war; or made it to burn, or burn fiercely. (S.) [Hence,]看点，aor. ـبَ، 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

شَبَتْ لَونْهَا

(aor. as above, S) It

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 headcovering) increased her fairness, and rendered her

beautiful. (TA.) And

ِبتِـشَبْهَ الوجه، said of patience. It gives beauty and colour to the

countenance. (TA, from a trad.) See also 4, in two places.

شَبَبَ النَّارِ 2

تَشَبِّيبُ الشعر، inf. n. تَشَبِّيبُ النَّارِ: see the preceding paragraph. Hence,

The making the

commencement of poetry elegant, or ornate, by the mention of women: (L, TA:) or the

primary meaning of تَشَبِّيبُ النَّارِ 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

تَشَبِّيبُ النَّارِ، (S, O,) or

تَشَبِّيبُ النَّارِ، (K, TA, [in the CK, erroneously, تَشَبِّيبُ النَّارِ،] i. e. يَشِبِّبُ بِقَلَانَةَ، (S, O,) and

يَشِبِّبُ بِقَلَانَةَ، (TA:) one says, يَشِبِّبُ بِقَلَانَةَ، (S, O,) and

يَشِبِّبُ بِقَلَانَةَ، (TA:) meaning يَشِبِّبُ بِقَلَانَةَ، (S, O, TA:) [see this fully expl. in art. i. e.]

[if this be not a mistranscription for يَشِبِّبُ بِقَلَانَةَ، (TA,) meaning يَشِبِّبُ بِقَلَانَةَ، (S, O, TA:) and يَشِبِّبُ بِقَلَانَةَ، (S, O, TA:) and

يَشِبِّبُ بِقَلَانَةَ، (TA:) meaning يَشِبِّبُ بِقَلَانَةَ، (S, O, TA:) [see this fully expl. in art. i. e.]

شَبَبُ النَّارِ، inf. n. تَشَبِّيبُ النَّارِ, 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

شَبَبَ قَصَيْدَتِهِ He embellished [the commencement of his ode by the mention of women:}
He embellished the commencement of his ode by mentioning, in amatory language, such a female: (A, TA:) and خاتمة is used in the sense of تشييбит; thus a خاتمة is said to be جلسة الشباب Beautiful in the mention of women &c.; and Jereer is said to have been دينج الناس شبابی The most elegant of men in the mention of women &c.: (A, TA.) Hence, i.e. from تشييب the commencement of خاتمة may be derived خاتمة 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.) signifies The commencing of books, or writings: and hence تشييبيث, occurring in a trad., meaning He commenced answering him: not from the تشييبت of women in poetry. (TA.)

God made him, or may God make him, to become a youth, or young man; i.e., to attain to the state termed شباب meaning as expl. below: and أشبيت الخرسان 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.) And تشيبيث, and تشيبيث, Such a thing was prepared, or appointed, or ordained, for me. (S, K, * TA.) He became one whose child, or children, had attained to the state of [i.e. youth, or young manhood, &c.]: (K) [or] the man became one whose
children had attained to that state: (S, TA:) and in like manner, (TA.)

And it is said of [the species of bovine antelope called] the wild bull, (S, K,) He became such as is termed [q. v.,] i. e., (S,) he became advanced in age, or full-grown; (Mss, S, K,) one whose state termed [q. v.] had ended. (S.)

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,

[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, [He kindled a fire with calumny]. (A, TA.)

It is said in a trad., The boy's giving testimony 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 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., 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 meaning the horse raised his fore-legs together from the ground. (TA.)
R. Q. 1

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

also the stones of [or vitriol]; (K:) or the stones from which and the like thereof are obtained; the best whereof is that which is brought from El-Yemen, which is white [or] and is very glistening: (TA:) [but] as also [correctly] heard is thus, with [or] is a name now commonly given to alum:] or it is a certain thing resembling [or] a species thereof: accord. to El-Fárábee, the stones from which come and the like: Az says, it is one of the minerals produced by God in the earth, with which one tans, and resembling and the name [correctly] heard is thus, with [or] but is by some mistranscribed with the three-dotted [i. e. ] which is a kind of tree of bitter taste, and I know not whether one tans with it or not: accord. to Mtr, in the saying that one tans with [or] this word is a mistranscription; for is a dye, and one does not tan with a dye; it is mistranscribed for [or] which is a kind of tree like the dwarf apple-tree, whereof the leaves are like those of the [q. v.], and with them one tans: El-Fárábee also says, in the section of [or] that the 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, is put for دواء داء. (TA.)

and [or] though originally verbs, are used as nouns, by the introduction of [or] before them: one says, [expl. in art. ] and in like manner they are used in another saying expl. in art. [q. v.]: (S in that art.:) or, without tenween, they may be regarded as verbs used in the way of حكمة [or imitation]. (MF.)

The burning, burning up, burning brightly or fiercely, blazing, or flaming, of fire.

(TA.)

and applied to a [bovine antelope of the species called the] wild bull, (As, S, K;) and to a sheep or goat, (K;) and sometimes, applied to the former, (As, S;) or to both, (K;) Advanced
in age, or full-grown, (S, K) whose state termed [q. v.] has ended; (As, S;) and
is in like manner applied to a she-camel as meaning (TA:) or شَيْبَةٌ, (AA, K,) applied to both, (K,) as also, (TA,) or to a bull, (AA,) is syn. with شَيْبَةٌ [meaning youthful, or in the prime of life]: (AA, K, TA:) and accord. to AO, شَيْبَةٌ, applied to a bull, means that has attained to the end of شَيْبَةٌ [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 شَيْبَةٌ, which is likewise applied to the female; or, accord. to AHát and ISh, when he is a year old, and weaned, he is called ذَبَيْحٌ; and then, شَيْبَةٌ [meaning more than a year old]; and the female, شَيْبَةٌ. (TA.)

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

hood, or young manhood; syn. (K,) or حَدَائَةٌ; contr. of شَيْبَةٍ: (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: (TA;) the age before الكُوْلَةٌ: (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 شَيْبَةٌ; the period before, from birth, being termed عَلْوَمَةٌ; and in the period after, a man being called شَيْبَةٌ, until he dies. (TA.) One says, شَيْبَةٌ سَقِيَ اللَّهُ عَصْرَ [May God freshen as with rain the times, or mornings, or afternoons, of youth, &c.] and عُصْرُ الشَّيْبَةٌ [the times, &c., of the states of youth, &c.]. (A, TA.) شَيْبَةٌ [openly signifies The Sap, or vigour, of youth or young manhood.] One says, استَحْبَرَ شَيْبَةٌ, as in a verse of Aboo-Dhu-eyb, The sap [or vigour] of youth flowed in her. (IB, TA in art. رَحْيَةٌ And شَيْبَةٌ [Ammaa, شَيْبَةٍ (الْشَّيْبَةُ) He became full of the sap, or vigour,
of youth or young manhood. (The lexicons, &c., passim.) [But] signifies [also] The freshness, or brightness, and beauty, of youth. (Har p. 340.) [And app. signifies also Youthful folly, or the like; (see an ex. voce عمرة;) and so, probably, does شباب. [Hence,] شباب also signifies The first, or beginning, or the new, or recent, state, of a thing; (K, TA;) and so شبيبة. (TA.) One says, قدم في شباب. لقيته في شباب. (A, TA) He came, or arrived, in the beginning of the month. (TA.) And لقيته في شباب the لَيْلَة. (A, TA) I met him in the beginning of the day: (TA;) and I came to thee in the beginning of the day: (Lh, TA;) or يَوَّرَبْنَا the period when the sun has risen high, when one fifth of the day has passed. (A in art. راد.) And I came to thee in the beginning of the day: (TA:) or I came to thee in the beginning of the day: (TA;) and I came to thee in the beginning of the day: (TA:) See also شاب He did that at the commencement thereof. (TA.) See also 2.

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

شَبَاب : see بِشَب, 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 بِشَب: IM says that the correct word is بيشيبة: [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 شباب. (K.) ___ And [hence, as also شباب,] 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 شَبْبٌ لِكَذَا 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 headcovering, هو بِشَبٌ لِوجهها This is a thing that serves for giving an appearance of additional brightness and beauty to her face. (A.)
Honey of Shebábeh (شَيْبَة; (A, TA;) or, of Benoo-Shebábeh, (Mgh,) a people of Et-Ṭa‘īf,

(A, Mgh, TA,) of [the tribe of] Khath‘ām, who possessed bees, and hence it was thus called. (Mgh.)

شَيْبَة: see the next preceding paragraph.

شَيْبَة: see شَابَة, in five places.

شَيْبَة, اَذَّبَش: see شَابَة, in two places.

شَابَة, i. q. حَبَّ [q. v. in art. حَبِّ]. (Th, TA.)

شَابَة: 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 كَهْل; (TA;) in the age before الكُهْولَة: (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 شَابَة:) and IAar mentions شَابَة as an epithet applied to a man [in the same sense as شَابُ: (TA:) a female is termed شَابَة (S, Msb, K) and شَابَة; both signifying the same: (S, K:) the pl. of شَابَة is شَابَة (S, A, Mgh, Msb, K) and شَابَة, شَابَة (S, A, K) and شَابَة, (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 شَوَابَة (Mgh, Msb, K) and شَوَابَة, (K,) the latter said by AZ to be allowable in the sense of the former, (TA,) which is pl. of شَابَة, (Msb,) شَابَة, according to Az, being pl. (not of شَابَة) but of شَوَابَة, like as ضرَّرُ is of ضَرَّرُة; (TA:) the dim. of شَابَة is شَوَابِيَة, and some of the Arabs say مَرْتَ بِرَجَالِ شَيْبَة, changing the ى into َ before a double letter [as in دُوَابِيَة for دَوَابِيَة]. (ISd, L in art. هَد.) One says, شَوَابَة, meaning شَيْبَة [i.e. I passed by men that were youths, or persons in the prime of manhood]. (S.) See also شَيْبَة.

شَوَابَة: dims. of شَيْبَة, fem. of شَابَة, q. v.
The scorpion. (IAar, K.) and the louse; syn. (K in this art.) or the ant; syn. (K in art.)

The fem. of شاب, q. v.

The louse; syn. (K in this art.:) or the ant; syn. (K in art.)

Fem. [or perhaps n. un.] with ست. (TA.)

Having sharp-pointed nails or talons or claws; as though they flamed, by reason of their sharpness. (A, TA.)

Fem. [pass. part. n. of 1]. You say فُجُرَتِ شَوْبَة 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.

And A man of acute mind. (TA.) And ظُرفة or ظُرفة زُرْهَت وَالْمُشْبَِ مَيْسِب the Leonids; syn. (TA.) And A man of acute mind. (TA.) And ظُرفة or ظُرفة زُرْهَت and طَلْعَتِ مَشْبِي بِذَا الرُّهْرِتَانَ Venus and Jupiter, so called on account of their beauty and splendour, rose. (A, TA.)
[Anethum graveolens, or dill, of the common garden-species;] a certain herb, or leguminous plant, well known: (K) it is said that بسنت is an arabicized word from بسنت; but it has been stated before [in art. بسنت, q. v.,] that both these are arabicized words from سبسط [or شود سبسط]; and that سبسط [i. e. بسسط] is a dial.

var. (TA.) [See also بسنت.]
**شَبْث**

1. **شَبْث** see the next paragraph, in two places.

5. **شَبْث** He, or it, clung, caught, clave, or adhered, to it, (S, A, L, Msb, K, * TA,) namely, a thing; (S, L, TA;) as also شَبْث به, aor. -، inf. n. شَبْث: (L, TA:) or, accord. to Esh-Shiháb, in the Expos. of the Shifè, to a thing in which was weakness: or, accord. to the ینَعَّهُ، he, or it, clung, &c., to it with weakness; and therefore is used as an epithet applied to a spider; and شَبْث 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 he laid hold upon the thing, and took it: IAar was asked respecting some verses, and he said, I know not whence I laid hold upon them [and took them]. (L, TA.)

**شَبْث** 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 ِاِحْتَنَاشُ[or creeping things &c.] of the earth: (S, Msb:) it should not be called شَبْث: (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 ِاِحْتَنَاشُ 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 شَمْحَةُ ِاُرْضٍ: (TA:) pl. شَبْتُانُ. (S, A, Msb, K,) The [marks termed] أُثُرُ أُثُرُ of the blade of a sword are likened by
a poet, (S, TA,) namely, Sā‘ideh Ibn-Ju-eiyeh, (TA,) to the tracks of شيث. (S, TA.)

A man whose nature it is to cling, catch, cleave, or adhere, to a thing. (S, K.) And ضرس شيث شيث (TA,) A tooth, or molar tooth, that catches, or fastens, to a thing. (TA.) شيث or صرش شيث (TA,) A man who cleaves to his قرن [l. e. opponent, or adversary], not quitting him. (K, TA.)

 thu [erroneously written in some copies of the K شيث, and in the L تبثشر,] A certain wellknown plant; (AHn, L, Msb;) a certain herb, or leguminous plant; (K;) [i. q. ثبشر and ثبسر, q. v.; i. e. anethum graveolens, or dill, of the common garden-species:] Sgh says that شيث is a foreign word of which ش ComVisible is an arabicized form; and it is made of the measure فعال because this measure has many examples; whereas the measure فعال, of which إينل is an instance, is extraordinary. (Msb.)

: see what next follows.

: see art. شباشر.

: see art. شباشر.

: see art. شباشر.

: an epithet applied to a spider: see 5.
He was, or became, broad in the fore arms: (S, K, TA:) or long therein. (TA.) He extended, stretched, or stretched out, it, or him; (A, O, Mgh, L, Msb, K;) namely, a thing; (IF, L, Msb;) a hide, or skin, (A, L, K;) or some other thing, (L;) between pegs, or stakes; (K;) and a man, (Mgh, L, Msb;) between two things, to be flogged, (L;) between two stakes inserted and fixed in the ground, (Mgh, Msb,) which are called عقابان when he was beaten, or crucified, (Mgh, Msb,) or like him who is crucified; and is used, accord. to some, in the same manner. (L.) And He extended, or stretched forth, his arms, or hands: (L;) or [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 The chameleon extends itself (S, A, 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.) He (a man, K) stood erect [as though drawing himself up] to us. (O, K.) And It (a thing) appeared, or became apparent, to thee. (L.) He was, or became, attached, or addicted, to an affair; or fond of it. (O.)

He made it (a thing) wide. (S, K.) And 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 He (a man, TA) became aged, and saw a thing such as
is termed appearing as though it were two. (O, K.)

袂：see 袂, in two places: and see also 袂.

袂 (S, A, O, Msb, K) and 袂 (S, O, K) 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, Msb, K) a man, or some other creature, of which the 有人 [or body, &c.,]
appears to one: (L:) and a thing that is perceived by sense (A, O, L) and by sight: (O, L:) pl.

袂, (A, O, Msb, K) which is of the former, (A, Msb,) and [of the latter] 袂. (K:) One says, لاح لل، meaning 有人 [i.e. A body, or bodily form, appeared, loomed, or gleamed, to me]. (A:) And هم أذن من سيح باطل، (A, O, K) and من خيط [They are bodies without souls]. (A:) And من خيط بلا أرواح باطل, 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. (O.) And الأسماء ضريان اسماء اشباه وأسماء مخاط السبطان أعمال, 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 اسماء المعاني أسماء الأعيان. (A.) And هلك أشباح ماليه The known ones of his camels, and sheep or goats, and other cattle, perished. (O, K. *) 袂 also signifies A door or gate, of high structure; (O, K:) and so 袂: (K:) [but the latter may have originated from a mistranscription; for Sgh says,] and so 袂. (O.) See also 袂.

袂 A rafter, or timber, (O, K) of the ceiling, or roof, of a house: so in a trad. where it is said، فنباع سقف بيتي 袂 سقف. (And he pulled off the roof of my house, rafter by rafter, or
timber by timber. (JM, * TA.)

[transcribed Arabic text]

A rope which is extended from a horse's fore leg to his hind leg: so in the present day. (TA.)

[transcribed Arabic text]

A broad piece of wood. ___ The two pieces of wood of the thing upon which bricks are carried from place to place: the pl. is and [the coll. gen. n., of which is the n. un., is] Tall; (AA, S, O, K;) an epithet applied to a man. (TA.)

[transcribed Arabic text]

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

[transcribed Arabic text]

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.)

Wide between the shoulders. (L;) A man broad in the fore arms: (S, K;) or long therein: but AAF and Ibn-El-Jowzee prefer the former explanation. (TA.) Attached, or addicted, to an affair; or fond of it. (O.)
He measured by the span [or span] (IAar, S, A, Msb, K;) a garment, or piece of cloth, (S, K,) or a thing: (A, Msb:) from like as one says [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.)

He compressed the woman. (TA.)

He gave him wealth, or property, (ISk, S, A,) or a sword, (ISk, S,) or a coat of mail. (S, IB.)

He exulted; or exulted greatly, or excessively; and behaved insolently and unthankfully, or ungratefully. (TS, K, 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.)

He (a man) begat children tall in the statures: and he begat children short therein. (IAar, TA.)

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

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

The measure of the width (see (ذراع), by the span, of a garment, or piece of cloth: so in the saying, (كم) شبر ثوبك \[How much is the measure of the width, by the span, of thy garment, or piece of cloth?\]. (Msb.) ___ Stature; (Fr, K;) and so شبر; whether short or tall: (TA:) pl. [app. of the latter]

آثامر. (IAar, TA.) You say, ما أطوله شبره \[How tall is his stature!\] (TA.) ___ Life, or age; as also شبر. (TS, K.) Thus in the saying, شبَرِهُ قَصَرَ أَنَا شبره [May God shorten, or God shortened, his life].

(TS, TA.) ___ The act of giving: (A, IAth:) like as وَيْلَ وَيْلَ and وَيْنَ are said for generosity. (A.) ___ See also شبر, in two places.

.__ The due for marriage, and for concubitus; (Sh, S, * K; *) such as what are termed مهر and عقير. (Sh, TA.) You say, أعطيت الرأة شبرها \[I gave the woman her due for marriage, or for concubitus.\] (S.) ___ The hire that is given for the stallion-camel's covering of the female. (IAar, T, S, Msb, K. *) The taking of this is forbidden. (T, S, Msb.) ___ Marriage: (IAth, K;) because it is accompanied by a gift. (IAth, TA.) بارك الله في شركما \[May God bless your marriage\] is a saying mentioned in a trad. (IAth, TA.)

شيبر 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. "شيبار، (S, Msb, K,) the only pl. form. (Sb.) [See also قصير الشبر (applied to a man, S) Contracted, or short, in make: (S, 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 رمح; and therefore twentytwo 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 The serpent: (IAar, K:) and so 

A gift; (S Mgh, K, TA:) as also شِّيْر (Mgh, TA) and شِّيْر (IAar, TA:) and wealth, or the like; syn. خَيْر: (K:) the first is a word similar to نفَضْ خُيطَ; and he who says that it is used by poetic license for شِّيْر [as it is said to be in the S] is in error: شِّيْر and شِّيْر are said to be two dial. vars., like قَدْر and قَدْر. (TA:) ____ Also A certain thing which the Christians give, one to another; (K, TA:) or the Eucharist [or قِرْبَانٍ] or a thing which the Christians give (تعطيه), one to another, as though seeking to ingratiate themselves thereby: (K, TA:) or (TA, in the K and) bodies: and powers, or faculties: (K, TA:) or (TA, in the K and) the Gospel. (K, TA.)

A trumpet; syn. بوَقَ (S, K;) a certain thing in which one blows: (Mgh:) said to be an arabicized word; (S;) not genuine Arabic: (Mgh, TA:) accord. to IAth, it is Hebrew: (TA:) [app. from the Hebr. רָפּוֹשׁ, as observed by Golius.] ____

A man that is a thief. (Sgh, K.)

Wider in span; syn. أُوْسَعْ شِيْرًا (A, TA:) So in the saying, هو أَشْيَر مِن صَاحِبِهِ [He is wider in span than his companion]. (A.)

A certain fish; (K:) called by the vulgar شَبْحُور. (TA.)

sing. of مشَبْح، (TA,) which signifies Certain notches [pl. of حَزْوَز، in the CK erroneously written حَزْوَز،] in the cubit, by means of which buying and selling are transacted: (K, TA:) of them
is the notch\(^{\text{ٌﺮَـﺒْﺸَﻣ}}\) 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 mentioned by Sgh, from Aboo-Sa'eed. (TA.)

\(^{ٌﺮِﺑﺎَﺸَﻣ}\) also signifies Rivers, or rivulets, ( tela) 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 \(^{ٌهَرﻮُﺒْﺸَﻣ}\) and \(^{ٌةَﺮَـﺒْﺸَﻣ}\) (K, TA.)

\(^{ٌرﻮُﺒْﺸَﻣ}\): see what next precedes.

\(^{ٌةَرﻮُﺒْﺸَﻣ}\): A liberal, bountiful, or generous, woman. (IAar, K.)
The name of a month in Greek; (AA, K)
i. q. بَشْ، q. v. (AA, TA.)

ْبَشْ (S, K) and بُشْ (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 ْ، and sometimes that with f-h is without teshdeed, (K,) i. e. ْبَشْ،

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 بَرْبَ [or Persian lute]: (Lth, K:) the بَرْبَ when long, not broad, is likened to this fish; and this fish, to the

the pl. is ْبَشْ. (TA,) [See بَشْ. ]
 Skeeb

1. Skeeb, [aor. — ,] inf. n. Skeeb (IDrd, S, Msb, K) and Skeeb (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 Skeeb, (Ibn- 'Abbád, K,) He was, or became, satiated, sated, or satisfied in stomach; Skeeb being the contr. of جوع, (S, K,) and one of those inf. ns. [which are of a measure often] denoting natural affections or qualities [such asوى and سمن and &c.]. (S.) You say بلَد شَبْعَت غَنْمَهَ A country of which the sheep, or goats, have become completely satiated, or satisfied, by abundance of herbage. (TA.) And شَبْعَت خَيْرًا, and طَمَا, (S, Msb, K,) and من خَيْر, and ومن خَيْر, (S, K,) I was, or became, satiated, sated, or satisfied, with bread, and with flesh-meat. (S, K.) Hence, metaphorically, شَبْعَت مِن هَذَا الْأَمَم وَرُوِيَتْ I have become, or I became, disgusted [or satiated to loathing] with this thing, or affair. (S, * TA.) [See also another metaphorical usage of this verb voce شَبْعَت غَنْمَهَ حَزَانَةٍ.] His intellect was, or became, full, perfect, (K,) strong, or solid. (TA.)

2. شَبْعَت غَنْمَهَ His sheep, or goats, were, or became, nearly, but not quite, satiated, or satisfied. (S, K, TA.)

3. As in one place in the TA;] His sheep, or goats, were, or became, nearly, but not quite, satiated, or satisfied. (S, K, TA.)

4. [signifying It satiated him, sated him, or satisfied his stomach,] is said of food and of abundance of drink. (TA.) [I satiated him, sated him, or satisfied his stomach; or I fed him so that he became satiated, sated, or satisfied. (Msb.) And I fed him so as fully to relieve him from hunger.] (S, K,) [Hence,] أَشْبَعْتُهْ من الْجَوْعَ أَشْبَعْتُهْ طَوْبَةً (S, TA) أَشْبَعْتُهْ النَّوْبً (S) I
saturated the garment, or piece of cloth, with the dye. (TA.) [Hence also,] 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, He carried on, respecting this idea, a full section. (TA.) [And 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, to render the sound full; as in for for, and for, for, and for, and for, and for, and for, and is also used as signifying For the sake of, or by way of, pleonasm, or giving fulness of expression. The man's beasts were, or became, completely satiated, or satisfied, by abundance of herbage. (TA.)

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5 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 متتشبع.]

شبع 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 شبع : (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, The cake of bread is that which satiates me, &c. (Msb.)
Also Thickness in the shanks. (TA.) See also اَرْضُ ذَاتِ شِبع. You say،
A land having abundance of herbage, and plenty. (Mgh.)

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

i. q. اَرْضُ ذَاتِ شِبع [q. v.]. (Mgh.)

Satiated, sated, or satisfied in stomach; (S, Msb, * K;) as also اَرْضُ شِبع، but this is allowable only in poetry; (K:) fem. of the former اَرْضُ شِبع، (S, Msb, K;) and اَرْضُ شِبع (Sgh, K;) is sometimes used: (Sgh;) the pl. of اَرْضُ شِبع and of اَرْضُ شِبع is اَرْضُ شِبع and اَرْضُ شِبع (TA.) [Hence the saying،]

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،]

A woman Who fills up the anklet by reason of her fatness. (S, K, TA.) And اَرْضُ السَّوَارِ، Who fills up the bracelet by reason of fatness. (K, TA.) And اَرْضُ اَلْوَشَاحِ، A woman large in the belly. (TA.) And اَرْضُ اَلْدِرَعِ، A woman bulky in make. (A, O, L, TA;) in the K erroneously written اَرْضُ اَلْدِرَعِ، and expl. as meaning bulky in the forearm. (TA.)

Food that satiates, sates, or satisfies the stomach. (Fr.) An arrow that kills much or many or often. (Ibn-'Abbád.)

A garment, or piece of cloth, [of full texture, or] of many threads: (S, K, TA;) pl. اَرْضُ ثِيَابُ شِبع، حِيلُ شِبع, (K,) or اَرْضُ الثِّلَةُ، (TA,) 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. اَرْضُ رَجُلُ شِبعَ العَقْلِ، A man full, or perfect, (K, TA,) and strong, or solid, (TA,) in intellect; (K, TA;) from IAar; (TA;) as also اَرْضُ رَجُلُ شِبعَ القَلَبِ، A man strong, or firm, in heart. (TA.)
A portion of food that remains, or is redundant, after one is satiated, or satisfied. (Ibn-Abbád, K. *)

A beast that has attained to eating; an epithet applied to such a beast until it is nearly weaned. (TA.)

Such a one is in a state in which he is satiated, or satisfied, with drink and food. (T, A, TA, in art. [See منظر.]

The letter ب. (TA in art. بلس.)

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, [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 goodliness of his apparel. (Mgh.) [See also art. روز, in which this trad, is cited with a small variation.]
1. شَبِقَ (S, M, O, Msb, K.) aor. شَبَقْنَ (Msb, K.) inf. n. شَبِقَ ﷿ (S, M, Mgh, O, Msb, K.) 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 شَبِقَ ﷿ مِنَ اللُّحمّ He suffered indigestion, or turned away with disgust, from flesh-meat. (Ibn-Abbád, O, K.)

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

3. شَوَبَ A certain wooden implement of the baker, or maker of bread; (K;) a baker's rolling-pin; (MA;) [thus called, and also شَوَبَك, in the present day;] an arabicized word, (Ibn-Abbád, O, K,) from لَجَبَوُش. (TA.) [See also لَجِبَرَ.]
**Kibaš**, aor. ِشَبَكُ, (K, TA,) inf. n. ِشَبَكُ; (TA;) and ِشَبَكُ, inf. n. ِشَبَكُ. *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 quasipass.:) 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,) ِشَبَكُ signifies [i.e. *the mixing together* a thing or things]; and [implies] ِشَبَكُ ِعِبَاصَأَلِا [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, ِشَبَكُ ِعِبَاصَأَلِا (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, ِشَبَكُ ِعِبَاصَأَلِا [i.e. *He inserted, or interserted, his fingers together so as to conjoin his two hands.*] (MA:) or, as some interpret it, ِشَبَكُ ِعِبَاصَأَلِا which is forbidden in prayer is *the mixing, and entering, into contentions, or altercations.* (TA;) [Hence also,] ِشَبَكُ ِعِبَاصَأَلِا, a saying of Mohammad Ibn-Zekereeyà, meaning *The wind had made them like the net,* in the interknitting and contraction of the limbs. (Mgh.) ِشَبَكُ, inf. n. as above, means *He, or it, diverted him, or occupied him so as to divert him, from him, or it.* (TA.)

See above, in three places: and see also 8, in two places.
3. شابك بينهما, inf. n. مشابكة, [app. *He caused an embroilment between them two,*] occurring in a tradition, (TA.)

4. اشتبكوا 4 They dug wells (O, K) such as are called شابك (O) or such as are called شابكة. (K.) And أشتبك It (a place) had [such] wells dug in it by many persons. (TA.)

5. تشتبك see 8, in four places.

6. تشأث التشابك المبايع The beasts of prey leaped the females; syn. تُشَارَء (K:) or desired to do so أرادت النازآء. (IAar, TA.) And تشابك It became embroiled, each with the other; } quasi-pass. of شابك بينهما. (TA.)

8. تشبكت, quasi-pass. of شابكة, It had one part thereof infixed, (K, TA,) and inserted, (TA,) into another, or parts thereof into others; as also تشابكة, quasi-pass. of شابكة: (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, تشبكت التّجوم, and تشابكة, شابكة, تشابكة التّجوم, [or the last may be a mistranscription for ,]

The stars were intermixed among themselves, and confused: (TA:) [or were clustered together:] or signifies the stars' being numerous, and being intermixed among themselves; from شبكة الاصائدة [the net of the fisherman or sportsman]: (Mgh:) or their being
numerous, and [as though] gathered [or clustered] together: (Msb:) or, as some say, the appearing of all the stars [which causes them to appear confused]. (TA.) And The veins were knit together, commingled, or intricately intermixed or intermingled; syn. (O, TA.) And The mirage became intermixed, or confused. (TA.) And The darkness became confused. (S, O, TA.) And The affairs became intricate, complicated, perplexed, or confused. (K, TA.) And The war, or fight, became intricate, and entangled between them; syn. (TA in art.) And His canine teeth locked together, and were dissimilar; referring to a lion. (O. See also *مَهْنَأَرَيْنَاءَ حَرُم). (TA.)

means The close [or intimate] connexion of relationship by birth: (TA:) [and in like manner, such connexion of relationships by birth: see an ex. of its part. n., voce *مشتبَكَيْنِ].

Also The teeth of a comb; (O, K:) because of their nearness together. (TA.)

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

The [meaning net of the fisherman, and fowler or sportsman]; (K:) the مَسْيَةَ, (Lth, O, TA,) or instrument of the الصَّيْدَ, (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 مَسْيَةَ of the water; (TA;) and signifies the same: (K:) pl. of the former and مَسْيَاتِ, (Msb) and [coll. gen. n.] مَسْيَةَ: (Msb, K:) and the pl. of مَسْيَاتِ is مَسْيَاتِ (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-Kutabee: (TA:) or wells separate, one from another: (M and L in art. مَاء:) 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 شَبَاك; for this is only a name for a plural number; but the pl. شَبَاك is applied to aggregates thereof in sundry places: (O, TA:) or شَبَاك, (S,) or شبكة, (Msb,) signifies Wells that are numerous and near together in a tract of land; (S, Msb;) form شبَاك الْنَّجُوم: (Msb;) or, accord. to As, شبكة signifies Wells, or other pits or hollows dug in the ground, that are numerous; and the pl. is شَبَاك. (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.] شَبَاك 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 شبَاك of El-Basrah. (Lth, O.) ___ And The burrow of the [field-rat called] جَرِذ: (K, TA:) or the burrows thereof, which are near together: pl. شبَاك. (TA.) شبَاك, (thus in the 'Eyn and O and L and TA,) or شبَاك, (thus in the K, there said to be like زَنْتّار,) 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 شبَاك, (Lth, O, TA,) or شبَاكة. (So in the K.) ___ And likewise, (i. e. شبَاك, as in the 'Eyn and O and L, but in the K شبَاك, TA,) What is between the curved pieces of wood of the [vehicles called] محَامٍ, [pl. of محَام, q. v., composed of net-
work of thongs (being here used as a coll. gen. n.: see art. قد). (K, TA.)

شِبَّاكَةٌ: see the next preceding paragraph.

شِبَّاكَةٍ [a pl. of which the sing. is not mentioned,] Contentsions, or altercations. (TA.)

شَبَّاكَةٌ [app. A maker of soft netted fabrics of thongs for مَحَامِل: (see شَبَّاكَةٌ, latter sentence;) supposing الوطِيَّاتٍ to be for الوطِيَّاتٍ, agreeably with a well-known license]. (TA.)

شِبَّاكَةٌ: see شِبَّاكَةٍ, in two places: ___ and شِبَّاكَةٌ, likewise in two places: ___ and شِبَّاكَةٌ, also in two places. ___ Applied to a درع i. q. مَحْمُوَّكةٍ [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 شِبَّاكَةٌ, accord. to analogy; as a possessive epithet, meaning رَأَيْتُ عَلَى الْمَاءِ الشِّبَّاكَةٍ I saw, upon the water, the fishermen with the nets. (Az, Z, TA.)

شِبَّاكَةٍ, (S, O, KL,) or شِبَّاكَةٌ, (Msb, TA,) A thing formed of grating, or lattice-work, (شِبَّاكَةٍ, مَشْبِكَةٍ, S, O,) or شِبَّاكَةٍ, (Msb, TA,) or iron, (S, O, Msb, K, TA,) and of other material [i. e. of wood &c.]: (TA:) and [particularly] a window so formed: (KL:) pl. شِبَّاكَةٍ. (S, O, TA,) One says, يَنَظُرُ مِنَ الشِّبَّاكَةِ رَأَيْتُ I saw him looking from the grated, or latticed, window]. (TA.) ___ See also شِبَّاكَةٍ.

شِبَّاكَةٍ [app. a possessive epithet, meaning طَرَيقُ شَبَّاكَةٍ. A road, or way, that is confused and intricate. (O, K.) ___ [Also meaning مَعْشِبَةٌ.] One says طريقِ شِبَّاكَةٍ دُوّ أَشْبَاكٍ A road, or way, that is confused and intricate. (O, K.) ___ [Hence,] ُمْ أَمْ النَّجُومِ الشَّوَابِكِ. The sun; as being the chief of the [confused] stars: or the milky way; [as being composed of confused stars;] [pl. of الشَّوَابِكِ meaning شِبَّاكَةٍ.] And شِبَّاكَةٍ لَمْ يَشْبَكَةٍ لَأَيْنَ شِبَّاكَةٍ ___ And شِبَّاكَةٍ لَمْ يَشْبَكَةٍ لَأَيْنَ شِبَّاكَةٍ. _ And شِبَّاكَةٍ لَمْ يَشْبَكَةٍ لَأَيْنَ شِبَّاكَةٍ applied to a lion, Having the canine teeth locking together; (شِبَّاكَةٍ, K, TA, [see 8, near the end, in the CK
dissimilar: (TA:) and (TA,) in like manner. (TA.) [Hence,]

is one of the names for The lion. (TA.) And one says, meaning A man whom one sees, by reason of his skill, thrusting with the spear indiscriminately in all the faces. (O, TA.)

is one of the names for The lion. (TA.) ___ And one says, meaning A man whom one sees, by reason of his skill, thrusting with the spear indiscriminately in all the faces. (O, TA.)

is a certain sort of food. (TA.)

is A certain sort of food. (TA.)

is one of the names for The lion. (TA.) And one says, meaning A man whom one sees, by reason of his skill, thrusting with the spear indiscriminately in all the faces. (O, TA.)

is a certain sort of food. (TA.)

Relationship by birth] closely, or intimately, connected. (A’Obeyd, TA.) And one says also, [Between them two are relationships by birth closely, or intimately, connected]; and [which means the like]. (TA.)

And one says, meaning A man whom one sees, by reason of his skill, thrusting with the spear indiscriminately in all the faces. (O, TA.)

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And one says, meaning A man whom one sees, by reason of his skill, thrusting with the spear indiscriminately in all the faces. (O, TA.)

Relationship by birth] closely, or intimately, connected. (A’Obeyd, TA.) And one says also, [Between them two are relationships by birth closely, or intimately, connected]; and [which means the like]. (TA.)
She 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, is erroneously put for في نعمة.] 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 ظهد شبل الغلام أحسن شبل 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.)

The woman bore with her children, tending them patiently, after the loss of her husband,] without marrying: (S, O:) [and] اشتبثت عليه ولدها 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 مشبل [without]. (TA.) One says, هي في إشبهاها كالثبوة على أشبهاها She is, in her constant application of herself to the care of her children, &c., like the lioness over her whelps. (TA,) And ظهد عليه 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.)
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.

The *whelp, or young one, of the lion*: (S, Mgh, O, Msb:) 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. *(S, O, Msb, K)* and *(S, O, K)* [both properly pls. of pauc.] and [pl. of mult.]

*لْبَشْأ* and *

_A lion whose canine teeth have become such as lock together, dissimilar; expl. by the words_

*(K. [Perhaps, in this sense, a mistranscription for شابك, q. v.])___ And (K) A boy, or young man, full [or plump] in body, by reason of ease and plenty and of youthfulness: (IAar, O, K: *) and so *

*(IAar, O.)___ [ةَلْبَشْأ*, expl. by Golius as signifying *Diminuta lacte camela, pulli septimessiris mater*, as on the authority of the KL, is a mistake for_

*[ءَلْبَشْأ, expl. by Golius as signifying *Magno veretri praeputio camelus, as on the authority of the KL, is a mistake for_

*مشْبَل* [A lioness whose whelps, or young ones, accompany her, (S, O, Msb,) 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.

*مشْبْولَ* A place in which are lions’ whelps or young ones. (Ham p. 416.)
شَيْم

1. (S, K.) aor. شَيْمٍ, (K.) inf. n. شَيْمٌ. It was, or became, cold; (S, K.) said of water. (S.) شَيْمٌ the gedi. (TA.)

2. (K.) aor. شَيْمٍ, inf. n. شَيْمٌ. He put the شَيْمٍ [q. v.] in the mouth of the kid; as also شَيْمٌ, (K.) inf. n. شَيْمٍ. (TA.)

شَيْمٌ see what next precedes.

شَيْمٌ Cold, or coldness; (S, Msb, K;) accord. to the M, of water: (TA:) but one says شَيْمٌ ذات شَيْمٌ a morning شَيْمٌ having coldness; (S:) and شَيْمٌ ذو شَيْمٌ A day having coldness. (Msb.) Jureybeh Ibn-El-Ashyam El-Fak'asee says,

وَقَدْ شَهِبَوا العَرْ عَفْرَاسَا
فَقَدْ وَجَدُوا مِرْهَا ذَا شَيْمٍ

[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 Aboo-Riyásh, 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 دُخَبْشُ, meaning heaviness, such as results from food. (Ham p. 363.) See also the next paragraph.

شَيْمٌ Cold, as an epithet, (S, Msb, TA,) applied to water, (S, TA,) and to rain; and one says دُخَبْشُ شَايْمٌ 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 دُخَبْشُ] in the verse cited above. (TA.) And Death; because of its coldness: and Poison; for the same reason. (K. [But see the verse cited
A fat ox or cow, or beast of the bovine kind: (K, TA:) but the epithet commonly known is سمية [meaning having a large hump,] with سم و س, (TA.)

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

A piece of wood which is put crosswise in the mouth of a kid, (S, K, TA,) or, as in the م, 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 سم : (K:) and so حشاك. (IDrd and S in art.

Also, (K,) or the dual, سمائمان, (S, TA,) Two threads, or strings, attached to the [kind of face-veil called] برقاء, by which the woman draws and binds the two upper corners of it to the back of her head: (S, K:) [also called سميات] pl. سم. (O in art. سمائ.)

A kid, or lamb, having the piece of wood called سماء put into its mouth
and tied behind its head, in order that it may not suck its mother. (TA.)
He made it to be like it, or to resemble it; he assimilated it to it; (MA, KL) i. q. [meaning thus: and also meaning he likened it to it, or compared it with it; agreeably with the explanation here next following]: (S, * K:) 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. (Msb.) He made a thing equal to a thing, or like a thing. (TA.) ___ [Hence,] 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 the mind, or the case, imaged it to him; like حَيْلَةَ: see art. خَيْلَة.] See also 5, [with which, in its pass. form, this verb is nearly or exactly syn. in one sense.] ___ [He was, or became, like him; he]
The child resembled his father; or he shared with his father in some one of his qualities, or attributes. (Msb.) And one says, 

\[
\text{ُﻪَﻠَـﺛﺎَﻣ} (K.) 
\]

The child resembled his father, or he shared with his father in some one of his qualities, or attributes.

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The man resembled his mother, meaning the man became impotent, and weak. (IAar, K.) And it is said in a trad. of ‘Omar, [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 [app. for: \( \text{اَﻠْـِـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّ~}

The man resembled his mother, meaning the man became impotent, and weak. (IAar, K.) And it is said in a trad. of ‘Omar, 

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 [app. for: \( \text{اَﻠْـِـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّـِّ~}

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

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. (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,] It became imaged to him in the mind, i. e. it seemed to him, that it was so; syn. (S and K * in art. خِيل:) and [signifies the same; or] it was imaged to him in the mind, that it was
They were like, or they resembled, each other. (MA.) And the lines are like one another; the lines resemble one another. (Mgh.) See also the next paragraph, in two places.

They resembled each other so that they became confounded, or confused, or dubious. (K.) And the thing, or affair, was rendered confused, or dubious, to him: (K, * TA:) and the thing was, or became, confused, or dubious. (IAar, TA.)

and 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. i. q.)

A like; a similar person or thing; (MA; Msb;) [an analogue; a match;] a fellow: (MA:) pl. (of all, TA) One says, [meaning This is the like, &c., of him, or it]. (S.) And [Such a one is the like, &c., of thee]. (JK.) [And This is like him, or it. And hence, in lexicology, the words that are alike in form: generally applied to rare instances.] See also the next paragraph, in two places.

Hence,) syn. with [signifying A likeness, resemblance, or semblance, as meaning something resembling]; (AA, K and TA in art. and is syn. with [in the same sense]: (K in the present art.: [see exs. of the latter voice آب) pl. of the former [in this sense, as is indicated in the S,] contr. to rule, like مذاكير محاسن and مذاكير محاسن, or this is a pl. having no
[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, [In him is a likeness, or something having a likeness, to him, or it]. (TK.) Also, (JK, S, Msb, K, &c.,) and [A sort of fine brass; a metal resembling gold in its colour, the highest in quality of [or brass]; (Msb;) yellow [or brass; (K;) a sort of [or brass; (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. [or brass]. (K.) One says [A mug of [or brass]. (S.) See also [or brass]. (S, K: pl. [or brass. (TA) [and [or brass. (TA, and mentioned also in the M voce [or brass. (AA,)] A certain thorny plant, (K accord. to the TA,) resembling the [or gum-acacia-tree], (TA,) having an elegant red blossom, and grains like the [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 (K accord. to the TA,) or (so in a copy of the S,) or both, (so in copies of the K,) or (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] (S, K:) or the (K, TA, but not in the CK:) or the (now commonly applied to wild thyme, thymus serpyllum,) (S, K,) one of the sweetsmelling plants, (S,) having an elegant red flower; &c., as in the next preceding sentence. (So in copies of the K. [See .]) See also .

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

: see in four places.

[More, and most, like]. [More like than the date to the date] is a prov.: and so [More like than water to water]. (Meyd.) ___ [And More, or most, suitable. One says, This is more suitable to thee. And This is the most suitable.]
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 مشابه in this sense in a verse cited voce نفسي in the Kur [vi. 99], means resembling one another so that they become confounded, or confused, or dubious, and not resembling one another &c. (TA.)

Concerning, or conformable, in its several parts: thus متشابه means in the Kur xxxix. 24. (Jel.) And متشابهات Things like, or resembling, one another. (JK, S.) See also متشابهات. مشابه in the Kur xxxix. 24 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 متشابه in the Kur 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 محكم [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 consid-

ation: (TA in art. نسخ) Ed-Dahhák is related to have explained المحكمات as meaning what have not been abrogated; and المتشابهات as meaning what have been abrogated. (TA in the present art.)
It was or became, high, elevated, or lofty. (K. [See also 4, first sentence.])

The mare stood upon her hind legs. (K.)

His face shone after having become altered. (K.)

He kindled the fire; or made it to burn, burn up, burn brightly or fiercely, blaze, or flame; (K;) as also said of a man, He begat a boy sharp like the point of iron (K. [See also 4, first sentence.])

The tree, (S,) or the trees, (K,) became tall, (S, K, TA,) and tangled and dense, by reason of luxuriance (K, TA) and sappiness.

He exalted him, syn. (S,) and honoured him; namely, a man. (S, K, TA.)

He cast him into a well, or into an evil, or a hateful, plight: thus having two contr. meanings. (K.)

He impelled, pushed, thrust, &c. (K. [But perhaps this is a mistake for رفع, a syn. of أشبي] mentioned before: if not, it may be from شبتا signifying the point of anything.])

He gave. (K. [In this sense, accord. to the TK, trans. without a prep.; which I think doubtful.] [See also 4, first sentence.])

And He was, or became, favourably inclined; &c. (TA.) [In this sense, also, both أشبي and أشل, accord. to the TK, are trans. without a prep.; but this I think a mistake with respect to both of this sense, as the verb أشلم meaning [i. e. He was, or became, favourably inclined; &c.] (TA.)

4

1
these verbs, the latter of which is well known to be trans. only by means of جَعَلَ.} One says, اَشْيَءٌ فَلَاَنَّ, تَأْشِيَ, اَشْبِهُ. (S, K) His children resembled such a one, or, Zeyd; syn. اَشْبِهُوُهُ. (S, K)

فِظْلَاءٌ, (S, K) or اَشْبِهُ زِيدًا اَوْلَادُهُ, (K) see اَشْبَاهُ, in two places. Also The green substance that overspreads stagnant water; syn. ﺑُلْﺣَطٌ.

ٗاًﺪْﻳَز ُﻩُدَﻻْوَأٌ ( , K,) or اًذَأٌ ( S,) or اًذَأٌ ( A'Obeyd, S, K, TA:) or the scorpion when just born: or a yellow scorpion: (K;) so in the M. (TA.)

ةَﻮْـﺒَﺷٌ ( , S, K, TA:) or the scorpion: (Fr, TA:) or the scorpion when just born: or a yellow scorpion: (K;) so in the M. (TA.)

A state of annoyance or molestation: or annoyance, molestation, harm, or hurt: or a thing that annoys, &c.]. (TA.)

٘اًﺒَﺷٌ (S, K) of the extremity (S) of anything: (S, K;) pl. ﺷَابَاتٌ ( , S, K, TA:) or rather this is a coll. gen. n. and [the pl. properly so termed is] ﺷَبَاتٌ. (S, K.* ) And The sting of the scorpion; (K;) and so [mentioned above as having a pl. meaning]. (Sh, TA in art. شَيْطَانٌ; and Ham p. 385.) And The portion with which one cuts, of a sword. (Har p. 17.) And The two sides of the اَسْمَاءٌ [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. Sharpeness, as a quality of a man: see 4. (K.) And The scorpion: (Fr, TA:) or the scorpion when just born: or a yellow scorpion: (K;) so in the M. (TA.)

ةَيرَاجٌ ( , A'Obeyd, S, K, TA;) or the scorpion: (Fr, TA:) or the scorpion when just born: or a yellow scorpion: (K;) so in the M. (TA.)

A girl, or young woman, that is bold, much in motion, foul in speech or actions. (TA.)
Honoured [&c.]. (TA.) See also what next follows.

A man having a son born to him sharp in intellect; (Th, K, TA;) and so accord. to IAar, but disallowed by Th. (TA.) And the former, accord. to IAar, A man who begets generous offspring. (TA.) And A woman affectionate, kind, or favourably inclined, to her children. (TA.)
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.

They became separated, disunited, dispersed, or scattered. (A.) See also 2, in two places.

He dissolved, broke up, discomposed, deranged, disorganized, disordered, or unsettled, syn. Such and such things discomposed, or disorganized, (which may also be rendered frightened,) my mind, or heart. (As, TA.) And God separated, disunited, dispersed, or scattered, them. (A.)

It (a thing) was, or became, distinct, or clear, to thee. (Freytag, from the Deewán of the Hudhalees.)

They became separated, disunited, dispersed, or scattered. (A.) See also 2, in two places.

My people, or party, dissolved, broke up, &c., my state of affairs. (S, TA.) And one says also, such and such things discomposed, or disorganized, (which spec. my mind, or heart. (As, TA.) And God separated, disunited, dispersed, or scattered, them. (A.)

It (a thing) was, or became, distinct, or clear, to thee. (Freytag, from the Deewán of the Hudhalees.)
an inf. n. of 1 [q. v.] (S, Msb, K.) — And signifying Separation, disunion, or dispersion: so in the saying, 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 is [similar in meaning, being] likewise an inf. n. of 1; (S, A, K;) or it is a subst. from the intrans. verb تَشْ (Msb,) and signifies a state of separation or disunion; as in the saying, I fear for you separation, or disunion. (TA:) Also i. q. منفرق [meaning Dissolved, broken up, discomposed, deranged, disorganized, disordered, or unsettled; and separated, disunited, dispersed, or scattered]; as also تَشْ (S, A, Msb,) [and شنات, S, TA,] as will be shown in what follows; or تَشْ is syn. with منفرق, [which is virtually the same as منفرق] and منشِتْ: (K;) the pl. of شنات is منشِتْ (S) [and also, as will be shown by an ex. in what follows]; and تَشْ is pl. of منشِتْ, like as مرِيض is of منشِتْ; (J. in xx. 55, and MF;) or, accord. to some, it is a sing. noun. (MF.) One says رْمَأ تَشْ i. e. منفرق [A state of affairs dissolved, broken up, &c.]; (S;) and so رْمَأ تَشْ, the latter word being an inf. n. used as an epithet. (Ham p. 176.) And صار جمعهم شتِيا [Their company, or congregated body, became separated, disunited, dispersed, or scattered.]. (A.) And جاؤوا أَشَاتا They came separated, disunited, dispersed, or scattered; syn. (S, Msb, K;) and so جاؤوا شنات, (K;) in one copy of the K شنات; and MF allows شنات, like as رُبَاع ثَلاَث, and, 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 جاؤوا قوم شناتا i. e. The people, or party, came separated, &c. (TA.) And قوم شتْ i. e. منفرق A people, or party, separated, &c.; syn. منفرقون (Msb, TA:) or consisting of sundry, or distinct, bodies; not of one tribe. (K.) And إنَّا لم يجمع شَتْوَة من النَّاس Verily the assembly
comprises sundry, or distinct, bodies of men; (TA,) or men not of one tribe. (S. TA.) And Things of sundry, or different, or distinct, kinds or sorts]. (S.)

in the Kur xx. 55, means Sorts, of plants, various, or different, in colours, tastes, &c. (I.)

And see expl. voce. And a prov., see expl. voce.

And and and see, in five places.

see voce.

see, in four places. see, in places. [Fore teeth separate, or wide-apart, one from another. (S, A, K.)

*Tarafeh says,*

meaning From separate fore teeth like white chamomiles of the sands: being understood, and being for.

see, in seven places: and see also the last sentence of the following paragraph.

Different, or distinct, are they two: or widely different or distinct are they two: or how very, or widely, different or distinct, are they two! as will be shown below.] AZ quotes, in his Nawádir, with in the nom. case, the following verse:

*
Different, or widely different, &c., are they two in every predicament: this fears, and this hopes, ever. (TA.) The mansooūb form, however, is also employed (K, TA, but omitted in the CK) by some of the Arabs in the above-mentioned phrase, so that one says, \( \text{شَتَّان} \text{ بينهما مَما} \) being understood, as though one said, \( \text{شَتَّان} \text{ الذَّى} \). (meaning, as above explained, Different, or widely different, &c., are they two: lit., separated, or disunited, or severed, is that which is between them two: or far-extending, or wide, is the interval between them two: or how greatly separated, or severed, is the union between them two!) Hassán Ibn-Thábit says,

\[
\begin{align*}
\text{وَشَتَّانَ بَينكُمَا فَيِ النَّدَى} \\
\text{فِي البَأسِ وَالْحَرِّ وَالْمَنْطَرَ}
\end{align*}
\]

\[
\begin{align*}
\text{وَشَتَّانَ ما بَيني وِبَين} \\
\text{عَلِيَ كُلِّ حَالِ أَسْتَقِيمُ وَتَطَلُّعُ}
\end{align*}
\]

[And different, or widely different, &c., are ye two in munificence and in valour and internal state and external appearance]. (TA.) In like manner also, [but with \( \text{مَا} \)] one says, \( \text{شَتَّانَ مَا} \), (A, Mṣb, K,) accord. to Th. (TA.) This [as also, consequently, the same phrase without \( \text{مَا} \)] is disallowed by As and Ḣt: IB, however, says that this phrase occurs in the verses of chaste Arabs: for instance, Abu-l-Aswad EdDuâlee says,

\[
\begin{align*}
\text{وَشَتَّانَ ما بَيني وِبَينكُ إِثْنَى} \\
\text{عَلِيَ كُلِّ حَالِ أَسْتَقِيمُ وَتَطَلُّعُ}
\end{align*}
\]

[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,

\[
\begin{align*}
\text{وَشَتَّانَ ما بَيني وِبَين} \\
\text{أَمِيَّةُ فِي الرَّزَقَ الذَّى يَتَقَسَّمُ}
\end{align*}
\]

[And different, or widely different, &c., are I and Ibn-Khálid Umeiyeh, with respect
to the supplies for the wants of life that are divided among mankind. (TA.) One says also, (S, A, K;) Different, or distinct, or widely different, &c., are they two; and 'Amr and his brother: [It., 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 ما is redundant; and in the former phrase, هما is the agent of شتاان; as is the former of the two nouns, to which the latter noun is conjoined, in the latter phrase. (TA.) ElAashà says,

*شّتاانَ مَا يوْمٍ عَلَى كُورِهَا* 
*وُيْوُم ِحَيَانَ أَخْجَابُرَ

[Different, or widely different, &c., are (or were) my day upon her (the camel's) saddle, and the day of Heiyán the brother of Jábir: in which, for يوْم نوْمٍ and يوْم نوْمٍ, some read يوْم نوْمٍ and يوْم نوْمٍ. (S, TA.) And in like manner, [but without ما,] one says, نَاِّتُش ﺎَُﳘ وُهَأْو ﻪُوْﺧُأَو (S, K;) Different, or widely different, &c., are his brother and his father]. (TA.) [See also an ex. in a verse cited voce مِئاَد, in art. نَاِّتُش_.] (S, A, Msb, K;) and is inflected from تُتُش (S, K;) which is a verb not used; in the CK, incorrectly, تُتُش; the fet-hah of the ن being the fet-hah originally pertaining to the [final] ت of the verb; and this fet-hah shows the word to be inflected from the preterite verb, like as سُرْعَان is from سُرْعَان, and شِكٰان and وُشَكٰان are from وُشَكٰان (S:) or, accord. to Er-Radee, it implies wonder, [like several verbs of the measure فَعَل, as shown in remarks on هِئَوٰ &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 Fs, that it is an inf. n. of a verb not used, [namely َتَتَش] and is indecl., with fet-hah for its termination, because it is put in the place of a pret. verb, being equivalent to َتَتَش, [for َتَتَش] i. e., َتَتَشَتَّ أَو تَفْرَقْ جَدًا, and therefore indecl., because differing thus from others of its class: Aboo-'Othmán El-Mázinee says that سِبَحَان َتيَش may receive tenween, whether they be subsits, or occupying the place of subsits.: upon which AAF observes that if سِبَحَان َتيَش be in its proper place, it is a verbal noun, meaning َتَتَش: 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 التَتَشْتَيْت, and determinate, it is similar to سِبَحَان َتيَش in the phrase عَلَى الْفَاخْرِ. (TA.) The َتيَش ن in نِيَتَش (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 As; and gives two reasons for his disallowal of the expression َتيَش ما بين َتيَش and first, because َتيَش 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 َتيَش ما بين َتيَش وأَيَك, because, in this case, َتيَش [virtually] governs only one noun in the nom. case: but that one may say, َتيَش ما أَخْوَك وأَبُوك, and َتيَش ن نِيَتَش وأَبُوك using َتيَش as the dual of َتيَش; though correctly َتيَش is a verbal noun: MF, however, observes that the Expositors of the Fs seem to say that Fr makes َتيَش to be the dual of َتيَش; but that he only mentions it as a dial. var. of َتيَش: the following is adduced as an ex.

[Please provide the Arabic text here.]

[Different, or widely different, &c., are that which I intend and that which the sons of my father intend]: in which َتيَش is read with both fet-hah and kesreh: and it is said in the O that َتيَش is a dial. var. of َتيَش. (TA.) IJ mentions َتيَش as an accidental syn. of َتيَش; 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:
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.)
man) had an inversion in the eyelid; (T, S:) seldom natural: (T:) or an inversion of, (A:) or in, (Msb,) the lower eyelid: (A, Mgh, Msb:) 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 he, in the TA, I read became separate: (Mgh, TA:) or a flaccidity of its lower part. (K,) And شَرَتَلِّي، and شَرَتْلَيْنِ، (S,) and شَرَتْلَيْنِ، (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 شَرَتْلَيْنِ، (K,) He (a man) had his lower lip cracked. (K, * TA:) or the latter but not the former, (Sh, TA,) He caused him to have an inversion in the eyelid. (S:) And شَرَتَلِّي، (K,) aor. — , inf. n. شَرَتْلَيْنِ، (TA:) and and شَرَتْلَيْنِ، (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,) also signifies The cutting off of the lower eyelid: for which a quarter of the whole price of blood must be paid. (TA,) He reviled him; (K,) found fault with him; blamed him; or censured him; in verse or in prose: (TA:) and شَرَّيْنِ، (K,) 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 IAar and AA say شتر; and AM holds this to be correct. (TA.) [See also شر.] 2 *شتر* see 1, in three places.

4 *شعر* see 1, in two places.

7 *شتر* see 1, second sentence.

A man having the affection of the eyelid described above, voce شتر: (S, A, Mgh, Msb:) or having the eyelid slit: (IAar, TA in art. شر:) fem. شترا: (Msb:) A man having his lower lip cracked: and شفة شترا: a cracked lip. (TA.)
He reviled him, vilified him, upbraided him, reproached him, defamed him, or gave a bad name to him; (S, * MA, K, TA;) syn. (K, TA:)

or, as some say, شتم signifies the addressing with foul speech, without قدف [here meaning the casting an accusation, though commonly used and expl. as syn. with شتم: (TA:) and شاءه signifies the same as شتم, (MA, Msb,) being a rare instance 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 صدمه meaning صدمه, and جزمه meaning جزمه. (Msb.) Hence the saying, فإن شتم فليعل إن صائم [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 فإن شوم, which is allowable, though the former is the more proper. (Msb.) شاءه فشتمه: see 3. شتم, aor. , (S, K,) inf. n. شانة (S, IB) and شتم, (IB, TA,) He (a man, S) was, or became, displeasing, or hateful, in countenance. (S, K.) شتم, 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 جذب from جيد.

شتم, 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 شتم, agreeably with the part. n., expl. below.]
is syn. with (S,) signifying The reviling, vilifying, upbraiding, reproaching, defaming, or giving a bad name to, each other: (KL:) and [in like manner] 

They reviled, vilified, &c., each other: (K:) and they reviled, &c., one another; like  aor. meaning (KL:) you say, (MA.) may therefore be rendered He reviled him, &c., being reviled, &c., by him: but sometimes it is syn. with meaning (He vied, or contended, with him in reviling, vilifying, &c.,) and he overcame him [therein, i.e.] in reviling, &c. (TA.)

He contracted the face very austerely; on the authority of the Deewân of the Hudhalees.]

He also explains it as signifying He exposed himself to contumelies; on the authority of the Ham p. 310:

but I there find only the part. n., 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 austerely; on the authority of the Deewân of the Hudhalees.]

see 3, in three places.

: see the next paragraph.

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 ; and the last like [in measure, but in the CK written . (TA:) One says, Such a one is displeasing, or hateful, in countenance. (S.) Also, and , An obstruction of the fauces, combined with foulness, or ugliness, of face. (TA.)
a subst., (S, Msb, K, and Ksh in lxxiv. 41, [by Bd, in explaining the same passage of the Kur, improperly said to be an inf. n.,])
from (Msb, K,) in the sense of [meaning The act of reviling, vilifying, or upbraiding; reproach, obloquy, or contumely]; (S, * and Ksh ubi suprà;) as also, and, or, as mentioned above, [see 1, first sentence,] these two are inf. ns. (TA.)

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

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

The headman, or master, of the riders: but whence this is derived I know not, unless it be arabicized, from the Pers. (if there be such an appellation), meaning the master of the post-horse ]. (TA.)

and so with applied to a female, as also; (K, TA;) this last, without, mentioned on the authority of Lh. (TA.)

Exasperated by reviling, &c., and addressing, or applying, himself thereto. (Ham p. 310: there expl. by the words [i. e. see 5].)
The winter commenced: like as one says, \( \text{\textit{رشب}} \), aor. \( \text{\textit{رشب}} \), inf. n. [app. \( \text{\textit{رشب}} \), aor. as above, \( \text{\textit{رشب}} \), inf. n. \( \text{\textit{رشب}} \)], (TA.) ___ And \( \text{\textit{رشب}} \), aor. as above, \( \text{\textit{رشب}} \), inf. n. \( \text{\textit{رشب}} \), (Msb.) \( \text{\textit{رشب}} \), (K,) and \( \text{\textit{رشب}} \), (S,) and \( \text{\textit{رشب}} \), aor. as above, inf. n. \( \text{\textit{رشب}} \), (Msb,) \( \text{\textit{رشب}} \). He, and I, and We, remained, stayed, dwelt, or abode, (S, Msb, K,) during the \( \text{\textit{رشب}} \) [or winter, &c.], (S,) or during a \( \text{\textit{رشب}} \). (Msb, K,) in it, (S, Msb, K,) namely, a place, (S, Msb,) or a country or town; (K,) as also \( \text{\textit{رشب}} \), (K,) inf. n. \( \text{\textit{رشب}} \); (TA;) and \( \text{\textit{رشب}} \), (S, K,) said by AZ to be from \( \text{\textit{رشب}} \), like \( \text{\textit{رشب}} \) from \( \text{\textit{رشب}} \). (TA:) [and all are also app. trans. in this sense without a prep.:] or, as some say, \( \text{\textit{رشب}} \) means \textit{he re-}

mained, stayed, dwelt, or abode, in the \( \text{\textit{رشب}} \) [q. v., meaning a particular place and also a particular sort of place,] in the \( \text{\textit{رشب}} \), he pastured [his cattle] therein in the \( \text{\textit{رشب}} \). (TA.) ___ And \( \text{\textit{رشب}} \), (K,) aor. as above, (TA,) \( \text{\textit{رشب}} \), The people, or party, experienced drought, or barrenness, or dearth, in the \( \text{\textit{رشب}} \); as also \( \text{\textit{رشب}} \), (K,) ___ See also 4. (K.) ___ See also 4. \( \text{\textit{رشب}} \). (S,) ___ One says also, This thing will suffice me for my \( \text{\textit{رشب}} \) [or winter, &c.], (S.)

3a He bargained with him for work by, or for, the season \( \text{\textit{رشب}} \); and in like manner, He hired him, or took him as a hireling]: (TA:) from \( \text{\textit{رشب}} \)
They, and we, entered the season called & , (S, Msb, K) and 4 يَا Ebay and 4 يَا Ebay signify the same as َيَا Ebay in this sense. (Ham p. 117.) See also 1, near the end.

A rough, or rugged, place. (K.) And The [i.e. higher, or upper, part, or front, or fore part, of a valley. (Az, K.)

The increase, or offspring, (Bye) of sheep and goats in the season called [i.e. the season called ربيع الأول by which is here meant َيَا Ebay] commencing in January and ending in March: see the former of the two tables mentioned above: (Aboo-Nasr, TA voce َنَمَز; and see also َنَمَز نو) Also The increase, or offspring, (Bye) of camels; for َيَا Ebay and َيَا Ebay and َيَا Ebay are applied to the young camel brought forth by her that is termed َيَا Ebay, meaning َيَا Ebay [i.e. that brings forth in the season called] ربيع. (TA.)

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 شَتَتَةٌ signifies the same; (Sghh, K;) [and so does شَتَتَةٌ; (see an ex. voce راعي];) and so does شَتَتَةٌ: (Msb, TA;) [also the half-year commencing at the autumnal equinox:] ISk says, the السنة is with the Arabs a name for twelve months: then they divided it into two halves, and commenced the سنة [or year] at the commencement of the شَتَتَة because this word is masc. and the word صيف [meaning in this case the half-year commencing at the vernal equinox ] is fem.: then they divided the شَتَتَة into two halves; the شَتَتَة being the former; and the ربيع, the latter; [but this is a manifest mistake, probably attributable to a copyist; for, as is well known, the former half is called the ربيع, and the latter, the شَتَتَة or شَتَتَةٌ ;] each consisting of three months; and in like manner the صيف and the شَتَتَة 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 الخريف: (S and K voce ربيع: [see this word; and see, again, the former of the two tables mentioned above:])] accord. to Mbr, (S,) شَتَتَةٌ is pl. of شَتَتَةٌ; (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 شَتَتَةٌ and شَتَتَةٌ signify the same, (K,) as is said in the M; (TA;) [i. e.] some say that شَتَتَةٌ is a proper name for the quarter [&c.]: (Msb;) the pl. is شَتَتَةٌ, (S, Msb, K,) i. e. pl. of شَتَتَةٌ, (S, Msb,) because as pl. of فعل is peculiar to a masc. [noun]; (Msb;) and also, (K, TA,) originally [a mistake for شَتَتَةٌ], written in the Tekmileh شَتَتَةٌ, as on the authority of Fr.: (TA:) the pl. of its syn. شَتَتَةٌ. (Msb.) Also, i. e. شَتَتَةٌ:

Hail, syn. برد, (K, TA, [in the CK برد],)] that falls from the sky). (TA.) And Drought, or dearth: (K, and Ham pp. 117 and 150;) this meaning being assigned to the شَتَتَة exclusively of the صيف because in it the people keep to the tents, not going forth to seek after herbage. (TA.)

شَتَتَةٌ: see شَتَتَةٌ, in two places.

شَتَتَةٌ: see شَتَتَةٌ [with which it is syn.].

شَتَتَةٌ and شَتَتَةٌ: see شَتَتَةٌ.
Entering the شَاتَة, which, with them, [i.e. the Arabs, and app. in this case,] means [a *season of* drought, or *dearth*. (Ham pp. 149-50.) 

A day intensely cold: (Msb:) or a day in which is بَرَد [i.e. *hail* (accord. to the CK بَرَد]]; and in like manner غَدَّة شَاتَة [a *morning in which is hail*]. (K, TA.)

The place in which one resides, stays, dwells, or abides, during the season of the شَاتَة [or winter, &c.]; as also مَاشَات : لماشاتا. (TA.)

If it is said in a trad., as some relate it, "الناس مرملون مشتون," 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 مَستِنَّوَن. (TA.)

مَشَاتَة : لماشاتاتا, in two places; and مَشَاتٍ, see its syn. شَاتَة.
A species of tree, (As, IDrd, ISd, Msb,) of those that grow upon the mountains, (As,) 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-Ghowr (ADk, Msb) and Tihámeh 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 خَلَاف [q. v.], (AHn, Mgh,) and are used for tanning therewith, (Mgh,) without thorns, and having a small rose-coloured [fruit of the kind called] برَمَة, in which are three or four black grains, resembling the شَنْتَى [q. v.], which, when scattered, are eaten by the pigeons: n. un. with ُ. (AHn:) the word occurs in a trad. as the name of a tan: Az says that it is a mistake for شَبَّة, though he knew not whether the شَتَى were used for tanning, or not: (TA:) [Mtr, however, says that] شَبَّة 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 شَتَى is the wild nut (جزَّر الْبَرَّ). (K [in which this last is mentioned as a distinct signification] and TA.) [See also شَبَّة.] 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. (K.) Also Many, or much, of anything. (TA.)
شَجِ نَ، aor. — and — (S, Msb, K,) the former reg., (Msb,) [the latter irreg.,] inf. n. شَجَّ، (S, Msb,) He broke it, [so as to cleave its skin or its flesh,] namely, another’s head: (S, * K, TA:) or he clave his skin of the face or of the head; or he clave 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 شَجَّ في وجهه شَجَّه في رَأسه and the 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 شَجِت السَّفِينة البحْر [expl. below]. (Msb.) [Hence,] it is said in a prov., فَلَان يَشَّح يَد وَيَأَسَو بَأَخْرِى [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 زَيد يَشَّح مَرَة وَيَأَسَو مَرَة Zeyd does, or says, wrong one time, and right one time. (A, TA.) And شَجِت السَّفِينة البحْر The ship clave the sea: (S, A, L, Msb:) and [in like manner] شَجَّ البحْر he clave the sea; (K, TA;) said of a swimmer. (TA.) And شَجَّ السَّفِينة المَفَازة He traversed the desert. (S, A, K,) And شَجَّ الأَرْض بِرَاحَلَتِه He traversed the land, with his camel that he rode, at a vehement rate. (TA.) And شَجَّ الشَّرْابَ (K, TA,) or شَجَّ الخَمْرَ or البَيْلَاء، aor. — and — (TA,) He mixed the beverage, or the wine, (K, TA,) with water. (TA.) Hence, فَكَان يَشَّح عَلَى مَسِكَأ And it was as though it mixed with her odour of musk the breath of wind that reached my organ of smell. (TA.)
2. 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. تصميم. (O, K.)

3. Between them is a mutual breaking of heads. (A, O, K, TA.) (In the CK, شجاح is erroneously put for شجاح.)

6. see what next precedes.

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, Msb) so as to cleave its skin or its flesh: (L:) and [such] a wound in the face: (A, * Msb:) pl. شجادات (S, A, L, Msb) and شجادات (Msb.) What are termed are of ten different kinds, (A, L,) distinguished by the following epithets: [1] حارصة, which peels off the [external] skin, but does not bring blood: [2] دامية، which brings blood: [3] باضعة، [which cleaves the flesh slightly, and brings blood, but does not make it to flow: (but in art. غمدة, voce غمدة, q. v., what are here mentioned as the second and third are transposed:) 4, مثلاحة، which cleaves the flesh much: [5] محاجاح، which leaves between it and the bone only a thin skin: these are five موضحة، which for which there is no retaliation nor any determinate mulct, but respecting which a judge must give his sentence: [6] حمصة، which reaches to the bone, and for which the mulct is five camels: [7] هامحة، which breaks the bone, and for which the mulct is ten camels: [8] منقلة، from which bone is removed, from one place to another, and for which the mulct is fifteen camels: [9] مأومة، also called هاممة، 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] دامية، which reaches the brain, and for which the mulct is also one third of the whole price of blood. (L.)

The mark, or scar, of a wound by which the forehead has been broken. (S, * A, K, *
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] you say قَومُ شَجَحٍ (AZ, TA.) Each is also applied as an epithet to a wooden peg or stake [as meaning Having its head broken, or mangled, by blow’s]: and so is شَجَحٍ, 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, شَجَحٍ أَبْنَادُ شَجَحٍ There is not in the house [even] a wooden peg or stake. (A, TA.)

A swimmer that cleaves the water vehemently. (TA.)

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

See شَجَحٍ, in three places.
ٌﺐَﺠَﺷ

He perished: (S, A, O, Msb, 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 ٌﺐِﺟﺎَﺷ، below.] ___ And َﺐَﺠَﺷ, aor. ، inf. n. ٌﺐْﺠَﺷ and ٌبﻮُﺠُﺷ, It (a thing) went, went away, or passed away. (TA.) ___ And َﺐَﺠَﺷ, aor. ، inf. n. ٌﺐْﺠَﺷ, said of a raven (باَﺮُﻏ,) It uttered the croak that is ominous of separation: (TA;) [or it croaked vehemently: or it (a raven of separation) bemoaned, by its croak, a misfortune: see see 6. ٌﺐِﺟﺎَﺷ, (S,) aor. ، inf. n. ٌﺐْﺠَﺷ, (S,) He (God, S) destroyed him: (S, K:) one says ما له شجبه الله [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., اشجبه; for] one says، اشجبه الأَمَر فشجب له، inf. n. ٌﺐْﺠَﺷ، i.e. [which seems to mean The affair grieved him and he grieved at it,) and [in like manner] أَشِجْبَهُ الأَمَر فشجبت، (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 drew, or pulled, him, or it. (O, K,) One says of a horseman, and of a horse, يشجبة شجب اللجام. He pulled the bit and bridle, and he pulls it. (O,) And إِنْكَ لِئِشْجَبِيِّي عَن حاجتي Verily thou drawest me from the thing that I want. (As 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 ٌﺐَﺠَﺷ
He stopped it with a stopper; syn. سَدَةُ بِسِدَادٍ. (S, O, TA.)

4 تَشَجَبَ see the preceding paragraph.

5 تَشَجَبَ i. q. مُخْرَىً [app. as meaning He expressed pain, grief, or sorrow; or he lamented, or moaned]. (O, K.)

6 تَشَجَبَ It (an affair, Nh, Msb, TA) became confused: (Nh, Msb, K, TA:) and (Msb, K, TA) it (a thing, IDrd, TA) became intermixed, or intermingled, one part of it entering into, or within, another; (IDrd, Msb, K, TA:) as also تَشَيجُ [app. تَشَيجَ شَجَب] inf. n. تَشَجَب [app. تَشَجَب]. (IDrd, TA.)

ше́ж Want, or a want, syn. حَاجَة: and anxiety: (A, O, K:) pl. شَجَبَة. (TA.) Also, as an epithet, applied to a skin for water or milk, as though a contraction of شَجَب meaning perishing, Old, and worn out; (O, TA; *) as also شَجَب: (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. شَجَب. (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 Ansár used to cool water for the Prophet في أَشْجَابهُ [app. a mistranscription for في أَشْجَابهُ, meaning in his water-skins, or worn-out water-skins; and cited to show that شَجَب is a pl. of شُجُب, like as أَشْجَاب is pl. of نَهْر]. (TA.) Also One of the poles of a tent: (A, K:) pl. شَجَوب [agreeably with an explanation in the S]. (TA.) And [as an epithet,] Long, or tall. (K.)
Grief, or sorrow; and anxiety: (K, TA:) but the word more commonly known is with نَجَشَ (i.e. نَجَحَ) (TA.) [The pl. is بَجَﺷَأ (like نَبَجَﺷَأ occurring in the O, See also بَجَﺷَ, of which it is the inf. n.: and see بَجَﺷَ, first sentence.] And Distress that befalls a man by reason of disease or of fight. (K, * TA.)

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.)

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 بَجَﺷَ (voce بَجَﺷُم), of which it is said in the TA to be pl.]

Also A stopper; syn. سَدَاد. (S, O, TA.)

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

Also A raven غَرَب 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., "الْبَنَانُ ثَلَاثَةٌ شَجَابٌ وَعَامِةٌ وَسَلَامٌ," 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 forbidder of what is disapproved, so that he obtains good fortune; and one who
is silent: or, accord. to A‘Obeyd, شَاجُب signifies perishing, or in a state of perdition, and sinning. (TA.) [Or] the Prophet said, ﴿ٌِﱂﺎَﺴَﻓٌِﱎﺎَﻏَوٌِﺐِﺟﺎَﺷَوٌِﺲِﻟﺎَﺠَﳌاٌﺔَﺛَﻼَﺚ﴾ meaning [Assemblies are of three sorts;] secure from sin; and acquiring recompense; and perishing, or in a state of perdition, and sinning. (O.)

شَاجِبٌ Pieces of wood, (T, Msb, K,) bound together [at the top], upon which clothes are spread, (T, Msb,) or upon which clothes are put; as also شَاجِبٌ; (K) of which latter the pl. is شَاجِبٌ: (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 شَاجِبٌ, and they used not to hold it otherwise than suspended, so that شَاجِبٌ 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 شَاجِبٌ. (A.)
is an inf. n. of َشْجَر, and signifies The being, or becoming, intricate, complicated, perplexed, confused, or intricately intermixed; as also َشْجَر الْأَمْرَ بِهِمْ, (TA.) You say, َشْجَر الْأَمْرَ بِهِمْ. َشْجَر ْمُهْنِيَب (Msb, K,) aor. — , inf. n. َشْجَر (Msb, TA) and َشْجُور, (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. ُبُرَطْضِا (Msb;) and so َشْجَر بينهم [in which الْأَمْر is understood]; syn. اِخْتَلَفَ: (S:) it was, or became, an occasion of contention, or dispute, or of disagreement, or difference, between them. (K, TA.) َفَلَتْخِا (S:) it was, or became, an occasion of contention, or dispute, or of disagreement, or difference, between them: (K, TA.) َكَرِف َشْجَر ْمُهْنِيَب, 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 َشْجَر, [trees, and shrubs,] because of the intermixing, or confusion, of the branches: (Bd:) or respecting the disagreement, or difference, that has happened between them. (Zj, Mgh.) And it is said in a trad., إِيَّاَكُمْ وَمَا شَجَرَ بَيْنَ بَيْنِي َشِجَر وُلْدِي, Avoid ye the disagreement, or difference, that hath occurred among my companions. (TA.) َشْجَر (K,) aor. — , (TA,) inf. n. َشْجَر, He tied it; namely, a thing. (K.) َحَمْرُلِ (S, A, K,) aor. — , (TA,) inf. n. َشْجَر, (S,) He thrust, or pierced, him with the spear; (S, A, K, TA,) so that it stuck fast in him. (TA.) َمَا شَجَرَ كَنَّاهُ َشْجَر, (S, A, K,) aor. — , (TA,) inf. n. َشْجَر, (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, َشْجَر الْبَيْتِ (S, K,) aor. and inf. n. as above, (TA,) What has averted thee, or diverted thee, from it? (S, A,) َشْجَر الْبَيْتِ (S, K,) aor. and inf. n. as above, (TA,) He propped up the َبَيْت [or tent] with a pole: (S, K, TA. [In some copies of the K, يَعَوْد is erroneously put for
In like manner is said of anything as meaning *I propped it up with a pole or the like.* (TA.)

And *He raised the hanging branches of the tree, or shrub, and of the plant.* (T, TA.) And *He raised the garment, it having gone down.* (T, TA.) And *He raised, upraised, uplifted, or elevated.* (TA.)

*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 [and then put, or poured, medicine, or water, &c., into his mouth]. (A, TA.) And *He made the beast to open its mouth by jerking its bridle to curb it.* (TS, K, TA.)

*He threw the thing upon the [q. v.],* (S, K,) i. e. *Its aggregate became large in quantity; or it became much in the aggregate]: (TS, K, TA:) but accord. to As, [it seems to signify it became collected together, and then scattered, or dispersed, by something: for he says that] *is applied to anything collected together, and then scattered, or dispersed, by something* (TA.)

*The laying of the racemes of the palm-trees upon the branches, lest they should break:* (K in art. *:) 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.)

*The cattle pastured upon [i. e. trees, or shrubs],* (ISk, S, A, K,) *having consumed the herbs and leguminous plants.* (ISk, S, A, *)

*Such a one contended, disputed, or litigated, with such a one.* (S, * K, TA.)
The land produced [i.e. trees, or shrubs]. (K.)

see 8, in three places.

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

It was, or became, knit, or connected, together, one part with another; as also

it was, or became, commingled, one part amid, or within, another; (TA;) and so

(TA: see 1, first sentence.) It is said in a trad., relating to conflict and faction ( ),

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, اشتجروا (TA) and اشتجروا بما بهم (S, A, Msb, 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, Msb, TA.) And اشتجروا (Zj, S, A, Msb, K) and اشتجروا (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, Msb;) or disagreed, or differed. (S, * A, * Mgh, Msb, * K.) Also He preceded, outwent, or outstripped; (K, * TA;) and so انشجر . (K.) And, said of sleep, It withdrew, or kept aloof, from one; (K, * TA;) as also انشجر . (K.) Also (S, K) said of a man, (S,) He put his hand beneath his رجش, 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.
A discordant, or complicated, or confused, affair, or case. (O, K.) Also The part, of a
[or camel's saddle], that is between the كَرَانٌ, (K, TA, [this word erroneously written in the CK with زَرِّ,]) which are the
and the أَخَرَة, (TA in art. شُخْرَانٍ,) [i. e. the أَخَرَة, the كَرْدُانٍ,] the كَرَانٌ, (K, TA, [this word erroneously written in the CK with زَرِّ,]) which are the
wanted. (O, K.) Also The part, of a

being what conjoins the كَرَانٍ [in the fore part of the saddle and in like manner in the hinder part]: the part between the كَرَانٍ is
also called the شُخْرَانٍ. (TA in the present art. [It is there said that this part is also called the شُخْرَانٍ as well as the شُحْر: but this is a
mistake.] ) And The chin: (Aṣ, O, K:) or (TA, in the K and, ) the place of opening مَفْرُج, [as in the K voce شِباَّن,] in the K here erroneously written مَفْرُج, the meaning being مَفْرُج, of the mouth: (K, * TA:) or the part between
the two lower jaws: (Aṣ, 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 مَأَنُفَتْحَ منْ مَنْطِقَ الفِمْ or the place of
meeting of the لَزَمَنِانٍ [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. ] شَجَارٍ and [of mult. ] شَجَارٍ and [of mult. ] شَجَارٍ. (K)

شَجَرٍ (S, A, Mgh, Msb, K, &c.) and شَجَرٍ and شَجَرٍ (K) in which last the جُحُوٰ is changed into ىُحُوٰ, like as the ىُحُوٰ is changed into ىُحُوٰ, as in غَنْتِيٰ, or, accord. to IJ, the ىُحُوٰ in ىُحُوٰ is not changed from جُحُوٰ because it remains ىُحُوٰ in the dim., in which, where
it so changed, it should be changed back into جُحُوٰ, whereas the dim. of جُحُوٰ is said to be ىُحُوٰ and ىُحُوٰ, and because it has kesr
instead of fet-h to the شَجَرَانِ, [whence it appears that IJ knew not ىُحُوٰ,] (TA:) [as coll. gen. ns.,] Trees; and shrubs, or
bushes; which latter are also called, for distinction, دَقُوْلٰ الشَجَرَانِ; 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, Msb,) like the &c.: (Msb:) 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 from because of the intermixing, or confusion, of the branches: (Bd in iv. 68, and TA: *) n. un. with (Msb, K,) i.e. the (S, Mgh, Msb, TA) and and the pl. [of ] also signifies the same as (K:) or it is a pl. [or rather a quasi-pl. n.] of a pl. [or quasi-pl. n.] of which there are few other instances; and of the pl. of (Msb) and [of the pl. of [of the pl. of [of the pl. of (Msb, TA) and of [of the pl. of [of the pl. of (TA:) ( ) also signifies tangled, or luxuriant, or abundant and dense, (A:) or a collection of (TA:) of the pl. &c.: see in arts. &c.: In the saying in a trad., that the and the 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 [or gum-acacia-tree]: (TA:) and by the latter, the [or rock] of Jerusalem. (TA in art. , q. v.) By the , mentioned in the Kur in xiv. 29, is said to be meant The palm-tree: or a certain tree in Paradise: and by the next verse but one, , and the : [see art. ] or each may have a more general application. (Bd in xiv. 31.) And , mentioned in the Kur xvii. 62, means The tree called and some explain it as meaning the Devil: and Aboo-Jahl: and El-Hakam Ibn-Abi-l-'As. (Bd.) also signifies The stock, or origin, of a man: (O, TA:) [hence,] one says, [He is of a good stock or origin]; and of the prophetic stock, meaning of the stock of the Prophet]. (A.) [And A genealogical tree; a pedigree.] Also, (CK,) or , (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 IAar. (TA.) ___ And one says, (so in my copy of the A, and accord. to the CK,) or (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.)
A valley, and a land, abounding with trees or shrubs. (S, A, Msb, K.) 

Strange, or a stranger; applied to a man, (S, A, K,) and to a camel. (S, K.) 

An arrow that is used in the game called the šerṣer, 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.) 

Bad, corrupt, or disapproved. (Kr, K.) And A companion: (M, K:) or a friend: (A:) pl. sha'ara. (M, TA.) 

A sword. (K.)

Withholding, or debarring, and diverting, things. (TA.) You say, ša'ara 'ašghara 'ašghara. (S.) 

Containing more trees or shrubs: (S, K:) 

This land is one containing more trees than this. (S, K. *) It has no known verb. (TA.)

A place (S, Mgh, Msb, K) of growth (Mgh, K) of trees, or shrubs: (S, Mgh, Msb, K,) or, as some say, the former signifies many trees. (TA.) The former also signifies A place of contenting, disputing, or litigating: pl. sha'ara: and, some say, it is an inf. n. (Har p. 473.) See also, in two places.

You say also ša'ara 'ašghara meaning A land giving growth to trees, or
shrubs]. (TA. [See also مشجرة.])

i. q. مشجرة [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 مشجرة, upon which articles of furniture, or utensils, are put: (M, Msb:) pl. مشاجر. (M, TA.) ___ And hence, (M,) The wood, (K,) or pieces of wood, (M,) of the [kind of camel-vehicle for women called] جدوه; (M, K;) as also مشجرة and شجرة مشجرة and شجرة مشجرة: (L, K,) n. un. شجرة: (TA:) or a vehicle used by women, smaller than the جدوه, having the head uncovered; (AA, K, * TA:) as also مشجرة and شجرة and شجرة: (K,) accord. to Lth, شجرة signifies the Wood [or frame-work] of the جدوه, which when covered becomes a جدوه: (TA:) As

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says that مشجرة signifies the pieces of wood of a جدوه: AA, that it signifies Vehicles smaller than جدوه, having the heads uncovered; also called شجرة, of which the sing. is شجرة. (S.)

مشجرة: see شجرة and see also مشجرة.

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

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

مشجرة: Commingled [and confused]: you say رماح مشجرة and مشجرة مشجرة and مشجرة مشجرة and مشجرة مشجرة.
Spears commingled and confused. (TA.)

متشابجر : see what next precedes, in two places.
\textbf{شجع}

1. \textit{شجع}, aor. \( \text{شجاعة} \), (S, Msb, K) inf. n. \( \text{شجاعة} \), (S, Msb), \textit{He} (a man, S) \textit{was, or became, courageous}, brave, valiant, bold, daring, or stronghearted \( (S, \text{Msb}, \text{K}) \) \textit{on the occasion of war, or fight, \( (S, \text{K}) \), making light of wars, by reason of his boldness}. \( \text{Msb.} \) AZ says that \( \text{شجاعة} \) sometimes denotes a comparative quality in relation to him who is weaker than the person to whom it is ascribed. \( \text{Msb.} \) \textit{شجع}, aor.

2. \textit{شجع}, (Msb), \textit{He overcame him, or surpassed him, in \textit{شجاعة} \( \text{or courage, \&c.} \)}, \( \text{S, K; } \) \textit{He was, or became, tall}. \( \text{IDrd, Msb, K} \)

3. \textit{شجع}, (S, K), inf. n. \( \text{شجع} \), (K), \textit{He encouraged him; \textit{or strengthened his heart; \( (S, \text{K} \); and emboldened him: \( \text{K; or he said to him, Thou art \textit{شجاع} \( \text{or courageous, \&c.} \)}, \text{Sb, S, K} ) \)}

4. \textit{شجع} \( \text{بسل} \), \textit{How courageous, brave, valiant, bold, daring, or strong-hearted, is he, on the occasion of war, or fight!}. \( \text{TA in art \text{لس} } \)

5. \textit{شجع} \( \text{تكثف} \), \textit{He affected \textit{courage, bravery, valour, boldness, daringness, or strength of heart on the occasion of war, or fight; \( (S, \text{K} ) \text{ the encouraged himself; made himself, or constrained himself to be, courageous: } \text{and he feigned, or pretended to have, courage, \&c., on the occasion of war, or fight, not having it in} \) \)}
him. (TA.)

شجاع: see شجاع. Also Cowardly, weak, (Ibn-'Abbád,) lacking strength or power or ability,

Jon, or emaciated, and small in body, having no heart; (Ibn-'Abbád, K;) as also شجاع, (Lh, K;) the former seems to have the meaning of a pass. part. n., [i. e. of مشجوع, q. v.,] like سخرة, and other words. (Ibn-'Abbád.)

A bulky serpent: or a malignant and audacious serpent: regarded by Sb as a quadrilateral-radical word. (TA.) [See also شجاع.]
Courageous, brave, valiant, bold, daring, or strong-hearted (S, Msb, K) on the occasion of war, or fight, (S, K,) making light of wars, by reason of boldness: (Msb:) fem. [of the 1st and 2nd and 3rd respectively] شجاعة and شجاعة, (S, * Msb, * K) and شجاعة and شجاعة, (Msb, * K) and شجاعة also [without ة] (Msb) and [of the 4th] شجاعة and [of the 5th] شجاعة and [of the 6th] شجاعة: (K:) pl. masc. (of the 1st, S, Msb) شجاعة [a pl. of pauc.] (AO, S, Msb, K) and [of the first three, and perhaps of the 4th also,] شجاعة (S, K) and (of the 1st, S) شجعان (Lh, S, K) and (of the 4th, S) شجعان (Lh, ISk, S, K) [or, accord. to IDrd, شجعان is a mistake, as is said in the TA, but the word is there written without any syll. signs,] and (of the 4th, S, Msb) شجعاة (S, Msb, K) and [of the 4th, and perhaps of others also,] شجاع, (K,) and also, (but these are quasi-pl. ns., TA,) شجاعة and شجاعة (AO, S, K) and شجاعة and شجاعة, (K) and [app. a mistake for شجعاة and شجعاة or شجعاة: (TA:) pl. fem. [all of شجاعة, or the last of شجاعة and شجاعة,] شجاعة, or شجاعة, or شجاعة, or شجاعة. (Lh, K, or شجعان is [an epithet] peculiar to men: (K, * TA:) AZ says, I have heard the Kiábees say, رجل شجاع, but they do not apply this epithet to a woman: (S,:) شجاعة and شجاعة, however, are applied to a woman, and signify bold, (Ibn-'Abbád, K,) longtongued, 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,) شجاع and شجاع (S, Msb, K) and شجاع (K) also signify The serpent; (K;) and so does شجاع: (TA:) or the male serpent: (Mgh, K,) or a certain species of serpent, (Sh, S, Msb, K,) as also شجاع, (S,) small, (K,) or slender, and asserted to be the boldest of the serpent-kind. (Sh:) pl. شجعان (Lh, IDrd, K)
and ٌنﺎَﻌْﺠُﺷ, (IDrd, K,) the former of which is the more common: (IDrd:) the pl. of ُﻊَﺠْﺷَأ is ُﻊِﺟﺎَﺷَأ; or, as some say, this is pl. of ُﻊَﺠْﺷَأ, which is pl. [of pauc.] of ُﻊَﺠْﺷَأ, signifying the serpent. (TA) [See also ُعَﺟِّمَ, above.] Also The serpent called صَغر, 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 As says that ُعَﺟَّمَ ُنَطَّبَلا signifies vehemence of hunger. (Az, TA.)

ٌعَﺠَﺷ: see ٌعَﺠَﺷ, in two places.

ٌعِﺟﺎَﺷ; fem. with ُءﺂَﻌْﺠَﺷ: see ٌعَﺠَﺷ, in three places.

ٌعِﺠَﺷ: see ٌعِﺠَﺷ.

ٌعِﺟَّمَ: fem. ٌعِﺟَّمَ, in four places. You say also, ُبَذَّا ُعِﺟَّمَ 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 ُهُجُر by reason of his strength. (S,) See also ُعَﺠَﺷ. ___ 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, Msb, K:) and so the fem. applied to a woman. (IDrd, Msb.) ___ 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 ُعَﺠَﺷَأ also signifies ُرُهْدَأ, i.e. Time; or fortune; &c.; and J says that this is what the poet means by the expression, ُعَﺠَﺷَأ ذَخَأ: but this cannot be the correct meaning, for the poet, namely El-Aashà, says,

*بَعْسِنَ أَخَادٍ عَلَى الْدَهْرِ حُكْمَهُ*  

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

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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: أشجع in the hand and foot [but see what follows] signifies the tendons extended above the
سُلَامٍ [here meaning the metacarpal and metatarsal bones] from the wrist to the bases
أصول (أصول) of the fingers or toes, which are called أطناب الأصابع, 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 أشجع [so here instead
of أشجع as above] are the tendons calls those bones the أسانع. (TA,) Aboo-Bekr is described as
عَارِي الأشجع عن مفاصل الأصابع, meaning Having little flesh upon what are thus termed: or having their
tendons apparent. (TA,) [See also 
عَجَشُم, like 
عَجَشُم, (K, TA,) i.e. having the form of a pass. part. n., (TA,) [in the CK
مشجع, like 
مشجع] In the utmost
state of madness, or diabolical possession: (K;) so says Ibn-Abbád; and hence, accord. to him،
مشجع، شجاع

[but in what sense he does not say]. (TA.)

مشجع، مشجع، Overcome, or surpassed, in [or courage, &c.]. (K, TA,)
1. *ﻦﺠﺷ* (S, L, K) aor. *ﻦِﺠَﺷ*; (K;) and *ﻦُﺠَﺷ*, aor. *ﻦْﺠَﺷ*; inf. n. [of the former] *ﻦَﺠَﺷ* [in some copies of the K] and [of the latter, or of both,] *ﻦْﺠَﺷ*; (L, K;) *He grieved, mourned, or lamented; or was sorrowful, sad, or unhappy;* (S, L, K;) and *was anxious: and* *شَجَن* signifies the same: (L;) or this last signifies, (K;) or, as Lth says, it seems to signify, (L,) *he remembered;* syn. *ذَكَرَ.* (L, K.) And *شَجَنت* the hamama, [app. both *شَجَنْت* and *شَجَنَت*] inf. n. *شَجَن* The pigeon cooed in a wailing and plaintive manner. (L.) [See also *شَجَن* below.]

2. *ﺊِﻨْﻨَﺠَﺷ* (S, L, K;) aor. *ﺊَﻨْﻨَﺠَﺷ*; inf. n. *ﺊْﻨَﺠَﺷ* and *ﺊَﻮُﺠُﺷ* (S, L,) signifies the same as *ﺊِﻨْﻨَﺠَﺷ* (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,) *شَجَنْت* the hamama, (S, L,) and *شَجَنْتَني* the hamama, (S, L,) and *شَجَنَت* the hamama, (S, L,) *Want, or the want, detained, or withheld,* (S, L, K;) *me,* (S, L,) or *him.* (L, K.) *And* *شَجَنْت* عَنِّي *What detained, or withheld, thee from us?* (L)

3. *شَجَن* : see the preceding paragraph. *شَجَن* The grape-vine had a branchlet of a bunch of which all the grapes came to maturity. (L, K. [See *شَجَن* .])

4. *شَجَن* see 1, first sentence. *شَجَنَتْنَا* The trees were, or became, tangled, or luxuriant, or abundant and dense. (L, K.)

5. *شَجَن* (S, L, K [in the CK *شَجَن* , but expressly said in the S to be بالتسكين] A road of a valley; (S, L;) or *a road in a valley: or in the upper, or uppermost, part thereof:* as also *شَجَنْا* : (K;) pl. of the former *شَجَنْو* : (S, L, K;) and of *شَجَنْو* : (K;) or *شَجَنَتْو* signifies *a valley in which are many trees; (S, L;) or a place in which are* *شَجَنْو* , which means tangled trees; (Ham pp. 761-2;) and *شَجَنْو* is its pl.: (S, L, and Ham p. 762:) or
signifies a sort of valley producing good herbage: or, as some say, signifies the upper, or uppermost, parts of a valley; and its sing. is [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 (L.) ___ [Hence,] one says, (S, Meyd, L, K,) being pl. of with the 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-Tabikah: he had two sons, named Saad 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 Saad found them and restored them; but So'eyd went on seeking them; and El-Harith Ibn-Kaab met him; and there were upon the young man two [garments such as are called] burds (ٌناَدْﺮُـﺑ), which El-Harith 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, (Is it Saad or So'eyd? (see (S) Saed.) ٌنْﺠُﺷ َّثَيِﺪَﳊا وُذ; and this saying of his became current as a prov.: some time after this, having gone on pilgrimage, he met El-Harith Ibn-Kaab at 'Okadh, 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-Harith gave it him; and he took it, and shook it, and said, (ٌنْﺠِﺷ ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ); and slew him with it: whereupon it was said to him, O Dabbeh, in the sacred month? and he said, (ٌنْﺠَﺷ َقْﺒَﺳ ُﻒْﻴﱠﺴﻟا َلْﺬَﻌﻟا) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَﺷ) (ٌنْﺠَش
explanations of the sing.;] the former a pl. of pauc., and the latter of mult. (Ham p. 404.) [See a verse cited voce عَرَضٍ, 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, Msb, K,) as also شَجْحَنٍ, (L,) wherever it be: (S, L, K;) pl. شَجْحَنٍ (S, L, Msb, K) and أَشَجْحَنٍ; (L, Msb, K;) the latter being pl. of شَجْحَنٍ also. (L.) A rájz says,

"لِ شَجْحَنٍ شَجْحَنُ بِنَجَد ٌ
وشَجْحُنَ لِ بَلَادِ السَّنَد"

[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 شَعَبَةٍ [i. e. branch, or branchlet, or the like,] of anything; (K,) like شَجْحَنٍ and شَجْحَنٍ (L, K) in the former sense: (L: [accord. to the K, app., in the latter sense:]] or, accord. to IAar, one says شَجْحَنٍ and شَجْحَنٍ meaning a branch of a tree, [or the latter app. means branches, for it seems to be a coll. gen. n.,] and شَجْحَنٍ and شَجْحَنٍ, and [the pl. of شَجْحَنٍ is] شَجْحَنٌ: (L:) or, accord. to J, (L,) شَجْحَنٍ and شَجْحَنٍ signify roots of trees intricately intermingling:

(S, L:) [but] the primary signification of شَجْحَنٍ and شَجْحَنٍ is a branchlet (a شَعَبَةٌ of a غُصْنٍ) of a tree: (L:) or شَجْحَنٍ signifies tangled, or luxuriant, or abundant and dense, trees. (Msb.) ___ See also شَجْحَنٍ. ___ And see شَجْحَنٍ. ___ Also, (K,) or شَجْحَنٍ, (L,) [thus written without any syll. signs, perhaps fem. of شَجْحَنٍ, i. e. شَجْحَنٍ, but it seems to be indicated by the context in the L that it is شَجْحَنٍ,] 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)

شَجْحَنٍ: see the next preceding paragraph.

شَجْحَنٍ: see شَجْحَنٍ, in six places: and شَجْحَنٍ. Also, as some say, Leanness; or slenderness, and leanness; or leanness, and lankness in the belly. (L)
A branchlet of a bunch of a grape-vine of which all the grapes come to maturity. (L, K.)

signifies also Relationship closely, or intimately, connected. (L.)

Between me and him is a relationship closely, or intimately, connected. (S.)

is derived from 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.)

is a saying of the Arabs like their saying [i.e., app., My withholder is death, or shall be death alone; for may be rendered Death withheld him, like as is rendered death separated him]. (L.)

Grieving, mourning, or lamenting; or sorrowful, sad, or unhappy; (S, L.) and anxious. (L.)

[as a subst.]; pl. see in five places.
شجو

1، aor. ـ، inf. n. ـ، He was choked; or his throat, or fauces, became obstructed; (S, K) ـ، by it; i. e. a bone or the like. (K) One says، ـ، ـ، (Keep thou to self-restraint though thou be choked by the bone]. (TA) ـ، 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، Msb:) and he was، or became، anxious، or disquieted in mind. (S) ـ، Also، aor. and inf. n. as above، said of a creditor، He went away، [from him]. (K) [See 4.] ـ، It was، or became، an occasion of contention، or dispute، or of disagreement، or difference، between them. (K) ـ، ـ، (S، Msb، K) aor. ـ، ـ، (S، Msb، K) [app. originally syn. with ـ، اشجاه in the first of the senses assigned to the latter in the next paragraph: ـ، and hence، It (anxiety، Msb) grieved him؛ or caused him to mourn، or lament، or to be sorrowful، or sad، or unhappy؛ (S، Msb، K) as also

(K) And، said of wealth، ـ، It excited his griefs، mournings، &c.، and his desire. (TA) ـ، Also، and، ـ، 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 طرب، the explanation here given in the K، is said by the author of the K [in art. طرب] to denote a lightness arising from joy or grief. (TA) [Generally، however، it means as rendered above.]

4، ـ، ـ، ـ، It choked him؛ or caused his throat، or fauces، to be obstructed؛ syn. ـ، ـ، ـ؛ (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 ـ، ـ؛ with which it is also syn. in another sense؛ for] ـ، 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.)

Also تَشَاجَت عليه 6 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.)

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.) And A want; an object of want. (Az, K, TA,) One says, يَكُبُّ فَلَان شَجِوء [app. meaning Such a one wept for his object of want]: and دعت الحمامة شجوها [app. The pigeon called for its object of want]. (TA.)

Grieving, mourning, or lamenting; or sorrowing, sad, or unhappy; applied to a man; (S, Msb;) and of the measure فَعْلَة شَجَينة, applied to a woman: one says, وَيْلٌ لِلسَّجَى مِنَ الخَلَى [mentioned and expl. voce خال, in art. خلْو, where each of these epithets is written with teshdeed to the ك; 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, the is erroneously put for ṣ)] and ṣḥā'ī means free [therefrom]: so says AZ: and in this instance ṣḥā'ī 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 šḥā'ī, like as one says حزن and حزئ: though this is rare;

(Msb;) it is mentioned in the ‘Eyn; but šḥā'ī is more known; and is said by AZ to be the chaste form: (TA:) Mbr says, the ی of the ḥālī is with teshdeed, and the ی of ṣḥā'ī is without teshdeed, (S,) and sometimes this ی is with teshdeed in poetry; (S, K;) but if you make it to be from ُﻩﺎَﺠَﺷ, it is ṣḥā'ī only, syn. with مشحو [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 ٌﻞِﻌَﻓ with a ی, saying, ٌنَﻼُﻓ ٌﻦِﻤَﻗ and ٌنِﺰَﺣ and ٌﻦﻳِﺰَﺣ; though this is rare;

(Msb;) it is mentioned in the ‘Eyn; but šḥā'ī is more known; and is said by AZ to be the chaste form: (TA:) Mbr says, the ی of the ḥālī is with teshdeed, and the ی of ṣḥā'ī is without teshdeed, (S,) and sometimes this ی is with teshdeed in poetry; (S, K;) but if you make it to be from ُﻩﺎَﺠَﺷ, it is ṣḥā'ī only, syn. with مشحو [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 ٌﻞِﻌَﻓ with a ی, saying, ٌنَﻼُﻓ ٌﻦِﻤَﻗ and ٌنِﺰَﺣ and ٌﻦﻳِﺰَﺣ; though this is rare;

Az adds, the second way of accounting for it is, that they often lengthen ٌﻞِﻌَﻓ with a ی, saying, ٌنَﻼُﻓ ٌﻦِﻤَﻗ and ٌنِﺰَﺣ and ٌﻦﻳِﺰَﺣ; though this is rare;

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Agdā'aya and al-Amsha'ī, the [proper] pl. of غدوات being only غدات. (TA.)

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

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

شحوَّي, with fet-h to the ج; rel. n. of شحَّي, (S.)

شحوُجَي, (S, K,) of the measure فعْوَل [and therefore with tenween], (Mz 40th نوْع, and MF and TA,) like خجوْجَي &c., (S, * and Mz, ibid.,) and شحوُجة, (K,) applied to a man, (S,) Long in the legs: (S, K,) or very tall: or very tall, with bigness (مخفِّص, in the CK ضخم), 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 [or magpie]; (K;) [and] so شحوُجَي; (K and TA in art. شجَّي;) fem. with ة [i. e. شجوُجَة, (K,) And A wind continually blowing; as also شجوُجَة. (K,) All this is in the M.

(TA.)
An affair, or event, grieving; or causing to mourn or lament, or to be sorrowful or sad or unhappy. (TA.)
Some of them were niggardly, &c., to some; meaning they were niggardly, &c., one to another. (Msb, K.)
He is niggardly, tenacious, &c., as above, with me, of such a thing. (A.)

[The in. n.] مشاحه is syn. with ضنبة: (K, TA:) hence the saying, لا مشاحه في الاستصلاح [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 علي فلان. Such a one is tenacious of such a one; syn. يضن به. (S, L.)

The people, or party, were niggardly, tenacious, &c., as above, [see 1,] one to another, (Msb, K, TA,) [in the affair], (K, TA,) and vied in hastening to it, (TA,) fearing lest it should become unattainable. (K, TA.) And one says, تشاحه علي الأمر لا يريدان أن يفوتوا. (S, O, K, TA) They two (i. e. two men, S, O) contended together for the thing, or affair, each of them being unwilling that it should become beyond his reach, or attainment. (TA.) And أشاحما or [تشاحهما] 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.)

نفسم شحة see شحيح.

أوصي 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] (O, K.)

شحاح: see the next paragraph in four places.

شحيح (S, A, Msb, K) and شحيح شحص (S, A, K) and شحيح شحشح (S, A, K) and [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 signifies the same as [a soul that is niggardly, &c.]: (IAar, TA:) the pl. (of حَيْحَـش, S, Msb) is حَيْعَـشَأ [a pl. of pauc.] (S, A, Msb, K) and حَيْعَـشَأ (S, A, K) and حَيْعَـشَأ (Msb, K.) You say, [حَيْعَـشَأ] َوْه حَيْحَـشٌ هو شَحِيحٌ بَشَـيْء and [حَيْعَـشَأ] َلَعْو أَشْحَـثا He is niggardly; &c., of a thing. (L in art. حَيْعَـشَأ, in the Kur [xxxii. 19], means [They being niggardly, or vehemently desirous, of the good things, i. e.] of the wealth and spoils: (TA:) and حَيْعَـشَأ, in the same verse, means [They being niggardly] of aid [to you]. (Jel.) ___ [Hence,] حَيْعَـشَأ, in which the latter word is pl. of حَيْحَـش, (O, K,) or حَيْعَـشَأ, (A,) Camels that yield little milk. (A, O, K, TA.) And حَيْعَـشَأ Water little in quantity; not copious. (K,) And حَيْعَـشَأ Land that will not flow with water unless in consequence of much rain; (S, O, K;) as also حَيْعَـشَأ: (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 حَيْعَـشَأ [in this, or in the former, sense]: (ISk, L;) thus having two contr. meanings. (K,) And accord. to AHn, حَيْعَـشَأ signifies [Small water-courses such as are termed] شَعَاب any one of which is made to flow if a skinful of water is poured into it. (TA.) حَيْعَـشَأ: see حَيْحَـش, in three places. ___ Also Evil in disposition; (O, K;) and so حَيْعَـشَأ. (TA;) Very jealous; (Fr, S, O, K;) as also حَيْعَـشَأ and حَيْعَـشَأ. (Fr, O, K;) __ COURAGEOUS; (S, K;) and so حَيْعَـشَأ. (TA;) __ Also, (S, O, K, TA,) applied alike to a male and to a female, (TA,) and حَيْعَـشَأ, (K, TA,) or حَيْعَـشَأ, (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:
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-Rummeh to a driver of camels, who urges them by singing to them. (S, O, TA.) Also the first, applied to a raven, or crow, (O, K.) That croaks much. (O, K.) And Light, or agile; applied to an ass; as also , (O, K,) as some say. (O.) And Swift in flight; applied to a . (S, O, K,) Also, and . Tall, or long, (Fr, O, K, TA,) and strong. (TA.) And the former, applied to a [desert such as is termed] Wide; (O, K, TA;) in which the places of alighting are far apart, and in which is no herbage. (TA.)

Resembling a man in her strength, (O, K,) and her exertion, or energy. (O.)

Niggardly, tenacious, stingy, penurious, or avaricious; [like ] possessing little, or no, good. (O, K, TA.)
１

شَحَبٍ, أَوَّرَ (س، أ، ك، &c.) وَشَحَبٌ, (أ، ك، &c.) البَحَشٌ (ت، ك) وَشَحَبٌ, (س، أ، ك، &c.) البَحَشٌ (ت، ك) 


[1] 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 Wáee, شَحَبٌ signifies emaciation itself: (TA:) in this sense, it is of the dial. of Benoo-Kláb. (A, TA.)

شَحَبٌ ضْرَﻷا (، IDrd, O,G) أَوَّرَ، (س، أ، ك، &c.) البَحَشٌ (ت، ك) شَحَبٌ (، 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.)

شَحَبٌ : وَنَظَرَ (ت، أ، ك، &c.) شَحَبٌ (، ت، أ) يَنْضَرُ (ت، أ، ك، &c.) 


A man having his colour, or complexion, altered for the worse, wan, or haggard, (TA,) or so شَحَبٌ المُّوَنَّ (، أ ) شَحَبٌ (، أ ) عَلَّمَ (، أ ) 


[see 1:) and emaciated, or lean; (TA, KL;) as also شَحَبٌ (، ت، أ، ك) شَحَبٌ لَّا تَلْقَى الْمُؤْمِنُ إِلَّا شَاحِبًا (، ت، أ، ك) It is said in a trad., شَحَبٌ تَلْقَى الْمُؤْمِنُ إِلَّا شَاحِبًا (، ت، أ، ك) 


[Thou wilt not find the believer otherwise than wan, or haggard; or emaciated, or lean]; because شَحَبٌ 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 Taábbata-sharà. (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 ج حاجش is used in relation to a mule; and ج حاجشش, 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 نعنب: 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 ج حاجش; but the latter doubts its correctness: and ج حاجشش is also expl. as signifying the raising of the voice; but as used more especially in relation to the mule and the ass. (TA.) ج حاجش 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 ج حاجش and ج حاجش signify the crying of a raven, or crow, when advanced in age. (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 ج حاجش is used in relation to a mule; and ج حاجشش, 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 نعنب: 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 ج حاجش; but the latter doubts its correctness: and ج حاجشش is also expl. as signifying the raising of the voice; but as used more especially in relation to the mule and the ass. (TA.) ج حاجش 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 ج حاجش and ج حاجش signify the crying of a raven, or crow, when advanced in age. (TA.)

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See also 1.

Mules: (S, A, O, K;) and
 asses. (A, TA.) ___ And 

The Wild ass: (S, O, K: in the L said to be the Wild pigeon: [but 

is evidently there a mistranscription for ] each an epithet in which the quality of a subst. predominates. (TA.) 

[Ravens, or crows: which are also called 

and , meaning desired to croak and croaking. (O, K.) Dhu-r-Rummeh uses the phrase 

[Ravens croaking by reason of separation]. (O, TA.) 

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

1. (S, A, Msb, K,) **He sharpened** (S, A, Msb, K) a knife, (S, A, L, K,) and a sword, and the like, (L,) or an iron implement, (Msb), with a whetstone or other similar thing; (TA;) as also ḍَﺤَﺷ (TA;) as also ḍَﺤَﺷ

2. ḍَﺤَﺷ see above, in two places.

3. (S, A, L, K,) **He assisted me, by alternating with me,** (K,) and did like as I did, in sharpening a sword and the like. (Ham p. 533.) **The she-camel** raised her tail, and then twisted it vehemently, when in labour, being near to bringing forth. (O, K.)

4. **Also see 1, first sentence.**
I saw him applying himself to importunate begging]. (A, TA. [In both this meaning is indicated by the context.]) Such a one drove me away, and subjected me to trouble, or difficulty. (TA.) See also 1.

Having a keen appetite; ]hungry. (S, M, L, K.) [And A vehement driver. (K TA. [See also مشحذة, applied to a man, i. q. نمزق, Light, and unsteady, or lightwitted; &c.]. (TA.)

Applied to a knife [&c.], Sharpened; (Lth, A, TA;) as also مشحذة. (Lth, TA.)

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

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

A cause, or means, of sharpening: a word of the class of مجينة &c.]. One says، هذا كلام مشحذة للفهم [This is discourse that is a cause, or means, of sharpening of the understanding]. (A.)

An elevation such as is termed, 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. مشّاحذٌ (O.)

مَهْرُحْشَم ُذﻮُﺤْﺸَم ِﻪْﻴَﻠَﻋ

Such a one is an object of anger. (O, TA.)
It was, or became, distant, or remote: (S, K; or and and signify the being distant, or remote, in all states or circumstances. (TA.) You say, The place of visiting was, or became, distant, or remote. (S.) And I will not forget thee notwithstanding the distance of the dwelling. (TA.) And El-'Ajjáj says,

*والدَّحَطُ قَطَاعٌ رَجَاءٌ مِن رَجَاء

[And distance is the severer of the hope of him who hopeth]. (TA.)

He went far, or far from what was right, and exceeded the due limit, in the demanding of a price. (TA.) Hence, (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 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:

[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 which see below. (TA.) He preceded, outwent, got before, or passed beyond, such a one, and became far from him: (K, TA;) and in like manner, the horses, or
horsemen]. (T, TA.) One says also, The sons of Háshim surpassed, and outstripped, the Arabs [in general] in excellence. (TA.) He filled the vessel. (Fr, K.) See also 5.

He made him (a slain man) to struggle, or flounder, بَدَّمَهُمُّهُمْ. (S, K.)

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

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.)

He (a slain man) struggled, or floundered, بَدَّمَهُمْ, in his blood: (S:) and [inf. n. of struggle, or floundering, in blood: (Lth, ISd, K:) or the former signifies he struggled, or floundered, and rolled, or wallowed, بَدَّمَهُمْ, in his blood: (TA:) or became besmeared, bedawbed, befouled, or defiled, (Mgh, K,) and he rolled, or wallowed, (Mgh,) or struggled, or floundered, (K,) بَدَّمَهُمْ, in his blood: (Mgh, K. *) And It (the foetus) struggled, or floundered, بَدَّمَهُمْ, in the membrane enclosing it. (K)

A distant, or remote, place of abode; as also شَرَاحُطُ الْأُودِيَةٍ, [the former word being pl. of شَرَاحُط,] The distant, or remote, parts of the valleys. (TA.)

Certain trees, (K,) a species of the trees of the mountains, (S,) meaning of the
Mountains of the سَرَاءَة, [the mountain-range extending from near 'Arafát to Nejrán 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 شَوْحُط has informed me that it grows in the manner of the أَرَز [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 عَنَب, 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. عَنَب: (IB:) or a species of the عَنَب of which bows are made; (TA:) or the شَوْحُط and عَنَب and شَرَيْان are one; the name varying according to the excellence of their places of growth; what is upon the summit of the mountain being called عَنَب; what is upon its base, or foot, or lowest or lower part, شَرَيْان; and what is in the depressed tract by its base, شَوْحُط: (Mbr, Az, K:) IB says the same with respect to the عَنَب, but that the شَوْحُط 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-Aarábee says, the عَنَب and شَوْحُط and سَرَاءَة are one: as to the شَرَيْان, no one holds it to be of the عَنَب except Mbr: Aboo-Ziyád says that bows are made of the شَرَيْان, and they are good, but of a black colour tinged with redness: and AHn says in one place, that the عَنَب and شَوْحُط are yellow in the wood, heavy in the hand; and when they become old, they become red: (TA:) the n. un. is with ظ. (K.)
He (a man, S, K) was, or became, fat; (S, MA, K) as also: (TA:) or he was, or became, abundant in the fat of his person. (Msb.) And His camels were, or became, fat. (TA.) And The she-camel became fat after leanness. (TA.)

He was, or became, eagerly desirous of fat. (S, K, TA.) And He ate much fat. (TA.) He fed him, or his companions, with fat; or gave him, or them, fat to eat. (S, K)

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

Fat; (MA, KL;) the substance of fatness: (ISd, TA:) is a more special term, (S, Msb,) [i.e. a n. un.,] signifying a piece thereof: (K:) the pl. of the former is . (Msb, TA.) It is said of the Jews, in a trad., [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 [meaning the rump, and also the tail of a sheep,] nor of the back. (TA.) One says, [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, [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. حم.)
whiteness [app. meaning the white part] of the belly. (TA.) شَحْمَةُ الْأَذْنِ. [The lobe, or lobule, of the ear;] the part, of the ear, to which the قَرْطُ [i.e. ear-ring or ear-drop] is suspended; (S, Msb, K) i.e. the soft portion of the lower part of the ear: or the place of the perforation for the مَقْلَةُ الْعَيْنِ. (TA.) i.e., what comprises the white and the black of the eye: (Zj in his Khalk el-Insán; and S and Msb and K voce مَقْلَةُ الْعَيْنِ.)

[this is what is generally meant by it; i.e. the globe of the eye:] in the T it is said to be the حَدَقَةُ [i.e. black, or what is in the middle of the white] of the eye: and some say that it is the مَشْحَةُ [app. meaning the whole substance] that is beneath [or behind] the حَدَقَةُ [and مَشْحَةُ the хمَةُ الحَنَّـنِ, as in the K in art. حَنَّـنِ.] The inner part [i.e. the pulp] of the colocynth, exclusive of its seeds. (K.) __ شَحْمَةُ الْرُّزْـمَـانِ.

(K) or, as in the M, the substance that separates the seeds of the pomegranate. (TA.) __ شَحْمَةُ النَّخْلِ. The heart pith, or cerebrum, (جَمَّـعِ) of palm-trees: (S in art. جذب:) and شَحْمَةُ النَّخْلِ. The heart (جَمَّـعِ) of the palm-tree. (M, TA.) خَطْمَى شَحْمَةُ الْمَرْحَمِ [or marsh-mallow]. (K.) __ شَحْمَةُ الأَرْضِ. The truffle; as a gen. n.; syn. الكَمْـةُ. (TA in art. كَمَـا:) and شَحْمَةُ الأَرْضِ. The truffle; as a n. un.; syn. الكَمْـةُ البِيضاء. (S.) [It should be observed that الكَمْـةُ is generally held to be a n. un.; and to be a coll. gen. n.; contr. to analogy: but they are here evidently used in the reverse manner.] __ شَحْمَةُ الأَرْضِ 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 خَرَازِيْنِ: (K, TA:) or a white عَطَاءٌ [n. un. of عَطَا, q. v.], not big: or, as some say, it is not of the [species called عَطَاءٌ; it is more pleasant [to the taste], and better: and [because it dwells in the sand-hills,] they say [i.e. call it] also شَحْمَةُ النَّفْقَا, like as they say بناتُ شَحْمَةُ النَّفْقَا. (TA:) it is the (reptile called حِلْكَةٌ, which dives into the sand, and to which the
fingers of virgins are likened. (TA in art. ar. [See also شَيْب [Iṣba and see also أبو شَحْم Shām is an appellation of The small species of what is called شَحْم Hām Qibān. (TA in art. q. v.)) [See also شَحْم below.]

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

شَحْم Eagerly desirous of fat. (S, K,) One says, رجل شَحْم لَحم A man eagerly desirous of fat and of flesh. (TA.) عَبْن شَحْم A pomegranate having thick [or pulp amid the seeds]. (TA.)

شَحْم [n. un. of مَحَش, which see throughout. Also] A certain bird. (K. [For طَائِر, which I regard as the right reading, in the CK, I find in other copies of the K أَطَائِر as an explanation of الشَحْم.]) And A certain game of the children of the Arabs of the desert. (K, * TA.)

شَحْم Fat, as an epithet applied to a man: (ISk, S, K;) or abundant in the fat of his person. (Msb.)

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

شَحَام One who feeds men with fat. (S, TA.) And A man having, or possessing, fat; like لَحْم signifying having, or possessing, flesh: possessive epithets like لَحْم and تَأَمَّر. (TA.) See also شَحَام.

شَحَام, (S, [so in my copies, see 4, of which it is the part. n.]), or مششَّم [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.)
Food, and bread, *into which fat has been put*; (TA;) [and so for] one says خبز مشحم [a cake of bread, &c., into which fat has been put]. (K in art. رق.)
\textit{He filled} (S, L, Msb, K) a ship, (S, L, K,) or a house, or chamber, &c.: (Msb:) \textit{he filled}, [or laded,] and \textit{completely equipped} or \textit{furnished}, a ship. (L.) And in like manner, \textit{It} (i. e. what was in it) \textit{filled} a ship. (L.) And, (S, L, K,) as also (K,) \textit{He filled} a town or city (S, L, K)

\textit{He drove away} (L, Msb, K) a people, or party, (L,) or him. (Msb.) And (L) one says, 

\textit{He passed along driving them away, and pursuing them.} (S, L.) AZ heard an Arab of the desert say, 

\textit{Verily it drives away the flies.} (TA.) 

\textit{He went far, or far away.} (K.) And one says, 

\textit{The dogs went far in pursuit without catching any prey, or game.} (L, K.) (Msb;) \textit{He bore rancour, malevolence, malice, or spite, against him;} (Msb, K;) and (Msb) \textit{bore,} (L,) or \textit{showed,} (Msb,) \textit{enmity towards him.} (L, Msb.)

\textit{He made him, or appointed him to the office of,} a, q. v.; occurring in postclassical works.] 

\textit{He regarded him, or treated him, with rancour, malevolence, malice, or spite;} (Msb;) or \textit{with enmity; being so regarded, or treated, by}
him: (L, Msb, K, KL:) or, as some say, is such reviling, and blaming, upbraiding, or reproaching, reciprocally, as does not amount to fighting one another; from شِحّانٍ meaning enmity. (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 He prepared himself to shoot him, or to shoot at him, with an arrow. (K.)

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

The contents of a ship, that fill it. (L.)

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 أمير [L. e. A commander or commandant, &c., being used app. only in post-classical times, from the Pers. شحَنَة, 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.

Rancour, malevolence, malice, or spite: (L:) or Vehement hatred: (Msb:) and
enmity; (S, L, Msb, K;) as also شحنة. (S, L, K;) Hence the saying, i. e. [There was between him and his brother] enmity. (L.)

in the following verse, cited by Isd,

may be, accord. to him, an inf. n. of شحنة: (L;) [but I rather think that it is a pl. of شاحن, like as شاهد; 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.]

[act. part. n. of شحنة]: see the next preceding paragraph. ___ See also مشحون. Also A dog going far in pursuit without catching any prey, or game: pl. شواحن. (L.) And Bearing enmity [or rancour &c. (see 1, last sentence,)] towards another: one says, هو شاحنلك [He is bearing enmity &c. towards thee]. (L)

A ship (ملك, so in the Kur [xxvi. 119 &c.], S, L, or مرکب, K [in the L, erroneously, رکب],) Filled [or laded, and completely equipped or furnished: see 1, first sentence]; (S, L, K;) as also شاحن, كَافٌم, like in the sense of مكثوم (L, K;) mentioned by Kr. (L.)

Becoming angered; or made angry. (K.)

[An enemy who regards, or treats, another with rancour, &c., being so regarded, or treated by him: see 3]. (S, L,) 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. (شَنَاءٌ) towards the Companions 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.)
He opened his mouth; (S, K, TA;) as also 
\[\text{شروط} \text{فآه} \text{اًشحى} \text{فآه}, \text{K,} \text{and} \]
\[\text{ائحى} \text{فآه}, \text{Ks, S,} \text{inf. n.} \text{اًشحى} \text{فآه} \text{meaning as above} \text{is also said of the ass when about to bray. (TA.) And one says of the bit,} \text{شرط} \text{مَف} \text{ِتْبَدُّا} \] opened the mouth of the beast}. (TA.) [See also art. 10113. And
\[\text{شرط} \text{فَوَه} \text{اًشحى} \text{فآه} \text{S, K, *} \text{aor.} \]
\[\text{شرط} \text{فَوَه} \text{S,} \text{inf. n. as above, (TA,)} \text{His mouth opened; (S, K, TA;) as also} \]
\[\text{شرط} \text{فَوَه} \text{اًشحى} \text{فآه} ; \text{TA;) but one should not say} \text{شرط} \text{فَوَه} \text{IAar, TA.)} \]
And \text{شرط}, inf. n. as above, \text{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,} 
\[\text{يثْشَوَّنِّفِهَا شحَّا لا يدْرِكْكَ الرَّجُلُ السٴيِّعُ} \]
meaning \text{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 \text{شرط} \text{فَوَه} \text{signifies He went far;} and took a wide, or an ample, range; in it. (TA. [See also 5.])

2 شحو see the preceding paragraph, in two places.

4 أشحو see 1, first sentence.

5 تشحى, accord. to Aboo-Sa'eed, primarily signifies \text{He took a wide, or an ample, range} in anything. (TA. [See also 1, last explanation.]) \[\text{نشحى عليه} \text{He spread out, or stretched out, his tongue,} \]
\[\text{or he gave wide range to his tongue,} \text{respecting him [or against him]. (K,)} \]
\[\text{شحَّا} \text{اًشحى} \text{فآه} \text{(K,)} \text{thus with the short} \text{اًشحى} \text{فآه} \text{Wide;} \text{applied to anything: and} \text{شحواء}, \text{applied to a well, signifies the same: (K, or the latter, thus applied, wide in the head [or upper part]. (TA,)} \]
A step, pace, or single act of stepping or pacing. (S, K.) One says, a horse having a far extent of step: (S, TA:) and a horse wide of step: that takes a large space of ground with his legs. (TA: but there, [which is the inf. n.].) ___

[Hence,] A man who strides along in his pursuit. (S, TA:) ___ And i. e. [A vessel wide] in the interior. (TA.) ___

Also A she-camel wide of step: and it is said in a trad. that the Prophet had a horse named , thus related, with medd, [app. the wide of step:] so says IAth. (TA.)

[act. part. n. of 1: fem. pl. of the latter and.] One says,

The horses came opening their mouths: (S, A, K, * TA:) and so . (M, TA:) ___ And He came to us stepping along. (TA:) ___ And He came to us without any want. (TA:) ___

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.)
1

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 يشحو, aor. يشحى, inf. n. شحو, is a dial. var. of شحا, aor. [شحا, aor.], on the authority of Lth. (TA.)
\( \text{شخب} \)

\( \text{شخب 1} \) \( \text{(Mgh, TA,)} \) \text{aor.} \ [\text{and} \ \text{شخب, said of milk, (Mgh,)} \) \text{and of anything, It flowed. (Mgh, TA)} \) \text{And I made it to flow. (Mgh,) You say, } \text{شخب الّٰن, aor.} \ [\text{and} \ \text{شخب, (S, O, CK,)} \) \text{inf. n.} \text{شخب, (S, O,)} \text{The milk flowed in an extended stream from the udder when milked; (S, O, CK;)} \text{and in like manner one says of blood: (O:) or } \text{شخب الّٰن, aor.} \ [\text{and} \ \text{شخب, (S,)} \) \text{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 } \text{شخب, showing that } \text{شخب, has the former of these two significations as quasi-pass. of } \text{شخب, and the like is said in the A,\}) \text{between the vessel and the teat. (TA,) Hence, i. e. from } \text{شخب الّٰن, the saying of ElKumeyt,}

\[ \text{ووحَوُحُ في حضن الفتاة ضَبِيعُها} \]

\[ \text{وَلِمْ يَكُ في النّكَدُ المَقَالَيْنَ مَشْخَبُ} \]

\[ \text{[And he who lay upon his side with her, or her bedfellow, breathed audibly, by reason of the cold, in the bosom of the young woman, and there was not, among the she-camels that had no young ones living, and that should therefore abound with milk, because not suckling, any flowing of milk in a continuous, or an extended, stream, or any time, or place, thereof, for } \text{شخب may be, agreeably with a general rule, an inf. n. or a n. of time or of place]. (S.) And some expl. } \text{شخب as signifying The sounding, or Sound, of milk when it is being drawn from the udder. (TA,) One says also, } \text{i. e. } \text{[The external jugular veins of the slain person] streamed, or flowed with blood: (Msb, TA: *} \]
[and the like is said in the Mgh:] and [I made it to stream, or flow]: the verb being intrans. and trans.

(Msb.) And َوُﻫ ُﺐُﺨْﺸَﻳ ﺎًﻣَد He, or it, flows [or streams] with blood; the last word being in the accus. case as a specificative: and be, 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

َتﺎَﻣ َت ﱠﱴَﺣ َل اَر ْﺖَﺒَﺨَﺷ ُﻩاَﺪَﻳ ﺎًﻣَد [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.) And َوُﻫ ُﺐُﺨْﺸَﻳ ﺎًﻣَد, said of a vein, means It flowed, or streamed, with blood. (S, K, TA.) And it is said in a trad. respecting the حوض [or pool (of the Apostle)], Two spouts will pour forth into it from Paradise. (TA.) And one says, َوُﻫ ُﺐُﺨْﺸَﻳ ﺎًﻣَد ُﺐَُﺨْﺸَﻳ اَﺰﻴِﻣ َﻦِﻣ ِﺔﱠﻨَﳉا I milked the milch camels. (A, TA.) And َوُﻫ ُﺐُﺨْﺸَﻳ ﺎًﻣَد ﺎًﻣَد ﺍَﺰﻴِﻣ َﻦِﻣ ِﺔﱠﻨَﳉا He went, or passed by, (O,) or ran, (El-Fâïk, TA,) swiftly in the land, or upon the ground]. (El-Fâïk, O, TA.)

7 َﺐَﺨَﺸْﻧِإ see the preceding paragraph, in three places.

ٌﺐْﺨَﺷ : see the next paragraph. ___ Also Blood. (K.)

ٌﺐْﺨُﺷ: Milk coming forth, (A,) or milk that has come forth, (K,) from the udder, (A, K,) when drawn therefrom; (TA;) and so َوُﻫ ُﺐُﺨْﺸَﻳ ﺎًﻣَد ( ; 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 َﺐْﺨُﺷ in the sense of the measure َﺐْﺨُﺷ. (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., َوُﻫ ُﺐُﺨْﺸَﻳ ﺎًﻣَد ِضْرَﻷا ُﺐَُﺨْﺸَﻳ ِﰱ ُﺐَُﺨْﺸَﻳ ﺎًﻣَد ِضْرَﻷا ُﺐَُﺨْﺸَﻳ اَﺰﻴِﻣ َﻦِﻣ ِﺔﱠﻨَﳉا 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., 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 طَمَح 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.

A single stream of milk from the udder; (A, K;) pl. شَخَاب [q. v.]; (K;) or it signifies, (K,) or so شَخَاب , (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.)

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

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

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, إنَّها لأَشْخَابُ الأَحْمَالِ [app. meaning Verily she is one whereof the orifices of the teats produce a sound by the streaming of the milk]. (S, O.)

: see the verse in the first paragraph.
شخت

1. شخت، (S, K,) aor. —, inf. n. شختة، (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. The bringing, conveying, or causing to come; syn. إبلاغ. (K.) One says, شخته إليه He brought it, &c., to him. (TK.)

شخت and شختة، (S, A, K,) the former also pronounced شختة، (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 ض: (TA:) pl. شختة، (S, A, K,) or شختة 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,] إن له شختة الجراة Verily he is thin, or slender, in the legs: (TA:) and قوائمه شختة His legs are thin, or slender: (A:) and حطب شختة Slender firewood. (TA:) [Hence,] إن له شختة Zeyd is low, ignoble, or mean, in natural disposition. (A, TA.) Some say that it is arabicized, from the Pers. شختة. (TA.)

شخت: see the next preceding paragraph.

شخت: see what next precedes.

شختة: see what next precedes.

شختة and شختة نار دUST (نار) rising, or spreading, or diffusing itself. (K.)

شختة: see what next precedes.
1. **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 

2. **The first period or stage of youth; (K, TA;) and the sharpness thereof; like [he snorted]. (TA.)

3. **That utters much, or often, the sound termed 

   - (TA:) [see and applied to an ass in this sense, (O,) or as signifying Vociferous. (TA.)

4. **The part, of a [or camel's saddle], that is between the [at the fore part and hind part] of the [saddle called] Qādāma and the Akhāra, (O, K, TA,) which are the Kāran; (TA:) [said to be] also called the Shārīx, [which is an evident mistake, perhaps originating from its having been said that and Shārīx are syn., meaning in another sense, mentioned above,] (O, TA,) and the Shārīx [q. v.]: (TA:) or the space between the upper part of the two extremities of the buttocks. (JK, O. [In the K, for the reading in the JK and O, is put.])
1. شخس

شخس

It was, or became, conflicting, incongruous, or dissimilar, in its several parts; or nearly the same, sense. (S, A, O, K.) Also, (K,) inf. n. as above; (Lth, O, K;) or شخس being syn. with اضطرب [here used in the same, or nearly the same, sense]. (S, A, O, K.) (S, A, 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 السخس is The opening of the mouth to gape. (Ham p. 196.)

2. شخس فاه

شخس فاه

He 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:) مشاشمة شخس, [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, [تشاخست أسانه, شوخت فوه, or] شوخت فوه, (A,) or تشاخست أسانه, (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,) شخس الصدع, 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.

3. شخس

شخس

He showed a sour, a crabbed, or an austere, face, (Aboo-Sa'eed, O, K,) لله to him, (Aboo-Sa'eed, TA,) in speech; as also اشخس, (Aboo-Sa'eed, O, TA.) And اشخس, (O, K,) and
He spoke evil of him behind his back, or in his absence, or otherwise, with truth, or though it might be with truth; syn. اشْخَصُ به (O, K, TA;) as also اشْحَصِبُ به. (TA.)

It, said of the upper part of a man's skull, (i.e. said of his قَحْف, 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 (قَحْفَا رَأسِهِ, meaning تَدِانِيَّةٌ وَخَلْفًا; [but the former of these two verbs is app. a mistranscription for تَبَانِيَّةٌ; 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.)

The people, or party, became distant, or remote, one from another. (JK.)

The state of affairs of the people, or party, became divided, (O, K, * TA, *) and conflicting, or inconsistent. (TA.)

The state between the people, or party, became bad, or corrupt.

Speech in which is a sour, a crabbed, or an austere, look: (JK: [like شَخْصِيّ:]) or incongruous, or discordant, speech; (O, K, TA;) as also مَتْشَخَصُ, (A 'Obeyd, TA, in art. شَخْصُ,) and مَتْشَخَصُ, (K ibid.) [A man] adverse to that which he is commanded to do. (TA.)

see the next preceding paragraph.
(S, A, Msb, K,) aor. —, (A, Msb, K,) inf. n. He, or it, rose; or became raised, or elevated. (S, A, Msb, K,) ___ [Hence,] It (a star) rose. (K.) And [A figure seen from a distance rose to his view]. (TA in art. S, Msb, K,) [in some copies of the K, زوَل (S, Mgh, Msb, K, 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: (Msb:) or his sight became stretched and raised. (Mgh.) [See the Kur xiv. 43, and xxii. 97.] You say, My eye, or eyes, became fixedly open, or raised, or my sight became stretched and raised, towards thee]. (A.) And [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.) ___ 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.) ___ 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, Msb:) or rose in the sky. (ISH.) ___ (aor. as above, Msb, and so the inf. n., S, Msb,) 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, (Msb,) 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, He went forth from his people: and he returned to them. (TA.) ___ Also, (M, K,) aor. and inf. n. as above, (M,) It (a thing) rose; or swelled; or became swollen:
it (a wound) rose, and became swollen: (M, K) it was, or became, protuberant, or prominent.

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, Msb,) and did not move his eyelids, (A,) or [looking fixedly,] not moving his eyelids. (Msb.)

He raises his voice, and is not able to lower it. (K.)

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: (Msb:) as though he were raised from the ground by reason of his disquietude. (TA.)

He made his arrow to pass beyond the butt, or object of aim, going above it. (S and K in art. *RH*)

And 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, *Msb:) or to go, or journey: (A in art. *SMB*) or to journey upwards. (TA.)

He disquieted him, (K, TA,) so that he went away from a place. (TA.)

(1.) He (a man, S) was, or became, big, bulky, or corpulent. (S, K.)
(2.) He individuated the thing; syn. عينه. (A, TA.) [From *SMB*]
(3.) He made him, or it, to rise, or become raised or elevated]. You say, علب (an address) اشخاص نفسه علب (an address) اشخاص نفسه. (4.) He raised himself; or drew, or stretched, himself up}. (S and K in art. *RH*)

He made his arrow to pass beyond the butt, or object of aim, going above it. (A.)

And 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, *Msb:) or to go, or journey: (A in art. *SMB*) or to journey upwards. (TA.)

He disquieted him, (K, TA,) so that he went away from a place. (TA.) [See also 1.]
archer's) arrow passed beyond the butt, or object of aim, (S, A, Msb, K,) going above it. (S, A, Msb.) The time of his journeying, going away, or departing, came, or arrived. (S, K, TA.)

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 (Aboo)

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Sa'eed, O and TA in art. 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 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. اًغتتاهه; (Yaakoob on the authority of AO, S, A, K;) as also (AO, Yaakoob, S.)

نشخص ٥ [quasi-pass. of 2; It was, or became, indviduated; it, or he, had, or assumed, the quality of individuality or personality; syn. تعيين].

الشخص The body, or bodily or corporeal form or figure or substance, (ساواد,) of a man, (S, A, Msb, K,) or some other object or thing, (S, A, K,) which one sees from a distance: (S, A, Msb, K,) applying in common to what is termed جَثَةٌ and what is termed طَلَلٌ. 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: (Msb, voce جَثَةٌ:) or it is applied only to a body, or material substance, composed, [not simple,] and having height: (El-Khattábee, Msb, 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) أَشْخَاصٌ (S, K) and (of mult., S) أَشْخَاصٌ [which is properly another pl. of pauc.] and شخوص (S, A, K) and شخوص (TA.) Then used as signifying A man himself; a man's self, or
person; his (Msb;) [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 مَجِينٌ دُونَ مِنْ كُنتُ أَلْقُي
ثلاثٌ شَخْصٌ كَاعْبٌ ومعْصِرٌ

[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 ثُلَاثُ أَنْفُسٍ (L) [the poet making the word in question fem. because it relates here to females: but] Rubeh is related to have said ثُلَاثُ أَشْخَاصٍ, meaning, of women. (M, voce نفس.) A شخص [meaning a person] ceases to be a شخص by its being divided; whereas, when a جسم is divided, no part of it ceases to be a جسم. (Er-Rághib, TA in art.) It is said in a trad., لا شَخْصٌ أَحَدٌ مِنْ أَنَّ اللَّهَ [There is not any being more jealous than God]; شَخْصٌ 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 لا شَيْءٌ أَكْثَرَ مِنْ أَنّ اللَّهَ [which has the first of the two meanings mentioned above]. (IAth, TA.) [It is also used in a pl. sense: see a verse of Ziyád el-Aajam in art. الى.]

شَخْصٌ Big, bulky, or corpulent: (S, K, TA;) or great in شَخْصٌ [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.) __ منْطَقٌ شَخْصٌ Sour, crabbed, or austere, speech.

(Ibn-‘Abbád, A, K. [See also شَخْصٌ.])

شَخْصٌ Bigness, bulkiness, or corpulence: or greatness of شَخْصٌ [or person] and make.

(TA.) [Said to be a subst.: but see شَخْصٌ.]
sight stretched and raised: see 1:] you say, 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., you say (A, Msb, TA,) and (A, TA,) or [like as pl. of ] if not an inf. n., as which it may be applied, in the place of an epithet, to a pl. subst.]. (Msb.) An arrow passing beyond the butt, or object of aim, going above it. (S, A.) You say, 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.) 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.) as the act. part. n. of the trans. verb, [for ] [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, * Msb.)

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

A thing individuated. (A, TA.)

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


1, as an intrans. verb, aor. — , inf. n. [Hence,] is an expression used in the same sense as (A and K in art. عر) and (A and TA in that art.:) [and in like manner without the ل: thus] one says, [i.e. It is distressing, or it distresses me, that thou art going away]: and if you please, you may consider as similar to; as when you say, نعم العمل أنك تقول، نعم أنك مذهب, meaning [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, Much indeed, or greatly indeed, did he hate me.] __

He charged, or made an assault or attack, upon him, in war, or battle. (S, L.) You say, He made one charge, or assault, or attack, upon the enemy, and many charges, &c. (L.) And He made an assault, or attack, upon his adversary, with a knife, or with a staff; as also، The wolf assaulted, or attacked, the sheep or goats. (L.) In the phrase, شدّوا للإغارة، the meaning is (They made a charge for the purpose of a sudden attack upon an enemy, or a predatory incursion); and therefore is put in the accus. case, not as an objective complement. (Hamp. 8.)  شده and — , (TK) inf. n. Shad, (S, L, K) also signifies He ran; (S, L * K; *) and so. (A, L, K.) [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, شدّ في العدو، Shad in the Hundred; (A, Mgh, L) inf. n. Shad; (L) and — , (A, Mgh, L)
He hastened, or was quick, in running: (Mgh, L:) and [meaning the same]. (S in art. )

The day, and the morning, became advanced, the sun being high. (S, * L, K.*) [See also below.] aor. — (S, A, L, Msb) and — , the latter anomalous, for the aor. of a trans. verb of this class, of the measure should be — only, and that of an intrans. verb of the same class and measure should be — , and this is the only instance, or almost the only one, of its kind, with both of these forms of aor., except [and ] and , but there is one trans. verb of the same class having the latter form of aor. only, namely, (Fr, S, L,) inf. n. 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. (L) and (S, A, L, K; *) as also [inf. n. ] i. e. as syn. with: (S, A, L:) he bound, or tied, him, or it, firmly, fast, or strongly; syn. [which may also be meant to convey the signification immediately preceding this last:] (S, L, Msb, K:) and [simply] he tied, bound, or made fast, him, or it; syn. (S and Msb and K &c. in art. ) One says, He strengthened his fore arm, or perhaps his upper arm, but the former is app. here meant]. (S, L) And He strengthened him, [lit. his arm, or hand,] and aided him. (L) And God strengthened, or may God strengthen, his dominion. (S, L. [See also a similar ex. voce .] And [He tied firmly or fast or strongly, or he pulled tight, or tightened, the knot], (A, Mgh, Msb,) and [the bond]. (Kur xlvii. 4.) And God strengthened the saddle on the beast: see an ex. voce .] [lit. The binding of the camels' saddles upon their backs] is a metonymical phrase for the going a journey. (Mgh, Msb.) And
The binding of the waist-wrapper 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.) I possess not power to tighten nor to slacken] means I am not able to do anything. (TA.) (And) also signifies He pressed, compressed, or squeezed, it: and he pulled, or strained, it. [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.) as also [q. v.]: (K:) a strange saying. (TA.)

see the preceding paragraph, latter half, in two places. 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:) is the contr. of [in this sense and in other senses here following]. (S.) [Hence, the objective complement being understood,] one says, (A, Msb,) which is the contr. of [i. e. of ; 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: (Msb:) and [Whoso treateth others hardly, God will treat him hardly]. (A. [See also 8.]) also signifies, as opposed to , 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 , i.e. by the sign over that letter; as also }
He vied with him, contended with him for superiority, or strove to surpass him, in strength, power, or force. (A, L.) Hence, 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.) No one shall contend for superiority in strength with religion, &c. but he will be overcome by the religion. (K, * TA.) See also 5.

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.) How hard, hard to be borne, vehement, violent, intense, or the like, or how great, is such a thing!

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. (A and TA in art. صلِب) and جهد نفسه صلِب (L;) and both of these phrases signify the same: (S, L, K: * [see an ex. of تَدْدَشَتَ in the first paragraph of art. جلد:) (PS.) You say also He applied himself with hardness, firmness, vigour, hardiness, courage, vehemence, severity, or rigour, to the affair. (MA.) And The slavesongstress 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, سألنا فلана حاجة فتشدَد علينا [We asked of such a one a thing wanted,
and he was hard, or difficult, to us]. (TA in art. وعتر.) And He was, or became, niggardly, tenacious, or avaricious. (MA, KL.)

They vied, contended for superiority, or strove to surpass one another, in strength, power, or force: see 3]. (TA in art. حمس: there coupled with اقتنعوا ل. See also the next paragraph.)

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 Msb 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., لا تبيعوا الحب حتي يشتند, i.e. [Ye shall not sell grain until it becomes hard, or firm, or strong. (L.) And you say, The knot became tied firmly, fast, or strongly; or became tight]. (A, Mgh, Msb.) And The affair, or event, distressed, or afflicted, him; like The time, or fortune, became hard upon them; or severe, rigorous, distressful, afflictive, calamitous, or adverse, to them. (L. [See also 2.]) And The time when the day, and the morning, is advanced, the sun being high. (L.) One says, جنتك شَدّ الْتَّهَار, and شَدّ الْتَّهَار, The time when the day, and the morning, is advanced, the sun being high. (L.) And the like is said in the A, and (L.) I came to thee in the
time when the day, and the morning, was advanced, the sun being high. (A, * L.)

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. (Msb.) See also 2, last sentence but one. Also [inf. n. of un. of the intrans. verb شَدّ: as such signifying] A single charge or assault or attack in war or battle. (S, A, * Mgh, L, K. *)

Inf. n. of شَدّ (L, Msb) as syn. with أَشْدَتَ (L:) [and] a subst. from [i. e. syn. with] أَشْدُدتَ (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 hardness; (MA, L; see أَشْدَتَ, which, accord. to some, is a pl. of شَدّة;) courage, bravery, firmness of heart: (L:) niggardliness, tenaciousness, or avarice: (A: [see also 5, last sentence:]

vehemence, violence, intenseness, 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 [ شَدِيدٌ, 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 شَدِيدٌ, (MA, L,) agreeably with analogy if of شَدِيدَةٌ, but extr. if of شَدّة: and this pl. also signifies seditions, discords, or dissensions, whereby men are put into a state of commotion: (L:) and the rigours, or pangs, (تَأَرَّمَّاتٍ,) of death: (S and Msb in art. غُمُرَ) accord. to Sb, the pl. of شَدّةٌ is شَدَّةٌ, which, he says, preserves its original form [without idghám] because it does not resemble a verb. (L) One says، َقَاسِمَتْ هُمْ شَدَّةٌ I endured, from him, hardness, &c.: or from it, hardship, &c. (A.) And خَفَتْ شَدَّةٌ فَلَانٌ meaning شَدَّتَهُ شَدَّةٌ فَلَانٌ.
[i. e. I feared the hardness, &c., of such a one]: so says AZ: and he cites this verse:

* فإني لا آلين قول شديد*
* ولو كانت أشد من الحديد*

[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 شدة أصابتني [i. e. Hardship, &c.,]

befell me}. (AZ, S.) [And also signifies A strong, an intense, or a great, degree of any quality &c.]

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

شديد 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, Msb;) applied to a thing, (Msb,) and to a man; (A, Mgh, L,) as also شديد القوى: (Mgh:) pl., applied to men, and [applied to things and men] شداد (A, L) and شدد (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, Msb, K;) as also متشدد: (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, PS, &c.) You say, هو شديد على قومه He is hard, or severe, or rigorous, to his people}. (A.) [And Niggardly, tenacious, or avaricious, of such a thing. Aboo-Dhu-eye says, using شديد in the sense of شحيح,
[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], accord. to Zj, mean And verily, on account of the love of wealth, he is niggardly, or tenacious, or avaricious. (L.) Shaddaad al-'ayin applied to a man, and Shaddaad al-'ayin metaphorically applied by a poet to a she-camel, mean Whom sleep does not overcome. (L.) And shaddaad means The lion; (K;) because of his strength and hardiness. (TA.) with a subst. or an inf. n. following it in the gen. case, the latter having the article al prefixed to it, or being prefixed to another noun in the gen. case, supplies the place of an intensive epithet; as in shaddaad al-sawad [as a subst. from shaddaad, rendered such by the affixة]: see shaddaad. "Possessing the quality of shaddaad, in a greater, and in the greatest, degree; i. e. more, and most, hard, &c.]. See an ex. in a verse cited voce shaddaad. حَلْبَتْ بِالْسَّاعَةِ الأَشْدَدِ, is a prov., expl. in art. حَلْبَتْ بِالْسَّاعَةِ الأَشْدَدِ, 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 *More*, and *most, black*; and 
*More*, and

**more, and**

most, angry.]

The time when the day is most advanced, the sun being

at the highest. (L [See

] ___

inventory.

**More, and**

most, **angry.**

The time when the day is most advanced, the sun being

at the highest. (L [See

])

, (S, A, Mgh, L, K, &c.,) also pronounced , (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 , (S, K,) and other phrases in the Kur, (TA,) 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 xlvi. 14: (L:) [originally ] is a sing. having a pl. form, like ; and these two words are [said to be] the only instances of the kind: (S, K: but see ;) or a pl. having no proper sing., (S, Mgh, K,) like

; (X) or its sing. is , (AHeyth, S, Mgh, K,) accord. to Sb; and this is good with respect to the meaning, because one says,

; (S,) but does not form a pl. of the measure ; (S, K;) for as to , (S,) which is said by AHeyth to be pl. of ,

or its sing. is , (AHeyth, S, Mgh, K,) accord. to Sb; and this is good with respect to the meaning, because one says,

; (S,) but does not form a pl. of the measure ; (S, K;) for as to , (S,) which is said by AHeyth to be pl. of ,

; and respecting which Mtr says that ] is said to be pl. of **like as is of forming by regarding the **as elided,

; (Mgh, [and AHeyth says the like,]) it is only pl. of in the phrase : (S:) or its sing. is , like as is of ; or

; (S, K;) accord. to some; (S,) but neither nor has been heard from the Arabs [as sing. of ]; and they are only deduced from analogy: (S, K;) or it is pl. of ; and the **is not regarded in the formation of this pl.** (I,

from A ‘Obeyd.)
[The place, or part, where the fillet, or the like, is bound, or tied]. (A.)

A man having, (A, Mgh, L) or having with him, (L) **a strong beast**, (A, Mgh, L) or **strong beasts**; (L) contr. of مضعف. (Mgh, L) It is said in a trad.,][1] [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 the weak in the plunder that he gains. (L)

See دید. دید.
He broke, or crushed, syn. كسر, (S, A, Msb, &c.,) aor. — (Msb, K, *) inf. n. خَدَش (S, A, Msb, K, &c.,) He broke, or crushed, syn. كسر, (S, A, Msb, K,) and خَدَش (TA, and Ham p. 363,) or هَشْمُ (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 عَرْفَح and the like, (L, TA,) a person's head, (S, A, L, Msb, TA,) and a colocynth, and an unripe date, (A,) and any hollow bone, and a rod, (Msb,) or, as some say, a dry thing, (K,) with the hand, or with a stone &c.: (Ham ubi suprà:) or he pressed, or squeezed, syn. غَمَر, [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, K, *) And [simply] خَدَش He made their blood (lit. bloods) to go for nothing, or to be of no account. (A, K, *) And [simply] خَدَش I made the bloodwits to be of no account [so that they should not be exacted]. (Ham ibid.) And خَدَش He hit, or hurt, his خَدَش, i.e. the part of the neck so called. (K,) And خَدَش aor. —, (TA,) inf. n. خَدَش (K, TA) and خَدَش (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,) And خَدَش the face (S,) or خَدَش the forehead, (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 خَدَش. 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 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 He pressed, or squeezed, the unripe dates, so as to crush them: see مشدخت.]

5 see what next follows.

7 It was, or became, broken, or crushed; (S, A, Msb, 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, Msb, TA,) a colocynth, and an unripe date, (A,) and any hollow bone, and a rod, (Msb,) or, as some say, a dry thing; (K;) and so [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 مشدخت]. (A.)

7 An abortive fætus, (L, K, TA,) in a soft, or tender, state, before it has become firm. (L, TA.) — See also مشدخت, in two places.

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

7 A child that is soft, or tender; (K;) as also غلام مشدخت signifies a youth: (A;) accord. to IAar, a boy is called جفر; then, يافع; then, ظبط; then, مركز، (TA. [See also طبط.] ) 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.

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 فَتْرَة (AO, TA.) [Hence,] A notorious, and a bad, or an evil, an abominable, or a foul, deed. (S, TA.) A rájiz says,

لا هم إنا الحارث بن جيله
زق على أبيه ثم قتله
وركب الشادخة المجعلة

i. e. (O God, (لا هم being for لله,) verily El- Hárith Ibn-Jebelleh straitened, or oppressed, his father, (زق being for زنآ,) then slew him,) and committed a bad and notorious deed in slaying him. (S.)

الأشدخ The lion. (K.)

شخشم Unripe dates pressed, or squeezed, (يغمر,) in some copies of the S and K and in the L and TA [but the former I think to be evidently the right reading,) until they become broken or crushed (يتسدخ,) (S, A, * L, K,) and dried for the winter, (A,) or then dried in the winter. (L.) مقطع The part of the neck where it is cut up by the butcher. (K.)

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

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

5. قَدْشَة َ، [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 قَدْشَة َفِي كَلَامَهُ *He opened his mouth and was diffuse in his speech.* (M, TA.)

قَدْشَة : see what next follows.

قَدْشَة َ (Lth, S, M, Mgh, O, Msb, K) and قَدْشَة َ (Lth, M, O, Msb, K) The *quivering flesh* (طَفْطَة) 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, Msb;) so says Az: (Msb:) pl. (of the former, S, Msb) أَشْدَاق (Lth, S, M, O, Msb, K) and (of the latter, Msb, TA) أَشْدُوق. (M, Msb, TA.) One says, [He blew in the sides of his mouth so as to distend them]. (S.) And إِنَّهُ لَوَاسَعَ فِي قَدْشِهَا meaning [Verily he is wide in the *quiverings* of the mouth, using the pl. as a sing.; a phrase mentioned by Lh. (M, TA.) قَدْشَا ِغَرْسَةَ: The chink of the mouth of the horse, to the extremity thereof at the place of the bit [on each side]. (M.) قَدْشَا ِرَأِسَهَا ِرَأِسَهَا ِمَضْرَأَر ِمَضْرَأَر ِدِيَّ: by reason of briskness, liveliness, or sprightliness,] is said of a woman and of a she-camel and of a mare. (K voce رَأْسِهَا ِضْرَأَر.) And *The two sides* of a valley; as also قَدْشَة َ, (K;) or the duals, أَشْدَاق: (O:) and قَدْشَة َ, have this signification; the sings. signify the *side* of a valley; (O;) or so قَدْشَة َ, with kesr; (Msb;) and so قَدْشَة َ. (O.)
Wideness of the 

And Eloquence. (S, * TA.) and A bending, or winding, in a valley. (TA.)

A certain brand with which a camel is marked upon the 

A man wide in the and inclining therein in any manner: (TA:) fem. and pl. and signify the same as ; the being augmentative, as in and or, accord. to IJ, it is radical: (M, TA:) whence, i. e. from in the sense expl. above, (I 'Ab, TA,) one says also , meaning a wide , (I 'Ab, M, TA:) and means a lip wide in the part where each 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 . (TA.)

One who twists his 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 with them and against them. (TA.) And Diffuse in his speech. (TA.)
Sha'dam (Quasi root)

Wide in the side of the mouth; (S, K;) applied to a man; as also (TA;) and (K, TA:) [mentioned under this head in the S and K, but] the m is augmentative. (Az, S.) It has been erroneously said that it is with the pointed ذ. (MF.) See also أشاق. (K, TA.) Also The lion; (K;) and so شاقم. (IB, TA.) And A certain stallion-camel belonging to En-Noamán Ibn-El-Mundhir: whence Certain camels, so called in relation to that stallion. (S, K.)

And شاقم: see the preceding paragraph.

And شاقم: see the first paragraph, in two places.
(S, K,) aor., (S,) inf. n. (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

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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.)

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

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.)

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

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 شَصْرُ]) 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.)

A doe-gazelle whose young one has become such as is termed شَدَانَ (S, K, TA:) or who has a شَدَانَ following her: and in like manner applied to other animals of the clovenhoofed kind, and of the
solid-hoofed, and to a camel: (TA:) pl. مَتَافِلْ and مَتَافِلْانَ, (S, K,) like مطَافِلْانَ, (S,) [pls. of مطَافِلْ, the latter pl.
anomalous. (TA.)

applied to a girl, i. q. [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.)
1. *He* (a man, J, S) became confounded, or perplexed, and unable to see his right course; or became bereft of his reason or intellect; i. q.

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.

2. *He* was caused to become confounded, or perplexed, and unable to see his right course; (K) as also اشتده, K, accord. to different copies: the former accord. to the TA.) Accord. to AZ, شده is not from شهد, as it is thought to be by some [and as is implied by what here follows]. (TA.)

3. *He* confounded, or perplexed, him, so that he was unable to see his right course; or bereft him of his reason or intellect; syn. أدهسه, (K;) as also أدهسه, (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 *يهده* رأسه. (J, K.)

4. *He* broke his head. (K.)

5. (S, K) and شده (S, and so in some copies of the K and in the TA) and (S, and 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;] subs. from شده: (S: [but in the K they are mentioned after أدهسه meaning مشاغل, and أدهسه meaning مشاغل, as...
being the subs.; so that they may signify as above, and also *business, occupation, or employment, &c.;*

agreeably with renderings in the TK:]]) and *شلون* is a subst. from *شلون* [app. in the former, or in both, of these senses]. (K.)

ном, nom.: see the next preceding paragraph.

nom, nom.: see the next preceding paragraph.

nom, nom.: 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.])

nom, nom.: 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 *مشاغل.*] (Z, K.)
He drove camels: (S, K) or he collected and drove a detached number of a herd of camels. (Msb.) Hence, (Msb,) he aor. (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 he acquired somewhat of science, and of song: (Msb,) or he knew well some sort of science, and of song; and so of other things. (TA;) He recited a verse, or two verses, (S, K,) singing, (TA;) 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 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,) 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,) He assimilated such a one to such a one; or he likened such a one to such a one; syn. (Sd, K, TA. [In the CK, فلاّنًا is not repeated.])

He became a good, or an excellent, modulator of his voice, or maker of melody. (K,)
A remnant of strength; and a portion, or somewhat, thereof: (K:) a dial. var. of شَدّة. (TA.)

A remnant, or remainder, of anything. (TA.) A small quantity or number: (TA:) and so شَدَوْنَ, (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 شَدّة. (TA.) Also Heat. (K.) And Mange, or scab: (K: in the CK, بْﺮَﳊا is put for بَﺮَﳉا:)) a dial. var. of شَدّة. (TA.)

ٌوْﺪَﺷ: see the next preceding paragraph.

شَدَاد act. part. n. of 1; signifying Driving, or a driver of, camels: &c.: (K, * TA:) pl. شَدَاد. (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.)
1, (S, M, A, &c.,) aor. — and —, (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-Shihāb mentions —, but this is not known, and there is no reason for it unless فعل فَعَّل be established as a form of the pret., and this has not been mentioned, (MF,) inf. n. شَذْوُدْ (S, M, Mgh, L, Msb, K) and شَذَدْ, (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، ﱡﺬَﺷ ﻰَﺼَﳊا The pebbles became scattered, or dispersed. (L,)

aor. — and —, inf. n. شَذْوُدْ and شَذَدْ, 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 شَدَّ في الاستعمال: and the latter, by the phrase شَدَّ في القياس.

(Mz, 12th عﻮﻧ) [See also the contr. دَﺮﱠطِا: and see ذَاش, below.] See also 4.

2

* فَاشَذَّتُ لِمُرُورِهِمْ فَكَأَنِّي

* غَصَنْ لأَوَّلِ عَاضِدٍ أَوْ عَاصِف

[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, She scattered, or dispersed, the pebbles [with her feet]. (TA.) Also signifies:José B. Chacon [He said what deviated from the common course of speech]. (K, TA.)
The [species of lote-tree called] شَدَانُ (K.)

A thing that is, or becomes, apart, (S, L, Msb,) 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: (Msb:) نَذَاَشَُّ is a pl. thereof, like as نَبَّاشَُّ is of شَبَّانَ; [and so is شَدَانُ, agreeably with analogy:] and نَذَاَشَُّ is used in a similar sense, but is an epithet of the measure ﻣَأَذِّ، not a pl. of شَاَشَ. (L:) 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. (IAar, L.) And one says قُوَمُ نَذَاَشَ أَوْ نَذَاَشُ قُوَمُ نَذَاَشَِّ Those, of a people, who have become apart, or separate, from their companions. (L, from a trad.) And قُوَمُ شَدَاَذُ 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 قُوَمُ شَدَاَذُ النَّاسِ قُوَمُ شَدَاَذُ النَّاسِ شَدَاَذُ النَّاسِ. (L:) And قُوَمُ شَدَاَذُ النَّاسِ 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 جَاءُوا شَدَاَذَاَذُ الأَفَاَقِ The strangers. (Har p. 352.) And They came few in number. (L, K: *) And جَاتُوا نَذَاَشَاَذَاَذُ النَّاسِ نَذَاَشَاَذَاَذُ النَّالِبِ Those that are scattered, or dispersed, of the camels. (L,) And نَذَاَشَاَذَاَذُ النَّالِبِ نَذَاَشَاَذَاَذُ النَّالِبِ نَذَاَشَاَذَاَذُ النَّالِبِ (M, L) and نَذَاَشَاَذَاَذُ النَّالِبِ نَذَاَشَاَذَاَذُ النَّالِبِ نَذَاَشَاَذَاَذُ النَّالِبِ (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,
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 in respect of usage but agreeable with common analogy or rule; as the pret. of ُرَﺬَﻳ and ُعَﺪَﻳ; and the regular phrase ٌنﺎَﻜَﻣ ٌﻞِﻘْﺒُﻣ, the epithet more commonly heard being ٌﻞِﻗَ; and ّذﺎﺷ in respect of analogy, or rule, but agreeable with common usage; as ُﺚْﻣِّﺮﻟاَصَﻮْﺧَأ and ُﺖْﺑَﻮْﺼَﺘْﺳِا َﺮْﻣَﻷا; and ّذﺎﺷ in respect of analogy, or rule, and of usage, together; as ٌنوُﻮْﺼَﻣٌبْﻮَـﺛ and ٌﻚْﺴِﻣ ٌفوُوْﺪَﻣ (and the like is said, but less fully, in the Msb:) the pl. masc. is ٌذاﱠﺬُﺷ; and pl. fem. ۡذاَﻮَﺷ (Mz, ib.) See 4, last sentence. [See also the contr. ُدِﺮﱠﻄُﻣ: and see ّذيّش, 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.)
1. **تُذَبُّ** (K) inf. n. 

- He stripped off, or removed, the bark of a tree; as also 
- aor. — , inf. n. 

2. **تُذَبُّ** (K) inf. n. 

- He cut off portions of a tree, or the bark thereof. (TA.) He cut, or cut off, a thing; (O, K;) aor. — , inf. n. 

3. **تُذَبُّ** (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 

4. **تُذَبُّ** (O.) He cut, or pruned, a tree by cutting off its 

5. **تُذَبُّ** (S, K, TA,) he pruned a tree by cutting off its 

6. **تُذَبُّ** (S, TA,) inf. n. 

- He drove away him, or it, (Sh, K, * TA,) from a thing; (TA;) as also 
- aor. — , inf. n. 

7. **تُذَبُّ** (Sh, TA,) inf. n. as above, (Sh, K,) He repelled from him, or defended him. (S, K,) 

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2. **تُذَبُّ** (K) inf. n. 

- see above, in four places. [Hence, ] 

3. **تُذَبُّ** (AHn,) __ And **تُذَبُّ** (Sh, TA,) inf. n. as above, (Sh, K,) He dispersed, or scattered, the property. (Kt, K, * TA,) __ [And accord. to Golius, on the authority
of a gloss in a copy of the KL, also signifies He made long.]

They became dispersed, or scattered. (A, K.)

Pieces, or cuttings, of trees; (As, A 'Obeyd, K;) n. un. with ؛ (As, 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. ؛ (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:

(Msb:) 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 ؛ (S,) [or rather as a coll. gen. n. of which the n. un. is with ؛] 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. (K, TA.) Somewhat remaining of herbage

[S, A, O, K: [in the first and third of which is added ﻮُﻫَو ُلﻮُﻛْﺄَﳌا, app. referring to the herbage of which the remainder is thus called, meaning, it being what has been eaten: ]] pl. as above, i. e. ؛ (S, O, K.) One says,

In the land is somewhat remaining of herbage. (A, TA.) And one says also, ﻮُﻫَو ُلﻮُﻛْﺄَﳌا

[There remained in his possession a remnant of property]. (A, TA.) And ﻮُﻫَو ُلﻮُﻛْﺄَﳌا

[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
v., perhaps here meaning the meager 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.)

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

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.)


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 شَذَب; (Mgh, K;) 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 شَذَب ; (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 شَذَب المَالَ 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 IAmb 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 Fāık, 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.)
He divided the strung beads with other beads. (O. [See شذر, below.]) Hence, by way of comparison, (TA,) (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 شذر به.

(8, TA.)

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 He put the tail between his thighs, making it to cleave to his belly. (S, TA,) Hence, (TA,) He mounted his horse from behind. (S, K,) Also, (TA,) 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 شذر, 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.) They behaved overbearingly in war: (S, K,) or signifies the protracting of war. (KL,) 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 تشذت السوط The whip inclined, and
became in motion. (K.)

شذشأ 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 ظ (S, K;) and pl. شذور. (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 خوق: (Sh;) or, as some
say, green beads: (Har p. 600:) n. un. with ظ. (K,) شذشأ [app. شذشأ signifies [also, like
Briskness,
liveliness, or sprightliness: and quickness in an affair. (Ham. p. 54.)

شذذوا شذشأ مذذ 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 مذذ is sometimes changed into ب;
or, accord. to some, بذذ is the original, being from التذير; but MF thinks that مذذ is the original, as it is only an imitative sequent, in
which no regard is had to the meaning of dispersion. (TA.)

شاذذ A [garment of the kind called] ملحة: an arabicized word; (S, K,) from the Pers. جذذ جذذ جذذ جذذ جذذ.] (S,) And i. q. جذذ جذذ. (A, K, TA,) l. e. A [garment of the kind called] يربد, 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 صذار, [which is said by some to be the same as the ظذذ,] worn by
a young woman: (Har p. 55:) a garment which a woman wears beneath her طوب: (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 جذذ of Persia and El-'Irâk seems to be generally what is commonly
called in Egypt a miáyeh, correctly muláäh (ملاَه), 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 izár. (See Dozy's Dict. des Noms des Vêtements chez les Arabes, pp. 216-219.)

A very jealous man; (K;) as also

The lion: (K;) because of his briskness, or quickness to act, or readiness to leap. (TA.)
He perfumed himself with musk, (K, TA,) which is termed شدو, or, as in copies of the M, شدو. (TA.) And شدا بالخبر, (K, TA,) inf. n. شدو; or, accord. to the Tekmileh, شدا بالخبر, 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. He annoyed, molested, harmed, or hurt: or he did what annoyed, molested, harmed, or hurt: syn. آذى, شدا, (S, TA;) or شدا (TA,) or شدو. (TA;) ___ And شدا عنه, (K, TA,) inf. n. شدا. (TA;) He put aside, or away, and removed far off, him, or it, from him, or it. (K, TA.)

شدا Annoyance, molestation, harm, or hurt; or a thing that annoys, molests, &c.: (S, Msb, K,) and evil, or mischief; (S, Msb,) as also شدااة; as in the saying: "لأخشى شدااة فلان" 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. شدااة. (S. [It is said in the Msb that شدا, of which the n. un. is شدااة, is also with kesr (i. e. شدا), but in what sense is not specified.) One says of him who is vehemently hungry, ضرِّم شدااة. [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 شدا. (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 شاذة, which signifies a piece of salt. (TA.) See also شذو. 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 شاذة. Also

The extremity of anything: (TA:) and so شذو. (K and TA in art. And A sort of trees, (S, K,) used for مساويك [i.e. sticks with which the teeth are cleansed], (K,) growing in the Saráh (السارحة) and having gum. (TA.) And A sort of ships or boats: (Lth, S, K:) n. un. شاذة: (Lth, S:) [or] شاذة: (TA:) signifies one of a sort of small ships, or boats, like those called زيازب [pl. of زيب]; and its pl. is شاذات. (Msb.)

شذو: see the next preceding paragraph.

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

شذو: see the next preceding paragraph.

شذو: see شذو, in three places. Also Sharpness. (TA.) And Strength, and boldness, of a man. (Lth, TA.) [Or] A remnant of strength: (S, K:) pl. شذوات (TA) and [coll. gen. n.] شذو. (S, * TA. See also شذو, in art. Shدو.) 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, السئيء الخلاق is erroneously put for السئيء الخلاق. (TA.) See again شذو, last sentence.
see, last sentence.
He (a man) was, or became, evil, a wrongdoer, unjust, bad, corrupt, wicked, mischievous, vitious, or depraved. (S, * L, Msb, K, * &c.) The manner in which the K mentions ﺷَرُّ (S, K) also signifies He increased in evil, wrongdoing, &c. (L.) It is said in a prov., ﺷَرَّ (O, TA,) inf. n. ﺷَرُّ (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, 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 ﺷَرُّ (TA.) One says also, قد قَبِلْتُ ﻋَطِيتَكَ ﻣَرَّدُتِها ﻋﻠَيْكَ ﻣِن ﻏَيْرِ ﺷَرَكٍ وَﻻ ﺗَضَرَّكَ, 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}. (IAar, TA.) Also (S,) or (A,) [aor. and inf. n. as in the next sentence;] and (A,) inf. n. (S,) and (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,] (S, K,) aor. (S,) inf. n. (S, K,) and (S, TA:) and (K,) inf. n. (K); [or or without tesh-deed?]; (K,) (S, K,) inf. n. (S, K,) and (K,) inf. n. as above; (TA;) and (K,) inf. n. [or or without tesh-deed?]; (K,)

He put it (i. e. [the preparation of curd called] , and flesh-meat, S, K, and the like, and salt, S, and a garment, or piece of cloth, and the like, K) upon a (S, K,) i. e. a mat, (TA,) or some other thing, (K,) to dry. (S, K,) And (S, K,) He sprinkled it; namely, salt. (R, MF.)

They banished him, or drove him away, and caused him to be alone. (TA.) See also 1, latter part, in two places. ___ [Hence, app.,] He manifested it, revealed it, published it, or made it known. (S, A, K,) Thus in a verse of Imra-el-Keys, where he says, [that they might publish, or make known, my slaughter]; as related by As; but it is better with , 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, vicious, or depraved, is he!] phrases similar to [which have the contr. meaning]. (TA in art. خير.)
8. said of a camel, [and of any clovenhoofed animal,] i. q. i. e. He ruminated, or chewed the cud:

and being from one place of utterance. (IAth, TA.)

10. He became possessor of a great herd, such as is termed of camels.

(K.)

R. Q. 1. 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, is erroneously put for نقضه The serpent bit him. (L, K. *) The cattle ate the herbage. (K.) 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. inf. n. as above, It (a bird) expanded and flapped its wings, without alighting; like فَرْفَر

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

and physical;] (L, Msb;) wrongdoing, injustice, badness, corruptness, wickedness, mischievousness, vitiousness, or depravity: (Msb:) [and evil fortune, misfortune, woe, or unhappiness: ] contr. of خير: (S, A, K.; pl. شورور. (Msb, K.) It is said in a trad., in a form of prayer, (TA,) used by the Prophet, (Msb,) meaning [And all good is in thy hands, and evil i. e.] wrongdoing, or injustice, or corruptness, is not imputable to Thee: (Msb, 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.) also signifies Poverty. (K.) And Fever. (K.) It is also an epithet, applied to a man, (Yoo, S,) and so is 

Poverty. (K.) And Fever. (K.)
meaning Evil, wrongdoing, unjust, bad, corrupt, wicked, mischievous, vitious, or depraved: (Yoo, * Akh, * S, * A, * Msb, K: *) [fem. of the former شيرة, like as خيرة is fem. of its contr. شير, fem. of شر, is used in the same sense, as will be shown in what follows:] the pl. of شير, (Yoo, S,) or of شCOPYRIGHT_ير, (Akh, S, Msb, K;) is شريءة, (Yoo, Akh, S, Msb, K;) and of the former شيرة; (Ham p. 514;) and you say قوم أشراء [pl. of شير or of شريءة. (S.) A woman of the Arabs, (S, L,) who, accord. to some, was of the Benoo-'Ámir, (L,) is related to have said، Iعذيك بآله من نفس حري وعين شری، meaning I charm thee by invoking God, against

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a thirsty soul, and an evil, or a malignant, eye: (S, L:) or an eye that looks at one with vehement hatred. (TA.) And الش. [The evil one] is an appellation of Iblees. (K.) [It is also used to denote the comparative and superlative degrees; like the contr. خير.] You say، هو شير منك، [He is worse, or more evil or wrongdoing &c., than thou]. (K.) And هذا شير من ذاك [This is worse, &c., than that]. (Msb.) And أسُّر مثل، شير الأنس [Such a one is the worst, &c., of mankind]; (S;) and أشر من ذاك; (S, Msb, K;) this latter being the original, (Mgh, Msb,) but rare, (K,) or bad, (S, K,) peculiar to the dial. of the Benoo-'Ámir, (Msb,) or unused. (Mgh.)

The fem. [of شير] is خيرة، [like as the fem. of its contr., خير،] (K,) and (of أشر، S, * or of شر، which is used for أشر، Kr) خيرة. (S, Kr, K,) And [using the dim. form of شير، you say، هو خيري منك، [He is a little worse, &c., than thou]. (Ibn-Buzurj, TA in art. خير، [See Also A Sher من خير، (S,) for خير for: see 4.

A vice, fault, defect, blemish, or something amiss: (TA:) a thing disapproved, disliked, or hated. (K, TA.) You say، ما ردت هذا عليك من شر به، 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 ما فى ذلك لشريك، 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 شَرَّةٌ, first sentence. 

ٌةﱠﺮِﺷ شَرَّةٌ: see شَرَّةٌ, 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

spritliness: (TA:) [and] Sharpness, and angriness. (Har p. 35.) It is said in a trad., إنَّ هذَا الْقُرآنَ شَرَّةٍ [Verily there is an eagerness for this Kur-án: then men have a weariness of it]. (L.)

ٌرَرَﺷ شَرَّةٌ: n. un. with ٌة: see what next follows.

ٌاَرِرَﺷ شَرَّةٌ, (S, A, O, Msb, TA,) accord. to the Kـشَرَّةٍ, but this is a mistake, (MF,) and شَرَّةٍ, (S, A, O, Msb, K,) which is a contraction of شَرَّةٍ، (Msb,) Sparks of fire: (S, O, Msb, K:) n. un. of each with ٌةٌ. (S, A, O, Msb, * K.) See an ex. voce شَرَّةٍ،

ٌرْـيَرُرْـش شَرَّةٌ: see شَرَّةٌ, 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. ٌاَرِرَش أَشْرَى (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)

ٌرِرْـيِرْـرْـرْـش شَرَّةٌ, dim. of شَرَّةٌ: see the latter, last sentence but one.


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

ٌرِرِرْـرْـr Emitting many sparks. One says, نَارٌ شَرَّةٍ وَأَنْتَ مِنْهَا شَرَّاةٌ أَبُوك (Thy father is a fire that emits many sparks, and thou art a spark from it). (A.)

ٌرِرِرْـرْـr Certain insects (K) resembling بَعْوَض [or gnats], (S, K,) which cover the face of a man, but do not bite; sometimes called (S:) of the dial. of the people of Es-Sawâd: (T, TA:) [it is
Abounding in evil or wrongdoing &c.; very evil &c.; applied to a man: (S, A:) pl. شريرة and أشريرة, which latter is anomalous. (Ham. p. 699.)

A certain plant, (S, K,) which extends along the ground like ropes, (Ibn-Ziyád, AhH, K,) in the same manner as the قطب, but having no thorns that hurt any one: (Ibn-Ziyád, AhH,) 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 IAAar and others among the plants of the desert: شريرة is expl. in the K as though it were the name of another plant; but it is not so; for شريرة is the pl. [or rather coll. gen. n.] thereof: it is a herb smaller than the عرفج, 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, like those of the حبة, شوأء شريرة. (TA.) Roasted flesh-meat, of which the grease, or gravy, drips; (S, K;) like لشلت and شراعش. (TA.)

See the next preceding paragraph.

(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, ألقى عليه شريرة He betook himself altogether to it; as though, says As, by reason of his eagerness, he threw himself altogether upon it: accord. to EshShiháb, it means he betook himself to it, openly or secretly; or شريرة signifies the whole body; (K;) and أجرانه ألقى عليه شريرة, ألجانه and أجرانه, and أجرانه, and أجرانه, 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. جرم (استهلالك). 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 ألقى عليه أرواقه.] Accord. to different authorities, شراشة also signifies Burdens, or weights; (S, K;) sing. رِشَرُش also signifies Burdens, or weights; (S, K;) sing. 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 خير, 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.)

شرشارة: see the next preceding paragraph.

شرشارة A piece of anything. (K.) See also شرشا.

شرشور A certain bird, (K, TA,) of small size; said by As to be thus called by the people of El- Hijáz; and by the Arabs of the desert, برقش [a mistranscription for برقش: it is said to be dustcoloured; in elegance, like the حمرة; and to be a little larger than the عصفور [or sparrow]. (L, TA,) [Freytag, on the authority of Dmr, says that it is the same as is called أبو براقش: (but see برقش:) and describes it as being of an ashy colour, with some mixture of redness; and of the passerine kind.]

شرشي: and its fem. شري, latter half, in three places. أشرى is also applied to a woman as meaning A great imputer of vices, faults, or the like, to others. (AA, L.)
A mat, (TA,) upon which (S, K) the preparation of curd called (S, K) and other things (S) are spread (S, K *) to dry; (TA,) [as also (S, K *)] or, as written in different copies of the S voce [as also عَبْنَت: ] 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, IAar:) pl. (TA:) 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.)

The lion: (Sgh, K:) from the biting a thing and then shaking it. (Sgh, TA.)
شرب

شرب, (S, A, K, &c.,) aor. بِشرب, (A, K,) inf. n. شرب (S, A, Msb, K, &c.) and شرب, (S, A, K,) agreeably with three different readings of the Kur li. S5, (S, TA,) the first of which (with damm) is that generally obtaining, (Fr, TA,) and is the only one admitted by Jaafar Ibn-Mohammed, 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, Msb, K,) and so is the third, (AO, S, K,) and

شرَبْ، (S, K,) which is

also a n. of place [and of time], (S,) and شرب, (S K, TA,) a form used when muchness of the act is meant, (TA,) and شرب, (S K, TA,) a form used when muchness of the act is meant, (TA,) and شرب, (S K, TA,) a form used when muchness of the act is meant, (TA,) and شرب, (S K, TA,) a form used when muchness of the act is meant, (TA,) and شرب, (S K, TA,) a form used when muchness of the act is meant, (TA,) and شرب, (S K, TA,) a form used when muchness of the act is meant, (TA,) and شرب, (S K, TA,) a form used when muchness of the act is meant, (TA,) and شرب, (S K, TA,) a form used when muchness of the act is meant, (TA,) and شرب, (S K, TA,) a form used when muchness of the act is meant, (TA,) and شرب, (S K, TA,) a form used when muchness of the act is meant, (TA,) and

which is anomalous, (TA voce بِشرب، q. v.,) He drank, (KL, PS, TK,) or he swallowed, syn. جَعِ، (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, شرب الماء في كررة [He drank the water at once, or at a single draught]; and تشريه في مهلة [He drank it leisurely, or gently, or slowly]: (Mgh:) شرب 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 شرب الماء، but حساب. (Msb.) In the saying of Aboo-Dhu-eyb, describing clouds,

شربَ مَاءَ الْبَحْرِ ثمَّ تَرَفَعَت

[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 مَن in p. 143, it is said that] the ب is redundant, or, as روَءٌ 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,] ب 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, ب, meaning He drank out of a vessel; agreeably with an explanation of ب, in the S and K, as meaning ما أَشِربُهُما مَآَهِ, meaning أَشِربُهُما مَآَهِ [i. e. Verily I tarry the two days not drinking in them water]. (O.) ___ ب, in the conventional language of the physicians, as is indicated in the Mgh, voce بَشْرَبُ(q. v.), on the phrase بَشْرَبَ الْبَنْجَةَ, 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, بَشَرَبَ الْدَخَانَ, 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, بَشَرَبَ الْزَّرَعُ في الْقُصُبَ [The seed-produce, or corn, has imbibed into the culms]: (O, TA:) and when the sap (الماء) has come into it, بَشَرَبَ قَضَبَ الْزَّرَعَ [The culms of the seed-produce, or corn, have imbibed]. (TA.) And one says, بَشَرَبَ الْسَّبِيلَ الْدَقِيقَ [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 وقد بَشَرَبَ الْزَّرَعُ الَّدَقِيقَ, occurring in the story of Ohod, (O, TA,) as some relate it, or بَشَرَبَ 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 بَشَرَبَ means the same: for one says,] بَشَرَبَ الْزَّرَعُ [The seed-produce, or corn, was made to imbibe the farina; or] became pervaded by the farina: and in like manner, بَشَرَبَ الْزَّرَعَ الْدَقِيقَ, i. e. [The seed-produce, or corn, was made to imbibe the farina, or] its alimentary substance. (TA.) ___ One also says, أَكَلَ [He ate the flesh of my sheep, or goats, and drank the milk of them]. (TA in art. أَكَلَ.) And
[Such a one fed upon, devoured, or consumed, my property]. (A.) And [Time wasted him, or wore him away; as though it fed upon him]. (A.)

And [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 [lit. He was, or became, satisfied with drinking:] (TA:) and in like manner is said of camels. (A 'Obeyd, S, TA.) And He was, or became, thirsty; (K, TA;) thus having two contr. significations; (TA:) as also . (K, TA.) Also, and .

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:) He lied against him. (K.)

aor. , (O, K, TA,) inf. n. , (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 ; 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 , aor. , inf. n. , and in the K, to be like , i.e. He understood [What was told to him]. (TA:) And one says to a stupid person, i.e. Kneel thou; then understand. (O, TA. See also 1 in art. حلب.)

, inf. n. , He made him to drink water &c.; and so, as is indicated in the S and K &c., and as is well known, I gave to drink the water; as also . (TA:) [Hence,] one says, My cattle passed the day made to eat and made to drink,] i.e. pasturing as they pleased. (S, TA.) And [lit. He made people to drink my property, and made them to eat; 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 **شرب الأرض والخل** He gave drink to the land and the palm-trees. (TA.) ___ And **شرب لفيّة بالدمسم** [He imbued, or soaked, a morsel, or mouthful, with grease, or gravy]. (TA in art. روغ.) ___ And **شريب القره** (A 'Obeyd, S,) inf. n. **شريب** [I imbued, or soaked, a morsel, or mouthful, with grease, or gravy]. (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 **شرب الزرع الدقيق** see 1, in the latter half of the paragraph.

___ And **شراب مشاربه** 3, (S, A, K, TA,) inf. n. **شراب** and **مشاربة** 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 **شرب**.

___ And **شراب النبي حتى شرب** 4 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] **شرب** is syn. with **سقي**. (K.) ___ [Hence,] **شرب الثوب حمرة** the robe he a morsel

*The garment, or piece of cloth, was imbued, or saturated, with redness. (A.) And **شرب اللون** He saturated the colour [with dye]. (K, TA,) And **شرب لونا** It was intermixed with a colour; as also **شراب**. (TA.) And **شراب أشرب حمرة** The white was suffused, or tinged over, with redness. (S, TA.) ___ [Hence,] **شراب** is also said of a sound, as meaning It was mixed with another sound; as appears from the words here following:] (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. همس.) ___ [Hence also,] **شرب في الصوت في الفم ما لاإشراب له من صوت الصدر** [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) ___ [Hence also,] **شرط الزرع** see 1, latter half. ___ And **شرط حب فلان** (S,) or **شرط حب حب فلان** (K,) or **شرط حب حب في حبه** (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],


And they were made to imbibe into their hearts the love of the calf... (Z, TA.) ...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 one says to his she-camel, I will assuredly put upon thee the ropes, or cords,] and the {cord, or rope, with which the fore shank and the arm are bound together]. (A.) [Or: see 1. And one says to his she-camel, I will assuredly put upon thee the ropes, or cords, upon the necks of the horses. (K.) And He tied his camels, every one to another. (K, TA.) ...He (a man, TA) attained to the time for the drinking of his camels. (K, * TA.) ...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, the dye pervaded the garment, or piece of cloth: (K, * TA;) and The dye
pervades the garment, or piece of cloth). (TA.) [See also the explanation of a verse cited voce تَسْمَىَّ.]

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

11. اشْرَابٌ
: see 4, near the beginning.

Q. Q. 4, (S, A, O, K,) inf. n. اشْرَابٌ 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 in its well known sense, as though he did so when preparing to drink: (O:) or, as is said in the L, from منارة as syn. with غرفة: (TA:) you say, اشْرَابٍ لَهُ (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 اشْرَابٌ 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.) يشْرَبُون لصوته, occurring in a trad., means They will raise their heads at his voice to look at him. (TA.) And اشْرَابٌ النفَاق, 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, Msb, K, &c.) And a pl., (S, Msb,) or [rather] a quasipl. n., (ISd, TA,) of شرب, q. v. (S, ISd, Msb, 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, Msb, K, &c.) like شرب: (S, A, K,) or a simple subst. [signifying The act of drinking]; (AO, S Msb, K,) as also شرب. (AO, S, K.) In the phrase أَخْوَكِ شَرْبٌ اذْوُ شَرْبٌ it is used as [an epithet,] meaning [which may
be regarded as virtually syn. with شرب 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 (K, accord. to the TA,) with kesr, (TA,) or (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 (TA,) [See also شرب. ] ___ And A draught of milk: see an ex. in a verse cited in art. سلف, conj. 4. [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 wateringplace; syn. مورد: (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.)

شربة: 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., [Excellent, or most excellent, is the traveller's drinking-cup, or bowl, that will hold a single draught, namely, this!] the said by As 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.) [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-Mansoor El-'Abbâsee, 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. شَرْبَات. (TA. [It seems to be there added that شَرَابِب and شَرَابِب are also its pls.: the former may be like ضَرَائِر pl. of ضَرَائِر: the latter is app. a mistranscription, and should perhaps be خَمَامِر for شَرَابِب, &c.])

شَرْبَة, (K,) or شَرْبَة من مَاء, (S,) The *quantity of water that satisfies thirst.* (S, K.) syn. with إِشْرَاب [originally an inf. n.] meaning *A colour tinged over with another colour;* as in the saying, [In him is a colour tinged with redness]: (S, TA:) [and] somewhat of redness; as in the phrase, [In him is somewhat of redness]: (A:) or a redness in the face: (K) or whiteness mixed with redness. (IAar, TA voce حَسَبَة.)

شَرْبَة [The *act, or habit, of much drinking.* (K.) One says, الله لَذُو شَرْبَة, meaning *Verily he is one who drinks much.* (AA, Ahn, TA.) It is also allowable as a pl. of شَارِب [q. v.]. (Msb.) 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. شَرَبَات [or rather this is a coll. gen. n., of which the former is the n. un.,] and [the pl. properly so termed is] شَرْبَات. (S.) And i. q. كَرِيد دِبَرَة, (K, TA,) which is *syn. with مَسْقَة:* (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 مَسْقَة, 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, جآئت الإبل وِمَهَا شُربة اليوم He has not ceased to have thirst to-day. (Lh, TA.) And طَعَامُ ذُو شربة The camels came thirsty. (T, O.) And طَعَامُ ذُو شربة Food wherewith one has not sufficient water to satisfy thirst. (O, TA.) Accord. to the L, شرب signifies The thirst of cattle after the being satisfied with fresh pasture; because this invites to drink. (TA.) And Vehemence of heat. (K.) One says, يوم ذو شربة A day of vehement heat, in which is drunk more water than at other times. (TA.)

One Who drinks much; (ISk, S, K;) as also شرب and شراب. (S.) One says رجل أكلة شربة A man who drinks much; (ISk, S.)

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

(A way; mode, or manner,

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of being, or acting &c. (S, O, K.) One says, ما زال فلان على شربة واحدة 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.)

شراب A beverage, or drink, (Mgh, L, Msb, K,) of any of the liquids, (Mgh, Msb,) or of anything that is not chewed, (L,) or of whatever kind and in whatever state it be; thus in a copy of the K: (TA:) and syn. with شرب and شرباب, (K,) accord. to a saying attributed to AZ: (TA:) or these two have
another meaning, expl. in the next paragraph: (K:) the pl. of شربة (Mgh, TA;) or it has no pl., as is said in the K in art.

[accord. to one or more of the copies; but see نهر, where it is shown that in copies of the K, as well as in the S, the word to which this statement relates is شراب, with the unpointed س.] (TA.) The lawyers [and generally the post-classical writers, and sometimes others] mean thereby [Win, and] such beverage as is forbidden. (Mgh.) [Also Sirup: pl. شرابات: so in the language of the present day.]

شرب is syn. with شرب, q. v.; or both signify Water inferior to the عذب [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: (Msb:) 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: (IKtt, 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, شرب and شرب signify water in which are bitterness and saltness, but not abstained from as drink: and ماء شرب is syn. with شروب طعم: 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., جرعة شروب أفعى من عذب موب [expl. in art. ثوب.] (TA.) Also, شروب, A man Who drinks vehemently. (TA.) See also شربة: and شربب. And A she-camel desiring the stallion. (K.)

شرواب: 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 مبلع in the sense of the measure
(S.) and one who draws water, or is given to drink, with another. (IAar, K.) You say,  

He is my companion in drinking; or in watering his camels with mine: &c.].

(TA.) And a râjiz says,

رب شريع لك ذي حساس
شرابه كالحز بالمواسى

[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.)

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 in a marginal note stating that the correct word is , with the unpointed . (TA.)

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

a subst. (K) from [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 [from ]

(K, TA.)

: and what here next follows.

Addicted to [i. e. drink, or wine]; (S, K, TA;) like ; (S;) as also and (S.) See also . (TA.) See also .

[ A tassel: so in the language of the present day: probably post-classical: pl. .]
Drinking, or a drinker: pl. شرب (Msb) and شرب، like as صحب is of صحب، (S, Msb,) or, accord. to ISd, (TA,) شرب, which signifies people drinking, (K, TA,) and assembling for drinking, is a quasi.-pl. n. of شرب, being like رجل and شرب, which is said by IAar [and in the S] to be pl. of شرب, is pl. of شرب, like as شرب (S, Msb,) or، accord. to ISd, (TA,) شرب also is allowable as a pl. of شرب، like as كافر is pl. of كافر، (Msb,) and شرب is pl. of شرب، or it may be an anomalous pl. of شرب، (MF:) the pl. شرب occurs in the saying of El-Aashà,

[He is the giver of female singers to the drinkers, some clad in silk and some in linen]. (S.) ___ See also شرب. ___ [Hence, The mustache; i. e.] the defluent hair over the mouth;

(Msb;) or so شرب (Lh, A, K,) which is the pl., (Lh, S, Msb,) as though the sing, applied to every distinct part: (Lh:) the two

[halves] are called شابان: (S, TA:) or, as some say, only the sing. is used, and the dual is a mistake: (TA:) accord. to AHát (Msb, TA) and AAF, (TA,) the dual is is scarcely ever, or never, used; but accord. to AO, the Kilábees say شابان، with regard to the two

extremities: (Msb, 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 [q. v.:] (T, A, K, TA:) or (K, TA) signifies the altogether,

(A, K, TA,) as some say; but this is not correct. (TA:) One says، طر شارب العُلَام 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

ملعقة، the sword، (T, TA,) i. e. Two long projections 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 غاشية، or leathern covering of the scabbard، being beneath them: so says ISh. (TA:) also signifies The ملعتوم [or ducts of the windpipe]: (A:) or certain ducts [in the [i. e. fauces or throat، (K, TA,) that imbibe

* هو الوَاهَب المُسَمَّعات الشُّروٍب
* بين الخِرِير وَبيَن الكَثِنَ\*
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 حَلْقْلِ [i.e. fauces or throat] (S) or in the neck: (K, TA:) or certain ducts عروق 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 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 أُوْدَاجِ [or external jugular veins], where the veterinary surgeon draws blood by cutting the أُوْدَاجِ: the sing. seems by implication to be شَارِبٌ حَمَارٍ. (TA:) Hence the phrase [Kenneth.] An ass that brays vehemently. (S, TA.) And [Kenneth.] having a disagreeable voice: thus likened to an ass. (A, TA.) Accord. to IAar, شَارِبٌ الْعَيْنِ signifies [also] مِّلْعَبَانَاءُ الطَّينِ الفََرَادَ. The channels of water in the spring, or source; not in the eye. (L, TA.) Also نَعْمَ الْبَعْيُ لَهُذَا لَوْلَا أَنْ فِيهِ شَارِبٍ خُورَ Excellent, or most excellent, were the camel, this one, were there not in him a strain of weakness or feebleness]. (TA.)

A people, or party, dwelling upon the side of a river, (S, * A, K,) and to whom belongs the water thereof. (S.)

As syn. with شَرِبَةٌ: see the latter.

A place, and a time, of drinking: or] the quarter whence one drinks: (S, TA:) and a place to which one comes to drink.
at a river or rivulet: (TA:) and (S, Msb, K, TA,) not, as is implied in the K, also, (TA,) signifies [the same, as

is indicated in the A; or] a place whence people drink; (Msb, TA; *) i. q. (K;) or like a . (S, TA:) One says, [This is the people's, or party's, drinkingplace, or place whence they drink]. (A.) And it is said in a trad., , , , (S, TA,) l. e. [Cursed is he] who takes entirely to himself, debarring others from it, a place whence people drink. (TA. ) See also .

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

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

: see : and see also .

: see , in three places. ___ Hence, (A, TA,) An upper chamber; syn. غرفة; (S, A, Msb, K, TA;) and . (S, * K;) both of which signify the same; (MF, TA;) because people drink therein; (A, TA;) as also : (S, Msb, K, TA;) pl. . (TA;) syn. with , (S,) and . (TA.) ___ And the former, (K, TA;) not, as is implied in the K, the latter also,

(A, TA,) A . (K, TA;) or the like of a in the front of a [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.) Also A cause of drinking: a word of the class of طعام مشربة &c. One says طعام ذو مشربة Food [that is a cause of drinking, or] upon which one drinks much water: (T, TA;) or طعام ذو مشربة food upon which the eater drinks. (A.)

A man whose complexion is much tinged over [or much intermixed] with redness. (TA.) [See also A. A drinking vessel. (S, A, K.)] A man whose complexion is much tinged over [or much intermixed] with redness. (TA.) [See also A. A drinking vessel. (S, A, K.)] A drinking vessel. (S, A, K.)

A man whose complexion is much tinged over [or much intermixed] with redness. (TA.) [See also A. A drinking vessel. (S, A, K.)] A drinking vessel. (S, A, K.)

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A man whose complexion is much tinged over [or much intermixed] with redness. (TA.) [See also A. A drinking vessel. (S, A, K.)] A drinking vessel. (S, A, K.)
1. جَرْش: see 4. Also, (S, A, O, TA,) aor. — inf. n. جَرْش, (S, O, K, TA,) He put, or set, together bricks (أَلْنَٰن), in order, side by side, or one upon another, compactly; (S, A, O, K, TA;) and (O) so جَرْش, (O, Mgh,) with teshdeed, (Msb,) inf. n. جِرْشَت (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 جَرْش. (L;) [And app. He wove palm-leaves: see جَرْشَة, below; and see also جِرْشَة.] And He mixed (A, O, K) beverage, or wine: and in like manner جَرْش he mixed honey &c. with water. (O,) And جَرْشِهِ في الأمر, aor. (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 جَرْش, (O, TA,) with kesr to the جّ. (O,) He was, or became, beautifully fat. (O, TA.)

2. جُرْشِي: 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 جَرْش, 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 جَرْشِهُ بِالسَّحْم it (the flesh) became intermixed with fat. (S, O, K,) And جَرْشَة also signifies The sewing with stitches far apart. (S, O, K,) See also 4.

3. مَشَارِجة The being like, one to another. (O, K,) One says, جَرْشَة He was like to him; or it, to it: and جَرْشَا They two were like, each to the other. (TK.)

4. جَرْش جَرْشَ، (AZ, S, A, O, Msb,) inf. n. جَرْشَ، (K;) and جَرْشَ، (AZ, O,) inf. n. جَرْشَ، (K;) and جَرْشَ، (AZ, O,) inf. n. جَرْشَ، (K;) He closed, or made fast, the [leathern receptacle called] خَرِيطَة (AZ, O, K) or عَبْسَة, (S, A, O, Msb,) by
inserting its [or loops] one into another. (S, A, * O, Msb.) [Hence,] [He closed his bosom upon it]. (A, TA.)

\[\text{جرش} \] see 2.

\[\text{جرش} \]، (K\text{)} or انشرجت, said of a bow, (ISk, S, O,) It split. (ISk, S, O, K.)

\[\text{جرش} \] A place in which water flows from a [stony tract such as is termed] حرة to a soft, or plain, tract; (S, K;) as also شرجة: (TA:) or the latter signifies [simply] a place in which water flows; and some elide the ة, saying شرجة: (Msb:) pl. شراج (S, Mgh, Msb, K, expl. in the Mgh agreeably with the former explanation above, and said in the Msb to be pl. of شريحة, and شروج. (S, K;) Also A party, or distinct body or class [of men]. (S, K;) One says, أصبحنا في هذا الأمر شرمين A place in which water flows; (S, K;) as also شريحة: (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 شريحة of the other. (O.) One says, هذا شريحة هذا This is the like of this. (S;) And A sort, or species. (S, K;) One says, هما شريحة واحدة They two are one sort, or species. (S;) And شرجن Any two different colours: (S;) [and] شرجن 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 درب [or two ornamental borders of a garment of the kind called] نيران [or two ornamental borders of a garment of the kind called] one of which is خضر [here meaning of a dark, or an ashy, dust-colour], and the other white or red. (O.) And الشرج, like فلس [in measure, not to be confounded with الشرج], signifies The [perineum, or] part between the anus and the testicles. (IKtt, TA.)

\[\text{شرح} \] The loops (S, Mgh, O, Msb, K) of the [leathern receptacle called] عمية, (S, Mgh, O, Msb,) and of the [tent called] خيمة, خيمة.
(O, TA,) and the like, and of the مصْحَف [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. (S, Msb.) [And it seems also, from what here follows, to signify A single loop.] ___ The anus: (Msb, TA:) or hence شَرْجُ الدُّابِر signifies the anus. (Mgh.) ___ And the vulva of a woman: (O, K:) pl. as above. (TA.) ___ And [The purse for money]. (M and K in art. صَرَحُ) شَرْجُ الدَّارَاهُم: (TA.) 

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. (K,) Also A splitting, or cracking, (S, and so in some copies of the K, or شِفّاق, 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.)

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.)

A branch, or rod, that is split into two halves: and شَرْجَة, 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. شَرْجَة accord. to AA, a bow that is split from a branch, or rod, in two halves; also called فَلْق accord. to Lh, a bowl in which is a splitting شَق, used as an inf. n.), and [such as is] a شَق, by which is meant the subst. [i. e. half of a branch or rod divided lengthwise]; شَرْجَة being used by him as an epithet: and some say that it signifies a bow that is not [made] from a sound, or whole, branch; like فَلْق. (TA.) ___ Also An arrow used in the game called المُسْرَع belonging to the person who plays with it,
not borrowed. (TA in art. Shجر (شجر), in three places. See also Shجر, a tropical saying [app. meaning Man is between the two different conditions of grief and happiness]. (A, TA.)

A thing (S, Mgh, Msb, K) that is woven (S, Mgh, Msb) of palm-leaves (S, Mgh, Msb, K) and the like, (Msb,) in which are carried melons and other things (S, Mgh, Msb, K) of the like kind: (S, Mgh, K;) pl. شرامط (شرامط). (Msb,) ___ A door, (Mgh,) or a thing like a door, (Msb,) made of reeds, or canes, for a shop. (Mgh, Msb,) ___ A cage, or coop, (جدرانة) 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 رومة (رومة). (O,) ___ [Also, accord. to Golius, as on the authority of Meyd, The tie, or band, (ligamentum) of a book.] ___ See also شريح, in two places.

شريح (شريح), (so in my copy of the Mgh,) or the latter is not allowable, (Msb, TA,) vulgarly pronounced شيرج, [q. v.,] with س and kesr, (TA,) an arabicized word, (Mgh, Msb, TA,) from [the Pers.] شيرج (شیرج), (Mgh, Msb,) Oil of sesame, or sesamum: (Msb, TA:) and White oil (Mgh, Msb, TA) is sometimes thus called: (Msb, TA:) and expressed juice (عصير), (Mgh, Msb, TA,) or [beverage of the kind called] نبيذ (نیژ), (Mgh,) before it alters; (Mgh, Msb, TA;) as being likened to oil of sesame because of its clearness. (Msb, TA.)

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

[An arrow having cracks. (Freytag, from the Deewán of the Hudhalees.)]

Young women equals in age. (O, K.)
حَرْش

1 حَرْش, aor. — , (K,) inf. n. حَرْش, (S, O,) He uncovered, laid open, displayed, exposed to view, discovered, revealed, or disclosed. (S, O, K,) [Hence,] one says, حَرْش أَمْرِه He showed, discovered, disclosed, or made apparent, his affair, or case. (A, TA.) And حَرْش مسأَلةِه (A, TA)

He explained a question; (TA;) he explained, or made manifest, the answer to a question. (A.) And حَرْش ُالعَامِض He expounded, explained, or interpreted, what was obscure, recondite, or abstruse. (S, O.) And حَرْش ُالحَدِيْثِ, inf. n. as above, He expounded, explained, or interpreted, the tradition; showed, or made apparent, its meaning.

(Msb.) And حَرْش, 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.) And حَرْش ُالعَامِض He defloured 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,) حَرْش ُالغَمْضِ (S, A, Mgh, O, Msb, TA,) aor. as above, (TA,) and so the inf. n., (Msb, TA,) God dilated his bosom, (Mgh, O, Msb, TA,) لَقَبُولِ الْخَيْرِ (الإِسْلَامَ) for the acceptance, or favourable acceptance, of what was good, (O, TA,) and لَقَبُولِ الْخَيْرِ (الإِسْلَامَ) for the acceptance, or favourable acceptance, [of El-Islám, or] of the truth, (Msb, TA,) as in the Kur [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,]

فَلَن يَشْرَحِ عِلْمِ الْإِلَهَةِ 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 ما لِي
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 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]: (Msb:) 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 signifies 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 speech, or language. (TK.) ___ And also signifies The act of keeping, preserving, or guarding. (TA.) [And particularly The guarding of seed-produce from the birds; (see حِرَاش) as also حاَرِش; (see 1 in art. خْرف, fourth sentence;) each an inf. n., of which the verb is حِرَاش.] The inf. n. حَرِش 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.] His bosom became dilated, (O,) [with joy or the like, or] for the acceptance, or favourable acceptance, of El-Islám]. (S.)

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 حَرَش. (O.)

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 حاشیه, which is a commentary only on particular words and passages: pl. حَرَاش.
Flesh-meat of gazelles cut in the manner termed [i.e. into oblong slices], (TA,) such as is brought in a dry state, just as it was, not [which means cut into strips and then dried by exposure to the sun]. (ISh, O, K, TA.)

The discovery, disclosure, or explanation, of an affair or a case: so in the prov., 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 As. (Meyd. [In the TA, ﺳَرَاحَ ﻗُولُ ﻩُوُ نِم ِءﺂَﺒِّﻈﻟا is put in the place of ﺳَرَاحَ ﻣَعَ ﺳَرَاحَ. See a similar prov. voce سَرَاحَ.])

The vulva of a woman; (O, K;) and (K) so مشْرِحَة: (A, Mgh, K;) or a proper name for the vulva of a woman; like as حْﻴَمُر is a proper name for the penis. (TA in art. حِيْرَش.) [Gollus appears to have found in the K ﺳَرَاحَ ﻗُولُ ﻩُوُ ﺳَرَاحَ ﻣَعَ ﺳَرَاحَ.] A cut piece of flesh-meat, (S, A, O, K,) as also مشْرِحَة and شَرْحَة, (K,) such as is مشْرِحَة [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 شَرْحَة: (S;) pl. of the first شَرْحَات. (A.)

[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) amp;c. (O, TA.)

مشْرِحَة: see شَرْحَة. [Also] The سَرَاحَة [i.e. podex, or anus,] of a man. (O.)
Also the [mirage]: (K: [In the CK, السراب is put in the place of السراب:]) mentioned on the authority of Th: and مشروح [q. v.] is a dial. var. thereof. (TA.)
شَرْخ

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

The rising, protruding, prominent, or projecting, extremity or edge of a thing. (L, K.) [Hence,] زَخْرِئْانِ. (ISh, A, Msb, TA,) or خَرْشَا السَّهْم. (Msb, TA,) both alike in meaning, (TA,) The origin, source, or root, syn. خَرْش (L.) The beginning, commencement, or first period or state, (S, A, L, Msb, K,) of anything; like خَرْش (L,) the prime and best part or period of youth, (A,) and its beauty and brightness, and its strength. (L. [See also شَخْرِئْانِ.]) A youth, or young man, such as is termed شَاب; 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 صاحب in the sense of صاحب, (S, L, K,) or [rather] a quasi-pl. n., (L,) like as is of صاحب, (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'Obeid, L:) it has also for pls. شروخ and شروخ شروخ and شروخ شروخ 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. نتاج, (AO, S, L, Msb, K,) of camels, (Msb,) [i.e.] consisting of the young ones of camels, (S, K,) in any year, (S, Msb, K,) or of camels, &c., of one year, while they continue small. (L,) One says, هذَا مِن شَرْخ فَلْان This is of the increase (نتاج) [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. شروخ. (S, K,) You say, هو شريخى He is my equal in age, (A, TA,) or my equal or match. (TA.) And هما شريخان They two are equals in age,] or matches. (S, K,) [The pl.] شروخ also signifies [Trees of the kind called] عضازة. (K.)

: see the next preceding paragraph. You say صبي شارخ, meaning A young boy. (A.)
1. **دَﺮَﺷ** (S, L, Msb, K) and **شورَد** (S, L, K,) or the latter is a simple subst., (Msb,) and **شِرَد** (Msb,) and **شَرَد** (L,) said of a camel, (S, A, L, Msb,) 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. نحو، (S, L, Msb, K,) and [simply] he fled, or ran away; said of a camel &c. (Aboo-Bekr, TA.) The saying of the Prophet, Does not thy camel take fright and run away with thee?, addressed by him to Khowwát, who answered, 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. يَتُحُى،] is incorrect. (IAth, L.) You say also، فِلَان Such a one fled, or went away or aside or apart or to a distance, from me; syn. نحو. (A.) [Or] said of a man, inf. n.، شَرَد means He departed, driven away. (L.) And you say، أَلّا شَرَد عليه آلله، meaning He departed from obedience to God, and seceded, or separated himself from the community of the faithful. (L)

2. **هَدْرَش** (S, L, Msb,) inf. n.، تَشَرَد said of a camel, (S, L, Msb, 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 ran 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]; (Msb;) or he drove him away, or expelled him; (S, * L, K; *) as also، أَشْرَد
[L:] [and so for] you say \( \textit{I drove him away from me} \). (A.) And 
\( \textit{دّﺮﺷ ِﻪِﺑ} \) signifies also The act of \textit{dispersing}, or \textit{scattering}. (K.) [Hence,] 
\( \textit{ُتْدﱠﺮَﺷ ِﻪِﺑ} \) in the Kur [viii. 59], means 
\( \textit{Disperse thou, or scatter thou, by them, those [who shall come] after them:} \) (S, L:) or \textit{terrify thou, by them, those [who shall come] after them:} or \textit{make thou them notorious to those [who shall come] after them:} (L:) [for] 
\( \textit{دّﺮﺷ ِﻪِﺑ} \) (inf. n. as above, TA) signifies \textit{He rendered him notorious by exposing his vices or faults}. (L, K.)

\( \textit{أُشْرَدَ اَشْرَدَه} \) \( \textit{He made him to be driven away, or expelled,} \) (L, K,) and not received into 
a place of refuge, covert, or lodging. (L.) See also 2.

\( \textit{تَشْرَدَ القُوم} \) \( \textit{The people, or party, went away, or departed}. \) (L.)

\( \textit{شَرَاد} \): see \( \textit{شَرَاد} \).

\( an \text{ inf. n. of} \text{ شَرَاد} \) \( [q. v.]: \) (S, L, K:) or a simple subst. from \( \text{شَرَاد} \) \( [and as such signifying \textit{A taking fright, or shying, and fleeing, or running away at random;} \&c.: or \textit{a disposition thereto}]. \) (Msb.)

You say, of a camel, \( \text{He has a disposition to take fright, or shy,} \&c. \). (A.)

\( \text{شَرَود} \): see \( \text{شَرَود} \), in five places.

\( \text{شَرِيد} \) \( \text{Driven away, or expelled;} \) (S, L, K:) or, accord. to Aboo-Bekr, when following \( \text{طَرِيد} \), it signifies \textit{fleeing, or running away:} or, as As says, \textit{alone, or solitary}. (TA.) \( \text{Also} \textit{A remainder} \) of anything; as of water in a 
vessel, and as of property, or camels and the like; pl. \( \text{شَرَائِد} \), deviating from rule: or \( \text{شَرِيد} \) is a syn. \( [or \text{rather fem.}] \) of \( \text{شَرَيد} \) \( \text{[and} \text{شَرَائِد} \) is its reg. pl.]. (L.)

\( \text{شَرَود} \), (S, A, L, K,) applied to a camel, (S, A, L,) and to a horse or the like, (L,) \textit{Taking fright, or shy,}

\( \text{and fleeing, or running away at random; or refractory, and going away at random,} \)
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.: (L) [the fem. of the former is withة:] pl. of the formerشَرْدَةٌ (A, * L) and شَرْدَةٌ (S, L, K,) [or rather this is a quasi-pl. n.,] like as خَدَمٍ is of خَدَمُ; (S, K;) [and the pl. of شِوَارِدٍ;] and the pl. of شَرْدَةٌ is شُورِدَةٌ. (S, L, K.) You say فَرَسُ شُورِدَةٌ A horse, or mare, refractory towards the rider: and نَافَةُ شُورِدَةٌ A she-camel that runs away, or breaks loose and goes hither and thither by reason of her sprightliness. (L.) ___ [Hence,] قَافِيَةٌ شُورِدَةٌ A rhyme, or verse, or poem, current through the countries, lands, or regions, or through the cities, or towns. (S, A, K.) ___ And قَوَافٍ شُورِدَةٍ (S in art. أُبَدَ) and قَوَافٍ شُورِدَةٍ (K ibid.) [pls. of قَوَافٍ شَرْدَةٌ] Strange, unusual, unfamiliar, or extraordinary, rhymes or verses or poems; syn. لْفَظَةٌ شَارِدَةٌ (أُوَابِدَ) And [in like manner] لْفَظَةٌ شَارِدَةٌ, لْفَظَةٌ شَارِدَةٌ, لْفَظَةٌ شَارِدَةٌ in lexicology, signifies A barbarism; or a strange, or an uncouth, unusual, unfamiliar, or extraordinary, word or expression or phrase; as also لْفَظَةٌ غَرَبَةٌ and لْفَظَةٌ غَرَبَةٌ and لْفَظَةٌ غَرَبَةٌ; opposed to لْفَظَةٌ فَصِحَةٌ (Mz, 13th نوع)
شروت

: see the art. here following.
A party, or company, (طَائِفَةٍ) of men, or people: (S:) or a small company: (TA:) or a small number of men, or people: (K:) and so شرَذَمٌ, 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. شرَاذَمٍ and شرَاذَمٌ. (K.) ___ [Hence,] ثياب شرَذَمٍ (S,) or ثياب شرَاذَمٍ, (K,) A garment, or garments, old and worn out, (S, K,) much rent. (K.)
شَرَش

شَرَش 1 ، aor. ﾀَـ، (Msb, TA,) inf. n. شَرَشٍ (Msb, TA, TK) and شَرَشَةٍ شَرَشَةَ، (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 illnatures, (S, * A, * Msb, K, * TA,) and very perverse or cross or repugnant, (S, * A, * K, * TA,) and averse. (TA.) And شَرَشَة نفُسِه، (Msb, TA,) inf. n. شَرَشَةٍ شَرَشَةٍ شَرَشَةٍ، (TA,) and شَرَشَةٍ شَرَشَةٍ، (Msb, TA,) inf. n. شَرَشَة. (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 شَرَشَ He showed, or manifested, or he made himself an object of, love, or affection, to men. (IAar, O, K.) [Thus it has two contr. meanings.] Also، شَرَشَ He kept continually, or constantly, to the pasturing upon the trees called شَرَشِ. (IAar, O, K.) And شَرَشِ المأْشِيَةٍ، (AZ, AHn, O, K, *) aor. - [Note], (AZ, O, K,) or, as written by El-Umawee and AHn، شَرَشِ، (TA,) inf. n. شَرَشَة، The cattle ate vehemently: (AZ, AHn, O, K;) thus expl. without the particularizing of the شَرَشِ [as the pasture eaten]. (TA.) And شَرَشِ، (Ibn-'Abbád, O,) inf. n. شَرَشِ، (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.)

شَارِس 3، (A, TA,) inf. n. شَارِسَة، (O, K,) and شَارِسَة، (A, O, K,) and شَارِسَة، (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,)

تَشَارَسوا 6 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.)
A place that is rugged, or rough, (S, O, TA,) and hard: or, as in the M, rough to the fell. (TA.) And A place that is rugged, or rough, (O,) or hard, (K,) or hard and rugged or rough. (TA.)

Such as are small, of thorny trees; (Mgh, * K;) as also (K;) the latter word thus expl. by AHn: (O:) or the 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, but not in the plain, or soft, tracts of valleys; (TA;) such as the (S, O) and (O.) See also .

A mind evil in disposition, or illnatured, (S, A, O, Msb, K,) and very perverse or cross or repugnant, (S, A, O, K,) and averse: (TA:) and (both fem.) abounding in evilness of disposition or illnature, and in excessive perverseness &c. (TA.) One says also A she-camel evil in disposition, &c. (A, TA.) And or the latter also, (TA,) i. q. [A she-camel evil in disposition, &c.] (O.) See also . (O,) or, accord. to AHn, , (TA,) Vehement in respect of eating. (AHn, O, K,) See also [A land 

abounding with [or , i. e. the trees thus called]; (TA;) and] a land abounding with . (Yaakoob, S.)

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

Such as are small, of thorny trees; (Mgh, * K;) as also (K;) the latter word thus expl. by AHn: (O:) or the 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, but not in the plain, or soft, tracts of valleys; (TA;) such as the (S, O) and (O.) See also .

Vehement in respect of eating. (AHn, O, K,) See also [A land 

abounding with [or , i. e. the trees thus called]; (TA;) and] a land abounding with . (Yaakoob, S.)

A man (S, O) evil in disposition, or illnatured, (S, A, O, Msb, K,) and very perverse or cross or repugnant, (S, A, O, K,) and averse: (TA:) and (both fem.) abounding in evilness of disposition or illnature, and in excessive perverseness &c. (TA.) One says also A she-camel evil in disposition, &c. (A, TA.) And or the latter also, (TA,) i. q. [A she-camel evil in disposition, &c.] (O.) See also . (O,) or, accord. to AHn, , (TA,) Vehement in respect of eating. (AHn, O, K,) See also [A land ] abounding with [or , i. e. the trees thus called]; (TA;) and] a land abounding with . (Yaakoob, S.)
السَّرَّش: see شَرَس. 

الأَشْرَش: see شَرَس, in six places: and أَشْرَش. 

السَّرْشَأ: see شَرَس. Hence, (O,) the lion; (O, K;) as also السَّرْشَِ, (O,) or السَّرْشَِ, (K;) because of his evil disposition. (O.) ___ And Bold, or daring, in fight: (O, K;) or this is a mistranscription for أَشَوش، mentioned in the T as having this meaning. (TA.) ___ Also i. q. أَفْظُ. (More, and most, evil in disposition or illnatured &c.). (TA in art. هُرْذَل.) ___ فظٌّ، 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,) عَثرَنا بِشَرَسٍ،] and expl. as lit. meaning the trees called شَرَس.) ___ See also شَرَس. 

الضَّرَأ ُةَسِرْشُم: see شَرِس. 

السِرْشُم: Whose camels pasture upon the trees called شَرَس. (S.) أَرْضٌ مَشْرِسَةٍ: see شَرَس.
Badness of natural disposition; illnature. (Ibn-'Abbád, O, K.)

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: (IAar, O;) or a rib having a غضروف [or cartilage] at its extremity: (ISd, TA;) pl. A camel shackled. (IAar, O, K;) And A camel hocked, or hamstrung, in one of his legs. (IAar, O, K;) And A captive having his arms bound behind his back. (IAar, O.) Calamity, or misfortune: and the commencement of hardship. (K.) One says, أصابت الناس السَّرَاسِيفُ The commencements of hardships befell the people. (IF, O.)

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

1. شرط عليه كذا. (S, Msb, K) aor. and (S, Msb.) inf. n. طرط عليه كذا; (Msb;) and (S, * Msb, * K, * TA;) 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 طرط عليه في البيع He imposed a thing as obligatory upon him in the sale, and took it upon himself as such. (TK.) طرط, aor. and طرط, (S, Msb, K) inf. n. طرط (Msb, K) He (a cupper) scarified; syn. بيع; (S, K;) as also شرط. (JK in art. بيع, and TA. *) [Hence, and from the verb in the sense first mentioned, the saying، رب طرط شرط شرط شارط Many a condition of one making a condition is more painful than the scarifying of a scarifier]. (TA.) طرط He slit the ear of a camel. (TA.) طرط. and then twisted, [or wove together; (see طريشت)] palm-leaves. (TA.) طرط He fell into a momentous, or formidable, case. (O, K)

2. طرط see the next preceding paragraph.

3. شارطه، (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 طرط طرط عليه تشرط عليه 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.)

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He marked himself, and prepared himself, \( \text{(S, K)} \) or \( \text{(K)} \) for such an affair]. \( \text{(S.)} \) ___ He \( \text{(a courageous man)} \) marked himself for death. \( \text{(TA.)} \) ___ He put forward, or offered, himself and his property in this affair.

He made known that his camels were for sale. \( \text{(K.)} \) And He set apart a portion of his camels, and of his sheep, or goats, and made known that they were for sale. \( \text{(TA.)} \) And of his property. \( \text{(S.)} \) He prepared for sale some of his camels, \( \text{(S, K)} \) and of his sheep, or goats. \( \text{(S.)} \) ___ 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. \( \text{(AA.)} \) ___ He hastened to him the messenger, \( \text{(K, * TA.)} \) and sent him forward: from signifying the beginnings of things.

\( \text{(TA.)} \) \[It is not said to what the pronoun refers.\]

He held it to be, or made it, a thing of mean account, and perilled, hazarded, or risked, it. \( \text{(TA.)} \)

He acted, or performed, well, soundly and skilfully, or, nicely and exactly, in his work, \( \text{(O, L, K)} \) and constrained himself to observe whatever conditions were imposed upon him. \( \text{(L.)} \)

\( \text{3.} \) ___

\( \text{5.} \) ___

\( \text{6.} \) see 3.

\( \text{8.} \) see 1, first signification. ___ It was made conditional, or a condition. And \( \text{He, or it, was made to be conditionally intended, in, or by, a saying, exclusively of any other..} \]
The camels, or the like, became in a bad state after having been in a good state. (Sgh, K.) [See شرط.]

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 signifies the same: (S, Msb, K;) pl. of the former, شروط: (S, Msb, K;) and of the latter, (Msb, TA.) It is said in a trad., لا يجوز شرطان في بيع [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., المشرط أملك عليه أم لك (TA) The condition is most valid, or binding, [whether it be against thee or in thy favour:] (Mgh in art. مملك:) relating to the keeping of conditions between brothers. (Sgh, TA.)

also relates to other things beside sales and the like: for instance, you say, شرط المصدر كذا وكذا, meaning What is required to justify the application of the term مصدر is such a thing, and such a thing. The two banks of a river. (TA.) [The pl.] شروط also signifies Roads leading in different directions. (TA.) See also شرط, in two places.

A sign, token, or mark, (S, Msb, K,) which men appoint between them; (TA;) as also شرط: (TA;) pl. of the former, (Msb, K,) And hence, (Msb,) أشراط الساعه The signs of the resurrection, or of the time thereof; (S, Msb, 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,] The two stars [a and b] which are the two horns of Aries; (S, K, Kzw;) the brighter whereof is
called (Kzw:) [and the other, (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 (S, K;) IAar mentions an instance of the use of the sing., (K,) 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 لزَن, in art. نزل.] Hassan Ibn-Thabit says, * في نِدَامَي بيض الوجوه كَرَام * نبِهوا بعد هجة الأَشرّاط

meaning [Among fair-faced, generous cup-companions, roused from sleep after the setting of the: though another meaning, which see below, has been assigned to the last word. (Sgh.) And hence, (ISd, Z,) also signifies The beginning of a thing; (ISd, * Z, * K;) as also (Ibn-'Abbâd, K;) pl. of the former, which is applied to the beginnings of any event that happens because the نَاطِرَان are the first asterism of the spring: (ISd, Z:) the pl. of مَشَارَائِطُ in the sense here expl. is مَشَارَائِطُ السَّاعة. (K.) Hence, accord. to some, أَشرّاطُ السَّاعة, expl. above. (TA,) The refuse, (S, Msb, 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, (Msb,) 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 شَرْطُ شَرْطُ as in the K, [without restriction of its application,] low, base, vile, or mean; (K, * TA; and so (TA:) pl. Aَشْرَائِطُ, (S, K,) and pl. pl. أَشْرَائِيطُ المَال. (S, * TA;) You say, [Sheep, or goats, are the refuse, or meanest sort, of beasts that people possess'.] (S,) And شَرْطُ is also
applied to men; (S, TA;) signifying *The refuse, or lowest or basest or meanest sort, pf mankind or people.* (TA.) In the verse of Hassán Ibn-Thábit cited above, الأشراط is said to mean *The guards, or watchmen, and the lowest or basest or meanest sort of people;* (S, Sgh;) [so that هجعة 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 الأشراط, the noble, eminent, or honourable, sort of men: thus the word has two contr. significations. (Yaakoob, 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* شعاب. (TA.)

*شرطة* A single act of scarifying; a scarification. (Msb.)

*شرطة* A thing which one has made a condition. (Sgh, K.) You say, *خذ شرطتاك Take thou that which thou hast made a condition.* (Sgh, K;) Also, and شرطة, (Mgh,) or شرط, (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 شرطة is applied in a trad. to a party making it a condition to die, and not return, unless victorious: (TA;) or this appellation, and شرطة, which is a rare form, are applied to a body of soldiers; and the pl. is شرطة: and the pl. is applied to the *aids* (أعوان [here app. meaning guards]) of the Sultan: (Msb;) شرطة also, is applied to a wellknown body of the aids (أعوان [here meaning armed attendants, officers, or soldiers,]) of the prefects [of the police]; (K;) pl. شرطة: (TA;) the شرطة, (As, S, Msb,) or the شرطة, (K,) are so called because they assumed to themselves signs, or marks, whereby they might be known (As, S, Msb, K) to the enemies: (Msb;) or the شرطة are so called because they were prepared: (AO, S;) or as being likened to the شرطة, or refuse, of goats; because they were low persons: (Msb;) [or, probably, because they were prepared, or exposed, to be slain:] *a single*
person of the person of the is called (S, Msb) or (S:) or (S:) or (K:) is a rel. n. from n. from n.; not from, because this is a pl. (Mgh.) signifies \( \text{The governor, or prefect, (Mgh, Msb,) [of the police, or] of a town, or city, or district, or province;} \) to whom formerly pertained both religious and civil affairs; but now it is not so. (Mgh. [See \( \text{ٌفْدِر} \).]) [In later times, this title has been commonly applied to \( \text{The chief, or prefect, of the police.} \) ]

Also The best, best part, or choice, of anything; as also : the latter occurring in a trad., as related by Sh; but Az thinks it should be the former word. (TA.)

Of, or relating to, \( \text{the asterism called} \) \( \text{شرطة} \) : see \( \text{شرطة} \), in two places.

\( \text{شرطة} \) Of, or relating to, [the asterism called]

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

of fibres \( \text{شرطة} \) : see \( \text{شرطة} \), in five places.

A rope, or cord, of twisted palm-leaves: (S, Msb:) and threads of wool and of fibres of the palm-tree [twisted together]: (TA:) or palm-leaves twisted together, with which is woven (as in the K, or, as in the O, accord. to the TA, [app. a mistake for ]) 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 (TA:) or a wide rope or flat plait woven of fibres or leaves of the palm-tree: (Mgh in art. ) or a rope of any kind: pl. and
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] عتیدة in which a woman puts her perfumes (IAar, O, K) and her utensils or apparatus. (IAar, O.) And The [sort of receptacle called] عبية [q. v.]. (IAar, O.)

Also The [sort of basket, or small box, called] عتیدة in which a woman puts her perfumes (IAar, O, K) and her utensils or apparatus. (IAar, O.) And The [sort of receptacle called] عبية [q. v.]. (IAar, O.)

Having her ear slit: (K, TA:) of the measure مغولة in the sense of the measure فَعْلَة. (TA.) And A sheep or goat having a slight scar made upon its throat, like the scarification of the cupper, without the severing of the veins called أوداج, 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.)

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 Isláh el-Alfádh of ISk: but in some of the copies of that work, we find عتیدة in the place of عتیدة. (ISd, TA.) See شرط.
fem. with: see شرطى، in two places.

A lancet (S, K, TA) with which the cupper scarifies; (TA;) as also مِشرَاط. (S, K, TA.)

[pl. مِشْرَاط: see شرط and see شرط, in two places. He took his apparatus, [or prepared himself,] for the thing, or affair. (Ibn-Abbád, K.)
The beasts entered into the water, (S, K, TA,) and drank of it: (TA:) or I drank the water with my hands: or I entered into the water: and the cattle came to the water to drink: (Msb:) and the beast was, or became, at the watering-place. (TA.) He entered into the affair; (S, K;) he entered upon, began, or commenced, the affair. (Msb.) The door, or entrance, communicated with the road. (Msb.) The dwelling was upon, (S, K;) or had its door opening upon, (TA,) a road that was a thoroughfare. (S, K, TA.) 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, , said of spears.) See also .

And, said of a road, (Mgh,) and of an affair, or a case, (TA,) It was, or became, apparent, manifest, or plain. (IAar, Mgh, TA.) He brought the cattle to the watering-place; a also : and the former is trans. in this sense by means of the latter: (Har p. 21:) or and , inf. n. of the latter, he made the beasts, (S,) or his camels, (TA,) to enter into the water to drink: (S, TA: *) and he made his she-camel to enter into the watering-place: (TA:) or 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.) 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.])

He made the door, or entrance, to communicate with the road: (Msb.) and (S, Msb, K, TA) signifies the same; (Msb, TA;) or he opened it (i. e. the door, or entrance,) to the road. (S, Msb, K, TA.) And (S, MSb, K, TA.) He made the door, or entrance, to communicate with the road: (Msb:) and (S, Msb, K, TA) signifies the same; (Msb, TA;) or he opened it (i. e. the door, or entrance,) to the road. (S, Msb, K, TA.) And (S, MSb, K, TA.) He made the door, or entrance, to communicate with the road: (Msb:) and (S, MSb, K, TA) signifies the same; (Msb, TA;) or he opened it (i. e. the door, or entrance,) to the road. (S, MSb, K, TA.) And (S, MSb, K, TA.) He made the door, or entrance, to communicate with the road: (Msb:) and (S, MSb, K, TA) signifies the same; (Msb, TA;) or he opened it (i. e. towards him). or signifies he inclined a spear. (Msb.) And (S, Mgh, MSb, TA) aor. as above, (Msb,) inf. n. (S, TA,) He made apparent, manifest, or plain, (Mgh, MSb, TA,) a road; (Mgh, TA;) as also (S, TA,) and (S, TA,) inf. n.

He directed (S, K, TA) a spear, (S, TA,) or spears, (K,) and a sword, (TA,) or he opened it (i. e. towards him): or signifies he inclined a spear. (Msb.) And (S, Mgh, MSb, TA) aor. as above, (Msb,) inf. n. (S, TA,) He made apparent, manifest, or plain, to us, such a thing. (Msb.) And (S, Msb, K, TA,) aor. as above, (Msb,) inf. n. (I. e. He instituted, established, or prescribed, for them, or to them, a religious ordinance, a law, &c.): (S, K) whence [accord. to some,] (S, K) aor. as above, inf. n. (S, TA,) He stripped off the hide: (S, K) or, accord. to Yaakoob, as heard by him from Umm-El-Homáris 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 (TA,) nor stripping it off [entire] by commencing from one hind leg. (TA,) he loosed, or undid, the rope, or cord, or the slip-knot thereof, then, app., doubled it in the middle, to put that part round something to be carried, and inserted its two halves into the loop. (O, K.)
He raised, or elevated, the thing much; (K;) as also "Ashruh, or "Ashruh, inf. n. He made, or put, a sail (sha'ra) to the ship, or boat. (TA.)

See 1, in six places. "Ashruh, inf. n. He made, or put, a sail (sha'ra) to the ship, or boat. (TA.)

See 1, former half, in two places. [Hence,] one says, "Ashruh said of a plant, or of herbage, (app. for "Ashruh, or "Ashruh, sha'ra) It became full-grown, and satiated the camels. (TA.) See, again, 1, latter half, in six places.

"Ashruh, 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-Raghib; (TA;) syn. with "Shari'a, q. v. (Msb.) In the saying "Ashruh, or "Ashruh, sha'ra, (so in the K, or Ashruh, sha'ra, [so in the S and O, [for "Ashruh, sha'ra, (so in the K)] with kefs and with damm to the " of "Ashruh, sha'ra, (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 (tsha'ruh fee wa'tthalabeh). (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, [and (and] هَذَا [and هَذَا] 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.,

شِرْعَكَ مَا بَلَغَكَ المُحَلَّا

thus correctly, for it is a hemistich; not المَحَلَّ, as in the S and K, (TA;) i. e. Sufficient travel-provision for thee is that which will cause thee to reach the place [of alighting] to which thou repairest: (K, TA:)

applied to the case of being content with little. (S, K.) See also شِرْعَ, in two places. And see شِرْعَة.

[In the CK, erroneously, شِرْعَ.] The like of a thing; as also شِرْعَة: (K, TA:) [but the former is masc. and ↓ the latter is fem.; for] one says, هَذَا شِرْعَ هَذَا This is the like of this; and so هَذَا شِرْعَ هَذَا: and هَذَا شِرْعَ هَذَا these two are likes. (S, O, TA:) [The pl. or rather coll. gen. ns. and pls., following this meaning in the K belong to شِرْعَة and شِرْعَة in another sense; as is shown by exs. in the O and TA.] Also The chords of the ترِبْطَ (O, K, TA;) which is the [Persian] عَوَدَ [or lute]. (TA:) [In this sense, a coll. gen. n.:] see its n. un. شِرْعَة. And hence, as being likened thereto,

(τα, ) The ρόβη called شِرْعَكَ of a sandal. (O, K, TA;) It is related in a trad. that a man said, إِنِّي أُحِبُّ الْجَمَالَ حَتَّىٰ فِي شِرْعَ عَلَى (O, TA) i. e. [Verily I love elegance, even] in the شِرْعَكَ of my sandal. (TA;)

شِرْعَة. One says, شِرْعَةُ النَّاسِ فِي هَذَا الأُمُورِ شِرْعَ عَالِمٍ. (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 شِرْعَ] Az says that it seems to be pl. [or quasi-pl. n.] of شِرْعَ, like as خَدَمٍ is of خَدَمٍ; i. e., [the phrase means] the people enter into this affair together. (TA;) One says also, النَّاسِ شِرْعَ عَالِمٍ, meaning The people are one sort. (K;)

شِرْعَة: see the next paragraph, in two places.

شِرْعَة: see شِرْعَة, in two places. Also A custom. (TA;) See also شِرْعَ, first sentence, in three places. Also A
snare for the birds called قطاً (Lth, O, K, TA,) with which to capture them, (O, TA,) made of sinews: (Lth, O, TA:) pl. شَرْعٍ (O.) Also, (S, O, K,) and شرة، (K,) A string, or chord: (S, O, K, TA:) or such as is slender: or while continuing stretched upon the bow; (TA:) and so شرع ; (Lth, O, K;) or upon the lute; and so شرع : (TA:) the pl. [or rather coll. gen. n.] (of شرة، 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 شرع (S, O, K) and (that of شرة، TA) شرة، (O, K, TA,) like as is of شرة، (O, TA,) and [the pl. properly so termed] (of شرة، S, O, شرة، and pl. pl. شرة،: (S, O, K,) and the pl. of شرة، as a sing. syn. with شرة،. (TA.)

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

شريعي [Of, or relating to, the religion or law. __ And Accordant to the religion or law; legal, or legitimate.]

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

شروع : see شريعة. The شروع of a ship or boat (S, Mgh, O, Msb) is called in Pers. بادبان [i. e. A sail]; (MA, Mgh, KL;) i. q. ملأة [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) and causes the ship, or boat, to go along: (O, K, TA:) so called because it is raised (i. e. يرفع) above the ship, or boat: (TA:) pl. شريعة and شروع; (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, رفع شروع, meaning He raised his neck: (S, O, TA.) ___ One says also رجل شرع الانف، meaning A man having the nose extended, and long. (TA. [See شروع, in three places.] (See also شرة، in three places.)
Courageous; (O, K, TA;) applied to a man. (O, TA.) Also Good, or excellent, flax. (K.) — And The
fibres that grow at the base of the branches of the palm-tree, of which the
prickles are strong, and such as, by reason of their thickness, are fit for the
sewing of leather therewith. (TA.)

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

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
شرعة, (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-ropes: (Az, Msb, TA:) the pl. of مَشْرَعَةٌ is مَشْرَعَاتٌ or مَشَرَعٌ [or of
both] مَشْرَع, 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
suprà,) the pl. of مَشْرَعَةٌ is مَشْرَعَاتٌ or مَشَرَعٌ and مَشْرَع, (Lth, Kr, S, Msb, K, &c.,) as also the مَشْرَعَةٌ, (Msb, K, &c.,) and مَشْرَع, (Msb,) signifies likewise
الدِّينِ; (Msb, and Bd ubi suprà;) 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 poorrate (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-'Arafeh, Mgh, K) and right (Ibn-'Arafeh, K) in religion; (Mgh;) and so شرة . (K.)

شراعي, as an epithet applied to A spear-head and a spear, of Shuráa, (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 شرع, or an irreg. rel. n. from some other name of which the radical latters are شرع: and [SM says also that,] applied to a spear, it signifies long: (TA:) or شراعي, thus applied, has this meaning, a rel. n. [from شرع .] (S, O.) شراعية and شراعية [in the

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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 شراع of the ship or boat, because of the height thereof. (O.)

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

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

Entering into water [to drink]: pl. شروع and شروع شروع (KL:) these pls. are applied in this sense to camels. (S, K.) __ [Hence,) Entering into an affair (في أمر.) (Az, TA:) See شروع. ___ And sing. of شروع in the phrase حيتيان شروع, (TA,) which means Fishes lowering their heads to drink: (Aboo-Leylà, TA:) or raising their heads: (K, TA:) or directing themselves, or repairing, (شتاعات,) from the deep water to the bank, or side: (S, TA:) and حيتيان شروع signifies the same: (TA:) or شروع 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, منزل سبارة Situate upon a road that is a thoroughfare: and شراع applied to a house دار 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 houses having their doors opening into the streets: or doors شارعَةُ, as expl. by IDrd, houses upon one open road. (TA.) It is said in a trad., The doors were opening towards the mosque. (TA.) And Anything near (K, TA) to a thing, or overlooking it: whence شارعَةُ applied to a house (دار) near to the road and to the people, as expl. above. (TA.) [Hence,] نجوم شارعَةُ Stars near to setting. (K.) [Also Pointing directly towards a person; applied to a spear.] One says شارعَةُ and رماح مشروعة and شرعُ as in some of the copies of the S (TA) Spears pointing directly: and رماح مشروعة and شرعُ as a subst. A main road: (S, O:) or it signifies, (Mgh, TA,) or so طريق شارعَةُ (Msb,) a road, or way, into which people enter (مَسْلَكُ النَّاسِ, مَسْلَكُ النَّاسِ. Mgh, TA) in common, or in general; (Mgh, Msb, TA;) by a tropical attribution; (Mghh;) [i. e.] شارعَةُ in this case has the meaning of مشرووع فِي النَّاسِ [or مشرووع في النَّاسِ]; (Msb;) or as meaning ذو شَرْعِ مِنَ الخَالِقِ [having an entering of people]; (TA:) or it signifies a manifest, plain, or conspicuous, road or way: (Mgh, TA:) [in the present day, شارعُ commonly signifies any great street that is a thoroughfare:] the pl. is شوارعُ. (Msb.) also means The learned man who practises what he knows and instructs others: (K, TA:) or so الشَّارِعُ الْعِلَمِيُّ. (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.)

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

شَرْعُ: see شريعة, in two places.

شَرْعَةُ: see its fem., with أ, voce شَرْعَةُ.

شَرْعَةُ مشروعة: see شريعة, in four places.
A high, or lofty, house or tent. (TA.)

مشاه: see its fem., with, voce شارع: see also 1, first sentence.
شف

1 شرف (S, O, Msb, K) aor. | شرف (S, O, Msb, K, TA) and | شرافه (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. شريف [q. v.]. (S, O, Msb, K, TA) [See also شرف below.] ___ (Hence one says,) شرف نفسه عن الشيء His soul was above the thing; disdained, or scorned, it. (L in art. شرف نفسه عن الشيء and شرف, (O, K) aor. of each —, inf. n. شروف, (K) reg. as of the former verb, and irreg. as of the latter, (TA) The she-camel was, or became, such as is termed شرف [q. v.]. (O, K) شرف, aor. شرف, (TA) He overcame him, or surpassed him, in شرف [i. e. highness, elevation, or eminence, of rank, condition, or estimation; or nobility]; (Ij, S, O, K, TA:) and so شرف عليه (Z, TA:) or he excelled him (طلاله, K, TA, in the CK [erroneously] طالوله,) in the grounds of pretension to respect or honour (計算, K, TA:) See 3. ___ شرف الحائز (K, TA) aor. —, inf. n. شرف, (TA) He put to the wall شرفه [q. v.]. (K, TA) [See also 2.] شرف المكب, and شرف الأذن, aor. شرف, (K, TA) inf. n. شرف, (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 شرف, [from شرف signifying the hump of a camel,) (O, K) said of a man, (O,) He kept constantly, or continually, to the eating of the [camel's] hump. (O, K)

2 شرف (God) rendered him high, elevated, exalted, or eminent, [in rank, condition, or estimation; or ennobled him:] (S, KL, * PS: *) and he held him, or esteemed him, to be so. (MA, PS,) 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, (O, K, TA,) inf. n. as above, (TA,) [God rendered, or may God render, the Kaabah an object of honour, or glorious,] from the [Tashrih] is also used as a subst. properly so called; and as such is expl. by itself in this art.] ___ Also He put to it [pl. of شرف, q. v.; (O, K;) namely, his house, (K,) or a [palace, or pavilion, or other building such as is called] قصر, &c.; inf. n. as above. (O.) [See also شرف الناقة, inf. n. as above, means He almost severed the teats of the she-camel by binding them tightly] with the [S, O, K, TA,] inf. n. as above, (TA,;)[S, O, K, TA;] He vied with him, or contended with him for superiority, in شرف [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 شرف عليه, as used in the S and K in the beginning of art. بلغ, 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 أَن 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.
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, [It rose above, or overtopped, what was around it]. (Sh, TA.) And [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,] I looked upon it, or viewed it, 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:

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and signifies the same as [app. in the first of the senses expl. in this sentence, as well as in another sense expl. in what follows]: (S, O:) and signifies the same as. (TA.) And (a sick man) Was, or became, on the brink, or verge, or at the point, of death. (O, K.) And (He made him to be on the brink, or verge, or at the point, of death). (T and K in art. [See also 10.]) signifies The being eager, and the being vehemently eager: and hence the saying, in a trad., [Whoso takes the enjoyments of the present world with eagerness, or vehement eagerness, of soul, he will not be blessed therein]. (TA.) And He regarded him with solicitous affection or
pity or compassion. (O, * K.) 

And [hence,] 

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 

He became elevated, or exalted, in rank, condition, or estimation; or ennobled. (K.) 

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,)

(S, O, TA,) in the K, erroneously, شرف. (TA;) and شرفه.; (S, O, K) and شارفه., (K,) inf. n. مشارفة. (TA;) He (a man, S, O) ascended, or mounted, upon the elevated place of observation. (S, O, K) And شرف the same as شرف عليه and شرف علیه, 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, فتى. (شرف لها,) 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.) 

The people, or party, had their أشراف [or eminent, or noble, men, pl. of شريف,] slain. (O, K.)

8 He, or it, stood up, or upright, or erect; (S, O, TA;) and (TA) so 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.)

He raised his eyes (S, O, Msb, K)
towards the thing, (O, K,) or to look at the thing, (Msb,) 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,

*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-Arámil?*](O,) ___ Hence, (TA,) أَمْرُنَا أَنْ نَسْتَشْرِفَ الْعِينَانِ وَالْأَذْنَانِ (Mgh, * O, K, TA,) 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 *signifying the choice ones, or best, of cattle; and the meaning is, we have been commanded to select them. (TA,) ___ And (Msb in art. فِرْشَتْسَاْمُهُ إِلْهِمَّ) means *He (a man) smote their camels with the [evil] eye; syn. (S, TA:) or he looked at them (تَعَبِّنَّهَا) to smite them with the [evil] eye. (TA,) ___ He defrauded him of his right, or due. (O, K,) See also 5: and 8.

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

**فَرِش** : see the next paragraph, near the end.

**فَرِش** 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, Msb, K;) [generally meaning high birth:] glory, honour, dignity, or nobility; syn. محمد: or not unless [transmitted] by ancestors: (K;) [for] accord. to ISk, **فَرِش** and محمد may not be unless [transmitted] by ancestors; but كرّ حسب may be in a man though he have not ancestors [endowed therewith]: (O;) or, (K,) accord. to IDrd, (O,) it signifies highness of حسب [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 شرف signifies the same as **فَرِش**; (TA;) or the same as شرف and فضل and أُعْدُ [meaning a favour and a glory or an honour]; as in the saying, أرى ذلك إنيكم شرف [I reckon your coming a favour, and a glory or an honour]: (O, K;) and نبهة ذات شرف أسباب is سبب means Spoil, or booty, of high value, at which men raise their eyes, and look, or which they smite with the [evil] eye: [see .] but the phrase is also related with س. (TA. See .) 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. أَشْرَافَ (TA voce .) and which signifies the high, or elevated, places, or parts, of the earth or ground: (S, Msb, K;) sing. **مشْرَفُ** , with fet-h to the م and . (Msb. [See also .]) A poet says,
[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, [He is at the point of accomplishing the object of his want]: and in the case of evil, [He is on the brink, &c., of destruction]. (O, TA.) ___ And The hump of a camel. (O, K, TA.) ___ And app. sing. of أُشَرَافُ 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, عَدَادًا شَرْفًا أُوْ شُرَفْيَنَ[He ran a heat, or two heats]: (O:) and [in like manner,] أَسْتَنَتْ شَرْفًا أوْ شُرَفْيَنَ (O, K,) occurring in a trad., said of a mare, or of horses. (O.) Also, (O, TA,) accord. to IAar, (O,) A red clay or earth: and i. q. مَغَرةٌ [i. e. red ochre]; as also شِرْفَةٌ: accord. to Lth, a kind of trees, having a red dye: and said to be the same as [the Pers.] دَارِ بَيْزِيَانِ [i.e. دَارِ بَيْزِيَانِ, meaning Brazil-wood, which is commonly called in Arabic بَيْزَمَ) (O, TA: * in the former of which, the Pers. word here mentioned is written without the points to the ب; and in the latter, الدَبَّرِيَانِ.)

شرَفَةٌ: see the next preceding paragraph, first quarter. ___ Also The choice ones, or best, of مَالٍ [meaning cattle]. (S, O, K.) ___ The شَرْفَةٌ of a [palace, or pavilion, or other building such as is called] قَصْرٍ (S, O, Msb, K) [and of a mosque] is

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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.، شرف، (S, Mgh, O, Msb, K, TA,) a pl. of mult., and pl. of pauc., or, as some say، شرفات 
[s. i.e. شرف] is pl. of شرف، with two dammehs: EshShihāb says that شرفات 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 شرف is what is called by the [common] people شراحش: (Ham. p. 824:) the شرف 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 شارشات. (TA:) The شرفات (thus with two dammehs، K) of a horse are the neck and قطاة [i.e. croup, or rump, or part between the hips or haunches] thereof. (O، K.)

شرفة: see the next preceding paragraph.

شريف High, elevated, exalted, or eminent، (S، O، Msb، 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، هو شريف اليوم [He is high، or noble، to-day،] and شريف عن قليل شافر لكيل as meaning one who will be شريف [after a little while: (Fr، S، K:) the pl. of pauc،] is شريفات، and [of mult،] شريف، (S، O، Msb، K،) and this last is one of the pls، of شريف، and it is said in the O that شريف is syn. with شريفة، but in the L it is said that it is syn. with شريف، and hence the saying هو شرف قومه [meaning He is the شريف of his people، and كرمهم meaning the كرم 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 سید. And, with the article آل, particularly to the descendant of the Prophet who is The governor of Mekkeh; now always a vassal of the Turkish Sultán.]

spoken, applied to a [lizard of the kind called ضب, and to a jerboa, Large in the ears, and in the body: (TA:) and so applied to a she-camel; (O, K, TA:) as also شرفاة. (TA.) And q. v., (K, TA,) or i. q. أذن شرفاة. Hence, as being likened to black decrepit she-camels, (Aboo-Bekr, TA,) *شَرْفَةُ النَّجَالُ with two dammehs, [which I think a mistake, unless it mean with a dammeh to each word,] (K,) or شَرْفَةُ النَّجَالُ (O, IAth, TA,) occurring in a trad., meaning [Trials, or conflicts

An ear that is high, long, and having hair upon it. (IDrd, O, TA.) See also أشرف, voce أشرف. ___ 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: *)

Also A ear that is high, long, and having hair upon it. (S, O, K,) and شَرْفَةٌ pl. شَرْفَات. see شَرْفَةٌ. (O and K in art. شَرْفَةٌ) [but see Q. Q. 1] The leaves of seedproduce that have become so long and abundant that one fears its becoming marred; wherefore they are cut off. (S, O, K.)

Applied to a she-camel, High [app. meaning much advanced in age: (A, TA:) or advanced in age; (S, O, K;) decrepit; (IAar, K;) as also شَرْفَةٌ pl. شَرْفَات. [see دَلْوَقُ, in three places:] pl. شَرْف, like عَادِئُ بَازِلَ and عَادِئُ بَازِلَ (S, O,) or شَرْف, like كَتْبُ, (K,) or the latter is allowable in poetry, (O,) or the former is a contraction of the latter, (IAth, TA,) and شَرْفَةٌ شَرْفٌ and شَرْفٌ شَرْفَةٌ [also pl. of شَرْفَةٌ] (O, K) and شَرْفٌ شَرْفَةٌ (K:) it is said that شَرْفٌ 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,) شَرْفٌ شَرْفُ الْجُنْو, with two dammehs, [which I think a mistake, unless it mean with a dammeh to each word,] (K,) or شَرْفٌ شَرْفُ الْجُنْو (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 (K,) saying (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 voice) or an arrow long since laid by [expl. by &c.,] but I think that the right reading is , 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.) Also applied to an arrow, as meaning Old: [A wine-jar] of which the wine is old. (TA.) And a receptacle for wine, such as a and the like thereof. (O, K.)

A kind of cord or rope; syn. : [so in the O, and in one of my copies of the S: in my other copy of the S, and in the K, i.e. the name of a certain mountain:] a postclassical word. (S, O.) And also signifies A broom: (S, O, K;) a Pers. word, (S,) arabicized, from (O, K,) originally , which means a place-sweeper.

(More, and most, high, elevated, exalted, or eminent, in rank, condition, or estimation; &c.; generally meaning more, and most, high-born or noble; (see )) surpassing in A high shoulder: (S, O, K,) such as has a goodly rising; which implies what is termed [inf. n. of , and here app. meaning the being curved in the back ]. (TA.) And also signifies A long ear: (S, O, K,) standing up; rising above what is next to it: and so also . (TA.) See also also signifies Having a prominent, or an apparent, ear: opposed to , q. Hence,] 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-EIAtemir,
[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.)

*\[
A city having \text{بُنَٰبة}, \text{S}, \text{O}, \text{K, TA:} and the same is said, less fully, in the K.\]

*) pl. of \text{بُنَٰبة} [q. v.]: (O:) the pl. of \text{بُنَٰبة}, accord. to rule, is \text{بُنَٰبَة}. (Mgh. [In the copies of the K, \text{بُنَٰبة} is erroneously said to be pl. of \text{بُنَٰبة}.]) It is said in a trad. of Ibn-‘Abbás, i. e. We have been commanded to build cities with \text{بُنَٰبة} and mosques without \text{بُنَٰبة}. (Mgh, O. TA.)

*)

The \text{ears and nose} of a man: (O, K, TA:) its sing. in this sense is not mentioned: it is app. \text{بُنَٰبة}; like \text{بُنَٰبة}, sing. of \text{بُنَٰبة}. (TA.)

*\[
\text{تَشُرَٰف} \text{inf. n. of 2 [q. v.] (S &c.)} \]

[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. \text{تَشُرَٰفات}.]

*\[
\text{شَرْف}: \text{see } \text{بُنَٰبة}, \text{in the middle of the paragraph: and see also what here next follows.}

*\[
\text{شَرْف}, \text{O, K, TA:} \text{like } \text{مَكَّر}, \text{(K,} \text{or } \text{مَكَّر}; \text{q. v. voce } \text{شَرْف}, \text{so in my two copies of the S,}) \text{A place from which one overlooks, i. e. looks upon, or views, } \text{a thing} \text{from above. (S, O, K,)} \]

Hence the saying in a trad., i. e. [What comes to thee of...}
this property] thou not coveting nor looking for it [nor asking it, take it]. (O.)

[part. n. of 4;] High; (S, Mgh, Msb;)

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[or overtopping; &c.;] applied to a mountain, (S,) or a place. (Mgh, Msb.)

Certain swords, (S, O, K,) so called in relation to مشارف الشام, (S,) or in relation to مشارف, (O, Msb, K,) i.e. certain towns, or villages, of the land of the Arabs, near to the ريف. (S, O, Msb, 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: (Msb:) [or, accord. to some, in relation to certain towns, or villages, near Howrán: (see De Sacy’s Chrest. Ar., sec. ed., iii. 53:) and it is said that مشارف was the name of a blacksmith who made swords: (TA:) one says سيف مشارف, (S, O, Msb,) not مشارف, because a rel. n. is not formed from a pl. of the measure of مشارف. (S, O.)

[Elevated, or exalted, in rank, condition, or estimation; or ennobled]; (K, TA;) an epithet applied to a man; from مشارف. (TA.) Also A garment, or piece of cloth, dyed with the red clay or earth called فرش. (IAar, TA.)

مشترف مشرف (S, TA) and مشترف عليه (Z, TA) Overcome, or surpassed, in شرف [i.e. highness, elevation, or eminence, of rank, condition, or estimation; or nobility]. (S, Z, TA.)

A horse high in make. (S, O, K.)
The sun rose; (S, M, Mgh, Msb, K;) and the sun rose from the east; (M, TA in art. ٍذر:) and the sun rose so that its light began to fall upon the earth and trees: (T and TA) for both verbs are correctly expl. in the K as above, (TA,) it shone, or gave its light, (S, M, Mgh, Msb, K, TA,) and spread (M, TA) upon the earth, or ground: (TA:) or, as some say, shone, and are syn., (M, Msb,) as meaning it (the sun) shone: (M:) and as inf. n. of the former verb signifies the shining of the sun. (K.) ___ And the earth shall shine with the light of its Lord: (M:) [in other instances,] ِﺖَﻗَﺮْﺷَأَو ُضْرَْﻷٱ ِرﻮُﻨِﺑ ﺎَِّ occurs in the Kur [xxxix. 69 as meaning And 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.] ___ The cutting of the morning, fresh! meaning what has been cut, and picked, in the morning. (IAMb, Az, TA.) ٌقَﺮَﺷ ُهَرْمَأ تاَرْمَأ (IAMb, Az, TA,) inf. n. ٌقَﺮَﺷ, [aor. ― , ] inf. n. ٌقَﺮَﺷ, [aor. − ,] inf. n. ٌقَﺮَﺷ, (IAMb, Az, TA,) It (a place) was, or became, bright by reason of the sun's shining upon it; as also ُقْﺮَﺷ ُسْتَرَأ (IAMb, Az, TA;) [whence,] and 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.] ___ ٌقَﺮَﺷ ُتِحْرَأ (S, M, Msb, K,) and the like, (M,) aor. — , (Msb,) inf. n. ٌقَﺮَﺷ, (M, Msb,) He (a man, M, Msb) was, or became,
choked with his spittle, (S, M, Msb, K,) and with water; &c. (M.) [And (M) sometimes used in the same sense in relation to spittle &c.] [Hence,] The wound became [choked or] filled with blood. (Meb.) [And] The place became [choked or] filled and straitened by its occupants. (TA.) [And] The body became choked in its pores with perfume]. (TA.) [And] The garment, or piece of cloth, became glutted, or saturated, with the dye of saffron: see the part. n. شَرَقَ عِينَهُ] And شَرَقَت عِينَهُ (M, TA) and so شَرَقَت الدَّمَ في عِينَهُ: (K, TA) or this last signifies the blood appeared in his eye: (M) and شَرَقَت بالدَّمَ (M, TA) اضْرُوْقت it (the eye) had the blood apparent in it, [as though it were choked therewith,) without its running from it. (TA.) [And] شَرَقَ لَوْنَهَ (K, TA) or this last signifies that the blood appeared in his eye: (M:) and شَرَقَت مَدَلَة it (the eye) had the blood apparent in it, [as though it were choked therewith,) without its running from it. (TA.) [And] شَرَقَةَشْبَى, inf. n. شَرَقٌ, His eye became red [being surcharged with blood]; as also شَرَقَت عِينَهُ: (M, TA) and so شَرَقَت الدَّمَ في عِينَهُ: (K, TA) or this last signifies the blood appeared in his eye: (M) and شَرَقَت بالدَّمَ (M, TA) اضْرُوْقت it (the eye) had the blood apparent in it, [as though it were choked therewith,) without its running from it. (TA.) [And] شَرَقَ لَوْنَهَ, inf. n. شَرَقٌ, His colour, or complexion, became red, by reason of shame, or shame and confusion. (TA.) [And] hence, app., شَرَقَةَشْبَى, 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.) [And] شَرَقَت الشَّمْسَ and شَرَقَت السَّمْسَ, inf. n. as above, means The sun had a duskiness blended with it, and it [app. the duskiness] then became little: (TA:) or it was near to setting: (M, K) or became feeble in its light; (O, K) app. from شَرَقٍ 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, (شَرَقٍ) with dye; because its colour, in the last part of the day, when it is setting, becomes red. (O.) [The phrase شَرَقَت عِينَهُ (S, M, O, K) in the CK, erroneously, شَرَقَت عِينَهُ, ] 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, نفس is put in the place of نفس, ] 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, *قَرْشِب ﻰَﺗْﻮَﳌا ﻰَﺗْﻮَﳌا ﻰَﺗْﻮَﳌا ﻰَﺗْﻮَﳌا ﻰَﺗْﻮَﳌا ﻰَﺗْﻮَﳌا ﻰَﺗْﻮَﳌا ﻰَﺗْﻮَﳌا* means Prayer is disapproved when the sun becomes yellow: *and I did that when the sun was becoming yellow.* (TA.)

(Sh, O, K.) *The sheep, or goat, had its ear slit* (S, Msb, K) in the manner expl. voce. (Msb, K)

2 (S, O, K, TA:) *He took to the direction of the east, or place of sunrise:* (M, 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 *شَرَقَتْ ﺍِﻠْﺸَمْسَ* (Mgh: it is also mentioned in the M.)

*شَرَقَتْ ﺍِﻠْآرْضَ* 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 *شَرَاقِي* [q. v.] in the dial. of Egypt. (TA.) ___ *تشَرَقَي* also signifies The being beautiful, and [sunny or] shining in face. (Sh, O, K.) *شَرِقَتْ ﺍِﻠْحَمْ* (M, Mgh, Msb,) inf. n. as above, (S, M, Mgh, O, Msb, 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, Msb, K,) or [simply] *he cut it into pieces, and into strips.* (Msb.) [In like manner also] *شَرِقَيْيَة* signifies The throwing barley in a sunny place in order that it may dry. (Mgh.) And one says of the [wild] bull, *شَرِقَيْيَة* 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.) ___ *أَيِّامُ التَشْرَقِي* is an appellation of The three days next after the day of sacrifice: (S, M, O, Msb:) [i. e. the eleventh and twelfth and thirteenth days of Dhu-l-Hijjeh:] 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, Msb, K: *) or because the victims were not sacrificed until the sun rose:

\( \text{IAar, S, O, K:} \) 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,) \( \text{اَشْرَقُ تَبْرِكُ كَيْما نَغْفَر} \) (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, Msb,) to return from Minè: (M: [see also 4 in art. خُور]) Aboo-Haneefeh used to hold that \( \text{تَكْبِرُ التَّشْرِيق} \) [i.e. \text{the saying \( \text{ذَا ﷲ} \) أَكْبَر}] 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.) ___

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 \( \text{تَشْرِيق} \) 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.

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\( \text{قّﺮَﺷَ} \) is sometimes said for \( \text{قَوْرَﺷ} \), meaning \( \text{ضَوْﳊا} \) is sometimes said for \( \text{ضَوْﳊا} \), meaning He plastered the watering-trough, or tank, with [q. v., or صَمْرَة \( \text{شَرَوق} \)] or [M in art. صَمْرَة \( \text{صَمَرَة} \).]

4 اَشْرَق: see 1, in six places. One says also, (S,) and \( \text{اَشْرَقُ وجهه} \) (S, 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 \text{It caused, or made, to shine;}] as in the saying,

\[ \star \text{ثلاثة} اَشْرَقُ الدُّنْيَا} \] بهَجِهِا

\[ \star \text{سمْس} \text{الضُّحِي} \] وأَبًو إِسْحَاقٍ وَالقَمْر

[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-hák, and the moon:] but there is no proof in this, because [the right reading may be ُقِرْشُﺗ, and so] ُقِرْشُﺗ 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, Msb, K:) similarly to َﺮَﺠْﻓَأ, َﺢَﺒْﺻَأ, and َﺮَﻬْﻇَأ ( . TA.) See 2. قﺮﺷا ُﻩﱠوُﺪَﻋ He caused his enemy to become choked [with his spittle, or with water, or the like: see 1]. (O, K.) And ُﺖْﻗَﺮْﺷَأ 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.) ___ قَرْوَﺮْﺷِا ُﻪُﻨْـﻴَﻋ I did not allow such a one to say a thing. (Ibn-'Abbád, O, K.) ْﺖَﻗَرْوَﺮْﺷِا ُﻪُﻨْـﻴَﻋ: see 1, latter half. ___ ُقْﺮَﺷ The sun; (S, O, K;) and so ُقَﺮَﺷ ( , M, Msb,) and ُقَﺮَﺷ ( , K,) and ُقِرﺎَﺷ ( , TA,) and ُﻖﻳِﺮَﺷ ( , M, K,) and ُقْﺮَﺷ ( , S, * M, K,) and ُقْﺮَﺷ ( , M, O; in one of my copies of the S in the place of the former:) [or] ُقْﺮَﺷ has this signification: (M, Msb:) and ُقْﺮَﺷ signifies the rising sun; (M, TA;) as some say; (M:) thus accord. to AA and IAAr; (TA;) and so ُقْﺮَﺷ, (M, Msb,) and ُقْﺮَﺷ, (M, K,) and ُقْﺮَﺷ, (TA;) and ُقْﺮَﺷ, (S, * M, K,) and ُقْﺮَﺷ: (M, K:) one says, ُقْﺮَﺷ The sun rose; (S, M, O; in one of my copies of the S) but not ُقَرْوَﺮْﺷِا The sun rose; (M:) and one says, ُقْﺮَﺷ I will come to thee every day that the sun rises: or, as some say, ُقْﺮَﺷ signifies the upper limb of the sun: (M:) and one says, ُقْﺮَﺷ.
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 شَرَقُ، in three places. ___ Also A place where the sun shines. (K.) See also شَمَسُ. (K.) The Warmth of the sun. (TA.) The light that enters from the chink of a door; (Jaar, Th, K;) as also شَرَقُ. (K.) In a trad. of I'Ab, (TA,) it is said of a gate in Heaven, called الشَّمْسُ. (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, "ما دخل شَرَقٍ فعلٍ شيء" 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] شَاهِقُ. (O, M, TA) One says also شَرُقُ نِمِّي، (TA,) applied to a garment, or piece of cloth, signifies glutted, or saturated, with the dye of saffron: see also شَرَقُ، and see 4.] (TA, M, O, TA) One says also "صَرَعَ شَرَقًّا بَادِمَهُ" [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.)
mixed, commingled, or blended. (M.)

Anxiety, grief, or anguish; syn. in Pers. "Andawo." (KL.)

Also A brand with which a sheep, or goat, such as is termed, is marked. (O, K.)

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, (As, Msb, TA,) as though it were a "آَِقْرَش" [q. v.]: (As, TA:) or applied to an ear signifies cut at its extremities, without having anything thereof separated: and applied to a she-goat, having its ear slit lengthwise, without its being separated: and, as some say, applied to a "شَأْنَة" 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 Tedkhireh, "آَِقْرَش" signifies having its ears slit with two slits passing through, so as to become three distinct pieces. (M.)

Of, or relating to, the east, or place of sunrise; eastern, or oriental. 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-Hasan, 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 receive. (TA,) And "مِكَانٌ شَرْقٍ" signifies A place, of the
earth, or ground, in, or upon, which the sun rises, or shines. (TA.) See also شرق and مشرق. Also A certain red dye. (TA.)

Also A boy, or young man, goodly, or beautiful, (K, TA,) in face: (TA:) pl. شرق, (K, TA, [in the CK شرق, but correctly]) with two dammehs. (TA.) Also A woman small in the vulva: (Ibn-'Abbád, O, K:) or having her vagina and rectum united by the rending of the separation between them; syn. مفسدة. (M, K.) Also شرق is the name of A certain idol. (M, TA.)

The first part of the rising sun. (Freytag, from the Deewan of the Hudhalees.) See also شرق, voce شرق.

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.

also شرق, 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, هذا شرق الجبل, and This is the eastern side of the mountain, and this غرب الجبل and this غرب الجبل [in the opposite sense]: (TA:) pl. شرق. (O, K;) Hence, in a trad., as some relate it, المشرق الجون [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 شرق. (TA.) Also شرق is the name of A certain idol, of the Time of Ignorance; (IDrd, M, K;) whence عبد المشرق, a proper name [of a man]. (IDrd, M;) Also [if not a mistranscription for شروق, q. v., app. Clay, or some other

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substance or mixture, with which a place is plastered. (Ibn-'Abbád, O.)
signifies [The kind of plaster called] كَلْسٌ, [q. v.,] (Kr, M,) i. q. [See this last word: and see also the last sentence of the next preceding paragraph above.]

مَشْرَقٌ: see what next follows.

مَشْرَقٌ (S, M, O, Msb, K,) which by rule should be مَشْرَقٌ, (M, Msb,) but this latter is rarely used, (Msb,) The place, (M,) or quarter, or direction, (Msb,) of sunrise; (M, Msb;) [the east, or orient,;] and شَرْقٌ signifies the same; (S, M, O, Msb, K,) as also مشَرَقٌ: مشَرَقٌ; and the pl. of شَرْقٌ is مشَرَقٌ. (M,) The dual, المَشْرَقُانِ, means The place of sunrise of summer and that of winter [E. 26 degrees N. and E. 26 degrees 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,) يا لِيْتَ بَيْنِي وَبَيْنِكَ بَعْدَ الْمَشْرَقِينِ (O, would that between me and thee were the distance of the east and the west). (M, O.) And [in like manner] one says ما بَيْنِ الْشَّرْقِينِ, meaning What is between the place of sunrise and the place of sunset. (M.) See also مَشْرَقَةٌ. See also مَشْرَقَةٌ. The saying, cited by IAar,

قلت لسعدي و هو بالأ이라는 عليك بالمحض وبالمشراق

he explains as meaning [I said to Saad, he being at El-Azárik (a certain water in the بدَيَّة, TA in art. قرْزُ),]

Keep thou to pure milk, and to the sun [or the places of sunshine] in winter: but [ISd says,] in my opinion, المشراق is here pl. of مشراق applied to flesh-meat that is [cut into strips and] spread in the sun [to dry]; and this is confirmed by his saying بالمحض، each of them being food. (M.)

مَشْرَقٌ: see شَرْقٌ. Also Entering upon the time of sunrise: the pl. occurs in this sense in the Kur xv. 73
A place of sitting in the sun; (S, O, K) accord. to some, peculiarly, (TA,) in the winter; (O, K, TA;) and a place upon which the sun shines; accord. to some, peculiarly, in the winter; (M,) as also and [app. of the pl. of which, or of one of the first three words in this paragraph, see an ex. in a verse cited voce if the explanation of that verse by IAar be correct]. (TA.)

(pl. of which, or of one of the first three words in this paragraph, see an ex. in a verse cited voce if the explanation of that verse by IAar be correct].) (TA.)

A place of prayer; syn. (As, S, M, Mgh, K;) i. e., in an absolute sense: (TA:) or the place of prayer of the festival (TA:) or the place of prayer of the two festivals: and 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 (TA:) or the place of prayer of the two festivals: and is said to mean the place of prayer of the festival at Mekkeh: (M, TA:) and the mosque of El-Kheyf. (S, K.)

Also Flesh-meat [cut into strips and] spread in the sun [to dry: see its verb, 2]. (M.) See also dyed with a red colour: (O, K.) And a fortress [or a watering-trough or tank (see 2, last sentence,)]] plastered with

Taking to the direction of the east, or place of sunrise: one says, A man accustomed to make his enemy to be choked with his spittle. (Z, TA.)
See also, (M, O, K.) of a door, (M, K.) A chink into which the light of the rising sun falls. (M, * O, K. *) And the name of a gate for repentance, in Heaven. (I'Ab, O, K.) See شرق.
and its vars.: see art.
شرك

1. شرك فيه. aor. inf. n. (S, Mgh, * Msb, K) and شركة, the former a contraction of the latter, but the more usual, (Msb,) and شركة (Mgh, Msb) and شرك, the former of these two a contraction of the latter, but the more usual, (Msb,) or شركة [q. v. infrà] is a simple subst., (S, K,) [He shared, participated, or partook, with him in it;] he was, or became, a شريك [or copartner &c.] to him in it; (Msb,) namely, a sale or purchase, and an inheritance, (S, K,) or an affair; (Msb;) and شرك فيه [signifies the same]. (Mgh, Msb, * K. * [It is said in the TA, after the mention of شركة with its inf. n. شركة, that it is more chaste than شركة; 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.)

2. شرك see 4. [The inf. n.] تشريكة also signifies The selling a part [or share] of what one has purchased for that for which it was purchased. (Mgh, K.) شركة التعل, (S, * Mgh, Msb, K,) inf. n. إشراكها, (S, K,) He put a شريك to the sandal; (S, Mgh, Msb, K;) as also أشركها, (S, TA,) inf. n. اشراكها, (TA.) مشاركة فلانا, (S, TA,) inf. n. [I shared, participated, or partook, with such a one;] I was, or became, the شريك [or copartner &c.] of such a one. (S, TA,) El-Jaadee says,

3. وشركنا فريشا في تقاها
ومن أحسامنا شرك العنان

[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
I made him a copartner to me in the affair; and he made them copartners in the property; and they are used in this sense in the present art. in the K]. (Msb.) And one says also, He made them copartners in the property; and and His, in the Kur [xx. 33], means And make Thou him my copartner, or associate, or colleague, in my affair. (S.) And one says also, He made him to enter with him in the affair: and He made such a one to enter with him in the sale or purchase. (TA.) [Hence,] He attributed to God a copartner, or 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 in God: syn. كفر : (S, * Msb, K, TA:) used in this latter sense because is not free from some kind ofشرك. (Kull p. 49.) See also 1: and 2.

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8 and we, shared, participated, or partook, one with another; and each with the other; or were, or became, copartners, &c. [in such a thing]. (S.) [Hence,] The affair, or case, was, or became, confused, and dubious. (TA.)
ًكْﺮَﺷ : see what next follows.

ًكْﺮِﺷ is an inf. n. of ُﻪَﻛِﺮَﺷ, as mentioned in the first sentence of this art.: (Mgh, Msb:) or a subst. therefrom: (S:) and is syn. with شَرَڪَةٌ , [signifying A sharing, participating or participation, partaking, or copartnership, and mentioned before as an inf. n.,] (K,) as also are ٌبَكْرِﺷُهُّ and ٌبَكْرَڪَةٌ, [likewise mentioned before as inf. ns.,] and ٌبَكْرَڪَةٌ, (MF, TA,) and so is ٌبَكْرَڪَةٌ, with damm, (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'ádh, أَجاَرَ بِيْنَ أَهْلِ الْيَمَنِ ِشَرَڪَةٌ, meaning [He allowed, among the people of El-Yemen,] the sharing, one with another, (أَشَارَّاكَ) 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, ِرَغِيْنَا فِي ِشَرَڪَٰكُمْ, meaning We are desirous of sharing with you in affinity, or relationship by marriage. (K, * TA.) ٌبَكْرَڪَةٌ And A share: (Mgh, O, Msb, TA:) as in the saying, ُبِرَعُ شَرَڪَةٍ مِنَ دَارِهِ [A share of his house was sold]: (Mgh:) and as in the saying, ُغََنَّى شَرَڪَةٍ مِنَ ِنِعْمَةِ ِعَبْدِهِ [He emancipated a share belonging to him in a slave]: (Msb:) pl. ٌبَكْرَڪَةٌ. (O, Msb, TA,) [See a verse of Lebeed cited voce ٌتَمَّٰعَةٌ. ] It is also a subst. from ُبَكْرَڪَةٌ [or copartner &c., or of ُشَرَڪَةٌ 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. ُبَكْرَڪَةٍ, (S, Msb, K, TA,) And it is also expl. as meaning Hypocrisy: (Mgh, TA:) so in the saying of the Prophet, ِنَإَّ أَخَافُ مَا أَخَافُ عَلَى أَمْتِي ِشَرَڪَٰكَ [Verily the most fearful of what I fear for my
Hypocrisy is more latent in my people than the creeping of ants]. (IAth, TA.) ___ See also ُكَرَش, in two places.

people is hypocrisy]: (Mgh:) and so in the trad.,: (Mgh:) and so in the trad.,

*properly a sing., meaning snare, but here app. used as a gen. n., meaning snares, as will be seen from what follows,* of the صائد [i.e. sportsman, or catcher of game, or wild animals, or birds]; one of which is called ُشِرْكَة: (S, O:) the meaning of the ُشَرْكُان of the صائد is well known; and the pl. is ُأشْرُكُان; like أسباب and أشراك: or, as some say, ُشِرْكَة is the pl. of ُشَرْكَة, [or rather is a coll. gen. n. of which ُشِرْكَة is the n. un.,] like قصبة and قصب; (Msb:) [i.e.,] signifies the حِبَالَة or snares, or by this may perhaps be meant the cords composing a snare, for حِبَالَة is an anomalous pl. of حِبَال 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 ُشِرْكَة [a term used in the K, in art. شباك, as the explanation of ُشِرْكَة, which means a net]; (TA:) and the pl. of ُشِرْكَة is ُكُرُش, with two dammehs, which is extr. [with respect to analogy, like كُلُف pl. of كُلُف]. (K.) Hence the trad., ُنَاطِيَشَة ُكَرَشَو ُذِوُعَأ ُكَب ْنِم ُرَش, meaning أَعُوذُ بِكَ مِن شَرِ الشَّيْطَانِ وَشَرْكَه. [i.e. I seek protection by Thee from the mischief of the Devil, and his snares]. (TA.) ___ ُكِرَش ُقَيِرْطَة means The main and middle parts of the road; (S, K;) syn. جِوَادُ: or the tracks that are [conspicuous and distinct,] not obscure to one nor blended together: (K) pl. [or rather coll. gen. n.] of ُشِرْكَة: (S:) or the أَفْسَانَة of the road; (As, TA;) i.e. the furrows of the road, made by the beasts with their legs or their feet in its surface, a ُشِرْكَة here and another by the side of it: (TA:) or ُأشْرُكُان [is its pl., and] signifies the small tracks that branch off from the main road and then stop, or terminate. (Sh, TA.) [See .] ُشِرْكَة: see ُشَرْكَة, first sentence.

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A piece of flesh-meat; of the dial. of El-Yemen; originally, of a slaughtered camel, in which people share, one with another. (TA.)

Also A quick, or swift, pace: (K:) so says ISd. (TA.) And A quick and consecutive slapping, (S, 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. (S, * O.) Ows Ibn-Hajar says,

* وما أن إلا مستعد كم ترى
* أخو شركي الورد غير معتم

[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. (S.)

The thong, or strap, of the sandal, (Mgh, Msb, K, TA,) that is on the face thereof, (TA,) upon the back [meaning upper side] of the foot, (Mgh, Msb,) [extending from the thong, or strap, that passes between two of the toes, towards the ankle, and having two arms (its عَضْدَان عُدْنَان), which are attached to the أَذْنَان (q. v.), or pass through these and unite behind the foot: see also خَزَمَة, and فِرْصَة, whence it appears to mean also each arm, and the two arms, of the شَرَكُ, properly so called: and see سِرْ, where it appears to be used as meaning a thong or strap,
absolutely:] the of the sandal is well known: (O:) pl. شُرَاك, (O, K, TA,) and accord. to the K شُرَّاك 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, Msb,) [Hence,] A streak of herbage: (S, O, K,) pl. شُرَّاك, (O, K, TA,) and accord. to the K شُرّْاكأ also, but this is a mistake.

(S, O, TA,) expl. by AHn as meaning herbage in streaks; not continuous. (TA.) One says, الكَلَاذَة فِي بَنِي فُلَان شُرَّاك The herbage among the sons of such a one is composed of streaks. (Abu-Nasr, S, O.) [In the K voce بنَقِي it is used as meaning A row of shoots, or offsets, cut from palm-trees and planted, such as are termed, when planted, منَبَّقٌ and منَبِّيقٌ. [Hence,] one says, مضِلٌ على شُرَّاك واحِد They went away in one uniform line or manner. (TA.) And اجعل الأمر شِرَاَكَا واحِداَ Make thou the affair, or case, [uniform, or] one uniform thing. (Fr, TA in arch. بَجِ.)

شرك act. part. n. of شَرَك; (Mgh;)] i. q. شَرَكْ | A sharer, participator, partaker, or partner, with another; a copartner, an associate, or a colleague, of another; (K;) and شَرَك signifies the same: (Az, K, TA:) a sharer in what is not divided: (K and TK in arch. خُلْط:) or a sharer in the rights of a thing that is sold: (Mgh in that arch.) pl. شَرَكْ, (S, O, Msb, K, TA,) like أَشْرَاكْ and أَشْرَافْ pl. of شَرَفْ, (S, O, TA;) or the latter is pl. of شَرَك: (Az, TA:) a woman is termed شَرِيكَة; (S, O, K;) which is applied to a man's جَارَة [i. e. Wife, or object of love]; (TA;) and the pl. of this is شَرِيكَاتُ; (S, O, K,) Az mentions his having heard one of the Arabs say, فَلَان شَرِيكَ | meaning Such a one is married to the daughter, or to the sister, of such a one; what people call the [of such a one]. (TA.)

ميرك and شَرَكْ, (S, O, K,) like as one says دور دَوَّ، and دور Qَصَرْ and Qَصَرْ, (S, O,) One Who attributes to God a شَرِيكَة [or copartner &c., or a partner &c. 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.

(S, O, K.) Abu-l-'Abbás explains [the pl.] مشتركون in the Kur xvi. 102 as meaning Those who are مشتركون 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 مشترک, q. v., last sentence.]

That assigned portion of inheritance, or the question relating thereto (maslāḥat al-mashtarak fīhā) is [is called] "share" (maslāḥa fīhā), or "the share" (maslāha fīhā). 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, Msb, * K, TA;) also called "share" (maslāha), tropically;

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(Msb;) and called also "that is shared in" (maslāha fīhā): (Liḥ, 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, يا أمير المؤمنين هب أن أبانا كان حمارا! فأشركنا بقرابة أمنا! "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 (maslāha fīhā fīhā) [thus in the O and K, but correctly فشَّرَكَ بينهم فشَّرَكَ بينهم, or, as afterwards in the TA, فشَّرَكَ بينهم]. (O, K, TA;) therefore it (i. e. the share, TA) was called "share" (maslāha) and "share" (maslāha), [in the CK, erroneously, هب أن أبانا كان حجرا! and it is also called حجرية, because it is related that they said, هب أن أبانا كان حجرا! and it is also called حجرية, because it is related that they said, هب أن أبانا كان حجرا! and it is also called حجرية; and [therefore] some
called it [OM. [More is there added, explaining different decisions of this case.])

المشتركة: see the next preceding paragraph.

شريك، means A wind to which the شريك [q. v.] is nearer than the two winds between which this blows. (K.)

مشتركة, applied to a road ( طريق, Mgh, Msb, TA), is for مشترك [Msb.] meaning [Shared in:] or in which the people are equal [Sharers]. (TA.) Hence, [in my copy of the Mgh, erroneously, المشتركة,] 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; (Msb;) or who works for whom he pleases: as to المشترك [Msb.], it is not right, unless the word thus governed in the gen. case be expl. as an inf. n. (Mgh.)

See also مشترك [in like manner for المشترك [Mgh.]] A noun shared in by several meanings; i. e. a homonym;] a noun shared in by many meanings, such as عين and the like: (Mz, 25th نوع; and TA in the present art. and in the Intr.:) or مشترك 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 particle: (Mz ubi suprà:) [مشترك used as a subst., meaning a homonym, has for its pl. المشتركات,] for المشترك, 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. [مشترك applied to a man, [for مشترك [Msb.]] means Talking to himself, like him who is affected with anxiety; (As, S, K, TA; [in the CK, erroneously, المشتركة;]] his judgment being shared in; not one. (TA.)
1. شرم [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 من شرم signifies ما بين الأربعة: but ما between should be struck out: and the passage, moreover, is defective: it should be, as in the M, التشِيَّم ُهَل شرم signifying The cutting [or rather شقم] of the end, or tip, of the nose, and of the ثغر [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

شرم, aor. and inf. n. as above, and the latter, by poetic license, شرد, He ate of the sides, or of the edge, of the التشيمة or mess of crumbled bread moistened with broth]. (TA.) __

شرم ل هو __

شرم من ماله (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, شرم, aor. — , is quasi-pass. of شرم; [i. e. it signifies It was, or became, slit, or rent,;] (TA;) as also شرم. (S, TA. [In the former it is implied that the meaning of the latter verb is the stripping of the ear;] (TA;) __

شرم (S, * Msb, K, *) He (a man) had his nose slit: (Msb:) or he had the end, or tip, of his nose cut. (S, * Msb, K, *)

2. شرم [meaning The slitting, or rending, and perhaps also cleaving, splitting, &c., much, or in several places]: (S, K, TA: [see 2 in art. خرم:])) one says, شرم [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. شرم [The scarifying 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;) in this phrase signifying شرم. (T in art. ظار.) 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, The laceration of the two edges of the vulva on the occasion of The wounding of the skin of the animal of the chase without piercing into the belly, or inside, (L in art. حق, [see 8 in that art.,]) so that the animal escapes wounded. (S, K. *)

5 تَشْرُمٍ (S, K, TA,) 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 تَشْرَمْ. (TA.) It is said in a trad. of Kaab, أتَى عُمَّرُ بِكَتَابٍ فَتَشْرَمَتْ نَحْيَهُ. i. e. تَشْقَقْتَ [meaning He brought to 'Omar a book of which the sides were slit, or rent, in several places]. (TA.)

7 إنْشُرَمٍ see 1, near the end.

شَرْمٍ A canal, or cut, (جَلِّيْخٌ,) from a بَحْرٍ [i. e. sea, or large river]: (S, K:) [now applied to a creek of a sea:] or the جَلْبَةٌ [i. e. main body, or fathomless deep,] of the بَحْرٍ [or sea]: (K:) or thedeepest part thereof: (TA:) or a غُمْرَةٌ [or submerging deep] thereof: pl. شُروُمٍ. (IB, TA.) ___ And Any fissure in a mountain or rock, not passing through. (TA.) Also A certain kind of tree. (K.) ___ Also, (K,) or عَشْبَ شَرْمٍ, (S, [in one of my copies of the S شَرْمٍ,]) Abundant herbs or herbage, of which the upper parts are eaten, the middle parts not being required, (S, K,) nor the lower parts. (S.)

شُرْمُونِإ see what next follows.

شَرْمٍ A woman having her vagina and rectum united by the rending of the separation between them; syn. مَفِضَةٌ; (S, Mgh, K;) as also شَرْمَآ، (S, K,) and شُرْمَآهُ; (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 [here meaning the
vulva, or the orifice of the vagina, cut [or rather slit or rent]; and so 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 فرح [or vulva]; (K;) because of its being cleft. (TA.)

**Shar'm** An arrow that slits, or rends, (يشرع,) the side of the target. (S, K, TA.)

**Ashr'm** applied to a man, (IAar, S, Msb, K,) i. q. [Msrم al-anf; (S, K,) L. e.] Having the nose slit; (IAar, Msb, TA;) like : (IAar, TA;) or having the end, or tip, of the nose cut: (Msb:) and having the lower lip slit; like : and having the upper lip slit; like : and having the ear slit; like : and having the eyelid slit; like : it has all these meanings: (IAar, TA:) fem. شرماء, applied to a woman. (Msb.)

___ For the fem., see also شرم, in three places. ___ The fem. is also applied to an ear (اذن), meaning Having a small portion cut from the upper part; and so مشرمة. (TA.)

**Msrr'm** Slit, or rent, in several places: so in a trad., where it is said, [And he brought him a copy of the Kur-án having the extremities slit, &c.] (TA.) See also **Ashr'm**, last sentence.

___ and see also **Msr'm:** see: **Ashr'm** and see also **Msr'rem**.

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(Quasi root)

mentioned under this head in the O and K: see Q. Q. 4 in art. The is held by Az to be augmentative, if not a mistake for ك (O.)

see شرائف: art. in شرائف.
He was vehemently desirous, or greedy; (MA;) or very vehemently desirous, or very greedy; (Mgh, Msb;) or overcome by vehement desire, or greediness; (S, K;) of the food (MA, Mgh, Msb) &c.: (Msb;) or, as some say, he was affected with the worst of vehement desire, or of greediness. (TA.)

Vehemently desirous, or greedy; (see 1;) or very vehemently desirous, or very greedy; (Msb;) or overcome by vehement desire, or greediness: (K;) or, accord. to some, affected with the worst of vehement desire, or of greediness. (TA.)

see the next preceding paragraph.

I shall be that I am, in Exod. iii. 14, rendered in our Authorized Version I am that I am; (TA;) 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

Selfsubsisting by Whom all things subsist; but the latter epithet is variously explained]; so says Lth: (TA;) the people now say, (so in some copies of the K,) with fet-h to the Ψ in a, and dropping the Ψ in what follows this
word, [which, however, probably means that they say 
\( \text{أَيَّاهَا} \ 
\text{شَرّ أَهِيَا} \),] or, as in the handwriting of Sgh, with medd to the ceği in the 
former; (TA;) [in my MS. copy of the K 
\( \text{أَيَّاهَا} \ 
\text{شَرّ أَهِيَا} \); in the CK, 
\( \text{أَيَّاهَا} \ 
\text{شَرّ أَهِيَا} \);] 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 
\( \text{يَا} \ 
\text{هيَا} \), which is post-
classical; correctly 
\( \text{يَا} \ 
\text{هيَا} \) [or
\( \text{يَا} \ 
\text{هيَا} \)], with fet-h to the چ: AHát says, I think it to be originally 
\( \text{يَا} \ 
\text{هيَا} \) [which is inconsistent 
with the Hebrew]; and Ibn-Buzurj says, they said 
\( \text{يَا} \ 
\text{هيَا} \) in speaking to one from a near place. (TA.)
Honey: (K:) or white honey: mentioned by Sgh: formed by transposition from (TA:) and also written (K:).

Shro: see what precedes.

Shro, originally Shrya: see art. Shry.

Shrow, originally Shrawi: see art. Shrawi.
 Shard

is [said to be] a dial. var. of (K.) Iamb says that Es-Sijistánee mentions his having heard some of the Arabs of the desert say for Shu’al; but that it seems he heard them use the Pers. word, [which, it appears, is as well as Shu’al,] and knew it not: (O, TA: *) Shu’al is a vulgar word, [now commonly pronounced Shu’al,] and some of the vulgar say Shu’al, with fet-h to the Sh. (TA.)
1

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1

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(S, Mgh, Msb, * K,) aor. (S, Msb, K,) inf. n. شرَى (S, Mgh, Msb, TA) and شرَى (S, * Mgh, Msb, * TA,) the former

inf. n. the more in repute, (Msb, 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

ىًﺮِﺷ

(S, Mgh, Msb, * TA,) and ءآَﺮِﺷ (S, * Mgh, Msb, * TA,) the former

inf. n. the more in repute, (Msb, 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

signifies also he took it, or acquired it, for a price: (Msb:) and i. q. (S, Mgh;) i. e. he bought it; (S, Mgh;) i. e.

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يًىَرْﺷ

[S, Msb, K;) he gave it for a price: (Msb:) and i. q. اشترا (in the sense in which this is generally used, i. e. he sold it]; (S, Mgh,) he gave it for a

price: (Msb:) and i. q. اشترا (in the sense in which this is generally used, i. e. he bought it]; (S, Mgh;) i. e. شرَى

signifies also he took it, or acquired it, for a price: (Msb:) or this and اشترا both signify [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, Msb, 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.

(Msb, TA,) It is said in the Kur [ii. 203], [i. e. [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], [i. e. And they sold him for a deficient, or an insufficient,

price]. (S, TA,) And in the same [i. 15], [lit. Those are they who have purchased error with right direction,] meaning, who have taken

in exchange for [Ksh, Bd, Jeb:] or who have preferred [Ksh, Bd:] [for]

الضاللة

of any one who relinquishes a thing and lays hold upon another thing, one says اشترا (K, TA;) which is thus tropically used [as

meaning he took it in exchange by giving up another thing]; (TA;) and hence this saying in the Kur-án.

(K, TA,) ___ [Hence,] شرى (in the sense of) He advanced before the people, or party, (K, TA,) to
their enemy, (TA.) and fought in defence of them: or he advanced to the Sultán, and
spoke for the people: (K, TA:) [as though he sold himself for them; the  بٰ in  بِنْفُسِهِ being app. redundant:] or, as in the
Tekmileh,  شَرَى بِنْفُسِهِ إِلَى  الْقُوُمُ. (TA.)
And  شَرَى, (K, TA,) He mocked at, scoffed at, laughed at, derided, or ridiculed, such a one: (K:) [and so  جَدَّعَهُ, (q. v.: thus there written, perhaps for the purpose of assimilating it to  جَدَّعَهُ.)] And i. q. [He angered such a one; or did evil to him, and angered him:] (Lh, K, TA:) and so  غَفَّطَهُ, (or perhaps  غَفَّطَهُ, for both are expl. alike): all said of God. (Lh, TA.)

He did to him that which occasioned evil to him; or that which displeased, grieved, or vexed, him; syn.  سَأَّاهُ. (TA.) And

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.)

God smite him, with the eruption termed  شَرَى [q. v.]. (K, TA.) And  شَرَى, (K, aor.  لْوَأ, inf. n.  شَرَى, (K, TA,) also signifies God smote him, or may smite him, with  شَرَى. (K, TA,) i. q.  رَأَى, (K, TA,) i. e. He spread it [to dry]; (TA:) [in copies of the K, in art.  شرَتْ, written, in this sense,  شَرَتْ;] namely, flesh-meat, and a garment, or piece of cloth, and [the preparation of curd called  طَقَأ. (K, TA.)

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  شَرَى 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, among them: (K, TA:) or became great, or formidable; and in like manner said of an affair, or event. (Nh, TA. [See also 10.])
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 غرى in measure and meaning [i. e. he persisted, or persevered, in his anger]. (TA.) One says of a horse, شرى in سيره, (S, K,) inf. n. as above, (TA,) He persisted, or persevered, in his pace, or going; as also شرى (S:) or he exceeded the usual bounds therein, (K, TA,) and went on without languor: (TA:) and شرى he (i. e. a horse) persisted, or persevered, in his running: (Mgh:) and شرى he (a horse) strained his bridle. (A, TA.) And شرى Your eye persisted, or persevered, in the shedding of tears, the tears pouring forth consecutively: (TA:) And شرى, (S, K, TA,) aor. شرى, inf. n. شرى, (K, TA,) He, (TA,) or his skin, broke out with the eruption termed شرى [q. v.]. (S, K, TA.)

2 شرى see the preceding paragraph, in two places.

3 شارة, inf. n. شارة and مشارة i. q. بايعه, [as signifying He sold and bought with him: and he bartered, or exchanged commodities, with him: that شارة has both of these meanings (like بايعه) is shown by the fact that مشارة is also expl. in the TA, on the authority of Er-Rághib, as signifying the same as قياض]. (K.) Also, (Mgh,) inf. n. مشارة, (TA,) He persisted in contention, litigation, or wrangling: (Mgh:) one says, (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. يجادله: (K, TA:) and it is said of the Prophet, in a trad., كان لا يشترى ولا يمارس [He used not to persist in contention, &c.]: (Mgh, TA:) meaning accord. to Th, كان لا يستشترى بالشر [he used not to persist, or persevere, with evil conduct]: (TA:) from شرى in عدوه [expl. above (see 1 near
(the end)] as said of a horse: (Mgh:) or, accord. to Az, (TA,) originally 

يُشَار ر or one of the رر being changed into َي. (K, * TA. [See 3 in 

art. and see also 3 in art. جرى.])

اَشْرَى 4

4 

ىَرْشَت, said of lightning: see 1, latter half. ___ Said of a camel, He sped, or went quickly. (IKtt, TA.) ___ He excited discord, strife, or animosity, between them, or among them. (Az, K.) ___

(4 accord. to the CK, [which, I think, evidently gives the right reading,] in the TA and in my MS. copy of the K 

ُرِرﺎَﺸُﻳ 

i. q. تَقَلَّفَتْ عَقِيَّتَهُ [i. e. The lamb had its wool cleaving open, or becoming cleft]:

(4: Freytag, following the TK, and reading لَمْحْا 

ُلِمْحَا 

, 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 عِقِيَّة:)] mentioned by Sgh. (TA.) ___ Said of the plant [crept upon the ground, or] was like the cucumber and the melon; as also

اَشْرَى ُجِفَنة He filled it; (S, K;) namely, a watering-trough: and in like manner

ىَرْشَت 

he filled a bowl, (S,) or جَفَانَهُ his bowls for the guests. (TA.) ___ And He made it to 

ىَرْشَت ُاَذَكِ اَذَكِ َيَحَ __

incline, (K, TA,) [in the direction of such a thing]. (TA.) Hence the saying of a poet,

* وَأَنَّى حِينَما يَشْرِى الْوَهَى بِعِسْرِ

* مِنْ حَوْمَى سَلَكْوَا أَدُوْنَ فَأَنْظُرُ

[And that I, wherever love makes my eye, or eyes, to incline, wherever they travel, 

approach and look: (K:) being for فَأَنْظُر, [l. 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.])

اَشْرَى 5

5 

ُشَارَى 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 شَارِى [pl. of 

ىَرْشَت q. v.] in his, or their, actions; (S, * TA;) and so اَشْرَى . (IAth, TA.)
They sued each other; or cited each other before a judge; syn. تَقَاضِيَانَا. (A, TA.)

see the first paragraph, in three places.

Also He persisted, or persevered, in consideration, or examination. (TA.) And He strove, or exerted himself, or was diligent, or studious, and was careful, or mindful, or regardful, in his religion. (TA.) The affairs, or events, were, or became, great, or formidable, between them, or among them. (K, * TA. [See also شَرَى.]) And see 4.

It was, or became, in a state of commotion. (K. [See also شَرَى.])

The colocynth: (S, K;) or it signifies, (K;) or signifies also, (S,) the plant thereof: (S, K;) n. un. with ظ: (S:) and also signifies the colocynth; as a dial. var. of شَرَى: or the leaves thereof. (TA.) One says، هو أَحْلَى مِن ُنَّ شَرْيَانَاءِ، or شَرِيرَانٍ أَوْمُرُنَّ عَنْ نَُّ شَرِيرَانّ، or شَرْيَانٌ أَوْمُرُنَّ عَنْ نَُّ شَرِيرَانّ، or شَرْيَانٍ أَوْمُرُنَّ عَنْ نَُّ شَرِيرَانّ: (He, or it, is sweeter than honey and more bitter than colocynth). (TA.) And فَلَانِ لَهُ طَعَامٌ أَرْىٰ وَشَرَىٰ: (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 سَطَاحٍ، q. v., and TA * in the present art.) And Palm-trees that grow from the datestones: (K:) and with ظ: (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 حَتَّ، q. v. [See also شَرْيَانٍ.]) See also شَرْيَانٍ. And see شَرْيَانٍ. And see شَرْيَانٍ.

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، مَا هُمْ إِلَّا أَمْوَى الْشَّرَىٰ: (They are no other than the lions of Esh-Sharà). (TA.) And i.
An adjacent tract or region; (S, K;) as also (K;) accord. to some, of the right hand: (TA:) pl. ṣ. (S, K;) Hence, the adjacent tract of the Euphrates: (TA:) and 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,] شرياء, [said in the S to be like المال,] which is [said to be] a mistake: (K;) but ElBedr El-Karáfee questions it being so: (TA:) and the good, or better, or best, thereof; as also شرية: thus having two contr. significations: (K;) and so says ISk: but ISd says that شرياء, like شرية, 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 Kánoon of Ibn-Seenà [or Avicenna]. (TA.) A certain idol of the tribe of Dows (سْوَد, K, TA,) in the Saráh ( السُّرَاح): so says Nasr. (TA.) Having the eruption termed شرياء, described in the next preceding paragraph.

(S, K)

شراء, (S, TA,) an inf. n. of شراء, aor. يبشرء, (TA,) [when used as a simple subst., signifying A sale and also a purchase,] has for its pl., which, as pl. of a sing. of the measure فعال, is anomalous. (S, TA.)

شراء: see شرياء, in two places.

شراء: see شراء.

شرياء Sold: and also bought: applied in this sense to a male slave; and شرياء 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.)

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, He married among women such as bring forth females. (TA.)

шَرَايْنُ, in which the و is a substitute for ك, as it is in كُلْوَى 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 شَرَايْنُ signifies the same.] It is said of Shureyh, [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] poorrate, [i.e. And he shall not take any save of that age, of the likes of his camels]. (TA.)

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A kind of tree, (S, K, TA,) of the [species of lote-tree called] سدر, and has a yellow, sweet نقة [or drape]: so says AHN: and he adds, Aboo-Ziyád says, bows are made of the شرين, 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 نبع and شوحط [q. v.] and شرين 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 نبع; and such as is at the base, or foot, or lowest or lower part, thereof, the شرين. (TA. [But see شوحط.]) ___ Also sing. of شرين 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.) ___ شرين, with kesr, signifies also A crack, or fissure, [in a rock,] such as is termed  يث. (Az, TA.)

ٍرﺎَﺷ Selling, or a seller: (Mgh, TA:) and buying, or a buyer: as also مشتر [in both senses, but generally in the latter sense; whereas شار is generally used in the former sense]: (TA:) pl. of the former شراء. (Mgh.) ___ Also, (S, TA,) and شاري, in which latter the ی is not the ی of a rel. n. but is an affix corroborative of the epithet, as in the cases of آحور and ٌ菁ی and آحوری [or آحور and ٌ菁ی] and ٌ菁ی and ٌ菁ی, (TA,) One of the people to whom is applied the appellation شراء, (S, TA,) which means the heretics, or schismatics, commonly known by
the name ofجِراَﻮَﺧ [pl. of خارجى, 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 شَرَى 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 شَرَى 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 شَرَى is the pl. of شَرَى, aor. يِشَرى or it may be from المَشَرى meaning المَلْجِة: moreover, the part. n. of شَرَى is شَرى and this has not شَرَى for its pl. (TA.)

A certain star; (S, K,) well-known; (K;) Jupiter; one of the Seven Stars. (TA.) And A certain bird. (K.)
**شَبَّر**

1. (S, A, O, K) and (O, K) aor. of (S, A, O, K) inf. n. **شَبَّر** He was, or became, such as is termed meaning as expl. below: (S, A, O, K) mostly said of a horse. (S, A, O, TA.)

2. (O, K) inf. n. **شَبَّر** 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.)

See what follows.

**شَبَّر** Lean, or light of flesh; slender, and lean; or lean, and lank in the belly; applied to a horse: (S, O:) or **شَبَّر** signifies thus, applied to a she-ass, (K, TA,) and a she-camel: (so accord. to the CK:) and **شَبَّر** 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: (As, TA:) and, applied to a man, very slender or slim or spare: (A:) pl. **شَبَّر** applied to horses, (S, A, O,) and [as also of **شَبَّر**. (K.) And **شَبَّر** 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 after: pl. **شَبَّر**. (TA:) And Rough; (S, K, TA;) applied to a place. (S, 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 ﺗَﻨَٰﻃَٰﳊ)] 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 ﻧُظَرَ إِلَيْهِ شَرْراً, (S, A, Mgh, Msb,) he looked at him from the outer angle of the eye, (S, A, Msb, 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: (Msb) or شَرْرَة signifies he looked at him with the look of an enemy. (TA) The saying of 'Alee, ﺑَنْظَرُوا ﻣِنْ الْأَيْنِاءِ وَأَطْغِنُوا الْبَصْرَ, is expl. as signifying Look ye from the right and left and thrust ye straight forward. (TA) Also شَرَرَة, (Fr, K) aor. and inf. n. as above, (Fr,) He smote him with the [evil] eye. (Fr, K) Also شَرَرَة He thrust him, or pierced him, (K) with a spear-head. (TA) And طَعَنَّهُ شَرْراً He thrust him, or pierced him, sideways. (A,) شَرْرَةُ الجِبِلِ, aor. — and شَرَرَة, (K) inf. n. شَرَرَة, (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]: (As, AM:) or he twisted it from without [by rolling it against his thigh], and turned it towards his belly [contrary to the usual manner, which is termed ﻲَرَمُّر, 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 استَشَرَّرِه. (K) [See also شَرَرَة, below.] 

He treated him, or regarded him, with enmity, or hostility: whence [the
God cast him into an evil case from which he could not extricate himself. (TA.)

He was angry. (K.) [See also تشذر.]

He prepared himself, لفتال for fight, (K,) and للسجود for prostration in prayer]. (Mgh.)

They looked, one at another, in the manner termed from the outer angle of the eye. (TA.) [See 1.]

: see 1, last sentence but one. Also It (a rope or cord) was twisted in the manner described above, in the explanation of الحبل. (K.)

A thrusting, or piercing, from the right and from the left: (S, M, TA:) or with the right hand and the left. (TA.)

A twisting upwards, contrarily to the manner in which the spindle [usually] turns. (S.)

Spun thread twisted in a manner the reverse of that which is usual: (see 1; and see also ردن:) or that is uneven. (K.)

[In which شزرا 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 بننَ (A, TA.)

He ceased not to be taking the wrong way. (IAar, TA.)

In his glance is a sidelong and
angry look, from the outer angle of the eye: see 1]. (S, K *) رَﺰَﺷ signifies [also] Disquietude. (Mgh.)

Time, or fortune, brought him a calamity from which he was not to be extricated; [meaning, destroyed him. (TA.)

Redness in the eye, and, or with, (so in the K accord. to the TA, but in the CK or, ) what is termed in the glance thereof. (K.)

An eye that is red, and (so in the K accord. to the TA, but in the CK or, ) with what is termed in the glance thereof. (K.)

A rope, or cord, twisted from the left; (Lth, A, Msb, TA;) which is the stronger way: (Lth, A:) or upwards: (As, T, S:) [see 1: and Pendent locks of hair] so twisted. (S, TA.)

see the next preceding paragraph.
(S, O, Msb, K,) aor. ــــ، (Msb, K,) inf. n. ُهـ، (O, K,) He put a ُهـ to the sandal; (S, * Msb, * K;) as also ُهـ، and ُهـ، aor. ُهـ، The sandal had its ُهـ broken. (Ibn-Buzurj, O, K.) ___ ُهـ، aor. as above, inf. n. ُهـ، The horse had a gap, or space, between his central incisor and the tooth next to it. (Aboo-Málik, IDrd, O, K. *) ُهـ، aor. as above, inf. n. ُهـ، and ُهـ، It was, or became, distant, or remote; said of a place of alighting, or abode. (K.) And, said of anything, i. q. [It was or became, far from another thing]; and ُهـ، (it rose, &c.); (TA.) ___ ُهـ He put, or sent, or removed, him, or it, away, or far away; as also ُهـ. (TA.) ___

see the preceding paragraph.

see 1, first and last sentences.

(S, O, Msb, K, &c.) and ُهـ، (K) and ُهـ، 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 ُهـ، (O, TA,) The ُهـ of the sandal; (K) [i. e.] the appertenance of the sandal that is attacked, or tied, to its ُهـ، (Ẕamām [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 attacked [at its upper end] to the ُهـ، (Ẕamām [or, as it is also called, the ُشَرَك, a thong, or strap, or strip of leather, extending towards the ankle, and having two arms, (its ُعَضْدَان, * عَضْدَان,) which are attached to the ُهـ (q. v.), or pass through these and unite
behind the foot]: (IAth, TA:) a poet says, referring to camels,

أَحَدُ يَكُونُ مَنْقَطُعاً شِعَيْنِ

[I urge them on by singing to them, with the interdigital thong of my sandal broken]: (Lth, O, TA:) the pl. of舏 is شِعَع (S, O, Msb, K, TA) and ظَعَع (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-Eiyoob El- ‘Amberee,

َيَدِرْ نَعْلِهِ لَنَا نُعْرِفَا
َيَجِلُّ أَشْعَعَهُمَا ْعَوَّفَا

[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,] Qبَعُلُ السُّع (TA:) And شِعَع also signifies The serpent; mentioned by IAar with Qبَعُلُ السُّع (TA:) And حَلَّلْنَا شِعَعَ الْذَِّنَاء We alighted in the extremity of the sandy desert, or of the desert called Ed-Dahnà. (O.) ___ A narrow tract of land. (O, K.) ___ And Somewhat remaining of property or cattle. (IAar, O, K, TA.) And (K) A small quantity or number of property or cattle. (Mohárib, O, K, TA.) One says, لَهُ شِعَعُ مَالَ He has a small quantity of property, or a small number of cattle; (Mohárib, O, K, TA:) or a small collection of camels and of sheep or goats: (K, TA:) and Fr adds شِعَعُ مَالَ [app. in the same sense: but see another explanation of شِعَعُ مَالَ in what follows]. (O.) ___ And The greater portion or number of property or cattle. (El-Mufaddal, O, K, TA.) Thus it has two contr. [?] significations. (K.) One says, ذَهْبُ شِعَعُ مَالَ The greater portion of his property, or the greater number of his cattle, went, or passed, away. (El-Mufaddal, O, TA.) ___ And 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,
َﻮُﻫ ُﻊﻴِﺴَﺷ ٍلﺎَﻣ

, as syn. with

ُﻊْﺴِﺷ ٍلﺎَﻣ ( .

TA: [but see above.])

شَهْعَن : see شَهْع , in two places.

شَعْو : see شَعْ.

شَعْ : see شَعْ, in two places.

شَعْ: A man having his شَعْ broken. (O, K.) Also Distant, or remote; and so شَعْ: (S, O, K.) both applied to a place of alighting, or abode: (O, K:) pl. [of either, irreg.,] شَعْ. (K:) One says بلاد شَعْ: [Distant countries or towns]. (Msb.) And رَجْل شَعْ الْدَّار A man whose house, or abode, or country, is distant. (TA.) And شَعْ A far journey. (TA.)
mentioned in the K under this head and in art.

see the latter art.
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 by (A 'Obeyd.) He sewed up the eye of the hawk. (S, O.) 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. (S.) See also above. And He inserted the piece of wood called between the nostrils of the she-camel; and so (K,) inf. n. (TA,) signifies also He pierced him (O, K *) with the spear. (O.) 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 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. عَسَى, شَخَص,) 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 شَرْصُر, or شَرْصُر, or شَرْصُر, or شَرْصُر; (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 شَرْصُر is in his opinion a mistake, and that
it is correctly شصار and شصار بصره, meaning that he was as though he looked at thee and at another. (O, TA. *)

2 شصار see the preceding paragraph.

شصار, and its dual: see شصار.

شصار (A 'Obeyd, S, K) and شصار (Lth, S, K) and شصار (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: (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 تلادى لم تحتلك; then, خشف; and when his horns come forth, شادن; and when he has become strong and active, شصار, of which the fem. [as is also said in the K] is شصار; then, جذع; and

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then, 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 شصار is applied to a young gazelle when his horn has come forth: (Lth:) pl. [of شصار] شصار. شصار also signifies A certain bird, smaller than the عصفور [or sparrow], (AA, O, K,) of the colour thereof. (AA, O.)

شصار 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 تزئید [which is that
described above in the explanation of is performed; (IDrd, S, K;) as also شَصْرَانَ (K;) or شَصْرَانَ is performed; (IDrd, S, K;) as also شَصْرَانَ، 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 [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 شَصْرَانَ and تَزْنِيدَ (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)

شَصْرِ "A prick of a thorn. (O, K.)

شَصَرَ: see شَصِرَ, in two places.

شَصَرَةَ: see شَصِرَةَ.

شَصَرَةَ: One of the snares with which beasts of prey are caught. (O, K, TA.)
1. 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. (S, K, TA) [at the time of death, (see شصر,) as though he looked at thee and at another. (TA.)

The clouds rose, or rose high, (T, S, K) in their first appearing. (T, TA.) And شصا said of anything, It rose, or rose high. (T, TA.) [Hence,

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, شصا الزق. The wine-skin being filled with wine, its legs became raised or raised high. (TA.)

And شصي, aor. — (Ks, S, TA;) or شصا, aor. — and and شصي aor. — (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 شطلي]) 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 شصي برجله He raised, or raised high, his leg. (TA.)

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.)

i. q. شدادة (app. as meaning Hardship, distress, or adversity). (Az, K) And A سواك [or piece of
stick with which the teeth are cleansed. (IAar, Az, TA. [See also.] 

شَوْصُ; fem. شَوْصِيَّةَ, pl. of the latter شَوْصِيَّاتٌ; 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 أَرْجَحَنَ شَاصِيَّةٌ فَأَرْفَعُ يَداً

[expl. in art. رحجن, q. v.]. (S, TA.)
شمس

See شمسو شمسی
1. *شَط*, aor. — and —, (S, Msb, K) [the latter contr. to analogy] the pret. like َضَرَبَ and َفَتَلَ, (Msb, [and the like is said in the TA,]) inf. n. َشُطَوْتِ شَطَّ, (S, K) *It* (a house, or dwelling, S, Msb, TA, and a place of visitation, TA) *was*, or became, distant, remote, or far off. (S, Msb, K) َشَطَّ فِى الْسَوْمِ, (Msb, K) aor. — and —, (Msb,) inf. n. َشُطَّ وَشَطَّ, (TA;) or َأَشْطَّ فِيهِ; (S;) or both, (Msb, K,) but the latter is the more common; (K;) and َأَشْطَتْ ِمْوَّسَّلَا, (Msb,) inf. n. َشُطَّ and َشَطَّ, (S, K,) *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, Msb, K) the verb in this phrase is also followed by َعَلَى [against him]. (TA,) IB says that َشَطَّ signifies َبَعْدَ [meaning *He*, or *it*, was, or became, distant, &c.:] and that َأَشْطَتْ signifies َأَبَعْدَ [meaning *he went far*, &c.]. (TA,) You say also, َأَشْطَوْتُ فِى طَلَبٍ *They* went far, or very far, or to a great or an extraordinary length, in seeking me. (S, K, *) And َأَشْطَتْ ُقُومُ ِفِى طَلَبٍ *The people*, or company of men, sought us walking and riding. (TA,) And َأَشْطَتْ ُقُومُ ِفِى سَلْعَتِهِ *He* went away in the desert: (K) as though he went far in it. (TA,) And َشَطَّ ُقُومُ ِفِى الْمَفَازَةِ, *He* exceeded the due bounds, and went far from what was right, in respect of his commodity, or article of merchandise. (K, TA,) only, (TA,) or — and —, (Msb,) the latter aor. is mentioned in the L, (TA,) inf. n. َشُطَّ, (Msb, TA,) in the K, erroneously, َشُطَّ, (TA,) and َشُطَّ also; (Msb;) and َعَلَى; (Msb, K,) and َشُطَّ, (K,) or َقُضَّ, (S,) or َقُضِّيَّةٍ. (S,) *He* acted unjustly, wrongfully, injuriously, or tyrannically, (S, Msb, K,) in his judging, or exercising jurisdiction or rule, or passing sentence, (Msb, K,) or in judging, &c., (S,) َعَلَى ِفِى أَشْطَتْ ُقُومُ ِفِى طَلَبٍ ِعَلَى, (S, L,) or َقُضِّيَّةٍ. (S,) *I* acted unjustly, wrongfully, injuriously, or tyrannically, against him. (K,) And َقُضِّيَّة ِفِى أَشْطَتْ ُقُومُ ِفِى طَلَبٍ ِفِى أَشْطَتْ ُقُومُ ِفِى طَلَبٍ, (S, L,) and َقُضِّيَّةٍ. (S,) mentioned by A’Obeyd. (S, L,) It is said in the
And go not thou far from what is right: (K, TA:) all having this meaning: (TA:) or exceed not the due bounds. (Bd.)

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. She shall have the dowry of her like: there shall be no falling short nor exceeding. (S.) And you say of a just sale, (S in art. B, and TA in that art.,) There is no deficiency in it nor excess. You also say and , inf. n. He was rough, harsh, or coarse, in speech. (Msb.) used transitively, [aor. ,] He passed, or passed beyond, [or, probably, passed far away from,] a place. (TA,) __ He passed, or passed far away from, a place. (TA,) __ 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,) __

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.

He vied with him in 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, [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.

see 1, in nine places.

see 1, in two places.
The bank, or side, of a river: (S, Msb, K;) and of a valley: (S, Msb;) or, of the latter, the rising ground next the bottom: (AHn:) pl. ٌطﻮُﻄُﺷ (Msb, K) and ٌنﺎﱠﻄُﺷ (K;) the latter occurring in a verse, accord. to one relation; but accord. to another relation, it is ٌطﺎَﻃَﺷ pl. of ٌشَطَانَةٌ, which is syn. with ٌشَطَةٌ. (TA.) ___ The side of a camel's hump; (S, K;) any side thereof: (S;) or the half thereof: (K;) pl. ٌطﻮُﻄُﺷ. (S, K.)

ٌشَطَةٌ: see ٌشَطَةٍ, in two places.

ٌشَطَةٌ: see ٌشَطَةٍ, in four places.

ٌشَطَةٌ: see ٌشَطَةٍ, in four places.

ٌشَطَةٌ: see ٌشَطَةٍ, in two places.

ٌشَطَةٌ for ٌمَّرَأ وُذ ٍشَطَةٌ (Mgh,) and ٌلْﻮَـﻗ وُذ ٍشَطَةٌ (Bd in lxix. 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.]

ٌشَطَةٌ Distance; remoteness; (S, K, TA;) as also ٌشَطَةٌ and ٌشَطَةٌ, with kesr, (K,) and ٌشَطَةٌ. (TA.) It is said in a trad., َمْسَطُةُ اللُّهُمَّ أَعُوذُ بِكَ مِن وَعَاذَ السَّفِرِ وَكَأنَّا ٍشَطَةٌ وَسَوُى الْمُنْقَلِبِ 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 ٌشَطَةٌ. (K,) And Tallness, and beauty of stature: (K,) or justness of stature: (IDrd, S, K;) as also ٌشَطَةٌ, (S, K,) in either sense. (K.) Also, and ٌشَطَةٌ, Fragments of baked bricks. (K.) ___ [Freytag erroneously assigns the first and last meanings in this paragraph to ٌشَطَةٌ: and he adds, from Reiske, a meaning belonging to ٌشَطَةٌ:]

ٌشَطَةٌ: see ٌشَطَةٍ, in four places.
A she-camel having a large hump; (As, S, K;) as also (K;) or large in the two sides of the hump: (TA:) pl. شَطَاطِي. (K.)

See شَطَاطِي.

A certain bird: (K;) IDrd says that it is asserted to have this meaning; but is not of established authority. (O.)

 Anything Distant, remote, or far. (TA.) A man whose two extremities are far from each other. (K;) A girl tall, and of beautiful stature: (K;) or of just stature. (S, K;) Verily thou art acting unjustly, wrongfully, injuriously, or tyrannically, towards me in judging: occurring in a trad. (A'Obeyd, Az, S.)

See شَطَاطِي. Also Difficulty, distress, affliction, trouble, or inconvenience. (TA.)
1. He walked on the شاطئ, 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 شطأ and شطأ signify the same.] He bound the saddle upon the she-camel. (AA, S, K.) And شطأ بالحمل 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 شطأ بالحمل, 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,) She (his mother) cast him forth [from her womb]. (K.) One says, فطأت به, May God curse a mother who cast him forth [from her womb]. (TA.)

2. Shatā', inf. n. شطأ It (a valley) had its two sides شاطئات flowing [with water]. (IAar, K.)

3. I walked upon one شاطئ [i.e. bank, or side, of a river or valley,] while he walked upon the other شاطئ. (S, K. *)

4. شطأ; (S, Msb;) or شطأ, aor. — , inf. n. شطأ and شطأ; (K;) or both; (TA;) It put forth its شطأ [or sprouts, &c.]; (S, K;) syn. فرغ (Msb;) said of seed-produce; (S, Msb, K;) and in like manner said of palm-trees (لْنَخَل); and the former verb, said of trees (شجر), they put forth sprouts around their bases, or stems. (K.) And 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 أصحَّ. (TA.)
Q. Q. 1, (K, TA,) said of a man, (TA,) i. q. ِرَهْبَاء, (K, TA,) meaning *He was weak* (TA) in his opinion, or judgment, (K, TA,) and in his affair. (TA.)

ٍءْﻂَﺷ (S, Msb, K, &c.) and ٍﺄَﻄَﺷ (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 َأَيْطَش [or *sprouts*] of seed-produce, (IAar, S, Msb, 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 (Msb, K) from, (Msb,) or around, (K,) the bases, or stems, (Msb, K,) of plants, or herbage, (Msb,) or of trees: (K:) pl. ٍءﺂَﻄْﺷَأ (S,) or ٍءْﻮُﻄُﺷ (K,) ُﻩَﺄْﻄَﺷ َجَﺮْﺧَأ, in the Kur xlviii. last verse, means *That has put forth its* َأَيْطَش [or *sprouts*]: (Bd, Jel:) or, accord. to Akh, *its extremity*: (S:) or *its ears*, (Msb, TA,) accord. to Fr; each grain, he says, producing ten, or eight, or seven: or, accord. to Zj, *its plants*: (TA:) and some read ُﻩَءﺂَﻄَﺷ (Bd, Jel,) which is a dial. var.; and ُﻩﺎَﻄَﺷ, ُﻩَءﺂَﻄَﺷ, ُﻩَءَﻄَﺷ, ُﻩَﻮْﻄَﺷ (Bd.) ___ [See also ِةَﺄْﻄَﺷ.] And see ٍﺊِﻃﺎَﺷ.

ٍءْﻂَﺷ (K) The *bank*, or *side*, (ُﺊِﻃاَﻮَﺷ, ُنﺂْﻄُﺷ;) or this last, as is said in the M, may be pl. of ٍءْﻂَﺷ (TA.) Accord. to the S, one says also ُﺊِﻃاَﻮَﺷ ِﺔَيِدْوَﻷا [meaning *The sides of the valleys*]; not assigning to ﺊﻃاﻮﺷ any pl.: but the truth is that the pl. is as stated above. (TA.)

A green palm-branch: one says, ٌءَأْﻄَﺷ ِةَأْﻄَﺷلا ٌةَأْﻄَﺷ. (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.)

ٍءْﻂَﺷ (S, Msb, K) and ٍﺊِﻃاَﻮَﺷ (K) The *bank*, or *side*, (ُﺊِﻃاَﻮَﺷ, ُنﺂْﻄُﺷ;) of a valley (S, Msb, K) and of a river: (K;) and some say that the former signifies the *extremity*, or *edge*, or *side*, (ُطَفْرَفْ, ُطَفْرَفْ,) of a river; and the *shore* of the sea: the pl. of the latter is ُﺊِﻃاَﻮَﺷ; and of the former, ُﺊِﻃاَﻮَﺷ, ُشَطْانِ، ُشَطْانِ، ُشَطْانِ، ُشَطْانِ (K, TA;) or this last, as is said in the M, may be pl. of ٌﺊِﻃاَﻮَﺷ. (TA.) Accord. to the S, one says also *The sides of the valleys*; [meaning *The sides of the valleys*]; not assigning to ٌﺊِﻃاَﻮَﺷ any pl.: but the truth is that the pl. is as stated above. (TA.)
شَطَب

She 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 She (a woman) split the palm-sticks, or palm branches stripped of their leaves, to make of them mats: which being done, says A'Obeid, [or when they have been peeled,] the شَطَبَةٌ شَطَبَةٌ (q.v.) throws them to the شَيْبَةٌ (S.) [Or] شَطَبَةٌ, aor. شَطَبَةٌ She removed the upper peel of the شَطَبَةٌ, or [fresh, green] palm branches. (ISk, TA.) شَطَبَةٌ also signifies It inclined, or declined, turned aside or away, deflected, or deviated, and became distant, or remote; (As, O, K;) and so شَطَبَةٌ; and both signify it went away. (As, TA.) One says, شَطَبَةٌ عَنْهُ It turned aside or away, and became distant, or remote, from him, or it. (K.) Thus, in a trad., شَطَبَةٌ الرِّمحَ عَنْ مَقْتِهِ The spear deflected from, and failed to reach, his vital part. (O, TA.) * And one says also, شَطَبَةٌ الدَّار The dwelling was, or became, distant, or remote. (O.)

شَطَبَةٌ 7

It flowed; (S, K;) said of water, &c. (K.)

شَطَبَةٌ pl. of شَطَبَةٌ, (S, Msb,) [or rather a coll. gen. n., of which the latter is the n. un.,] like as مَرْةٌ مَرْةٌ is of مَرْتَةٌ; (Msb;) Fresh, green, (Msb,) or green and fresh, (S, K,) palm branches (S, A, Msb, K) stripped of their leaves: (A:) or they are less than what are termed شَطَائِبٌ, of which the sing. is شَطَائِبٌ; and the are less than the كُرَائِفٌ: [i. e. the كَرَائِفِ is the thickest part of the palm-branch; next is the شَبَائِبٌ; and next to this, the كَمْسَلٌ: or شَبَائِبٌ signifies a green palm-branch. (K.)
Like a green palm-stick drawn forth from its skin: or **like a sword drawn forth** [from its scabbard]: (TA in art. شطبةٌ) [for] شطبةٌ signifies also **a sword**. (Aboo-Sa'eed, K.) [Hence, app.,] شطبةٌ 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 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 sharpeaded: (IAar, TA in art. عضبٌ, voce شطبةٌ:) or it means, so applied, **long and even in the bones, light of flesh**; likened to the palm-stick that is split: but this epithet is mostly used with شطبةٌ, i. e. شطبةٌ, which is applied to a mare: (Ham p. 298:) or this epithet, شطبةٌ, applied to a mare, means **lank in flesh**; (K, TA;) or **tall**; (TA;) as also شطبةٌ in the former sense, (K, TA;) or in the latter; and the masc. is not thus used, applied to a horse: (TA;) شطبةٌ, (S,) or شطبةٌ, (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 شطبةٌ, and شطبةٌ applied to a man. (TA.)

: see the next preceding paragraph, in seven places: and see what next follows.

(S, K) and شطبةٌ (TA) and شطبةٌ, (K,) which last is said by some to be a n. un. of شطبةٌ [mentioned in what follows as a pl.,] (MF,) A [raised] line (طريقةٌ S, O, or طريقٌ K, [meaning a ridge, and sometimes also a depressed line, as shown voce مشطوبةٍ, i. e. a channel,]) in the متين [i. e. broad side, or middle of the broad side, of the blade] (S, O) of a sword: (S, O, K:) pl. مشطوبةٌ and شطوبةٌ (S, O,) or مشطوبةٌ and شطوبةٌ: (K: [in which it is said that the pl. is like and شطوبةٌ] and شطوبةٌ: but I think that
is a mistranscription, and that the right reading is 

meaning like 

hence it would seem that 

and 

are pls. of one sing.; but Ibn-Hishám El-Lakhmee expressly states that the former is pl. of 

(L in art. 

and which signifies [the same as 

, i. e. the rising 

[. (ISh, TA.) [See also 

and see 

. (AZ, TA.) ___ And 

And 

also 

See also 

. (K.) ___ And 

. (Abu-l-Faraj, O, TA.) ___ And 

, or 

classes, (K, TA,) and sorts, of men &c. (TA.) ___ And 

Difficulties, or 

(Abu-I-Faraj, O, K;) as also 

(Abu-I-Faraj, O, TA.) ___ 

. (as in the TA,) or 

. (as implied in the K,) A 

[or cloth that is put beneath a camel's saddle]. (K, 

. (Fr, TA in art. 

. [act. part. n. of the trans. verb 

. [Hence,] 

[the pl. of ] signifies Women 

skin, or leather, into strips, after having shaven it or measured it: so accord. to different
copies of the K; i. e. (TA.) ___ And Women who split palmleaves, and peel the [palm-branches stripped of their leaves, or the portions thereof termed] عسيب, to make of them mats, and then throw them to the [منقيات] or the sing., شاطبة, signifies a woman who peels the عسيب, (As, TA,) or who splits the palm-sticks, to make of them mats, (S,) and then throws them to the [منقية], (As, 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 [شاطبة]: (As, TA:) or a woman who makes mats of شطَّب, i. e. [green, fresh]palm-branches

[stripped of their leaves]: (ISK, TA:) the pl. occurs in a verse cited voce تَذَرَع. (S, TA.) Also, [from the intrans. verb شطَّب] A road inclining, declining, or turning aside or away. (S, K.) ___ And رمية Shاطبة A shot, or throw, that deflects, or deviates, from a vital part; as also شاطئة. (TA.) ___ And شاطِن i. q. شاطبة محلٍ [i. e. A man remote, or distant, in respect of the place of alighting or abode]. (TA.)

شَطَّب A sword (S, A, K) having شطَّب [pl. of شطَّبة], (A, K,) i. e. (A, TA) having طرائق [here meaning ridges, as expl. above, voce شطَّبة], (S, A, TA,) in its طرائق [or ridges and channels,] these being in some cases elevated and depressed [lines]. (TA:) as also مشطوب: (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 طرائق [as meaning lines, or streaks, or stripe'S]. (S, TA,) And أرض مشطوبة Land that is furrowed (A, Msb, K) a little, (K,) not much, (Msb,) by a torrent. (A, Msb, K,) ___ And Flowing [water &c.; because of the streaks, or lines, with which its surface is diversified]. (TA,) ___ See also شطَّبة. ___ And see شطَّب, last sentence.

مَشطوب: see the next preceding paragraph. ___ فَرِسٌ مشطوب المَتْنِ والكَفُّل 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, and whose creases of the skin are far apart. See also last sentence.
He halved it; divided it into halves. He milked one 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. She (a ewe or goat) had one of her teats dried up: or had one teat longer than the other.

He was as though he were looking at thee and at another: The house, or abode, was distant, or remote.

He repaired, or betook himself, in the direction of him, or it, or to the place, in the sense of the جلالة the جهله and the جلالة has no verb belonging to it. The house, or abode, was distant, or remote. He was, or became, or acted, like a man.

He withdrew far away from his family; or broke off from them, or quitted them, in anger: He bound two of the
teats of his she-camel with the [q. v.], (S, K,) leaving the other two (unbound). (K.)

I halved with him my property; (S, K;) I retained half of my property and gave him the other half. (M, TA.) And

I left for my lamb, or kid, one teat [of the mother], having milked the other teat and bound it with the [q. v.]. (S.)

see 1, last sentence but one.

The half of a thing; (S, A, Mgh, Msb, K;) as also [q. v.], whostr : (TA:) pl. of pauc. [of pauc.] whostr (S, K) and [of mult.] whostr (K.) It is said in a prov., [Milk thou a milking of which half shall be for thee].

(S.) And one says [half black and half white]. (A.) Accord. to Ibráheem El-Harbee, (O,) 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, 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-Sháfi'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 which [q. v.], or half a which [q. v.], of barley. (TA.) In prosody, Half a verse.] Also A part, or portion, or somewhat, of a thing; (Mgh, K;) and so whostr. (TA.) In the
trad. of the night-journey, 

means [And He remitted] part, or somewhat, thereof; (K) i.e., of the prayer. (TA.) And similar is the saying in another trad., [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: (IAar, TA) pl. أُشْرُطُ (S, TA.) Hence the saying, (S, TA.) فَلَانُ حَلْبُ الْدُّهْرُ أُشْرُطُ 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 amleness: 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, أُشْرُطُ means streams, or flows, of milk: and [in like manner] one says, حَلْبُ الْدُّهْرُ شَرْطُهُ. (TA.) And, as is said in the Kāmil of Mbr, one says of a man experienced in affairs, فَلَانُ قدُ حَلْبُ أُشْرُطُ Such a one has endured the difficulties and [enjoyed] the amleness 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, Msb, K.) One says, قَصَدَ شَرْطُهُ 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], فَوَّلَ وَجَهَّاكَ شَرْطَ الْمَسْجِدِ الأَحْرَامْ 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, شَرْطُشَرْطُهُ [expl. above: see 1]. (K) ___ Also Distance, or remoteness. (TA.)

شَرْطُ: see شَرْطُ [of which it is both a syn. and a pl.].

ولدَ فَلَانُ شَرْطُ The offspring of such a one are half males and half females. (S, A, K. [In the Ham p. 478, it is written شَرْطَةِ.]}

شَرْطُانُ, (S, A, K,) fem. شَرْطُى, (K,) A bowl, (S, K,) or vessel, (A, K,) half full. (S, A, K.)
A ewe, or she-goat, having one teat longer than the other; (S, O, K;) like ḥusūn in this sense [and perhaps in others also, agreeably with what is said of šṭār in the first paragraph of this art.]: (S in art. ḥusūn:) 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.

A distant tract, or region, towards which one journeys: (S, K;) so too in the phrase 〈A distant tract, or region,〉 or a remote, or farreaching, intention, or aim, or purpose. (TA.) ___ Also A stranger; (S, O, Msb, 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. 〈A distant tract, or region,〉 or a remote, or farreaching, intention, or aim, or purpose. (TA.)

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, (Msb;) and who wearies them by his wickedness (S, Msb, K) and baseness (Msb) and guile: (TA;) i. q. خَلَّبَ[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-hák says that it signifies one who takes a wrong course: it is also expl. as signifying one who outstrips; like the [messenger called] تَرِيدُ، 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], because 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. ُشْطَّار. (TA.)

مَشْطُور

Halved. ___ And hence,] A verse of the metre termed ُرَجَزُ (O, K,) and of that termed ُسَرِيعُ (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 ُخَمَّامَخ (O, K.)

هم مشاطرون They are persons whose houses adjoin ours. (O, K.).
(O, L, Msb, K) and (L, Msb;) some say the former; and some, the latter; (Msb;) 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, (Msb, TA,) such as جردحل, (TA,) which the latter is not; (Msb, TA;) and sometimes it is pronounced with the unpointed س, (O,) this being a dial. var.; (K;) A wellknown game; [namely, chess: (O, L, K:) a Pers. word, (TA,) arabicized; (Msb, K, TA;) [said to be] from شد رنج a hundred stratagems; or from شد رنج trouble departed, meaning that trouble departs from him who plays at it; (TA;) [or from شاه رنج the royal care or sorrow; or from شش رنك 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 شطرنج, referring to the word شطرن, (O, K,) or شطرن, referring to the word شطرن, (O, K,) referring to the word شطرن; (TA;) or from الاستطير, (O, K,) referring to the word شطرن; so says Ibn-Hishám El-Lakhmee: but, as IB and others have said, these derivations are only partial, making the ن and the ح to be augmentative letters, and are manifestly incorrect. (MF, TA.)
He was, or became, distant, or remote, (S, TA,) [from him, or it]. (S.) And he was, or became, remote, or far, from the truth, and from the mercy of God. (Msb.)___And the abode, or dwelling, was distant, or remote. (Msb, TA.)___It entered into the earth, either as meaning becoming firmly fixed therein], or as meaning penetrating, and becoming concealed]. (K.) 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 He bound him with the [or rope, or long rope, &c.]. (S, K)

He made him, or caused him, to be, or become, distant, or remote. (S, K)

Q. Q. 1 He acted as a [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 (S, K;) both signify the same; (K, TA;) he became, and acted, like the. (TA.)

Q. Q. 2: see what next precedes.
A rope, (S, Msb, 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. أَشْطَانُ. (S, Msb, K.) Mention is made, in a trad., of a horse as being مَرْبُوطٌ بِشَطَنٍ [i. e. Tied with two ropes, or long ropes, &c.,] because of his strength. (TA.) And one says of a strong-spirited horse, إِنَّهُ لَيَنِيِّنَ بَيْنَ شَطَنٍ [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, Msb) that did not become abraded in the sole of his hoof (so in a copy of the S) by saying، كَأَنَّهُ شِيَاطِنُ فِي أَشْطَانٍ [As though he were a devil in ropes, or long ropes, &c.]. (S, Msb.)

نَوْى شَطُونَ (S) or نَيَّةٌ شَطُونٍ (K) [A place to which one purposes journeying] that is distant, or remote. (S, K.) And غَزْوَةٌ شَطُونٍ [A warring and plundering expedition] that is distant. (K.) And حَرْبٌ شَطُونٍ [Distant war: or] war that is difficult [because distant]. (TA. See an ex. in a verse cited voce بَطْش.) [See also نَيَّةٌ شَطَنٍ, and بَطْشٌ.] 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 رَمَحٌ شَطُونٍ A long and crooked spear. (TA.)

شَطَنٍ Distant, or remote. (TA. [See also نَيَّةٌ شَطُونٍ, and بَطْشٌ.])

شَاطِبٍ [Distant, or remote, in respect of the place of alighting or abode]; i. q. شَاطِبٌ [q. v.]. (TA in art. شَطِب. [See also نَيَّةٌ شَطَنٍ, and بَطْشٌ.]) And Far from the truth [and from the mercy of God: see 1]. (TA.)

And i. q. خَيْبَتٌ [Bad, corrupt, &c.; like سَاطِبٍ.]. (K.) Umelyeh (S, TA) Ibn-Abi-Ab-Salt, referring to Solomon, (TA,)
says,

* أيما شاطئ عصاة عكاء 
* ثم يلفي في السجن والأغلال

[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.)

شيطان

a word of well-known meaning [i.e. A devil; and with the article, 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 genii, and of beasts; (A’Obeyd, S, Msb, K;) as is shown in relation to the first and second of these by what is said in the Kur vi. 112, and ii. 13 and 96: (TA:) the ن is radical, (S, Msb, TA,) the word being of the measure فعال, from شطان, (Msb,

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; (Msb;) as is indicated by the pl. شيطانون, ٢١٠, is anomalous, [like بسطون for بسطون,] and is said by Th to be a mistake: (TA:) or, as some say, the ن is augmentative, (S, Msb, TA,

*) and the ي is radical, so that the word is of the measure فعال, (Msb,) from شيطان, aor. ريشيتان (Msb, TA,) signifying it was, or became, null, void, of no account, and the like, and it burned, or became burnt, (Msb,) or signifying he burned with anger: but the former opinion is the more common: (TA:) [in the Kur, the word is always perfectly decl.; and so it is said to be by SM, in art. شيطان, unless used as a proper name: but J says,] if you make it to be of the measure فعال from شيطان said of a man, [or rather because they say of a man شيطان,] you make it perfectly decl.; but if you make it to be from شيطان [ he burned a thing], you make it imperfectly decl., because it is of the measure فعال. (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 Kur [xxxvii. 63], [Its fruit
is as though it were the heads of the [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, [as though it were the face of a devil], and [as though it were the head of a devil]; for though the [the meaning is foul, or ugly, serpents; for] the Arabs apply the name شيطان 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, plat is named [as though it were the face of a devil], which is expl. in the K only as meaning a certain plant. (TA.)

The devil of the waterless deserts] means thirst. (K.) شيطان signifies also Any blamable faculty, or power; [or propensity,] of a man. (Er-Rághib, TA.) One says, وَرَكَبَ شِيَطَانَهُ i.e. [His anger got the ascendancy over him; or] he was, or became, angry. (TA.) And نَزَعَ شِيَطَانَهُ 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 A certain sect of the extravagant zealots of the schismatics called the [their founder] an appellation of Mohammad Ibn-En-Noaman. (K and TA in art. طووق.) One who draws out the bucket from the well [i.e. with two ropes. (TA.)]
He fastened its upon the sack: (S:) or he put the into the bag; [meaning into its loop, or handle;] as also : (K:) or the latter signifies he put to it, or made for it, (namely the sack,) a . (S.)

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. . (K.) And A piece of wood, or peg, with which they make fast the rope of a burden. (Ibn-Maaroof, as cited by Golius.)

A sack made fast, or bound. (Fr. K.) A stick, or piece of wood, split in several places. (Fr, K.)
The trees, not being sufficiently watered, became hard, without losing their moisture. (S, O, K.) And His hand became rough, or coarse. (Har p. 70.) And The means of subsistence became dry and hard. (K, * TA.) The arrow entered between the skin and the flesh. (S, Msb, K, Omitted in the TA.) And I withheld, restrained, or debarred, him from the thing. (O, K, * TA.) And 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 (in the CK [erroneously] يَعْقِب, ) so that they wither. (K.)

5 He subjected himself to a hard, or difficult, life. (L in art. معد.) A splinter, or piece split off, of a staff, or stick. (IAar, O, K.) Dry bread. (O, K) And A small piece of wood, or stick, like a peg: pl. شَطَفَة. (Ibn-'Abbád, O, K.) Striaghtness; and hardness, or difficulty, or distress; (AZ, S, O, K;) like ضَفَفَ (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. شَظَف [which see in what here follows]: (TA:) and (K) as some say, (TA,) dryness, and hardness, of the means of subsistence: (K:) or شَظَف signifies hardness, and straitness, of the means of subsistence: (Msb:) or hardness, and coarseness, or roughness, thereof; from شُظَفت يده [expl. above]: (Har p. 70:) pl. شَظَف. (K.) ___ Also A disintegration of the flesh, separating it from the border around the nail. (TA.)

شَظَف 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. عَظُب [A stallion-camel] vehement in leaping, or compressing, the she-camels. (S, O, K.) ___ أَرْض شَظَفَة Rough, or rugged, land or ground. (Ibn-'Abbád, O, K.)

شَظَفَة Bread that has become burned. (IAar, O.)

شَظَف: see شَظَف.

شَظَف Distance, or remoteness. (O, K.)

شَظَفَّ Shَظَفَّ Trees that, not being sufficiently watered, have become hard, without losing their moisture. (S, O, K.)

مشْظَفَّ One who utters oblique, indirect, or ambiguous, speech or language, deviating from the right way or course. (O, K. Omitted in the TA.)
It was, or became, split. (AHn, TA.) ___ Said of a horse, (As, S, Mgh, K,) aor. —, inf. n. His chest, (As, S, Mgh, K,) i. e. the small bone called the chest, (As, S, Mgh, *) moved from its place, (As, S, Mgh,) or became displaced, syn. (A, TA,) or became unsteady, or wabbling: (K:) and so this latter on the authority of ISd: (TA:) or [the inf. n.] chest, accord. to some, signifies the sinews' becoming split, or slit: (As, S, Mgh:) or has this meaning also; (K:) and so. (ISd, K, TA,) Accord. to the K, chest, said of a corpse, is syn. with chest, aor. —, inf. n. chest, and the latter verb is chest, [q. v.,] as they are said to be by Az: and in like manner, chest, aor. —, is said of a [or skin for water or milk], meaning It being filled, its legs became raised, or raised high. (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 chest became unsteady, or wabbling. (TA.)

He, or it, hit, or hurt, his chest: (K:) Sgh says, by rule it should be chest: [i. e. the verb should be thus, being derived from chest, like chest, chest from chest.] (TA.)

It split, or became split, in pieces, or in several or many places: (A, Msb, K, 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, [The pearls became separated, or scattered, from the oyster-shells]. (A, TA.) See also 1, in two places.

It broke, or became broken. (TA.) One says, The tooth called the

broke, or became broken. (TA.)

It broke, or became broken. (TA.) One says, The like of a piece, or sharp piece, of the exterior portion, that enters into the hand, and wounds it. (Ham p. 474. [But is more commonly used in this and similar senses.])

A small bone, (K, TA, [in the CK, i. e. a bone, and so in my copy of the Mgh,]) or a slender small bone, (As, S,) adhering to the which sometimes moves from its place; (As, S, Mgh; [see ] or to the bone of the which sometimes moves from its place; (As, S, Mgh;) or to the knee; (K;) thus in the M; (TA;) or to the [app. here meaning the fore shank of a horse]; (K;) thus in the A: (TA:) or certain small sinews therein; (K) i. e. in the

thus in the T. (TA.) AO says that [i. e. The motion of the from its place (see 1)] is like what is termed , 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 . (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: [being there expl. by the words the CK, and in my MS. copy of the K, the words the CK, and in my MS. copy of the K, the word which Freytag renders ] sulcus ad latus alterius in arvo ductus, ut ejus extremum attingeret; but which, I think, evidently presents a mistranscription and an interpolation:)] the pl. is : 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 than ; but the final letter, as is often the case in the MS. of the TA, is written
followers, and incorporated confederates, of a people, or party; (S, K;) contr. of the
of thereof:
(S:) or the freedmen and followers. (M, TA.)

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. شَطَّانِيّ (S, Msb, K, &c.) and شَطَّانٍ (K,) [or rather this is a coll. gen. n.,] like as شَرْكٌ is of رَكْيَةٍ, (TA,) or a quasi-pl. n., like عَبِيدٌ, improperly said by IAar to be pl. of شَطَّانٍ, (ISd, TA,) and شَطَّانٍ, (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
ةَرْبِإ [q. v.] at the head of the elbow [of the horse] a شَطَّانٍ adhering to the
عاَرِذ, but not [forming a portion] of it. (TA. [See شَطَّانٍ above.]) Also A bow: (K:) because its wood is
split: on the authority of AHn. (TA.) And The shankbone. (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 شَطَّانٍ, with kesr, signifies the same; but
the word is correctly شَطَّانٍ, with an augmentative نُنَانَةٍ as in the T, and mentioned also by Hr in the Ghareebeyn: pl. of the former
شَطَّانِيّ. (TA.) See also شَطَّانِيّ.

شَطَّان part. n. of شَطَّانٍ [q. v.] said of a horse. (TA.)

شَنْتَةٌ The head, or top, of a mountain, (K, TA,) [and so شَنْتَةٍ , (Freytag, from the Deewân of the Hudhalees,)]

resembling the [q. v.]
of a mosque: pl. شَوَاطِئُ الجَبَالِ: شَنَاَظَ [likewise] signifies the heads, or tops, of the mountains.

(TA.)

شَنَاَظَ: شَنَاَظَةً, near the end.

شَنَاَظَةً: شَوَاطِئُ الجَبَالِ.

شَوَاطِئُ الجَبَالِ: مشاطي, A fragment of wood: (Freytag, from the Deewán of Jereer:) but the pl., when indeterminate,
**It became scattered,** or dispersed; (S, O, K, TA;) said of a thing; like شاع, aor. (TA;) of the urine of a camel; (O, K;) and of a people, or party; (IAar, O, K;) [like شَعِّيَةَ] and [in like manner] شَعِّيَةُ is used in relation to blood, &c., as meaning the being scattered. (S, O, K, TA. [See also **شَعِّيَة** below; and **شَعِّيَةُ** arose , (S, O, K, TA,) aor. --- , (S, O, TA,) inf. n. شَعِّيَةُ, (O, TA,) and شَعِّيَةُ, (K, * TA,) He scattered his urine; as also اشَعِّيَهُ or both signify he scattered his urine, and stopped it. (TA.) And **شَعِّيَةُ** arose , (S, O, K,) inf. n. شَعِّيَةٌ, (O, TA,) and شَعِّيَةٌ; (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, الخيل. (TA.)

**The sun spread,** or diffused, its **شَعَء** [or beams], (S, K,) or its light. (TA.) And **شَعَء** arose , (S, K, TA,) i. e., its awn. (TA.) And **شَعَء** arose , (S, K, TA,) i. e., its awn. (TA.) The sun became compact in its grain, (K, TA,) and dry therein. (TA.)

**The wolf made an incursion among the sheep or goats.** (O, K, TA.)

**He mixed it,** namely, wine, (S, O, K,) with water. (O.) And **هَرَّرَهُ** arose , (S, O, K,) inf. n. **هَرَّرَة** (TA,) He mixed the **ثَرَايْدَة** [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 **شَعَء** as an epithet applied to a man, meaning tall. (O.) But the verb is used more in relation to wine than to **ثَرَايْدَة.** (TA.) See also 1.
R. Q. 2, said of a man, is from شعاع, [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 شعاع, 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 عشحت; from عوشعلا the being distant, or remote: and accord. to another, عشحت, with two س. (TA.)

: see شعاع, first and last sentences. Also Haste: (IAar, K, TA:) and so شعاع accord. to the K; but this is wrong; the meaning of the latter word being only that given below, voce شعاع. (TA.)

A spider's web. (AA, K.) See also شعاع.

شعاع [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. متفرق, (S, K,) as also شعاع, [likewise 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 شعاع, which is wrongly expl. in the K as syn. with شعاع in another sense, as stated above; (TA;) and شعاع. (S, K.) One says، ذهب دمه شعاعا His blood went scattered, or dispersed: (TA;) or شعاع applied to blood signifies spirtling from a wound made with a spear or the like; as in a verse cited voce ذفن. (Az, TA. [See also شعاع.)] And ذهوا شعاعا They went away scattered, or dispersed. (K.) And شعاع أمة شعاعا A nation, or people, scattered, or dispersed. (TA, from a trad.) And شعاع نطارت العصا شعاعا The staff, or stick, broke into scattered pieces; as when one has broken it by striking it upon a wall: and in like manner، القصة the reed, or cane. (TA.)

And شعاع رأى A disordered, or an unsettled, opinion. (S, K.) And نفس شعاعا A mind of which the purposes, or intentions, (مهمها, as in the S [and O], for which, in the K, هوهمها 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 His mind fled in a disordered, or an unsettled, state, as though dissipated; expl. as meaning [a mistranscription, as before: correctly i.e. his purposes, or intentions, became disordered, or unsettled: see also Ham p. 44, and Har p. 366]. (K.) And a rájiz says,

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. ضياب. (Ish, O, K, TA.) Also [as a subst.] The awn, or beard, of the ears of corn; (S, O, K;) and so شاع ک and ش: (TA:) or the awn, or beard, when it has become dry, as long as it remains on the ears; as also شاع . (Lth, O.)

شاع (S, O, K) and شع (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 : (S, O, K) [and Freytag states that شاع is said by Jac. Schultens to signify rays: but this I do not find in any lexicon:] the pl. (of شاع, O) is شاع (O, K;) accord. to analogy, (O,) [a pl. of pauc.,] and شاع (O, K) and شاع (O, K) and شاع (K;) the last anomalous. (TA.) Hence, in a trad. respecting [the night called] ليلة القدر, it is said, إن الشمس نفوذ من غير يومها لا شاع ح [Verily the sun will rise on its morrow having no rays]. (S: in the O, من غدها:) In the verse cited voce ذفن, As is related to have read ضعف instead of شاع, 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 شاع, last sentence, in two places.
that is not thick, or dense; (S, O, K, TA;) or which has not wholly shaded one, having in it interspaces. (TA.) See also

also, (S, O, S,) and (O, K) and (IDrd, S, O, K) and (O, K) in which last the relative ى is without cause, as in ى and ى (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 مشعشعة: 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 مشعشعة like هدهد, 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 مشعشعة, (so in the O,) or مشعشعة, with damm to the ش, (TA,) a boy, or young man,

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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.)
pl. (S, O. [In the TA,  is said to be mistranscribed in the S: but it is not so in either of my copies.])

, in two places. Also Long and thin; applied to a camel’s lip. (TA.)

With , applied to wine (مَرْح), Mixed with water: (O, * EM p. 183:) accord. to some, [much diluted; i. e.] mixed so as to be thin. (TA.)
1. (S, Msb, A, K) He collected; brought, gathered, or drew together; or united; (S, A, Msb, K;) a thing, (S,) any thing or things, and a people or party: (Msb:) and he separated; put apart, or asunder; divided; disunited; or dispersed or scattered; (S, A, Msb, K;) a thing, (S,) any thing or things, and a people or party: (Msb:) 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, (Msb, 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 شعب meaning a tribe, as it seems to be indicated in the Hamp. 538,] one says, شعب, (S,) or شعبهم, (A, Ham,) [Their union became dissolved, or broken up; or their tribe became separated;] meaning they became separated after being congregated: (S, Ham:) and شعبهم المنيه, (S, A, Ham) [Their separation became closed up, or their tribe drew together;] meaning they drew together after being separated. (S, Ham.) And Death separated them: (S:) and شعبه شعب، (Death separated him from his companions); (TA:) said of a man when he has died. (O in art.[Lبع]: in the K, in that art., [perhaps a mistranscription].) And it is said in a trad., ما هذه الفتى التي شعبت بما الناس، (S, [In the TA, on the authority of IAth, the التي شعبت in the الناس, which means, which has excited evil among the people. ]) One says also, شعب الرجل أمره 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,
[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, (Msb,) and so the inf. n., (S, A, Msb, 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, Msb:) 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, Msb:) and he corrupted, rendered unsound, impaired, or marred. (A, K, TA.) A little repairing, of, or amid, much impairing. (TA.) He gave a portion of property; as though he broke it off. One says, Give thou to me a portion of the property. (TA.) He (the commander, or prince, S) sent a messenger (S, K) to him, or 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 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, busyin g him, or engaging his attention. (K, TA:) One says, 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, 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 [Shaban, q.}
v.,] is [said to be] named. (TA.) Also, (K, TA,) aor. and inf. n. as above, (TA,) said of a camel, He cropped (ِامضِهَا) the upper, or uppermost, parts of trees [or shrubs]. (K, TA.) (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 شَبَعَ, below.]

2 شَبَعَ [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 تشَعَبَ. (K, * TA.) [Hence,] one says, [Verily I see the evil to have grown like seed-produce when it branches forth]; like as one says, قَصَبَ, and نَبَّ. (TA in art. نَبِ.)

3 شَابَعَ He became distant, or remote, from him; (K, TA;) namely, his companion. (TA.) [Hence,] He quitted life. (TA.) And شَابَعَتْ نفسه (K, TA) His soul [departed, or] quitted life; (TA;) meaning he died; (K, TA;) as also [the K] is ظَهَرَ [i. e. شَابَعَ], (K.) [See also what next follows.]

4 شَابَعَ 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 شَابَعَ, accord. to different copies of the K, the latter as in the L. (TA.) A poet says, (S,) namely, En-Nábighah El-Jaadee, (IB, TA.)

* وَكَانُوا آتَانِي مِن شَعَوبٍ فَأَشَعَبْنَا *
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 شعب should overtake.

(TA. [IB's explanations seem at first sight to indicate that he read بوعش and وعش; 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 بوعشت and بوعشنا are quasi-pass. verbs, the former of بعش and the latter of بعش (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, بوعشنا they became separated, &c., or they separated themselves, &c., in search of the waters, and بوعشت in the gârât, [in predatory excursions]. (TA.) And بوعشت or فلانت They became separated, &c., or they separated themselves, &c., in search of the waters, and بوعشنا or فلانت They became separated, &c., or they separated themselves, &c., in search of the waters, and بوعش the road separated. (S, A, Msb.) And بوعش The river separated or branched forth into other rivers. (TA.) And بوعشت The branches of the tree separated, divided, straggled, or spread out dispersedly; (S, TA;) or branched forth from the stem, and
separated, divided, &c. (Msb.) See also 2. One says also, [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. [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 إشطب see 5, in nine places: and see also 3.

8 إشطب see 1, in the former half of the paragraph.

إشطب inf. n. of شطب [q. v.]. (Msb.) ___ [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 شعيبة : (S, TA:) pl. of the former شعوب. (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 Msb, ما اقتسمت 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. شعوب : (S, Msb:) or it signifies, as some say, (Msb,) or signifies also, (S,) a great tribe; syn. قبيلة عظيمة (S, A, K,) or حي عظيمة (Msb:) the parent of the tribes called] قبائل, to which they refer their origin, and which comprises
them: (S:) or, as some say, a great tribe (حـي ـ عـزـيم) forming a branch of a قبيلة: or a قبيلة itself:

(TA:) A’ Obeyd says, on the authority of Ibn-El-Kelbee, on the authority of his father, that the شعب is greater than the قبيلة; next to which is the عماره; then, the فخذ; then, the بطن (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; (Msb;) first, the شعب; then, the قبيلة; then, the عماره (Msb, TA,) with fet-h and with kesr, to the ع; (Msb;) then, the بطن; then, the فخذ; and then, the قبيلة: thus, Khuzeymeh is a شعب; and Kináneh, a قبيلة; and Kureysh, an عماره; and Kusei, a بطن; and Hāshim, a فخذ; and El-'Abbás, a قبيلة: (Msb, TA:) and Aboo-Usámeh says that these classes are agreeable with the order obtaining in the structure of man; the شعب is the greatest of them, derived from the ع [or suture] of the head; next is the قبيلة, from the ع [which is a term applied to any one of the four principal bones] of the head; then, the عماره, which is the breast; then, the بطن [or belly]; then, the فخذ [or thigh]; and then, the قبيلة, which is the shank: to these some add the عشيرة, which consists of few in comparison with what are before mentioned: (TA:) and some add after this the رهط: some also add the جذم before the شعب: (TA in art. بطن:) the pl. is as above. (TA.) It signifies also A nation, people, race, or family of mankind; syn. جيل; as expl. by IM and others: in the K, [and in a copy of the A,] erroneously, جيل [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 شعب، with kesr. (MF.) And the pl., بوعش، [is] said to be especially applied to denote the foreigners (العجم): (TA:) [thus it is said that] the phrase, in a trad., إن رجلا من الشعوب أسلم [Verily a man of the foreigners] [العجم] [became a Muslim: but see الشعوبية]. (S.) Also, [as implying separation,] Distance, or remoteness. (A, K.) So in the phrase [The distance, or remoteness, of the abode, or dwelling]. (TA.) And A crack (S, A, K, TA) in a thing, (S,) which the شعاب repairs. (S, * TA,) And The place of junction [i. e. the suture] of the قبائل [or principal bones] of the head; (K:) the شُنْان which conjoins the قبائل in the head being [the frontal bone, the occipital bone, and the two parietal bones; in all,] four in number. (S,) [Hence, perhaps,] They two are likes [or like each other]. (S.) See also شعب. Also
Distant, or remote; (K) as in the phrase ماء شعاب [Distant, or remote, water]: pl. شعوب. (TA.)

A road: (Msb:) or a road in a mountain: (S, A, O, L, Msb, 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 مشعب: pl. شعاب. (S, O, Msb.) And A water-course, or place in which water flows, in a low, or depressed, tract, such as is called] a بطن 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 جهن (accord. to different copies of the K in art. جهن [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 bowshot distant, it is called جهن. (K and TA in art. جهن.) 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] محمجن: (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 محمجن: (Suh in the R, TA:) in a marginal note in the copy of the L, it is said that شعب signifying a brand is with kesr to the ش and with fet-h [i.e. شعب and شعب]. (TA.) See also شعب. [And see the pl. شعاب below.]

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.
Also The space, or interstice, between two horns: and
between two branches: (K:) pl. شَعْبٍ and شَعْباَتُ, (K, * TA,) in this and all the following senses. (TA.) Also A
cleft in a mountain, to which birds (الطيُّر, for which المطر 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, * Msb, TA,) growing out a
part, or divaricating, therefrom: (Msb, * 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. شَعْبٍ and شَعْباَتُ, as above. (TA.) And
The divaricating, or straggling, [branchlets, or] extremities [or shoots or stalks] of the
branch. (TA.) And [hence] عصاً في رأسها شعبان [A staff having at his head two forking
portions or projections]; (A, TA;) and Az mentions, as heard by him from the Arabs, شعبان, without, instead of
شَعْبٍ in this phrase. (L, TA.) And شَعْبٌ من رَجْحَان [A sprig, spray, bunch, or branchlet, of sweet
basil, or of sweet-smelling plants]; and شَعْبةً من شَعْبٍ [and A lock, or flock, of hair
and of wool]. (JK in art. قَوْط.) And [the pl.] شَعْبٌ [as meaning] The fingers: (K, TA:) one says, قبض عليه بشعيب يده He laid hold
upon it with his fingers. (A, TA.) And قعَدَ بين شَعْبَتِهَا He sat between her two legs: (A:) and قعَدَ بين شَعْبَتِهَا الأرِبع [He sat (in the Mgh, جَلسَ, as implied in the A, and in the Msb جَلسَانٍ,)] between her arms and
her legs; (A, Mgh, Msb, K;) or between her legs and the شَفَرَان [dual of شَفَرٍ, q. v.,] of her
فرج; (A, Mgh, K;) occurring in a trad.; (Mgh, Msb;) an allusion to جَمِعُ شَرْخٍ [or two
upright pieces of wood] of the
camel's saddle; its [Infix thou the flesh-meat upon the prongs of the roasting instrument]. (A, TA.) And [A tooth of a reaping-hook]. (K in art. س.) And [A tooth, or cusp, of the teeth, or cusps, of the س]; the س of the س being three. (S and L in art. س.) And The outer parts, or regions, of the horse (أقطاره, A, or نحوه, 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 منسج [or withers, &c.], (S, TA,) and the crests of the hips, (TA,) or such as his head, and his حارك [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 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 تلعة; or what is smaller than a تلعة; accord. to different copies of the K; the شعب of the تلعة being expl. as meaning ما صغر من التلعة. (TA.) And Such as is large, of the channels for irrigation of valleys: (K, TA:) or, as some say, a branch from a تلعة, 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, Msb, K, TA:) pl. as above. (TA.) One says, اشاعبي شعبه من المال Give thou to me a portion of the property. (TA.) And In his hand is somewhat of good, or of wealth. (TA.) And it is said in a trad., [In his hand is somewhat of good, or of wealth.] Modesty is a part of faith: and in another, [Youth is a part of insanity.] In explanation of the phrase, in the Kur [xxxvi. 30], 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 لظ in this case. (Th, L.) And A piece such as is called رؤية, with which a wooden bowl [or the like] is repaired. (S.) Accord. to Lth, (T, TA,) and he cites the saying of Dhu-r-Rummeh،

وَلَا تَقْسِمْ شُعْبَا وَاحِدًا شَعْبَةَ

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 شعب here means Intentions, designs, or purposes: he says that the poet describes tribes assembled together in the [season called] ربيع, 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. شعب below.]

шейبان، imperfectly decl., (Msb,) The name of a month [i. e. the eighth month of the Arabian year]: pl. شعبانات (S, Msb, K) and شعبانين (Msb, K;) so called from شعبت 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 زمٰن، 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 شعب it appeared; because of its appearance between the months of Rejeb and Ramadán. (TA.) غزال شعبان أ certain insect, (K, TA,) a species of the جندب, or of the جندب. (TA.)

شَعَابُ pl. of شعب (S, O, Msb:) and of شعب a branch, and as meaning duties, and from giving to people: (S, TA;) [Z considers شعب, here, as pl. of شعبة a branch, and as meaning duties, and

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;)
relations: (Freytag's Arab. Prov., i. 653:) but El-Mundhiree says that is a mistranscription: the other reading is , meaning my expending upon my family. (Meyd. [See also , in art. ]) ِﰉﺎَﻌِﺷ ِﻱِﺗﺎَﻌَﺳ, (S, A, Msb, K,) without the article ُبﻮُﻌَﺷ, (S, A, * Msb, K; *) so called because it separates men: (S, Msb:) the former is a proper name: (Msb:) J says [in the S] that it is determinate, and does not admit the article ُبﻮُﻌَﺷ and ُبﻮُﻌﱠﺸﻟا both signify as above; and that in either case it may be originally an epithet, being like the epithets ُلﻮُﺘَـﻗ and ُبوُﺮَﺿ; and if so, the article in this case is as in ُسﺎﱠﺒَﻌﻟا and ُﻦَﺴَﳊا and ُثِﺮٰ(EC) and this opinion is confirmed by what is said of its derivation: but he who says ُبﻮُﻌَﺷ, 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 ُرِﺑﺎَﺟ ُﻦْﺑ َﺔﱠﺒَﺣ, a name for bread, so called because it reinvigorates the hungry; and as in , [a certain town] so called, accord. to Sb, because midway between El-'Irák [Irák el-'Ajam] and El-Basrah: thus in the L. (TA.) One says of a person when he has been at the point of death and then escaped, ُﻪْﺘﱠﺼَﻗَأ ُبﻮُﻌَﺷ [Death became near to him]. (TA.) And it is said in a trad., ِﻪٰﺘْرَزَأ َبﻮُﻌَﺷ ُﻪُﺗْرَزَأ َبﻮُﻌَﺷ, i.e. [And I ceased not putting my foot upon his cheek until] I made death to visit him. (TA.) ُﺖْﻟِز ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َبﻮُﻌَﺷ ُلِـﺗْرَزَأ َب
one that is sewed (ةَزوُﺰَْﳏ, K and TA, in the CK) on both sides: (K:) called thus because one part is joined to another: (L, TA:) pl. شَعِيبَةٍ (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. رَجْحَلٌ: because it is joined, part to part: so in the saying of El-Marrár, describing a she-camel.

[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 رَجْحَلٌ i. q. غَرِيبٌ [A man who is a stranger; &c.]. (AA, TA voice غَرِيبٌ).

The art, or craft, of repairing cracks in wooden bowls &c., by piecing them.

(TA.)

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: (Msb:) or those who despise the circumstances, or condition, of the Arabs; (A, * K;) one of whom is called شَعُوبٌ (A, K;) a rel. n. formed from the pl., (IM, Msb, TA,) شُعَوبَةٌ being predominantly applied to the 'Ajam; (IM, TA,) like [from the] أَنْصَارِيَّة. (IM, Msb, * TA.) In the phrase إنَّ رَجْلاً مِنَ الشُّعُوبِ أَسْلمَ, occurring in a trad., [and mentioned before, voice الشمسوبِ the الجمَع, or it may be [used as] a pl. of the الشُّعوبِ, like as and the اليهودِ, and the المجوسَ, like as and the اليهودِ, the المجوسَ are [used as] pls. of the اليهودِ and the المجوسَ. (IAth, TA.)

A repairer of cracks in wooden bowls &c., by piecing them. (S, Msb, TA.)
The two shoulders: (K:) because wide apart: of the dial. of El-Yemen. (TA.)

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 َﺐِﻌُﺷ: Shub):] fem. (TA:) and pl. َﺐْﻌُﺷ. (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, َﺐَﻌْﺷَأ َﺐَﻌْـﺘَـﺘَـﻓ َﻻ ْﻦُﻜَﺗ [Be not thou an Ash'ab, for in that case thou wilt become

fatigued, or woreied, by thy endeavours]; (K;) a prov.: (TA:) and so in the prov., ُﻊَﻤْﻃَأ ْﻦِﻣ َﺐَﻌْﺷَأ [More
covetous than Ash'ab]. (S.)

A way, road, or path, (S, Msb, K,) [in an absolute sense, or] branching off from another. (Msb.)

means The way [of truth, or] that distinguishes between truth and falsity. (K.)

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 َشَعْبَأ repairs a vessel. (TA.)

[A wooden bowl] repaired in several places [by closing up its cracks, or

by piecing it]. (S.) See also what follows.

Marked with the brand

called َشَعْب. (K, TA.)
Q. 1, and its inf. n. : see in art.

: see in art.
It (hair) was, or became, shaggy, or dishevelled, and frouzy, or altered in odour, 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: (Msb:) or, accord. to El-Ghooree, it wanted oil, or ointment: (Har p. 50:) and 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. (Msb.) Also the former verb, aor. as above, (L, K, and Ham p. 469,) inf. n. 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 . (L,) also signifies The being separated, or disunited, (S, Msb, K, TA,) and spread out, (Msb,) and uncompacted, (TA,) like as is the head of the [or tooth-stick, by its being bruised, or battered, or mangled by blows]. (Msb, TA,) You say, 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 They [meaning men] became separated, disunited, dispersed, or
scattered. (A.) And, aor. as above, (TK) inf. n. 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 below.])

*He rendered it* (i.e. hair) [shaggy, or dishevelled, and frouzy: (see 1:) or] matte, 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.) Also signifies The separating, disuniting, dispersing, or scattering, a thing. (S.) And The making to separated like as do rivers and branches. (L.) [Hence,] 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.) 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. The people took, or began, to impugn his character, censure him, reproach him, or speak against him, by befouling his reputation; syn. He detracted from his reputation; syn. and he repelled from him, or defended him: (K) or he defended his reputation. (TA.) [Thus it has two contr. meanings.]

Such a one was angry by reason of me; syn. [But this I have not found elsewhere; and I almost think that, in my copy of the A, may be a mistranscription for, and, for]
see 1, in six places. 5 also signifies The act of taking; syn. أخذت; (K, TA;) and so أخذت. (TA.) One says, Time, or fortune, took him. (TA.) And أخذت ماله He took his property. (TK.) And The eating little of food; (K, TA;) and so أخذت من الطعام I ate little of the food. (TA.)

: see the next paragraph.

inf. n. of 1 [q. v.]. (L, Msb, &c.) Hence, i. e. [May God rectify, or repair, and consolidate, what is discomposed, deranged, disorganized, disordered, or unsettled, of thy, and your, affairs; (see art. ٌّٰ; or] consolidate thy, and your, disorganized, disordered, or unsettled, state of affairs: (S, A: * [in the latter expressly distinguished as tropical:]), and so َﻚَﺜْﻌَﺷ, ْﻢُﻜَﺜْﻌَﺷ; perhaps by poetic license; for] Kaab Ibn-Málik El-Ansáree says,

* * مَّلَآ إِلَيْهِ شَعْت وَرَمَّتْ بِهِ أَمُورُ أَمْثِلهُ وَالأَمْرُ مُنْتَشِرَ

[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, أُسَأَلِكَ رحمَةً تَلَمَّكَ شَعَبِي I ask of Thee mercy whereby thou shalt consolidate what is discomposed, deranged, disorganized, disordered, or unsettled, of my state of affairs. (TA.)

, 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. (Msb.) And in a similar sense applied to the head of a
[tooth-stick, meaning Disintegrated; or
separated, disunited, or uncompacted, in its fibres; or rendered brushy; by its
being bruised, &c.; and so as applied to the head of a wooden peg or stake; as indicated by an explanation of its verb].
(MA.) [And in the TA it is applied to a plant, as meaning Straggling.] See also ُﺚَﻌْﺷَأ And A man dirty in the
body. (Msb.)

A place of [or in] the hair that is ُﺚَﻌْﺷَأ [or shaggy, or dishevelled, &c.]. (TA.)

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: (Msb:) or having the head dusty, (S, A, K, TA,) and the hair
plucked, and unanointed: (TA:) fem. of the first ُﺚَﻌْﺷَأ, applied to a woman: (A, Msb:) and ُﺚَﻌْﺷَأ [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 and ex. from a poet, voce ُﺔَﻳآ.]) The first [or each] is also applied to a
head, as meaning Dusty, not renovated [by dressing or anointing], nor cleansed. (Msb.)

The wooden peg or stake: (A, K, TA:) so in a verse of El-Kumeyt cited in the first paragraph of art. حَفَح: 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] [ﰉَﻤْﻬُـﺑ] (K, TA:) [or] it is so called when its prickles have dried. (TA.)
Q. Q. 1 He practised the art termed 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 SÁHR, (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 شَعَودَى 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, Msb.)
He knew it;
knew, or had knowledge, of it; was cognizant of it; or understood it; (S, * A, Msb, K, TA;) as also knew He knew the minute particulars of it: or he perceived it by means of any of the senses. (TA.) Lh mentions the phrase [I know what such a one did or has done], and 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 شعر, below.]

He said, or spoke, or gave utterance to, poetry; spoke in verse; poetized; or versified; syn. قال شعر وعَلَ شعر I said, or spoke, poetry, &c., to such a one. (TS, O, TA.) And [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 شعر: (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 شعر, aor. I said, or spoke, poetry, &c., to such a one. (TA.) One says, [Had he known his deficiency, he had not spoken poetry, or Versified]. (A.) شاعر فشعره: see 3. شعر as a trans. verb syn. with شعر: see 4. As syn. with شاعر: see 3. شعر, aor. شعر, (K;) inf. n. شعر, (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.)

Sha'ur 2 as an intrans. verb: see 4: and as a trans. verb also: see 4.

Sha'ur Sha'ur, Sha'ur F. Sha'ur 3, (S, K,) aor. of the latter —, that is with fet-h, (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, —, agreeably with the general rule;

(MF,) He vied, or contended, with him in poetry, and he surpassed him therein. (S, K, MF.) And Sha'ur, (S,) and Sha'ur, (A, Msb, K,) and Sha'ur, (A, K,) He slept with him, and with her; (Na'um,) S, and Sha'ur, Msb, K, or Sha'ur, A,) in one Sha'ur [or innermost garment]. (S, A, Msb, K,) [Reiske, as mentioned by Freytag, explains Sha'ur as signifying also Tractavit, prensavit, vellicavit: but without naming any authority.]

Sha'ur 4 He made him to know! (S,) You say, Sha'ur, Sha'ur, (K,) the latter of which is less usual than the former, because one says Sha'ur, but not Sha'ur, (MF,) He acquainted him with the affair; made him to know it. (K.) And Sha'ur, (A,) I made known the affair of such a one. (A,) And Sha'ur, (A,) I made such a one notorious for an evil deed or quality. (A,) Also, (inf. n. Sha'ur, 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 مَبَضَع or the like, (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, Sha'ur, He wounded him so as to cause blood to
come with a [q. v.]: (TA:) and in another trad., [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 spearhead enter his inside: and he made the spearhead to enter into the midst of him: [but this is said to be] from he made it to cleave to it. (TA.)

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 They called, uttering their [whereby they might know one another]: or they appointed for themselves a [How good, or excellent, a poet is he !]. (TA in art. see in that art.) [from 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 ; (S, K;) and , inf. n. ; and . (K.) ___ And She (a camel) cast forth her foetus with hair upon it. (Ktr, K,) ___ And He lined a boot, (A, K,) and the of a horse's saddle, and a ; (TA,) with hair; (A, K;) as also ; (Lh, A, K;) and , (K,) inf. n. :

or said of a , he covered it with hair. (A.) ___ And He clad him with a [i. e. an innermost garment]. (S, A, K,) And He put on him a garment as a , i. e., next his body. (TA.) [Hence,] Such a one involved him in evil. (S, A.) And [Love involved him in disease]. (S,) And He made it (i. e. anything) to cleave, or stick, to it, [like the to the body,] i. e., to another thing. (K.) ___ [And It cleave to him, or it, as the cleaves to the body.] [Anxiety cleave to him as the cleaves to the body]. (A.) And Anxiety cleave to my heart (K, TA) as the cleaves to the body. (TA.) And The man cleave to anxiety as the cleaves to the body. (S, TA. [In one of my copies of the S, , accord. to which reading, the phrase
should be rendered *The man was made to have anxiety cleaving to him &c.* [ Пер. с арабского языка: "The man was made to have anxiety cleaving to him &c." ]

He put a [ q. v. ] to the knife. (S, A, K. *)

5 See 4, in the latter half of the paragraph.

6 He affected, or pretended, to be a poet, not being such. (See its part. n., below.)

The cow uttered a cry to her young one, desiring to know its state. (A, TA.) And They called, one to another, uttering the [ by which they were mutually known ], in war, or fight. (TA. [ See also 4. ])

see 4, in the latter half of the paragraph. Also, (A, TA, 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, Msb:) [ when spoken of as used in the fabrication of cloth for tents &c., the meaning intended is goats' hair: ( see article: ) of the masc. gender: (Msb, TA:) pl. (of the former, Msb) and (of the latter, Msb) (S, Msb, K) and (of the latter also, TA) (K, TA:) and (of the latter also, TA) (K, TA:) and (of the latter also, TA) (K, TA:) and (of the latter also, TA) (K, TA:) and (of the latter also, TA) (K, TA:) and (of the latter also, TA) (K, TA:) and (of the latter also, TA) (K, TA:) and (of the latter also, TA) (K, TA:) and (of the latter also, TA) (K, TA:) and (of the latter also, TA) (K, TA:) and (of the latter also, TA) (K, TA:) and (of the latter also, TA) (K, TA:) and (of the latter also, TA) (K, TA:) and (of the latter also, TA) (K, TA:) and (of the latter also, TA) (K, TA:) and (of the latter also, TA) (K, TA:) and (of the latter also, TA) (K, TA:) and (of the latter also, TA) (K, TA:) and (of the latter also, TA) (K, TA:) and (of the latter also, TA) (K, TA:) and (of the latter also, TA) (K, TA:) and (of the latter also, TA) (K, TA:) and (of the latter also, TA) (K, TA:) and (of the latter also, TA) (K, TA:) and (of the latter also, TA) 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and (of the latter also, TA) (K, TA:) and (of the latter also, TA) (K, TA:) and (of the latter also, TA) (K, TA:) and (of
shall be, equally divided between me and thee]. (TA.) And ṭālā'ī fālān al-shūrā, such a one saw; or has seen, hoariness, or white hairs, (Yaakoob, S, A, TA,) upon his head. (TA.) [The n. un.] al-shūrā, is also used, metonymically, as meaning A daughter. (TA.) And al-shūrā, (K, and so accord. to the TA, but in the CK shūr,) signifies also Plants and trees; (K, TA;) as being likened to hair. (TA.) And the same, (A, K, TA, but in the CK shūr,) Saffron (A, K) before it is pulverized. (A.)

[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, lit. shūrā lit. shūrā, has [for lit. shūrā=kā, lit. shūrā], (S, TA:) the elision of the 3 in this latter instance, as Sb says, being peculiar to the case of the words being preceded by, [but see lit. shūrā=ā'ūb;] and as in, lit. shūrā, lit. shūrā. Would that I knew what such a one did, or has done; (S, * K, * Msb, * 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, lit. shūrā is for lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūrā, lit. shūr4;] and sometimes a

Would that I knew what happened, or has happened. (A.) The predominant signification of shūrā is Poetry, or verse; (Msb, K;) because of its preeminence by reason of the measure and the rhyme; though every kind of knowledge is shūrā; (K;) or because it relates the minute affairs of the Arabs, and the occult particulars of their secret affairs, and their facetiae: (Er-Rāghib, 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], which this is not intentionally qualified by rhyme and measure: (KT; and the like is said in the Msb;) and sometimes a
single verse is thus termed: (Alk, TA:) pl. أَشْعَارٌ (S, K.) Also Falsehood; because of the many lies in poetry. (B, TA.)

شَرْعٌ: see شُرْعُ, in two places.

شَرْعَةٌ: see أُشْرَعَةٌ [The fem.] signifies [particularly] A sheep or goat شَأْنَةٌ 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.)

شَرْعَةٌ ns. un. of شُرْعُ [q. v.]

The hair of the pubes: (T, Msb, K;) as also شَرْعَةٌ, [accord. to general analogy with tenween,] or شُرْعَةٌ, [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, Msb,) or the hair of the pubes of a woman, specially: (S, O, Msb;) and the pubes عَانَةٌ [itself]: (K;) and the place of growth of the hair beneath the navel. (K, * TA.)

Also A portion of hair. (K, * TA.)

الشَّرْعَيِّ: (The star Sirius;) a certain bright star, also called المُرْزَمَة; (TA; but see this latter appellation;) the star that rises [aurorally] after الجوَازَة [by which is here meant Gemini, in the time of intense heat, (S, TA,) and after [app. a mistranscription for المُقَتَّةُ]: (TA:) [about the epoch of the Flight, it rose aurorally, in Central Arabia, on the 13th of July, O. S.: (see الجوَازَة; and see also النَّشْأَة, in art. نَازِلُ القُمْرُ;) on the periods of its rising at sunset, and setting aurorally, see دِبْرُ دِبْرُ and دِبْرُ دِبْرُ:) the Arabs say, إِذَا طَلَعَتُ الشَّرْعَيُّ جَعَلَ صَاحِبٍ النَّحْلِ يَرِى 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; (S, K;) together called الشَّرْعَيُّ الغَمِيسِيُّ عُبُورٌ الشَّرْعَيْانِ: the former is that [above mentioned] which is in [a mistake for after ] الجوَازَةٌ, and the latter is Procyon, in the
[by which is meant the two Sisters of Suheyl (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 the two Sisters of the sky because of its having crossed the Milky Way; and the other is called the Yemenian, or Southern, sky; and the latter, the Syrian, or Northern, sky. (Kzw.)

The young ones of the vulture called (K:) or a species thereof, (Tekmileh, TA,) green, inclining to dust-colour: (Tekmileh, K, TA:) or a species of the kind of plants called, dust-coloured: (TA:) or upon which hares feed, and in which they lie, cleaving to the ground; it is like the large glasswort, i.e. kali,
has slender twigs, and appears from afar black. (AHH, TA.)

[A poetaster]: see Shā'ār. Also, accord. to analogy, sing. of Shā'ar, which is Syn. with Shār [as pl. of Shār, q. v. voce Shā'ār], 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,]

The people dispersed themselves, or became dispersed: (S:) and ذَهَبَا شِئَا بِتَّقَدَانَا, (K,) or بِتَقَدَانَا, and بتَقَدُّانَا, (TA) and بتَقَدَّرَةَ, (K) and

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They went away in a state of dispersion, like flies: (K:) شِئَا شِئَارٍ thus used being pl. of شَئَا شِئَارٍ; (TA;) or having no sing. (Fr, Akh, S, TA.) And أَصْبَحَت شِئَا شِئَارٍ بِتَقَدَّرَةَ, and بِتَقَدَّرَةَ بِتَقَدَّرَةَ, and بِتَقَدَّرَةَ بِتَقَدَّرَةَ, and بِتَقَدَّرَةَ بِتَقَدَّرَةَ, and, They became beyond reach, or power. (Lh, TA.) And the same pl. شِئَا شِئَارٍ, having no sing., also signifies A certain game (S, K, TA) of children. (TA.) You say,

We played at the game of the شِئَا شِئَارٍ: (S.) And A sort of women's ornaments, like barley [-corns], made of gold and of silver, and worn upon the neck. (TA.) And شِئَا شِئَارٍ [n. un. of شِئَارٍ] signifies A small [fr, or cucumber]: pl. شِئَا شِئَارٍ [as above]. (S, K.)

A hare that feeds upon the شِئَا شِئَارُ: (q. v.), and that [makes its form therein, i. e.] lies therein, cleaving to the ground. (AHH, TA.)

Trees; (ISk, Er-Riyāshee, S, A, K;) as also شَةَا شَةَرٍ: (As, ISh, K;) or tangled, or luxuriant, or abundant and dense, trees; (T, K;) as also شَةَا شَةَرُ: (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, and the like, (TA,) warming themselves thereby in winter, and shading themselves thereby in summer; as also: (K, TA;) or this last signifies any place in which are a covert of trees, &c., and [other trees; and its pl. is] مشاعر. (TA.) One says, أرض كبيرة الشعار. (TA.)

A land abounding in trees [&c.]. (S.) See also the next paragraph, latter half.

A sign of people in war, (S, Msb, K,) and in a journey (K &c.,) i. e. (Msb) a call or cry, (A, Mgh, Msb,) by means of which to know one another: (S, A, Mgh, Msb;) and the براز of the Prophet in war was [O Mansoor,] (a proper name of a man, meaning aided &c.,) kill thou, kill thou. (TA.) And it is said that he appointed the براز of the refugees on the day of Bedr to be [يا بني عبد الرحمن: and the براز of El-Khazraj, [يا بني عبد الله: and that of El-Ows, [يا بني عبد الله: and their براز on the day of El-Ahzáb, [حِمَّ لا يَنضَرُونَ. (Mgh.) And Thunder; (Tekmileh, K;) as being a sign of rain. (TK.)

The religious rites and ceremonies of the pilgrimage; and the signs thereof; (K,) and, (TA,) as also, the practices of the pilgrimage, and whatever is appointed as a sign of obedience to God; (S, Msb, * TA;) as the halting [at Mount 'Arafát], and the circuiting [around the Kaabeh], and the سعى [or tripping to and fro between Es-Safà and El-Marweh], and the throwing [of the pebbles at Minè], and the sacrifice, &c.; (TA;) and signify the same as [ل:] شعار; (L:) شعار is the sing. of شعائر and شعارة; and مشعّر signifies the same as مشعّر (As, S, Msb;) or, as some say, the sing. is [م: ] شعارة, [م: ] شعارة, [م: ] شعارة, [م: ] شعارة, and مشعّر, signify a place [of the performance] of religious rites and ceremonies of the pilgrimage; expl. in the K by [م: ] معظمها, which is a mistake for مشعّر. (TA;) and }
(S:) or ظُئْرَعْش signifies the [or characteristic practices] of the pilgrimage, to which God has invited, and the performance of which He has commanded; (K:) as also ظُئْرَعْشَתחיל the characteristic practices, all those religious services which God has appointed to us as signs; as the halting [at Mount 'Arafát], and the [or tripping to and fro between Es-Safà 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; (Bd in v. 2 and xxii. 33:) among which places are Es-Safà and El-Marweh, they being thus expressly termed; (Kur ii. 153;) and so accord. to Fr in the Kur v. 2: (TA:) or the obligatory statutes or ordinances of God: (Bd in v. 2:) or the religion of God: (Bd 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 من ظُئْرَعْشَ والَّذِي من شعائر الله, i. e. of the signs of the religion of God: (Bd and Jel:) and [hence the sing.] شعائر 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. voice ظُئْرَعْش and شعائر is its pl.; (K:) and is also pl. of شعائر: and the [festival called the] عيد is said to be a a sign of the signs of the religion of God: (Msb.) شعائر مَدَّالا 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, Msb;) the garment that is next the hair of the body, under the دثار; as also شعائر; (K:) but this is strange: (TA:) pl. [of pauc.] شعائر and [of mult.] شعائر. (K:) Hence, one says, يَبْسُ شعائر الْحَمُّ [He involved himself in anxiety]. (A.) And عمل الخوف شعائر [He made fear to be as though it were his innermost garment], by closely cleaving to it. (TA in art. دَرْع.) [Hence, also,) it is said in a prov., هم الشعائر دون الدثار, meaning They are near in respect of love: and in a trad., relating to the Ansár, أَنْتُمُ الشعائر والناس الدثار, 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 х̄м̄ر, ρύμαρ, ρύμρα, х̄м̄р, ρυμ̄ρ̣α, х̄м̄ρ], the reading in the CK, the author of the TK has read ρυμ̄ρ̣α (and thus I find the word written in my MS. copy of the K) or ρυμ̄ρ̣α, pls. of ρυμ̄ρ̣α; and Freytag has followed his example: but ρυμ̄ρ̣α is the right reading, as is shown by what here follows:) so in the saying of El-Akhtal,

\[\text{فَكْفَ الاستِحْنَالِ} \text{والأنداة عنها} \text{من الزَّرْجُون دونهما الشعراء} \]

[evidently describing wine, and app. meaning And the \textit{sh̄ār} of the wine, \textit{i.e.} \text{sh̄ār of the ẓ̄ṝj̣̄ūn,} while yet in the vat, \textit{intervening as an obstacle to them, kept off the wind and the rains, or dews, or day-dews, from it, namely, the wine}. (L.) ___ See also \textit{sh̄ār}, in two places. Also \textit{Death}. (O, K.)

\[\text{شَعَر} \text{, (S, Msb, K,) which may be also pronounced} \text{شَعَّر}, \text{agreeably with the dial. of Temeem, as may any word of the measure 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} \text{كَبِير} \text{and} \text{يُجِيل} \text{and} \text{كَرِم}, (MF,) [and thus do many in the present day, others pronouncing the fet-h in this case, more correctly, in the manner termed} \text{ِعَمَالَة}, \text{i.e. as e in our word bed:}

\text{Barley; a certain grain,} (S, Msb,) \textit{well known}: (Msb, K:) of the masc. gender, except in the dial. of the people of Nejd, who make it fem.: (Zj, Msb:) n. un. with ة [signifying a \textit{barleycorn}]. (S, K.) Also \textit{An accompanying associate}; \textit{syn. مَحْضِر}; \textit{عَشِير} مَصْاحِب: \textit{on the authority of En-Nawawee:} (K, TA:) \textit{said to be formed by transposition: but it may be from} \text{شَعَر} \textit{meaning he slept with her in one} \text{شِجَار}; [see 3; and so originally signifying a person who sleeps with another in one innermost garment;} \textit{then applied to any special companion.} (TA.)

\[\text{شَجَّر}, \text{and, as written by some,} \text{شَجَّر, in four places.} \]
A sign, or mark. (Mgh.) ___ See this word, and the pl. شاعر, voce شعاع in seven places. Also n. un. of شاعر [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 إصبع [or digit]. (Msb voce ميل .) ___ [And The weight of a barley-corn.]

A kind of trees; (Sgh, K;) in the dial. of Hudhey. (Sgh, TA.) ___ See also أَشَعْرَأ, last signification but one.

A seller of شعار [or barley]: one does not use in this sense either of the more analogical forms of شاعر and شعاع. (Sb, TA.)

A poet: (T, S, Msb, K;) so called because of his intelligence; (S, Msb;) or because he knows what others know not: (T, TA;) accord. to Akh, it is a possessive epithet, like نَابِل and تَامِر: (S:) pl. شعراً, (S, Msb, K,) deviating from analogy: (S, Msb:) Sb says that the measure فعال is likened in this case to فعال, and hence this pl.: (TA:) or, accord. to IKh, the pl. is of this form because the sing. is from شعراً, and therefore should by rule be of the measure فعال, like شرف [from شرف]; but were it so, it might be confounded with شعاع meaning the grain thus called, therefore they said شاعر, and regarded in the pl. the original form of the sing. (Msb.) A wonderful poet is called ذيذَخ: one next below him شاعر: then, شعور [the dim.]: (Yoo, K;) then, شعور: and then,
Also a liar: because of the many lies in poetry: and so, accord. to some, in the Kur 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, [by ] meaningless: but generally in a phrase of this kind the two words are cognate, as in ليل لائن ويل وائل. (TA.)

شهير: see the next preceding paragraph.

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 شعر, (A, K,) and شعران, (K,) which last (SM says) I have seen written ﺷعرانی, (TA,) A man having much hair upon his body:

(S, A:) or having hair upon the whole of the body: (IAth, L voce أجرد [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 شعاره, (TA:) and pl. of the first شعر: (S, K,) One says فلان شعر

meaning Having his head unshaven and not combed nor anointed. (TA,) And [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.] شعراء also signifies A testicle, or scrotum, having much hair: (TA:) and the first and second, a goat having much hair: fem. of the first شعاره, and pl. of the first شعر: (A, K,) and

زَبَرُ شَعرِهَ (TA in art. زَبَرُ: thus used as a subst. (IAar, TA, see also شعرة.) 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, the خشنة is erroneously put for the داهية. (TA.) One says, زبَرُ شَعرِهَ, (S, A, K,) and هو براء, (S, A,) and زبَرُ شَعرِهِ, (TA in art. An evil, a foul, or an abominable, (TA,) or a severe, or great, (K,) calamity or misfortune: pl. شعر. (K, TA,) And one says to a man when he has said a thing that one blames or with which one finds fault, جنت کا شعر کذات وبر, [Thou hast said it as a foul, or an abominable, thing]. (S, A, *) And شعر 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. أَشَاعُر, (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 أَشِعْرُانَ are the 
*إِسْكَانُانَ,* which are the two sides [or labia majora] of the vulva of a woman: or the two parts next to the 
*شَفْرَانَ,* which are the two borders of the 
*إِسْكَانُانَ,* or the two parts between the 
*شَفْرانَ,* or the two parts next to the 
*شَفْرانَ,* in the hair, particularly:
(Zj, in his Khalq al-Insán:) the أَشَاعُرُ [or vulva of a camel &c.] are the parts where the hair 
terminates: (TA:) and the أَشَاعُرُ 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 لَوْلَؤَ [or wart]; (Lh, K,) for which it is cauterized. (Lh, TA.)
And Flesh coming forth beneath the nail: pl. شَعْرُ, (K, TA,) with two dammehs, (TA,) or شَعْرَ. (So in the CK.)
And [the fem.] شَعْرَانَ also signifies Land (أَرْض) containing, or having, trees: or abounding in trees: (A, K;) [and so, app., 
*ءآَشَرُانَ,* for] there is a mountain in [the province of] El-Mowsil called شَعْرَانَ, said by AA to be thus called because of the abundance of its trees: (S:) or 
*ءآَشَرُانَ* signifies many trees: (A ’Obeyd, S:) or i. q. أَجَمَةَ [i.e. a thicket, wood, or forest; &c.]: (TA:) and a meadow 
روضَة, (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 (رَملَة) producing [the plant called] نَصَى (Sgh, L, K) and the like. (Sgh, K.)
And A certain tree of the kind called حَضَر, (K, TA,) not having leaves, but having [what are termed] هَدَبَ [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 Aboo-Zyád; 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: (IKTT, MF:) or *الْشَّعْرُ* is a name of the peach, and the pl. is *شَعْرُ.* (MTR, 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 *شَعْرُْ:* (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 *شَعْرُْ,* under which its pl. *شَعْرُ* is mentioned.]) ___ And [hence, perhaps, as this kind of fly is seen in swarms,] A multitude of men. (K.)

*شَعْرَاء* see *شَعْرَاء._*

*شَعْرَاء* _i. q._ [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. *شَعْرَاء,* voce *شَعْرَاء,* in four places. ___ [The pl.] also signifies *The five senses;* (S, *A, *TA;) the hearing, the sight, the smell, the taste, and the touch. (S and MSB in art. حسن.) See also *شَعْرَاء._*
The bloodwit that is exacted for killing kings: it is a thousand camels.

(A, TA. [See 4.])

One who affects, or pretends, to be a poet, but is not. (S, * L, * K, * TA.) See شاعر.
He smeared, anointed, or overspread, a camel [suffering from the mange, or scab], with tar, (S, O, K, and Bd in xii. 30,) and burned him by so doing. (Bd ibid.) Imra-el-Keys says,

* 

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. (O, TA:) Aboo-'Alee El-Kálee 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,]

He has overspread and burned her heart with love; as some read in the Kur xii. 30; others reading (Bd:) [or he has burned her heart with love; for] شغفها means love burned his heart: (S:) there are two readings of the words of the Kur above; (O, K;) [as well as two other readings mentioned in art.

* 

He has diseased her heart with love, (S, * O,) and

melted it: (O:) or, accord. to El-Hasan, he has penetrated into her with love: (S:) the other reading is قُدَ شغفها حبا

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excessively: (O:) [but it is also said that] شُفَّفٍ يُحَبّ means The love of him overspread my heart from above; (O, K;) from شُفَّف signifying the head of the heart, at the place of suspension of [or from] the heart; (O, * K;) and in like manner, (O, and so in the CK,) or شَفَّفَتُ بُحَبَّ, (O, and so in other copies of the K, in which, and in the CK, the verb in this case is said to be like شَفُّحُ, [but this I regard as a mistake:])) and شَفَّفُ الْقَلْبُ He, or it, struck, or smote, the شُفَّفَ, or uppermost part, of the heart: (Ham p. 545:) Az, however, says, I know not any one that has
assigned to the heart a شُفَّف, except Lth; and vehement love takes possession of the core (سَوْدَ) of the heart; not of its extremity: [but] accord. to Fr, شَفَّفِ بَيْلَانٍ, like عَيْنَي، means The love of such a one rose to the highest
places of his heart: others say that شَفَّفَ [app. the شُفَّفَ] 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 شَفَّفَ signifies a thing's falling into the heart: (IB, TA:) one says also، شُفَّفَ بَكَّاداً means He became diseased by such a
thing. (S.)

شَفَّفُ: see شُفَّفُ، 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، أَلْتَى عَلَى شُفَّفٍ، meaning [He cast] his love [upon him, or it]; as also شُفَّفَ. (TA.)

شَفَّفُ The head [or summit] of a mountain: (S, O, K;) and the upper, or uppermost, part of
anything: (Ham pp. 130 and 545:) pl. شُفَّفُ [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 Deewân of Jereer,] and [the pl. is] شُفَّافٌ شُفَّافَاتُ شُفَّافٌ and شُفَّافَاتُ: (S, O, K;) and
is also expl. as signifying an elevated part of the earth or ground. (TA.) ___ Also A lock of hair
(K.) or upon the upper, or uppermost, part of the head. (O, TA.) And (its pl., TA) signifies The hair of the head: so in the phrase 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.] (S, O, K.) And The [pendent lock of hair termed] of a boy, or young man. (S.) And signifies The head of the heart, at the place of suspension of [or from] the [q. v.]. (O, TA. [But see, in the first paragraph, what Az says respecting this meaning.])

, like , Love's making away with the heart. (TA.)

Insanity, or madness. (O, K.)

There is not upon his head aught. Save some small hairs of the [pendent lock of hair termed]

[Burned in the heart by love: (see 1:) or diseased therein]: (AZ, S:) or struck, or smitten, in the 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 ]
The horsemen became spread or dispersed, or spread or dispersed themselves, in the hostile, or predatory, incursion; quasi-pass. of 

He went far in it; (K;) namely, an affair. (TK.)

and 

He had the whiteness termed and 

He kindled the fire; or made it to burn up, burn brightly or fiercely, blaze, or flame; syn. in the firewood.

one says also, [I kindled war, or the war; or made it to burn fiercely, or to rage]; and mentioned by Abu-l'-Alà. (Hamp. 715.) 'Amr Ibn-El-Itnâbeh says,

* ليسوا بانكاس ولا ميل إذا 
* ما الحرب شبّت أشعّت بالشاعل

(S, O, and Ham 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 ' in is pleonastically inserted, and  may mean as above: or  may mean by him who makes it to burn fiercely, [as is implied in the S and O,) or by that which does so. (Ham.) And  or inflamed him, with anger. (TA.) And He smeared his camels much with tar; (S, O, 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 He spread, or dispersed, the horsemen in the hostile, or predatory, incursion: (O, K, TA:) and [in like manner] one says  [They spread, or dispersed, themselves, or their horsemen, in the hostile, or predatory, incursion]. (S and K in art. And I dispersed or scattered, their congregation. (O, TA.) And He dispersed the camels. (Lh, K, (TA.) And He made [the watering or] the water [of the irrigation] abundant. (IAar, K, TA.) The horsemen making a hostile, or predatory, incursion became dispersed, or dispersed themselves. (S, K,)  The spear-wound, or the like, emitted its blood in a scattered state. (Ibn-'Abbád, O, K,) And , and the leathern water-bag, shed its water in a scattered state. (S, K,) The eye shed its tears copiously. (O, K,) See also 1, last sentence.

5  see what next follows.

8  The fire became kindled; or it burned up, burned brightly or fiercely, blazed, or flamed;
syn. تَجَجَجَت (Lh, TA.), or تَوَقَّدَت (Msb.), and تَنْهِبَت (K, * TA.) in the firewood. (Lh, TA.) Hence, اشْتَعَلَ غضبا He became excited, or inflamed, with anger: (TA:) or he became filled with wrath. (Msb.) Hence also, اشْتَعَلَ الشَّيْبُ فِي الرَّأس Whiteness of the hair became glistening in the head; including the hair of the beard. (TA.) And اشْتَعَلَ الرَّأس شَبْيَا [in the Kur xix. 3, expl. in art. شَبْيَة]. (S, Msb.)

9 اشْتَعَل see 1.

11 اشْتَعَلَ رَأْسُه see 1. اشْتَعَلَ (O, K), inf. n. اشْتَعَلَ رَأْسَ선 (TA,) His hair became separated, or loosened, and ruffled, or bristling up. (O, K.)

Q. Q. 4 اشْتَعَل see 1.

نشَل A man light, agile, or active, and clever, ingenious, acute, or sharp: (O, K:) and so مَعَل. (O, TA.)

نشَل [inf. n. of شَلَ (q. v.)] and شَعْل [properly a subst. as distinguished from an inf. n.] A whiteness in the tail of a horse, and the forelock, and the قَدَال or place where the عَدَار, 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

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sometimes in the قَدَال; 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 (Mgh:) or the former, a whiteness in the side of the tail: [or,] accord. to As, is a term applied to a whiteness of the tail when it intermixes with any other colour; and the horse is said to be [i.e. one that exhibits the quality of having such whiteness]. (S.)

A firebrand; a piece of wood in which fire is kindled; (Az, K, * TA;) like قَيْس جَذْوَةٌ and شَهِبٌ (Az, TA:) [this is what is meant by its being said that] what is termed شَعْلَة مِن نَّارٍ [the only indication of the meaning in the S and O] is well known: (Msb:) pl. شَعْلَةٌ فَلَانٌ [Such a one is a firebrand]. (Er-Rághib, TA voce شَعَالَةٌ, q. v.) And [A lighted wick: so in the present day: (see also شَعِيلَةٌ:) or] the burnt [or lighted] extremity of a wick. (S voce قَرَاطٍ [And the same meaning is intended there in the K; and also in the TA voce جَذْوَةٍ.]) And The flame of fire; as also شَعْلُولٍ. (K, * TA. [In the CK لُوْلِعُشٍ; as though it were a second pl. of شَعْلَةٍ.] And شَعْلَةٌ, (O, K, TA,) without أَلٌ, (K, TA,) is the name of A mare of Keys Ibn-Sebáa; (O, K, TA;) likened to the kindling of fire, because of her swiftness. (TA.) See also شَعَلِل. : see the next preceding paragraph. Also A party, division, sect, or distinct body or class, of men &c. (TA.) [See شَعِيلِلَةٍ, below.]

The like of stars, at the bottom of a cooking-pot; and in tinder, or burnt rag into which fire has fallen. (Ibn-‘Abbád, O, TA;) See the next paragraph. And see also أَشْعَلَةٌ. [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 شَعْلَةٌ]) or the fire that is kindled in a wick: (K;) pl. شَعْلٍ, like as صحَفَةٌ is pl. of صحَفَةٍ; (T, S, O, TA;) in the K erroneously said to be شَعْلٍ [which, however, may be correct as a coll. gen. n.]. (TA.)
[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, 

A horse having the whiteness termed [As, S, Mgh, O, K] or [Mgh, K] as also [pass. part. n. of 4, q. v.] One says [A fire kindled, &c.; or] burning up, burning brightly or fiercely, blazing, or flaming. (Lh, TA.) And [jáa’u fálan káháriq al-mushús] Such a one came like the fire that is kindled, &c. (S, O.) See also the next paragraph.

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,) 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 Sgh; and thus, and also accord. to Z. (TA.) And 

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 [q. v.,] (S, O,) having four legs (S, O, K) of wood, to which it is bound, so that it becomes like the wateringtrough; (S, O;) [the beverage called] is prepared in it, (S, O, K,) because [generally] they have not jars: (S, O:) also called

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, : (two cressets of the sort thus called are figured in my Modern Egyptians, ch. vi.: see also , 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 

[thus, with a fet-hah over the ] means fire kindled; or made to burn up, burn brightly or fiercely, blaze, or flame; syn. [W p. 51.]
bearer of the cresset called: 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.)
The people, or party, spread, or dispersed, themselves, or their horsemen, in the hostile, or predatory, incursion; syn. 

And he, (K.) inf. n. as above, (TA,) He was, or became, grieved, or disquieted, by it; syn. 

A raid, or hostile or predatory incursion, spreading widely and dispersedly. (S, K.) * [See an ex. in the last of the verses cited voce b.] And A tree having spreading branches. (ISd, K.) 

The horsemen came scattered, or dispersed, or in a state of dispersion. (S, K.)
Shub

شَبَعْتُهُمَّ، (S, A, Msb, K) and (S, Ta) aor. (S, Msb, K) and (S, Ta) aor., (A, Msb, K) inf. n. شَبَعْتُهمَّ، (S, * A, * K, * Ta) with which شَبَعْتُهُم 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-Hareereee in the Durrat el-Ghowwás to be a mistake, but IB says in the commentaries on the Durrah 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 شَبَعْتُهُمَّ، [and it seems to be implied that one says likewise شَبَعْتُهُمَّ]

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شَبَعْتُهُمَّ، (S, K) inf. n. شَبَعْتُهمَّ، (S, Ta) but this latter form of the verb, with kesr, is of weak authority; (S, * Ta) [whence it seems that شَبَعْتُهُمَّ is correct as inf. n. of شَبَعْتُهُمَّ, but disallowed by some who knew not this form of the verb;] He excited, or stirred up, (S, A, Msb, K, Ta) [against them, or] among them, (Msb,) evil, or mischief, (S, A, Msb, K, Ta,) and conflict, faction, sedition, or discord, and contention, or altercation, and opposition: (Ta) and [it is said that] شَبَعْتُهُمَّ is like شَبَعْتُهُمَّ signifying the exciting, or stirring up, evil, &c.; (K, Ta) [but] شَبَعْتُهُمَّ, inf. n. شَبَعْتُهُمَّ, signifies he excited, or stirred up, evil, &c., much, or often. (O.) A trad. mentioned in [the first paragraph of] art. شَبَعْتُهُمَّ is quoted by IAth thus: (O.) What is this judicial decision which has excited evil, &c., among the people?]. (Ta) [See also شَبَعْتُهُمَّ below.] The saying of 'Amr Ibn-Kameeäh,

* فإن شَبَعْتَ فَالشَّبَعُ مَنِيَ سَحيَّةً *

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; being understood after


Having the quality of opposing or contravening [the male]: so in the saying of El-'Ajáj,


[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 fœtus imperfectly formed; meaning, [i.e. that she (the beast that he was riding) would not comply with his desire, and was contravening him.] (TA.) [Accord. to J,


In the TA, 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 incompliant, to the strong, or bulky, male. (S: there expl. by the words [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 Shąb signifies also He declined, or deviated, from the right way or course: (Sh, TA:) or Shąb ٌبأَزَإ شąb ٍشَـاَبَر شąb عَن الْطَرْقَ عَٗنَأ Shąb عَن الْطَرْقَ aor. , (K,) inf. n. Shąb , (TA,) He declined, or deviated, from the road or way. (K.)

2 Shąb see 1, end of the first sentence.

3 Shąb, (S, A, K, TA,) inf. n. Shąb ٌبأَزَإ Shąb عَن الْطَرْقَ and Shąb, (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.)
I sought, or demanded, of him such a thing, and he manifested incompliance, and refused. (A, TA.)

Also Clamour, or a confusion of cries or shouts or noises: (Ham. p. 505:) or much clamour and confused or indistinct speech, leading, or conducing, to evil, or mischief. (Har. p. 311.) One says شغب الجند [The clamour, &c., of the army]. (S, and Ham. ubi suprà.) Hence, app., this word, or the next, is used by some postclassical writers as signifying The plaintive cry of the ببل. (See De Sacy’s Chrest. Ar., sec. ed., iii. 500 502.)

A she-camel that does not pursue a direct course, but deviates [therefrom]. (A, TA.) Such a one is a person who deviates from what is right, or from the truth. (O, TA.)
شفى: see بغارش.
شفى: see بغارش.
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شفى: see بغارش.
شفى: see بغارش.
The inf. n. شعر, accord. to Ibn-Nubáteh, primarily signifies The raising the leg or hind leg, without restriction; and then by a metaphorical usage, the **raising one of his hind legs** to make water, or and made water, or whether he made water or did not: (A, K:) and شعر (a dog) raised his hind leg, and made water. (TA.) And شعر She (a camel) raised her hind leg, and struck [With it, or kicked,] the young one. (A.) And, said of a woman, (Msb, K,) She raised her leg, (Msb, and so in some copies of the K,) or her legs, (so in other copies of the K,) **for the purpose of copulation.** (Msb, K.) And the verb is also trans.: you say, شعر المرأة, (Msb, K,) inf. n. شغور, (K, [but this is a strange form in the case of a trans. verb,]) He raised the woman's leg, (Msb, 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 شعرها. (IDrd, O, Msb, K,) And شعر 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.) **Shعر البرجل في الغريب** means I overcame the people in guarding, or protecting, the stranger. (AA, O, K,) And شعر signifies also The being distant, or remote. (Fr, K.) One says, شعر البلد, (S, Msb, K,) aor. شغور, (Msb, [accord. to the K, app.,]) 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: (Msb:) or destitute of people: [and so, app.,

 for it is immediately added,] one says 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. The making [another, or others,] to go forth [from a place]. (K.) One says, I made him to go forth from the land:

 (AA, TA:) and I made the sons of such a one to go forth from such a place: (S:) or They drove away, expelled, or banished. such a one from his country, or town; and the inf. n. is شَغْرَةٌ ( , TA.) And i. q. سَقْرَةٌ [The act of scattering, or dispersing]. (K.)

 He gave him in marriage a woman on the condition of his giving him in marriage another, without dowry [from either]

c oncubitus 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, * Msb:) 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 was common in the Time of Ignorance, (Msb,) but is forbidden to the Muslims. (S, A.) 

شَغَّار 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, (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.)

The party journeying together withdrew by themselves from the beaten road. (K, TA.) See also 8, first sentence. 

شَغَّار said of a she-camel, She went with wide steps, and quickly. (TA.) See, again, 8.

تَشَّرَ 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 تَشَّرَ في أمر قَبْيح ـ He (a man, O) persevered in an evil, or a foul, affair, and went deep into it. (O, K. *)

تَشَّرَ 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 water-ing-place,] uses the phrase تَشَّرَ [app. meaning far off on one side of the road]. (TA.) See also 4.
The number was, or became, large. (S, K.)

The camels were, or became, many and various. (K.)

His affairs became disordered so that he knew not with which of them to begin. (TA in art.)

The affair became confused: (K) or became large, or wide, and great,

The war, or battle, became wide and great. (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.)

Such a one went to number the sons of such a one, and they were too numerous for him. (TA.)

He went far into the desert. (S, K.)

They dispersed themselves, or became dispersed, in every direction: (S, K) and in like manner one says of sheep or goats,

They dispersed themselves, or became dispersed, in every direction: (S, K) and in like manner one says of sheep or goats,

They dispersed themselves, or became dispersed, in every direction: (S, K) and in like manner one says of sheep or goats,

They dispersed themselves, or became dispersed, in every direction: (S, K) and in like manner one says of sheep or goats,

A stone at which dogs raise the kind leg and make water, or to make water: (K) so in the Tekmileh. (TA.)

Empty. (Sgh, Msb, K.) Also, used as sing. and pl., A well, and wells, having much water: (K) or, as is said in the Nawádir, 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, in the side of the camel: but correctly, as in the Tekmileh, the are the حُلَابَانَ, i. e. two veins or ducts,
in the two sides of the camel. (TA.)

A tall she-camel, that raises her legs when she is taken to be ridden (K, TA) or to be milked. (TA.)

A she-camel that raises her legs to strike [with them, or kick]. (TA.)

A dog raising one of his kind legs, and making water, or whether making water or not. (A.)

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 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, meaning The land, or the earth, is wide, or ample, for you. (TA.)

: see 8 [of which it is app. an inf. n.].

A party journeying together far from the beaten road. (TA.)
شگرب

Q. 1. شگربه i. q. شگربه، q. v. (AZ, TA.)

شگربه (TA) and شجریه (K) i. q. شگربه and شجریه (K, TA.)
Q. 1 He threw him down by the trick called \( \text{شَغَرَب} \), inf. n. \( \text{شَغَرَبَ} \), and signifies the same. (AZ, TA.) Accord. to IAth, the primary meaning of \( \text{شَغَرَب} \) is *A twisting*, in a neuter sense; and *artifice*. (TA.) Also *He took him, or seized him, violently*. (K.)

Q. 2 The wind whirled \( \text{تَوَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~تَوَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ} \) in its blowing. (K.)

\( * \) 

\( * \) 

\( * \) 

\( * \) 

\[ \text{And he involved affairs in confusion between parties, so all prepared for him tricks by which to overthrow him, and artifice} \] (S, TA.)

\( \text{ـ occurs in the Sunan of Aboo-Dáwood, in the chapter on the عَتْرَةُ عَقِيَّة} \) and *is thought by El-Harbee*
that the last word is for رخزیاً، meaning *Firm in flesh, and thick, big, or bulky.* (L, TA.)
1. (S, O, Msb, K) He, or it, struck, or smote, his شَغَفَ; (O, K) like meaning he, or it, struck, or smote, his كَيدَةَ [or liver]; (O, TA) so says Yoo: (TA) or it (i.e. love) rent the شَغَفَ of his heart: (Fr, TA) or it (love) reached his شَغَفَ قَبْلَهُ or it (love) reached the شَغَفَ of his heart, i.e. his pericardium. (Msb) I'Ab read, [in the Kur xii. 30,] بُحَٰٰ ﻋَدَّ ﺎَﻬَﻔَﻏَﺷَأَ وَأَوْدِأَ, and expl. the meaning to be [He has affected her so that] the love of him has entered beneath the شَغَفَ: (S, TA) or the meaning is, the love of him has struck, or smitten, her شَغَفَ: (Lth, O, TA) or he has rent the شَغَفَ of her heart, i.e. its حَجابَ, [app. meaning her midriff,] so as to reach her heart, with love: (Bd) Abu-l-Ash-hab read [in the reading of Thabit El-Bunyânee, شُفِّنَ] قَدْ شَغَفََهَا حِباً, with kesr to the غُ, [meaning he has became attached to her, or has loved her;] like the reading of Thabit El-Bunyânee, شُفِّنَ, with kesr to the unpointed ء: (O, TA) [for] شَغَفَ, aor. ﺲَ، [inf. n. app. شَغَفَ signifies] he became attached to him, or loved him. (K, TA) One says also, شَغَفَ العَلْوُ, meaning The property became embellished to him, [or pleasing to him,] so that he loved it. (Msb) And شَغَفَ بالْشَّيْءِ, like عَٰٰ نِ، He was, or became, vehemently desirous of the thing; or fond of it. (TA) And شَغَفَ بالْشَّيْءِ, like فُرِحْ، He became disquieted, or disturbed, by the thing. (TA)

٢. ما هَذِهِ الْفِتْنَةِ الَّتِي تَشَفَّقَتْ النَّاسُ ۵, 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 شَغَفَ of their hearts. (TA) [See also 1 in arts. شَغَفَ and شَغَفَ in two places.]
Shaff [app. inf. n. of Shaff, and accord. to Fei, app., *Love reaching to the pericardium*; or *heartfelt love*; see an ex. in a verse cited voceبل; and see also حب, and شعف, said of love. (Msb.) See also شعف, in two places. Also The *bark* (حَبِّ, AHN, O, or قشر, K) of the kind of tree called غاف. (AHn, O, K. *)

Shaff The *pericardium*; i. e. the غلاف (S, O, K) or غشا، (Msb,) of the *heart*: (S, O, Msb, K) or [app. a mistake for and, as will be shown by what follows,] its حجاب [generally meaning the *midriff*], (K) [here said to be,] accord. to AHeyth, *a certain fat that clothes the heart*: (TA:) [I seem to confound the غلاف of the heart with its حجاب; for after the غلاف of the heart, he adds, and it is a skin beneath it (دونه), like the حجاب: ] or the حجاب (K) or the سویداء (both generally meaning the *core* thereof): (O, K) or the place of entrance (موجب) of the *phlegm*: (LTh, O, K) and شعف and شعف signify the same in the two senses, (K) or in the first and second senses: (TA:) or شعف and شعف signify the same as شعفه, accord. to AHeyth: (O:) the pl. of the شعف of the heart is شعف فلقة and (some say, TA) a pain of the شعف of the heart: (K, TA:) accord. to As, شعف signifies *a certain disease in the heart, which, if it reaches to the spleen, kills the patient*. (TA.)

Shaff: see the next preceding paragraph.
Insane, or mad; (O, K;) like (O.) And One to whom property is embellished [or rendered pleasing,] so that he loves it. (Msb.)


1. **لغش**

   (S, O, Msb, K) aor., (O, K, MS) inf. n. **لغش** (Msb, K) and **لغش** (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. **أَطْهَر**

   [signifying as above; and particularly *he*, or *it*, **busied him, &c., so as to divert him*** from (عَن) something; or **diverted him*** from a thing by **busying him, &c.]: (S and Msb and K in art. and Bd and Jel in xv. 3, &c.) [لغش]

   signifies *he*, or *it*, **busied him, &c., much;** i. e. with teshdeed it denotes muchness: (Bd in xlviii. 11:) **أشغاله** is a good dial. var. of **لغش**; or is rare; or bad: (K) accord. to IDrd [and J], (O,) one should not say **أشغالته**; (S, O;) for it is bad: (S:) accord. to IF, they scarcely ever say **أشغالت**, [thus in the O, but in the Msb **أشغالت**, but it is allowable: (O:) none of the leading lexicologists is known to have pronounced it good. (TA.) [Hence the saying, **لغش سعى جدواي** (see art. سعى and جدواي),

   or, as some relate it, **لغش شعب جدواي** (see art. شعب).] See another ex. voce **لغش**.

   One says also **لغش عليه** (Msb, K,) meaning [i. e. *He was, or became, busied, &c., by it*], (Msb,) and **لغش عليه** [meaning the same]; (Az, Msb, K,) and **لغش عليك بكذا** (I was, or became, busied, &c., so as to be diverted from thee, by such a thing], (S, O,) and **لغش عليه** [in the same sense]: (S:) and **لغش عليه**, (TA,) which likewise signifies **لغش عليه** [meaning as expl. above, or *he busied himself, &c., so as to divert himself from him, or it]: (TA in art. and Bd and Jel in lxxx. 10:) some disallow **لغش**, in the form of an active verb, but say **لغش**, in the form of a pass. verb; but it is originally quasi-pass of **لغش**, like as are **لغش**, and **لغش**, [though why of **لغش** rather than of **لغش**, 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 **لغش**, but IF mentions, as transmitted from the Arabs, **لغش فلان بالشئي**, and the pass. part. n. (O.) **لغش**.

   [We occupy the place of pasturage so as to keep it from thee], and **لغش** [the water]; meaning, it is sufficient for us without being more than sufficient. (S in art. شفه.) And **لغش**
What we had was employed so as to be kept from thee. (JK in that art.)

2. see the preceding paragraph.

4. [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. see 1. [Accord. to Golius, تشاغلوا signifies They occupied one another, on the authority of the KL; in which, however, I find only خودرا بجيري مشغول كردن i. e. To make oneself busied, &c., with a thing.]

8. see 1, in five places. One says also, The poison crept into him, or pervaded him; syn. Seri: and The medicine entered into him, and produced an effect upon him, or showed its effect upon him; syn. (TA.)

شَغَل: see the next paragraph. And see also شَغَلة.

شَغَل and and شَغَل (S, O, Msb, K) and Business, occupation, or employment; (PS) contr. of فَاغْرَ: (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.] أَشْغَال (S, O, K) and [of mult.] أَشْغَال: (K:) شَغَل is mentioned by Sb as an instance of an inf. n. having a pl., namely, أَشْغَال; like عقل and أَشْغَال (TA in art. مرض.) [See also أَشْغَال.] [Shُغُل: see the next preceding paragraph.

شَغَل 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 دُوَّرِ شَغَل], because it has no verb to which it is
conformable: (TA:) it is an epithet applied to a man, from مشغول: (IAar, in O:) and مشغولاً signifies the same; (Msb, TA:) and مشغول (Az, Msb, K) and مشغول (Az, IF, O, Msb, K,) the latter [said to be] extr. [meaning anomalous, for مشغول is not mentioned by F]. (K.)

شاغل: see شغل.

شاغلة Reaped grain or wheat, collected together, in the place where it is trodden out; syn. شغال and كنس وعومة; (IAar, O, K) as also شاغلة: (IAth, TA:) pl. [or coll. gen. n.] of the former شغل, (O, K, TA, [in the CK, erroneously, شغل],) like as تمر is of تمره. (O, TA.)

شاغلة: see the next preceding paragraph.

شاغلاً signifying كثير من الشاغل [i.e. Having much business or occupation or employment; or who busies or occupies or employs himself much]. (TA.)

شاغل act. part. n. of شغله; [Busying, occupying, or employing; &c.;] (S, Msb;) applied to a man, (S,) or to an affair. (Msb.) [Hence,] one says، شاغلاً عنك الشاغل: [Busying affairs busied me, or have busied me, so as to divert me from thee]: the last word being pl. of شاغل. (TA.) [lit. Busying business, or the like,] has an intensive meaning: (K:) the latter word in this case is a corroborative, as in لاتل وليل لاتل. (S.)

أشاغلاً [More, and most, busy &c.]: [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
A thing with which one is busied, &c.: and also syn. with شغل. (O, K.)

A thing that causes one to be busied, &c.: (K, * TA:) pl. مشاغل. (TA.)

Such a one is devoted to that which is unprofitable. (TA.) And جارية مشغولة A young woman having a husband. (TA.) And مال دار مشغول Property devoted to commerce. (TA.) And دار مشغول A house in which are inhabitants. (TA.)
1. **شَغَىٰ 1** (aor., inf. n., [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 **شَاغَيْةٍ** below,] he had a tooth, or teeth, differing in the manner of growth from the other teeth. (S.) [And] **شَغِيْتَ** (aor. __; (Msb, K;) and **شَغَّتَ** (K;) inf. n. (of the former, Msb, TA) **شَغَا** (Msb, K, TA) and [of the latter] **شَغُّوْرَ** (K, TA, [in the CK **شَغُوْرَ**, but]) like **علُوْرَ**; (TA;) [accord. to some]: The tooth exceeded the other teeth: (Msb:)

and [accord. to others] (Msb) the tooth differed from the other teeth (Msb, K, TA) in an absolute sense, (TA,) or in respect of its place of growth, (Msb,) 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.

(Msb.) The epithet applied to a man is **أشَغَيْهُ**; and to a woman, **شَغَّواَهَا**; and the pl. is **أشَغَيْهُمْ** (S, Msb:) [and] the epithet applied to a tooth is **أشَغَيْهَا** and **شَغَّواَهَا**; (K;) or **شَاغَيْهَا**; (S, Msb;) 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: (Msb:)

or, accord. to a marginal note in the S, in the handwriting of Aboo-Zekereeyà, 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. **شَغِيْةٍ 2** signifies The **دِبْرَةَ الْمَلِكُهُ**, (Lth, K, TA,;) little by little. (Lth, TA.) One says of a man, **يَشَغَّيْهِ** (TK;) and **يَشَغِيْهْ** (IAth, TA,;) **He dribbled his urine, (IAth, TA, TK,;) little by little. (IAth, TA,)**
They disagreed with, differed from, or opposed, the people, in respect of his affair, or case: (K:) as though taken from شَغَا الأَسْنَان. (TA.) See also 2.

They disagreed with, differed from, or opposed, the people, in respect of his affair, or case: (K:) as though taken from شَغَا الأَسْنَان. (TA.) See also 2.

They disagreed with, differed from, or opposed, the people, in respect of his affair, or case: (K:) as though taken from شَغَا الأَسْنَان. (TA.) See also 2.

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They disagreed with, differed from, or opposed, the people, in respect of his affair, or case: (K:) as though taken from شَغَا الأَسْنَان. (TA.) See also 2.

They disagreed with, differed from, or opposed, the people, in respect of his affair, or case: (K:) as though taken from شَغَا الأَسْنَان. (TA.) See also 2.
شغي

شغي See شغو شغي
1. aor., inf. n. شَفَ (S, Mgh, O, Msb, K) and شَفِيفٌ (S, O, K) and شَفِيفٌ (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, Msb, K) so that what was behind it was visible, (S, * IB, Mgh, [for خَلْفَهُ in some copies of the S, and خَلْفَهُ in others, I read خَلْفَهُ, which is the right reading accord. to IB and the TA, agreeably with the reading in the Mgh, which is ما وَرَاهُ,]) or so as to tell what was beneath it: (O, K) [and it, (a gem, or the like,) Was translucent: or was transparent. (See شَفِيفٌ.)] One says, ﱞهْيَلَعُ ﱡبُوُّثَ His garment was thin, &c., upon him. (S.) And شَفَ His body became lean, or emaciated. (S, O, K.) شَفَ, aor. ﱡبُشَ He exceeded; or was, or became, redundant. (S, O, Msb, K.) Hence, in a trad., ﱡبُشَ He exceeded by about a دَانِق. (Sh, O.) And one says، ﱡبُشَ ﱠهْيَلَعَ, aor. ﱡبُشَ عَلَى ﱡبُهَ, [so in the L and TA, contr. to rule, probably a mistranscription for ﱡبُشَ مَثْبُ], inf. n. شَفْفٌ; and بُشُ ﱡبُشَلَ ﱠهْيَلَعَ, and ﱠهْيَلَعَ ﱠهْيَلَعَ ﱡبُشَلَ; and ﱠهْيَلَعَ ﱡبُشَلَ ﱡبُشَلَ; and ﱡبُشَلَ ﱡبُشَلَ ﱠهْيَلَعَ, [app. meaning, as seems to be indicated by the context, I gained in, or upon, the the article of merchandise: (TA: [and so, app., ﱡبُشَلَ ﱠهْيَلَعَ, and ﱠهْيَلَعَ ﱡبُهَ, [app. a mistranscription for ﱡبُشَلَ ﱠهْيَلَعَ I obtained what is termed ﱡبُشَلَ in his traffic; l. e.,] he made gain, or profit, in his traffic; syn. ﱠرِيح. (S and K in art. ﱠرِيح.) And sometimes (Msb) it signifies also the contr.; i. e. It fell short; or was, or became, deficient. (Msb, K.) One says, (O, Msb,) of a dirhem, (O,) ﱡبُشَ ﱠهْيَلَعَ ﱡبُهَ This falls short, or is deficient, a little. (O, Msb.) And ﱡبُشَ ﱠهْيَلَعَ ﱠهْيَلَعَ ﱡبُهَ, aor. ﱡبُهَ The garment was too short for him. (TA.) Also ﱡبُشَ, (O, K,) aor. ﱡبُهَ, (O,) It (a thing, O) was, or became, in a state of motion, commotion, or agitation. (O, K.) And ﱡبُهَ ﱠثَبَتَ ﱠثَبَتَ ﱡبُهَ. i. q. دَامَ and ﱡبُهَ The thing belonged, or pertained, to thee permanently, or constantly; or may the thing
belong, &c. (TA.) شَفَةٌ، (S, M, O, K) aor. شَفُوفٌ، (S, M, TA) and شَفَفٌ، (M, TA,) It (anxiety) rendered him lean, or emaciated; (S, O, K;) as also شَفَاشْفَهُ، (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 شَفَةٌ... النَّفْسُ، 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 شَفَةٌ see the preceding paragraph, in two places.

4 أَشْفَفَهُمْ I preferred them, or judged them to excel. (K.) You say، أَشْفَفْتُ بَعْضَ وَلْدِي عَلَى بَعْضٍ أَشْفَفَتْ... عَلَى هَذَا I preferred some of my children above some. (S. [And the like is said in the Mgh.]) And أَشْفَفَتْ حَذَا فَلَانَ الدَّرَهَمِ Such a one made the dirhem to exceed: or, made it to fall short. (TA.) أُشْفَفَ عَلَيْهِ أَشْفَفَتْ اَنَّهُ فَلَانَ الدَّرَهَمِ [if not a mistranscription for أُشْفَفَ] He excelled him, or surpassed him. (TA.) The mouth had in it a fetid odour. (Ibn-Buzurj, TA.)

6 أَشْفَفْتَهُ I took away his or its، شَفُوفٌ، i. e. excess, or redundancy. (O, K.) See also the next paragraph, in three places.

8 أَشْفِفْتَ مَا فِي الإِنَاءَ، (S, O, K,) كُلُّهُ، (K) He drank what was in the vessel, all of it, (S, O, K,) even the [or last drop or remains], (O,) not leaving any of it remaining; (S;) [and so أَشْفَفْتَ] as also أَشْفِفْتَ المَاءَ، (S, O, K,) and أَشْفِفْتَ المَاءَ، (O,) not leaving any of it remaining; as also أَشْفِفْتَ، aor. شَفَفَ، inf. n. شَفَفُهُ، and شَفَفَ، شَفَفَ المَاءَ، I drank much of the water without having my thirst satisfied. (TA.) [Hence,] in the trad. of Umm-Zara، وَإِنْ شَبَرَ أَشْفِفْتَ
And if he drank, he drank up all that was in the vessel. (S, O.) And it is said in a prov., (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 IAar, one says also

I exhausted the Water; which, ISd says, is originally水质. (TA.) ____ 'Abd-Allah Ibn-Sebreh El-Harashee uses the first of these verbs metaphorically in relation to death; saying,

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水质 the last of death. (TA.) ____ 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水质 He saw what was behind it. (O, Msb, 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,水质 [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.) ____ He distinguished a thing plainly, like as one distinguishes plainly...
a thing behind glass. (Har p. 244.) And one says, كتب كتاباً فأستشفه، 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 استشف Desiderio alcujuis rei implevit; with ألي before the object: but he names no authority for this; and I doubt its correctness.]

R. Q. 1 

**شفش ف** : see 1, latter part. Also, accord. to IAar, (O, TA,) inf. n. **شفشة** (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, **شفشة** 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 ودَرُ الْدُوَآءَ in the K, we should read ودَرُ الْدُوَآءَ, 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.]

**شفش ف** signifies also *The* sprinkling of urine and the like. (K.) You say, **شفش ف** يوله He sprinkled his urine. (O.) Also *The trembling, and the being confused* (الأختلاط), (O, K, TA,) resulting from intense jealousy. (TA. [See **شفش ف**.] And **شفش ف** عليه He was solicitously affectionate, or pitiful or compassionate, towards him, (TA.) [See, again, **شفش ف**.]}

R. Q. 2 

**شفش ف** , said of herbage, *It began to dry up.* (TA.)

**شف** a thin, fine, or delicate, garment or piece of cloth; (AZ, S, Mgh, O, * Msb, K;) as also **شف** (AZ, S, O, Msb, K) and **شف** (Msb:) you say **شف** (S, Mgh, Msb) and **شف** (S, Msb) and **شف**. (Msb:) [see also [i.e. each of these words is also used as a subst.; and this is perhaps meant in the O and K: or] **شف** signifies also a certain thin, fine, or delicate, veil or covering; or, accord. to Aboo-Nasr, a certain thin, fine, or delicate, veil or covering, of wool, through
which one sees what is behind it: (S:) pl. شفوف (O, Msb, K.) Among the verses of the Book [of Sb, cited as exs. therein], is the following:

* للبس عباءة وتفر عيني

* أحب إلي من لبس الشفوف

[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 شف [app. شف] also signifies Pimples, or small pustules, that come forth and then go away. (Ibn-Buzurj, TA.)

شَفْ: see شَفُّ, in three places. Also, (S, Mgh, O, K,) and شَفَّ (L, K,) but the former is that which is well known, (L, TA,) and شَفَّ (TA,) Gain, or profit; increase obtained in traffic: and excess, surplus, or redundancy: syn. ربح [q. v.]: and فضل (S, Mgh, O, K,) and زيادة (Mgh, TA.) Hence (Mgh) نهى عن شف ما لم يضمن, meaning [He (the Prophet, TA) forbade the ربح [i.e. gain, or profit, of that for which one has not made himself responsible to the purchaser]. (O, Mgh.) And one says, لهذا على هذا شف. (Ibn-Buzurj, TA.)

There is, or pertains, to this, an excess above this (S). (Ksh in ii. 15.) And قال قولًا شفًا 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. مهنا: 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. [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 شفيف, last signification.]

شَفَّ: see شَفَّ, last signification. Also i. q. حَقَّة [Lightness, &c.]. (TA.) And sometimes it signifies
Evilness, or narrowness of the circumstances, (ةرفة,) of one's state, or condition. (TA.)

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. 239:) IAth says that some of the later writers mention it as being with س. (TA.) Dhu-r-Rummeh uses the phrase فائفَۃ the remaining portion of the
Extremely [or very] thin or fine or delicate, so that a thing behind it is visible:

appplied to a gem, or the like; and to a garment, or piece of cloth. (TA.) [See also

A garment, or piece of cloth, not well or strongly or compactly [woven or] made. (O, K.) See also

A garment, or piece of cloth, not well or strongly or compactly [woven or] made. (O, K.) See also

A garment, or piece of cloth, not well or strongly or compactly [woven or] made. (O, K.) See also

A garment, or piece of cloth, not well or strongly or compactly [woven or] made. (O, K.) See also

A garment, or piece of cloth, not well or strongly or compactly [woven or] made. (O, K.) See also

A garment, or piece of cloth, not well or strongly or compactly [woven or] made. (O, K.) See also

Vehement thirst. (O, K.)

[A noun denoting excess]. It is said in a trad. of Râfî', meaning [And the

anklet, or pair of anklets, was] more than they [in value or weight]; (syn. and)

more [in value or weight] than the dirhems. (Mgh.) And one says,

meaning Such a one is a little greater, or older,

than such a one. (TA.)

is said by Ibn-Buzurj to be like

[part. n. of جَمَّعُ; i.e. Collected; or collected together and taken away]. (TA.)

(O, K) and مشْفُوشُ (K,) the latter on the authority of IAar, (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 Saad, 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 [or wives, or women under covert, and household, (in the CK his ĥām,)] 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.)

: see the next preceding paragraph, in two places.
1 The primary signification of [the inf. n.] شَفَرٍ [i. e. شَفَرٍ, of which the verb is app. شَفَرٍ, (K, TA)] is The act of cutting, or cutting off; syn. قَطَعَ (Ham p. 57, (K, TA)) He struck her (a woman's) شَفَرٍ (K, TA) in compressing her. (TA.) And شَفَرٍ [or app. شَفَرٍ إِنَّهَا] He annoyed, molested, harmed, or hurt, a man. (IAar, O, TA.) شَفَرٍ, aor. بِـْتَِرِفَرٍ, inf. n. شِفَرَةٌ, شَفَرَةٌ, She (a woman) was one whose gratification of her venereal lust (شهوتها) soon took place: (K, or she emitted; [or, app., emitted soon;] syn. أَنْزَلَتْ (TA.) And شَفَرٍ, aor. بِـْتَِرِفَرٍ, inf. n. as above, I eradicated, or extirpated, the thing. (TA.) And شَفَرٍ, (O, K) inf. n. as above, (K) The property became little: (O, K) and Went away: (K) from IAar. (TA.) And شَفَرٍ said of a man, He gave little. (Ham p. 242.) And شَفَرَةٌ التَّسِمُسُ (O, K) 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,) شَفَرٍ عَلَى أَمَّرٍ (O, K) and لأُمَّرٍ (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.)

2 شَفَرٍ, (K) inf. n. (Ibn-'Abbád, O, K) He compressed her (i. e. a woman, Ibn-'Abbád, O) on the شَفَرٍ of her جُرَّفٍ (Ibn-'Abbád, O, K) ___ And شَفَرَةٌ التَّسِمُسُ, inf. n. as above, I eradicated, or extirpated, the thing. (TA.) And شَفَرٍ, (O, K) inf. n. as above, (K) The property became little: (O, K) and Went away: (K) from IAar. (TA.) And شَفَرٍ said of a man, He gave little. (Ham p. 242.) And شَفَرَةٌ التَّسِمُسُ (O, K) 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,) شَفَرٍ عَلَى أَمَّرٍ (O, K) and لأُمَّرٍ (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.)

3 Shfr is said in the Tekmileh to signify He (a camel) strove, or exerted himself, in running: but perhaps it should be أَشْفَرٍ, mentioned before [in art. شَفَرٍ]. (TA.)

4 Shfr: see the next paragraph, in four places.
The place of growth of the eyelash, (Sh, T, S, A, Msb, K,) which is the edge of the eyelid; (S, Msb;) as also شُفْر (Kr, A, K) and شَفْر (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, Msb:) it occurs, however, in this sense, in a trad. of Esh-Shaabee; (IAth, TA;) and in like manner the pl. occurs in another trad.; but the word شُفْر 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 أَشْفَار (Sb, S, Mgh, Msb,) the only pl. form. (Sb, TA.) [Hence,] one says, ما يَلْدَار شَفْر, (Lh, Msb, K,) but Sh disallows this latter, (TA,) and منهم شفرا ما رأيت I saw not of them any one: (S, Msb, K, &c:) and The year of drought left not anything: and sometimes they said شفرا, with fet-h, and in this case they said ظفرًا, for assimilation. (A,) ___ Also, (S A, Mgh, Msb, K,) The edge, border, margin, brink, brow; (S, Mgh, Msb,) or side, (A, K,) of anything; (S, A, Mgh, Msb, K,) as of a valley and the like, (S,) or as of a river &c.: (Mgh and Msb, in relation to the latter word:) one says, قعدوا على شفاير النهر, 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 شَفْر (K,) or شَفْر (Msb,) and شَفْر (TA,) The edge, (Msb, 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: (Msb, K, TA:) pl. أَشْفَار (Msb:) the شفاير are the two sides [or labia majora] of the vulva of a woman; and the شفاير are the two borders of the said أَشْفَار and شفاير (AHeyth, Mgh, TA:) Lth says that the شفاير are [two parts] of the pudendum muliebre: (TA:) and شفرا الرحم and شفراها signify [in like manner] the edges of the vulva: (S:) and شفايرها شفرا المرأة, the two edges of the رحم [or vulva] (for the رحم is here used tropically, for the الفرج, as it is in many other instances,)] of a woman. (TA.)
[an epithet of which the fem. only is mentioned]. 

A woman who experiences the gratification of her venereal lust in her; so that she emits speedily: or [in the CK and ] who is content with the least of coitus: (K, TA:) contr. of قُعْرَةٍ

A large knife; (S, A, K;) as also , 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 as having this signification, on the authority of Meyd;]) or a broad knife:

(Mgh, Msb;) pl. (Msb, K) and (Msb) [coll. gen. n., of which is the n. un., or it may be a quasi-pl. n. of . (TA.) And hence, (Mgh, TA,) A servant; (S, Mgh, TA;) because of his utility. (TA.) It is said in a prov.,

The least of the party is their servant. (S, Mgh.) Also A shoemaker's knife. (S, K.) Also 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, (حَذَابٍ) of a sword: (S, Mgh, K;) or the edge of the cutting part of a sword. (TA. [See ]) 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 , second sentence.

: see the next preceding paragraph.

: see the next preceding paragraph.

: see the next preceding paragraph.

[i. q. The hornet, or hornets. (Gollus, on the authority of Meyd.)]

: see , in three places. Also The edge of the lip of a camel. (K.) .
A jerboa having hair upon its ears: (S:) or having large ears: or having long ears, and bare toes, [in the CK, for the "al-farū' ibn al-thālih," which is evidently the right reading, we find the "ibn al-thālih," not quickly overtaken: (K:) it is of a species of jerboa called 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 ___.]

ٌرﺎَﻔُﺷ

A long and bulky [lizard of the kind called] ضَبَّ شَفَارٍ, (Ham p. 242.) as also ضَبَّ شَفَارٍ [q. v., TA] A large ear: (K:) or a bulky ear: (Al-Obayd, 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.)

ٌشَفَر

The possessor of a شَفَرَة [or large knife]. (A, * TA.)

ٌشَفَر

, and its dual: see شَفَرَة, last sentence, in three places. Also One who destroys, or makes away with, his property: so in the Tekmīl. (TA.)

ٌشَفَر

: see what next follows.

ٌشَفَر

The lip of a camel; (S, Mgh, Msb, K:) as also شَفَرَة : (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: (Al-Obayd, TA:) pl. شَفَرَاتِ. (S, K:) It is said in a prov., 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.
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 unapproachability: (K:) strength, or power; (K, TA:) vehemence, or hardness, or firmness. (K, TA.) And a state of perdition or destruction: and thus it is explained as used in the saying mentioned by Meyd [in his Proverbs, perhaps the origin of this explanation], 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.*)
A tray on which are small saucers, or cups, and what people call pésh pár, and pésh párah, meaning sweetmeats presented to a guest: accord. to ElJawáleekee, it signifies different kinds of flesh-meat in [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, is said to be pl. of signifying a kind of food. (TA.)
He made it to be a thing (TA) meaning he made it (a single thing) to be 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: (Msb) accord. to Er-Râghib, signifies the adjoining a thing to its like. (TA) You say, I made it to be one of a pair, or couple, with another. (Mgh) [In Har p. 194, I find the phrase, I made it to be one of a pair, or couple, with another. (Mgh) The possession (here meaning house, or piece of land,) was coupled by purchase with another possession: It had a possession coupled with it by purchase: see how clear was my sight with the inadvertencies of youth! but to-day, objects have become doubled to me! 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, and of a ewe, or she-goat, (O) she is thus termed 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. شفع
شفع, or the inf. n. in this case is شفع, with kesr. (O, K,) ___ One says also, إِنَّهُ لِيُشْفَعُ عَلَىٰ الْعَدْوَةِ, (K,) or, (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, يشفع means He joins himself to another, and aids him, becoming to him one of a pair, or a شفع [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], من يشفع شفاعة حسنة [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. شفع as distinguished from شفع, what is here meant is Intercession.] ___ [Hence also] شفع له إلى فلان, (S, * K, * TA,) or شفع له إلى الأمير, (MA,) aor. -ٌ, (K, TA,) inf. n. شفاعة; (MA, K, TA;) and شفع له فيه; (MA,) or شفع فيه; (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 شفع بين الناس [He interceded between the people], inf. n. شفاعة: (Jel in iv. 87;) and شفعت في [(MA, K, TA;) and شفعت في الامر, (Msb,) inf. n. شفاعة (IKtt, Msb, TA) and شفع, (Msb, [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, * Msb, TA: *) شفاعه is mentioned, but not explained, in the K: (TA:) as distinguished from شفع 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 شفع [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 طلب, 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., اشفع تشفع [Intercede thou: thou shalt have thine intercession accepted]. (TA.) The saying in the Kur [ii. 117], ولا تنفعها شفاعة [Nor shall intercession profit it] means that it shall have no [or intercessor] for his [or intercession] to profit it; being a denial of the شفاعة; (Ibn-’Arafeh, O, K;) and the same is the case in the Kur lxiv. 49, (Ibn-’Arafeh, O, TA,) and xx. 108.

شفع, inf. n. شفاعة, also signifies He prayed, or supplicated: and thus Mbr and Th explain the words of the Kur [ii. 256], مند آخذ يشفع عنه إلا بإذنه [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] شفع إليه في ما باغ, 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, شفعه [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. *) شفع, inf. n. شفع, signifies also He, or it, was, or became, tall, or high. (TA.) And شفع, like عيني, He (a man) was smitten by the [evil] eye. (IKtt, TA. [But see شفاعة, last sentence.])

I accepted his intercession (شفاعته) [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.

It was made a pair or couple, accord. to the K voce. this word being there expl. as meaning...
but in the M and A, in the same place, instead of 

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we find 

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and evidently, here, a mistranscription, app. for 

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meaning He was granted intercession.] Also He became 

[ i.e. a follower of the Imám Esh-Sháfi'ee] in persuasion: but this is post-classical. (TA.)

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I asked him to make intercession for me ( أن يَشفَع لي َنَا to such a one. (S, O, K. *) And 

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I sought, or demanded, intercession (الشَفاعة) [by means of 

،

him]. (Msb.) A poet, cited by Abú-Luylà, says,

زَعمت معاشر أَني مَشتَفَع

لِمَا خرَجت أَزوره أَقالامها

i. e. Companies of men asserted me to be seeking intercession (زَعموا أَني أَشتَفَع) for the object of eulogy, [when I went forth repairing to visit him,] by means of their writing-reeds (بِآقاَلامهم) meaning by their letters (بِآقاَلامهم) (O, TA.)

شَفَع contr. of زوج (S, Mgh, O, K;) i. q. زوج [i. e., like زوج, it signifies One of a pair or couple; and sometimes, but rarely, a pair or couple together; and sometimes, (see for instance راكأ 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. شَفَع, (TA,) and app. راكأ أَشَفَع, whence the صَلاة جمع (بَين الأَشْفَع) between the الأشْفَع (تَروِيَة) (Mgh.) also signifies The day of the sacrifice;
(O, K;) thus in the words of the Kur [xxxix. 2]: by the day of 'Arafát: (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; (K;) meaning God: (O, K;) or Adam's wife; (O, K;) 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; (O, TA;) or God; [and, (O, K;) 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: (K;) or the meaning of the prayers is the two of which some are [i. e. an even number of rek'ahs], and some are [i. e. an odd number of rek'ahs]: (O, TA;) [for] it is said that all the numbers consist of even and odd. (TA.)

شقتة: see the next paragraph, in two places, near the end.

شقتة is used in relation to a house and to land; (S, TA;) and, with two dammehs, is a dial. var. thereof thus used. (TA.) It signifies A ملك [here meaning house, or piece of land,] that is coupled [by purchase] with one's ملك [i. e. house, or piece of land, previously possessed, and adjoining thereto]; (Mgh, Msb; *) from the phrase كان وترا فشعته [expl. above, in the second sentence of this art.]; (Mgh; [and the like is said in the Msb;]) a noun of the same class as لقبة; being of the measure فعلاً in the sense of the measure مفعول: (Mgh, Msb: *) 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 ملك [or house, or piece of land, by purchasing it, and coupling it with that previously possessed, and adjoining thereto]; (Msb;) 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. (PS.) [See 1 in art. سقب.] 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 طلب 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 الشفاعة: but the [right] derivation is that first mentioned. (Mgh.) We have not heard, (Mgh,) or there is not known, (Msb,) any verb belonging to it [in the classical language]. (Mgh, Msb.) Esh-Shaabee uses it in the first and in the second of the senses expl. above, [or nearly so,] in his saying، 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.) The two rek'ahs (ركعتان) of the prayer that is performed in the period of the morning called the Diabolical, or demoniacal, possession; or madness, or insanity; (AA, O, K;) and so شفاعة the
latter expl. in this sense by IAar; and as syn. with شعفة, شفع, شفع, and شفعه, [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 شعفة in the sense here expl. on the authority of AA is شفعه. (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 شفع, not شفعه.]

شفع A she-camel that fills two milking-vessels in one milking. (S, K.) See also شافع.

شفع i. q. شاحب شفعة, شفع (S, K, TA;) i. e. (TA) An intercessor; as also شفع : pl. of the former شفعه. (Msb, TA.) [See the pl. of شفعة, in art. شفعه.] Also i. q. شاحب شفعة, شفع (S, K;) [meaning A possessor of the right termed شفعه; 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.)

شفع Sorts of pasture, or herbage, that grow two and two: (Ibn-Abbád, O, K;) or twins طوانم [pl. of طامن] of plants. (O, K.)

شفع [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'Obyeyd, 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'Obyeyd, S, K;) and شفع, thus applied, signifies the same as شفع: and one says also, مسجد الجامع صلاة الأولي, this شعة the following, like as one says مسجد الجامع صلاة الأولي. (TA.) Also A he-goat, (O, K, TA,) himself: (O:) or a ram: or such as, when he impregnates, impregnates.
with twins. (O, K.) An eye [that makes a thing to appear a pair, i.e.,] that sees doubly. (O, K.) means Such a one treats me with enmity, and has one who aids him to do so. (A, TA.) See also مشفع and مشفع.

Ｔａｌｌ, or high. (L, TA.)

Ａｗｅ, or she-goat, that suckles any animal. (IAar, TA.)

One whose intercession is accepted: hence the Kur-án is termed by Ibn-Mes’ood مشفع، 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.)

One who accepts intercession. (L, TA.)

Ａｗْفِشَم A possession ملك [here meaning house, or piece of land,] coupled [by purchase] with a man’s possession [previously belonging to him,

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upon certain conditions expl. voce مشعة]. (Mgh, Msb.) Also Affected with diabolical, or demoniacal, possession; or with madness, or insanity; (O, K;) and مشفع، with the unpointed س، is a dial. var. thereof. (TA.) And مشفع is said to signify A woman smitten by the [evil] eye: (IF, O, L: [but see مشعة, last sentence:]) the masc. is not used in this sense. (L, TA.)
شفق

1: see 4, in five places. شفق عليه signifies He was niggardly of it: (TA:) [thus] the saying [of a poet]

* * *

كما شفقت على الزاد العبأ

means [Like as the household] are niggardly of the provision: (IDrd, M, O:) because he who is niggardly of a thing is شفق عليه [i. e. fearful, or cautious, on account of it]. (M.)

شفق 2 signifies The making [a gift or the like (see شفق)] scanty, or little in amount or quantity; as also شفق. (O, K, TA:) And The weaving badly. (K, TA:) You say, شفق الملحنة He wove badly, (M,) or so as to make it scanty in the yarn, or unsubstantial, (TA,) the kind of wrapper called ملحنة. (M, TA:) See also 4, last sentence.

شفق 4 signifies He feared, or was cautious; as also شفق [in the CK شفق]; or only the former: (K, TA:) [accord. to ISd,] شفق, inf. n. شفق, signifies he feared: (M:) IDrd says, شفت [in one of my copies of the S شفت] and شفت are syn., (S, O, TA,) as some assert, (O, TA,) but the lexicologists disallow this, (S, O,) saying that one should only say شفت. (O:) accord. to Er-Rághib, شفت signifies the being affected with care, or solicitude, mixed with fear; and when it is trans. by means of من, the meaning of fear is most apparent in it; but when trans. by means of على, the meaning of care, or solicitude, is most apparent in it: (TA: [and the like is said by Bd 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: (Ham p. 179:) one says, من كذا أشقت منه, (S,) or أشقت منهه, (S,) or I feared, or was cautious of, (S, Msb,) him, or it, (S,) or such a thing: (Msb:) or أشقت منهه he feared him, or it: (MA:) and على, (S, [in which it is implied that this differs from أشقت منهه,]) or
I was affectionate, kind, or compassionate, and favourably inclined, towards him, or towards the little one: (Msb: and a similar explanation is given in the MA:) and شفت، aor. اشفت, is a dial. var. thereof [i.e. of اشفت when trans. by means of علی، and perhaps also when it is trans. by means of من: (Msb:) or اشفت عليه signifies he was solicitously affectionate, &c., towards him; agreeably with the explanation of Er-Rághib above, and with that here following;] he was affected with pity, or compassion, and tenderness, and fear, for him, at the same time giving him faithful or sincere or honest advice, [lest some disliked or evil event should betide him]: (TA:) or he feared, or was cautious, for him: and he was impatient of him, or it: and شفت is a dial. var. [of اشفت when trans. by means of من, and app. also when trans. by means of علی]. (M.) See also 2. Also

He entered upon [the time of] شفت [q. v.]. (M.) And He came in a time of شفت: and so شفت Fear: (K:) [see also شفت, (of which it is the inf. n.) in the next preceding paragraph:] or fear [arising from strictness] of faithful or sincere or honest advice; (M, TA:) as also شفتة : (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:]] شفتة is subst. from الإشافت، (S, Msb, TA,) and شفتة is syn. therewith (S, O, K, TA) as being also a subst. from الإشافت: (S, TA:) [it is said that] the primary signification of شفتة is Weakness: (Ham. p. 179:) and it is conjoined with خوف [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.)

also signifies The redness (Kh, S, Msb, K) in the horizon (K) from sunset until the time of the last [i.e. nightfall], (Kh, S, Msb, K,) when it disappears, (Kh, S, Msb,) and the white شَفَقَةُ عَمَشَاءٍ شَفَقَةٌ شَفَقَةٌ شَفَقَةٌ شَفَقَةٌ شَفَقَةٌ شَفَقَةٌ Shafqa leaves until the middle [or rather until a late period varying at different seasons] of the night: (Msb:) or until near that time: or until near the عَمَشَاءٍ قَلِيلًا Shafqa [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 عَمَشَاءٍ Shafqa: (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-Rághib, 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 Mtr 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 شَفَقَةٍ Shafqa commonly so called, is often termed the white شَفَقَةٍ Shafqa, as in an instance above):

(Msb:) IAth 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, عَلَى هُمْ ثَوبٍ كَانَهُ الشَفَقَة Shafqa Upon him is, or was, a garment as though it were the شَفَقَةٍ Shafqa]: and it was red. (S.) ___ [Hence,] A garment, or piece of cloth, dyed red. (AA, TA.) ___ And Day.

(Zj, M, K.) Also I. q. A side, &c.; or a remote side: pl. أَشْفَاقُ Ašfāq. (O, K,) One says, أَنَا بِأَشْفَاقٍ مِنْ هَذَا الأَمْرِ I am apart, or aloof, from this affair, as though in, or on, remote sides thereof: (O, TA:) and in like manner أَشْفَاقُ Ašfāq [in app. a mistranscription for عِرَاضٍ Arisar], A side, &c.,[in the TA said to be written by J with kesr 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 Ham p. 179,) [in this sense, or] as meaning **bad** and thin: (Mgh in art. خرث:) [said to be] from شفقة signifying weakness: (Ham ubi suprà:) seldom pluralized: (O:) and used alike as masc. and fem., being applied as an epithet to a ملحمة, (M, O,) meaning ردية. (M.)

شفق: see شقيقة, in two places.

شفقة: see شيقة, in five places.

شفوق: see the next paragraph.

شفوق is syn. with مشفق as part. n. of 4 [signifying Fearing, or fearful, or cautious; and also affectionate, kind, or compassionate, &c.]: (S, O, Msb, * K;) as also شفق (Msb) [and in an intensive sense شفوق; and, from what follows, it appears that شفق also is used as an intensive epithet]: or شفق signifies fearing; and its pl. is نوقفشة: (M, TA:) and شوق, 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.)

* إن الشفيق بسوء ظن مولع*

[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 شفقة [or affection, &c.]. (TA.) And it is said in the Kur [xxi. 50], ألساعة مشفقات وهم من [meaning And who are fearful of the time of the resurrection]; the signification of fear being most apparent when مشفقات is thus trans. by means of من. (TA.) See also an instance of مشفقات [in a similar sense] in the first paragraph of this art.

مشفقات: see the last paragraph. [Accord. to Freytag, it signifies also Fear: but he names no authority for this.]

مشفقات: see شقيق, in three places.
A gift made scanty, or little in amount or quantity; (S, TA;) as also مشفق . (TA.)
1. **He struck his lip** [i.e. lip]. (K.) **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.]** He importuned him by begging, so that he consumed what he had, or possessed. (S, K.) And one says, **The family,** or **household, almost consumed my property.** (K, * TA.) **Also,** (S, K,) inf. n. **You say,** 

2. **He,** or it, occupied me so as to divert me from such a thing; syn. (S,) And one says, (JK,) IAar mentions the phrase, with fet-h, without explaining it; but Th says that it is sufficient. (S, TA,) And **What we had was employed so as to be kept from thee;** syn. (S,) We occupy the place of pasturage so as to keep it from thee, and the water, (S, K,) inf. n. (S,) i.e. it is sufficient for us without being more than sufficient. (S, TA,) And **What** [my share, or portion]. (TA.)

3. **He put his lip near to his** [another's] lip. (K, TA,) **He spoke to him putting his lip near to his lip:** (TA:) [or mouth to mouth; for,] accord. to J, (TA,) 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 كَلَمَة مَفَاوِهَةَ [has not been heard, and therefore] is not allowable. (TA.)

[Hence,] He was, or became, or drew, near to the town, or country, and the affair. (A, K, TA.)

شَفَةٌ, (T, S, Msb, K, &c.,) also pronounced شِفَةٌ, (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 ﷲ, (T, Msb, K, TA,) so accord. to all of the Basrees, (TA,) the word being originally شَفَةْ , (T, S, Msb, TA,) i.e. شَفَةْ, (so in copies of the S,) or شَفَةْ, like كُلِبْهِ, and مَجَدَة, (Msb,) because it has the former of the dims. mentioned below, and the first of the pl. mentioned below, with يُهِ. (S, Msb, *) and it is sometimes pronounced شَفَةْ; (T, TA;) or, as some assert, the deficient letter is وِ. (S, Msb,) the word being originally شَفَةْ, like شَوْهَة, (Msb,) because it has the last of the pl. 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;] شُفَتَا الإنسانِ 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 دُلُو [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 شُفَاتٍ (S, Msb, K, &c.) and شُفَاتٌ (Lth, Msb, TA) and شُفَاتٌ (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 سنوات [pl. of سنة]: (Az, (Msb, TA:) and Ks mentions the phrase, إِنَّهُ لَمَعَياَضُ الشِّفَاءَ meaning Verily he is thick in the lip], as though the term شَفَة applied to every portion of the شَفَة: (TA:) the dim. is شَفِيَةْ (S, Msb) and شَفِيَةْ. (Msb.) [Hence,] They are those who have the right of drinking with their lips (بِشَفَاعِهم) and of watering their beasts. (Mgh.) And A Word; (S, Msb, K, TA;) as also ذات شَفَةْ. (TA.) One says, ﷲ ما كَلَمَتْني ذات شَفَةْ I spoke not to him a word: (S:) or ﷲ ما كَلَمَتْني ذات شَفَةْ He spoke not to me a word: (TA:) and ﷲ ما كَلَمَتْني ذات شَفَةْ I heard not from him a word: (Msb:) and ﷲ ما كَلَمَتْني ذات شَفَةْ I spoke not to such a one a
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.)

He has praise, or commendation, among the people: (S:) and He has a good report, or reputation, among us. (A, K, TA.) Verily the people's speaking of thee is good. (Lh, TA.) How good is the people's speaking of thee! (K, TA.)

See also شفحة, in art. شفحة and شفحة. and see the next preceding paragraph.

Shفحة, or شفحة: see the next preceding paragraph.

Fفحة and شفحة are both allowable as rel. ns. of شفحة [i.e., as meaning Labial: and so, accord. to some, is شفحة]. (S.) شفحة

The labial letters, ] are and ف and م: (T, S, K:) [or, accord. to Lumsden (Ar. Gr. p. 28), ب and م and ج: and, it seems, accord. to some, (see De Sacy's Gr. Ar. sec. ed. i. 27,) ج and ض, which is strange: ] so called because their place of utterance is from the شفحة, without any action of the tongue. (T, TA.)

Fفحة: dim. of شفحة, q. v.

A man (S, Mgh) large [in some copies of the S thick] in the شفحة [or lips]: (S, Mgh, K;) as also شفحة.

(Mgh. [But see this latter below.])

Thirsty, (K, TA,) not finding water enough to moisten his lip: like شفحة, mentioned in art.

Shفحة. (TA.)

Shفحة: see شفحة. (S, K;) signifies A man whose lips do not close together: (S, K;)

word. (AZ, T voce ذو.)
but there is no proof of its correctness: (S:) the fem. in this sense is شفیاءّ. (TA in art.)

A water at which there are many lips (شفاه 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 suprâ,) 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، أَنَا أَوُّـٰلَيْنا مـشـفـوـهة
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 مَضْفُوف، and مَمْتَمَّد، and
مَكْتُورٌ 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.)
The sun was, or became, near to setting: (K in art. شَفَّاف, but said in the T to be شَفَّف.) The sun was, or became, near to setting: (K in art. شَفَّاف, and T شَفَّف.) it (the sun) set; as also (K:) or, accord. to Iktt, set save a little; and the like is said in the T. (TA.) قَبْيل السَّمَّاَر means A little before the setting of the sun. (TA.) [See also شَفَّاف below.] And said of the هَلَّال or moon a little after or before the change], It rose. (K.) And said of a [or bodily form or figure seen from a distance, or a person], It, or he, appeared, or became apparent. (K.) شَفَّاف, (S, Msb, K,) aor. ـنِإ َلَائَك, (Msb, K,) inf. n. شَفَّاف, (S, Msb,) He (God, S, Msb) recovered him, or restored him to convalescence, syn. أَبْرَأَهُ أَبْرَأَهُ, so in the M, but in the K يَرَأَهُ, (TA,) namely a sick person, (Msb,) من مَّرَضِهُ [from his disease, or sickness]. (S, TA.) [Hence, شَفَّفِهِ, in art. بِضَع] in the S, said by a person respecting one who asked him concerning a question, as meaning I relieved him from doubt: and شَفَّافَةُ عَنَّ المُسَأَّلَة 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 يَشْفَيْكَ إِنْ قَالَ [He will please thee if he speak; i. e.] his speech will please thee. (Har p. 433.) شَفَّاف 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.)

He treated him medically, or curatively, with everything whereby he might attain recovery, or restoration to convalescence. (TA.) مَا شَفَّافٍ مَا أَزُدُّ [meaning The gain of such a one (ما being here what is termed
He was, or became, on the brink of it; (S, Msb, K, TA:) namely, a thing; and death: (S, Msb:) mostly used in relation to evil, but also in relation to good: so says IKtt. (TA.) And 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 شَفاً. (K and TA in art.) and شَفاً عَلَى شَفاٍ هَلْك (K and TA in the same) i.e. [meaning He caused himself to be on the brink of destruction]. (TA ibid.) 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 أَشْفِيَكَ الشَّئَهُ (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, ثَشَفَيْتِي بِهِ in two other copies thereof, and in like manner in the K, اَشْفَيْتَهُ عَسْلًا in the same) i.e. God made honey to be his remedy. (AO, S: and the like is said by IKtt as cited in the TA.) See also 1, last sentence. Also signifies He gave [a person] something. (TA.) He recovered from his anger, wrath, or rage. (MA.) And 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. (Msb.)
a phrase mentioned by IAar as meaning I exhausted the water: said by ISd to be originally

(IAar in art. شف) He exhausted the water.

8 He attained recovery, or restoration to convalescence, by means of such a thing: (TA,) and so [if not a mistranscription for

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, 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. حَلَق, from Az.) And

(S, K, TA) Such a one gave him information and he profited by his veracity. (TA.)

10 He sought, or demanded, a remedy, or cure. (TA,) See 4, latter part. ___ And see also 8.

The point or extremity, verge, brink, or edge, of anything; (S, Msb, K, &c.;) like شفة الحفرة, or شفة الير (Ksh in iii. 99) or شفة الير (Bd ibid.) and شفت شفتها (Ksh or Shf) or طرفها (Ksh) or طرفها (Bd;) but the final و in the former is changed into أ, and in the latter [accord. to those who hold شفة شفحة to be originally شفحة it is elided; (Ksh, Bd;) شفحة being originally شفحة: (Bd:) but generally signifies as expl. above; and شفة شفحة almost always signifies the lip of a human being:] the dual is شفوان; this being known, as Akh says, by the fact that شفأ in the word شفأ is not allowable: (S:) and the pl. is شفوان [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, 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, [in the CK is erroneously put for the البصر,],) and of the sight, 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 مهَاق, and of the sun at its setting, (S,) ما بقى منه إلا شفأ, [and said of the sun] There has not remained of him, or it, save a little: (S, K: *) and [in like manner] ﺍَﻨَﺗِيَّهُ شَفَأُ ﻣَن ضَوءِ الشَّمْسِ: (S,) And one says, [I came to him in a time when there was little remaining of the light of the sun].

(TA.) El-'Ajaj says,

أَشْفَهُ بَلَا شَفَأٌ أَوْ بَشْفَا
ومرَأَ عَالَ لَمْ تَشْفَا

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, صَارُ فِي شَفَا الْقُمَر 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] ﻣَلَتْتِا ﻟَمْ ﻷ نَهِيهُ ﻋَنْهَا ﻣَا ﻢُحْتاَج إِلَى الْرَّنَا إِلَا شَفِأ,

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 'Atâ, it means, but would be on the brink thereof, without falling into it; شفأ being thus used in the place of the inf. n. شفء: so says IAth, as from Az. (TA.)

شَفَءَ, in which the deficient letter is ض, (K, TA,) for it has for pl. شفوات, (TA,) or ه, (K, TA,) for it has [also] for pl. شفاه, (TA,) has been mentioned before, (K, TA,) in art. شفء [q. v.]. (TA.) ___ See also شفء above, first sentence.

شَفَءَ, (K, TA,) like كَسَآء, (TA,) [in the CK erroneously written شفاء,] 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 شفء [q. v.]: (S,
A medicine, or remedy: (K, TA.) [Hence, (K, TA.) The hospital.] And hence, one says, (K, TA.) (The remedy of inability is the asking information.) (TA.)

\[
\text{Shaf}: \text{ see art. شفي.}
\]

\[
\text{شفي}: \text{ see art. شفي.}
\]

\[
\text{شفوي}: \text{ see art. شفي.}
\]

A medicine, or remedy: (K, TA.) [Hence, (K, TA.) The hospital.] And hence, one says, (K, TA.) (The remedy of inability is the asking information.) (TA.)

\[
\text{Shaf}: \text{ see art. شفي.}
\]

\[
\text{شفي}: \text{ see art. شفي.}
\]

\[
\text{شفوي}: \text{ see art. شفي.}
\]

[Recovering, or restoring to convalescence; remedial;] health-giving. (KL.) [Hence, جواب شاف An answer that relieves from doubt.]

More [and most remedial or] health-giving. (KL.) Also A man whose lips do not close together: fem. شفياء. (TA.) See شفيه in art. شفي:

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 شفيه is for sandals; (S) [see also art. شف] masc. and fem.: (K, TA) pl. شف. (Mgh, TA.) Th mentions the saying, إن لاطمته لاطمته الإشفي [if thou contend with him in slapping, thou wilt do so with the الإشفي; meaning that when one does so, it will be against himself. (TA.) And إشفي المرفق a phrase used by a poet, means Sharp in the elbow. (TA.)
See شفى شفى شفى
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, incided or incised, gashed, slashed, furrowed, or trenched, it; or
clave, split, &c., or cut, it open;] syn. (K;) or [more explicitly] ُعْﺪﱠﺼﻟا ُﻦِﺋﺎَﺒﻟا
[the cleaving &c. that separates;] or ُﻩَﺮْـﻴَﻏَو (S) [that which does not separate]; or ُعْﺪﱠﺼﻟا
[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,] (M, K;) you say, ﺎَﺼَﻋ َﲔِﻤِﻠْﺴُﳌا
[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,
ischafa’him and يشق عصا المسلمين signify alike: but they
differ in meaning, as will be shown hereafter. (TA.) And one
also means ُﻫَﻌْﺪَﺻ ُﻦِﺋﺎَﺒﻟا ُﺮْـﻴَﻏَو
[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,
ischafa’him and يشق عصا المسلمين signify alike: but they
differ in meaning, as will be shown hereafter. (TA.) And one
He broke the compact of allegiance, or obedience; became a rebel. (M.)

He passed along the way; as though he cut it, or furrowed it. (TK in that art.)

He crossed the river by swimming. (TA in art.)

The property is divided between us as in the dividing of the 'arlama; or the cattle are divided &c.;] means we are equal in respect of the property, or cattle: for the 'arlama means the [kind of leaf called] 'oxha, which, when it is split lengthwise, splits in halves: (M:) or, accord. to Aboo-Ziyád, the 'arlama is a herb, or leguminous plant, (byla,) 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: شق is in the accus. case as an inf. n., مشقوق being understood. (Har p. 639.) [See also شق, (S, M, K,) aor. ، inf. n. مشقوق, (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 شق, (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. ، inf. n. شق, said of the dawn, It rose; as though it clave the place of its rising and came forth therefrom. (TA.) Also, aor. ، (TA,) inf. n. شق, 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‘Obeid: (TA: [see شق]) and 'نشق and شق, said of lightning, signify [probably meaning the same; (see عققة;)] or, as expl. in the S and also in the O, in art. عق, it was, or became, in a state of commotion, (تضرر، in the clouds): (M, TA:) or of lightning means it spread wide and long. (JK.) He passed along the way; as though he cut it, or furrowed it. (TK in that art.) And He crossed the river by swimming. (TA in art.)
the water to flow forth; syn. (A and K in art. شَقّ أَمْرَهُ, aor. —، inf. n. شَقّ، 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 شَقّ العصا, mentioned above. And so, app., what next follows.] ___ i. q. 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. قَدَد.) ___ See also 8. ___ شَقّ بصر اللَمّ، i. q. شَقّ بصر المَلْبِسٍ، 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 شَقّ بصره، with damm to the شَقّ، with damm to the شَقّ، is not approved. (IAth, TA:) ___ i. q. شَقّ عليه، (M, K, in the S عليّ، and in the Msb،) aor. —، (S, M, Msb،) inf. n. شَقّ (S, M, K) and مشَقّ، (S, K،) [or the latter is a simple subst., as seems to be indicated in the M and Msb،] It (a thing, S, or an affair, or event, M, Msb، 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 شَقّ عليه، [inf. n., app., شَقّ، 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 شَقّ السَفَرَة The journey was difficult, hard, or far-extending. (Msb،) شَقّ، said of the solid hoof, and of the pastern of a horse or the like, It was, or became, affected with the disease termed شَقّ، occasioning cracks. (M, TA:)

3
2. 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. He acted with him contrarily, or adversely, (S, * M, Mgh, Msb, 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 side other than that of his fellow; (Msb;) or as though he became in a side, i.e. side, in respect of him: (Mgh:) accord. to Er-Rághib, the inf. n. signifies the being in a side other than that of one's fellow: or it is from [meaning the effecting disunion and dissension between thee and thy fellow], so that it is tropical: (TA;) or the primary meaning of the inf. n. is the being mutually remote. (Ham p. 326.) See also 1, in the first quarter of the paragraph.

4. The palm-trees put forth their [q. v.]: mentioned by Th, on the authority of some one or more of the BenooSuwáah. (M.)

5. 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. They wrangled, quarrelled, or contended, each with the other; (M, TA,) and took to the right and left in contention; (TA;) in respect of the thing]. (M.)
quasi-pass. of شَقّة 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, incided 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, شَقّة is quasi-pass. of شَقّته: [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. (Msb.) 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, ابن. And, or accord. to Er-Râghib, the meaning is, the case hath become manifest. (TA.) One says, The thing became cloven, &c., in halves. (S,) [And شَقّة It became cloven, &c., from it: and it branched off from it; as a river from another river, and the like. And شَقّة عن حا] Ansuch Flâlan Min من الغضب Such a one was as though his interior were filled with anger so that he split. (TA.) And شَقّت العصا The affair, or state of affairs, became discomposed, deranged, or disordered: (S, K, TA:) and شَقّت العصا بالبَيْنِ, and شَقّت the affair, or state of affairs, became discomposed, deranged, or disorganized, by separation: (Lth, M, TA,) the affair, or state of affairs, became discomposed, deranged, or disorganized, being incongruous, or inconsistent. (M, TA.) And شَقّت عصا الطاعة [The compact of allegiance, or obedience, became broken]. (M,) It clave asunder from over it, so as to disclose it: see also 8.] [Hence,] شَقّ فل‌لِّان من شَقّ of lightning: see 1, in the
latter half of the paragraph.

8 *اشتقاق* signifies the *taking* of a thing, (S, K,) i. e. the *half* thereof. (S.) One says, *He took the* [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:] the *اشتقاق الصغير* is *that* derivation in which there is a reciprocal relation between the two words in the letters and in the order [thereof]; as in *ضرب* from the *الضرب* 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 *جذب* from the *الجذب* is *that* in which there is a reciprocal relation between the two words in the place [or places] of utterance; as in *نفظ* from the *نفيظ* is *that* in which there is a reciprocal relation between the two words, *ashaq* *حَرْحَأ* or *كلمة* or *أشتق حرفًا*, and *ashaq* *شَفَتَهُ* sometimes signifies the same, as is shown by a citation voce *نفظ* [And, as *Syn.* with اختراع, (see 8 in art. خرَع،)] *The constructing*, or *founding*, (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 *اشتقاق الكلام* 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 *الاشتقاق في الكلام*, agreeably with what here follows:)] you say, *He went to the right and left in his running.* (M. [See also 6. And [in like manner] one says of a horse, *اشتقُاق* [or *اشتقُق*] *في عدُوه* *المُطَرَق في الفَلَاة* The road went [or branched off into the desert. (TA. [See also 7.])]

*اشتقِق بالجواليق* He turned the sack upon one of his two sides.
order to pass through a door. (TA.) ___ [Prodiit, manifestus evasit.]

R. Q. 1

He brayed in his faucial bag. (JK, S, K.) [It is said that] the primary meaning of ّﻖﺸﺘﺳا, as stated by Freytag, is expl. by Jac. Schultens, but on what authority is not said, as signifying Manifestus evasit.

As stated above, ّﻖﺸﺘﺳا is signifying Prodiit, manifestus evasit. ___ And said of a sparrow, It uttered a cry. ___ And said of a sparrow, It uttered a cry: (K, TA:) or one says of a sparrow, ُﻖِﺸْﻘَﺸُﻳ ِﰱِﻪِﺗْﻮَﺻ ِincerating in its cry. (S.)

An opening forming an interstice in a thing: (Msb:) or a fissure, cleft, chink, split, slit, rent, crack, or the like, syn. صِدْعٍ, in wood or a stick, or in a wall, or in a glass vessel [&c.:] (T, TA:) or a place that is مُقْوَقُﺷ. (M, K:) as though an inf. n. used as a subst. in this sense: pl. as above, مُقْوَقُﺷْ. (M:) it differs from ٌقﺎَﻘُﺷ (S, Mgh,) by having a general signification: (Mgh:) accord. to Yaakoob, one says, َﺪَﻴِﺑ ٍنَﻼُﻓ ٌقﻮُﻘُﺷ (S, Mgh) and ِﻪِﻠْﺟِﺮِﺑ (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 ٌقﺎَﻘُﺷ (S, Mgh: [see, however, this word:]); and hence, ُتْﺬَﺧَأ ﱠﻖِﺷ ِةﺎﱠﺸﻟا and َﺔﱠﻘِﺷ ِةﺎﱠﺸﻟا I took the trench, or oblong excavation, in the middle of the grave: and accord. to As, مُقْوَقُﺷ signifies صِدْعٍ [i. e. fissures, &c.,] in mountains, and in the earth, or ground. (Mgh.) ___ The rima vulva of a woman; i. e. the gap [or chink] between the two edges, or borders, of the labia majora of her vulva: as also َمَشَقُّ. (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.

The half (S, Mgh, Msb, K) of a thing (S, Msb, K) of any kind; as also ُقِﺷَتْ ُضْقُّ (K:) or the half of a thing when it is cloven, or split, or divided lengthwise; (M:) as also َتْمَقُّ. (AHn, S, * M, K.) One says, َتْمَقُّ ُضْقُّ ُضَقُّ and I took the.
half of the sheep or goat: (S, TA:) the vulgar pronounce the ش with fet-h. (TA.) And خُذْ هَذَا السَّمَّ Take thou this شَقَّة [i. e. half] of the sheep or goat. (TA.) Hence the trad., وَلَوْ بَصَأَتْ عَرْقَةً And أَصَلَكُمْ لَوْ بَصَأَتْ عَرْقَةً 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 شَقَّة the vulgar pronounce the شَقَّة السَّمَّة and the mal الل بني and بَصَأَتْ شَقَّة السَّمَّة (O, K, * [in the CK and in my MS. copy of the K شَقَّة, but the former reading appears to be the right, شَقَّة being an inf. n. as in a similar saying in the former half of the first paragraph of this art., and شَقَّة being a subst. used as an inf. n. or for كَشَّه]) 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 شَقَّة inclining; and as when one speaks of the شَقَّة of a مَحْمَل [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 مَحْمَل: see this last word, and مَحْمَل the side of the body; as when one says of a person that his left شَقَّة was grazed, or abraded. (Mgh.) [Hence,] one says of a horse, يَبِيلُ علَى أَحَدِ شَقَّيهِ [He inclines, or leans, upon one of his two sides]. (O.) [And يَبِيلُ علَى شَقَّة and يَبِيلُ علَى شَقَّة 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 شَقَّاه: (Lth, TA:) or, as some say, (TA,) the side of a mountain. (S, TA:) [Hence,] one says, فَلَانُ مِن شَقَّة العَشَرِيَّة لا من صُمُيمِهَا [Such a one is of the collateral class of the kinsfolk, or tribe, not of the main stock thereof]. (Mgh in art. عَرْض.) I. q. شَقَّيقٌ. (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 شَقَّيقٌ 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 شَقَّيقٌ is syn. with شَقَّيقٌ; for they add immediately after:] one says يَسْفَنَهُ وَشَقَّيقُ نَفْسِي [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, شقيقة هذا, meaning This is the like of him, or it. (TA.) And [hence] it is said in a trad., [in which is the pl. of شقيق as fem., or of شقيقه 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 شقيق جِّرَال, means a brother by the father and mother; (TA;) from شقيق 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 أشقاء [M, Msb.] ___ And a name for A thing at which one looks: (Lth, O, K:) [but this is app. taken from the following Page 1578 saying of Lth, in which I think is a mistranscription for ﺔﺸُﻟا, meaning the crack, &c.:] شققت, and 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 شقات [which is well known as the pl. of ﺔﺸُﻟا]. (JK.) Also i. q. مشقة (S, M, O, Msb, K) i. e. Difficulty, hardship, distress, affliction, trouble, inconvenience, fatigue, or weariness; (M, TA;) and languor, or lack of power, that overtakes the mind and the body; (Er-Rághib, TA;) and so شق; (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 شق is the subst.; (O, K;) and شق and مشقة also signify the same as مشقة (K;) or such as overtakes a man in consequence of travel; (TA;) and the pls. of these two are شقات, (K, TA,) mentioned by Fr, (TA,) and شقات, (K, TA,) mentioned on the authority of some one or more of [the tribe of] Keys: (TA:) the pl. of مشقة is مشقات (TA,) Hence, in the Kur [xvi. 7], لَمْ ﻣُّشَقَّات ﻣُّشَقَّات مِنْ شَقَة ﻣِنْ شَقَة [Which ye would not reach save with difficulty, or distress, &c., of the souls]; where some read بِشَق. (S, * TA.) شقة 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-Râghib, TA:) or a piece (قطعه) of a garment: (Mgh:) or the شقة (thus, and thus only, in the S, meaning of garments and of cloths, for it is of both,) is an oblong piece; syn. سبيبة مستيلة: (M, K:) [it is often applied to an oblong piece of cloth of those pieces of which a tent is composed:] pl. شقاق and شقق. (M, Mgh, TA.) One says, فلان بيع شقاق الكتان [Such a one sells pieces, or oblong pieces, &c., of linen]. (Mgh.) Also A piece of a مزادة [q. v.]. (B, TA in art. بصر.) And A piece, or portion, [or tract,] of Hell; likewise pronounced شقة. (Ham p. 816.) And A far journey; as also شقة, (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. ثنيا [so in my copy of the Msb, app. a mistranscription for ثنيه, i.e. a mountain-road, &c.]: pl. شقق. (Msb.) And A part, region, quarter, or tract, (Ibn-'Arafeh, Er-Râghib, K, TA,) towards which one draws near, (Ibn-'Arafeh, TA,) or towards which the traveller directs himself, (K, TA,) like شقة, or in the reaching of which one is overtaken by difficulty, or distress; (Er-Râghib, TA:) And شقة signifies the same. (K.) And Distance; and so شقة. (K.) See also شق, last sentence but one.

Шقة 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. شقق. (O, TA.) One says of him who is angry, احتد فطارات منه شقة في الأرض وشقة في السماء [He became excited by sharpness of temper, or angreiness, 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, &c. is omitted.) See also شق, first three sentences. See also شقة, in four places. And see شق, again, last
sentence but one.

The \textit{quality}, in a horse, (M, K) and in a man, (M,) \textit{denoted by the epithet} \textit{؟قَش} [q. v.]. (M, K.)

\textit{شقة} [a pl. of which the sing. is not mentioned] \textit{Enemies}. (TA.)

\textit{شاقُ} A cracking in several places, (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 Yaakoob: (S:) and, accord. to Lth, (Mgh,) and Az, (TA,) a cracking in several places (تَشَقُّق) 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:) As says that it is in the hand or arm, and the foot or leg, of a human being, and in the fore leg and kind leg of an animal: (Mgh, TA:) but this is inconsistent with what is said by Yaakoob [as stated voce \textit{؟قَش}, first sentence]. (Mgh.) See also \textit{أَسَبَع}:

\textit{شَقُّ} : see \textit{؟قَش}, in five places. \textit{شَقُّ البرق} [so in a copy of the M, but the right reading may be \textit{شَقِّيَّةَ البرق}, which occurs in the next sentence of the M,] \textit{i. q.} \textit{شَقِّيَّةَ البرق} [expl. in the S, in art. خُفُو, as meaning \textit{Lightning that cleaves the clouds, and extends high, into the midst of the sky, without going to the right and left:} but see \textit{شَقِّيَّةَ البرق}]. (M.) Also \textit{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 \textit{a bull such as is termed} \textit{جَذَع} \textit{[i. e. in his second, or third, year]}. (JK.)

\textit{شَقِّيَّة} \textit{A certain bird; also called} \textit{شَقِّيَّة} \textit{is the dim. thereof: (K:) AHât says, the \textit{شَقَوْة} is a very little thing, grayish (زَجَيِّنَا), of the colour of ashes; ten and fifteen of what are thus called congregate; and I think it to be the \textit{شَقِّيَّة}, which is a دُخَّة of the}
it is somewhat dusky; and its form is the form of these, but it is smaller than they. It is called because of its smallness: IDrd, in the class of, mentions as signifying a certain species of birds [app. as a coll. gen. n., of which the n. un. is with ُ]. (O, TA.)

An intervening space or tract between two elongated, or extended, tracts of sand, (S, M, O, K, * in the last of which is erroneously put for ِْﲔَﻠْـﺒَﳉا,)] thus expl. to AHn 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. ُﻖِﺋﺎَﻘَﺷ, (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 voice ُﻂِﻗ, it is used as meaning A slice cut off of a melon &c.] A rain, (M,) or a violent rain, 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., ُﻖِﺋﺎَﻘَﺷ, is expl. by Az as signifying Clouds that have cloven asunder with copious rains. (O, TA,) __________

(O, K,) and ُقْﺮَـﺒﻟاُﻖﻴِﻘَﺷ 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 ُقْﺮَـﺒﻟاُﻖﻴِﻘَﺷ]:) or ُقْﺮَـﺒﻟا in the breadth of 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,) __________

ُقِﺋﺎَﻘَﺷُنﺎَﻤْﻌﱡـﻨﻟا, used alike as sing. and pl., (S, O, K,) having no proper sing., (Msb,) or its sing. ُقْﺮَـﺒﻟاُﻖﻴِﻘَﺷ: (M, O, Msb,) [The red, or blood-coloured, anemone;] a certain plant; (M,) a certain red
flower; (Lth, O;) well known; (S, K;) the شَقَرّ [n. un. of شَقَر] and the sing. of شَقَرَةٌ is شَقِيقَةٌ because of its redness, as being likened to the شَقِيقَةٌ of lightning; (O, TA:) it is called شَقِيقَةٌ النَّعْمَانُ as meaning blood, as resembling blood in colour; (Msb, TA;) so that it signifies pieces of blood; (TA:) or in relation to En-Noamán 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 شَقِيقَةٌ of sand that had produced red شَقَرّ, and he deemed them beautiful, and commanded that they should be prohibited to the public; so the شَقَرّ were called the شَقِيقَةٌ of En-Noamán, by the name of the place of their growth. (TA.) See also شَقِيقَةٌ.

شَقِيقَةٌ, and with شَقُوْقِةٌ, in four places.

شَقَقَةٌ, 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.)

شَقِّى A horse with which his rider ex-

periences difficulty in striving to master him. (JK.)

شَقَقَةٌ A certain mode of جَمَاعٍ (K, TA,) in which the woman lies upon her شَقَّ [or side]. (TA.)

شَقَقَةٌ 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 [q. v.] of the he-camel, (M, and Har p. 16,) which he protrudes from his mouth when he brays: (Har ubi suprá:) pl. شَاقَّةٌ شَاقَّةٌ. (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 ذو شقشمة [lit. He is wide, or ample, in respect of the] شقشمة: (TA:) and one says, هدّرت شقشمتة [meaning His utterance was sonorous and fluent]. (A and TA in art. هدر.) Orators, or preachers, are also termed ذو شقشمة [for ذو شقشمة: and one says, فلن شقشمة قومه 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,) شقشمة are assigned to the Devil, in his saying, إن كثيرا من الخطبة من شقشمة الشيطان [lit. Verily many of the orations, or harangues, are from the شقشمة of the Devil]; because of the lying introduced into them. (M, O, * TA. *)

شاقشمة an appellation applied to a certain [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, ذلك شقشمة هدّرت ثم قررت [That was a شقشمة that uttered a braying, then became still]. (O, K.)

شاقشمة Difficult, hard, distressing, grievous, afflicting, troubling, molesting, fatiguing, or wearying. (KL.) One says أمر شاقشمة [An affair, or event, that is difficult, &c.]; from شقشمة شاقشمة (S, Msb) A long journey that is difficult, &c.]. (Msb.)

شاقشمة The spadix of a palm-tree, that has become a span in length; so called because it cleaves
the envelope: pl. شُواقَمُ (M.)

ُقَشَأُ (S, M, O, K,) fem. شَقَأَ, and pl. شُقَأُ (K,) applied to a horse, Wide between the hind legs: (IAar, Th, T, O, * K, * TA:) and the fem. signifies wide in the أَرفَاعُ [or groins, or similar parts]; (TA;) and is applied to a mare: (IDrd, O, TA:) and wide in the vulva; (IAar, O, K;) applied in this sense to a woman. (IAar, O, TA.) And أَشْقَ المنْخَرَينِ 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 As; (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, يِسْبِقِ, يِسْتَقِ, يِسْبِقِ, يِسْبِقِ, يِسْبِقِ, يِسْبِقِ is erroneously put for أَقِطْشَى, and in like manner in my MS. copy of the K, with the additional mistranscription of من عَدوَهُ for عَدوَهُ,)] as though (O, TA) leaning upon one of his sides: (JK, O, TA:) so says Lth; and he cites as an ex.,

وتَباَزَتْ كَمَا يَمْشَى الأَشْقُ

[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.)

شَقُّ [properly A place of cleaving, splitting, &c.: and hence a fissure, cleft, &c., like شَقُّ: pl. شَقُّ.] see شَقَّ [The slit of the eye]. (TA in art. حَصٌ.)

شَقَّةُ [said in the S and K to be an inf. n. of شَقُّ trans. by means of عَلَى]: see شَقَّ, in the last quarter of the paragraph, in two places.
شقا

َأُﻘُﺷَ، (S, K) aor. — (K) inf. n. شقَوَ، said of the نَاب [or tush] (S, K) of a camel, (S,) It grew forth; (S, K;) it appeared; (TA;) as also (K in art. شِكَا) شقاً. [See also [شاقِي. شقَّ [ٌءْﻮُﻘُﺷ، said of the بَ [or tush] (S, K) of a camel, (S,) It grew forth; (S, K;)[it appeared; (TA;) as also (K in art. شِكَا) شقاً. [See also [شاقِي. Shقَّ، with the ء softened [or changed into [ى. [See also [شاقِي. Shقَّ، with the ء softened [or changed into [ى. He divided his head; syn. شقَّ، رُسَم [شاقَّ. (TA.)

[meaning, his hair:] or he separated it شقٌّ [Frَقَه] [i. e. his hair] with the [مَشْقَّاء [or comb]: (K;) or شقٌّ، he separated his hair with the comb. (AZ, S.) ___ And شقَّ، (S, K;) inf. n. شقٌّ، he separated his hair with the comb. (AZ, S.) ___ And شقَّ، (S, K;) inf. n. شقٌّ، he separated his hair with the comb. (S,) He hit his [مَشْقَّاء، i. e. the place of the parting of the hair of his head, (S, K;) with a staff, or stick. (S.)

Camels of the age when the نَاب [or tush] grows forth: and so شويكَة، q. v. in art. شوىكَة، (S, K;) and [مَشْقَّاء، (Fr, O, TA,) like [مَّغْرَقَة] and [مَّغْرَقَة، (O, TA,) The place of the parting of the hair of the head. (Fr, S, O, K.)

A comb; (IAar, S, K;) as also [مَشْقَّاء، and [مَشْقَّاء، and [مَشْقَّاء، and [مَشْقَّاء. (K;) the last also mentioned in the K in art. شقو.)

مُشْقَّة، see .

مُشْقَّة، see . [مَدِّرَة، (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 skewer,] 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 مدراء].

مشرف: مشقاً. see مشقاً.
The palm-trees were, or became, goodly with their fruit. (TA.)

[See also 4.]

\(|\)ُلْحَنَّا\(|\) and \(|\)ُلْحَشَ(TA.) \(|\) accord. to AZ, is syn. with قِبْحَةٌ آللٌهُ فَلَانًا [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,) شَقْحُ, (K, TA,) inf. n. [شَقْحُ and] شَقَاحَةٌ, (TA,) is syn. with قِبْحٍ [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, قِبْحَةٌ لَّهُ وَقِبْحَةٌ [May removal far from good, or prosperity, &c., betide him], (S, O, K,) in which is an imitative sequent to قِبْحَةٌ, or syn. therewith; (S, K;) and [in like manner] قِبْحَةٌ لَّهُ وَقِبْحَةٌ; (O, K;) and, of a man, قِبْحَةٌ وَقِبْحَةٌ, inf. n. of the latter as above and in like manner of the former; (S;) and جَاءَ قِبْحَةٌ وَقِبْحَةٌ [He did, or said, what was bad or evil, &c.]: (K;) and قِبْحَةٌ [He is bad or evil, foul or ugly, &c.]: (S, * O, K: *) and قِبْحَةٌ [He sat, or remained, far removed from good, or prosperity, &c.]: in like manner: (K:) but Sb intimates that قِبْحَةٌ is not an imitative sequent, by his stating that the Arabs say قِبْحَةٌ وَقِبْحَةٌ, meaning foul and ugly): (L, TA:) and [it is said that] signifies Recovering [for which Freytag appears to have read نَاقَةٌ] from disease; (O, K, TA;) and hence one says, فَلَانٌ قِبْحَةٌ قِبْحَةٌ [as though meaning Such a one is unsightly, being just recovering from disease]: (TA:) and accord. to AZ, قِبْحَةٌ is [not an imitative sequent, but] syn. with مُقْبُوحٍ [L, TA:] in the phrase abovementioned, مُقْبُوحٍ is said in the 'Ináyeh to mean broken: or far removed: (TA:) or it means reviled. (O.) \(|\) As indicated above,] شَقْحَةٌ, aor. شَقْحَةٌ, (Lh, O, K,) inf. n. شَقْحُ, (Lh, O,) also
signifies *He broke it.* (Lh, O, K.) One says, َلاَّ أَشْقَحْلَكَ شَقَحَ الجَوْرَةَ بِالجَنَّلَ، 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 َشَقَحَالَةَ الزَّوْجَةُ، inf. n. as above, means *He extracted what was in the walnut.* (TA.)

2 َشَقَحَ see 1, first sentence: and see also 4, in three places.

3 َشَقَحَهُ He reviled him; or contended with him in reviling; (K, TA:) and contended with him in annoyance. (O, TA.)

4 َشَقَحَ النَّخْلُ (S, A, Mgh, O, K;) as also َشَقَحَ، (S, * A, Mgh, O,) inf. n. َشَقِيحَ (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 As to be of the dial. of El-Hijáz: and ↓ the latter verb is also said of the [kind of tree called] ُأَرَاكَ، meaning it became coloured in its fruit. (TA.) And َشَقَحَ النَّمْرُ (O,) or َشَقِيحَ، (TA;) and َشَقَحَ الشَّمْسَ (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.) َاشْقَحَهُ He removed him far away. (O, K. *) [app. How foul, or ugly, or the like, is he! as seems to be shown by what here follows]: IDrd cites,
[How foul is he, as offspring, and how ugly! like the little whelp of the dog; nay, rather, more foul!]. (O.)

[and inf. n. of شَقَح, q. v. ___ And,] accord. to AZ, i. q. شَقَح [i. e. Niggardliness, &c.; or the being niggardly, &c.: see 1 in art. شَقَح]. (TA.)

: see what next follows.

And شَقَحة An unripe date altering in redness, (K, TA.) or altered to redness. (As, TA.) ___

And the former signifies The [ruddy] colour termed شَقَرْة. (O, K.)

A red[ress, or garment, such as is termed] هَلْة: (K:) the latter word being a rel. n. from هَلْة meaning an unripe date altering to redness. (TA.)

: see 1, in three places.

Red; (TA,) or (of a ruddy colour;) i. q. أَشَقَح أَشْقَح (O, K, TA,) so says AHát. (TA.) [Hence,] غَوَّة

[Forth, app. of milk,] that is not of a pure white hue, (O, K, TA,) but coloured. (TA.)

: see 1, in two places.
1. شقَّ, aor. —, (S, M, L, K,) inf. n. شقَّ, (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 شقَّ, (S, M, L, K,) aor. —; (K;) and شقَّ, aor. —; (L, K;) He went away, (S, M, L, K,) and went far off, (S, L,) being driven away. (S, L, K.)

2. شاقَّهُ, (S, L,) inf. n. مَشَاقَدَهُ, (K,) He regarded him, or treated him, with enmity, or hostility. (S L, K.)

3. شاقَّهُ, (inf. n. شاقَّهُ, L,) He drove him away. (S, M, L, K.)

4. شقَّ: see شقْانَ, in three places.

شُفِّذَ: see شقْانَ, in four places: ____ and see also شقَّ.

شُقِّذَ: see شقْانَ, in three places.

شُقَّ: see شقْانَ, in four places: There is not in him any motion. (IAar, S, L,) And, (L, K, in the CK) 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, (K,) There is not anything He possesses not anything. (L, K.) And, (K,) There is not anything to be feared, nor anything to be disliked, in the way to the attainment thereof. (Meyd, TA.)
شَقَّدُ: see شَقِّدُ, in six places.

شَقَّدُ: see شَقِّدُ, in two places.

شَقَّدُ: see شَقِّدُ, in the latter half.

شَقَّدُ: see شَقِّدُ, near the end; the latter, in two places.

شَقَّدُ: see what next follows.

عَتَابُ شَقَّدَةٍ An eagle vehemently hungry, (S, M, L, K,) and eager in seeking food; (M, L;)
as also شَقَّدَةٍ. (K.) A poet likens a horse thereto. (M, L)

شَقَدٌ, as a sing. n.: see شَقَدٍ (of which it is also a pl.), in two places, near the end.

شَقَدٌ One who scarcely ever, or never, sleeps; (S, M, L, K;) as also شَقَدٌ ; (S, M, K;) and who has a
malignant eye, (S, M,) affecting, or hurting, others therewith; as also شَقَدٌ (S, M, K, in the TA
ءآَذْقَدَةٍ) and شَقَدٌ: (M:) or who has a strong, or powerful, eye, quickly affecting or hurting
[others therewith]; (M, L, K;) as also شَقَدٌ and شَقَدٌ: (M:) and شَقِّدُ العين one who scarcely ever, or
never, sleeps; whom drowsiness does not overcome. (T, L.) Also Driven away, and
remote; and so شَقَدٌ . (L.) And شَقَدَانِة 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 شَقَدٌ and شَقَدٌ and شَقَدٌ: 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 شَقَدَانِ (M, L; pl. شَقَدَانِ) pl. of شَقَدَانِ كروان, pl. of كروان; (L;) and also used as a sing., meaning a male
chameleon; (Th, M;) thus used by a poetess; (M;) also شَقَدٌ (S, M, L, K) and شَقَدُ (M, L) and شَقَدٌ (M, L) and شَقَدٌ (K) the young one of a chameleon: (Lh, S, M, L, K;) pl. شَقَدَانِ شَقَدٌ (S, M, L, K) and شَقَدّى شَقَدٌ: (M, L, K;) the former pl. like
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 شِاقَّذَى here signifies مُثْجَن and وَرَجَل and and the sing. is: شَقْذَة; and the sing. is: (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. شَقْذَة; (M, L) and شَقْد، (M,) or شَقْد، (L,) and شَقْد، (M,) or شَقْد، (L,) but it does not appear how شَقْذَة can be a sing. of شَقْذَان unless the augmentative letter be regarded as elided. (M, L) Also The wolf; (M, L, K;) and so شَقْذَان (Th, M, L, K) and شَقْد، (M,) or شَقْد، (K,) or شَقْد، (TA.) Also The hawk; syn. صَقْر; (M, L;) and so شَقْذَان (Th, M, L) and شَقْد، (M,) or شَقْد، (K,) or شَقْد، (TA.) And شَقْذَان [the pl.] also signifies The young ones of the kinds of birds called قَطَا and the like. (M, L) شَقْذَان, in two places. طَرِدَ شَقْد، A driving far away. (M, L)
شقر

شقر، aor. ـ، inf. n. شقر (M, L, Msb, K [in the CK and TA] شقر، which is evidently wrong,) and شقر (Lth, K,) or the latter is a simple subst.; (M:) and شقر; and (M, K;) He was, or became, of the colour termed شقرة. (M, L, Msb, K.)

شقر

شقر، see 1.

شقر see شقر.

شقر [The red, or blood-coloured, anemone;] i. q. شقائق النعمان: (S, M, A, Msb, K:) it is not a sweet-scented flower: (Msb:) n. un. with شقرة: (S, M, Msb, K:) pl. [of the n. un.] شقرات: (K:) as

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also شقر and شقران، (so in some copies of the K,) the latter so written by IDrd and Sgh, and thought by IDrd to be a place or a plant, (TA:) or شقران، (so in some copies of the K and in the TA:) and شقائي and شقائي and شقائي: (K:) or شقر is the name of a certain other plant, not the شقائق, but red like it: (M, * K, * TA:) or it signifies cinnabar: (A:) or شقائي has this signification, (T, K,) as well as that first assigned to it above: (K;) and accord. to Ahn, (M, TA,) شقائي is the name of a certain plant (S, M, TA) that grows is 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 شقر; 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 شقائي: (TA:) and that شقائي (M, TA) and شقائي (M,) or شقائي (TA,) are names of a certain plant, having a flower of a colour somewhat of that
termed, with slender, or delicate, dust-coloured leaves, which grows in the manner of a kind of trefoil, is approved in pasturage, and grows only in fruitful years. (M, TA.)

The colours described in the explanations of the epithet below: (S, M, Msb, &c.)

A want; or a needful, or requisite, thing, affair, or business: (S, K:) or the former signifies Wants. (Ham p. 716:) A'Obeyd says that the former word is the more correct, because signifies things, or affairs, that cleave to the heart, disquieting it; and is pl. of شف،; and that شف،, with fet-h, 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 both are also said to signify tidings: and a man's state, or condition. (TA.) One says, أخبرته بشفوري I acquainted him with my want; like as one says أفضي إليه يجزى وترىش I acquainted him with my tidings. (TA.) And أفضي إليه نفست له شفوري or I revealed to him my secret, and acquainted him with all my affairs. (Mgh.) And نفست له شفوري, يفته شفوري, I complained to him of his state, or
condition. (M, TA.)

ىَرﺎَﻘُﺷ: see شَقْر ُر, in two places: and see also صَقْر ُر, in art.

شَقْر: see شَقْر, in two places.

شَقْرُارِي: see شَقْر, in three places.

ٌرﺎﱠﻘُﺷ: see شَقْر, in three places.

ٌرِﻘَﺷ: see شَقْر, in two places. 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, Msb, K:) and applied to a horse, [of a sorrel colour:] of a clear red colour, (S, IF, Msb,) or of a red colour inclining to the dull red hue called مَعَرَة, (M, K,) with a red mane and tail: (S, M, K:) when the mane and tail are black, the epithet كِمِيت [meaning bay, or dark bay, or brown,] is applied to the horse: (S:) the شَقْر ُر is said to be the best of horses: (IAar, M: [but it is said in Har 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. شَقْرَاء and pl. شَقْر. (Msb.) Also, applied to blood, That has become thick, (M, Msb, TA,) and not been overspread with dust. (Msb, TA,) And the fem, شَقْر ُر, is used as [a subst.] signifying Fire. (Ham p. 718.)
and (S, O, Msb, K,) the former accord. to IAar, (Th, TA,) the latter accord. to Fr, (TA,) but disallowed by Ikt, and asserted by him to be a mispronunciation of the vulgar, (Msb,) and (Msb, K,) and (Msb, K,) (accord. to the CK,) and, (S, O, K,) as they sometimes said, (S, O,) (S, O, K,) and (S, O, K,) [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, Msb, K,) well known, (K,) among the Arabs, (Fr, TA,) called (Fr, S, O, Msb, 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: (Msb:) accord. to IAar, the is with the Arabs [q. v.]: (TA:) accord. to the K, or Shqraq and Shqraq accord. to Lth, (TA,) a certain bird speckled, or spotted, with green and red and white (K, TA) and black, (TA,) and found, accord. to the copies of the K, in the land of the Haram, but correctly, as in the words of Lth, بارض اَلْجَرْم, thus, with ح, [perhaps rightly H, or very hot,] in the places in which palm-trees grow; of the size of the [or hoopoe]: accord. to Lh, شقرق is of the measure is mentioned by J and Sgh [as well as in the K] in the present art.; but should, properly, be mentioned under the head of شقرق, as it is in the L. (TA,)
He divided it into parts, or portions: (Mgh:) or he cut it up, and separated its members (A, L, K*) into just portions among the sharers; (L, K; *) namely, a slaughtered animal, (K,) 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. من باع الحمار فليسْشَائِصُ الخناصير (L, A) He who sells wine, 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.)

A piece, or part, of a thing; (S, M, Mgh, Msb;) as also شِقِّيْشَةٌ or a little, of much; (M, TA;) as also ↓ the latter: (IDrd, M, K;) and ↓ the latter, a little, or paltry, thing: (TA;) and the former, a piece of land: (S;) or a share; syn. سهم, (A, K,) or حطُب, (M,) and نصيب, (A, Mgh, K,) and شراء, (A, K,) which signifies the same as نصبِب: (A, K,) and كرَى, (A, K,) which signifies the same as بَصَن; (Sh, on the authority of Khálid;) as also نصبِب: (M:) as, for instance, in property; (IDrd;) and of a slave: (TA;) or a certain share not divided: (EshSháfi‘ee, TA;) or if divided it may also be thus called: (Az, TA:) pl. [of pauc.] شَقَاصٌ and [of mult.] شَقَاصٍ. (M, TA.)

See شِقِّيْشَةٌ, throughout. Also A sharer, or partner. (S, A, K.) You say, يَشِقِّيْشَةَ He is my sharer, or partner, (S, A,) in a piece of land. (S.) And A fleet, or swift, and excellent horse: (K:) but an epithet not known to Lth. (TA.)

A broad نصل or iron head: (IDrd, Msb, K) of an arrow: (IDrd;) or an arrow having such a نصل, (Lth, IF, K,) 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, (K,) a long نصل; (M, K;) not a broad one: (M:) or an arrow having such a نصل; (M:) with which wild animals are shot: (K:) or a long and broad نصل: (S:) or it is of half the size of a نصل, 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. مَشَاقِصُ. (S.)

مشاقصُ A butcher. (A, K.)
was, or became, unprosperous, unfortunate, unhappy, or miserable; (S, Msb, TA;)
being contr. of سعد; (Msb;) and aor. contr. of سعادة: (S, TA;) or he was, or became, in a state of straitness, distress, adversity, or difficulty. (Az, K, TA.) [See also ٌةَوﺎَﻘَﺷ below.] ___ Also He suffered, or experienced, fatigue, (TA, and Ksh and Bd and Jel in xx. 1,) 

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. عالجه; (K, TA;) or مارسه; and عاناه. (S, * TA;) ___ And He endeavoured to surpass him in mutual labouring, or striving, or struggling, to prevail, or overcome, &c., [in the CK, غالبه في الشاقة, 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, شاقو، aor. ٌةَوِقتَش, Shāqa, Shāqūth; and only the latter verb as thus used is
there explained.) 

شَقَاةٌ 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 يَشَاقُ الْصَّابَان لَمْ يَرْتُ \* \* \* يَكَادُ مِن ضَعْفِ القُوَى لَا يَنْبِعَ

[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

اَشْقَاهُ اَللَّهَ God caused him to be unprosperous, unfortunate, unhappy, or miserable; contr. of أَسْعَادُهُ. (S, * Msb, TA:) or God caused him to be in a state of straitness, distress, adversity, or difficulty: and so اَشْقَاهُ. (K.) And اَشْقَاهُ He combed. (AZ, K. [See اَشْقَى.])

شَقْوَةٌ an inf. n. of شَقِّى, as also شَقْوَةٌ: (S, * K;) or a simple subst. (Msb.)

شَقَى Unprosperous, unfortunate, unhappy, or miserable: (S, Msb, TA:) or in a state of straitness, distress, adversity, or difficulty: (see its verb:) pl. أَشْقَيْاَءَ. (TA.) أَشْقَيْاَءَ وَلَمْ أَكُنْ يَدْعَاكَ رَبُّمُ أَشْقَيْاَءَ, 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.)

شَقَّوَاةٌ an inf. n. of شَقِّى; (S, * K;) or a simple subst.; (Msb;) signifying Unprosperousness, &c.; [see its verb;]

dَبِيَائِهِ ِسَعَادَةٌ دَبِيَائِهِ ِسَعَادَةٌ of أَسْعَادُهُ دِبِيَائِهِ [relating to the world to come] and [relating to the present world]: and the latter is of three kinds; نَفْسَةٌ دِبِيَائِهِ [relating to the soul] and خَارِجَةٌ دِبِيَائِهِ [relating to external circumstances]. (Er-Rághib, TA.)
Also *Fatigue*; syn. تعب, but the latter has a more general signification; every تعب being تعب, but every تعب is not تعب.

(More, and most, unprosperous, &c. And] More [and most] fatigued. (TA.)

A comb: a dial. var. of مشقِئ. (AZ, K.)
1, inf. n., said of the tūb [or tush] of a camel. *It grew forth:* a dial. var. of *shqo* (inf. n. *shqas*), said of the tāb (or tush) of a camel. (K in art. *shqo* [but belonging to the present art.: mentioned in the TA, as not in the K, on the authority of ISd].) ____ [Freytag states, as on the authority of Abu-l-'Ala, that *shqas* is used for *sqqas* *He clave*, or *split*, &c.: ____ and that Reiske has explained it as signifying *He opened the mouth with a wide grinning* (amplō rictu ).]

*shqas* A long prominence, or projecting portion, or ledge, (K, TA,) that cannot be ascended: (TA:) by rule it should be with s [i.e. *shqasa*], as being derived from [Sgh, TA:] pl. *shqai* (K [correctly *shqais*] and *shqai*). (TA. [Mentioned in the K in art. *shqo*, but belonging to the present art.])
The verb **كَشَّ** is intrans. by itself, and trans. by means of the particle في: one says **يَشَكُّ الْأَمْرُ**, aor. [contr. to analogy in the case of an intrans. verb of this class], inf. n. **كَشَّ**, The thing, or case, or affair, was, or became, dubious, or confused: (Msb:) and **كاَش ُرْمَﻷا** [aor. **كَشَّ**], (MA, K,) first pers. **كَشَّكْتُ فِيهِ**, (S, Msb,) aor. as above, (JM, PS, &c.,) and so the inf. n., (MA, &c.,) *He doubted, wavered or vacillated in opinion, or was uncertain, respecting it*; (MA, Msb, and so accord. to explanations of **كَشَّ** [q. v. infrà] in the S and Msb and K &c.;) syn. أَرَابَ (Msb;) and **كَشَّكْتُ** signifies the same. (S, K.) *The case, or affair, was difficult, hard, distressing, &c., to me*: (O, TA:) or, as some say, [Was such that] *I doubted* (ُتْكَكَشُ) respecting it. (TA:) said of a camel, (IAar, S, K,) aor. and inf. n. as above, (S,) *He limped, or halted; or had a slight lameness, (IAar, S, TA,) of his hind leg*: (IAar, TA:) or his arm stuck to his side, (K, TA,) and he had a slight lameness in consequence thereof: (TA;) and **كَشَّكْتُ**, likewise said of a camel, he had a slight lameness; (Ibn-'Abbád, O, TA;) like (Ibn-'Abbád, O.) *The cleaving or sticking* [of a thing to another thing]. (S, O, TA.) So in a verse of Aboo-Dahbal El-Jumahee cited voce **بَلْيَبُ**, (S.) And one says, **كَشَّكْتُ الرَّحْمُ**, The relationship was, or became, closely united. (O, TA. [See voce **كَشَّكْتُ في السَّلَاحُ**, (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;) and **كَشَّكْتُهُ بِالرَّحْمُ**, (S, O, Msb, in the K كَشَّكْتُهُ بِالرَّحْمُ, and the like, aor. as above, (TA,) and so the inf. n., (Msb, TA,) *I pierced, or transpiercd, him, or it*, (Meb, or **كَشَّكْتُهُ**, O, and in like manner in the TA, but in my copies of the S خَرَقَتْهُ مَطْعَنَةُ, انتَظَمْنَهُ, S O, and in like manner in the K,)
with the spear, (S, O, Msb, K,) and With the arrow, &c.: (TA:) but IDrd says that, accord. to some, **شَكََّتْ** is only by the conjoining two things with an arrow or a spear: (O, TA:) [thus,] **شَكََّتْ رَجُلٌ مَعَ رُكَابٍ** means And he clave and transpierced his leg, or foot, together with his stirrup. (Mgh.) **[Hence,]** I traversed, or crossed, or cut through, the countries, or districts, to him. (O, TA.) And **شَكََّتْ عَلَيْهِ النَّوَاب** 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.) They placed their tents in one row, or series, (O, Msb, K,) in one regular order; (T, TA,) near together. (Msb.) And **شَكََّتْ الأَرْحَام** They made the relationships to be closely connected. (Msb.) And **شَكََّتْ** He was made, or asserted, to be connected with the lineage of another. (IAar, O.) And **شَكََّتْ** said of anything means I drew and joined, or adjoined, it [to another thing]. (Msb.) [And I infixed it in, or thrust it into, another thing.] **[Hence,** [Ibn-'Abbád, O, K,) said of anything means I drew and joined, or adjoined, it [to another thing]. (Msb.) [And I infixed it in, or thrust it into, another thing.] **[Hence,** [Ibn-'Abbád, O, K,) said of anything means I drew and joined, or adjoined, it [to another thing]. (Msb.) [And I infixed it in, or thrust it into, another thing.]

2 **شَكََّتْ** [or, more probably, **شَكََّتْ كَفَى خَلَيلٍ**] a phrase in a verse of El-Farezdak, in which it forms an apodosis,] means [i.e., app.,] Its friend (the sword, or the spear, both of which are meanings of **الخَلِيل,** would not be conjoined (or grasped; with my hand]. (TA.) **شَكََّتْ النَّوَاب** 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.] **شَكََّتْ شَكيكُهْ إِلَيْهِ,** with kesr, and **شَكََّتْ هِلهُ إِلَيْهِ,** (Ibn-'Abbád, 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) 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. **رَكَّنَتْ.** (Ibn-'Abbád, O, K.)

2 **شَكََّتْ فِيهِ** 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.)

*شَكْ* see the first paragraph.

*شَكْ* see the first paragraph.

used as a subst. signifies *Doubt;* (Msb; [see 1;]) or the contr. of *بَيْقَىٰ* (S, O, Msb, 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: (Msb:) 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 *شَكْ:* 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 *نَظَرَ:* (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 *جَهْلَ:* but is more special than this; for *جَهْلَ* is sometimes the utter nonexistence of knowledge of the two inconsistent things; so that every *شَكْ* is *جَهْلَ,* but every *جَهْلَ* is not *شَكْ:* (TA:) accord. to some, the primary meaning is a state of commotion, or disturbance, of the heart and
mind: (Msb:) pl. (K.) [Hence, يوٌمُ الـشَّاكُمُ] 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 Shaabán 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. صح.) [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 سم الشَّمْلِ (ratsbane). (TA.)

A covering (حَلَّة) that is put upon the backs of the two curved extremities of the bow: (K:) so says ISd. (TA.)

[an inf. n. of un.] A single piercing through two men on a horse. (Ham p. 271.)

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 (تْرُخ) [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 الشَّكَكُ means A man discordant in natural dispositions. (TA.)

A camel having a slight lameness; that limps, or halts. (TA.)

, with two dammehs, [a pl. of which the sing., in the sense here indicated, is not mentioned.] i. q. آذَعِياء [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 father; or adopted sons: pl. of ﻋُدَ، q. v.]

Tents arranged in a row: (O, K,) one says، ضِرْبًا بِبُوْتِهِم ﺷَﮐَﺎَكَا They pitched their tents in one row: but accord. to Th, it is ﺷَﮐَﺎَكَا، [q. v., from ﺷَﮐَﺎَكَةَ. (TA.)

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. ﺷَﮐَكَ، (K.)

Sides; syn. ﺟَوَـانِبَ. (Ibn-'Abbád, O, TA.) [Perhaps pl. of ﺷَﻛَﺎَكَةَ, q. v., next after which it is mentioned in the O; like as ﻋُدَ (originally ﺻُلُوى) is pl. of ﺻَﻼَيَة.]

A region, quarter, or tract, syn. ﻣَـنَاَـﺣِ، of the earth. (Ibn-'Abbád, O, K.)

A party, sect, or distinct body or class, (AA, O, K,) of men: (AA, S, O:) pl. ﺷَﻛَﺎَكُكَ، (AA, S,) [and app. ﺷَﻛَكَ: also, for,] accord. to IAar، ﺷَﻛَكَ 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، ﺪَـهَـعُ ﻋَـﻠَـٰٗي ﺷَـﻛَّـٰكِ ﺑَـهَـٰلُكَنَهُ، (IDrd, O, K) and ﺷَﻛَكَ (IDrd, O, K) and ﺷَﻛَكَ (IDrd, O, K) and ﺷَﻛَكَ; if the latter of these two, extr. [with respect to analogy]. (TA.) And Natural disposition; syn. ﺧَـلَقَ. (TK, as from the K. [The only reading that I find in copies of the K is with ﺧَـلَقٌ, i.e. ﺧَـلَقَ; 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 ﺷَـﻛَـٰكَ ﻣَـنَاَـَٰ، in which are put] fruits. (Ibn-'Abbád, O, K, *) And [the pl.] ﺷَﻛَـٰكُكَ signifies The pieces of wood with which, they being joined together, are formed the tent-like tops of the vehicles called ﺟَـدَـوَـﻫَ، (AA, O, TA.)
applied to a woman, meaning Just in proportion, or beautiful, and slender; or light, or active, in her work; and clever; is vulgar. (TA.)

( so in the O, occurring there in three instances,) or (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 [i.e. bit, or bridle], Difficult. (O, K.) [See also ﻞُﺟَر ﱡكﺎَﺷ ِحَﻼِّﺴﻟا in art. ﻞُﺟَر ﱡكﺎَﺷ and ﻞُﺟَر ﱡكﺎَﺷ.]

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.)

[act. part. n. of ﻞُﺟَر ﱡكﺎَﺷ and ﻞُﺟَر ﱡكﺎَﺷ] [A man completely armed]: the former expl. as meaning a man wearing a complete set of arms, or weapons: [pl. ﻞُﺟَر ﱡكﺎَﺷ, agreeably with analogy:] you say ﻞُﺟَر ﱡكﺎَﺷ: but ﻞُﺟَر ﱡكﺎَﺷ seems evidently to be a mistranscription for ﻞُﺟَر ﱡكﺎَﺷ. See also ﻞُﺟَر ﱡكﺎَﺷ and ﻞُﺟَر ﱡكﺎَﺷ in arts. ﻞُﺟَر ﱡكﺎَﺷ and ﻞُﺟَر ﱡكﺎَﺷ Near relationship. (O, TA. [See ﻞُﺟَر ﱡكﺎَﺷ.]) See also what next follows.

A tumour in the fauces; (O, K:) mostly in children: (O:) pl. شَوَاء: or, accord. to Abu-Darrâh, the sing. of شَوَاء, meaning the tumour. (TA.)

The thong with which the coat of mail is in certain parts thereof conjoined

(‘Antarah says,

* وَمَشْلُكْ سَابِعَةٌ هَنَكُتْ فُرُوجُهَا

* بِالسِّيفِ عَنْ حَامِيِّ الْحَقَّيَةِ مَعْلَمٌ

*
(O, TA:) [but in the EM it is مـسـك, 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.)

كوسام for كوسام هو إه. An affair, or a case, in which there is doubt. (TA.)

عير مشكوك [for مَّشْكُوكُ فِيهِ e. q. مشكوك [i.e. A pulpit made firm or strong &c.]. (TA. [See also كوسام.])
1. *دَكَشَُْ* (S, L) and *دَكَشَُْ* (L) inf. n. *دَكَشَُْ* (S, L, K ;) and *دَكَشَُْ* (M, L,) but this latter, which is erroneously said in the copies of the K to be syn. with *دَكَشَُْ*, instead of *دَكَشَُْ*, 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. *دَكَشَُْ* 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* (مَزْح) *[of corn] on the occasion of reaping:* of the dial. of ElYemen. (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.

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10. *دَكَشَُْ* He sought, or demanded, what is termed *دَكَشَُْ* [q. v.]. (L.) *And* *ءﺂَﺟ ِ羸ُدِﻜْﺸَﺘْﺴَي* *He came seeking,* or demanding, of me *دَكَشَُْ*; meaning what is given of a heap of reaped corn on the occasion of measuring, and of the bundle (مَزْح) *[of corn] on the occasion of reaping:* of the dial. of El-Yemen. (L.)

*دَكَشَُْ* *A gift:* (S, L, K;) or *a free gift:* pl. *أَشْكَدَّ* (L.) *A recompense.* (L.) [See *شَكَمُْ* 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 (مَﺰُﺣ) [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] ﺖﻔَأ, 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

شكر, (S, Mgh, K,) but the former is the more chaste, (S,) and the latter is for شكر عنيته, (A,) aor.  ركت, (TA,) inf. n. شكر and شكران (S, A, * Msb, 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 شكران, and شكر الله, (Lh, Msb, K,) which latter is less common than the former, and even disallowed by As in prose, though allowed by him in verse, (Msb,) and شكر الله شكره, شكر بهجة الله شكر نعة الله, (Lh, K,) and شكر الله نعمته, (A,) inf. n. شكر and شكور (Msb) [and شكران], 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 acknowledge 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: (Msb:) and شكر signifies the same as شكر له: (S, A, Msb, K:) you say, تشكر له ما صنع [I thanked him, &c., for what he did]: (A:) and تشكر له بلاه [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:] is the thanking a benefactor; or praising, eulogizing, or commending, him, (S, A,) for a 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 [the same, being] contr. of شكران is [the same] شكران [sometimes] differs from حمد; (Msb in art. حمد;) for حمد is only on account of favour received; whereas حمد is sometimes because of favour received, (Th, Az, TA in art. حمد, and Msb ubi suprà;) and sometimes form other causes; (Th ubi suprà;) and thus the latter is of more common application than the former; (S in art. حمد;) therefore you do not say شكره علیم شجاعته, but you say شكره علیم شجاعته: (Msb ubi suprà;) 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 شكر 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
some say that it is formed by transposition from كَثْرُ, the act of uncovering, or exposing to view: others, that it is from عَينٍ شَكْرٍ, a full fountain, or eye; accord. to which etymology it would signify the being full of the praise of the benefactor. (B, TA.) ___ شَكْرٍ 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 مَ شَكْرٍ أَلِّه مَ سَعِيه شَكْرٍ signifies May God recompense, or reward, his work, or labour. (TA.) ___ شَكْرٍ, aor. شَكْرٍ, (S, K) inf. n. شَكْرٍ 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 مَ شَكْرٍ أَلِّه مَ سَعِيه شَكْرٍ signifies May God recompense, or reward, his work, or labour. (TA.) ___ شَكْرٍ, (S, K, TA, A) inf. n. شَكْرٍ, aor. شَكْرٍ, (S,) 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 شَكْرٍ He was, or became, liberal, or bountiful, (A, K,) after having been niggardly: (A:) or he gave largely after having been niggardly: (K,) said of a tree (شَجْرَة), (Fr, S, A, K,) aor. شَكْرٍ, (S,) It produced, or put forth, what are termed أَصْلٍ [i.e. root, or base, or stem]; (S,) as also شَكْرٍ, (Fr, S, K,) i. e. what grow around it, from its base, or stem; (S,) as also شَكْرٍ, (Fr, TA,) and شَكْرٍ, (S,) i. e. sappy twigs or shoots, from its stem, or small leaves beneath the large, became abundant. (A,) ___ And شَكْرٍ, aor. شَكْرٍ, (K,) inf. n. شَكْرٍ; (TA,) and شَكْرٍ, (K,) said of palm-trees نَخلٍ, They had many شَكْرٍ, i. e. offsets, or suckers. (AHn, K, * TA,) ___ And شَكْرٍ and شَكْرٍ and شَكْرٍ and شَكْرٍ are all verbs from شَكْرٍ. (K,) [It is said in the K that these verbs are from شَكْرٍ 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 نَخلٍ, They put forth leaves around their branches: ___ and, said of trees in general شَجْرَة, 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 I showed him that I was thankful, or grateful, (A, O, K) to him. (A.) And 3 I commenced with him discourse. (O, K)

The people's camels had their udders full of milk: (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 3 or the people milked camels or sheep or goats having their udders full of milk, one such after another: (O, TA: [but for اْنْتُرْكَارُش ًةَرْكَرُش in the O, and ًةَرْكَرُش ًةَرْكَرُش in the TA, I read ًةَرْكَرُش ًةَرْكَرُش اْنْتُرْكَارُش in the O, and اْنْتُرْكَارُش ًةَرْكَرُش in the TA, I read اْنْتُرْكَارُش ًةَرْكَرُش 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.) ___ 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.

Also [He affected, or made a show of, thankfulness, or gratitude: (see 3 or he seemed, or appeared, thankful, or grateful. (K.)]

It (an udder) became full (S, K, TA) of milk; (S, TA;) as also 8. اْتُرْكَش 8 It (heat, and cold,) became intense. (K.) 4 He (a man)
strove, exerted himself, or did his utmost, in his running. (K, TA.) Also It became what is termed [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.)

The vulva, or pudendum, of a woman: (S, M, Msb, K:) or the flesh thereof: (M, K, * MF:) as also لُحمُها: (Msb, TA:) in the K, as the second explanation, is a mistake for لَحْمِهَا. (MF.) It is said in a trad., يُنهى عَنْ شَكْرِ الْبَعْيَةِ, meaning He forbade the giving hire for prostitution; the word شَكْرُ, being understood as prefixed to شَكْرُ. (TA.) Also i. q. i. e. The act of compressing, or of contracting marriage with, a woman]. (TS, K.)

and inf. n. of شَكْرُ: (S, A, * Msb, K:) and it may [be used as a simple subst., and, as such,] have for its pl. شَكْورُ. (S. [See 1.])

[Fullness of the udder] of a camel; and so شَكْرَةٌ is expl. in the TK, a subst. from أَشْكَرَةُ القَوْمِ [q. v.]. (K.)

One says, اِذَا حَفَلَتِ [q. v.,] from the [herbage called] بِرِيعٍ. (S, O, L, K.)

[This is the time of the fulness of the udder,] when the camels abound with milk, or have their udders full, (A,) from the [herbage called] بِرِيعٍ. (S, O, L, K.)

A she-camel, (As, S, A, K,) and ewe or she-goat, (A,) having her udder full (As, S, A, K) of milk, (S,) whatever be the fodder, or herbage, she has eaten; (A,) as also مشَكْرُ: (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: (IAar, TA:) pl. of the former (S, K)
applied to camels and to sheep or goats, (S,) and (K) and is applied to camels, and sheep or
goats, as meaning abounding with milk, or having their udders full, from the
[herbage called] is also a sing. epithet, having a similar signification: as well as a pl.] One says
An udder abounding with milk: (A:) or having much milk. (S.) And
A full source or eye. (B, TA.) And
A fat piece of flesh-meat: (K:) or [a piece of
flesh-meat] flowing with grease, or gravy: (A: [but in my copy, is erroneously put for
pl.]
: see the next four preceding sentences.
: see, in two places.
: an intensive epithet, (TA,) signifying [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. 
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:___
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.)

The shoots that grow around a tree, from its [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 [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: (IAar, TA:) and offsets, or suckers, or sprouts, of palm-trees: (K:) and the leaves that are around the branches of the palm-tree: (Yaa- koob, K:) and plants, and hair, and feathers, and abundant ostrich-feathers (عَفَاءٍ, K, TA, in the CK عَفَاءٍ), 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. شَكْرْ: 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 والغصون]) and the bark (الحَائِلٍ) of trees: pl. شَكْرْ: (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 شَكْرْ of palm-trees. (TA.)
Forelocks: (K, TA:) as though pl. of شکیرة [which may be n. un. of شکر]. (TA)

[ a name applied in the present day to Cichorium, intybus and endivia; wild and garden-succory, and endive; as also هندی، correctly هندی.]

A hired man, or hireling; one taken as a servant: an arabicized word, from [the Pers.]

(O, K.)

شوارکان : see the next paragraph.

شوارکان (S, K) and شیکران (K, TA), [in the CK, erroneously, شکران and with damm to the ك,] or the correct form is شیکران، with damm to the ك as Ibn-Hishám 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 ] or correctly شوارکان، (K, TA) as Sgh holds to be the case, (TA);

[and thus it is written in several medical books, from the Pers. شوارکان; 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 جحص (so in a marginal note in a copy of the S,) the stem of which is like that of the رازین [or fennel], and the leaves of which are like those of the [species of cucumber called.] [or, as some say, like those of the [species of cucumber called.], or, as some say, like those of the [species of cucumber called.], or [of the ] and smaller; having a white flower, and a slender stem, without any fruit; and its seed is like [that of the ] or [of the ] or [of the ] without taste or odour, and mucilaginous.

(TA.)

[More, and most, thankful, or grateful, &c.: see an ex. voce قوربة].

عشب مشکرة (O, K, TA, in the CK مشكرة،) Herbage that causes milk to be copious. (O, K, TA. [In
the CK, مغيرة للنبن is erroneously put for مغرة للنبن.}}

شكة: مشكار

ريح مشتكرا: A violent wind: (O, K;) or, as some say, a contrary wind; (O, TA;) but ISd, says that this is a mistake. (TA.)
He was, or became, refractory, untractable, perverse, stubborn, or obstinate, in disposition: (S, O, K:) or hard in disposition, or illnatured, in behaviour or dealing: (TA:) or evil in disposition, or illnatured, and very perverse or cross or repugnant and averse; syn. شَرِسْ. (Msb, TA. *)

He treated him, or behaved towards him, with hardness, harshness, or illnature. (O, K.)

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,] الليل والنهار يتناكسان The night and the day are opposed to each other: (TA:) or alternate.

A strait place of alighting or abode. (TA.) A day, or two days, before the new moon; i. q. المَحَاقُ. (AA, O, K.)

see the next following paragraph.
(Fr, S, Msb, K,) or (S,) and (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 illnatured: (TA:) or evil in disposition, or illnatured, and very perverse or cross or repugnant and averse; syn. (Msb:) and مشکس and مشکس are likewise epithets applied [in the same sense, but the latter having an intensive signification,] to a man: (IAar, TA:) pl. مشکس; (S, K,) a pl. of the first or third; (K,) or of the second, like as سدف is pl. of سدف. (S,) Also the first, Niggardly; tenacious; avaricious.

(K.)

مشکس: see the next preceding paragraph.

متشاكسون (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

شكل، as an intrans. verb: see 4, in three places. He bound [the horse or] the beast, with the شكل، (Msb, K) aor. —, inf. n. شكل، (Msb) He bound the legs of [the horse or] the beast with the rope called شكل، as also شكلها، (K) inf. n. تشكيل، [app. I bound the legs of the bird in like manner]. And شكلت الطائر [i. e.] I bound the camel's شكل 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 شكل,] and then bound it, in order that the hind girth might not become [too near to the sheath of the penis. (TA in art. حقب.) — And [hence, i. e.] from the شكل of the beast, (TA,) شكل الكتاب، (Ahát, S, Msb, K, TA,) inf. n. as above, (Msb, TA,) He restricted [the meaning or pronunciation of] the writing, (قُدِّه، Ahát, S, TA,) or he marked the writing, (أًعْجَمَه، أَعْجَمَه، Msb,) with the signs of the desinential syntax (Ahát, * S, * Msb, TA *) [and the other syllabical signs and the diacritical points]: or i. q. (K:) but Ahát says that أًعْجَمَه: (Msb,) he dotted, or pointed, it [with the diacritical points]: (TA:) and شكل الكتاب signifies the same as شكله; (S, Msb, K, TA;) as though [meaning] he removed from it dubiousness and confusion; (S, K, * TA;) so that the ٌ in this case is to denote privation: (TA:) this [J says (TA)] I have transcribed from a book, without having heard it. (S.) — And شكلت شعرها، (O, TA,) aor. —, thus correctly, as pointed by IKtt; accord. to the K شكلت، (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 دوائف [or pendent locks or plait]. (TA:) — And شكل [thus in the TA, so that it
may be either (K, TA,) inf. n. شكلَ or شكلَّ or شكلَّّ.

(He) the lion) compressed the lioness: on the authority of Iktt. (TA.)

She aor. [signifies the same], i. e. تشكّلَتً and غَلَّ دَلَّ and غَلَّ and غَلَّ (K, TA;) and شكلَّّ [signifies the same], i. e. تشكّلَتً [and in like manner تشكّلَت] is said of a man. (TA.) See also شكلَ below, in two places. And تشكّلَتِ إِلَى كَذَا, with kesr [to the ك], i. q. كنتُ [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.)

She used amorous gesture or behaviour; or such gesture, or behaviour, with coquettish boldness, and feigned coyness or opposition; displayed what is termed لكتش, i. e. غَلَّ دَلَّ and غَلَّ and غَلَّ (K, TA;) and شكلَّّ [signifies the same], i. e. تشكّلَتً [and in like manner تشكّلَت] is said of a man. (TA.) See also شكلَ below, in two places. And تشكّلَتِ إِلَى كَذَا, with kesr [to the ك], i. q. كنتُ [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.)

He formed, fashioned, figured, shaped, sculptured, or pictured, it; syn. صورةٌ; (K, TA;) namely, a thing. (TA.) See also شكلَ, in three places.

The being conformable, suitable, agreeable, similar, homogeneous, or congenial; syn. موافقةٍ; (S, K;) as also شكلٌ: (IDrd, S, K;) Er-Rághib [strangely] says that المشاكّلة is from هو يُشاكلُهُ [He, or it, is conformable, &c., with him, or it; or resembles him, or it], (Msb.) And لا يوافقُكُ [This affair will not be suitable to thee]. (TA.) And تشاكلُThey resembled each other. (MA.)

[primarily signifies 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, Msb, K;) as also شكلٌ, (O, K, TA, [in the CK, erroneously, شكلٌ] evidently not meant by the author of the K, as it is his rule, after mentioning a verb of this form, to add كفرحٌ or the like,]) inf. n. شكلٌ; (TA;) and شكلٌ (K;) inf. n. تشكّلَتُ; (TA;)

It was, or became, dubious, or confused; syn. أُنْبِس [O, Msb, K;) and اختلطَ (O, TA;) or أشتهي: (Mgh:)

[and 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, اشکل in this sense is from شکل, signifying redness mixed with whiteness: (see شکل:) but] accord. to Er-Rághib, اشکال in a thing, or case, or an affair, is metaphorical, [and] like اشباه, the shibeh [The thing, or case, or affair, was, or became, dubious, or confused, to the man]; and اشکل means the same. (Zj, O.) And اشکلت على، to the man, [The tidings were dubious, or confused, to me], and اشکلت, both meaning the same. (TA.)

And one says also, عليه إشکالات, or ambiguities, and there are doubts, or uncertainties, respecting it: thus using the inf. n. as a simple subst., and therefore pluralizing it. (Mz, 3rd &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 اشکل النخل The palm-trees became in that state in which their dates were sweet (Ks, S, A, O, K) and ripe, (Ks, S, O, Msb,) or nearly ripe; (A, TA;) and اشکلت العين The eye had in it what is termed شکل, [q. v.: see also شکل]. (K.) 

It (a thing, TA) was, or became, formed, fashioned, figured, shaped, sculptured, or pictured; syn. تصویر. (K, TA.) ___ And He became goodly in shape, form, or aspect. (TK in art. طورز, S, K) and شکل, and شکل العنب, (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.

It 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.]
i. q. [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 the word as the first explanation of the word in the K accord. to the TA, we find the word as the first explanation of the word in the K accord. to the TA; but that the explanation which I have given is correct, is shown by what here follows.]) One says, في فلان شكل من أبيه، meaning في الشكل أشبه (AA, O, K, TA)

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[O, K, TA.] (likewise) meaning شبهة (AA, O, K, TA) and مشابهة: (TK:) and مشابهة also is Syn. with شكل شكل also is Shākāl and شئ (AA, O, K, TA) شئ (AA, O, K, TA) (likewise) meaning مشابهة (AA, O, K, TA) and شبهة: (TK:) and شبهة also is Syn. with شكل، [in the sense of شبه (AA, K, TA)] [for] one says، هذَا علَى شكل أَبِي هذَا علَى شكل أَبِي (AA, O, K, TA) [i. e. This is accordant to the likeness of his father]. (TA.) And I. q. you say، هذَا علَى شكل هذَا علَى شكل (AA, O, K, TA) [i. e. This is accordant to the model, or pattern, or the mode, or manner, of this]. (TA.) And

The shape, form, or figure، (صورة، صورة) of a thing; such as is perceived by the senses; and such as is imagined: (K:) the form، (صورة، صورة) 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-Kemal: (TA:) pl. [of pauc., in this and in other senses،] شكل شكل: (AA, O, K, TA) and [of mult.] شكل شكل: (AA, O, K, TA) [i. e. 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، سألت أبي عن شكل، 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 شكل شكل (AA، O، K، TA) [likewise، and more commonly،] signifies
a particular way, course, mode, or manner, of acting, or conduct; (S, O, K, TA:) as in the saying, (S, O, TA:) in the Kur [xvii. 86], (O, TA:) i.e. Every one does according to his particular way, &c., (Ibn-'Arafeh, 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-'Arafeh, Er-Rághib, O, TA,) by which he is restricted [as with a ](Er-Rághib, TA:) and his direction towards which he would go: (Akh, S, O, K, TA:) and his side [that he takes]: (Katádeh, O, K, TA:) and his aim, intention, or purpose: (Katádeh, O, K, TA:) and [likewise signifies aim, intention, or purpose; syn. قصد (TA:) Also A thing that is suitable to one; or fit, or proper, for one: you say, اَﺬٰﻫ ْﻦِﻣ َىاَﻮَﻫ ْﻦِﻣَو (TA:) [This is of what is loved by me and of what is suitable to me]: (K, TA:) and ليس [What is suitable to him is not of what is suitable to me]. (TA:) [And hence, app.,] one says, اَﺬٰﻫ ُﻞْﻜَﺷ اَﺬٰﻫ (Msb.) And َنَﻼُﻓ ُﻞْﻜَﺷ ٍنَﻼُﻓ (TA:) Such a one is 

This is the like of this. (Msb.) And َﺲْﻴَﻟُﻪُﻠْﻜَﺷ ْﻦِﻣ ﻰِﻠْﻜَﺷ (TA:) What is suitable to him is not of what is suitable to me. (TA.) And sing. of لَاﻜْﺷأ (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, المَشْكَلَةْ is erroneously put for المَشِكَلَةْ.]) Also A like; syn. مثل: (S, Mgh, O, Msb, K;) and so َشَكْلٌ (O, K;) or, as some say, the like of another in nature or constitution: (Msb: [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. َشَكْكَأَلْ (S, Mgh, O, Msb, K *) and َلْـﻛَأَلْ [as above]. (S, O, Msb, K *) One says, اَﺬٰﻫ ُﻞْﻜَﺷ اَﺬٰﻫ This is the like of this. (Msb.) And َﻒْلَانُ ﻰِﻠْﻜَﺷٌ ْﻦِﻣ فَلَانُ ﻰِﻠْﻜَﺷٌ Such a one is
the like of such a one in his several states or conditions [&c.]. (TA.) In the saying in the Kur [xxxvii. 58], (O, TA.) meaning And other punishment of the like thereof, (Z, TA.) Mujáhid read , (O, TA.) Also sing. of signifying, (O, K,) accord. to IAar, (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, (IAar, O, K,) diversified in colour, (K,) yellow and red. (IAar, 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.

: 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. (S, O, Msb, K;) and (K; [in the CK, which is a mistranscription;]) or her , and comely or pleasing, whereby a woman renders herself comely or pleasing; (TA;) and signifies the same. (K;) One says [A woman having amorous gesture or behaviour; &c.]. (S, O, Msb.)

, in a sheep or goat, The quality of being white in the . (S, O. [See .]) [In this sense, accord. to the TK, an inf. n., of which the verb is , said of a ram &c.]. ___ And in an eye, The quality of having what is termed [q. v.]. (S, O.) [Accord. to the TK, in this sense also an inf. n., of which the verb is , said of a thing, as meaning It had a redness in its whiteness.]

: see , first signification. ___ One says also [In him, or it, is an admixture of a tawny, or brownish, colour], and [an admixture of blackness]: (TA;) [or]
signifies redness mixed with whiteness: (Sh, Msb, 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 IAar, 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. [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 a yellowness mixing with the white of the eye, around the black, as in the eye of the hawk (ٌبَلْبَلْبَب, TA;) but he [i. e. AO] says, I have not heard it used except in relation to redness, not in relation to yellowness. (TA.)

In him, or it, is a little [or a small admixture] of blood. (TA.)

A woman using, or displaying, what is termed عَلَّلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَل*
(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 كوسنّك : Fei says only,] the شکَال of the beast دابة is well known; and the pl. is as above. (Msb.)

In relation to the [camel's saddle called] رحل, (K, TA,) accord. to As, (S, O, TA,) A string, or cord, that is put [or extended and tied] between the حقب [or fore girth] and the حقب [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 رجْل, on the authority of AA: (S, O, TA:) and [in relation to the saddle called] حقب a bond [in like manner extended and tied, for the same purpose,] between the حقب [or hind girth] and the بطان [by which is meant the fore girth, answering to the حقب of the رحل: and a bond [probably meaning the rope men-

tioned in the explanation given from the K in the preceding sentence] between the fore leg and the hind leg.

(K, TA.) ___ Also, in a horse, The quality of having three legs distinguished by the whiteness of the lower parts which is termed, and one leg free therefrom; (S, O, K, TA;) [this whiteness] being likened to the عقَال شکَال: (S, O:) or having three legs free from تحجيل, and one hind leg distinguished thereby: (S, O, K, * TA: *) accord. to A'Obeyd, it is only in the hind leg; not in the fore leg: (S, O:) or, accord. to AO, (TA,) having the whiteness of the تحجيل 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 دو شكّال من خلاف: see 3 (last sentence) in art. خلاف: the Prophet disliked what is thus termed in horses. (O.)
Foam mixed with blood, appearing upon the bit-mouth, or mouth-piece of the bit. (Z, O, K, TA.)

Also A whiteness between the ear [which see, for it has various meanings,] and the ear. (Ktr, S, O. [See also شكلا.] )

One says, جعل الأمر شوكلا واحدا, meaning Make thou the affair, or case, [uniform, or] one uniform thing. (Fr, TA in art. باج.)

The flank; syn. the مقطعة, i. e. the الخاصرة, or the خاصرة, and the خائفة. (K, TA.) which latter means [the stifle-joint, i. e. the joint of the] فخذ: or as some say, the شاكلتان are the two exterior parts of the مقطعة [or two flanks] from the place to which the last of the ribs reaches to the edge of the hip-bone called the حرفقة on each side of the belly. (TA.) One says, أصاب شاكلة الرومية, meaning [He hit the خاصرة, or flank] of the رومية [or animal shot at]. (TA.) [Hence,] one says, أصاب شاكلة الصواب [He hit the point that he aimed at, of the thing that was right]: and هو يرمى برأيه الشوكلاك [He hits, by his opinion, or judgment, the right points]. (TA.) Ibn-'Abbád says that [the pl. شوكل] signifies [also] The hind legs; because they are shackled [with the شكلا]. (O.)

The part between the ear and the temple. (IAar, K, TA.)

And شوكل (which is the pl. of شاكلة, TA) Roads branching off from a main road. (K.)

A road having many roads branching off from it. (O.)

And طريق ذو شوكل means The two sides of the road: you say طريق ظاهر الشوكل [A road of which the sides are apparent, or conspicuous]. (TA.)
IAar,] (TA,) i. q. [as meaning The footmen of an army or the like]: (Fr, IAar, Ez-Zejjájee, O, K, TA:) or [meaning the right wing of an army]: or [meaning the left wing thereof]. (Ez-Zejjájee, K, TA.) ___ And i. q. باحية [as meaning The side, region, quarter, or direction, towards which one goes; like، as expl. by Akh and others, in a saying mentioned voice [meaning the left wing thereof]. (IAar, O, K.) Also i. q. عسوسة [i.e. A tree of the species called عسوس, q. v.]. (IAar, O, K.)

More, and most, like; syn. أشبى: so in the saying，This is more, or most, like to such a thing]. (S, K.) — Also Of a colour in which whiteness and redness are intermixed; (S, Msb, K;) applied to blood; and, accord. to IDrd, a name for blood, because of the redness and whiteness intermixed therein; (S;) and applied to a man; (Msb;) or to anything: (TA:) or in which is whiteness inclining to redness and duskiness: (K;) or it signifies, with the Arabs, [of] two colours intermixed. (TA.)

[Hence,] it is applied to water, (K, TA,) as meaning Mixed with blood: (TA: [see an ex. in a verse cited voce حَرْطَينِ]) pl. مَّكَالَاتِ. (K.) And the fem. مَكَالَةُ، is applied as an epithet to an eye, (S, K,) meaning Having in it what is termed شکلة، which is the like of a redness in the white thereof; like شکلة in the black: (S:) pl. as above. (K.) A man is said to be أشبى العین، 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 أشبى العین: and it has been expl. as meaning long in the slit of the eye: (K:) 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, (K, TA,) and to a sheep or goat, (TA,) of which the blackness is mixed with redness, (K, TA,) or with dust-colour; as though its colour were dubious to thee: (TA:) pl. as above, applied to rams &c., (K, TA,) in this sense.

(TA.) — Applied to a sheep or goat, White in the [or flank]: (S, O:) fem. مَكَالَةُ; (S;) applied to a ewe, as
meaning white in the (K, TA,) the rest of her being black. (TA.) Also The mountain-
species of (or lote-tree); (S, O, K;) described to AHn, by some one or more of the Arabs of the desert, as a sort
of trees like the (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, (dim. of (n. un. of (which means the drupes of the , ) 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 S and O]; (TA;) app. with tenween, having a] n. un. with (S, K;) AHn says that the growth of the is like
[that of] the trees called (of which likewise bows are made. (TA.)

Also i. q. (meaning Dubiousness, or confusedness). (K.) See
also , in two places. Also A single tree of the species called (q. v.). (S, K.)

from 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 meaning redness mixed with whiteness, it signifies
Dubious, or confused. (TA.) [Used as a subst.,] it has for its pl. and also: for] one says,
meaning [He solves] the things, or affairs, that are dubious, or confused. (TA.)

[app. , applied to a horse, means Having a whiteness in his flanks. (AA, TA in art.]

Endowed with a goodly aspect, or appearance, and form. (TA.)

A horse bound, or shackled, with the (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 (q. v.; (S, Mgh, * O, TA;) such was disliked by the Prophet. (S.) [See also ,] 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]. (AHAT, TA.)
1. *He bitted him*; [namely, a horse or the like;] *he put the bit* (شَكْم) *into his mouth.* (TA.) [Hence], *shakm (S, Ḵ) aor. and inf. n. as above, (TA,) *He bribed the* (TA.) And *shakm* فَاه بالإنابة, i.e. (S, Ḵ, TA.) i.e. the [bit, or] iron thing of the لجام.(TA.) And *shakm* فِى فَمُه i.e. [He stopped (lit. bitted) his mouth] with the bribe. (TA in art. أتو.)

2. *Such a one did a thing, or performed an affair, and I settled, or established, it.* (Lth, TA.) And *shakm* (S, Ḵ) aor. as above, (S,) and so the inf. n.; (K;) and *ашكم* a repayment, requital, compensation, or recompense; (El-Umawee, A' Obeyd, S, K;) and *بْكَش* is a dial. var. thereof: (TA:) when the gift is initial, it is termed *دْكَش* (S:) 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 *دْكَش* (As, TA;) or the latter signifies a gift

3. *He repaid, requited, compensated, or recompensed, him; (S, K;*) or gave him what is termed* شَكَمْ [q. v.]: (K;) *he gave him his hire, or pay.* (S, from a trad.) And, as some say, *شَكَمْ* inf. n. *شَكَمْ* and *شَكَمْ* شَكَمْ, (K;), inf. n. *شَكَمْ* (S,) *He bit him.* (S, Ḵ) *شَكَمْ* aor. —, (K;), inf. n. *شَكَمْ* (TK;) *He was, or became, hungry.* (K.)

4. *Ashkam* see the preceding paragraph.

(S, Ḵ, &c.) and *شَكَمْ* (K;) of the latter, ISd says, I think it to be a dial. var., but I am not certain of it; (TA;) A
without compensation: (TA:) or signifies a benefaction, bounty, or gratuity; syn. (Lth, TA.)

A lion: (K:) expl. in this sense as occurring in a verse of Aboo-Sakhr El-Hudhalee: or, accord. to Skr, as there used, quickly, or soon, angry; or violently angry. (TA.)

see .

see . Also The loop-shaped handles of the cooking-pot. (S, K.)

[ expl. by Golius as meaning Malitia indolis, contumacia, as on the authority of the KL, is app. a mistake for , which I find expl. in the KL as signifying the being evil in nature, or natural disposition, but not . ]

Freytag explains it as meaning also Likeness; a signification of , also mentioned by him; but for this he names no authority, and I know of none.

, in the [The bit-mouth, or mouthpiece of a pit; i. e.] the transverse piece of iron in the mouth of the horse, in which is the [q. v.; (S, K;) as also (S:) [see also , and .] or of , as also and , (K, TA,) this last with two dammehs, [but written in the CK .] or [rather is a coll. gen. n., and] is said by some to be pl. of , not of , (TA.) Hence, [as used in phrases mentioned below,] (TA,) Resistance, or incompliance: (S, TA:) disdain, scorn, or disdainful and proud incompliance or refusal: and self-defence from wrong treatment: (K:) and self-magnification, pride, or haughtiness; syn. the in the copies of the K being a mistake for firmness, strength, or vehemence, of spirit; (TA, and Hamp. 140;) and evilness of nature or disposition; (Hamp.) strength of heart: (IAar, TA:) hardiness; courage, or courage and energy; or determination; syn. vigorousness, strenuousness, or energy: (TA:) also [simply] nature, or natural disposition; syn. . (K, TK: in the
Such a one is resistant, or incompliant: (S, TA:) or disdainful, or scornful; resistant, unyielding, or incompliant: one who defends himself from wrong treatment: proud: hardy: courageous: one possessing prudence or discretion, or firmness or soundness of judgment. (TA.) And \(\text{ٌنَﻶُﻓ وُذ ٍﺔَﻤﻴِﻜَﺷ}\), meaning [in like manner] Such a one is firm, strong, or vehement, of spirit; (S, TA, and Ham p. 140;) disdainful, or scornful; resistant, unyielding, or incompliant; (S, 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.) Also A compact, or covenant; syn. عهد. (K, TA;) in some copies of the K, عهد is erroneously put for عهد. (TA.)
شُكُو

1. (K) first pers. شَكَّوَتْ, (S, Msb,) of which شَكِّيْتُ is a dial. var., (K in art. شَكِّي) aor. َشَكِّيْتَ, (S, Msb,) [and of the latter َشَكِّيْنَ] inf. n. َشَكَّوْتَ, (S, Msb,) or َشَكَّيْتَ, (K,) or this is a simple subst., (S, Msb,) also pronounced َشَكَّيْتَ, (K,) and َشَكَّيْنَ, (S, K,) with kesr, (K,) in which the i is [said to be] substituted for و because most inf. ns. of the measure َفَعَالَةُ of verbs ending with an infirm radical letter are of verbs of which that letter is َعِ, (TA,) or this also is a simple subst., (Msb,) and َشَكَّيْتَ, (S, K,) or this too is a simple subst., (Msb,) and َشَكَّيْنَ, (K,) and َشَكِّيْتَ, (S, K,) is a trans. verb; (S, Msb, K;) and َشَكِّيْتَ, (Msb,) Er-Rághib says, َشَكِّيْتَ, (S, K,) is The showing, or revealing, of grief, or sorrow; whence the saying in the Kur [xii. 86], َشَكَّيْتَو َلىِّ َىََّّ : [I only show my grief and my lamentation to God;] and in the same [lviii. 1], َشَكَّيْتَو َلىِّ َىََّّ : [And showeth her grief, or sorrow, to God;] the primary signification of َشَكِّيْتَ being the opening of the small skin for water or milk called َشَكَوْتَ, and showing what is in it; so that it is as though originally metaphorical [though what is termed َقِيِّقَحٌ َفِرْعٌ (expl. in art. حق) ] like the phrases َشَكَّيْنَ َلىِّ َىََّّ وَكُنَّى َلىِّ َىََّّ : [I showed him what was in my heart. (TA,) َشَكَّيْنَ 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 and (MA, K, TA) inf. n. and and (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 and and signify the same [as he she was] as he was, or became, diseased, or sick. (TA in additions at the end of this art.) One says also, and and 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 not unfrequently occurs used in the same sense]: (S:) [thus one often says of a brute; for ex.,] As says, in explaining as meaning a certain disease that attacks the camel, [he has a pain in consequence thereof in his heart; in which he, though determinate, may be considered as an explicative, like in the phrase , q. v.]. (S in art. One says also, meaning He is accused, or suspected, of such a thing; syn. [K: there mentioned as though it were from and held to be so by the author of the TK; but it is from ; as though meaning he is complained of by reason of such a thing:)] mentioned by Yaakoob, in the Alfádh. (TA.) [thus in my original, app. is mentioned by Az as meaning The nails of such a one became split in several, or many, places. (TA.)

, inf. n. and and and (K) or, accord. to Th, only this last; (TA) The women took for themselves, or made, a for the churning of milk; (K, TA) because it was little in quantity; the being small, so that only a small quantity can be churned in it: (TA) or, as in the T,
he took for himself, or made, a (TA:) [or] so (S:) and so (Iktt, TA.) inf. n. expl. in the K as meaning and a foul mistranscription: correctly, meaning He comforted his complainer, and consoled him for that which had befallen him; as in the Tekmleh. (TA.)

ةَﻮْﻜَﺷ (TA:) [or] so (S:) and so (TA.)

3 He complained of him, i. q. or he told of his deceit, guile, or circumvention, and his vices, or faults. (TA.)

4 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. (S, Msb.) He increased his annoyance and complaining. (Az, K, TA.) And He removed, or did away with, his complaint; or made his complaint to cease; (S, * Mgh, Msb, K;) he caused him to be pleased or contented [and so relieved him from his complaint]; syn. ; (S, and Har p. 337;) i. e. (Har ibid.;) and Page 1590

he desisted from that of which he complained: (S, * Msb:) thus it has two contr. significations. (S, K.) Hence the saying, (Mgh, Msb, TA,) in a trad., (TA,) 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, * Msb, TA.) And [hence] one says, 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 CK.) Also He told him his complaint, and the desire, or longing of the soul, that he endured. (TA.) And i. q. 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, [app. meaning يحبه signifies he found the object of his love, or his friend, to be complaining; expl. by صادف حبيب يشكو. (TA.) See also 2.

5 He expressed complaint or lamentation, pain, grief, or sorrow; syn. توجع; (Msb and K in art. توجع) he made complaint or lamentation. (MA, KL.) See 1, in four places. [Hence] one says، تشكيت شأني أرض كذا، 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 شائي for what is there written شاكي, an evident mistranscription.]) See also 2, in two places.

6 They complained, one to another. (K.)

8 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, theuskū having for its explanation ﱡﲑﻐﺼﻟا ﱡﻞَﻤَﳊا, and thus in the TA: in others, theuskū mentioned by ISd. (TA.) 

A skin of a sucking kid, (T, * S, M, *) for milk: that of the جذع and of such as is above that [in age] is termed جذع طب; (S;) or that of the جذع is termed سقاء; and that of such as is weaned, بدارة: (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-Rághib, TA:) the dim. is شَكْوَاتٍ (TA:) and the pl. is شَكْوَاتٍ and شَكْواَتٍ (K, TA) and شِكْواَتٍ [like as بُدُورُ is a pl. of بُدْرَةٌ, being originally شُكوُوْرُ, like as دَلْوُ (pl. of دَلْوِ) is originally دَلُوْرُ]. (TA)

šukwāy an inf. n. of شَكَّا, as also (K;) or a simple subst. [signifying Complaint]: (S, Msb:) pl. شَكَّاوِي (TA.)

See also شَكْوٌ.

šukwā: see شَكْوٌ.

šukā: see شَكْا.

šukā i. q. شَاكٍ [i. e. Complaining]; (Msb:) [or a complainer; i. e.] signifies مَلَّٰذُي يَشْكُكُّ (S,) or مَلَّٰذُي يَشْكُكُّ (J.) And Pained; syn. مُوجَعٍ; (K, TA;) in this sense an instance of مَلِّٰعُمٍ in the sense of مَلِّٰعُمٍ (TA:) or causing pain; syn. موجع: [thus accord. to both of my copies of the S: and this appears to be correct; for it is there immediately added,] El-Tirimmáh says,

* وَسَمَى شَكْكِ وَلْسَانَ عَارِمَ *

[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 رَوْمَهُ بَلْجَهْاء my tongue is vehement: or شَكْكِ may here have the last but one of the meanings expl. in this paragraph): (S,) Also Affected with a complaint, meaning disease, malady, or sickness, [app. in an absolute sense, (see شَكْوُوْرُ,) and also] of the least, or lightest, or slightest, sort; and so شَاكٍ Mashkū, (S, Msb, K,) which is a pass. part. n. of شَاك, and therefore signifies Complained of; and also complained to; but mostly seems to be used in
the former of these senses;] as also (S, Msb.)

شكرّةٌ (S, K,) or a simple subst., like (Msb.)

شكرّةٌ. (S, K, TA;) and also (TA) a subst. signifying A thing complained of (اسم لمشكوٍ،) like a subst. signifying a thing at or shot at (اسم لمرمى،) (Msb, TA;) pl. شكّةٌ. (TA.) Also A remainder, or remaining portion, (K and TA in art. شكّةٌ,) of a thing: mentioned by Sgh. (TA.)

شكرّةٌ dim. of شكلٍ, q. v. (TA.)

شكرّةٌ, (thus in copies of the K,) or شكرّةٌ, with damm to the ش, (TA,) is mentioned in art. شكّةٌ [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. شكّةٌ, 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 شكرّةٌ, like حقّةٌ, is a town in Armenia, whence [are brought] bits, or bridles, (جمٌ,) and skins, (K,) [and SM adds that they are termed شكرّةٌ: but what I find J to have stated is as follows:] [thus in one of my copies of the S,] or (شتك.) [thus in the other of those copies,] in relation to weapons, is an arabicized word, and is in Turkish لَشْك, لَشْكٌ or لَشْكٌ. (S. [But in the JM, this last word is written, as from the S, لَشْك, لَشْكٌ: it may therefore be correctly لَشْك, لَشْكٌ, or لَشْك, which, though used in Turkish, is a Pers. word, meaning smooth.])

شكرّةٌ: see شكرّةٌ, in two places. In the phrase لامشكلةٍ السلاح, (S,) which means A man whose weapon is sharp, or whose weapons are sharp, (S, K, *) Akh says that شكارك, which, in like manner from شكارك and accord. to AZ, one says also شكارك في السلاح. (TA in art. شكارك.) And شكارك is app. formed in like manner from شكارك, and] signifies The lion. (K.)

شكرّةٌ A niche in a wall; i. e. a hole, or hollow, (كوةٍ,) 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-'Ateeyeh 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 كُوَةِ which is thus called: (TA:) some expl. it as having this meaning in the Kur xxiv. 35, and say that the حَبْصِم there mentioned is the lighted wick: (Bd:) accord. to Mujahid, the pillar, or the like, (العمود,) upon the top, or head, of which the مصبّح [meaning lamp] is put: or the iron things by means of which the قنديل [or lamp] is suspended: IJ says that its ا is originally و, and hence it is [often] written مشكلة: and Zj says that it is an Abyssinian word, and used in the language of the Arabs: (TA:) [the pl. is مشكلات, like مسحة, pl. of مسحة:] Kaab says that, in the verse of the Kur [xxiv. 35], by the مشكلة is meant the breast of Mohammad; and by the مصبّح, his tongue; and by the مجة, his mouth. (TA.)
شکی

شکو See شکی
is not allowable; (Ham. p. 69;) this is the chaste form of the verb; (Th, TA;) and ُنِرِاَﳌا ُنِذُأَلا (Mgh., TA;) or ُنِرِاَﳌا ُنِذُأَلا (Msb., K,) originally ُنِرِاَﳌا ُنِذُأَلا (Mgh., Msb., TA,) aor. ُنِرِاَﳌا ُنِذُأَلا (S, O,) inf. n. ُنِرِاَﳌا ُنِذُأَلا (S, * O, * Mgh, Msb, K) and ُنِرِاَﳌا ُنِذُأَلا (Msb, K,) or the latter

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 عروق [meaning veins or nerves]; (Mgh:) or dried up; or stiff: or it went [or wasted] away. (K, TA.) One says, in praying for a person, لا ُنِرِاَﳌا ُنِذُأَلا and and ُنِرِاَﳌا ُنِذُأَلا, which mean the same; the last word like قطام (K.) And ُنِرِاَﳌا ُنِذُأَلا, His ten fingers became unsound, &c., and some say ُنِرِاَﳌا ُنِذُأَلا, 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, لا ُنِرِاَﳌا ُنِذُأَلا, [Mayest thou not experience unsoundness, &c., nor blindness]; and لا ُنِرِاَﳌا ُنِذُأَلا [May thy ten fingers not become unsound], &c., meaning أصابعك. (S, O.) He who says ُنِرِاَﳌا ُنِذُأَلا is a foreigner. (Mgh.) The lawyers [improperly] use ُنِرِاَﳌا ُنِذُأَلا in relation to the ذكر. (Msb.) One says also, ُنِرِاَﳌا ُنِذُأَلا, Thou hast become unsound, &c., in thy hand or thine arm, O man]. (S, O.) And ُنِرِاَﳌا ُنِذُأَلا, meaning ُنِرِاَﳌا ُنِذُأَلا, 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,)
Colt of Abu-l-Habháb, mayest thou not become unsound, &c., in the fore leg], (S, TA, [in the O, for the last word is thus [for the next hemistich is]

* بَارُكَ فِيَكَ أَلِلَّهُ مِنْ ذِي آَلَ

God bless thee as one possessing fleetness, or swiftness]; (O, TA;) [in this instance meaning ذِي آَلَ in art. (K;) and (S, O,) and (Msb;) aor. (S, Msb,) inf. n. ذِي سرعة (S, O, Msb, K *) and (K, * and Ksh in xii. 3,) like as قَصَص (Ksh ibid.,) or شَلْلُ (S, O;) He drove him away; (K;) and I drove away (S, O, Msb) the camels, (S, O,) and the man. (Msb.) And فَلَان يَسْتَهْبُ بِالسَّيِفِ Such a one passed along urging them on, and driving them, with the sword. (S.) [See also 4. Hence,] The dawn drives away the darkness. (TA.) __ And شَلْلُ العَيْنِ دَمَعَهَا The eye sent forth its tears: (Lh, K;) like شَنْطَهَا: (Lh, TA;) asserted by Yaa-koob to be formed by substitution [of ل for ن]. (TA.) __ And شَلْلُ الْدِّرْعِ aor. (O, TA,) and شَلْلُ عَلَيْهِ (O,) or شَلْلُ الذَّلِيدَ (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 ﱡﻒَﻜﻟا; strangely omitted in the K: شَلْلُ التَّوْطِبُ is [app. a subst., not an inf. n., signifying The act, or art, of so sewing;] the contr. of كَفَافَة. (TA.)

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 عَرُوْحُ عِروضٍ or عِروضٍ عَرُوْحٍ or عِروضٍ عَرُوْحٍ عِروضٍ made the hand or arm to become deprived of the power of motion by an unsound, or a vitiated, state of its core veins or nerves]. (Msb.) And اشْرَالَ أَلِلَّهُ بَيْدَا He 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] إِشْرَالَ signifies The driving away a camel, and a
troop or company with the sword: [like : see 1, latter half:]  and The making War. (KL.)

He became driven away. (K, TA. [In some of the copies of the K,  ْبِه ْنُشَأ، meaning He became    

 driven away by, or with, him, or it.]) And  

The camels became driven away. (S.) And  

They went driven away; referring to a company of people. (TA.)  

Hence,  

The wolf made an incursion among the sheep or goats; as also  

mentioned by Az in art. (TA.)  

The torrent began to be impelled, before its becoming vehement: (Sh, O, K:) and so  

The rain descended. (K.)

I made the water to fall in drops; (S;) in consecutive drops. (TA.)  

And  

(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  

with fet-h. (K.) And  

The sword poured forth the blood. (K, TA.)

It (water) fell in consecutive drops. (TA.) And  

It (a wound) dripped 

with blood in consecutive drops. (TA.) See also R. Q. 1, last sentence.

: see the next paragraph.

i. q. [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 [in the sense thus expl. in the M and TA] in journeying: (T, K:) and thus also  

, and likewise in fasting, and in warring: one says,  

[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 شالة. (O, K.) See also شال. And see شيل.

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, ما هذا الشلل في ثوبك, (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. طردر, like [the inf. n.,] شلل, (K) as also شالة. (TA.)

شلال: see 1, second sentence.

They came driving away the camels. (S, O.) ___ And ذهب القوم شلالا The people went driven away (انشلونا مطودين). (TA.) ___ And شلال signifies A company of men in a scattered, or dispersed, state. (S, O.)

شلون, of she-camels, and of women, (O, K, in the latter of which, in the place ofءآسنلاو, is foundءآشناو [i.e. and of sheep or goats], TA,) is like تاب [meaning Aged]. (O, K.) ___ See also شسل, in two places.

شيل, (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 ثوب 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 شيل; (ISh, TA;) and also شالة: (TA;) pl. شالة; (S, O, TA;) in the K, erroneously, شالة. (TA.) ___ Also (S, O, K) A [cloth
such as is termed, (S, O,) or مَسْح, 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] رَحَل. (K.) [See also سَنَطيف.] 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 سَلِح, with the unpointed س. (O.) And The [or spinal cord]; (K, TA;) [also called the سَلِيْل,] i. e. the white عَرَق [or nerve] that is in the vertebrae of the back: mentioned by Kr. (TA.) ___ And Long streaks, or strips, of flesh, extending with the back: (K, TA:) n. un. with 胫 also mentioned by Kr: but the more approved word

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is with [the unpointed] س. (TA.) And Clouds in which is no water; syn. ۂَمَا, (AA, O.)

شَلَلْة: see 1, last sentence.

شَلِي: see شَلِى, in two places.

شَلَّل Water, and blood, falling in consecutive drops; as also مَشَلَّل. (K, TA.) ___ A ۂَرَق [or skin for wine &c.] flowing [or leaking]. (TA.) And Roasted flesh-meat (ٌءْآَوُش) of which the grease, or gravy, drips; like ٌشِرْاشَر. (TA in art. ٌمَتْشَلَّل) شَلَّل (S, O) and ٌشِلَّل (S, O *) Water having a dripping. (S, O.) See also the next paragraph.

شَلَّل A man light, active, or agile; (S;) [and] so مَشَلَّل, (O,) and ٌشُلَّل: (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 ٌجَلْلَل, and ٌشَعْشَع: (IAar, 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 [in the CK (erroneously) مَشِئَل, and Mِلشِئَل, and مِلشِئَل، (K, TA,) of which last the pl. is مَشْئُل، it having no broken pl. because of the rareness of الفَعْل 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 مَشِئَل، (K, TA;) or this latter [simply] lean, or having little flesh. (S, O.)

**Shashâl** The falling of water in drops, (K, TA,) consecutively. (TA.) [If an inf. n. in this sense, its verb is most probably شاشل.] شاشل: see R. Q. 1: ___ and see also شاشل.

**Shashâl**, applied to a plant, or herbage, Fresh, juicy, or sappy. (TA.)

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 عروق [meaning Veins or nerves]: (Msb;) or dried up, or stiiff: or whose hand, or arm, has gone [or wasted; away: (K, TA;) fem. شلشل. (S, Msb.) And شلشل (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 عينَيْن شلشل An eye of which the sight has gone. (O, Msb, K.)

**Meshâl** Spear of the kind called مطرد [q. v.]. (TA.) And A he-ass that drives away [his she-asses] much. (K. [In the CK, in this sense, erroneously written مشئل. See مشئل, in two places. ___ See also مشئل, in two places. ___] One says also [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
Zádeh in his Commentary on El-Beydáwee. (TA.)

A he-ass *much busied by the care of his she-asses.* (IAar, O, L, K. [See also *mushel.*])

*See also mushel.* and see also *mushel.*
A well-known plant; (S;) [colza: see] mentioned by the author of the L, and other leading lexicologists, following J. (TA.)
Sparks of anger: so in the saying [His sparks of anger fly about]: (K) and so 
(TA.)

: see what follows.

: see what follows.

The [now applied to darnel-grass (but see this latter word زاؤن)] that is [often found in wheat; also called (Msb, K) and شالم (K) of Pers., or foreign, origin; ] and it is said that one of its two extremities is sharp and the other thick: (Msb:) of the dial. of the Sawád: accord. to IAar, i. q. زاؤن [sic.] and سعی: 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 شالم spreads upon the ground, and its leaves are like those of the خلاف [or salix Aegyptia] that is termed بلخی, 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 (أغقي) than aloes. (TA.) [Forskål, in his Flora Aegypt. Arab. p. 199, after describing the زاؤن, says, شالم etiam agri vitium; a priore tamen diversa species: decocto plantae obtunduntur sensus hominis qui operationem chirurgicam subire debet; Avicenna sic referente. See also ] [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.]
1. **شَلَّوُ،** aor. رَفَعَ. *He went, or journeyed.* (K.) And *He raised, uplifted, or took up, a thing; syn. رَفَعَ.* (IAar, Az, K.)

2. **شَلَّىٰٓ،** (S, Msb, K, &c.,) inf. n. رَفَعَ. *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 He showed theّ عَفَر [or nose-bag (in the CK erroneously المخلطات)] to his beast in order that it should come to him.* (K.) [See also 10.] Accord. to IAar and several others, one says, رَفَعَ the كلَبُ على الصيد, meaning *I incited, or urged, the dog against the object, or objects, of the chase;* like رَفَعَ. In measure and in signification: (Mgh, ast; Msb, TA:) but this is disallowed by ISk, (S, Msb, TA,) and by Th; (S, Mgh, TA;) and in like manner, رَفَعَ the كلَبُ على الصيد in the same sense; though they are allowed by others: one says, however, [by common consent,] رَفَعَ the الكلب على الصيد, meaning *I called the dog to the chase.* (Mgh.)

3. **شَلَّوُ،** see the next paragraph, in two places.

4. **شَلَّىٰٓ،** (S, K,) and 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. رَفَعَ, [thus in this instance in the copies of the S,]) He saved him, or rescued him. (S, K, TA,) And رَفَعَ (a man, TA) لَوْسَ, or became, angry. (K, TA.)
A limb, or member; (Msb, K;) as also شَلْوَةٌ: (TA:) or a limb, or member, of flesh-meat: whence, in a trad., اَشْلَاءٌ: (S, Msb, TA) and اَشْلُوَةٌ: (K;) like pl. of دُلوُةٌ: (TA:) __ And the body of anything [i.e. of any animal]: as also شَلْوَةٌ; (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, شَلْوُ الإِنسَان signifies the body of the man after its wasting, or decaying: (Msb, TA:) [or] أَشْلَاءُ الإِنسَان means the members, or limbs, of the man after wasting, or decaying, and becoming dissundered: (S, TA:) and (hence, Msb) one says، ابن فلان أَشْلَاءٍ فِي بَني فلان، meaning The sons of such a one are remains among the sons of such a one: (S, Msb:) and هو من أَشْلَاءِ القَوْم signifies a remain, or remaining portion: and [app. Shali, said to be like غني, but this is, I doubt not, a mistranscription for غني، i.e. originally of the measure فُعُول، is another pl. of شَلْوَةٍ، and ] signifies remains of any thing. (TA:) [See also تَيِلَشةٍ.] __ 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 خَيْلَةٍ:) اَشْلَاءٌ اللَّجام: (K;) __ And أَشْلَاءُ الْلَّجام 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 appertenc gente have become slender, without straps, or thongs: app. likened to limbs, or members, of flesh-meat. (TA.)
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. لَاشَمٍ (S, TA.) One says, ذَهَبَتْ مَاشِيةٌ فَلَانُ وَبقيت لهُ مُشْلِيَةٌ [The cattle of such a one went away, but a remnant remained to him]. (AZ, S.) [See also لُوَّشَمٍ.]

Lean, or light of flesh: (K, TA;) an epithet applied to a man. (TA.)

Masāl, in the dial. of El-Hijáz, The Things, or instruments, with which scarification is performed upon the cheeks: app. pl. of مَشَالٍ. (TA.)
A certain northern constellation, [namely, Lyra,] consisting of ten stars, the bright star \([\alpha]\) of which is called: the Arabs liken it to a vulture which has contracted its wings to itself, as though it had alighted upon a thing: the vulgar call the three chief stars in it: and before the bright star is a dim star which the Arabs call [i. e. the talons]. (Kzw. [Not in any of my Lexicons.])
1. smelt, i.e. perceived by the nose, (K) a thing, (S, Msb, K, *) or an odour; (Mgh,) and signifies the same; (S, Msb, K, TA;) [in the CK is a mistranscription for *] and , thus in the copies of the K, but correctly : (TA: [both, however, are mentioned in the CK: the former like [for ]] or signifies I smelt the thing leisurely, or gently]: (S, TA:) or 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 جُمَّار. ___ [Hence,] He was tried, or proved by trial or experiment or experience; syn. (IAar, K,) see. pers. , aor. , inf. n. He (a man) was high, or elevated, in the nose. (S, * Msb, K, *) ___ [And hence,] He (a man, TA) magnified himself; or behaved proudly, or haughtily. (K, TA. [And has a similar meaning.]) ___ [This verb is also probably used in other senses, said of a mountain, &c.: see below.] ___ See also 4, near the end.

2. see above, in two places.

3. They smelt each other; (S, * K) as also , (K,) inf. n. [Hence,] Look thou to see what is with him, or in his mind, (S, K, TA,) and draw near to him, (K, TA,) and seek after the knowledge of what is with him, or in his mind, 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, ِْﻢُﻫﺎَﻨَْﳑﺎَﺷ ﱠُサラ ْﻢُﻫﺎَﻨْﺷَوَ ْﻢُﻫﺎَنَّاَء ﱠُسال. (S.) And the saying, ْﻢُﻫﺎَنَّاَء ﱠُسال, ْﻢُﻫﺎَنَّاَء ﱠُسال, meaning [simply] I drew near to the man. (S., used tropically] signifies The looking into a thing. (KL.) And The approaching the enemy so that the two parties see each other. (S.) ْﻢُﻫﺎَنَّاَء ﱠُسال, ْﻢُﻫﺎَنَّاَء ﱠُسال, ْﻢُﻫﺎَنَّاَء ﱠُسال, He made him to smell it, or perceive it by the nose. (K.) You say, ْﻢُﻫﺎَنَّاَء ﱠُسال ْﻢُﻫﺎَنَّاَء ﱠُسال, I made him to smell the perfume]. (S, Msb.) ___ And [hence] one says to the prefect, or governor, or prince, or commander, ْﻢُﻫﺎَنَّاَء ﱠُسال ْﻢُﻫﺎَنَّاَء ﱠُسال, Suffer me to approach thy hand that I may kiss it]; (S, * TA;) a phrase like ْﻢُﻫﺎَنَّاَء ﱠُسال ْﻢُﻫﺎَنَّاَء ﱠُسال, (TA,) but better than the latter phrase; so says Kh. (S.) ___ And ْﻢُﻫﺎَنَّاَء ﱠُسال ْﻢُﻫﺎَنَّاَء ﱠُسال, He, and she, i. e. the operator, took, (K, TA,) or cut off, (TA,) a small portion of the prepuce, and of the prepuce [q. v.]: (K, TA;) or the latter signifies she cut off a portion of the prepuce, and of the prepuce [q. v.], not extirpating it. (TA,) ___ And ْﻢُﻫﺎَنَّاَء ﱠُسال ْﻢُﻫﺎَنَّاَء ﱠُسال, 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 ْﻢُﻫﺎَنَّاَء ﱠُسال, ْﻢُﻫﺎَنَّاَء ﱠُسال, ْﻢُﻫﺎَنَّاَء ﱠُسال, what is termed ْﻢُﻫﺎَنَّاَء ﱠُسال, being less than what is termed ْﻢُﻫﺎَنَّاَء ﱠُسال, 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 ْﻢُﻫﺎَنَّاَء ﱠُسال, 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,
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 ] to have a smack of the dammeh; but if you took account of the حركة of the حسم [in this case,] the measure of the verse would be broken, [the foot] becoming, in the scanning, متفاعلون, which may be only in the كامل; whereas this verse is of the رجز: (Sb, S:) another case of حسم is that of the ديوية، [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. دب.) Also He pronounced the consonant with حركة [or vowel-sound] between damm and kesr, apparent only in utterance, not in writing; as in قيل and غيض in the Kur xi. 46. (I 'Ak pp. 130 and 131.) [See also مه in ] [Golius explains مه 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.] (S, K) inf. n. حسم [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 اَنْيَب مُه ِﰱ ٍﻪْﺟَو ْذِإ اﻮﱡَ 어떻َأ, i. e. [While they were in a certain direction, lo, they turned away; (S, TA, as from AA;) or شَمَّوْا . (Thus in one of my copies of the S [but I think it to be a mistranscription.]) And The people, or party, deviated in their directions to the right and left: a phrase heard in this sense by AA. (S.)

1. See 1, in three places.
2. See 3, first sentence.
He desired to smell. (KL.) And He perceived a smell, or an odour, from a thing. 

He entered his nose, and he snuffed it up, and made it to pass into his fauces]; the verb being metaphorically thus used, like as is metaphorically used for (Mgh.)

inf. n. of the intrans. verb [q. v., (Msb., TA.) [Used as a simple subst.,] Highness of the nose: (Msb.) 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 , 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, (, with beautiful evenness, or straightness, of the bone, and highness thereof greater than the highness that is termed , or length and slenderness of the nose, and a downward extending of its [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 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 (His house, or abode, is near: and, remote}; (K, TA;) and in the phrase [I
saw him, or it, from within a short distance: and, from afar. (TA.)

A thing [odorous, fragrant, or] fit to be smelt. (KL.)

High, or elevated: (S, K:) applied in this sense to a [camel's saddle such as is called]

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. [i.e. perfume]; (K;) originally [or]

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, cirrhosis: folia cordato-oblonga, acuta, subsinuata, dentato-repanda, hispida: calyces villosi, molles: flores flavi, conferti in alis: fructus globosovatus, 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 caussam 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: and see De Sacy's Rel. de l'Égypte par Abd-allatif, pp. 126-7.]

Sweet odours that one smells. (K.)

Ripe dates remaining upon the raceme. (AZ, K.)

[Smelling, or perceiving by the nose. O son of her who smells the odour] is an expression of reproach. (S.)

Having that quality of the nose which is termed; (Msb, K;) or so

Thus applied: (S:) fem. and pl. (Msb, TA:) and pl. (TA:) And hence, Self-magnifying, or
proud, or haughty: or] a chief characterized by disdainfulness, scornfulness, or

disdainful and proud incompliance, (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 َفﱠﺪَﺼَﺗ.] And A shoulder high in the head of its bone. (K.) [Freytag mentions
two other meanings: ___ Ventus ex alto veniens, qui penetrantioris est odoratus: ___ [and]

fem. شَمَاء Jugum extensum in monte: from the Deewán of the Hudhalees.]

Turning away, or averse. One says, ُﺖْﺿَﺮَﻋ ِﻪْﻴَﻠَﻋ اَﺬَﻛ اَذِﺈَﻓ َﻮُﻫ ﱞﻢِﺸُﻣ َﻻ ُﻩُﺪﻳِﺮُﻳ
[I offered to him such a thing, and lo, he was averse, not desiring it]. (S.)

An instrument of smelling; like as مُﻤْـَـَـٌـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~ْ جَمن signifies an instrument of hearing. Hence, its pl. مُـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~ْ جَمن signifies Noses. (KL)] [This pl. is expl. by Jac. Schultens, as meaning Perfumes (odoramenta): so says Freytag.]

A thing that is smelt; such as any sweet-smelling plant: like as مَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~ْ مَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~ْ مَـَ~ْ كَـَـَـَـَـَـَـَـَـَـَ~ْ مَـَـَ~ْ كَـَـَـَـَ~ْ مَـَـَـَـَ~ْ كَـَـَ~ْ مَـَـَـَ~ْ كَ من signifies a thing that
is eaten: (Msb:) [and] musk: (S, K:) [pl. مُـَـَـَـَـَـَـَـَ~ْ جَمن.]}
1. َﺖَِﳑ ِﻪِﺑ He rejoiced: (TA:) or he (a man, TA) rejoiced at the affliction of the enemy: (K, TA:) you say, َﺖَِﳑ ِﻪِﺑ He rejoiced at his [an enemy's] affliction. (S, A, Msb.)

2. َﺖﱠَﳑ ِﻪِﺑ The uttering a prayer for the sneezer; (S;) when he has, in obedience to an injunction of the Prophet, said َّﺪْﻤَﳊا ِِّٰ [Praise be to God]: (Har p. 250:) you say, َﺖﱠَﳑ ِﻪِﺑ, (ISd, A, TA,) and َﺖّﳑ ِﻪْﻴَﻠَﻋ, meaning [as expl. in art. َﺖﲰ]: 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:) َﺖﱠَﳑ is better and more common than َﺖّﳑ: (A 'Obeyd, TA in art. َﺖﲰ 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 ُﺖِﻣاَﻮﱠﺸﻟا 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 Fáïk &c.) And َﺖّﳑ ِﻪْﻴَﻠَﻋ, inf. n. as above, He prayed for what was good for him; prayed for a blessing upon him; as also َﺖّﳑ, but the former is the better and the more common. (L and TA from the T and Fáïk &c.) Also i. q. ٌﻊَْﲨ [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.])
God made him (i.e. the enemy, A, Msb) to rejoice at his affliction. (A, * Msb, K, TA.)

For [Therefore make not thou the enemies to rejoice at my affliction], in the Kur [vii. 149], Mujáhid is related to have read فلا تشمت فَلا: but the correctness of this is doubted. (TA.)

5. تشميت signifies a people's returning disappointed of attaining their desire, without spoil. (K.)

8. اشمتات [A camel's] beginning to be fat. (K. [See the part. n., below.])

Disappointment; frustration of one's endeavour or hope: (IB, TA:) a subst. from تشمت as signifying تشمس. (TA.) Also, thus written in copies of the K, [and in the S,] with kesr, (TA,) [but in the CK تشمات,] and (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:) has this meaning as a sing. part, n., and شمات is its pl. (IB, TA,) One says, رجعوا شماتى, (IAar, TA,) or شماتا, (S,) They returned suffering disappointment; or failing of attaining their desire; (IAar, S, TA;) without spoil; and so شماتين and شماتيتين. (TA.)

[Reproach (convicium): so Golius, as from the KL; but I do not find it in my copy of that work.]

 Shamati: see Shamata, in two places.

One rejoicing at the affliction of an enemy: [fem. with 8: pl. masc. Shamat and fem. Shoamat; or the latter may be anomalously masc., like فوارات &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, [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

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

شَمَاتَةٍ

fem. of شَمَةُ, q. v. Also], as a subst., sing. of شَمَةُ (S, TA) which signifies The legs of a beast. (S, A, K, TA.) One

says, لَا تَرَكْ أَلْلَهُ شَمَامُتَهَا, i. e. [May God not leave to him a leg

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of a beast. (AA, S, A, TA.) And En-Nábighah [Edh-Dhubyánee] says,

فَأَرَتَاعَ مِنْ صُوتِ كَلَابٍ فَيَاتَ لَهُ

طُوُعُ الشَّوَامُتَ مِنْ خَوْفٍ وَمِنْ صَرَد

[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 طَوْعُ (instead of طَوْعُ;)

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 أَلْلَهُمْ لَا تُطَيِّعْنِي شَمَامُتًا 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 شَوَامُتَ that heard

thereof: (AO, L, TA:) [and in like manner, Z says,] بَعْدُ طَوْعُ الشَّوَامُتَ [without أَلْلَهُمْ, and with طَوْعُ 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.)
A king *prayed for* (K, TA) *with the prayers that are offered for kings*. (TA.) See also...

Any one *praying*, or *who prays*, for *what is good*; as also...

Camels *beginning to be fat*. (TA.)
(S, L, K.) aor. — inf. n.  
1. It (a mountain) was high, or lofty. (S, L, K.) Hence, (Har p. 442,) 

(S, A, L, K,) and Anfe; 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 زَمْحُ.]

(L,) A distant, far-reaching, or far-aiming, intention, purpose, or 

design; [in an action or a journey &c. ] (L, K;) as also 

A desert, or waterless desert, farextending; (K;) as also 

See also شَمْحُ. 

: see what follows, in two places.

جلبْ شَمْحٍ: see what follows, in two places. 

A high, or lofty, mountain; (S, A, L;) as also [but in an intensive sense, i. e. a very high 

or lofty mountain]: (L:) pl. جَبَالْ شَمْحٍ: (A.) Hence, شَمْحْي signifies also Proud; (L, TA;) 

elevating the nose, from pride, or disdain: [like زَمْحُ: ] pl. زَمْحْم. 

Magnifies, or exalts, himself much; or elevates his nose much, from pride. (L,) And 

A proud, or high, lineage; (TA.)
1. 1

2. 2

*He raised, (S, Msb, K) or tucked up, or contracted, (A,)* his garment, (Msb, K) or his waist-wrapper, (S,) or his sleeve, or his skirts. (A.) One says, he raised, or tucked up, his garment, or waist-wrapper, or skirts, from his shank. (S.) And in like manner, signifies he raised, or tucked up, his garment, &c.: for one says also, he raised, or tucked up his sleeves from his fore arms. (TA.) It is said in a prov., Use thou prudence, or precaution, or good judgment, and journey all the night. (S and K in art. درع.) 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, Msb, TA,) and was quick, (AA, TA,) in the affair; as also, he passed along striving, or exerting himself, or vigorously: or he passed along with a proud and self-conceited gait; (K,) and became, light, or active, (S, Msb, K,) and quick, (Msb,) in, or for, the affair. (S, Msb, K,) and he rose, or hastened, to do the thing, or affair. (A, TA,) And the war, or battle, became
vehement; like [K. A.] ___ Also he contracted a thing; syn. قَلْصَ (TA:) [and so, perhaps, شَرْمُ; for] the šīmūr signifies like تَقْلِيصُ الْمَيْلِ; (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 قَلْصٌ is trans. and also (like قَلْصَ) intrins.: that شَرْمُ has this latter meaning, whether it have also, or have not, the former, is shown by the statement that] one says, قَلْصَ المَيْلُ شَرْمُ الْمَيْلِ [i. e. The lip became contracted, or became contracted upwards]: (M in art. قَلْصَ) and شَرْمُ [in like manner] signifies it (a thing) contracted, or became contracted; syn. تَقْلِيصُ (TA:) ___ Also, (inf. n. as above, As, S,) he launched forth a ship, or boat; let it go; let it take its course; (As, IAar, S, A, K;) and in like manner, a hawk; (A;) and he discharged, or shot, an arrow: (As, IAar, S, A, Msb:) and hence, (As, S,) he sent, sent forth, or sent away, (As, S, M, A, K,) a thing. (M, A.) [See also شَرْمُ: And أَكْمَشُهَا, inf. n. as above; (TA:) and he hastened the camels; made them to hasten; syn. أَكْمَشُهَا, [which seems to be either syn. with, or a mistranscription for, كَمْشُهَا, (see شَرْمُ,)] and أُعِجِّلَهَا (O, K, TA:) ___ And أُعِجِّلَتُ النَّخْلُsignifies I cut off the fruit of the palm-trees; syn. صَرْمَتَهُ; (A, TA;) or so أَعِجِّلَتُهَا, (Ibn-'Abbád, O,) [for] أُعِجِّلَتُهَا [Шарм,的意义 signifies شَرْمُ النَّخْلِ the شَرْمُ signifies شَرْمُ. (K.) 4__ أَشْرُمُ الْإِبلِ The he-camel impregnated the she-camel covered by him. (O, K,) ___ He destroyed him with the sword; syn. أَدْرَجَهُ. (O, K) 5__ شَرْمُ: see 2, third sentence. ___ [Hence,] أَشْرَمَ لَلْأَمْرِ, (S, K) or for the ™ة ™ة ™ة لَلْأَمْرِ, (A,) and أَشْرَمَ لَلْأَمْرِ, (S,) he prepared himself (S, A, K) for the affair; (S, K) or for the work. (A,) [Freytag mentions أَشْرَمَ لَلْأَمْرِ 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 quasipass. of 2, It (a garment, &c., was, or became, raised, or tucked up, or contracted; and so signifies أَشْرَمَ .] ___ See 2 again, in the latter part of the paragraph.
7: 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 اَشْتَمَر; but this is a mistake.]) And i. q. and نَفَذ [app. as meaning It, or he, acted with a penetrative force or energy (see شَرّ and (كَمْرُى) and so اَشْتَمَر. (TA.) And It (the water of a wall) went away. (A, TA.)

8: see the next preceding paragraph.

, applied to a man, Light, agile, or active; acute, or sharp, or quick, in intellect; clever, knowing, or intelligent; syn. زُول; and بصر; (ElMuärrij, O, K;) and نَافَد; (O, K;) thus accord. to the copies of the K [probably from the O]; but in the Tekmileh &c., نَافَد, [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 . Also Liberal, bountiful, munificent, or generous; (O, K;) and courageous.

(TA.)

: see .

The gait, or manner of walking, of a

vicious, or depraved, man; (O, K;) or, accord. to IAAar, of a man who goes to and fro, and round about. (TA.) [See also .]

Severe evil. (S, O, K;) It is said in a prov., أَجْلَاهُ الحُوْفُ إِلَى شَرّ شَارِ. (TA,) or أَجْلَاهُ. (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.)
i. q., in the dial. of Egypt, (O, K, TA,) also [and more commonly] called ٌﲪَر [applied to the Anethum graveolens, or common garden-dill, and to its seed; and also to the anethum fœniculum, or fennel: see also ٌسَوِت]. (TA.)

[in the CK ٌشَرَى, 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 ٌشَرَى; (S;) as also ٌشَرَى (S, K) and ٌشَرَى [in the CK ٌشَرَى] and ٌشَرَى [in the CK ٌشَرَى] and ٌشَرَى , (K,) the last an intensive form, (TA,) and ٌشَرَى. (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 ٌشَرَى 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.) A she-camel that is quick (S, K) in pace. (TA.)

ٌشَمُور, 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-Khattábee to have this meaning; but he says, I have not heard respecting it anything upon which I place reliance. (IAth, TA.)

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 ٌشَرَى in two places.

ٌشَمَار, and ٌشَامِرَة, A ewe or she-goat, having her udder drawn up to her belly: (S, K,)
an epithet having no verb. (TA.)

A contracted lip. (TA.)

A gum cleaving to the roots of the teeth. (A, K.)

See also شامر and see also مشمر.

شامر: its fem. voce شامر, in two places.
Q. 1 He stripped off the unripe dates of the palm-tree. (L.) And Strip thou the
fruit-stalks of the raceme of the palm-tree with the cutting off [the dates]. (L. * K. [In the former, in the place of قطعا، the last word in the explanation in the K, is put قطعا، app. by a mistake of the copyst.])

A [fruit-] stalk of the raceme of a palm-tree; (Mgh;) the thing, (MSb, K) upon which are the dates; (L, Msb) 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 (Msb:) the, or q. v.,] comprises the 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, The head of a mountain: (S, K:) or a round, tall, slender head, or peak, of a mountain: (L:) accord. to As, [the pl.] 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.] is metaphorically applied to the upper, or uppermost, parts of clouds. (Ham. ubi supr.) 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 خيشوم, 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.)
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 ٌﺔَﻠِﺋﺎَس ﻗَراَءُْ ﺰَوْدَ ﺔَﻤَارِخَ; but this, in a verse which he cites, is the name of a horse of Mālik Ibn-'Owf En-Nadree, as is said in the K. (MF.) ٌﺔَﻠِﺋﺎَس ﻗَراَءُْ ﺔَﻤَارِخَ is also a name applied by the Arabs to *The stars of Centaurus* (سُرﻮُﻄْﻨَـﻗ) and *Lepus* (ُﻊُﺒﱠﺴﻟا) collectively. (Kzw.)

Also *A slender, and soft or tender, branch, that has grown forth, within a year, upon the upper part of a thick branch.* (L.)

A sect of the heretics, or schismatics, the companions [or followers] of 'AbdAllah Ibn-Shimrákh. (S, K.)
A youth, strong and hardy; and in the like sense applied to a camel: (Lth, TA:) or tall; as also:

(Ham pp. 728 and 789:) or a bulky camel: (IAar, TA:) or, of camels &c., (S, O, K,) the swift; (S, O:) or youthful, swift, and goodly in make: (K:) and with ٱٰث, a she-camel goodly, beautiful in make. (A 'Obeyd, S, O, K.)

: see the preceding paragraph.
شمرذل

a dial. var. of شمرذل [q. v.]. (Lth, O, K.)
My soul shrank from it in dislike or hatred. (IAar, K, TK.) [See also 5, and Q. Q. 4.]

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, (S, K,) inf. n. (S,) He (a man, S) shrank, or became contracted; (S, K, TA;) as also he quaked, or shuddered; (IAar, K:) or he was frightened (AZ, S, K) at a thing. (AZ, S.) It is said in the Kur xxxix. 46, 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, 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 اشْمَأْرُ الشَّيْئَ, (K,) without a prep., accord. to Kr, (TA,) He disliked, or hated, the thing. (K.) [See also 1, and 5.]

[A shrinking, or contraction: a quaking, or shuddering: or fright: and dislike, or hatred.] (S, K, * TA.) You say, A man in whom is a shrinking, &c.] (TA.)

Shrinking with aversion; syn. (K;) disliking, or hating, (K,) a thing: (TA:) frightened, or afraid. (K.)
It (a day) was, or became, sunny, or sunshiny; it had sun, or sunshine: (S, Msb, 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, Msb.)

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 مَتْعَهِ لِشَدَّةٍ منعُتهُ in the TA, I read مَتْعَهِ لِشَدَّةٍ منعُتهُ,] and his sharpness of temper, so that he would not remain still: (TA:) or became rebellious against his rider. (Msb.) [Hence,]

The woman abstained from looking at men, and from exciting their desire. (TA.)

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 signifies, [unless في be a mistake for في, and for في,] he showed his enmity towards such a one, and could not conceal it. (M in TA.) [See also 3.]

Wine overcomes, and runs away with, its drinker. (TA.)

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. هَسَمْاشَ, inf. n. 

4. أسْمَش

5. نَسْمَشَ He sat in the sun, or sunshine: (TA:) he set himself up [or exposed himself standing to the sun. (S, TA.)

The sun, the body of the solar light, that runs its course in the firmament: (Lth, * TA:) it is fem.: (S, * Msb, K) and has neither dual nor pl.: (Msb:) or it has a pl., [though this is not used in a pl. sense,] namely, شَمْسَ (S, K) as though they called every part of it شَمْسَ, like as they said مَفَارَقَ شَمْسٍ (S.) When it is made determinate without the article لِلَّ (S,) it is imperfectly decl., (Msb, K,) i.e., of this luminous object, (Msb,) the شَمْسَ of heaven, because they used to worship it, (K,) it is imperfectly decl., (Aboo-'Alee, Msb, 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 الشَّمْسَ: (Msb:) and a poet says,

کَلَّا وَشَمْسَ لَنَخضَبِينُهُمْ دَمًا

[Nay verily, by the sun, we will assuredly dye them with blood] making شَمْسَ imperfectly decl. because he means the art. لِلَّ to be understood: (IAar, TA:) but some say that in the former instance, (Msb, TA,) and in the latter, (TA,) the word in question has a different signification, which will be shown below: (Msb, TA:) and Sb says that none of the Arabs made شَمْسَ determinate without the art. لِلَّ, except in the proper name mentioned above, in which all of them made it so. (TA.)

The dim. is ذِيْنَمْشَا, inf. n. (S, TA.) ___ [Also The sun, or sunshine.] You say, قُدِّدَ فِي الشَّمْسِ He sat in the sun,
or sunshine]. (TA.) Also, (K, TA,) or شمس, (Msb,) A certain ancient idol. (Msb, 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.: (Msb:) 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 (الصورة). (TA.) also signifies A kind of necklace or collar: (S, K:) or a pendant, or
suspended ornament, (معلاق,) 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. شمودس. (TA.) And A
kind of comb, (K,) with which women in the first age used to comb themselves; (TA;) as also شمس.

Of, or relating to, the sun; solar. 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-Nasr, TA voce
分娩, q. v.)

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 شمس. (TA.)

A horse that refuses to be ridden or mounted; (S, K;) as also شمس: (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: (Msb:) or that refuses to be ridden or mounted, and will hardly remain still:

(Mgh:) also applied to a she-camel: (TA:) ص, with شمس, applied to a horse is not allowable: (Msb:) pl. شمس (A, Mgh, Msb, K) and شمس: (K.) ___ [Hence,] A woman who abstains from looking at men, and from exciting their desire; as also شمسة: pl. of the former, شمس; and of the latter, [شمس and شم.] (TA.) ___ Hence also, (Msb,) A man refractory, untractable, perverse, stubborn, or obstinate, in disposition: (S, Msb, TA:) and a man hard, harsh, or illnatured, in his enmity, vehement in contrarieness to him who opposes him: (TA:) [with شمس] is not allowable. (S.) ___ [Hence too,] النسمة ₺ Wine: (Ahn, K:) because it overcomes, and runs away with, its drinker, like the horse to which this epithet is applied. (Ahn.)

شمس: dir of شمس, q. v.

شمس 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 جاذِئِق] not pure Arabic, (IDrd,) or not sound Arabic: (M:) [probably, as Golius says, from the Chaldee :] pl. شمسة. (Mgh, K: [in the TA, شمسة; and in a copy of the A, شمسة; but the right reading is that in the Mgh.])

شمس 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, شمس, شمس and شمس, a clear, cloudless, day: and شمس also signifies intensely hot: (TA:) and شمس, applied to a day, signifies the same as شمس; (A:) and so شمس. (Th, TA.) A neck having [ornaments of the kind called] شمس [pl. of شمس, q. v.:] a possessive epithet. (TA.) See also شمس, in two places.

شمس More, and most, incompliant or resisting. (Ham p. 324.)

شمس see شمس.
**Made** [or spread to dry (see 2)] in the sun, or sunshine. (S.)

A worshipper of the sun. (O, TA.)

See [شَامِس].

[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. شَدِيدٌ القُوَّةَ. (Ish, TA:) Sgh says شَدِيدٌ القُوَّةَ; but the former is the right reading: (TA:) and niggardly, tenacious, or avaricious, to the utmost degree. (K.)
שֶּׁפֶט

1 שֶּׁפֶט, aor. —, inf. n. שֶּׁפֶט, 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 אַשָּׁפֶט, (K, but wanting in one copy,) and אַשֶּׁפֶט, and אַשָּׁפֶט: (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 said of a woman, she had whiteness, or hoariness, in the head: see שֶּׁפֶט, below.] שֶּׁפֶט, aor. —, (S, K,) inf. n. שֶּׁפֶט, He mixed a thing; (S, K;) he mixed together any two things: (S, Mgh:) and שֶּׁפֶט signifies the same. (AZ, K.) You say, שֶּׁפֶט תִּשְׁמַעְתָּ, (S,) He mixed together the water and the milk. (TA.) And אַשֶּׁפֶט עָלְמָלְךָ בְּשֻׁמְדָּה. He mixed together thy work with alms. (AZ.) And Aboo-'Amr Ibn-El-'Alà used to say to his companions, אַשֶּׁפֶט אוֹ אַשֶּׁפֶט, [i.e. either Betake yourselves at one time to reading, or reciting, somewhat of the Kur-àñ, 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, אַשֶּׁפֶט אוֹ אַשֶּׁפֶט. (Har p. 177; where it is expl. in a similar manner).

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2 שֶּׁפֶט see above, last sentence.
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 شَمَطَاتُ, which is its pl., White hairs that are in the head.

Mixed; as also مشمَوْطُ: (K;) mixed together; (S, TA;) applied to any two things; (S;) or any two colours.

A tail (TA) in which are blackness and whiteness. (K, TA.) And طَأْرُ فَرَسٍ شَمَطُ الدَّنْبٍ: (TA;) A horse in whose tail are two colours. (TA;) And طائرٌ شَمَطُ الدَّنْبِي A bird having a whiteness (Lth, K) and blackness (Lth) in the tail. (Lth, K.) ___ نَبْتُ شَمَطَتْ A plant of which part is dried up, or dried up and yellow; (Lth, S, K;) and part green. (Lth, K.) ___ فيدَمُ السَّمْبُطُ, 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;) ___ لَنْ شَمَطُ: (K;) 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;) … ولدٌ شَمَطُ, Children of whom half are males and half are females. (L, K;)
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 _, above:] or whose hair of his head is white in one place, the rest being black: (Mgh:) fem. _

(Lth, S, Mgh:) one should not apply to a woman the epithet _ (Lth, Mgh:) pl. _ (S, K) and _ (K) ___

A she-camel having white lips. (TA.) ___ [Flesh-meat marbled with fat]. (Az, TA in art. _ کرش.)
1. **شَمَعَ**

*(aor. —, inf. n.)*

He played, sported, gamed, jested, or joked: *(S, O, K.)* or he was mirthful, and laughed: *(aor. as above, inf. n.)* She cheered by her discourse. *(TA.)* It is said in a trad., *(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.)* ___

2. **شَمَعَ**

*(K,)* inf. n. It was, or became, scattered, or dispersed. *(Ibn-'Abbád, O, K.)*

3. **شَمَعَ**

*(K,)* inf. n. He, or it, made him to play, sport, game, jest, or joke. *(O, * K.)*

He dipped the garment, or piece of cloth, in liquified *(O, K.)*  [i. e. wax]. *(O, K.)*

4. **شَمَعَ**

The lamp, or lighted wick, diffused its light. *(S, K.)*

—and *(S, K.)* both chaste accord. to ISd: *(TA:) accord. to Fr, *(S, O, Msb, TA,) the former is post-classical; *(S, O, Msb, 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:

*(Msb:) A kind of thing with which one lights himself: *(S, O, Msb, K;) or i. q. موم [which, or rather موم 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 م, *(K, TA,) موم and موم [i. e.] موم has a more
particular signification. (S, O.)

(K [as there mentioned app. meaning A dealer in wax or wax-candles, like \( \text{شَمَعُ} \) in the present day,]) a rel. n. from \( \text{شَمَعِي} \) or \( \text{شَمَعُ} \) (TA. [The latter said in the K to be the correct form.])

Mirth and laughter and jesting or joking; as also \( \text{شَعْآة } \). (TA. [Not mentioned there as inf. ns.])

\( \text{شَعْوَع} \), 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.)

A manufacturer of \( \text{شَمَعُ} \) [meaning waxcandles]: (TA:) or a melter of \( \text{شَمَعُ} \) [meaning wax]. (KL.) See also \( \text{شَمَعِي} \).

A candlestick: pl. مشامع. (MA.)

A garment, or cloth, dipped in liquified \( \text{شَمَع} \) [i.e. wax]. (TA.)

Musk mixed with ambergris. (O, K.)
Q. 1

(مشر، O, K, TA, [in the CKmarsh,]) inf. n. ʃ undercover ʃ It became scattered or dispersed. (O, K, TA.) And ʃ undercover signifies The reading, or reciting, of the Jews, (S, O, K, TA,) when they assemble في مهرهم (TA: [but I know not what this means:] one says of them ʃ Covered the yahoud ʃ [i.e. ʃ Covered them]. (TA.)

Q. 4

He hastened, made haste, or went quickly; syn. ʃ أسرع: ʃ this is the primary signification. (Ham p. 282.) One says of a she-camel ʃ covered meaning She hastened, &c. (S.) ʃ And ʃ covered the Abel ʃ 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 ʃ covered ʃ (Aboo-Turáb, TA:) or became scattered or dispersed, going [away] quickly. (TA.) And in like manner, (Kh, S, O,) ʃ covered ʃ The horsemen making a sudden attack upon the enemy scattered, or dispersed, themselves; (Aboo-Turáb, K, * TA;) and so ʃ covered ʃ (Aboo-Turáb, TA.) And ʃ covered the qoom ʃ The people, or company of men, hastened, and scattered or dispersed themselves, in seeking; (Aboo-Turáb, S, O, K;) as also ʃ covered ʃ (Aboo-Turáb, TA.) And i. q. ʃ أشرف ʃ [q. v.]. (O, K.)

، ʃ covered ʃ , and with ʃ: see the following paragraph.

A Swift she-camel; (Az, S;) or so مشمعة: (O:) and مشمعة ʃ and مشمعة ʃ (O, K) and مشمعة ʃ of a she-camel brisk, lively, or sprightly, (O, K,) and swift, (K,) and light, active, or agile. (TA.) مشمعة ʃ in the first of these senses is [said to be] from the phrase ʃ مرأ مشرة ʃ A water-skin of which the water flows out. (Har p. 111.) ʃ Also A man quick and penetrating or having a penetrative energy: and with ʃ, 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.)
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:

He covered [or enveloped] him with the ""ajāl"", (K, TA,) or, with the ""ajāl"": such is thought by ISd to be meant by the explanation given by Lh, which is, ""ākhīrahu al-mashmāl"". (TA.)

This is a "shama" sufficient in its dimensions, or sufficiently large, for thee. (TA.) You say; "I bought a "shama" sufficient in its dimensions, &c., for me." (ISk, S, O.)

She admitted impregnating seed, (K,) or she conceived, "nām l-ḥaf al-nalif". (S, O, K,*)

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 Moheet. (TA.)

He suspended upon the ewe, or she-goat, the kind of bag called ""shālā", and bound it upon her udder: (S, *
K, TA:) and some say, 

he suspended a [north] upon the she-camel. (T, TA.) Also, and 

He put to the ewe, or she-goat, (K, TA,) or he made for her, (TA,) a [north]. (K, TA,) inf. n. [north], (TA,) He took [in it, i. e. in travelling it, (see the pass. part. n.,)] the direction of the left hand; syn. (K, TA:) so expl. by IAar. (TA.) [north], aor. [north], inf. n. (S, O, TA) and (O,) or (TA,) The wind shifted to a northerly direction (north); (S, TA;) so expl. by Lh: (TA:) or the wind blew northerly; syn. (O. [In the TA, I find [north], q. v. [See also [north],) aor. [north], inf. n. (TA,) He exposed the wine to the [north], or northerly, wind, so that it became cold, or cool. (K.) And [north], (S, and in like manner in the Ham p. 595,) or [north], [expressly said to be] like [north], (K,) [but this I think to be a mistake, the weight of authority, and the form of the part. n., which is [north], being against it,)] They were smitten, or blown upon, by the wind called the [north]. (S, K,) aor. [north], inf. n. [north], (TA,) He picked the ripe dates that were upon the palm-tree; as also (K,) or this last (which is mentioned on the authority of Seer), accord. to some, signifies he took of the [north] of the palmtree; i. e., of the few dates remaining upon it. (TA.) 

[properly inf. n. of [north]: see 5, of which it is an anomalous inf. n. (TA.) And for its proper verb see 7. Also The taking by the [north] or left hand. (TA.) And He bound pieces of the garments called] beneath the racemes of the palm-tree, because of its shaking off its fruit. (TA.)
The stallion-camel got with young from half to two thirds of the number of his 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, "Such a one picked the ripe dates that were upon his palm-trees of which he gathered the fruit for himself and his household, except a few: (S, O.) See also 1, last sentence. He gave him a possessor of a [q. v.]. (K, TA.) He became possessor of a [q. v.]. (Lh, TA,) or, of a [both of which signify It became contracted, as used by a poet in relation to a she-camel's udder. (O, TA.) They entered upon a time in which blew the north, or northerly, wind termed like as they say, in the case of the [both meaning He covered himself with the [q. v.]. (K, TA.) [See also 7, last sentence. See also 1, latter half. See also 7, last sentence.] inf. n. [see 5 in art. درس,) in the saying [in the Kur lxiii. 8], [and the latter, which is mentioned by Lh, irreg., an instance like that in the saying [in the Kur lxiii. 8], [both meaning] 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; in his needful affair: (O, TA,) And i. q. He hastened; went quickly; or was quick, swift, or fleet: (K;) or so: (thus in the O, as on the authority of IDrd:) or so: (thus accord. to my copy of the Msb:) and likewise (O, K) [both meaning It became contracted,] as used by a poet in relation to a she-camel's udder. (O, TA.) He wrapped, or inwrapped, himself with his garment; syn. [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; in his needful affair: (O, TA,) And i. q. He hastened; went quickly; or was quick, swift, or fleet: (K;) or so: (thus in the O, as on the authority of IDrd:) or so: (thus accord. to my copy of the Msb:) and likewise (O, K) [both meaning It became contracted,] as used by a poet in relation to a she-camel's udder. (O, TA.)
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.] 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: 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 كمَاء or with the إزار: (S, Msb;) to which some add, not raising aught of the sides thereof. (Msb.) [See also art. صم.] One says also, [He wraps his garment over the sword; or] he covers the sword with his garment. (S, O.) [Hence, اشتمل على السيف] It comprehended, or comprised, such a thing.] One says, [The womb comprises or encloses the young. (TA.)] And in like manner one says of a woman, She became with child by him. And the الكتاب يشتمل على كذا وكذا The book, or writing, comprises such and such things. And hence the phrase in grammar, A substitute for an antecedent to indicate an implication therein.] One says also, [أشتمل عليه الأمر] 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 كمَاء encompasses the body.
One says of wine, [It compasses the intellect, and so takes possession of it, and makes away with it]: (Ham. p. 555;) or

It compasses the intellect of the man, and conceals it; and thus one says of the present world or its enjoyments (TA.) [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, He mounted a she-camel and went away with her. (AZ, O.) And

He shrouded, covered, or protected, him with himself, or his own person.

See also 7

R. Q. 1: see 1, last sentence: and see also 7.

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, Msb, TA,) and of the number, (TA,) of a people, or company of men: (S, Msb, TA:) and a disunited, or discomposed, state of the affairs [&c.] thereof. (S, Mgh, Msb,) In imprecating evil upon enemies, (O, TA,) [or upon an enemy,] one says, (O, TA,) or فَرَقَ الله شَملهُ, (Msb,) or فَرَقَ آلهِ شَملهُ, (S,) i. e. [May God dissolve, break up, discompose, derange, disorganize, disorder, or unsettle,] their, (Msb,) or his, (S,) united, or composed, state of affairs; (S, Msb,) and [in the contr. case] one says, (S, O, Msb, TA,) or جمع آلهِ شملهُ, (Mgh,) i. e. [May God unite, or compose,] their, (S, Msb,) or his, (Mgh,) disunited, or discomposed, state of affairs [&c.]. (S,
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.)

He entered amid their dense multitude: (K, TA:) so in the M and the Moheet. (TA.) Also, (AHn, O, K,) and so with Shimal, and Shimal, (K,) A raceme of a palm-tree: (AHn, O, K:) Et-Tirimmáh 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 Shimal, and Shimal signifies Fear, or fright, like insanity: and so Shimal [used alone, and thus written]. (TA.)

Shimal: see the next preceding paragraph, near the end.

Shimal: see, in two places. Also i. q. كنف [as meaning Quarter, or shelter or protection]: the الكنيف in the copies of the K being a mistake for the الكنيف, i. e. كنف [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. شمل: and in like manner [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 شمل: (K:) one says, There is not upon the palm-tree save a
small quantity remaining of its fruit: (S, TA:) or يَماَيۡقِ ۡفِ ۗيَنۡتۡخَلَة ۡإِلَّا ۡشَمَۡل َةَ There remained not upon the palm-tree save somewhat in a sparse state [of its fruit]: (TA:) and أَصَابۡنَا شَمَۡلَةٍ مِن مُّطَرٍ A small quantity of rain fell upon us: and رَآَيت ۡشَمَۡلَةٍ مِن نَّاَسٍ وَلَنَبَعَ I saw a small number of men and of camels. (S.) See also شَمَۡلَةٍ, in two places: And see شَمَۡلَةٍ, last sentence.

Wrapping, or inwrapping, himself (شَمَۡلَهُ مُّشَتَّمٌ) with a شَمَۡلَةَ [q. v.]. (TA.) And Thin, syn. رقيق: thus expl. by Sh, as applied in this sense by Ibn-Mukbil to a she-camel's tail, which he terms لَفَٔفِ. (TA.)

أَكۡسَآءٍ, with which one wraps, or inwraps, himself (شَمَۡلَهُ مُّشَتَّمٌ) smaller than the قَطِيفَةٍ; as also مشَمَٔلَةٍ (K) and مشَمَشَمَّةٍ. (S, K;) the last two expl. by Lth as a كَسَآءُ having a sparse villous substance, with which one wraps himself, smaller than the Qطيفَةٍ (TA:) or the first signifies a small كَسَآءُ which one wears in the manner of the إزَارَ [or Waist-wrapper]: (Msb:) or with the Arabs it is a مُنَزَّرُ [or Waist-wrapper] of wool or of goats' hair, which one wraps round him: and مشِمۡلَةٌ, 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 كَسَآءُ comprising the steel with which one strikes fire, with the apparatus of this latter: (Har p. 628:) the pl. of the first is كَشَمَلَةٍ (Msb, TA) and كُشَمَلَةٌ. (Msb.) [See also مشَمَّلَةٍ] [Hence the saying,] ضَمَّ عَلَیْهِ النَّبِلِ شَمَۡلَتَهُ [The night contracted upon him its covering of darkness]. (TA.) And شَمَۡلَةَ The present world, or its enjoyments; syn. البَنُوَّا. (IAar, K, TA:) so called because compassing the intellect of a man (ضِمَّ عَلَیْهِ النَّبِلِ شَمَۡلَتَهُ), 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. مَهَ.)

A mode, or manner, of اشْتَمَالَ [or wrapping oneself with a garment as expl. above: see 8].
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. صم.])

See شملة, in two places.

See شملال, near the end of the paragraph. Also, (TA,) and شملة; (S, O, K, TA;) the former applied to a he-camel; (TA;) and the latter to a she-camel, as also شملال and شملت, (S, O, Msb, K, TA,) which are likewise applied to a he-camel, (TA,) and شملال;

(K;) Light, active, or agile; (S, O, Msb, K;) or Swift. (Msb, K, TA.) Hence the phrase [I hastened my light one, or my swift one]: or, accord. to AA, he means his hand, or arm, called the شمال; [i.e. I lowered my left hand or arm;] and شملال meaning the same. (S, O.)

See شمال, (S, O, Msb, K, &c.,) the most common form of the word, (Msb,) and شملال, [a form which I think objectionable as likely to cause confusion, though it is probably the original form,] (K;) and شملال, (S, O, Msb, K,) and شملال, (S, O, K, [in one place in the O erroneously written شملل, Shaml,]) and شملال, (S, O, Msb, K,) which last is formed by transposition, (S, O, Msb,) and without ء, (MF, TA,) and شملل, (S, O, Msb, K,) and شملل, (Msb,) and شملال, (O, K,) and شملل, (K,) and شملل, (S, O, Msb, K,) and شملل, (S, Msb, K,) the last said by ISd not to have been heard except in the poetry of El-Ba’eeth, (TA,) and شملل, (MF, TA,) [every one of these] used as a subst. and as an epithet, (K;) [so that one says حشر بين شمال &c. as well as ريح شمال &c. and شمالا &c. alone; The north wind: or a northerly wind:] the wind that is the opposite to the جنوب: (Msb:) the Wind that blows from the direction of the قطب [or pole-star]: (S:) or the wind that blows from the direction of the حجر [which is on what is called the north, but what is rather to be called the north-west, side of the Kaabeh]: (M, K;) or the Wind that blows from the direction of the right hand of a person facing the Kibleh [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 (بَنَاتَ نَعْشَ) or from between the place of sunrise and the place of setting of the constellation of the Eagle (النَّسَر).

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(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 north (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 graveclothes, for its nature is deadly: it is cold and dry: (TA:) [see also بَيْكَاءٍ] the pl. of شَمَالَةٍ (S, O, K) and شَمَالِ: (S, O, K:) [in a verse of Et-Tirimmâh; and [as is a reg. pl. of أَجَنِبٍ (which is a pl. of جَنُوبٍ)] ISd thinks that they formed from أَشْمَالٍ the pl. أَشْمَالُ; and then from this last, the pl. أَشْمَالُ. (TA.) ___ [Hence,] one says, أَصَبَتْ مِنْ فَلَانِ شَمَالًا I perceived from such a one an odour; app. meaning a foul odour]. (TA.)

(IAar, Msb, K, &c.,) applied to one of the hands or arms, (S, Msb,) The left: contr. of بَيْنَيْنَ (S, O, Msb, K;) as also شِمَالٍ, (K, TA, [in the CK, the shimal and the shimal are erroneously put for the shimal and the shimal,]) the latter thought by ISd to be used only by poetic license, for Shimal, (TA,) and شِمَالَ, (AA, S, O, K,) this last not known to Ks nor to As: (TA:) of the fem. gender: (S, O, Msb:) pl. [of pauc.] أَشْمَالٍ (S, O, Msb, K,) because it is fem., (S, O,) and [of mult.] أَشْمَالٍ (S, O, Msb, K,) which is anomalous, (S, O,) and شَمَالٍ like the sing. (K.) ___ And The direction [or side] of the hand so called: you say, التَّفَتَّ يَمِينًا وَشَمَالًا I perceived from such a one an odour; app. meaning a foul odour.

(IAar, Msb:) you say, ذَهَبَ أَشْمَالٌ: (Msb:) you say, You went to the right sides of the camels and the left sides.
Ill luck, unluckiness, or evil fortune. (K, TA.)

Birds of ill luck: (A, TA:) every bird from which one augurs evil. (O, TA.)

meaning What was disliked, or hated, happened to him: as though the bird [to which this is likened] came to him from the [or direction of the left hand]. (TA.)

And when the place that a person occupies is rendered evil, one says, [Such a one is with me, or in my estimation, in an evil plight]. (TA.)

See also 

Also Every handful of corn, or seedproduce, which the reaper grasps [app. because grasped with his left hand].

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. 

And A similar thing that is put to the raceme of a palm-tree, made with pieces of the garments called

in order that the fruit may not be shaken off. (S, O.)

And A mark made with a hot iron upon the udder of a ewe or goat. (K.)

Also A nature; or a natural disposition or temper or the like: (O, Msb, K:) accord. to Er-Rághib, 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] inwrap the body: (TA:) the pl. is , also, [which seems to be rarely used as a sing, in this sense,] may be a pl., like 

'Abd-Yaghooth El-Hárithee says,

\[\text{أَلَّمْ تَعْلَمَا أَنَّ الْمَلَّامَةَ نَفْعَهَا}\]
\[\text{قَلِيلَ وَمَا لَوْمَى أَخْسَمَ شَمَالِياً}\]

[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 of and 

or it may be an instance of transposition, for 

(TA.) See also
Also Wine: (S, K:) or wine that is cool (K, TA) to the taste; but this is not of valid authority; (TA;) as also [wine is said to be] thus called because it envelops (تَشَمَّل) men with its odour: or because it has a strong puff (عَصَفة), [when opened,] like that of the [wind called] شَمَالٌ [in the CK]. (K, TA.)

Of, or relating to, the quarter of the شَمَالٌ [or north, or northerly, wind]. (KL.) And A cold day. (KL.)

They went away in distinct parties: (K) or they dispersed themselves. (S, O.) A garment, or piece of cloth, rent, or slit, in several places; (O, TA;) like شَمَالٌ النُّوَى. (S, O.) The remains of النُّوَى: but I doubt whether this word be correctly transcribed]. (TA.)

And a. q. 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.

A black colour overspread with another colour.

Also a short sword, (S, O, K,) or a short and slender sword, like the

The place [or quarter] whence blows the north, or northerly, wind called.

A garment of the kind called, (K, TA,) with which one wraps, or inwraps, himself. (TA.) [See also ]

A man smitten, or blown upon, by the north, or northerly, wind called.

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 ḍ, wine cool to the taste; (S, O, TA; *) or wine exposed to the and so rendered cool and pleasant: (TA: see also ) and fire upon which the wind called the has blown: (S, O:) and a night cold, with [wind that...
One whose natural dispositions are liked, approved, or found pleasant: (K:) from [the same epithet applied to] water upon which the has blown, and which it has cooled: or, as ISd thinks, from [q. v.]: (TA:) or 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, because they do not commend it when it disperses the clouds: (Har p. 285:) [for] sometimes means discommended, evil, natural dispositions. (IAar, ISk, TA.) The saying of Aboo-Wejzez,

* مَشْمُوْلَةُ الأَنْسَ مَجْنُوبٌ مَوَادُهَا *

is expl. by IAar as meaning Her familiarity passes away with the جَنُوب, and her promises pass away with the جَنُوب [which is the opposite of the جَنُوب]: or, as some relate it,

* مَجْنُوبَةُ الأَنْسَ مَشْمُوْلَ مَوَادُهَا *

[meaning in like manner, as is said in the TA, on the authority of IAar, in art. جَنُوب: or, accord. to ISk, meaning her familiarity is commended.

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because the جَنُوب, with rain, is desired for abundance of herbage; and her promises are not commended. (IAar,) and a phrase used by Zuheyr, is expl. as meaning A tract, or place, towards which one journeys, that separates friends; because the [wind called] dispenses 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 جَنُوب blows the clouds, they delay not to become cleared away, and to depart: (O:) or, accord. to IAar, it means مَأْخَوْدًا مِّزَىٰ ذَاٰتُ (in which the direction of the left hand is taken). (TA.) In the saying,
One in a state of fright became pregnant with him in a certain night. (TA, referring to the phrase رَمَلَ مِن جَنُون.)

One says, جَآء مَشْتَمْلا بِسَيْفِه [i.e. He came having his sword hung upon him]. (TA.) And جَآء فَلَان مَشْتَمْلا عَلَى دَاهِيَة [Such a one came conceiving a calamity]. (TA.)
\textbf{He scattered the water; (S, K)} or poured it scattering; (Mgh,) or poured it and scattered it; or, as some say, poured it in a manner like that which is termed [i.e. sprinkling]; (TA;) upon the wine, or \textit{beverage}: (S, K;) signifies he poured it gently. (TA.) And \textit{The eye poured forth its tears; (TA)} or sent forth [or shed its tears; (Lh, TA in art.} which is asserted by Yaakoob to be formed by substitution [of \textit{ل} for \textit{ن}. (TA in that art.) And, from the former, \textit{He scattered}, (S, Mgh, Msb, K,) aor. and inf. n. as above, (Msb,) He scattered, (S, Mgh, Msb, TA,) or poured, (K, TA,) the horsemen making a raid, or sudden attack, and engaging in conflict, or the horsemen urging their horses, meaning \textit{The camel became dried up} like a \textit{He scattered his excreme nt}, or dung, in a thin [and scattered] state: and one says of the \textit{It casts forth its dung in a thin and scattered state}. (AA, TA,) \textit{He put} (lit. poured) on him his coat of mail. (TA.) The camel became dried up [like a \textit{The rag became dried up}. (TA.)

\textbf{see 1: } and see also what next follows.
The water-skin became old, and worn out: (S, K:) or (S, K, TA;) said of the skin, or a skin, does not signify thus, but signifies, (AA, S,) or signifies also, (K,) and so (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 shrunken &c.; (S, K, TA;) and dried up: (S, TA;) and (S, K, TA;) said of the skin, or a skin, does not signify thus, but signifies, (AA, S,) or signifies also, (K,) and so (S, K, TA;) said of the skin of a man, meaning it became old, and worn out, like the old, and worn-out. (Har p. 675.) It is said in a trad., [expl. in art.], (TA.) See also a tropical usage of in a trad. cited in the first paragraph of art. is also said of the skin of a man as meaning It became altered [for the worse] in odour, in extreme old age. (TA.)

Also It was or became, mixed. (K.)

It became poured out, or forth; it flowed. (Freytag, from the Deewán of the Hudhalees.)

Hence, [It became poured out, or forth; it flowed. (Freytag, from the Deewán of the Hudhalees.)]

The wolf made an incursion among the sheep or goats; as also mentioned by Az in art. (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 (K,) i. e. He betook himself to milk, or the milk, and desired it eagerly, or longed for it. (TA.)

[an inf. n., of which the verb, if it be used, is ] 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. (TA;) and signifies the same: both thus expl. by IAar. (TA in art. (TA;))
A skin, (Msb,) 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 دُلْوَ [or leathern bucket], (Ham p. 602,) that is old, and worn out; (S, Mgh, Msb, K, TA;) and so شَنَةَةٌ; (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. سقى:] or both signify an old water-skin; as also مَشْنِهَةٌ, also, signifies an old, worn-out, water-skin: (TA:) pl. (of the first, Mgh, Msb) شَنَانِ: (S, Mgh, Msb, K;) and Lh mentions the phrase قَرِيبَةٌ أَشْنَانُ, as though they applied the term شَنَةَةٌ to every portion of the قَرِيبَةَ and then pluralized it thus; but he says that he had not heard أَشْنَانُ as a pl. of شَنَةَةٌ except in this case: (TA:) the water in a شَنَةٌ is cooler [than that in a skin not so old]. (Mgh.) It is said in a prov., لاً يَقْتَعُعُ لِبَالْشَنَانِ [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. عَقُبَ, with ما in the place of لا]; and in the K in that art., with لاً in the place of ما يَقْتَعُعُ لِبَالْشَنَانِ أَشْنَانُ, is applied to him who will not be abased by misfortunes, nor frightened by that which has no reality: (Sgh and K in art. عَقُبَ:) or it means, he will not be deceived nor frightened: شَنَانُ being pl. of شَنَةٌ, a dried up skin, which is shaken to a camel to frighten him. (L and TA in art. عَقُبَ:) An old man is likened to the skin thus termed. (Har p. 675.) And شَنَةَةٌ signifies also A worn-out old woman; as being likened to the skin thus termed. (IAar, TA.) And one says, فَغَرُضَ فَلُانُ الشَنَّ, meaning Such a man raised himself bearing upon the palm of his hand. (IKh, TA.) ___ Also i. q. غَرْضٌ, 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. (Msb.) ___ [And, as Freytag states, on the authority of Meyd, Dry herbage.] Also Weakness. (TA.)
Water in a scattered state, or being scattered. (S, K.) And (K) Cold water: (As, Skr, ISd, K:) this explanation is preferred by Aboo-Nasr. (TA.) And Clouds (Skr, TA.) Pouring (Skr, TA.) Water that drops (S, K) from a skin, or from a tree. (S.)
channels of water, of mountains, that pour forth into valleys from a rugged place. (AA, TA.)

A nature; or a natural, a native, or an innate, disposition or temper or the like; syn. طبعة, (S, Mgh, K,) and خلق, (S,) and سحية: (TA:) and a custom, habit, or wont: (Mgh, K:) [pl. نشاط.] One says In him are habits [or natural dispositions inherited], from his father. (TA.)

* نشاط أعرفها من أخزم *

[A natural disposition, or a habit, which I know, as inherited from Akhzam]: (S, Meyd, Mgh:) or, accord. to one relation, نشاط, which is app. formed by transposition from نشاط: (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: ] أخزم is the proper name of a man: (Meyd, Mgh, &c:) or accord. to Lth, it is an epithet applied to a penis; one says كمرة خزماة a glans of a penis having a short frænum, and ذكر أخزم; and نشاط 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. مضة: or a piece of flesh-meat; (K, TA;) and so نشط: on the authority of AA. (TA.) And [the pl.] نشط signifies Bones; like سناسن. (IAar, L in art. سن.)

A thing like the: [in the present day, a round shallow basket] is thus called: pl. محلة. (TA.)
by AHeyth to be a bad dial. var. of the former, (TA,) aor. 

(AO, S, Msb, K) and (Abboo-'Amr Esh-Sheybánee, S, K) and (K, TA, in the CK i.e. (K,) but this is said 

(TA from Es-Safákusee) and (TA as from J, but perhaps from Az, for I do not find it in the S,) and (S, CK, and TA as from Es-Safá- kusee, not as from the K,) and (K, TA, the last in the CK i.e. مشنوئة,]) and (TA from Es-Safákusee) and (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 خفقاتٌ (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 (S, Msb, K,) which is also anomalous, and [said to be] the only instance of its kind (S, TA) except ليٍّانٍ, though some few others have been mentioned, as زدانٌ, خشيٍّانٌ, which is said to occur in a verse [perhaps contracted from جولانٌ by poetic license], (TA,) and AO mentions جولانٌ, without ء, as being like جولانٌ; (S;) these inf. ns. being fourteen, which is said by IKtt to be the greatest number of inf. ns. to any one verb, only seven other verbs, he says, having this number, namely, غلبٌ قدرٌ لقٍى وردٌ هلكٌ وحكٍى مكثٍ; but Es-Safákusee makes the inf. ns. of مشنوئة to be fifteen, [though the fifteenth form (which is perhaps مشنوئة I do not find mentioned,) and this is the greatest number known; (TA,) He hated him: (IKoot, IF, S, ISd, IKtt, Mgh, Msb, K, &c.:) or, as some say, he hated him vehemently. (TA,) And يشنيثٍ, which 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,)
He gave him his right, or due. (A'Obeyd, Th, K, TA.) And He acknowledged it: (S, Msb, 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 (K:) [but accord. to SM, this is wrong, for he says that] the author of the K should have said, or he gave him, and declared himself clear, or quit, of him or it. (TA.) And He produced the thing: (K, TA:) or, as A'Obeyd says, he acknowledged his right, or due, and produced it from his possession. (TA.)

They hated one another. (S, O, K.)

hatred mixed with enmity and evilness of disposition. (Ham p. 108)

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 (S,) and accord. to the K, but this is not found elsewhere. (TA.) Hence, (S,) the appellation of a tribe of El-Yemen; (S, K; *) sometimes called (ISk, S, K;) [or] this tribe was so called because of among them; (K, TA;) i. e. because of mutual hatred that occurred among them: (TA:) [whence it seems that signifies also Hatred:] or because of their removing far.
from their [original] district: or, accord. to El-Khafájee, because of their high lineage, and good deeds; from the phrase ُﻞُﺟَر ٍةَدْﻮُـﻨَﺷ 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 ُﻞُﺟَر ٍةَدْﻮُـﻨَﺷ 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 ُﻞُﺟَر ٍةَدْﻮُـﻨَﺷ. (TA.) Thus both of these words are epithets, as well as subs. (TA.)

ٌﺔَﺌْـﻴِﻨَﺷ: see ءْﻦَﺷ

ٌةَﺆُـﻨَﺷ of which the fem. is ٌةَـﺌِﻧﺎَﻨَﺷ and ٌةَـﺌِﺋﺎَﻨَﺷ, [so that one may say either ٌةَـﺌِﻧﺎَﻨَﺷ or ٌةَـﺌِﺋﺎَﻨَﺷ,] is an epithet applied to a man; (K;) [signifying either Hating or (like مَشْنَوْعَة) 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 ٌةَـﺌِﺋﺎَﻨَﺷ or ٌةَـﺌِﺋﺎَﻨَﺷ: so accord. to different copies of the K. (TA.) ___ In the Kur v. 3 and 11, it is accord. to some an inf. n., and some read there ٌةَـﺌِئْنَات, [see 1, first sentence:] accord. to others, it is an epithet, signifying بغيض مبغض or مبغض [i.e. Hated or odious]. (TA.) ___ ٌةَـﺌِئْنَات, in a trad. of Kaab, is said to be a metaphorical expression for ٌدْﺮَـﺑ ٌةَـﺌِئْنَات: [The cold of winter]; because it is hated: or, as some say, by the ٌدْﺮَـﺑ thereof is meant ease and repose: and the meaning intended is either mutual hatred or ease and repose. (TA.)

ٌﺊِﻧﺎَﺷ Hating, or a hater, (Fr, S, Mgh, Msb, TA,) and an enemy: (Fr, TA:) fem. with ٌء ُتَّﺸَـلا, (Mgh, Msb.) ___ ٌء ُتَّﺸَـلا, as also ٌء ُتَّﺸَـلا, (S, O, [but in my two copies of the S which perhaps expresses the general pronunciation, and in the TA ٌء ُتَّﺸَـلا,] means [i.e., lit., May there be no father

ٌء ُتَّﺸَـلا ٌء ُتَّﺸَـلا, as also ٌء ُتَّﺸَـلا, (S, O, [but in my two copies of the S which perhaps expresses the general
to thy hater]; and is said by ISk to be a metonymical expression for [q. v., lit. an imprecation, but generally meant as an expression of praise]. (S, O, TA.)

شَوَانِيٍّ الْمَال means [Camels, or the like,] not avariciously retained; as though hated, and therefore liberally given away: (IAar, K, TA:) شَاوَانِيٍّ being app. act. part. n. [in the pl.] used in the sense of a pass. part. n., like the instances in عِيَشَةٍ رَاضِيَةٍ وَمَا دافِقٍ (MF, TA.)

becomes مشنوة, and then, by rule, مشنوة, which is mentioned in the TA, in art. مشنو, as occurring thus in a trad.,] and then by restoring the ء [in the place of the second ء], the meaning being *hated.* (TA.)
He had the quality termed meaning as expl. below. (K. ___ And It (a day) was, or became, cool, or cold. (A, K.)

Lustre, and fineness, or delicacy, or thinness, and coolness, and sweetness, in the teeth: (A, K.) 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 As, 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 غرب, 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; غروب signifying the lustre of the teeth; and ظل، their whiteness that is as though there were over it a blackness: (ISh, TA:) Abu-l-'Abbás 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 As 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,

[which should be rendered And in the gums, and in her canine teeth, is coolness], corroborates the
assertion of As; for there is no sharpness in the gum: (S, L, TA:) it is also related of As that he said, I asked Ru-beh respecting the
meaning of شنب, and he took a grain of pomegranate, and pointed to its lustre: (Mz, TA:) [and شنب signifies the same:] a poet
says,

\[
\text{منصبها حمّش أحّم يزنه}
\]

\[
\text{عوارض فيها شيبة وغروب}
\]

[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.]

ٌﺐَﻨَﺷ Coolness, or coldness, of a day. (O, K.) ___ See also
ٌﺐَﻨَﺷٌ Shāb, (A, K,) the former regular, the latter on the authority of usage, (TA,) A cool, or cold, day. (A, K.)

ٌﺐَﻧْشٌ A young boy whose teeth are sharp and serrated by reason of his
2
youthfulness. (IAar, O.)

Sweet mouths. (O, K.)
Q. 1

Love clave to his heart. (S, L, K.)

The lion; as also the shabath. (K.)

Thick, gross, big, bulky, coarse, or rough; syn. غليظ. (K.) See also the shabath.
Sharif

: see the former word in art. خیر.
شَنج

1. َشَنجِ‍ٰٰ, aor. — , inf. n. َشَنجِ‍ٰٰ; and َشَنجِ‍ٰٰ, (S, A, Mgh, K,) and َشَنجِ‍ٰٰ; (S, K,) and َشَنجِ‍ٰٰ; (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.) [َشَنجِ‍ٰٰ is often used as meaning *Spasmodic contraction* of a muscle &c.] And one says, "بَعْضَهُ ُشَنجِ‍ٰٰ" and َشَنجِ‍ٰٰ. [In his limbs, or members, is a contraction]. (A.)

2. ُشَنجِ‍ٰٰ, inf. n. َشَنجِ‍ٰٰ, He [or it] contracted, shrank, shrivelled, or wrinkled, it; namely, the skin [&c.]. (S, K.) See 1, last sentence. One says also, "شتَنجَ ُهُلَكَةَ" [The tailor puckered the tunic]. (A. [In the Mgh, the wrinkling around the anus is said to be like the َشَنجِ‍ٰٰ of the القَبَاء.])

3. َشَنجِ‍ٰٰ see 1.

4. َشَنجِ‍ٰٰ see 1, in three places; and see َشَنجِ‍ٰٰ.

5. َشَنجِ‍ٰٰ see 1.

6. َشَنجِ‍ٰٰ see 1.

7. َشَنجِ‍ٰٰ inf. n. of 1. (S &c.) Also *A camel:* (Lth, IDrd, K;) or *a heavy camel.* (L in art. َشَنجِ‍ٰٰ 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. َشَنجِ‍ٰٰ.) It is also said, in the L, that it signifies *An old man,* in the dial. of Hudheyl. (TA.)

8. َشَنجِ‍ٰٰ, applied to the skin &c., *Contracted, shrank, shrivelled,* or *wrinkled.* (TA.) And, applied to a man, *Contracted,* &c., *in the skin,* and *in the arm,* or *hand;* as also َشَنجِ‍ٰٰ. (M, TA.) And َشَنجِ‍ٰٰ means َضَيْقَةَ ُالتَّكُفَل [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.) شَجَّ عَرَق‬ النَّسَا means Contracted in the عَرَق‬ النَّسَا called [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-

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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.)

شَجَّ مَشْجَّ، شَجَّ أَشْجَ حَيَّ: شَجَّ أَشْجَ أَشْجَ أَشْجَ being syn. with شَجَّ أَشْجَ as shown above, and in this case a corroborative; and] مَشْجَّ (when thus used) meaning Intensely contracted or shrunk &c. (Lth, TA.) Also Having one of his testicles smaller than the other; like أَشْرَح, which is more approved. (TA.)

قَبَاءِ مَشْجَّ: أَشْجَ in two places. [A puckered tunic: see 2]. (A, Mgh.) مَشْجَّ مَسْرَوْبِل مَشْجَّة, 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 (فِي مَشْجَّ). (T, TA.)
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 ٌ سبحانه, (O,) or ٌ سبحانه, (TA,) he rendered him infamous; exposed his vices, faults, or evil qualities or actions; disgraced him; or put him to shame. (O, K, TA.)

The gait, or manner of walking, of a righteous man. (O, K.) [See also ٌةَرْـتحملة.]

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 ٌةَرْـتحملة: (TA:) accord. to Sh, (O,) a thing, or an affair, notorious for badness or foulness:

(O, K:) pl. ُرْئاَنم. (TA.)

one of the names of The cat. (O, K. *)

A certain white bird, found in water: of the dial. of Syria. (TA.)

and ٌةَرْـتحملة [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.)

: see what next precedes.

A liberal, bountiful, or generous, woman: as also ٌةَرْـتحملة. (IAar, T in art. نشر, TA.)
(Mgh, K,) so called by the Persians, (TA,) [and generally by the Arabs in the present day,] and شونيز, as in the Towsheeh
of ElJelal Es-Suyootee, (TA,) and شهنيز, (AHn, L, and so in some copies of the K,) without hemz, (AHn, L,) the proper form, for so the
Arabs called it, (IAar, TA in art. سود,) or شهنيز, (as in some copies of the K, and in the TA,) with hemz, (TA,) and شونيز, or
شونوز, (as in different copies of the K,) and شهنيز, (ADk, K,) A kind of seed, (L,) or grain; (Mgh;) the same as
البُلْحاء الصُّوُدَاء [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-Deenawree [AHn]: (TA:) but some say that البُلْحاء الصُّوُدَاء
is the same as البُلْحاء الأخضراء. (TA in art. سود.)
Snā, aor. — , inf. n. (S, O, Msb, K) and šnā, but this last, occurring in a verse, may be used by poetic license for šnā, (TA.) It (a thing, S) was, or became, bad, evil, abominable, foul, or unseemly; (S, * O, * Msb, K;) syn. (Msb. [In the S and O and K, it is said that šnā signifies the same as فظاعة; but the latter seems to import more than the former.]) He regarded such a one as bad, evil, abominable, foul, or unseemly, (S, O, K, TA, in the CK استحققه,) and reviled, or vilified, him, (S, O, K, TA, and so accord. to one of my copies of the S,) or loathed him, (S, O, K, TA, thus in some of the lexicons, [and accord. to one of my copies of the S,) but [SM says that] šnā is shown to be the right reading by the saying of IAar that šnā, inf. n. šnā, means ضبة. (TA.) [See also 10.] Also, (O, K,) inf. n. šnā, (TA,) He disgraced such a one; put him to shame; or exposed his vices, faults, or evil qualities or actions. (O, K, TA.) And šnā الخلاقة He frayed the torn-off piece of cloth so that it became shaggy (شنة حتى تنفسشونشها: (O, K: [in the CK, in the place of the last word of the explanation, which is for تنفسشونشها, is put تنفسشونشها:)) and in like manner one says of a thing similar to a خلاقة: (O.) šnā به: see 10.

šnāniyy 2 signifies تكبير السَّنَاعة [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, PS,) against any one: (PS:) and the representing, or regarding, as bad, &c.: (KL, PS: *) and the committing [an action that is bad, &c., or] a fault, or vitious action. (KL.) You say, šnāتتتتت على the uttering, or said, what was bad, evil, abominable, foul, or unseemly, against him: (PS:) from the السَّنَاعة. (O.) And šnā عليه الأمر, 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. (Msb.) And The striving, labouring, or exerting oneself, and being quick, and vigorous, or energetic, syn. (S, O, K, TA, [in the CK, erroneously, (S, O, K, TA, [and [in the CK, erroneously, ]] and (S, O, K) in pace, or going; (O, * K;) as also (K) [and [in the CK, erroneously, ]] thus is said of a man, meaning He strove, laboured, or exerted himself, and was quick: (TA:) and in like manner is said of a she-camel, (As, A’Obeyd, S, O,) and of camels, (O,) as also, (S, * O, expl. in the former by (TA:) and (O;) in pace, or going: (S, O:) or said of a she-camel means she was quick, or swift. (K.)

4 أَشْنَعُ see the next preceding sentence, in three places.

5 تَشْنَعُ التَّقُومُ 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 (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, (IAar, TA,) He prepared himself for flight: (IAar, K, TA:) or, said of a party of men, they prepared themselves for fight: (O:) and accord. to AA, He prepared himself for evil, or mischief. (O, TA.) And It (a garment, or piece of cloth,) became rent, or slit. (O, K.) He spread, or dispersed, the horsemen making a raid, or sudden attack, upon an enemy. (AA, S, O, K, TA.) He mounted the horse. (S, O, K.) He put on the weapon, or weapons. (S, O, K.)

10 أَشْتَنْعَهُ He reckoned it bad, evil, abominable, foul, or unseemly. (O, TA.) And accord. to Lth, (O, TA,) one says, [He saw a thing] which he regarded as bad, evil, &c. (TA.) And accord. to him, one says also, (O, TA,) meaning
His ignorance has rendered such a one light, inconstant, or unsteady. (TA.)

See شعٍّ.

The subst. from شعٍّ (S, O, K; [i. e.]) Badness, evilness, abominableness, foulness, or unseemliness; syn. (Har p. 196;) as also شعٍّ in the saying, In such a one is unseemliness, or ugliness]; as also [or rather ردة] (TA:) and one says also, In his face is unseemliness, or ugliness. (IAar TA voce شعٍّ.) Also

Diabolical, or demoniacal possession; or madness, or insanity. (IAar, TA.)

See the next preceding paragraph, in two places.

Bad, evil, abominable, foul, or unseemly;

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(S, O, Msb, K;) as also شعٍّ (O, K) and جنّ (S, O, K,) the last like أَشْعَّةُ أَكْبَرُ, meaning كَبِيرٌ, accord. to one of the two interpretations of this phrase: (O, TA:) pl. of the first شعٍّ. (Msb, TA. *) It is applied to a day, in this sense: or as meaning disliked, or hated: (TA:) and so is أَشْعَّةٌ, (S, O, K, TA,) in the former sense, (TA,) or in the latter. (O, K, TA,) And you say [An aspect that is bad, evil, &c.] and قوام شعٍّ منظور شعٍّ [An unseemly, or ugly, woman]. (TA.) And اسم شعٍّ [An evil, or abominable, name]: and قَةَّةُ شعٍّ [A people, or party, having evil, or abominable, names]. (A, TA.) And قصَةُ شعٍّ غيرة شعٍّ [An evil, or abominable, or a foul, story]. (TA.) And غيرة شعٍّ Abominable, excessive jealousy: (O, K, TA:) in [some of] the copies of the K, erroneously, غيرة. (TA.)

Incongruous, unsound, weak, or faulty, [and therefore unseemly,] in make; (IDrd, O, K,
TA;) as also أَشْنَعَ الخَلَقُ; applied to a man: the former is from الشَّوُاعُ; and some say that it signifies tall. (TA.)

أَشْنَعَ; and its fem. أَشْنَعَاء: see شَئْنَعُ, in four places: and see also أَشْنَعُ.

مشْنَعُ: see مشَناً, in art.

مشْنَعُ; and its fem., with ء: see شَئْنَعُ, in two places.

مشْنَوعٌ i. q. مشْهُورِ. [Well, or commonly, known; notorious; &c.]. (O, L, K.)
Shanaf

Shanaf 1 (S, aor., O, Msb.) inf. n. Shanaf (S, O, K) I looked in a state of opposition, or resistance, at the thing; like Shanaf (S, O: *) or Shanaf signifies the looking at a thing, (O, or the looking at a thing like him who is opposing it, or resisting it, (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 Shanaf, as AZ says. (TA.) See also 2. Shanaf, (S, O, K) and * 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. (A, Gab.) and met him in a morose manner: (S, O, K: [in the K, the latter meaning is expressed by تنكره, for تنكره in the S and O, the former meaning is expressed as above, on the authority of ISk; and it is also said that Shanaf is syn. with and Shanaf and ] in the former of these two senses it is like Shanaf, with: (S, O:) or Shanaf [i. e. Shanaf is a subst. signifying vehemence of enmity. (Ham p. 108.) And * Shanaf, (IAar, ISd, O, * K, TA,) and * also, (ISd, TA,) i. q. فطن[i. e. He knew it; knew, had knowledge, or was cognizant, of it; or knew it instinctively; &c.]. (IAar, ISd, O, K, TA,) And Shanaf, (K, TA, [in the former of which it is erroneously implied that the verb is followed by *],) His upper lip turned upwards; (K, TA;) inf. n. Shanaf; (TA;) or this is a subst., signifying a turning upwards of the upper lip: so says AZ. (O.)

Shanaf 2, inf. n. Shanaf, He adorned her (i. e. a woman, S, or a girl, or young woman, O, K) with the

[ornament called] Shanaf; (S, O, K,) like as one says, قرطها; (S, TA,) as also Shanaf has also, Shanaf (Z, O, K,). Hence, Shanaf, (K, TA;) inf. n. Shanaf, (Eliy.) He adorned and embellished his language. (TA.) Shanaf الیه, inf. n. as above, He looked at him, or it, from the outer corner of the eye. (Yaakoob, TA.) See also 1.]
see the next preceding paragraph.

She adorned herself with the [ornament called] فِنَّشُ (S, O, K) like as one says, تفَّنْشت (S.)

(incorrectly pronounced with damm, IDrd, O, K, i.e. فِنَّشُ, O, TA) The upper قَرْطٌ [i.e. ear-ring or ear-drop]: (S, O, K:) or a pendant [i.e. suspended from the upper part, or perhaps, the helix, in the CK erroneously written قُوفُ,] 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 قَرْطُ (IDrd, O, K:) or this latter is termed [AAar, TA:] or, as some say, i. q. قَرْطُ (TA:) pl. [of mult.] شَنْفٌ (IDrd, S, O, K) and [of pauc.] أَشَنَافٌ (TA.)

Hating, (S, O, K,) and meeting in a morose manner. (K.) IB cites, as an ex.,

[And thou will not cure the hating heart]. (TA.)

[A lip, meaning an upper lip] turning upwards: (O:) or جَنَّانُ شَفَا [A sheep or goat] having the upper lip turning upwards. (TA.)

Turning away, or averse. (O, K,) One says, مَا لَى أَرَأَكَ شَنَافًا عَنِيَّ What ails me that I see thee turning away, or averse, from me? (O.) And إِنَّهُ لِشَنَافٍ عَنِيَّ يَأْتِنِهُ Verily he is raising his nose [in aversion] from us. (O, * K.)

A she-camel having a زَمَّامُ [or noserein] attached to her. (AA, O, K.)
He curbed the camel by means of his nose-rein, (S, K,) or pulled the halter, or leadingrope, 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 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 by pulling his nose-rein, (M, Msb,) while riding him, (Msb, K,) like as the rider of the horse does with his horse: (Msb:) and signifies the same: (S, M, Msb, K:) or is intrans.; you say, اشْنَقُتْهَا, the reverse of the usual rule; (IJ, M;) or the latter is intrans. also; (S, Msb, K;) signifying he (the camel) raised his head. (S, M, Msb, K.) ___ Hence, اشْنَقَتْهَا, 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 اشْنَقُتْهَا, or the female hare, (M, K,) inf. n. as above, (M,) He bound 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, or to 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 اشْنَقَّهَا, (IDrd, O, K,) aor. — , (IDrd, O,) inf. n. as above, (TA,) He bound the mouth of the water-skin with the bond called وكَأَء, and then bound the extremity of its occurrence. (IDrd, O, K, TA: [in the CK, وكَأَء is erroneously put for وَكَأَء, or, as in some copies of the K, وكَأَء: وكَأَء]) or he suspended it: and [in like manner] اشْنَقَّهَا, inf. n. as above, he suspended the water-skin to a
peg: (TA:) or the latter signifies he put a شَنَاق to the water-skin: (M:) or he bound the water-skin with a شَنَاق, (S, K, TA,) i. e. a cord with which its mouth is bound. (S.) __ [Hence شَنَاق, 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 شَنَاق, meaning A gallows; pl. شَنَاق الخَلَابَة. (M, K,) aor. شَنَاق, inf. n. شَنَاق, (M,) and شَنَاق, (M, K,) inf. n. شَنَاق. (TA:) He put a piece of wood, which is called شَنَيق, (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 شَنَيق beneath it; and sometimes two portions of the honey-comb, and three: (M: [accord. to which one says also, شَنَيق فِي الخَلَابَة الْقَرْصِينِ وَالْثَلَاثَة:]] this is done only when the bees are rearing their young ones. (M, K, *) __ Accord. to Aboo-Sa'eed, شَنَيق and شَنَيق 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,

* شَنَقتْ بِمَا مَعَابِلَ مَرْفَات

i. e. I put its string into the notches of arrows broad and long in the heads, made sharp or

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pointed]. (O, * TA.) شَنَاق, (M, K,) aor. شَنَاق; (K;) and شَنَاق, (M, K,) aor. شَنَاق; (K;) He loved a thing, and became attached to it; (M, K, TA;) said of a man: (TA:) and شَنَاق, inf. n. شَنَاق, is said of a man's heart, (O, TA,) meaning as above: (O:) or شَنَاق signifies the heart's yearning towards, or longing for, or desiring, a thing. (Msb.) شَنَاق 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, شَنَقُ، inf. n. شَنَقُ، meaning He was long in the head. (JK.) َﻖِﻨَﺷ inf. n. َﻖِﻨَﺷ، signifies استناها من الشحم، استناثها من السِّحْج، meaning The woman's becoming sleek, like مسَان (or whetstones) by reason of fat: see استناث الفصال، in art. سَنَ، and the epithet applied to her is شَنَقُ اضَيْأَى، pl. شَنَقاتُ. (JK, Ibn-'Abbád, O, TA.)

شَنَقُ الخَلَبَىُّ 2

شَنَقُ، inf. n. شَنَقُ تَشِيِّيقُ، شَنَقُ 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.

شَنَقُهُ 3

شَنَقُ and مشاَقُهُ and مشاَقُهُ شَنَقُ، inf. n. 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] أَشَاَقُ أَشَاَقُ [pl. of شَنَقُ] are incumbent on a man, or two men, or three, when their cattle are separate, and one says to another, وَشَنَقُ أَشَاَقُ أَشَاَقُ، i.e. Mix thou my cattle and thy cattle; for if they are separate, a شَنَقُ will be obligatory, or incumbent, on each of us; and if they are mixed, the case will be light to us: so the شَنَقُ signifies the sharing in the شَنَقُ or in the شَنَقُ. (L, TA.) [See also what follows in this paragraph: and see شَنَقُ.]

شَنَقُ اضَيْأَى One says also يَلَوُّ لَا تَشِيِّيقُ لَا تَشِيِّيقُ the شَنَقُ being syn. with المشِيِّيقُ، شَنَقُ أَشَاَقُ أَشَاَقُ signifies also The taking somewhat from the شَنَقُ: and hence the trad., لَا تَشِيِّيقُ لَا تَشِيِّيقُ: (K, TA:) this means There shall not be taken from the شَنَقُ [any contribution to the poorrate] unless it is complete [in number]: (A' Obeyd, S, TA:) the شَنَقُ 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:) [Mtr 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 تَشِيِّيقُ لَا تَشِيِّيقُ، means a man shall not adjoin (ٍيَشِيِّقُ لَا تَشِيِّيقُ) his sheep or goats, and his camels, to the sheep or goats [thus written here and thus expl. in the TA].
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 (فَإِذَا شَنَقَ أَحَدهُمَا) [thus in this instance in the TA, perhaps a mistranscription for أَشَنَقَ]) 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: see 1, in five places. ___ إِشَنَاقٍ [[as inf. n. of أَشَنَقَ the q. v. expl. in the first paragraph,] also signifies The having the hand attached to the neck by means of a غَلِّ [q. v.]. (AA, TA.) ___ See also 3, in the latter half. Accord. to IAar, (O, TA,) أَشَنَقَ also signifies He took (O, K, TA) the شْرَأ, i. e., (O, TA,) the (fine 

term)أَرْشَ (O, K, TA;) or it was, or became, obligatory, or incumbent, on him to give the شْرَأ; thus having two contr. meanings [assigned to it]: (K;) or it signifies also, accord. to IAar, it was, or became, obligatory on him to give what is termed شْرَأ; and this is the case until his camels amount to five and twenty, when what is due of them is [a she-camed such as is termed] منَّا مِنْ يَشْنَقٍ. (O.) A man of the Arabs said, أَنَامْ نَمَّا قِنْشُي, which may mean Of us is he who gives the شْنَق, i. e., cords, pl. of شَاشَاقٍ: or it may mean, who gives the شْنَق, i. e., أَرْشَ. (O.) He exalted himself above him; domineered over him; or oppressed him. (O, K.)

5: تَشَنَقُ He adorned himself; or was, or became, adorned: (JK, O;) and he clad himself with garments. (JK.)

6: تَشَاقٍ see 3.

What is between one فَرِيضَةَ and the next فَرِيضَةَ (A'Obeid, 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 فَرِيضَةَ] of camels, and of sheep or goats, (M, TA,) in relation to the
poorrates: (S, Mgh, K, TA:) so called because nothing is taken therefrom; so that it is adjoined (أضيف) to that [number] which is next to it [of the numbers below it]: (JK:) accord. to some, it is syn. with (Mgh, Msb;) but some say that it relates peculiarly to camels; (M, Mgh, Msb;) and (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 (Fr, TA:) Ahmad Ibn-Hambal is related to have said that the (K, TA:) 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 3:3]) 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 (Fr, TA:) [but it is also expl. as applied to the due itself that is to be contributed to the poorrates for certain numbers of camels: thus] Aboo- ‘Amr Esh-Sheybánee says, the (TA:) or, in the case of the poor-rate, the lowest (TA:) or, the pl. of (M, Msb, TA) and (M.) (As, S, O, Msb, K:) the term (M, Msb, TA) and (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 IAar 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
(شَنْق) the lowest is twenty camels whereof every one is a بَنَتْ بَنَتْ
باذخ; and the highest is twenty camels whereof every one is a جَذْعَة: (O, K;) and some say that أَشْنَاقّ الدِّيَات 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 ابن لبون, and twenty whereof
every one is an حَقَّة, and twenty whereof every one is a جَذْعَة; these also being termed أَشْنَاقّ (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 bloowit: (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. أَشْنَاقّ (M, Msb.) Also A burden borne on one side of a beast, equiponderant to
another borne on the other side; syn.عدل: (K, TA: [in the CK and my MS. copy of the K, العدل is
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erroneously put for the adl is also used: (JK, Ibn-'Abbád, O, TA: *) ___ And a rope, or cord. (Ibn-'Abbád, O, K.) ___ And a bow-string; (O, TA:) as also a she-camel: (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.]

signifies (O, K, TA:) also signifies [The making a thing]: (K:) thus accord. to some in the saying of Ru-béh, describing a sportsman [and his bow], so that it was held filled the hand, springing in the making by reason of its elasticity and strength: but the word which I have written and which is thus in one place in the TA, and in another place in the same, where the verse is repeated, is illegible in the copy of the O, and may be a mistranscription: accord. to others, however, the last word, here means the bow-string. (O, TA:)

\[\text{شَنَقٍ}, \text{applied to a heart, Loving intensely, or very passionately or fondly; syn. هِيْمَان. (M, TA:)}\]

Accord. to Lth, signifies [app. meaning A heart aspiring to everything]: (O, L, TA:) in the K, but the right reading is and the signification as above; primarily relating to the eye. (TA:) ___ Applied to a man, Cautious; or fearful. (TA:) ___ a she-camel: see 1, last sentence.

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.] and [of mult.] a she-camel. (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 a she-camel, 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 longnecked; as also
* ُءﺂَﻘْـﻨَﺷ : and to a he-camel as meaning tall and slender: (ISH, TA:) also, and مشنوق , applied to a horse as meaning
tall. (T, TA.) See also ُءﺂَﻘْـﻨَﺷ.

شَيْق One whose origin is suspected; syn. دعى: a poet says,

* أَنَاُ الدَّاخُلُ الْبَابِ الَّذِي لَا يَروُمَهُ
* دَنِئُوْ لَا يَدْعُي إِلَىْ شَيْق

[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.

شَيْق A man evil in disposition: (M, L:) or a self-conceited young man. (JK, Ibn-‘Abbád, O, K.) And
*شَيْقَة, like مسكنَة،[ in some copies of the Kشَيْقَة, like مسكنَة,] A woman talking, or conversing, or who talks, or
converses, in an amorous and enticing manner. (JK, Ibn-‘Abbád, O, K.)

شَنْقَاقٌ a name for A calamity or misfortune (ِدَاهِية): (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.)

شَنْقَاقٌ Long: applied to a neck. (M.) And, as also مشنوق , Long in the head; applied to a horse and to a camel; and
*شَنْقَاقٌ, and مشنوق [the fem. of the former] and شَنْقَاقٌ applied to the female. (M.) For the fem., see also شَنْقَاقٌ. [The fem.] signifies
[also] A female bird that feeds her young ones with her bill, ejecting the food into their
mouths. (O, K.)

شَنْقَاقٌ : see 1, in the latter half of the paragraph.
Flesh-meat (Ks, S) cut in pieces: (Ks, S, K:) applied to flesh-meat, (M,) it is from the دية [pl. of شنق] of the قانشأ [pl. of شنق] of the تيد [or bloodwit]. (Ks, S, M.) And Dough cut into pieces, and prepared with oil of olives: (Ela-Umawee, S, M, K:) or dough cut into lumps, or pieces, upon the table, before it is spread out; also called عجاجير وزدقة. (Iaar, TA.)

شناق: see شنق.

شمنوق [as pass. part. n. of شنق means Curbed by means of his nose-rein, &c. And] Hanged: one says, قتل مشنوقا He was put to death by being hanged. (TA.) See also شناق: and أشنق.
شنو

شئه

ومنه: منو, مشنئ, مشنو

ومنه: منة, مشنئة, in art. شئه.
1. It (a thing, S) was, or became, of the colour termed (i.e. of a [gray] colour in which whiteness predominated over blackness; (K, * TA;) as also (Mgh, Msb,) or in which whiteness was interrupted by blackness; (S, Msb, K,) i.e. of a [gray] colour in which whiteness predominated over its blackness; (TA;) as also (S, TA.) aor. ـ , (S, Mgh,) inf. n. of a [gray] colour in which whiteness predominated over its blackness; (TA;) as also (S, TA.) aor. ـ , (K,) inf. n. said of heat and of cold, It altered his colour; as also (K;) or, accord. to A’ Obeyd, (TA,) said of cold, It altered the colour of the trees: and is likewise said of cold [as meaning It altered the colour of the men or people]. (O, TA.) And the year of drought destroyed the cattle (i.e. the cattle) of the people or party: (so accord. to the CK and MS. copy of the K) or the verb in this sense is (O, TA.) [Freytag erroneously assigns to this verb, as from the K, another meaning, belonging to 4.] (So accord. to the text of the K as given in the TA.)

2. see the preceding paragraph, in three places.

3. He had offspring of the colour termed 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: IAar says that there are not, among horses, such as are termed (pl. of [as will be seen below,] explains as meaning a colour of horses. (TA.) See also 1, last sentence but one.
**Shab**

A mountain overspread with snow. (O, K.) And a boy, or young man, light, or active, in body, and sharp-headed. (IAar, TA voice. [See also Shab.])

Shab: see what next follows.

Shab: A [gray] colour in which whiteness predominates over blackness, (S, Msb,) or in which whiteness is interrupted by blackness; as also Shab; (A, K;) which latter is [properly] an inf. n., of Shab: (S, Msb;) 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] black or white, or brown or deer, (A' Obeyd, TA.)

Shaban A kind of plant (شجر), resembling the مَطْأَم [or panic grass]; (K;) like Shaban. (TA. [But see this last word.])

Shab (AHát, S, K) and Shabah (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.)

and 9: see 1, first sentence.

also, said of seedproduce, *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 [app. meaning His lips became of an ashy hue]. (TA.)

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9: see 1, first sentence.

It dried up, or became yellow; (S, A,) but
in its primary acceptation, *A* شَهَاب [i. e. either *brand* or *flame* (app. the former, agreeably with what follows,)] of fire: (TA:) or *a* شَهَاب 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. شَهَاب, (S, K:) and some allow شَهَب, (TA:) and شَهَب (Akh, S, K) and some Shَهَب, (K,) which is strange, (TA,) and شَهَب (K,) which last is [a pl. of pauc., but] thought by IM to be a quasi-pl. n. (TA.) The reading شَهَاب قَبْس يَبْشَهَاب قَبْس, 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,] شَهَاب signifies *The shining,* or *brightly-shining,* stars: (K:) or *the seven stars* [or *planets;* meaning, not the Pleiades (which are called مَجْنَّٰلَة,) but the Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn: the first three of which are said by Freytag to be called صَغَارُ الشَّهَاب.] (TA.) ___ For another meaning assigned in the K to شَهَاب أَشْهَاب, see شَهَاب also signifies *One who is penetrating,* *sharp,* or *energetic,* in an affair; (K, TA;) as being likened to the [shooting] star. (TA.) One says, إنْ فَلَآ أَشْهَاب حَرب Verily such a man is one who is penetrating, sharp, or energetic, in war: (S, A. *) And هُؤُلَآ شَهَابُ الجَيْش [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.)
The hedge-hog; syn. ُقُنْفَذَ (S, K.)

Of the colour termed ُءﺂَﺒْﻬَﺷ of the former ُءﺂَﺒْﻬَﺷ, (S, Msb, K;) as also ُءﺂَﺒْﻬَﺷ, (K,) occurring in the poetry of Hudheyl: (TA:) fem. of the former ُءﺂَﺒْﻬَﺷ, (S, Msb, K: *) and pl. ُءﺂَﺒْﻬَﺷ, (O:) the former epithet is applied to a horse, (S,) [contr. to an assertion of IAar, (see 4,)] and to a he-mule, (Msb,) and ُءﺂَﺒْﻬَﺷ to a she-mule. (Mgh, Msb.) [Golius, on the authority of Meyd, explains ُءﺂَﺒْﻬَﺷ ُﻢَﻫْدَأ applied to a horse, as meaning Subniger, spadiceus: and ُءﺂَﺒْﻬَﺷ ُﺮَﻀْﺧَأ 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 dustcoloured gray: see ُءﺂَﺒْﻬَﺷ ُءﺂَﺒْﻬَﺷ the name of a mare belonging to El-Kattál ElBejelee. (O, K; in the CK El-Bejlee.) Applied to a she-goat, ُءﺂَﺒْﻬَﺷ signifies Of a white colour intermixed with black: thus applied, it is like ُءﺂَﺒْﻬَﺷ applied to a ewe. (K.) Applied to a ُءﺂَ BitSet or blaze on a horse's forehead, it means In which are hairs differing from the whiteness [of the blaze']. (S.) And ُءﺂَﺒْﻬَﺷ is [a pl. formed from ُءﺂَﺒْﻬَﺷ as though this were a subst.] applied to the Benu-l-Mundhir, (K,) or one of the troops of En-Noamán 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.) ُءﺂَﺒْﻬَﺷ 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. (AHn, TA.) [Hence,] ُءﺂَﺒْﻬَﺷ 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 ُءﺂَﺒْﻬَﺷ, a troop upon which is [seen] the whiteness of the
iron [weapons &c.]. (T, TA. [See also voce أملح]) And جيش أشهب A strong army [app. because of its numerous weapons]. (TA.) ___ أرض شهباء A land in which is no verdure, by reason of the paucity of rain. (TA.) And [hence,] سنة شهباء 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 بضاء أحمراً. (TA;) and then, the السوداء: (TA in art. حمرا:) 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 عام أشتيب signifies the same. (Har p. 150.) And عامان أبيضان Two white years (عامان أبيضان) between which is no verdure (K, TA) of herbage. (TA.) And يوم أشهب 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 (ليلة) is termed شهباء. (S.) In the following verse, cited by Sb,

فدى لبني ذهل بن شيبان ناقتٗ

إذا كان يوم ذو كوكب أشهب

[May my she-camel be a ransom for the sons of Dhuul Ibn-Sheybán when there is a day of difficulties, or distresses, ...] the meaning may be أشمب [or whitish] by reason of the whiteness of the weapons, or by reason of the dust. (TA.) And أشمب [pl. of شهب], (O,) or أشمب [pl. of شهب], (K,) [but the former, I think, is evidently the right,] The white nights; (الليلة البيض) [i. e. the thirteenth and fourteenth and fifteenth nights of the lunar month; so called because lighted by the moon throughout, (see art. البيض)] (O,) three nights of the month; (K, TA,) because of the alteration of their colour. (TA.) ___ أشمب [or أمير أشمب] also signifies A hard, or difficult, affair or case, (K, TA,)
such as is disliked, or hated. (TA.) And ❀ And ❀ A hard, or difficult, affair or case, that is beyond one's power of accomplishment or endurance: termed because the camel thus termed is one that has attained its utmost strength. (O, TA. [See also art. ❀ And ❀ And in the Deewán of Jereer, it is applied to The swine. (Freytag.)
1. **Shehad**

(S, A, Mgh, L, Msb, K,) aor. ; (K;) also pronounced and written **Shehad**, (Akh, S, K,) and **Shehad**, accord. to a rule applying to all verbs of the measure **فعل** of which the medial radical letter is a faucial; (MF;) inf. n. **Shehad** (S, A, Mgh, L, Msb, K) and **Shehad**; (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, Msb:) 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 **Shehad** below.] You say, **Shehad yakda**, inf. n. as above, (S, A, Mgh, L, Msb, K,) *He told, or gave information of, such a thing, as having witnessed it, or seen or beheld it with his eye; (Mgh, Msb;) 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;) [in the presence of the judge]; (for, or in favour of, such a one], (S, Mgh, L, K,) and **Shehad alayi kida** 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,] **Shehad Allah Ana la ilaha illa Allah**, 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.; (Ahmad Ibn-Yahyà, K;) and so throughout the Kur-án: (Ahmad Ibn-Yahyà:) or God saith &c.: or God hath written &c. (K;) And **ASHAED AN LA ILAHA ILA ALLAH** I know, (Msb, 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 **أَعْلَم** (Msb.) [And
hence, كلمة الشهادة means The sentence declaring that there is no deity but God and that Mohammad is God's apostle. [1] ُﺔَﻤِﻠَﻛ ِةَدﺎَﻬﱠﺸﻟا means He swore by God: (Mgh, * Msb,) aor., inf. n. ُشاشة يَلِّدُ الله, (Mgh,) means I swear by such a thing. (S, K.) أَشَهِدَ يَلِّدُ الله: بكذا 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. (Msb.) Accord. to some, when one says only أَشَهِدَ يَلِّدُ الله, it is an oath. (TA.) ُثَأَرَوْن أَشَهِدَ يَلِّدُ الله a phrase of which one meaning has been expl. above, means also He became a witness (شَاهِد) 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: (Msb:) and ُشاشة شَاهِد, (Mgh, L,) inf. n. ُشاشة شَاهِد, (L,) [likewise] signifies he witnessed it; or saw, or beheld, it, or him, with his eye; (Mgh, L;) and (Mgh, L, Msb) so ُشاشَأ شَاهِد, (A, Mgh, L, Msb, K,) inf. n. ُشاشَأ شَاهِد, (S, A, L, Msb,) [Hence,] one says, شوهدت منه حال جميلة [A comely, or pleasing, state, or condition, of him was witnessed]. (A.) ُثَأَرَوْن أَشَهِدَ يَلِّدُ الله He was, or became, present at it, or in it; (S, A, Mgh, L, Msb, * K;) namely, a place, (Mgh,) or an assembly. (Msb.) Hence the saying, (Msb,) فَمَن شهد منكم أول شهر فليصمه, in the Kur [ii. 181], Therefore whosoever of you shall be present in the month, and stationary, not journeying, he shall fast therein (Mgh, Msb) as long as he shall remain present and stationary: (Msb:) ُنَشَأ شَاهِد, the month being here in the accus. case as an adv. n. of time. (Mgh, Msb.) أَشَهِدَ يَلِّدُ الله ُثَأَرَوْن أَشَهِدَ يَلِّدُ الله [And hence,] He attained to the being present at the جمعة [here meaning, as in many other instances, the prayer of Friday]: (Mgh:) and ُذَلِكَ شَاهِد, the عيد he attained to the being present at the عيد [or festival, or the prayer thereof]. (Msb.) [Hence also,] it is said in a trad., يَلِّدُ الله ُثَأَرَوْن أَشَهِدَ يَلِّدُ الله ُثَأَرَوْن أَشَهِدَ يَلِّدُ الله. 2
Swearing, and unprofitable speech, attend your selling]. (TA in art. شُوَب: see 1 in that art.)

2 شهاد see 4.

3 شهاد see 1, latter half, in two places.

I made him to be a witness (شَاهِد) of, or to such a thing: (S, Mgh, L:) [and in like manner.] I made him to have knowledge of the thing, and to witness it, or see it or behold it with his eye. (Msb.) See also 10. 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.)

also signifies He caused him to be present. (K.) You say, أَشَهَدَنا إِمَلاَكَهُ He caused me to be present [at, or on the occasion of, his being put in possession]. (S, K.)

[as intrans.] Humorem tenuem e pene emisit vel propter lusum amatorium vel osculum; (S, K;) as also شهاد, (K,) inf. n. تَشْهَدَ (TA:) [from signifying honey; for] عِسِیَلْة is a term for مَذَى تَشَهِدَ. (S.)

He rendered his [or waist-wraper] of a reddish hue and of a dark dust-colour [by the act above-mentioned]. (L.) He (a boy) attained to puberty. (Th, TA.) And

She (a girl) menstruated: and attained to puberty. (K.)

The reciting of the form of words commencing with [see art. حَي: from the occurrence therein of the words أَشَهَدَ أنَّ لا إِلَهَ إِلَّا اللهُ وَأَشَهَدَ أَنْ مُحَمَّدًا عِبَادُهُ وَرَسُولُهُ. (Mgh, * TA. [See also Har p. 611.]) And ] also signifies He sought, or desired to obtain, martyrdom. (L.)
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, Msb, K.) You say, 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 I asked, or required, [&c., and made,] the man to bear witness to, or to be witness of or to, the confession, or acknowledgment, of the debtor. (L.) __ [Hence,] 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.) __ (S, K) and __ (K) He was slain a martyr in the cause of God's religion. (S, K. [See شهيد, first sentence. Also, and __ (S, Msb, K,) the former of the dial. of Temeem, and the latter of the people of El-'Áliyeh, (Msb, TA,) Honey: (K;) or honey in its wax [i. e. its comb]; (S, Msb;) honey not expressed from its wax [or comb]; (TA:) pl. __ (S, Msb, K;) __ (S, Msb, K,) the n. un., [signifying a portion thereof; and a honey-comb, or a portion of a honey-comb,] as also __ (TA.) __ : see the next preceding paragraph. __ : see شهيد, in two places. __ is also written and pronounced __ (K, TA:) and in like manner is every word of the measure having a faucial letter for its, medial radical, whether an epithet, like this, or a subst., like __ : __: ElHemdânee says, in the Iarâb el-Kur-án, that the people of El-Hijâz, and Benoo-Asad, say __ and __ and __, with fet-h to the first letter; and Keys and Rabee'ah and Temeem say __ and __ and __, with kesr to the first letter: Sub says, in the R, that Temeem pronounce every __ 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 كريم and كرير and جليل and the like thereof. (TA.) [This last pronunciation obtains extensively in the present day: and so, in similar cases, does the intermediate pronunciation termed إملاء الفتح (i.e. the pronouncing fet-h 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.]

**syn. with شهيد** [in several senses, as shown below]: and its pl. is شهداء. (S, K.) See شاهد, in six places. ___ Also Possessing much knowledge with respect to external things: خبير is used in the like sense with respect to internal things; and علم, in the like sense absolutely. (L.) [Hence, perhaps, وَادْعُوا شهَدَاءَ كَمُ] 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.)

شَهِيد 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 شهادة, or from المشاهدة, or from الشهود, [all inf. ns.,] accord. to different opinions; (TA;) and of the measure فيملع in the sense of the measure فإنفعل; (Msb, TA;) or in the sense of the measure فاعل; (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; (Msb;) one who is slain fighting in the cause of God's religion:

(Msb;) 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: (Msb;) or because God and his angels are witnesses for him of his title to a place in Paradise: (IAth:) 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 شهادة, 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 شهادآء. (A, Msb, K, &c.)

[see 1:] Information of what one has witnessed, or seen or beheld with his eye:

(IF, Mgh, L, Msb:) this is the primary signification: (L:) said to be a subst. from <br>الشاهد <br>(Msb:) declaration of what one knows: testimony, attestation, evidence, or witness: (L:) decisive information.

(S, A, L, K.) ___ An oath: pl. شهادات: so in the Kur xxiv. 6 [and 8]. (TA.) ___ Martyrdom in the cause of God's religion.

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(S, K. [See ] شهيدा. شهداء)] Also i. q. مشهد as expl. below: see the latter word. ___ [And it is used in the sense of مشاهدة: thus,]

عَلَمَ الغَيبَ والشَّهادة, in the Kur vi. 73 &c., means The Knower of what is unseen and of what is seen. (Jel.)

A roasted lamb: or [the kind of food called] هريسة [q. v.]: pl. شهادات. (Har. p. 609.)

[Always present. (Freytag from the Deewán of the Hudhalees.)]

[S, Mgh, L, K] and شهيد, (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
pl. of the former شهد, (Akh, S, K,) or [rather] this is a quasi-pl. n., (Sb, TA,) like as شهود, and سفر شهاد, (S,) but some disallow this; (TA;) and [but see what is said of this in the latter half of the paragraph] and شاهد are also pls. of شهد: (S, K;) the pl. of شهداء is شهداء, (S, Mgh.)

[Hence,] معها سائق وشهد, in the Kur 1. 20: see art. سوق. [Hence also] شاهد a name of the Prophet; (K;) meaning

The witness against those to whom he has been sent. (Jel in xxxii. 44.) ___ And شاهد An angel: (S, L, K:) or a guardian angel: (Mujahid:) pl. شهد: or this means the prophets. (TA.) ___ And The tongue: (S, L, K:) from the saying: لما نفان شاهد حسن و لا شاهد Such a one has an elegant diction. (L.) One says also, ولا شاهد, Such a one has neither goodness 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. شواهد: the sciences that require شواهد and الفنون and the لغة النحو and theصرف and the والنحو and the اللغة و علم العروض and علم الفنون and علم العربية. (MF on the شواهد of the K.) [One says, على كذا هذا شاهد: لكذا This is an evidential example of such a thing.] With respect to the classical language, absolutely, شواهد 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 مولود:] also, accord. to the general decision of the learned, from the Traditions of Mohammad; [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 suprà. [See, again, مولود.]) The classes of the poets from whose poetry شواهد are taken are the Pagan Arabs, the Mukhadrams, the İslámees, and the Muwelleds: [see مولود and İslámi and مولود and إسلامي and مولود and خاضم] 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 suprà:) but they are taken from the poetry of the fourth class with respect only to the sciences of the البيان and البديع. (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 Mohammad: that of the latest, about a century after his death. (See the Preface to this work.)] **Knowing, (Msb,) and witnessing, or seeing or beholding with his eye; a witness, as meaning an eyewitness;** (L, Msb;) as also شهید, pl. of the former [or, as is said in the L in art. محمد, of the former or of the latter,] and and شهود, [but see what is said of these pls. in the first sentence of this paragraph;] and of the latter. (Msb.) [See an ex. of شهيد in this sense in a verse cited voce رئب.]

[**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, Msb, K;) as also شهيد, pl. of the former شهيد, (S, L, K) and as above, and شهود, (K;) or this last is used as a pl. but is originally an inf. n. (S, L;) One says, الشهيد يرى ما لا يرى الغائب, meaning The present knows what the absent knows not. (Msb.) And قوم شهود People, or persons, present. (S, A.) And كلمنه على رؤوس الأشداء [I spoke to him before witnesses, or persons present]. (A.) [**Hence, app., being opposed to غائب,**] **A running in which a horse exerts his force unsparingly;** (A, L;) as in the saying, للفرص غائب وشاهد The horse has a run which he reserves for the time of need, and a run which he performs unsparingly; like the saying, أ لله صون وبذل: (A: [see 1 in art. بدلا:])) or شهيد means a running that testifies the excellence of a horse, (IAar, K,) and his quality of outstripping others. (IAar, TA.) **A star [app. when visible];** (Aboo-Eiyoob, K;) as being present and apparent in the night. (TA.) [**Hence, accord. to some,**] صلاة the prayer of sunset; (A, L, Msb, K;) because it is the prayer that is performed when the star becomes visible; (Sh, L;) also called صلاة البصر, because the stars are seen at the time thereof: or, accord. to some, the prayer of daybreak; (L;) [and so, accord. to some, صلاة البصر; (see art. البصر;)] as also المشهد; (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 Ed-Dareer says that the former prayer is so called for this reason [as is also said in the A and Msb]: 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 المَشْهُود is a name of Friday; (Fr, K;) as also المَشْهُود: or the latter is the day of resurrection: (K) or the day of 'Arafah: (Fr, K: [see عَرَفَة: ]) because of the presence and congregation of people on each of those days. (TA.) And المَشْهُود also signifies Matter resembling mucus, that comes forth with the fœtus: (S, K;) pl. شِهْدَة: which latter, accord. to ISd, means the أَغْرَاس: [pl. of غَرْس, q. v..] upon the head of a young camel at the time of its birth. (TA.) And شَهْدَة: The marks left by the blood, or by the membrane that enclosed the fœtus, of the she-camel, in the place where she has brought forth. (S, K.) Also A quick, or an expeditious, thing or affair. (K.)

The earth, or ground. (K.) See شَهِيد, last sentence.

A place where people are present or assembled; a place of assembling; an assembly; (S, L, K;) as also مشهَدة مشهَدة (K) and شِهْدَة : (L:) pl. مشهَدة مَكْة. (A.) [Hence,] The places of religious visitation, where the ceremonies of the pilgrimage &c. are performed, at Meccah. (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 عَوَى: see an instance voce عَوَى.]

Slain a martyr in the cause of God's religion. (K. [See also شَهِيد.])

A woman whose husband is present with her; (S, A, K;) opposed to أمِّة مَشْهَدة (S, A;) this last with ة. (S.)
ٌﺲِﻠَْﳎ ٌدﻮُﻬْﺸَﻣ ٌمْﻮَـﻳ ٌةَﻼَﺻ ٌةَدﻮُﻬْﺸَﻣ ٌﺔَﺑﻮُﺘْﻜَﻣ
[A place of assembling at which numerous persons are present]. (A.) And [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 صلاة مشهودة مكتوبة
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 شاهد, in two places, in the last quarter of the paragraph. ___ Past and present and future; the tenses of a verb. (Kh, L in art. عهید.)
(Ibn-El-Kutbee, TA,) The seed of the *قَنْبُل* [or *hemp*]: (Mgh, Msb, K;) it is useful as a remedy for the quartan fever, (K,) prepared as a beverage, (TA,) and for the [kinds of leprosy called] بَلْق وَقَرَع, (K,) applied as a liniment, (TA,) and it kills what are called حَبِّ الْقَرَع, (K,) which are worms in the belly, [tape-worms,] (TA,) when eaten, and also when applied to the belly externally. (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, 

Such a one has an excellent quality which the people have made commonly known]. (S.) And I rendered him conspicuous [or notorious or celebrated or renowned] among the people. (Msb.) And [I rendered Zeyd conspicuous, notorious, celebrated, or renowned, for such a thing]; (Mgh, * Msb;) [but] the latter has an intensive signification: 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 he drew his sword [from its scabbard: (TA:) or he drew his sword and raised it over the people; (A, K;) as also . (K.)

He paraded an offender as a public example; and it occurs in this sense in the S and TA in art. بلس, &c.: the offender, in this case, is generally mounted upon an
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:) or he made an engagement, or a contract, with him for work or the like, by the month, or month by month: (TA:) or he made an engagement, or a contract, with him for work or the like, by the month, or month by month: (TA:)

A month passed: (lit. came) over us. (S, Msb, * K.)

The child became a month old; or] a month passed (lit. came) over the child: similar to أَحُوَّل أَحَامَّل, (A,) or to أَحَامَّل أَحَوْلَ. (Msb.) And the house became altered, or changed, and months passed over it. (TA in art. حَوْل.) 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 She (a woman) entered upon the month of her bringing forth. (Msb, K.)

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. (Msb.)

The new moon, when it appears: (IF, A, Mgh, O, Msb, K;) so called because of its conspicuousness. (Mgh, Msb.) This is the original signification. (Mgh.) [See the last sentence of this paragraph.] You say, رَأَيَتَ الشَّهْرَ صَوْمَوَ الشَّهْرَ, meaning I saw the new moon of the month. (Mgh.) Hence it is said in a trad., إِنَّا الشَّهْرَ تَسْعَ وَعَشْرُونَ, 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; (Msb;) and so called because of its being manifest: (Msb, TA:) pl. [of pauc.] شهر. (S, Msb, K) The following are the modern names of the months: 1. محرم [to which the epithet الحرام is often added]: 2. صفر [to which the epithet الخير is often added]: 3. ربيع الأول: [or ربيع الأول: جمادى الأولى: 4. ربيع الآخر: جمادى الآخرة: 5. رجب: جمادى الثانية: 6. جمادى الآخرة: 7. الشافع: [or Râfî] [to which is often added the epithet المعظم]: 8. الفجر: [to which we often find the epithet المعظم added, and sometimes that of رفاعة]: 9. رمضان [to which the epithet المبارك is appropriated]: 10. ذو القعدة [to which the epithet المكرم is frequently added]: 11. ذو الحجة 12. ذو الجذب: [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. ربي: [or Râbî]: 6. حنين: [or حنين:]: 2. مأتم: 5. [q. v.]: 3. ناجر: 7. خوان: 9. بصر: 4. وعل: 8. ناقث: 10. وونة: 12. برك: [or برك:]: (Ibn-El-Kelbee, in TA, voce مأتم: [But authors differ respecting some of these names, as will be seen in other articles.]) أشهر معلومات, said, in the Kur [ii. 193], to be the period of the pilgrimage, for by the period of the الحج, which immediately precedes, is meant theحج يومان: (Mgh, Msb,) or زمان الحج: (Mgh, Msb,): and when, the period of separation having been a day and a part of a day: (Msb:) or [and] nine days of Dhu-l-Hijjeh with the night preceding the day of the sacrifice, accord. to Esh-Shâfi‘ee: (Mgh:) or [and] all Dhu-l-Hijjeh, accord. to Mâlik: (Mgh, Msb:) [in these two explanations the two months next preceding being meant to be included:] or Showwál and Dhu-kaa deh and Dhu-l-Hijjeh: (Mgh, Msb,) accord. to Aboo-Haneefeh (Mgh) and most of the learned, part of Dhu-l-Hijjeh being called a month tropically, as is often done by the Arabs in similar cases, relating to time; for ex. when they say,مما رأيت مذ يومان, the period of separation having been a day and a part of a day: (Msb:) or [and] nine days of Dhu-l-Hijjeh with the night preceding the day of the sacrifice, accord. to Esh-Shâfi‘ee: (Mgh:) or [and] all Dhu-l-Hijjeh, accord. to Mâlik: (Mgh, Msb:) [in these two explanations the two months next preceding being meant to be included:] or Showwál and Dhu-kaa deh and Dhu-l-Hijjeh and Moharram, accord. to Aboo-'Amr Esh-Shaabee. (Msb:) ___ Also A learned man: (O, K:) [because of his celebrity:] pl. شهر. (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,

* أَبْدَانَ مِنْ نَحْدٍ عَلَى ثَقاَةٍ
* والْشَهْرِ مَثْلُ فَلَامَةَ الأَطْفَرْ

[They went forth from Nejd in a state of confidence, the new moon being like the nail-paring]. (O.)

شهرة a subst. from الاشهار, (Mgh,) signifying The appearance, conspicuousness, manifestness, notoriousness, notableness, or publicity, of a thing: (S, O, Msb:) 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. (IAar, 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 مشهور.] One says, جعله شهرة مشهورة [He rendered him notorious, either in a bad or in a good sense]. (A.) And صار شهرة مشهورا. (K in art. دول,) i. e. مشهورا. [He became notorious, &c.;] said of a man. (TK in that art.)

بردون شهري A [or hackney] between the رمكة [or mare of mean breed] and the horse of generous breed: one says, and the الشهارى [م يركب الشهارية] He did not ride hackneys of the sort above mentioned: (A:) or signifies برذان [or hackneys]; and its pl. is شهرائ: (Mgh:) or a sort of [or hackneys]: (Lth, O, K;) a horse of which the dam is Arabian but not the sire. (Lth, O.)

مشهورa woman, and a she-ass, broad (O, K) and bulky. (O.)
More, and most, apparent, conspicuous, manifest, notorious, &c.; better; and best, known. Hence, *The drum and the banner.* (Gol., from Meyd.)

[The whiteness of the narcissus. (K, TA.)]

A child *a month old.* (O, TA.)

*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 *شهيرَ,* (O, K, TA,) and [in an intensive sense] *مشهورَ.* (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 *بَلآءَ الْمَشْهُورَ* *According to common, or well-known, usage; or according to common repute.*]
It rose high; or became high, or elevated, or lofty. (S, Msb.) 

 unheard, said of a mountain, and of a building, &c. (see ) , aor. , inf. n. [and ] , said of an ass. [He uttered the ending of his braying, or the final sounds thereof; ] (S:) [for ] 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 signifies the beginning, or commencing part, thereof: (S:) or signifies the drawing back of the breath; and the emitting thereof: (Lth, S: [but the reverse is said by Lth and in the S in art. ]) and signifies the same as: (S:) or both of these words signify [absolutely] the crying, or braying, of the ass: (O, K:) Zj says that as denoting one of the cries of the afflicted [in Hell] means a very high-sounding moaning: and that, accord. to some, [as used in the Kur ubi suprà] is similar to the beginning of the cry of the ass, termed ; and that is in the chest. (TA.) [Said of a man, ] , aor. , and ; and , aor. ; inf. n. and signfiy 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] , aor. , inf. n. , signifies [or signifies also] He reiterated his breath, making his voice audible, naturally. (Msb.) One says also, Such a one uttered a single cry and died. (S, TA.) And 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.)

A single cry. (S, TA.) [See 1, last sentence but one.]
Height, elevation, or loftiness. (TA.)

**Shaheqa**

Height, or lofty; applied to a mountain, (S, O, Msb, K,) and to a building, &c.: (O, K:) or, applied to a mountain, high and inaccessible: (JK, TA:) pl. **Shaheqa**. (JK, Msb, TA:) you say **La-baj Shaheqa** and **Ta-qaheqa** and **Shaheqa**. (Msb.)

Applied to a vein [or an artery], **Pulsing upwards**: (O, K, TA:) a term of the physicians. (O, TA.)

**Do Shaheqa** A man whose anger is vehement: (JK, S, A, O, L, TA:) wrongly expl. in the K by the words **la yishath gushte**. (TA:) and so. (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 **Do Sahal**. (TA.)

**Qaheshat**

an inf. n. (S, * O, K. [See 1.]) [And also an epithet.] One says **Kaheshat** [app. meaning A loud laughing, likened to the **Qaheshat** of the ass]. (S, O.)
1. **شعور** (aor. —, (K,) inf. n. شه, (S, * O, * TA,) He (a man, S, O) had that quality of the eye which is termed [expl. below]; (S, O, K;) as also شه, inf. n. شه. (K,) [And in like manner each of these verbs is probably used as said of the eye.]

2. **شعور** is a vulgar dial. var. of شه [inf. n. شه, q. v.]. (TA.)

3. **شعور** (K,) inf. n. مشاهلة, (S, O, TA,) He acted with him in an evil manner; or contended, or disputed, with him; syn. شاره; (S, * O, * K, TA;) and لحاحه [which has the latter of these significations]: and opposed him, being opposed by him; syn. عارضه: (TA:) he reviled him; or reviled him, being reviled by him: (K:) he exchanged bad names with him; syn. قارضه: (S, * TA: [in the O, المقارسة is put for المقارسة]) he bandied words with him. (S, O, TA.)

4. **شعور** said of the freshness, or brightness, and beauty, of the face, (ءآم ﻪجولا,) It went away, or departed, (O, K, TA,) by reason of emaciation. (TA.)

5. **شعور** see 1.

6. **شعور** A mixture of two colours. (ISk, TA,) Hence, (ISk, TA,) one says, شه in فلان ولع, (ISk, O, K, *), or in فلان شه, (JK,) In such a one is lying. (ISk, JK, O, K,) See also شه. [properly inf. n. of شه: see شه.

7. **شعور** A middle-aged, intelligent woman: an epithet peculiarly applied to a woman: (S, O, K;) one says شه, (ISk, O, K, *), or شه, (JK,.) In such a one is lying. (ISk, JK, O, K,) See also شه. [properly inf. n. of شه: see شه.

8. **شعور** a middle-aged, intelligent woman: an epithet peculiarly applied to a woman: (S, O, K;) one says شه, (ISk, O, K, *), or شه, (JK,.) In such a one is lying. (ISk, JK, O, K,) See also شه. [properly inf. n. of شه: see شه.

9. **شعور** A middle-aged, intelligent woman: an epithet peculiarly applied to a woman: (S, O, K;) one says شه, (ISk, O, K, *), or شه, (JK,.) In such a one is lying. (ISk, JK, O, K,) See also شه. [properly inf. n. of شه: see شه.

10. **شعور** A middle-aged, intelligent woman: an epithet peculiarly applied to a woman: (S, O, K;) one says شه, (ISk, O, K, *), or شه, (JK,.) In such a one is lying. (ISk, JK, O, K,) See also شه. [properly inf. n. of شه: see شه.

11. **شعور** A middle-aged, intelligent woman: an epithet peculiarly applied to a woman: (S, O, K;) one says شه, (ISk, O, K, *), or شه, (JK,.) In such a one is lying. (ISk, JK, O, K,) See also شه. [properly inf. n. of شه: see شه.

12. **شعور** A middle-aged, intelligent woman: an epithet peculiarly applied to a woman: (S, O, K;) one says شه, (ISk, O, K, *), or شه, (JK,.) In such a one is lying. (ISk, JK, O, K,) See also شه. [properly inf. n. of شه: see شه.

13. **شعور** A middle-aged, intelligent woman: an epithet peculiarly applied to a woman: (S, O, K;) one says شه, (ISk, O, K, *), or شه, (JK,.) In such a one is lying. (ISk, JK, O, K,) See also شه. [properly inf. n. of شه: see شه.
A tinge, or mixture, of blue [i.e. blueness, or grayness, or a greenish hue,] in the black of the eye: (S, O:) or, as also [this latter mentioned above as inf. n. of شألة, a tint], less than زرقة, [in the CK is erroneously put for الزرقة, which is here used in the sense of الزرقة,] 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 شكالة, 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; شكالة being the like of a redness in the white thereof; thus expl. by A 'Obeyd; and in like manner by Es-Semmák. (TA.)

ءَﻶْﻬَﺷ fem. of أَشْهَأ [q. v.]. (S, O, K.) Also A want; حاجة: (S, O, K:) said by IF to be originally شعلاء. (O.)

أَشْهَل A درهم [app. meaning a silver coin] of the measure of the breadth of the hand. (Mgh.)

ءَﻶْﻬَل应用于 a man, (S, O,) Having that quality of the eye which is termed شهالة: (S, O, K:) accord. to AZ, syn. with شهالة: (TA: [but see this latter epithet:] fem. شهالة; (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 الأشهل is the name of A certain idol. (Ibn-El-Kelbee, O, K.)
The text describes the meanings of certain Arabic words, focusing on their usage in describing the qualities of a man and a horse. The words are translated and explained, with particular emphasis on their application to either a man or a horse, and their implications in various contexts such as judgment, courage, and contentment. The text concludes with a description of a chief whose qualities are characterized by effectiveness in affairs, courage, and satisfaction with what is imposed upon him.
agile; and strong. (K, TA.) Also A stone which is placed at the entrance of a trap or in different copies of the K) for a lion, and which falls upon it when he enters: as also

(K, * TA:) the latter is the word [better] known to the leading lexicologists. (TA.)

شَهَام i. q. سَعَالَة [app. meaning The kind of goblin, or demon, thus called]. (As, S, K.)

شَهَام The [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.) occurring in a verse of El-Aashà, is said by AO to mean In a state of fright, or fear. (TA.) An old woman: (K:) or, accord. to Iaar, a hedge-hog. (TA.)

شَهَام: see شَهَام. Also Frightened, or made afraid. (S, TA.) And, applied to a horse, Chidden; or incited to quickness. (TA.)
1
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.])

I made him, or caused him, to desire, to long, or to desire eagerly. (Msb.)

It excited desire, longing, eager desire, or appetite. For ex., in art. ٌةَﻮْﻬَﺷ; is said of the ٌةَﻮْﻬَﺷ, or berry of the sumach, meaning It excites appetite. ٌةَﻮْﻬَﺷ; 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, ْءْﻰَﺷ ﻰِّﻬَﺸُﻳ َمﺎَﻌﱠﻄﻟا 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.)

He was, or became, like him; he resembled him. (K, TA.)

He jested, or joked, with him: (IAar, TA:) [and] so ٌةﺎَﻫﺎَﺸُﻣ. (TA.)

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.)

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 ٌةﺎَﻫﺎَﻬْﺷَأ ﱠَﱃِإ َءْﻰَﺷ ﻰِّﻬَﺸُﻳ َمﺎَﻌﱠﻄﻟا i. e. How great an object of desire is she to me!] as though it were
from though this was not said: and means that thou art desiring, or eagerly desiring, [i. e. How desirous, or eagerly desirous, am I of her!] so says Sb. (TA.)

5 He demanded with repeated desire. (K, TA.) So in the saying, (TA,) [He demanded with repeated desire, of such a one, such a thing]. See also what next follows.

8 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 intensely: (M in art. فاش: [see an ex. in a poetical citation voce شاه: S, Msb, K,) aor. شاه; (Msb, K;) as also شاه, aor. شاه, (AZ, Msb, K;) inf. n. شاه (S, TA) and شاه, which last is an inf. n. [of a rare class] like عا: (TA;) signifies the same: (S, Msb, K;) and so does شاه. (K,) [See what next follows.]

شاه 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 إراد: and the intelligent agree in opinion that it is not commendable: (M in art. فش: [being either lawful or unlawful, it may be rendered as above: or appetite: or appetite: or lust: or carnal lust: in the present state of existence, it is of two sorts, [i. e. true,] and [i. e. false; the former being that without which the body becomes in an unsound state, as the شاه 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.]

The pl. is شهوت (Msb, TA) and شهوت (the last mentioned by AHei, and a rare instance of a pl. of the measure فعال from a sing. of the measure نعلة having an infirm letter for its last radical, like جهی pl. of جهی [and like pl. of قریه]. (TA.) [The two appetites, that of the stomach and that of the generative organ.]

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.)

The longing for clay, is app. used as a general term for malacia: see حمّاض.

Desirous, or longing; (S, * Msb, * K, * TA;) or Very desirous or longing; greedy; or Voracious: (TA:) fem. (of the first, Msb) شهوی: (Msb, K, TA:) pl. [of the first] شهوای, (K, TA,) like [pl. of سکر] سکاری. (TA.) [See an ex. of the pl. in a verse cited voce.]

One says, رجل شهوت للشیء [A man desirous &c. of the thing]. (S.)

Desired, longed for, or eagerly desired:] or pleasant, delicious, or sweet: (Msb, TA:) applied to food, (S,) and to water. (TA.) — [Hence,] The بربط أبو الشهى [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 شهوت.

A man having much, or frequent, desire or longing or eager desire. (TA.) — [See also شهوت.]

Desiring, or longing; &c.: (Sb, TA,) A man sharp of sight: (S, K:)

Sha. [act. part. n. of 1; Desiring, or longing; &c.].
formed by transposition from [More, and most, desirable, or pleasant or delicious or sweet]. One says, 

هو أشهى إلى من

[It is more desirable, or pleasant &c., to me, or in my estimation, than such a thing]. (Msb voce إلى).

See also another ex. in a verse cited voce إلى, in art. المو. 

[Used as a subst., its pl. is مشتهيات.]
Sha'ān, n. un. Sha'ān: see art. Sha'ān.

Sha'ān, (K, TA, and L in art. Sha'ān) in form like the dual of Sha'ān [except as to the final vowel], (TA) [erroneously written in the CK Sha'ān,] Sha'ān,

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. Sha'ān) [The radical letters of this epithet are either Sha'ān or Shia'ān; therefore it is mentioned again in art. Sha'ān; and another form thereof, without Shia'ān, is mentioned in art. Sha'ān.]
بُوَﺷ

شَوَابٌ، (S, A, Msb,) inf. n. ْبُوَﺷَ (S, A, Msb, K) and ْبُوَﺷُ اِبْيَائِ. ْبُوَﺷَ (S, A, Msb, K) such as milk with water; (Msb;) or honey with water. (A.) [And It mingled with it: for] one says also, َنَﺄَﻛ َاِهْتَقَرِر ْبُوَﺷَ ْلَسَع [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., ُمُكْعَـِـبِ ُفَِلينا اوُبُوَﺷَ ِةَقيِدْصِلِ ُدَهْشَي [Swearing, and unprofitable speech, attend your selling; therefore mix ye it with alms]. (TA.) And it is said in a prov., َنوُهِ ُبُوَﺷُ اوُبَرَو He mixes, 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: (As, 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 ْبُوَﺷَ and ْرُوب] applied to milk: so says Aboo-Sa'eed [i. e. As]: and he says also that ْشَوَابٌ اِهْنَع ْوَرَاب ْبُوَﺷَ ْنَعِه َبِهْبَحَص أ َلَتَيْقِلََو، meaning I found such a one to-day defending his companions in some measure. (TA.) [See also art. ْبُوَرِ 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. (IAar, TA;) ْشَوَابٌ ْبُوَرِ رُوب ْنُوفَةَلَتَيْقِلََو، meaning I found such a one to-day defending his companions in some measure. (TA.) [See also Har p. 448; where it is implied that it signifies also He spoke truth, or was veracious.]
It was, or became, mixed; (O, K;) as also ْاَشْتَابَ. (K.)

inf. n. of 1 [q. v.]. (S, A, &c.) [Hence,] َلَا شَوْبٌ وَلَا رَوُبٌ, occurring in a trad., means There is, or shall be, no dishonesty, insincerity, or dissimulation, nor mixing, in the selling, or buying: so says I'Aar: 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 ُشِوْبَة.] )

And ْاَشْتَابَ (TA) and ْشِيَابَ (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 ْشِوْبَاَيْا signifies in the Kur xxxvii. 65: (TA:) or, accord. to one reading, the word there is َوُشَل َمَحِى, meaning a thing with which another thing is mixed. (Bd.) also signifies [particularly] What is mixed [with something else], of water or of milk: (K;) one says, ْسَقَاه ُذَوَبَب بالْشَوْبَ. He gave him to drink honey with water, or milk, mixed [therewith]: (TA:) or ْسَقَاه ُذَوَبَب بالْوُشَل. He gave him to drink milk [mixed] with honey. (IDrd, TA.) And Mixed honey; as in the saying, َمَا عَنْدَى ْشَوْبَ وَلَا رُوُب. I have not mixed honey nor milk such as is termed ْرَأَثَبٌ [q. v.]: (I'Aar, TA:) or simply ْحَوَنَيٌ &c.; (A, Msb, TA;) so called because they mix it with beverages; (Msb;) as in the saying, ْسَقَاه ُذَوَبَب بالْوُرِب. He gave him to drink honey with clarified butter, or with milk. (A.) And Broth; as in the saying, َمَا عَنْدَهُ ْشَوْبَ وَلَا رُوُب. He has not broth nor milk. (S, K: but in the latter, ْمَا لَهُ.) And ْشَوْبَ signifies also A piece of dough. (K.) ___ And [the pl.] ْاَشْبَاتَ signifies A medley, or mixed multitude, of sundry sorts: a less particular term than ْأَوْبَاشٍ, which signifies a medley, or mixed multitude, of the low, or lower, or lowest, sort: (TA, from a trad.:) accord. to El-Jawáleekee, it is an arabicized word, from the Pers. ْاَشْبَوٍ. (TA in art.)
Deceit, delusion, guile, or circumvention: (K: [see also *شَوْبَة*]) [or, app., somewhat thereof:] one says, في فلنان شوابة [In such a one is deceit, &c.]. (TA.)

A virgin in the night of her devirgination: (Ibn-Abi-l-Hadeed, MF:) [either from *شَابَّة* having for its aor. *يشْبَب*, signifying he mixed, or from *شَابَّة* having for its aor. *يَشْبَبَ*, signifying he became white-headed, or hoary; as shown by what follows:] one says, بَائِتَةُ بَلْيَلَةٍ شَيْبَاءَ, (S and A in art. *شَيْبَاءُ, and K in the present art.,) and بلَيْلَةُ الْشَّيْبَاءَ. (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, بَائِتَةُ بَلْيَلَةٍ حَرَّةٍ; (S, TA:) and one says also, بلَيْلَةُ حَرَّةٍ and بلَيْلَةُ حَرَّةٍ شَيْبَاءَ: (TA in art. *شَيْبَاءُ, Z, in the A, mentions the first phrase in art. *شَيْبَاءُ, 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 في in شَيْبَاء 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 *شَوْبَة* has not been heard instead of شَيْبَاء: ISd, in the M, mentions it in arts. *شَيْبَاءُ* and شَيْبَة, (S, TA:) and makes it to be tropical, observing that the في is said to take the place of و: J, as well as Z and others, mentions it in art. *شَيْبَاءُ* [q. v.]. (TA.)

*شَيْبَاءُ* is also sing. of *شَوْبَتَة* meaning *Uncleannesses, filths, or pollutions;* or *unclean, filthy, or foul, things.* (S, Msb, K. *
Mixed. (S, Msb.) A poet says, (namely, Suleyk Ibn-Es-Sulakeh EsSaadee, TA,)

* وماَء قَذَورُ فِي القَصَاع مَشْيِب

i. e. [And the water of cooking-pots, in the wooden bowls,] mixed with seeds for seasoning and with sauces. (S.)

* وَهَأَمَو ﴿رُوُدُق ﴿بِفَأٌسِقُلَا مَشْيِب

The fet-hah that is mingled with kesreh; which means [The fet-hah that precedes the of] as in عَارِفَ عَابِد [when they are pronounced 'ébidun and 'érifun]; for مَعْلَمَةٌ consists in inclining [the sound of] fet-hah towards [that of] kesreh; whereby [the sound of] the ܐ that follows it is inclined, and is not a pure ܐ; for like as [the sound of] the fet-hah is mingled [with that of kesreh], so is [the sound of] the ܐ [mingled with that of ܐ]. (L, TA.)

..مشابَوِ..[..with damm [to the َm], and fet-h to the َو, [not with both of these vowels to the َو as supposed by Freytag,] The case of a flash or bottle; (K;) because it is mixed with redness and yellowness and greenness; mentioned by AHát on the authority of As: (TA;) pl. ..مشابَوِ[..(AHát, K;) or the pl. signifies [receptacles of the sorts called ..سَفَطٌ[..[pl. of ..سَفَط]..حَقَقٌ[pl. of ..حَقَّةٌ made of palm-leaves. (A.)}
The clouds covered the sun, (K,) as though it were turbaned with a dustcoloured 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.) 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.) He turbaned him; attired him with a turban: (AZ, T, L, K:) app.

from, (T, L.) And He turbaned his head. (Msb.)

He turbaned himself; attired himself with a turban. (AZ, T, S, L, K.) [See above.]

see what next precedes.

Such a one is goodly in his manner of turbaning. (K.)

The best of the creation, or of mankind, or people; syn. خیر الخلق. (K.)

A turban; (IAar, S, Mgh, L, Msb, K;) as also مشاواذ: (K:) pl. of the former مشاواذ; (S, Mgh, L, Msb, K;) and of the latter مشاواذ. (K.) A king: (K:) a crowned king. (TA.) A lord, or chief, (K,) to whom
obedience is paid. (TA.)

see the next preceding paragraph.
He gathered honey; (S, Msb;) 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.)

He exhibited, showed, or displayed, a thing. (IAth, TA.)

He exhibited, or displayed, the beast, for sale, (S, A, Mgh, Msb,) going to and fro with it, (S, Mgh,) or making it to run, and the like: (Msb;) 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, the female slave. (K, TA.) [Hence]

He displayed his agility, to show his power. (TA, from a trad.)

And I ornamented, or decorated, it. (TA.)

He (a man) became goodly in countenance. (Fr, TA.)

He (a horse) became fat and goodly: (S:) and so said of a she-camel: (TA:) and so said of a woman: (Freytag, from the Deewán of the Hudhalees:) or she became fat; (K:) and in like manner

and said of a he-camel: (S:) and the camels became somewhat fat: (S:) and 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.)
He did to him a deed of which one should be ashamed: (Yaakoob, Th, A, K) or he made bare his pudenda: (O:) or as though he made bare his pudenda. (S.) And 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.) He turned over [or separated and loosened] the cotton by means of the [q. v.]. (TA.) See also 4, in two places.

He consulted him, or consulted with him; he debated with him in order that he might see his opinion; respecting the thing or affair: (S, Mgh, * Msb: *) or ↓ the latter, (A, K,) or both, (TA,) he sought, desired, or asked, of him counsel, or advice. (A, K.) See also 6.

Help thou me to collect honey, or the honey. (Sh, Sgh, L, K.) He stirred up the fire, or made it to burn up; syn. He made a sign to him, with the hand, (S, Msb, K,) or with the head, (Msb,) 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; (Msb; as also (ISk, S, Msb, K,) inf. n. [And He, or it, pointed to it or at it, pointed it out, or indicated it. Hence, in grammar, أَشًاِارُ إليهِ A noun of indication; as &c. And] He indicated the vowel by a
somewhat obscure sound;] meaning he pronounced the vowel in the manner termed
pronunciation termed in pausing; as when you say اَيَّيُمْوَأْرَأَلْرَأَمَٰ ( . اَيَّيٰمْوَأْرَأَلْرَأَمَٰ He made it known. (Har p. 357.) 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.) He counselled him, or advised him, to do such a thing; (S, * Msb;) showed him that he held it right for him to do such a thing: (Msb:) or he commanded, ordered, or enjoined, him to do such a thing. (K.)

He had a deed done to him of which one should be ashamed. (Yaakoob, Th, A, K.)

[It occurs in a saying of Yaakoob, 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.

They consulted one another, or consulted together; they debated together in order that they might see one another’s opinion: (Msb:) signifies the extracting, or drawing forth, opinion; as also مشورة and مشورة and مشورة, from شار he extracted honey; (Bd in ii. 233;) and signifies the same as تشاوُرْتِا التَّمَاسِ ( . تشاوُرْتِا التَّمَاسِ, and Mehb.) occurs in a trad. as meaning [app. The people rendered him conspicuous, or notorious, by their looking at him]. (TA. [There mentioned in the present art.; as though the کى were a substitute for و.])
8. **Reshta**: see 1, first sentence. __ And see 10. See also 1, last sentence, in two places. **I. q. He** (a horse) **raised his tail** in running]. (Sgh, TA.)

10. **Reshta**: see 1, first sentence. **See also 3, in two places.** He (a stallion camel) **smelt the she-camel and examined her, to know if she had conceived or not; (K;) as also**. (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.

Honey gathered, or extracted, from its place: (K, TA:) originally an inf. n. (TA.) __ See also **Shura,** with which it is syn. in several senses accord. to the O and some copies of the K.

with which it is syn. in several senses accord. to the L and some copies of the K.

**Shara:** see **Shura,** with which it is syn. in three places. **Also i. q. Confusion, or perplexity, and inability to see one’s right course, by reason of shame: &c.] (K.)

**Shura,** (S, IAth, O, L, K;) with damm, (IAth, L;) and **Shura,** (TA, and so in some copies of the K;) and **Shara,** (S, O, L, K;) in which the | is changed from و (TA,) and **Shour,** (so in the L and in some copies of the K;) or **Shour,** (so in other copies of the K and in the O,) and **Shouar,** (S, O, K;) and **Shibar,** (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, **Such a one is goodly in form** or **appearance, &c. (TA.) And** He is a man goodly in respect of form and of appear-
ance, &c. (Fr. S. [See also below.]) ___ Goodliness, or beauty: (IAth, L, K:) so شوره is expl. by IAar: (O:) and عکم, with fet-h, is expl. as signifying pleasing beauty: (TA:) app. from شوره, the act of exhibiting, or showing, a thing. (IAth, TA.) ___ Clothing, or apparel: (S, O, L, K:) شوره, with fet-h, is said to have this signification by Th: and شاره is also expl. as signifying goodly, or beautiful, apparel. (TA.) ___ Ornament, ornament, or finery. (K.) ___ Fatness. (K.) ___ And شوره, with damm, and مشوار, Aspect, or pleasing aspect; syn. منظر: and Internal, or intrinsic, state or quality; syn. مخبر. (K, * TA.) One says، لیس لفدان مشوار، i. e. منظر. فلان حسن الصورة والشوره. Such a one has not a pleasing aspect. (TA.) And فلان حسن المشوار، i. e. منظر. فلان حسن الشوره. Such a one is good when one tries him. (As, TA.) For the first word (شوره), see also مشوار. And see مشوار، in four places; and 6. ناره، whether with or without tenween is not shown i. q. عکم [i. e. Safflower, or bastard saffron]. (K.)
The furniture and utensils of a house or tent; (ISK, S, MSB, K;) such as are deemed goodly: (Ham p. 305, in explanation of the first:) and of a camel's saddle. (S, MSB.)  And the first, (S, MSB, K;) and the first, (S, MSB, K;) and the second, (MSB, K;) and the third, (K;) The pudendum, or pudenta, (FIRJ, S, MSB,) of a woman and of a man: (S:) or a man's penis, [see also مشوار,] and his testicles, and his posteriors or anus: (K;) is a form of imprecation, (TA,) meaning May God make bare his pudenda. (S, A, TA.)

A soft, or gentle, wind: (SGH, K:) of the dial. of El-Yemen. (SGH, TA.)

A bedside: see شوار, each in two places.

Also a name given by the Arabs to Saturday, (S in this art., and K in art. FIRJ,) in the Time of Ignorance: (TA in art. FIRJ;) pl. [of pauc.] ریشأ and [of mult.] ریش and ريش: (ZJ, K;) accord. to ZJ, you may say ثلاثة ريش [Three Saturdays], using شير as a pl. of pauc.: so in the Tekmileh. (TA.)

One's consulter, or counsellor with whom he consults: and one's وزیر [q. v.]: (K;) one qualified for consultation: (S, TA;) شير. (K;) One says, فلاenant خیر 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 لصبر شير Verily he is goodly in form and in appearance or apparel &c.

A man goodly in his internal, or intrinsic, states or qualities, when tried; as also: one says شار صار and رجل خير صبر: 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;) شير, applied to horses, (S, K;) and to camels. (S.) A beautiful ode;
(K;) _an excellent ode._ (TA.)

More, and most, distinguished by form, or appearance; &c. [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.)

A _habitation of bees, generally a hollow in a rock._ (S, K,) from which one gathers, or extracts, honey; (S;) a bee-hive; as also . (KL.) See the next paragraph. (And see also .)

White honey (TA) gathered, (S, TA,) or which one has been assisted to gather. (K, TA.) AA cites the following verse, (S,) of El-Kutáme, (accord. to a copy of the S,) or of 'Adee Ibn-Zeyd, (O, TA.)

* 
* 
* 

[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 As disapproves of this, and says that the right reading is _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 . (S, TA.)

A thing ornamented, or decorated. (K)

A _wooden implement with which honey is gathered:_ (S, K, * TA;) pl. of the former . (S.)
Also a rivulet, or streamlet, for irrigation; syn. TA voce (TA voce: تراوشم) or a channel of water: (TA voce دیر) or a دیر [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 دیر [app. here meaning a portion of ground] cut off, or separated, from the adjacent parts, (مقاطعة) for sowing and for planting: it may be of this art., or from the المشرة: (ISd, TA:) or what is surrounded by dams [or by ridges of earth] which confine, or retain, the water for irrigation]; as also دیر and مشتر and (K.) 

And مشورة and مشورى signify the same: (S:) the first and second are substs. from مشورة, and the third is a subst. from المشورة: (R, TA:) pl. مشائرون and مشاورون. (K.)

And مشورة and مشورى signify the same: (S:) the first and second are substs. from مشورة, and the third is a subst. from المشورة: (Msb:) or the first (Lth) and second [which is written in the CK المشورة (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:) [in the CK المشورة is of the measure مفعولة, [originally مشورة, in the CK مفعولة, 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 معلومة; (Msb:) and is a contraction of مشورة: (Fr, TA:) and it is said also to be from [معلومة, or, accord. to some, from [معلومة, معلومة, [Stop thou to consultation, or take counsel, in thine affairs.] (A.) And [Such a one is good, or excellent, in consultation, or counsel.] (TA.) And [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. (Msb.) 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, [The people are to determine by consultation respecting it]. (A.)

The forefinger, or pointing finger. (A, K.)

A garment, or piece of cloth, dyed with [i.e. safflower]. (K, TA.)

Also The string of the [q.v.]: (K, TA:) because the cotton is turned over [or separated and loosened] by means of it. (TA.) Also A place in which beasts are exhibited, or displayed,

for sale, and in which they run. (Mgh, Msb.) Hence the saying, [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 [A horse good in respect of pace, or manner of going]. (A.) See also [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.] Also A portion that a beast has left remaining of its fodder: (O, K, TA:) but Kh says, I asked ADk, Is it or ? and he said , and asserted it to be Pers.:
it is an Arabicized word, (K,) originally نشخوار نشخوار, (O, K: or, as in the CK, نشخوار نشخوار:) one says, نشخوار نشخوار, (TA.)

مشوارة

A place in which bees deposit their honey, as also شورة شورة; (K:) or, as written by Sgh, the latter word is [شورة, Shura] with fet-h. (TA.) [See also مشوار.]

مشتار

A gatherer of honey. (S, TA.) See also مشمار.

مستثير

Fat; (AA, S;) as also شورة شورة, with damm, applied to a she-camel: (K:) or the latter signifies of generous race; or excellent. (TA.) [See also مشير.] 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.)
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 تشامس has the first of the meanings above mentioned; (A, K;) or the last: (A:) or one says, سواش كان نظره, meaning he looked with the look of the haughty, or proud: (TA:) or تشامس الى 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 تشامس 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 سوش is in the natural disposition. (TA.)

Also He was such as is termed سوشأ meaning bold, or daring, to engage in fight, and strong. (TA.) سوشأ [inf. n. of سوش] in relation to the سواك [or toothstick] is a dial. var. of شامس: (IAar, K, TA:) one says, شامس فاه بالسواك. (Fr, TA.)

See تشامس.

He looked at him in the manner of him who is termed سوشأ: (TA:) مشامس.

See مشامس.

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. (A, TA:) and pl. شوسآ: (S, A, K.) [Hence the saying، بلى فلان بشوُس الخطوُب: 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 شوش: and see أشرس.)

ُءﺂَﺳْﻮَﺷ 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 termed أشوش: كأنه يشاوُس، ألا وارد. (A, TA.)
He rendered the affair, or state, or case, confused, disordered, or perplexed, to him: (El-Fárábee, S, * Msb: the inf. n., and that only, mentioned in the S in art.)

The affair, or state, or case, became confused, or perplexed, to him: (ElFárábee, S, Msb: mentioned in the S in art.)

The people, or company of men, became mixed, or confounded, together; syn. تهاوش (Sgh, K.)

in the phrase أطالب شوش [pl. of شوش, q. v.]. (O, K.)

and شوشا (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'Obeid, O:) and applied to a woman as an epithet of discommendation. (O,) A poet, cited by AA, applies the epithet شوشاى, with hemz, by poetic license, to a ناضح [properly meaning a camel upon which water is drawn from a well]; originally from شوشاى, (O,) or شوشاى, (TA,) meaning Light, or agile, applied to a she-camel: so says AA. (O, TA.)

Between them is disagreement, dissension, discord, or difference: (O, K;) the vulgar say تشويش . (O, TA.)
see. (so accord. to my copy of the KL,) or A small turban (Dastārcheh).

(KL. [Comp. مشوش.] )

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 مشاش [q. v.]. (TA,)
He set up a thing with his hand: (Msb, K:) or he put it into a state of commotion: (Msb:) or it signifies also he moved it violently from its place. (Idrd, K.)

He rubbed a thing with his hand. (Iaar, K.)

He washed (A'Obeyd, S, Mgh, Msb, K) a thing, (Msb,) or anything: (A'Obeyd:) he cleansed (Ao, S, K) a thing:

(O:) as, for instance, his mouth, with the [or tooth-stick]: (S:) he rubbed and cleansed the teeth and the side of the mouth. (Iaar.) You say He cleansed and washed his teeth, (Mgh,) with the [with the tooth-stick]. (Msb.) And (A,) or (TA,) [or app., (SA,) or (TA,) [or app., (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, (TA,) inf. n. (Fr, K, TA:) and (TA,) inf. n. (K, TA:) also He chewed a [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:)

The washings of the toothstick: or what remains from the toothstick when one cleans his teeth with it: each of these meanings is assigned to it in explanations of a trad.: Be ye independent of other men, if it be only by means of possessing the washings, &c., of the toothstick: i. e., as long ye possess anything]. (TA.)
1. **شَوطُ**, aor. n. **شَوطَ**, inf. n. **شَوطُ**, *He ran a heat*, or *single run, or a run at once, to a goal, or limit.* (TA.)

2. **شَوطَ**, inf. n. **شَوَطَبَ**, He (a man, Iaar) *made a long journey; his journey was, or became, long.* (Iaar, K.) **شَوَطَبَتْ** 内容省略 **He voyaged with his ship.** (TA.) Also **شَوَطَ لَمْ يَتَبَعْ** 内容省略 He made a cooking-pot to boil. (El-Kilábee.) **شَوَطَ لَمْ يَتَبَعْ** 内容省略 He cooked thoroughly flesh-meat; (Ibn-'Abbád, Sgh, K;) as also **شَوَطَ لَمْ يَتَبَعْ** 内容省略 or both signify *he smoked it, or made it smoky, and did not thoroughly cook it.* (TA.) **شَوَطَ لَمْ يَتَبَعْ** 内容省略 *It (hoar-frost, or rime,) burned* 内容省略 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. **شَوَطَ لَمْ يَتَبَعْ**, in two places.

3. **شَوَطَ لَمْ يَتَبَعْ**, [in the CK, **شَوَطَ لَمْ يَتَبَعْ**, 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.)

4. **شَوَطَ لَمْ يَتَبَعْ**, A heat; a single run, or a run at once, to a goal, or limit; (Mgh, Msb, K;) syn. **طَلَقَ**, (S, Msb:) pl. **شَوَطَبَتْ**, (S, Mgh, Msb, K,) You say, *He ran a heat.* (S.) And **شَوَطَبَتْ**, (S, Msb, TA:) *He performed seven circuits round the House* [of God, i. e. the Kaabeh]: (S, TA:) from the [Black] Stone to the [Black] Stone [again] is one **شَوَطَ لَمْ يَتَبَعْ**, but some of the lawyers disapprove of this application of the term. (IF, K, TA.) **شَوَطَ لَمْ يَتَبَعْ** 内容省略 [It is also, app., an inf. n. used as an epithet: for one says, *سننُ شَوَطَ لَمْ يَتَبَعْ* 内容省略, in the latter part of the
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 مَعَتَكَرُ الْأَشْوَاطَ *

[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 *About*] of shooting arrows. (T and M in art. رُشَق.) *** Also *The space of ground over which a horse runs; such as a مَيْدَان, 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. نَطْوَشُشُة: whence the saying، 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. شَوَاطِه. (ISH, O, K,) Z writes it with سَ. (TA. See شَوَاطِه.)*** It is also, metonymically, applied to *The plague, or pestilence; and other destructive diseases. (TA.)*
and ـوـطـ ـاوـطـ (S, K, &c., [but in one copy of the S, I find only the former, which is the more common,]) occurring in the Qur [v. 35], where Ibn-Ketheer read ـوـطـ (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, ـوـطـ A thirsting camel. (A, TA.) And Clamour. (K, TA.)
I polished it; (S, O, K) namely, a thing, (S, O,) or an ornament of gold or silver. (Mgh.) [Hence,] (S, O, K) also written (S, O, K) also written (thus in one of my copies of the S, in the other written (S, O, K) inf. n. as above, (S,) The girl, or young woman, was adorned. (S, O, K) And [hence likewise,] (S, O, K) also signifies The Smearing of a camel with tar. (K.) One says, Smear thy camel with tar. (O.) [The inf. n.] (S, O,) as syn. with (but in what sense is not said) is vulgar. (TA.) So too is [the inf. n.] (S, O,) as meaning The act of seeing [and of looking]. (TA.) is much used in the present day as meaning He saw, and he looked at, a thing.]

He adorned the girl, or young woman. (TA.) He made the medicament to be what is termed [q. v.]. (Ibn-'Abbád, O, K.) [The ك in this verb is substituted for .]

[i. q. (meaning He was, or became, on the brink, or verge, or at the point, of it], (S, O, K) namely, a thing; like (S, O;) from which it is formed by transposition. (S,) And (K.) You say, He feared him, or it. (K.) See also 5, last sentence.

He adorned himself: (K) or (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, (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.) The mountain-goats ascended upon the tops of the mountains, (Lth, O, Msb,) 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. (Msb.) Hence, 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. (Msb.) And He stretched
himself up, and looked, and overlooked, or looked down, from the house-top. (K.) One
says, The women look, [or look down,] stretching themselves up,
from the house-tops. (S, O.) [See also 8.] And one says also, He looked for [the thing, or good, or the news or tidings], (S, O, K,) &c. (TA.) __ And
The thing rose, or became high or elevated; as also \( \text{فّﻮﺸَﺘْﺳِإ} \). (TA.)

8 \( \text{افْشَا} \) 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 \( \text{افْشاَف} \) He looked at the lightning, or at the cloud
thereof, to see whither it was tending, and where it would rain; syn. \( \text{شَامَهِ} \). (S, O, K.) Also,
said of a wound, It became rough, or thick; (AZ, O, K;) and so \( \text{افْشَا} \), thus without hemz. (TA.)

10 \( \text{إِفْشَا} \) see what next precedes.

The \( \text{شُوَّفُ} \), (O, K,) i. e. \emph{a wooden implement}, (O,) [meaning \emph{a harrow,}] by means of which
the ploughed land is made even. (O.)

\( \text{شَافِّ} \): see \( \text{شَافِّ} \), in art. (TA.)

\( \text{يَاشِف} \) Medicaments for the eye and the like: (O, K) from 1 in the first of the senses assigned to it above:
originally \( \text{شَافِّ} \). (O.)

\( \text{يَاشِف} \) A \emph{sharp-sighted} man. (TA.)
A scout, or scouts, (طليعة,) employed to look out for a party; (IAar, S, O, K;) as also

(.IAar, O, K.)

: see what next precedes.

Polished: applied to دينار [&c.]. (S, O, K.) 'Antarah says,

[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 مس and means smelt

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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 المزين is erroneously put for المزين.])

[مَيْسَوَّة [in measure], A woman who exposes herself to view in order that men may see her. (Aboo-'Alee, TA.)

[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:

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[مَيْسَوَّة [in measure], A woman who exposes herself to view in order that men may see her. (Aboo-'Alee, TA.)
It (a thing, S and Msb 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, Msb,) excited my desire, or the yearning or longing of my soul. (S, Msb, * K * TA.) [Hence,] one says, شق شق فلانا, meaning Render thou desirous, render thou desirous, such a one for the ultimate abode or ultimate state of existence in the world to come. (IAar, K, TA. [See also 2.]) And هقاقه شاق الطنب إلى الوتد, (K, TA;) as also having for its inf. n. شق; (TA in art. شق) like نوط، inf. n. تناط، having its inf. n. شق. mentioned also by Z. (TA.) And شق القرية, (K,) inf. n. as above, (TA,) He set up the water-skin, leaning it against the wall: (K, TA;) mentioned by Ibn-Buzurj. (TA.)

see above, in two places. A poet says, (O,) a man of the tribe of Kelb, (Ham pp. 145 et seq.,)

[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?] (O, and Ham p. 146, q. v.) Lth says that 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.)
signifies [app. meaning, i.e. He found him to be an excessive, or attached, or admiring, lover]. (Iaar, * TA.) ___ One says also, How great is my desire, or the yearning or longing of my soul, for thee!]. (TA.)

5. He was, or became, excited by desire, or yearning or longing of the soul; quasi-pass. of شاق (S, TA) and شاق (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. 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] اشتيق is syn. with شوق, (q. v.) as expl. below. (S.)

شوق Desire, or yearning or longing of the soul, (S, O, Msb, K,) as also اشتيق, both signifying the same, (MA, O, K,) as also 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] اشتيق is syn. with شوق, (q. v.) as expl. below. (S.)

شوق means The effects of شوق [or desire, &c.]. (Ham p. 539.) Also inf. n. of 1 [q. v.]. (Msb, TA.)

شيق: see what next follows.

شياق The thing with which a thing is extended in order to its being tied to a thing; (O, K;) like نياط شوق, (S in art. شيق, O, TA;) originally. شيق شوق, originally شوق, signifies the same. (TA.)

شائق Exciting one's desire, or the yearning or longing of the soul of a person. (S, TA.) ___ Also [a possessive epithet, meaning An excessive, or attached, or admiring, lover; syn. عاشق and so مشوق: (Har, 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 شوق, (TA,) which is syn. with [pl. of عاشق] (Iaar, O,
K, TA) as well as pl. of ُقَﻮْﺷَأ (K.)

شِيق i. q. مشتاق [i.e. Desirous, or yearning or longing in the soul]: (O, Msb, K;) or i. q. ُقِﻮْﺷَأ [q. v. voce ُقِئﺎَﺷ، in two places]: (JK;) originally ُقِﻮْﻴَﺷ، of the measure (O, TA.)

شْوَاق [Very desirous; or desiring, or yearning or longing, in the soul, much]. (JK and Msb voce ُتُوَاق،) 

أشوق Tall; (IDrd, O, K;) applied to a man; but not of established authority: (IDrd, O:) pl. ُشِوق. (K.)

قامة مشوقة A water-skin set up, leaned against a wall. (Ibn-Buzurj, O, K, TA.)

مشتاق: see مشتاق، in two places. شاق ممشوق (so in the S;) or because مشتاق is originally مشتاق، of the measure (O,) is used by poetic license for مشتاق، (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.)
The thorn entered into [or pierced me, or] my body or person. (As, S, O, K, *) And It (a thorn) entered into [or pierced] his finger. (TA.) And The thorn hurt me, or wounded me; syn. (K, TA.) And The thorns hurt, or wounded, my skin. (Msb.) [Hence,] No harm, or hurt, shall ensue to thee from me. (TA.) I pierced him with a thorn; I made a thorn to enter into his body or person; (S, O, K,) as also (K, inf. n.): (TA:) the former verb from Ks; (T, S, O;) as though he made it to be doubly trans. [meaning that is to be understood]. (Az, TA.) And He did not hurt him with a thorn; (K, * TA;) as expl. by IF: (TA:) and He hurt him, or wounded him, with thorns, or the thorns. (Msb.) Accord. to IAar, (TA,) (K, TA, [in the CK, erroneously, ]-) aor. (TA,) signifies [app. meaning He pierced (lit. mixed or blended) himself with the thorn: unless 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 *نشق*, q. v., in which case the meaning is, he entered among the thorns]. (K, TA.) [It is also said that] He showed her, aor. inf. n. (S, O, K,) signifies He (a man) extracted the thorn from his foot. (MA.) He, aor. inf. n. (S, O, K,) He (a man) was, or became, pierced by a thorn. (S, O,) (K, or [first pers.] or I, (S, O,) aor. (K, and the like in the S and O,) inf. n. 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 *نشق*]) and He, aor. (K, or I,) She, (S, O, 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 *نشق*]) and He, aor. (K, or I,) She, (S, O, K,) or I, (S, O,) as above, (TA,) The thorn entered into [or pierced] his finger. (TA.) And As, S, O, K,) aor. as above, (TA,) The thorn hurt me, or wounded me; syn. (K, TA.) And (a thorn) entered into [or pierced] his finger. (TA.) And As, S, O,) inf. n. (K,) aor. as above, (TA,) The thorn entered into [or pierced] his finger. (TA.) And
lighted, among the thorns: (K:) accord. to IB, شِكْتُ، aor. Aَشَأَكُ، is originally ُشَوَكُتُ، inf. n. Aَشَأَكُ، and in some of the copies of the K Aَشَأَكُ، (Msb) or ُشَوَكُتُ، (K, TA,) inf. n. ُشَوَكُتُ، (TA; in the CK ُشَوَكُتُ،) and ُشَوَكُتُ، (K:) The tree was thorny, or prickly; abounded with thorns, or prickles: (Msb, K, TA:) Aَشَأَكُ said of a palm-tree has the like signification. (S, O.) ___

[Hence,] شَأَكَ لَحْيَةُ البَعْرِ The two jaws of the camel put forth his canine teeth; (S, O;) as also ُشَوَكُ، (S, O,) inf. n. ُشَوَكُ، or the phrase with the latter verb means The camel’s canine teeth became long. (K:) And ُشَأَكَ لَحْيَةُ البَعْرِ The breast of the girl was ready to swell, or become protuberant or prominent; as also ُشَوَكُ، (S:) and, accord. to Z, ُشَوَكُ، like ُشَوَكُ، (TA;) or ُشَوَكُ أَهْلُ الدَّيْجَاء The man exhibited his ُشَوَكُ [i.e. Vehemence of might or strength, or of valour or prowess, &c.], and his sharpness. (S, O, Msb, K, TA.) [And The man was completely armed; (as though meaning he bristled with arms;) for] the inf. n. ُشَوَكُ signifies a man’s being completely armed. (K, TA.) And ُشَوَكُ, He was, or became, affected with the disease termed ُشَوَكَةُ [q. v.]. (K, TA.)

2 ُشَوَكَةُ بالْمُشْوَكَةُ: see 1, former half. ُشَوَكُ، (S, K,) inf. n. ُشَوَكُ، (TA,) ُشَوَكُ المَحْبَطُ، He put thorns upon the wall. (S, K,) See also 1, latter half, in four places. ُشَوَكٌ الزَّرعُ، The seed-produce, or corn, became white, before its spreading: (K:) or came forth [pointed,] without forking, or shooting forth into separate stalks, (K,) and became white, before its spreading; as also ُمُشْوَكٌ، ُمُشْوَكٌ ُمُشْوَكٌ، (TA:) or began to come forth: see ُمُشْوَكٌ The canine tooth of the
camel grew forth. (TA.) 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 The young bird put forth the heads of its feathers: (S,* K, TA:) in [some of the copies of] the S and A, thus with ج، expl. by أَنْتَبَتَ (TA.) And كَوْشَةُ الرَّأسُ بَعْدَ الْحَلْقِ, thus with ج, expl. by أَنْتَبَتَ (TA.) The head put forth its hair after the shaving. (S, K, TA.)

The having thorns; expl. by بَخَارُ شَدَنَّ. (K.)

Thorns, prickles, or spines; (PS, TK:) the kind of thing that is slender [or pointed] and hard in the head; (TA:) well known: (Msb, K:) n. un. with ه. (S, O, Msb, K, TA.) [Hence the saying, لَا يَشْوَكُ كُنِيَّ شَوْكَةٌ: see 1, near the beginning. [The لَا يَشْوَكُ كُنِيَّ شَوْكَةٌ of the palm-tree are commonly called [The sharp prickles that compose the awn, or beard, of the ear of corn]. (AHn, TA in art. ﺔَﻛْﻮَﺷ.) [For other significations of لَا يَشْوَكُ كُنِيَّ شَوْكَةٌ, see this word below.]

Thorns, prickles, or spines; (PS, TK:) the kind of thing that is slender [or pointed] and hard in the head; (TA:) well known: (Msb, K:) n. un. with ه. (S, O, Msb, K, TA.) The point of the spear hit, hurt, or wounded, them]. (TA. [There expl. only by the words جَاءُوا بِالشَّوْكَةِ وَالْمُتَحَرَّرَةٍ, i. e. جَاءُوا بِالشَّوْكَةِ, i. e. جَاءُوا بِالشَّوْكَةِ الَّتِي, i. e. جَاءُوا بِالشَّوْكَةِ الَّتِي الَّتِي. They came with multitude [app. meaning of armed men]. (TA.) The sting of the scorpion. (S, O, K,) The weaver's implement with which he makes the warp and the woof even: (S, O, TA:) i. e., (TA,) as having

الْمَتَحَرَّرَةٍ)}

The young bird put forth the heads of its feathers: (S,* K, TA:) in [some of the copies of] the S and A, thus with ج، expl. by أَنْتَبَتَ (TA.) And كَوْشَةُ الرَّأسُ بَعْدَ الْحَلْقِ, thus with ج, expl. by أَنْتَبَتَ (TA.) The head put forth its hair after the shaving. (S, K, TA.)

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Thorns, prickles, or spines; (PS, TK:) the kind of thing that is slender [or pointed] and hard in the head; (TA:) well known: (Msb, K:) n. un. with ه. (S, O, Msb, K, TA.) The point of the spear hit, hurt, or wounded, them]. (TA. [There expl. only by the words جَاءُوا بِالشَّوْكَةِ وَالْمُتَحَرَّرَةٍ, i. e. جَاءُوا بِالشَّوْكَةِ, i. e. جَاءُوا بِالشَّوْكَةِ الَّتِي, i. e. جَاءُوا بِالشَّوْكَةِ الَّتِي الَّتِي. They came with multitude [app. meaning of armed men]. (TA.) The sting of the scorpion. (S, O, K,) The weaver's implement with which he makes the warp and the woof even: (S, O, TA:) i. e., (TA,) as having
this meaning: ___ and also as meaning The spur of the cock. (O, TA.) ___ And ُﺔَﻛْﻮَﺷ ِنﺎﱠﺘَﻜﻟا, (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 ُﺔَﻛْﻮَﺷ ِنﺎﱠﺘَﻜﻟا, (TA,;) also signifies A weapon, or weapons; syn. سَلَاح; (K, TA, and Ham p. 526;) as in the phrase [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, Msb, K, TA,) in respect of fighting: (K, TA;) and vehemence of encounter: and sharpness: (TA:) and the infliction of havoc, or vehement slaughter or wounding, syn. نِكْاْة, [app. meaning effectiveness therein,] among the enemy: (K, TA;) and strength in weapons [app. meaning in the use thereof]: (Msb:) and [simply]

strength, or might. (Ham p. 526.) One says, ُهُمْ ُشْوَكَةُ ِفِ ِالْحَرَبَ, [They have vehemence of might or strength, or of valour or prowess, in war]: and ُهوُ زوُدُوُ شوُكَةُ ِفِ ِالعَدْوَ, [He has effectiveness in the infliction of havoc among the enemy]. (TA;) And it is said in a trad., ُهَلَمْ ِإِلَى ِجِهَادِ لَا ُشْوَكَةٍ ِفِ ِهِهِ, [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. طَأْعُون. (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, ُشْوَكَة is erroneously put for ُشْوَكَة, as an epithet applied to a tree.]
applied to a [garment such as is called] حَلَّةٍ, (A, O, K,) Rough to the feel, because new: (AO, S, O, K, TA:) but as said, I know not what it is. (O, L, TA.)

and [shākī in the slāḥ, see شاک in the kānān, عَلِّمٍ, (S, O, TA;) or to a [garment or dress such as is called] تَدْرَـب (, S, O,) or to a [garment or dress such as is called] تَلْحٍ (, A, O, K,) Rough to the feel, because new: (AO, S, O, K, TA:) but as said, I know not what it is. (O, L, TA.)

achuk, (S, O, TA;) thus [says Sgh] I have seen the latter word in a verse in the Deewān of Dhu-r-Rummeh in the handwriting of Skr, with a distinct sheddeh to the [latter] ى, but in the handwriting of El-Bujeyrīmee without a sheddeh; (O, TA;) Camels whose canine teeth have grown forth: (S, * O, TA:) some say that it is شوكة, with ء, and is for شوكة signifying a thorny tree, or a tree having many thorns, (S, O, K,) accord. to ISk; (S, O;) as also شجره مشيكة and شجرة مشيكة A thorny land, or a land in which are many thorns: (K, TA;) and [in like manner] مشوكة أرض مشيكة (S, O, K) a thorny land, or a land abounding with thorns; (O;) a land in which are the [thorny trees called] شجَّارَةٍ and قناداً هَسَرٌ, (S, O, K,) with refa to the [shākī in the slāḥ, (S, O, Msb, K) and شَكَّاكَن السَّلَاح, (Fr, K, TA,) with refa to the [shākī in the slāḥ, (K, TA,) in the CK, erroneously, شَكَّاكَن السَّلَاح, (K,) which is of the dial. of El-Yemen, (TA,) and [shākī in the slāḥ, (Fr, S, O, Msb, K,) this last formed by transposition from the first, (S, O, Msb, TA,) or, as Fr says, شَكَّاكَن السَّلَاح and شَكَّاكَن السَّلَاح are like هَمَار, (TA,) A man Who exhibits his شوكة [l.e. vehemence of might or
strength, or of valour or prowess, &c., and his sharpness: (S, O, Msb:) or a man whose

weapon is sharp, or whose weapons are sharp: (K, TA:) or شاکی السلاح, 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 شاک لی السلاح and شئش و شاک. (TA.)

Affected with the disease, (K, * TA,) or redness, (O, K, *) termed شوكة; (O, K, TA:) applied to a

man. (O.)

شئش: see its fem. voce شئش, in two places.

شئش: see its fem. voce شئش.

زرع شوكة: Seed-produce of which the first portion has come forth. (A, TA. [See also 2.])
It rose; or became raised, or elevated; (S, O, Msb, 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 انشال said of a jar (جرة; (S, O; and likewise انشال The balance had one of its two scales higher than the other; (S, O, Msb, TA,) by reason of its lightness. (Msb.) Whence the saying, انشال فلان شال, aor. لشف, inf. n. شولان, meaning Such a one was overcome in contending with another for superiority in glory or the like. (TA.) __ And انشال لبَنَّهَا, [meaning Her milk became drawn up, or withdrawn,] is said of a camel. (TA.) __ One says also, انشالت نعامتهم, meaning He was, or became, flurried, agitated, or excited, (خفى) and angry, and then became calm. (K.) And انشالت نعامتهم Their might departed: (O, K;) or their abodes became clear of them, as though lightened of them, ضاقت منازلهم منهم, (K, TA,) and they went away: (TA;) or their expression of opinion was, or became, discordant: (K;) or they died: and they became scattered, or dispersed; as though there remained not of them save a remnant; [see انشال: (TA:) or they became irresolute, by reason of fear, and fled: (Msb;) or they were frightened, and fled. (M in art. رال. ) [See also انشال: نعامة: and see a verse cited voce انشال. ]
I raised, (S, O, Msb,) or he raised, (K,) it, (O, Msb,) namely, a thing, (O,) or the jar, (S, O,) or the stone. (K,) And she raised her tail, (S, O, Msb, K,) aor. as above, (S, O, K,) inf. n. (O, Msb, K) and شولان; (O, K;) and استشلاق, (S, Msb, K,) inf. n. and استشلاق; (TA;) She (a camel) raised her tail, (S, O, Msb, K, TA,) having become pregnant. (Msb. [See شئل: and see also 2.]) And شئل يده She raised his arm or hand; like شئل لما ضعع He raised his arm or hand [generally expl. as meaning the upper half of the arm, from the elbow to the shoulder-blade]. (TA.)

شولت said of a she-camel, (S, O, K,) She became such as is termed شئلة: (S, O, TA: [in one of my copies of the S, صارت شولات is erroneously put for شولات] or her supplies of milk dried up; خفت, (S, O, TA: [but perhaps the right reading is خفت, meaning became scantly; for SM adds,]) and became little in quantity. (TA.) And شولت الأبل 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 [or leathern water-bag] had little water remaining in it: (O, K, TA:) one should not say شئلت. (TA.) [Hence, app.,] ذكر, [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,)

the poet means, ذَهَبَ وتَسْمَرَ [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.) ___. He left somewhat remaining of water in the leathern water-bag. (K, * TA.)

He contended with him in thrusting [with the spear]. (TA.) See also 6. ___ And The stallion [camel] fought with, or combated, the stallion [camel]. (Hamp. 660.)

They reached, or smote, one another, (تَنَادَوْا بَعْضَهُم بَعْضًا, in fight, with the spears:) and مشاولة has a similar signification [to بِتَشَاوُل, as shown above by an explanation of its verb, 3]. (AZ, S, O.)

He opposed himself to him, and reviled him. (O, K, TA.)

A certain fish of the sea, or of great rivers (سمكة مَحْرَى): (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 4to Engl. ed. of his Travels in Upper and Lower Egypt.] Also A certain kind of [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. شَلْلُ, whence our word shawl]: pl. شَلْلَانَ and شلَّة. (TA.)

شُوُلْ: see شُوُلَة; and شَلْل. 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, ملأُ المَلِلٍ is erroneously put for المَلِلٍ: pl. (S, O, K.) It is said in a prov.,

* ما ضَرَّ ناَبا شُفَّا المَلِلُ

(Meyd, TA,) i. e. Her small quantity of water [that is hung upon her does not harm an aged she-camel]: or [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. خَفِيفُ: (K:) so in the M. (TA.) [See also the next paragraph.]

شُوُلْ One that raises a thing. (TA. [See also شال.) And A man light, active, or agile, خَفِيفُ, in work, and in service, (S, O, K,) and in respect of what is wanted; and quick: (K,) thus in a verse of El-Aashâ: (O, TA:) [but accord. to the reading of AO of that verse, it is لُوشُ, which has a similar, but intensive, meaning.]

(De Sacy's Chrest. Ar., 2nd ed., ii. 484-5.) See also what next follows.]

شُوُلْ, like صَرَد: see شُوُل. One who aids, or assists, much or well; syn. نَصْوُر. (O, TA.) [See also what next precedes.]
The part that it raises of the tail of the scorpion; (S, O, K) and so شِوَأْلَةٌ : (Hamp. 649:) or, accord. to Sh, its sting, with which it strikes. (TA.) [Hence, Two bright stars, near together, [λ and ν,] (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 هَمَةُ العَقْبَة. (S, O.) [See منازل القمر.] And شِوَأْلَةٍ is a proper name for The scorpion; (O, TA;) [and] so شِوَأْلَةٌ. (K, TA.) Also A foolish, or stupid, woman. (IAar, O, K.) شِوَأْلَةٌ was the name of A certain foolish female slave, belonging to [the tribe of] 'Adwán, and she used to give advice to her masters, and it resulted in evil to them; whence the saying، أَنتُ شِوَأْلَةٍ لَّوْحِ الْخَيْرَة. [Thou art Showleh the giver of advice]. (S, O, K.) Also the name of The mare of Zeyd-el-Fawáris Ed-Dabbee. (O, K.)

A certain plant, (AHn, O, K) mentioned, but not described, by As; of the kind termed عَشْبٍ، growing in plain, or soft, land, (AHn, O,) used as a medicament, (AHn, O, K,) and well known: (AHn, 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-'Irák, (O,) شَوْيْلٍ، like شَوْيَلٍ، فِي بَيْط [in measure]. (O, K.)

The tail of the scorpion. (TA. [So called because often raised.]) Also, (S, O, Msb, K) and sometimes it is called السَّوَأْلَةٍ، (Msb,) The month of the festival of the breaking of the fast; (Msb, K;) the month next after رمضان; (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: ([Drd, O, Msb, 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 زمّم: ] 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 ‘Áïsheh in this month: (TA:) the pl. is شَوَائِلْ شَوَائِلَاتٍ شُوَائِلٌ and شُوَائِلٌ (S, Msb, K) and شَوَائِلٌ شَوَائِلٌ this last formed by rejecting the augmentative letter [in the second]. (TA.)

ٌﻞْﻳﱠﻮُﺷ [not (as is implied in the K) ﱡﻞِﺋﺎَﺷ] A certain bird, (AHát, O, K,) a دَخَلْدَخَلْ دَخَلْ دَخَلْ دَخَلْ 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. (AHát, O, TA.) See also شَوَائه. (Hence, as being likened to the scorpion, whence also the phrase إِنَّٰتُدُّبَ عَقَارِبهِ إِمَّرَةٌ شُوَائهُ A woman wont to calumniate. (K.)

شَائِلٌ A she-camel raising her tail, (S, O, Msb, K,) having conceived, (Msb,) 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 ؤ because it is an epithet of peculiar application [to a female]: (Msb;) or it is without ؤ anomalously; for the male also raises his tail: (ISd, TA:) the pl. is شُوَائهٌ شُوَائهٌ شُوَائهٌ and شُوَائهٌ شُوَائهٌ and شُوَائهٌ (K.) Also, with ؤ, applied to a mare, as meaning Raising the tail. (TA.) And شَائِلَةٌ which is anomalously with ؤ 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, ( convoy, K, and so in a copy of the S,) or whose milk has become scanty, ( convoy, 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 third of the quantity of the contents thereof when her bringing forth was recent: (TA:) she-camels in this case are termed 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 [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 ] is [as expl. above, or] a she-camel whose milk has become withdrawn. (TA.) is also applied to Anything that is raised, or drawn up, or withdrawn. (TA.)

Initus; syn. : said to be an Abyssinian word. (Ibn-'Abbád, O, K.)

A small [or reaping-hook: in the CK, erroneously, ]. (S, O, K, TA.)

act. part. n. of 4. See an ex. in a verse cited voce ; cited also in the present art. in the S and O.

is said by Yz to signify A certain thing with which one plays. (O, TA.)

A stone that is raised. (Lh, K.)
His face was, and the faces were, foul, unseemly, or ugly. And he, or became, foul, unseemly, or ugly, in face, or in make. She was, or became, foul, unseemly, or ugly, in face, or in make. Also, as an inf. n., The neck's being long, and high, and the head's overtopping; whence applied to a horse: and the neck's being short: thus having two contr. meanings: (K:) one says, His neck was long: and his neck was short: or said of the neck [of a horse] signifies the being extended: and said of the [or side of the mouth], the being wide, [It probably signifies any of the attributes denoted by the epithet , q. v.]: Also, and in like manner, [this cattle, or property]: He smote such a one with the evil eye; He smote such a one with the evil eye; and in art. : He practised artifice to smite people with the evil eye. And one says, He raises his look towards the cattle, or possessions, of the people to smite them with the evil eye.
Also, He frightened, or terrified, such a one. (Lh, K.) And He envied such a one. (K.) His desire became raised towards such a thing. (AA, K.)

He 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-Hotei-ah.) And I rendered foul, unseemly, or ugly, the faces. (Msb.) God rendered, or may God render, wide your throats, or fauces. (TA.) He made a sign with his arm, or hand. (JK.)

He became altered in countenance to him, so as to be not known by him, (syn. S, K,) and assumed various appearances. (S.) See also 1, in two places, near the end. He hunted a [app. here meaning a Wild bull, as seems to be indicated by the context in the S]. (S, K.)

A sheep, or goat; each and either, but more commonly the former; see an instance voce صوف:] i.e. one of what are termed غنم; (S, * Msb, * K;) applied to the male and to the female; (S, Msb, K;) so that one says of the male, (Msb,) which is said by Kh to be like the phrase هذا شاة [Msb,) and of the female, (Sb, TA;) and of the female, (Msb:) or it may be [one of sheep, and of goats, and of gazelles or antelopes, and of the bovine kind i.e. of bovine antelopes,] and of ostriches, and of wild asses; (K;) it is applied to a wild bull by Tarafeh, in his saying,
(S) i.e. *Like the two ears of a wild bull, in Howmal, 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-Farezdak (IB, TA:) and it is also applied to *[a wild cow; (though said in the K in art. šo‘î to signify the wild bull, specially the male;)] and hence, as being likened thereto, [a woman; (K, TA;) thus by El-Aashà; and thus also by Antarah, in his saying,

\[\text{يا شاة ما قنّص لين حلت لها حرت على ولتها لم تحرم}\]

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(TA) *O šâte [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. šâte, (S, Msb, K,) originally š, (K,) used when they are many in number, (S,) [but this is properly termed a coll. gen. n.,] and š, (S, Mgh, Msb, K,) with "h, which is used of a number from three to ten [inclusive], for more than which it is with "t [meaning ٌ، i.e. a general rule], (S,) and šo‘î, [the original of š,] (K,) and šo‘î, (S, K, TA, [in the CK, erroneously, šo‘î, šo‘î,] which is pl. of š, (S, TA,) or rather a quasi-pl. n., originally шо‘и, the "h being changed into "к as it is in ٌش، (TA,) and шо‘и, (K,) and шо‘и, (so in copies of the K, [in the TA said to be like "ن," which is a mistake, (perhaps for "ن,) for it is there said to be a quasi-pl. n., which could not be said if it were "ن,) and "ن, (CK, [but this, which is another quasi-pl. n., is not in my MS. copy of the K nor in the TA,) and "ن, (K,) originally "ن, but this, also, is a quasi-pl. n., (TA,) and "ن, also is syn. with "ن, (IAar, K in art. šo‘î:) it has not a pl. formed with "ئ and "ئ, [i.e. it has not for a pl. "ئ,] whether it be used as a gen. n. or as a proper name: (TA:) the dim. is "ن, (S, Msb.) The sing. is also used in the sense of the pl., in the
such a one is possessor of a large number of sheep or goats, and of camels], because the article اَل denotes the genus. (S.) And it is said in a trad.

[And he ordered that sheep or goats should be given to her]: ُنَﻼُﻓ ُﲑِﺜَﻛ ِةﺎﱠﺸﻟا ِﲑِﻌَﺒﻟاَو governing it in the gen. case, for the sake of distinction; because the Arabs [sometimes] call an animal of the wild bovine kind ُشِيءَةُ ُنَﻼُﻓ ُﲑِﺜَﻛ ِةﺎﱠﺸﻟا ِﲑِﻌَﺒﻟاَو ُشِيءَةَة ُنَﻼُﻓ ُﲑِﺜَﻛ ِةﺎﱠﺸﻟا ِﲑِﻌَﺒﻟاَو, because the article اَل denotes the genus. (S.) And it is said in a trad.

\[\text{I. Ath., T. A.} \] is also the name of Certain small stars (K in art. between the fr. or the fr. [ ] the same that are described by Kzw as certain small stars, called by the Arabs, between the legs of Cepheus and the star جَدَى] and the pole-star [i. e. the pole-star]: (T. A. in that art.;) the same that are described by Kzw as certain small stars, called by the Arabs, between the legs of Cepheus and the star جَدَى]

\[\text{Com.} \] is also the name of Certain small stars (K in art. between the fr. or the fr. [ ] the same that are described by Kzw as certain small stars, called by the Arabs, between the legs of Cepheus and the star جَدَى]

\[\text{Com.} \] is also the name of Certain small stars (K in art. between the fr. or the fr. [ ] the same that are described by Kzw as certain small stars, called by the Arabs, between the legs of Cepheus and the star جَدَى]

\[\text{Com.} \] is also the name of Certain small stars (K in art. between the fr. or the fr. [ ] the same that are described by Kzw as certain small stars, called by the Arabs, between the legs of Cepheus and the star جَدَى]

\[\text{Com.} \] is also the name of Certain small stars (K in art. between the fr. or the fr. [ ] the same that are described by Kzw as certain small stars, called by the Arabs, between the legs of Cepheus and the star جَدَى]
A man possessing [meaning sheep or goats or both]: (K:) the former is the rel. n. of ِءﺂَﺷ, and the latter, that of ِءﺂَﺷ, but used as a proper name of a man, it is ِءﺂَﺷ, and, if you will, ِءﺂَﺷ. (S, TA. *)

ٌﻪِّﻴَﺷ: see the next paragraph: and see ِةﺎَﺷ.

ُﻩَﻮْﺷَأ, applied to a man, (Msb,) Foul, unseemly, or ugly, (JK, Msb, K,) in face, (JK, K,) or in aspect, (Msb,) and, as also ِهْﻮَﺷ, of which the pl. is ِهْﻮَﺷٌ, ِهْﻮَﺷٌ, ِهْﻮَﺷٌ, in make: (JK:) fem. ِوُهَاَء: (JK, Mgh, Msb:) and pl. ِوُهَاَء. (Msb.) Any created thing incongruous in its several parts; as also ِمُوُهَاَء. (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 ِأَوُهَاَء ِأَوُهَاَء ِأَوُهَاَء Having an evil eye. (Fr, TA in art. َشَرْر.) ___ 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 ِشَدْقَان, 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 ِشَدْقَان, 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 sharpsighted: (T, TA;) or sharp in spirit: (TA:) see also 1. ___ Also, the masc., Proud, and self-conceited. (K.) ___ And ِخَطْبَةُ ِوُهَاَءْ An oration from the pulpit] in which a blessing is not invoked on the Prophet. (TA,)
A land in which are many thereof. (K.)

Rendered foul, unseemly, or ugly, in face, by God: (TA:) or foul, &c., in shape. (K.) See also *ءَاَشْوُهَ* , second sentence. ___ And Bad in intellect. (TA.)
1. **شَوْى الْنَحْم** (aor. — TA, inf. n. شَوَى, (S, MA, Msb, K)) *He roasted, broiled, or fried, the flesh-meat;* (MA, Kl, * PS) and *شَوَى* signifies the same; as also *شَوَى* [alone], (S, MA, * TA,) signifies *he prepared, or prepared for himself;* (S, MA, * TA,) *شَوَى* or *شَوَى* (S, TA, *) or *roasted, broiled, or fried, flesh-meat.* (MA.) **吭** And *شَوَى الْمَاء* (IAar, K,) *He heated the water.* (IAar, K.) **吭** [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. **شَوَى** see 4. **吭** *He gave him flesh-meat [app. in an unrestricted sense].* (TA.)

3. **شَوَايِّي** for **شَأْيِّي** see 3 in art. **吭**

4. **شَوَايِّي** see 1. **吭** *He fed them with [i. e. roasted, or broiled, or fried, flesh-meat].* (S, Msb, K.) And (both verbs with their complements) *He gave them flesh-meat that they might roast, or broil, or fry, thereof.* (AZ, K.) **吭** *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.) **吭** *The wheat became fit to be rubbed with the hands and to be roasted.* (ISd, K.) **吭** *The palmbranches became yellow on the occasion of their drying up;* (K, TA;) as though a roasting affected them. (TA.) **吭** Also *He got, or acquired, the worse, or viler, sort of cattle.* (K.) *شَوَايِّي* said of a shooter or caster, *He hit* (S, * Msb, * K) *his* *شَوَايِّي* (K,) i. e. *one or more of his* extremities, (TA,) *not a [vital] place where a wound would occasion death;* (S, Msb, K;) and so *شَوَايِّي,* as in the
in the K, erroneously, He missed it, i.e. the object of his aim. See and see also 
Ham p. 91. [Hence, also, app.] He says that is allowable in the sense of He dropped, left out, omitted, &c., anything]; like (TA.) In the saying (S, K, [in some copies of the K ]] and so in ]] (S, * K, * TA,) the latter verb is an imitative sequent to the former [added only for the purpose of corroboration]. (S, K, TA.)

The flesh-meat became roasted, broiled, or fried; (MA;) quasi-pass. of (S, * M, Msb, K;) as also * (M, K;) [or] the latter in this sense is not allowable. (S, Msb.)

see 1. [Hence,] 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.

: see what next follows: and see more in art.

is originally [q. v. in art. ; as also ; (IAar, K;) the latter is like in the CK as syn. with being a mistranscription,] and is said by IAth to be a quasi-pl. n., or [what lexicographers term] a pl., of [n. un. of .] (TA.)

is originally (ISd, TA.) One says, جَآَهُ بَالْعَلِيِّ وَالْشَـيْـيُّ, (S, K;) using the latter noun as an imitative sequent to the former [for the purpose of corroboration: see art. (TA.)

is pl. of : [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. ﷲ) 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 Qaf 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 عِبَلُ 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.) تَالِيَةُ الشَّوَى means A woman having cracked, or chapped, feet. (S and K in art. ﷲ) 

It is also a subst. [app. meaning a quasi-inf. n.] from ﻳَوَﺷَأ [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,])

* فإنَّمِ النَّقَوِّلَ الَّذِي لَا شَوَىٰ لَهَا
* إذا ذَكَرْتَ ظُهْرَ اللَّسَانِ أَنْفُلَانَّهُ

means [And, or for] verily of speech is that sentence (كَلْمَة, 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. خَطا*. (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 assignifying the extremities [of an animal]. (IAth, TA.) Hence, in a trad. of Mujáhid, ﺭُكُمْ مَأْصَابَ ﺍِلْصَّأَيْمَ شَوَىٰ ﺍِلْغُيِبَةَ [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 شوَى.] And A remainder, or remaining portion. (TA.) [See, again, شوَى.] Also i. q. إِبِقَاءٌ [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.)

شَوَى: see what next follows.

شَوَى Roasted, broiled, or fried, flesh-meat; (S, * MA, Msb, K, * KL;) as also شَوَى; (KS, Sgh, K;) but the former is more usual and more chaste: (TA:) a subst. from شَوَّى النَّحْم: and شَاوَى [as its n. un.] signifies a piece thereof. (S.)

شَوَى (K) and مشوَى (Msb) [Roasted, broiled, or fried], the latter originally مشوَى. (Msb.) [In the K the former is said to be like شَوَى; but it has the signification of the latter, i. e., of a pass. part. n.] See also شَي. KS says, (S,) in the phrase عَيْنِ شَوَى, and so in عَيْنِ شَوَى, (S, K,) some say (S) the latter word is an imitative sequent to the former [i. e. a corroborative: see art. عَي]. (S, K)

شَوَى: see what next follows.

شَوَى: see the next paragraph.

شَوَى: see the next paragraph.

شَوَى 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 بَقِى مِنَٰ
There remained not of the sheep, or goat, save a piece. (S.) Also, (S, K.) and a 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 a remaining portion of people that have perished: (S:) pl. (of the last, S) A seller of roasted, broiled, or fried, flesh-meat. (KL.) A possessor of meaning sheep or goats or both. (S, K. [In the CK without teshdeed. Mentioned also in art. q. v.]) A palm-branch that has become yellow in drying up. (K. [See 4.])

That has been missed by the stone [cast at it]. (K, TA.)
A frying-pan. (TK in that art.)

A place of roasting, broiling, or frying, flesh-meat. (S in art. طبخ.)
an imitative sequent to أَعْيَاهُ وَأَشِيَّاهُ in the phrase. see 4 in art.

شَيْءُ، syn. with شَأَءُ: see art. 

شَيْءٌ: see شيء، in art. 

شَيْءٌ: an imitative sequent to عَيْنٍ: see art. 

شَيْءٌ: an imitative sequent to عَيْنٍ: see شَيْءٌ.

شَيْءٌ: see شَيْءٌ، in art.
I incited him, or made him, to do the thing, or affair. (As, S, L, K, TA.) And God rendered, or may God render, foul, unseemly, or ugly, his face, (K, TA,) and his make. (TA.)

He, or it, compelled him, constrained him, or necessitated him, to have
recourse, or betake himself, to it; syn. (S, K) a dial. var. of (S) of the dial. of Temeem. (TA.)

Temeem say, ضرر ما يشبوك إلى محنة عرقك [q. v., i. e. *It is an evil thing that compels thee to have recourse to the marrow of a hock*]. (S)

5

His anger became appeased: (K) said of a man. (TA.)

شيء [A thing; anything; something; somewhat;] a word of well-known meaning: (K) [sometimes, in poetry, written and pronounced *شيء*: see an ex. in a verse cited voce صوابية: see also the last sentence but one of this paragraph:]

شيء 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 (مشيئة) 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-Rághib says that it denotes *whatever is caused to be or exist, whether sensibly, as material substances,* or ideally, as sayings; and Bd 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 [ Everything is subject to perish except Himself] (Kur xxviii. last verse) and [And there is not]
anything but it glorifies Him with praising (Kur xvii. 46), for what is nonexistent cannot be described as perishing nor imagined to glorify God: (TA:) the pl. is ُءﺂَﻴْﺷَأ، (S, Msb, K &c.,) imperfectly decl., (Msb, 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], (Msb, TA,) and ُءﺂَﻴْﺷَأ (S, K,) a pl. pl. [i. e. pl. of ُءﺂَﻴْﺷَأ، (Mf, TA,) and ُءﺂَﻴْﺷَأ، a contraction of that next preceding,] (K,) and ُءﺂَﻴْﺷَأ، (S, K,) with fet-h to the and ُءﺂَﻴْﺷَأ (Sb, TA,) and it is also mentioned as with kesr, (TA,) [and is written in both of my copies of the S, though if with kesr it should be either ُءﺂَﻴْﺷَأ or ُءِْﱙﺎَﺷَأ, but only is meant by J, as is shown by what here follows,] originally ُءِْﱙﺎَﺷَأ and ُءِْﱙﺎَﺷَأ (Lh, K,) as there is no ُءَﻶَعْـﻓَأ in lieu of ُءَِّي ﻊَـﻓَأ (K,) and made imperfectly decl. because of frequency of usage, being likened to ُءَِّي ﻊَـﻓَأ; but if it were so, ُءَِّي ﻊَـﻓَأ and ُءَِّي ﻊَـﻓَأ and ُءَِّي ﻊَـﻓَأ (S, K,) accord. to Fr, is originally ُءَِّي ﻊَـﻓَأ, and therefore has a pl. of the measure ُءَِّي ﻊَـﻓَأ, afterwards contracted to ُءَِّي ﻊَـﻓَأ; but were it so, it would not have for its pl. ُءَِّي ﻊَـﻓَأ (S, K,) accord. to Fr, is originally ُءَِّي ﻊَـﻓَأ, and therefore has a pl. of the measure ُءَِّي ﻊَـﻓَأ, afterwards contracted to ُءَِّي ﻊَـﻓَأ; but were it so, it would not have for its pl. ُءَِّي ﻊَـﻓَأ (S, K,) accord. to Fr, is originally ُءَِّي ﻊَـﻓَأ, and therefore has a pl. of the measure ُءَِّي ﻊَـﻓَأ, afterwards contracted to ُءَِّي ﻊَـﻓَأ; 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but were it so, ُءَِّي ﻊَـ奋斗目标 and ُءَِّي ﻊَـ奋斗目标 would be imperfectly decl.: (S, K:) accord. to Fr, is originally ُءَِّي ﻊَـ奋斗目标, and therefore has a pl. of the measure ُءَِّي ﻊَـ奋斗目标, afterwards contracted to ُءَِّي ﻊَـ奋斗目标; but were it so, it would not have for its pl. ُءَِّي ﻊَـ奋斗目标 (S, K, TA, but only the
former in some copies of the K, the word being written in other copies (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 teshdeed to the ك, 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 شَيْءَا [Nothing]; and when he says, Why didst thou that? thou answerest, لَا شَيْءٍ [For nothing]; and when he says, What is thine affair? thou answerest, لَا شَيْءٍ [Nothing]: it is with tenween in every one of these cases. (As, AHát, TA.)

When one says لَا شَيْءَ, he means thereby There is nothing.]

*لِسْـىَلَ شِبَءَََش* 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.)

لِسْـىَلَ من الأَمْرِ فِي شَيْءٍ is a phrase of frequent occurrence, meaning He has no concern with the affair; see two exs. in the first paragraph of art. حَوْصَـٰلِلَّ يَـشَيْءَ مِن الطُّوْلُ occurs in the TA voce حِسَابَتَهُ, 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 لِسْـىَلَ نَم ِلَوْطُّلَأا, the last word is for [i.e. He is better than thou in something; meaning he is somewhat better than thou]. (IJ, L.)

لِسْـىَلَ نَم ِلَوْطُّلَأا is a phrase of the Arabs [app. lit. signifying How unmindful of thee is he as to anything!] mentioned by Sb as meaning دَعُّ الْمَلَكَ عَنْكَ [Dismiss doubt from thee (respecting him as to anything)]: IJ says that لِسْـىَلَ is here put in the accus. case as an inf. n., as though the saying were لِسْـىَلَ عَنْكَ, 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 لِسْـىَلَ is here lit. interrogative, but in meaning denotative of wonder; and that لِسْـىَلَ 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. لِسْـىَلَ)
little and little in succession, by little and little, by degrees or gradually;] آَيُّ ۝ ۝[meaning What thing? is, by the alleviation of the ٍءْﻰَﺷ [in [in آَيُّ ۝ ۝[meaning What thing? [K] and the suppression of the یَءْﻰَﺷ, made into one word, آَيُّ ۝ ۝[meaning What thing? so says El-Farábee: (Msb:) or, [as is commonly the case in the present day,] by reason of frequency of usage, it is contracted into آَيُّ ۝ ۝[meaning What thing? [TA in art. جَرَم, as on the authority of Ks.) آَيُّ ۝ ۝[meaning What thing? in the Kur lx. 11 may mean Any one (Bd, Jel) or more. (Jel.) آَيُّ ۝ ۝[meaning What thing? [It is also applied to The penis of a man; as in the explanation of a phrase mentioned voce ٌﺐَﻧَذ; like as its syn. ٌﻦَﻫ is to the same and (more commonly) to the vulva of a woman.] آَيُّ ۝ ۝[meaning What thing? In algebra, it signifies [A square root:] a number that is multiplied into itself; which in arithmetic [and in algebra also] is called جَذْر [l. e. جَذْر]; and in geometry, ضَلْع ضَلْع [l. e. ضَلْع or ضَلْع]; ( Dict. of the Techn. Terms used in the Sciences of the Musalmans, p. 202;) an unknown number that is multiplied into itself.

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(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 وُسْطٍ قَفَرَةٍ *

[Thou seest, or wilt see, his company of riders at the water in the midst of a desert:] but AM says, I know not ٌﺐَﻧَذ in the sense of water, nor know I what it is. (TA.) ٌﺐَﻧَذ is an expression of regret, ٌﺐَﻧَذ (El-Ahmar, Ks, TA,) or of wonder, (K, TA,) [or of both:] meaning [Oh! or] O my wonder! (Ks, Lh, TA.) One says, ٌﺐَﻧَذ (El-Ahmar, Ks, TA,) or of wonder, (K, TA,) [or of both:] meaning [Oh! or] O my wonder! What has happened to me? [in all of these, (Ks, TA,) ٌﺐَﻧَذ in the place of a noun in the nom. case. (Ks, Lh, TA.) آَيُّ ۝ ۝[meaning What thing? Some also say, ٌﺐَﻧَذ, and some add ٌﺐَﻧَذ, saying, ٌﺐَﻧَذ, and some add ٌﺐَﻧَذ, meaning How good, or beautiful, is this! (Ks, TA.)
[Will, wish, or desire,] a subst. from شائة, (Lh, K,) [and] so is شينة [which is mentioned in the K as an inf. n.].

(Msb.) One says،Ɂءَاْﲕُﺷ ِﺔَﺌْـﻴِﺸِﺑ ِّٰ ﻹُﻛ (S, K,) i. e. ﺖَﺌْـﻴِﺸَِﲟ [Everything is by the will of God]. (S.)

And accord. to Aboo-Sa'eed, A child born preposterously, the legs coming forth before the arms. (TA.)
**1.** 

The hair itself: sometimes it is thus called: (TA:) [but app. only when white, or hoary; in which sense it is

**2.**

Thou inclinest to silly and youthful conduct: but whence cometh to thee the inclining to such conduct when hoariness, or the entering upon the period of hoariness, hath whitened the head? [Hence,] [Th.e heads, or summits, of the hills became white, or hoary]. (A.) And яб al-рәә 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-Abras: (IB, TA:)

* 
**

**3.**

Grief rendered him white-headed, or hoary-headed; (Ks, S, A, Msb, K;) as also яб ашәб ашәб Вас Рәә and ашәб Вас Рәә (Ks, S, Msb, K, *)

**4.**

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.

The hair (K, TA) itself: sometimes it is thus called: (TA:) [but app. only when white, or hoary; in which sense it is

Sheib

1. aor. Sheib, inf. n. Sheib and Sheib (Msb, TA) and Sheib (TA,) He became whitehaired, or hoary. (Msb, TA.) And Sheib رәә, Sheib and Sheib (S, Msb, TA,) inf. n. Sheib, Sheib and Sheiba (S,) His head, and her head, became white, or hoary. (S, Msb, TA.) [Hence,] Sheib رәә, Sheib, and Sheiba (S, Msb, TA,) inf. n. Sheib, and Sheiba (S,) The heads, or summits, of the hills became white, or hoary]. (A.) And яб al-рәә It whitened the head:

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so expl. by ISk as used in the following saying, (S,) ascribed by J to 'Adee, but it is of 'Abeed Ibn-El-Abras: (IB, TA:)

* 
**
often used; as in the TA in arts. (A, K, TA;) as also (K, TA:) both signify the same [and are thus used as simple subs. and are also inf. (S:) or the former has the latter of the two significations given above; (As, S, Mgh, Msb;) and is little and much [whiteness of the hair]: one says, (Whiteness of the hair, or hoariness, came upon him): (TA:) but signifies a man's entering upon the period of whiteness of the hair, or hoariness: (As, S, Msb;) see an ex. of this latter in the first paragraph. In the phrase in the Kur [xix. 3], (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;] is in the accus. case as a specificative: or, accord. to Akh, as an inf. n., as though it were said وَشَابَ الرَّأس شَيبًا (S, TA. *)

, of a whip, a genuine Arabic word of wellknown meaning; (S;) The thong (K, TA) at the upper extremity (TA) of a whip: (K, TA:) there are two of such thongs, called . (TA.) Also word imitative of the sounds made by the lips of camels (S, K) in drinking. (S) And pl. of [q. v.]. (S, K, &c.) a pl. of which the sing. is doubted: see

an inf. n. of 1 [q. v.]. (S, Msb.) And accord. to El-Khafájee, A white, or hoary, beard: but MF says that this is a conventional postclassical meaning. (TA.) [Also, in the present day, applied to A species of artemisia; (Forskål's Flor. Aegypt. Arab., p. lxxiii., no. 439;) the artemisia arborescens of Linn.: (Delile's Flor. Aegypt. Illustr., no. 799:)

and Lichen; (Forskål ubi suprà;) the lichen prunastri of Linn. (Delile, ib., no. 976.) And Lichen scyphifer. (Forskål, p. lxxviii., no. 559.)]

, see near the end of the paragraph: and see also the paragraph here following.
and (S, A,) thus in a verse of El-Kumeyt, as related by Ibn-Selemeh, with kesr to the م (K,) and the former word is written ملحن، and sometimes ملحن، and the latter is as above, (K,) and sometimes ملحن, (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. شهر قمّاح، (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, (S, K, TA;) said by him who knows not to be the two Kánoons [i. e. the star a of Lyra,] 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 القلب (i. e. the heart of the Scorpion, which is the 18th of the Mansions of the Moon,) and النسر الواقع [by which latter is meant the star a of Lyra,] rise together, and their auroral rising in Central Arabia, about the commencement of the era of the Flight, accord. to my calculation, (see the former of the two tables in p. 1254;)] i. q. لزائم رمقلا in art. لزائن, (S,) was on the 25th of November O. S.: see also ملحن، and قمّاح: it is also said that ملحن، [used alone] is a name of the month نونائ لّوألا, because of the whiteness of the earth by reason of the hoar-frost and snow. (Mgh.)

شَابَة [the former erroneously written by Golius شِبَاب]: see شُوْب، in art. شُوْب: see شئيب.

شَابِب [Being, or becoming, white-haired, or hoary]: see شَوْب شَئْيِب دِلْيُلْ أَشِيْبِ بُيِهْبُ شَيْبِب: it is a phrase like لَأَلِلْ شَوْح: it means Intense whiteness of the hair. (TA.)

أَشِيْب White-haired, white-headed, or hoary: (S, A, Mgh, Msb, K:) [it is said to be] anomalous in form; (S, Mgh, Msb;) for an epithet of this measure is only formed [by rule] from a verb of the measure فعل، aor. فعل، (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 أَشِيْب signifies white-headed, or hoaryheaded; [so that it does denote a colour;] and ElKhafájee says that it is reckoned among epithets
denoting defects, or blemishes, like (MF, TA:) it is said in the K that it has no فلاعإ, i.e., (TA,) the epithet شيبأ is not applied to a woman; (Msb, TA:) though one says شاب رأسها (Msb, TA:) [but see Har p. 418, where شيبأ is mentioned, applied to a woman, as meaning aged, and white, or hoary, in the head: and see شيبأ in art.] the pl. is شيب (S, A, Mgh, Msb, K;) with which is syn. شيب (TA, as from the K; [but not found by me in the copies of the K to which I have had access;) and شيب (K, TA:) this last is said by IM to be allowable in poetry, على التمام [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 شيب [q. v., like as بزل is of شاب; or pl. of شوب [which app. means very white or hoary in the head], accord. to the dial. of the people of El-Hijáz, who say دجاج بيض and دجاج بيوض. (TA.) ___ [Hence,] one says, رأيتиш في الجبال شيب I saw the mountains white with snow and hoar frost. (A, TA.) And شيب [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. أشيب (L, TA:) And, applied to truffles كمْا, White and large: (TA:) or simply white. (Id. voce. تعاشيب:) يوم أشيب __ A day in which are cold and clouds and صراد [correctly صراد, meaning thin clouds, or cold and humid clouds, in which is no water]; as also ليلة __ يوم شبان ليلة __ ليلة شيبأ, ليلة شيبأ (TA) and ليلة شيبأ (TA voce) The last night of the lunar month: (K, TA:) its first night is called ليلة حر and ليلة حر (K voce باتت بليلة شيبأ حر, and بليلة حر, بليلة حر: see in art. شوب: see شيب, in two places.
1. حَاش: see 4. ___ [Also, accord. to Freytag, on the authority of the Kitāb el-Addād, He was brave, or bold: thus having two contr. significations. ___ Another meaning assigned to it by him, in common with حَاش and حَاشَأ, as on the authority of the K, i.e. Dīligens fuit, is a mistake.]

2. حَيحَة, (O,) inf. n. حَيحَة, (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 حَاش, (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 IAar. (TA.)

3. حَاشِه see the next paragraph, in two places. ___ Also He fought. (T, K.)

4. حَاش, (S, A, K,) inf. n. حَاشة, (IAar, TA,) He was cautious, or in fear; (S, A, K,) منه [of it], (A, TA,) i.e. a thing, or an affair, (TA,) and على حاجته [for the thing that he wanted]; (K,) as also حَاشِه, (S, A, K,) inf. and حَاش, (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, في أمر [in an affair]; and so حَاشِه. (S, A.) ___ And He continued journeying, or going on. (O.) ___ حَاش بوجهه 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. (IAar, TA.) One says, كِلَمْتَهُ فأَحَاش بَوجَهه I spoke to him, and he turned away his face. (A.) ___ also حَاش also signifies He advanced, or came forward; syn. أَقْبَل. (Fr, O, TA,) [Thus it has two contr. meanings. See also the part. n., حَاش.] ___ And He defended what was behind his back. (IAth, TA,) [See, again, the part. n.]
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 حَاسَ. but his assertion requires proof. (MF.) [See the latter verb, in art. The land produced the plant called Cautious, or fearing; (A, K;) as also شَجَاح, (A, TA,) and مشْجَح: (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 شجاح. (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 شِجَاح, (A, K;) and مشْجَح: (As, O, K;) pl. of the first [and app. of the second also] شُجَح: (S, O.) Also [The artemisia Judaïca; 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] هُدَب; (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. شُجَحان. (Fr, O, L,) Accord. to the K, [probably on the authority of Lth,] it signifies also A garment of the kind called, of El-Yemen. but Az says that there is no kind of garment so called: the correct word is سِح, with [the unpointed] س [and with fet-h]. (TA.)

[and probably with tenween also]: see 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 شَجَح. (K.) Also, (O, K;) and شجاح: (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 سُتَّمَس] in the K and TA; in the O and in my MS. copy of the K; 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 Khālid Ibn-Jembeh. (TA.) [In this sense it seems to be with tenween:

for] [is its fem. and] means A quick, or swift, she-camel. (S, O.) ___ Also A horse strong in spirit; syn. [O, K, TA; in the CK, ] [i.e. in breath];) and so : thus expl. by Skr. (O.)

: see the next preceding paragraph, in two places.

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 3, q. v.] Also (K) Drought, dearth, scarcity. (O, K.)

: see , in two places: ___ and see also .

: see , 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.)

is expl. as meaning Striped; applied to a garment: but Az says that there is no such word, so applied: the correct word is , with [the unpointed]. (TA.)

: see the following paragraph.

: see the following paragraph.

: see the following paragraph.

(S, O, K) and (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, (S, O, K) and (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 (S, O, K:) or (O, K) They are in a state of striving, labour, toil, or exertion, and determination, or resolution, in respect of their affair. (TA:) also signifies A land that produces the plant called (S, O, K;) and so (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 AHei, as is stated [in the O and] in the R; (TA;) AHei saying further that it is like meaning a company of meaning a herd of [or asses], &c.; (O;) [so that it is a quasi-pl. n.;] but this is disallowed by El-Mufaddal Ibn-Selemeh. (TA:)}
شيخ

1. شَخَ (S, A, Msb, K,) aor. شَخَى (S, Msb, K,) inf. n. شَخَ، with fet-h to the ی, (S, K,) and

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He became a شَخَ [i. e. an old, or elderly, man; &c.]: (S, A, Msb, K,) in شَخَ، the ی is originally movent [with fet-h], and afterwards made quiescent, for there is not in the language a word of the measure لَعَفَ، as is said in the S in art.

And شَخَ ِهْيَلَع 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 شَخَ ِهِب [and so شَخَى accord. to an explanation of شَخَت، as on the authority of AZ, in the TA, but this may be a mis transcription for شَخَت،] He exposed his vices, faults, or evil actions; disgraced him; or put him to shame. (K, TA.)

2. شَخَى: see the preceding paragraph. شَخَى، (S, K,) inf. n. شَخَى، (TA,) He called him by the appellation of، to pay him honour, or respect. (S, K, TA,) And ِشَخَى عليه 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 شَخَى به [and so شَخَى accord. to an explanation of شَخَت، as on the authority of AZ, in the TA, but this may be a mis transcription for شَخَت،] He exposed his vices, faults, or evil actions; disgraced him; or put him to shame. (K, TA.)

3. شَخَى: see 1. [It signifies also] He feigned, or made a show of, old age. (KL.)
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, such as is beyond him who is termed كهل, which means him whose youthfulness, or prime of manhood, is ended: one in whom age has become apparent, or hoariness: an old, or a man from the age of fifty, or fifty-one, to the end of his life, or to the age of eighty: 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: [in the present day, ] 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. an old, or aged, woman; syn. [and applied in the present day particularly to a learned woman; an instructress; and the like: ] the pl. [of pauc.] of with kesr, to agree with the ي, TA) and (S, A, Msb, K) and (S, Mgh, Msb, K) and (A) [there said to be like ) and (K and so in one of my copies of the S,) or this last is a quasi-pl. n. (Mgh, Msb,) and [so are ] and (K, and so in one of my copies of the S,) or this last is pl. of (S, A, K) the last like and , (K, and so in one of my copies of the S,) or this last is pl. of (Mgh, Msb,) 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 (Z, TA:) the dim. of is (S, A, K) and (S, K,) with kesr to the. } is not allowable, (S, A,) or is rare. (K)
The two Sheyks, is a title peculiarly applied to the first two Khaleefehs, Aboo-Bekr and 'Omar.] شيخ also signifies A woman's husband, (K,) though young: and in like manner, a man's wife, whether old or young, is called his عجوز. (Az, TA in art. [And An ancestor. Accord. to a copy of the A that seems to have been used by the author of the TA, one says, من أشياخه and ورت من مشيخة الكرم, which is tropical, meaning من مشيخته, من الكرم; and the meaning, He inherited, from his ancestors, generosity. ] شيخ النار means Iblees because he was created of fire, or because his ultimate place will be the fire of Hell. (Har p. 130.) And The mountain-goat that is advanced in age, or fullgrown. (TA.) And The milk-skin. (TA.) i. q. أصولا, (K,) i. e. The seven [or five] planets; (TK;) or the دراره [also applied by some to the five planets, Mercury, Venus, Mars, Jupiter, and Saturn]; accord. to IAar, أشياخ النجوم, (TA in this art.,) or أشياخ النجوم as is related by Th, (TA in art. سنخ,) means the stars that do not make their temporary abode in the Mansions of the Moon, which latter are called جوم الأخذ. Isd says, I think that he means, by the جوم, the fixed stars: Th says that they are called only أشياخ النجوم, i. e. the أصول thereof, around which the [other] stars revolve, and pursue their courses. (TA. [See also سنخ, last sentence.]) شيخ signifies also A certain tree; (AZ, K, TA;) also called شجرة السَّبْيُوخ, the fruit of which is a جرو [q. v.] like that of the خرين, which is the bastard saffron شجرة العصفر; it grows in the meadows, and the قريان [or places where water runs to, or in, or into, meadows, &c.]. (AZ, TA.)

شيخة fem. of شيخ, q. v. (S, A, Msb, K.)

شيخون : see شيخ.

شيخ and مشيخ : dims. of شيخ, q. v.

مشيخة and مشيخة &c.; and the pl. مشايخ: see شيخ, in seven places.
شيخ مشيخة

شيخ مشيخة

see مشيخة
1. ٌﺪﻴِﺸَﻳ (S, Msb, K,) inf. n. He plastered it (a wall) with شَيدٍ, (S, K,) i.e. gypsum, or the like: (K,) he built it (a structure) with شَيدٍ, meaning gypsum. (Msb.) See also 2. 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 شَادَ and آشَادَ.] See also 4. As inf. n. of شَادَ in the phrase شَادَ بالإِبلِ, aor. as above, (TK,) signifies The calling camels, (Ibn-'Abbád, O, K, TA,) as also شَادَةٌ, (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 شَيدَةٌ, [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 بَيِّنُةٌ ّدْيِشُت اَذِٰ, meaning Rub thy skin with this perfume. (O,) شَادَ (said of a man, TA,) aor. as above, (K,) inf. n. شَيدَةٌ, (TA,) also signifies He perished, or died. (K.)

2. شَيدَةٌ (A, L, Msb, TA,) inf. n. شَيدَةٌ (L, Msb, TA,) He raised it high; (A, Msb, TA;) namely, a palace, (A,) or a building; (Msb, TA;) as also شَادَةٌ, (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., شَيدَا, q. v.:]) or شَيدَةٌ [implies a repetition of the act of building: (see شَيَدَةٌ or] signifies he built it firmly, or strongly, and raised it high. (L,) See also 1.

3. شَادَةٌ: see 2. Hence, (L,) signifies The raising the voice in saying a thing (Lth, S, L, K) [of any kind, or] such as one's companion dislikes; like بَيِّنُةٌ ّدْيِشُت. (Lth, L,) See also 1. You say, اشاد صوته and اشاد صوته. He raised his voice. (A.) And اشاد به He proclaimed it, or cried it, raising his voice; namely, a stray, or any other thing:
(As, L:) he made it known; (AA, S, A,

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K; *) namely, a stray. (S, K.) And اشاد عليه 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 اشاد عليه and اشاده he raised his notoriety or fame. (L.) And اشاد عليه and قبيحا He published against him something disliked, disapproved, or odious: one says, اشاد عليه قبيحا and

[He published against him something bad, evil, abominable, or foul]. (A.) ___ And اشاده also signifies The act of destroying: (K, TA:) from the same word as syn. with تنديد. (TA.)

5 تشيشد see 1, in two places.

شيدي, a Pers. word, [or rather of Pers. origin, from ] Possessed; or mad, or insane: or intoxicated.

(TA.)

شيدي Anything with which a wall is plastered, (S, A, K,) consisting of gypsum and the like; (A, K;) J says, of gypsum or بلاط; 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 حصن A

[. i. e. fortress, fort, or fortified place}. (TA.)

ميشيد Plastered with شيدي; and so, as some say, مشيد: (T:) or built with gypsum: (Msb:) or made
with شيدي, (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 place, (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 بروح مشيدة: but this is a mistake: what Ks says is that مشيدة, with and
teshdeed, is a pl. [i.e. a lexicological, not a grammatical, pl.] of مشيَّد: (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 مشيَّد and مشيَّد both signify *plastered with*, on the supposition that the Arabs did not use مشيَّد 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 

may be used when applied to a sing. and denoting repetition, or muchness, and when applied to a pl.: thus you say كبش مذبوح [a slaughtered ram]; but not مذبح; but you may say ثوب مترَف [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 مترَف وثوب مترَف, meaning a garment in which a hole has been made, or in which holes have been made,] and كباش مذحتة [slaughtered rams]: and hence you may say قصر مشيَّد; because مشيَّد denotes building, and the act of building is repeated, and a building becomes high by degrees. (L.)

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

شير: see 6 in art.


شيام: see art. شور.

شير: see art. شور.
A kind of black wood, of which bowls (قِصَاع) are made: (S, K.) or the latter is a certain black wood of which combs and bowls (جفان) are made: (Mgh:) or ebony: or [a certain wood of which bows or arrows are made]: (AA, K:) or walnut-wood: (As, EdDeenäwaree [AHn], Mgh, K.) As says of the شيز, by the name of which the Arabs call bowls (قِصَاع) 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 شيز 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 شيز. (TA.)

شيز: see the preceding paragraph.
The palm-tree produced dates such as are termed (O, K.)

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 (O, K.) dial. vars. of (S:) accord. to AHn, (TA,) of Persian origin. (O, TA.)

: see the next preceding paragraph.
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 شْيِصّ (Msb:) or it became bad, and its dates became such as are termed شْيِصّ (TA;) as also شْيِصّ (Kr, TA.)

The dates became such as are termed شْيِصّ. (S.)

Dates of which the stones do not become hard; as also شْيِصّاء ؛ (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 شْيِصّاء ؛ the latter word: (Msb:) or the worst of dates when full-grown but unripe: (Lth, TA;) called in the dial. of Belhârith Ibn-Kaab, شْيِص; and by the people of El-Medeeneh, شْيِصّ (El-Umawee, TA:) and said by some to be a Persian word, arabicized: (TA;) n. un. with ظ; (A, Msb, K;) i.e., شْيِصّاء and شْيِصّة. (A, Msb.) شْيِصّاء ؛ n. un. with ظ; see شْيِصّ, in two places.
Shiṭ

شَاطِث ُ�ّ ُّّّ لَّا، (S, Msb, K,) aor. شٌشٌشٌّ (Msb, K,) inf. n. شِيْطَةٌ (K) and شِيْطَةٌ (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 شٌشٌشٌّ (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 شّاطِث The cooking-pot burned, and had something sticking in it:
(S:) or had something burnt sticking in the bottom of it. (O, K.) شّاطِث شّاطِث (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. شّاطِث.) ___ 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 (any-thing) went away; شَاطِثُ المِّجْرُūn The slaughtered camel became dispensed; syn. تَنْطَقَتْ; (S, K, TA;) there remained not of it any portion that was not divided and given: (As, S;) and شّاطِثُ لَّنِمُّ المِّجْرُūn The flesh of the slaughtered camel went away divided and distributed, nothing thereof remaining. (A, TA.) شّاطِث also signifies He hastened (S, K, TA) in an affair. (K, TA.) [It seems to be dial. var. of لَا شاطِث ساطّه, as signifying He mixed it. ___ And hence,] شّاطِثُ الدَّمّاءٌ
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 تشاطُ دماؤتناُ.

[If our bloods were mixed] (S, TA;) accord. to one relation; but accord. to another, the verb is with س. (TA.) See 4.

2 *شِيَاطَ ُمُؤَذِدمَ** see the next paragraph, in five places.

4 *شِيَاطَ ُمُؤَذِدمَ** He burned it, or made it to burn; (Msb, K;) namely, a thing, (Msb,) as, for instance, olive-oil; (TA;) as also *شِيَاطَ ُمُؤَذِدمَ* , (K;) inf. n. The latter also signifies He burned its wool, namely, that of a sheep, in order to cleanse it; and so *شَوْطَهُ* : (S, 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, *شَوْطَهُ* He made the cooking-pot to burn, and to have something sticking in it. (S.) And *شِيَاطَ ُمُؤَذِدمَ* He made the cooking-pot to boil; as also *شِيَاطَ ُمُؤَذِدمَ* (Ibn-'Abbád:) And *شِيَاطَ ُمُؤَذِدمَ* He cooked thoroughly the flesh-meat; as also *شَوْطَهُ* , (Ibn-'Abbád:) or he smoked it, or made it smoky, and did not thoroughly cook it; (S;) and so the latter. (TA in art. *شَوْطَهُ* .) And *شِيَاطَ ُمُؤَذِدمَ* The year of drought burned the herbage; and the medicine, the wound. (A, TA;) [See also *شَوْطَهُ*.] Also, (K,) inf. n. as above, (S,) He destroyed him, or it. (S, K.) *شِيَاطَ ُمُؤَذِدمَ* (S, Mgh, Msb, K,) and *شِيَاطَ ُمُؤَذِدمَ* (S, K,) He (the Sultán, Mgh, Msb) made his blood to go for nothing, unretaliated, and uncompensated by a mulct; made it to be of no account: (Mgh, Msb, 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: (S, K) or, accord. to
IAmb, you say, اشاط دم الجُزو، meaning he exposed him to destruction. (TA.) You say also، اشاط اللَحم that he exposed him to destruction.

He shed the blood of the camel that was to be slaughtered. (As, K.) He distributed the flesh, (K, TA.) i.e. the flesh of a slaughtered camel: (TA:) or he dispensed the last remaining portion of the slaughtered camel, after all beside had been distributed. (S, TA.) Also He cut up, or cut in pieces, the flesh of the slaughtered camel before the distribution. (ISh.)

1. Text continues...

5. تشيظ see 1, first sentence.

10. استشاط He became inflamed by anger; علىه against him: (K, TA:) or he became as though he were inflamed in his anger; accord. to As, from مشاط as applied to a she-camel: (S, TA:) [or] he burned, and became inflamed, by vehement anger. (TA:) He (a man, TA) became brisk, or sharp; (K, TA:) he burned; (TA:) من الأمن 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: (S, 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.)

Shaitان, accord. to different authorities, as shown below, A devil; and with the article the devil, Satan, is, accord. to some, from شاط، (Msb, K, TA,) as signifying it was, or became, null, void, of no account; and the like: (Msb, 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 الشَيَاطِينُ الباطلُ المذهِبُ: and another is this; that several read, in the Kur xxvi. 210، نوَطَيْشَتْلا [instead of نَيْطَيْشَتْلا]: but some say that it is from شيطان، 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 فعالان: (S in art. شظين, in which see it:) [but in the Kur-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.)

شَاطَم The smell of a piece of cotton burning, or burnt. (S, K.) See also مشابط.

شَاطِم and شَاطِم, like هَارِم and هَارِم, [the latter being formed by transposition from the former, شاطم and شاطم being for شاطم and هارم.] Flesh-meat (etc.) burning, or being burnt. (TA.)

تشييط Flesh-meat roasted, (K) or made good, and roasted, (TA,) for a company of men: (K:) a subst., like تَمَتْتَمْب, (K, TA.) [In the CK, for مَتَمَتْتَمْب, we find مَتَمَتْتَمْب.] طييط A she-camel that quickly becomes fat: (As, S, A, K;) applied also to a he-camel: (TA:) pl. طييط, (S, K;) in some of the copies of the S, طييط: [app. a mistake for طييط, which is fem., like بِنَة, as well as masc.:] AA says that طييط, [or طييط, applied to camels, signifies assigned for slaughter; from شاطم, said of a person's blood. (TA.)

مستطيط A fat camel. (K) [See 10.] Laughing exceedingly; (K) laughing vehemently, like one exerting himself in his laughing. (ISh.)
It became spread, published, divulged, revealed, made known, or disclosed; (S, O, K;) or it became apparent, or manifest; (Msb, TA;) 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 شع, (TA in art.) You say, شاع اللين في الماء شع, (Msb,) or شاع قطرة من شع, (TA,) and شاع اللين في الماء The milk, (Msb,) or the drop of milk, (TA,) became dispersed in the water, (Msb, TA;) and mixed: (Msb:) and شيع فيه likewise signifies it became dispersed in it. (TA.) And شيع الشيب inf. n. شيع and شيع شيعان and شيع شيوه and شيع and شيعان, Whiteness of the hair, or hoariness, appeared, and became scattered: and شيع فيه الشيب, inf. n. as above, Whiteness of the hair, or hoariness, spread upon him; as also شيع فيه تشيده, agreeably with what has been said above. (TA.) And شيع الصدع في الزجاجة The crack spread, and became dispersed, in the glass, or glass vessel. (Th, TA; And مشابهت 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.] شيعكم السلام is like the saying عليكم السلام [Safety, or peace, &c., be, or light and abide, on you:] (S, O, K;) but is only said by a man to his companions when he desires to quit them: (S, O:) or it means [may safety, &c.,] follow you: (O, K;) or, not quit you: (K;) whence, (TA;) one says also شاعك May prosperity not quit thee; and in like manner Lebeed says of praise (حمد:) (O, TA;) [and J says that]
Sha'ah, inf. n. signifies he, or it, followed him: (S:) or Sha’akum, (Yoo, O, K,) aor. Sha’akum, inf. n. Sha’ah, (Yoo, O,) means may safety, &c., fill you: (Yoo, O, K,) [app. from what next follows.] One says also Sha’at, (K, TA,) aor. Sha’ah, inf. n. Sha’ah, (TA,) I filled the vessel. (K, TA.)

ٌعْﻴَﺷ ( , Yoo, O,) means [may safety, &c.,] fill you: (Yoo, O, K:) [app. from what next follows.] One says also Sha’ah, (K, TA,) aor. Sha’at, inf. n. Sha’ah, (TA,) I filled the vessel. (K, TA.)

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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, Sha’at Ramazan bist un Shawal [or rather Sha’at Ramazan bist un Shawal. [App. from the second of the explanations here following.]__

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same as I made it to be followed by them: (Msb:) [and in like manner, the elliptical phrase] شیع شهر، (K,) or شیع رمضان، (O, TA,) means He fasted after Rama-dán, or the month of Ramadán, six days; (O, K, TA;) i. e. (Lth, * S, O, Msb, K *) I went forth with him (Lth, O, Msb, K) on the occasion of his departure, (O, Msb,) namely, a guest, (Msb,) 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: (Msb:) or شیع الضیف signifies he followed the guest [app. on the occasion of his departure, in order to bid him farewell, &c.:] (Mgh:) or شیع عند رحیمه he went forth with him on the occasion of his departure, desiring to cheer him by his company to some place: and شیعه signifies the same. (TA.) ___ [And شیع فلانا] شیعه sometimes signifies He followed him, not coming up with him, but always going behind him. See مشیعه, voce مشیعه. ___ [And He followed, or imitated, him; conformed, agreed, or complied, with him; like شیعه.] See 3, in three places. ___ شیع فلانا He encouraged such a one, and emboldened him, (O, K, TA,) and strengthened him. (TA.) One says, فلانا شیعه علی ذلک Such a one strengthens him to do that. (TA.) And شیعه هذَا هِبَّدَا He strengthened this with this. (TA.) ___ شیعه النَّار 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 شیعه بالنَّار He burned him, or it, with fire. (S, K, TA.) Of anything that has been burned, one says, شیعه. (TA.)

3 مشابیة primarily signifies The following another, or conforming with him, in, or as to, an affair, and an opinion; as also مشیع؛ [an inf. n. of مشیعه, like the former;] and so too signifies [if not a mistranscription for مشیعه، which I rather think it to be, agreeably with what follows]: and the agreeing, or complying, with him, or obeying him. (TA.) You say, شیعه علی آمر، مشابیة (Msb) [and مشیع، شیعه، (Lth, O, Msb, K,) inf. n. مشابیة (Msb)] He followed him, or conformed
with him, [&c.,] in, or as to, an affair: (Lth, O, Msb:) or he did so, and strengthened him; and likewise in, or as to, an opinion; as also, referring to an opinion [and an affair]. (TA.) And ما تشايعي رجلي ولا ساقي My leg does not conform with my wish, nor aid me to walk, nor does my shank. (TA.) And شايعه نفسه على ذلك His soul conformed [or complied] with him, [i.e., with his wish,] and encouraged him, to do that; as also شايعه. (L, TA.) Also (O, K) He befriended him, or was friendly to him; syn. ولاء, (S, O, K,) from الأولى شايعه عند. (S.) شايعه: see 2, near the beginning. [Hence, app.,] one says also, The guide called to them [and they saw the right direction]. (TA.) which occurs in a trad., as some relate it, and is expl. as there meaning المخايرة بكرة الجماع: but AA says that it is a mistranscription for عائشة, with س and المسبع, with and ب; or that it may be from شاعة signifying a wife. (IAth, TA.)

4 اشاع الخبر 4 اشاع, (S, O,) or اشاع, (Msb, K,) or rather السر, as in the L; (TA:) and به (O, * K;) as also, first pers. شعت به, (Msb, K;) He spread, published, divulged, revealed, made known, or disclosed, the information, announcement, news, narrative, or story, (S, O,) or the thing, (Msb, K,) or the secret. (L, TA.) And أشعت ذكر الشيء He made the mention, or fame, of the thing to fly abroad, or to spread. (TA.) أشعت I dispersed, or distributed, the property among the people, or party; and المال بين القوم the contents of the cooking-pot among the tribe. (A 'Obeyd, TA.) [See also its pass. part. n.] اشاعت بوثها She (a camel) ejected her urine, (S, K;) 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 signifies the same: and in like manner اشاعت بوثها is said of a he-camel. (TA.) أشاعت آل السلام 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.])

5. He asserted himself to hold the tenets of the persuasion of their faith: (S, O, K, TA:) or he became a believer: a verb similar to ثَامَعَ and ثَمَعَ. (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.] He strove, or laboured, or he distressed himself, or he courted death, in his love of the thing. (TA.) Anger excited him to lightness, levity, or unsteadiness; or flurried, or disquieted, him. (TA.) See also 3, first sentence.

6. They became separate parties, &c., pl. of the sh辅助, (S, O,) and signifies They became separate parties, or went along, together. (KL.) [See also the part. n., voce şبع.]

8. 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.)

A space [of time]. (S, O, K.) One says, "Such a one remained, or stayed, a month or the space thereof: or nearly the space thereof." (TA.) One says also, "I will come to thee to-morrow or after it." (S, O, K.) or to-morrow or
the day after it. (L, TA.) ____ And this is he that was born next after this; like (S, O, K, all in art.) or this is the like of this. (A 'Obeyd, O and K in the present art.) ____ 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

One who follows after women, and mixes, associates, or converses, with them. (K, * TA.)

A wife: because she follows, or conforms with, [the wishes of] her husband. (Sh, O, K, TA.) See also

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; (O:) 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.)

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 ك is originally و, and it is from شيوش فوه., which means he collected his people or party:
the followers and assistants (S, O, Msb, K) of a man: (S, O, K:) any people that have combined in, or for, an affair: (Msb, 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 شيع and (S, * O, Msb, K) the latter a pl. pl.; (Msb:) 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 Kur [xxxiv. last verse], كمَا فعل بأشبا عهم من قبل 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 Kur liv. 51. (TA.) Afterwards, the الشيعة became a name of A particular party [or sect]; (Msb, 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 Imámeeyek, who revile the Two Sheykhs [Aboo-Bekr and 'Omar]; and the most extravagant of them call the Two Sheykh's disbelievers: some of them rise to the pitch of [that misbelief which is termed] [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 شيعي : see 5.]

شيعي : see the next preceding sentence.

The way of doctrine and practice, or the system of tenets, of the sect
called the shi`a.

: see the next paragraph.

The reed-pipe of the pastor; (IAar, 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. دعاء, (O, K,) pl. of دعاء: (K) in the Tekmleh, [a call, or calling, &c.]. (TA.) Also, (S, O, K,) and شعاع, (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 شعاع 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.)

: see next preceding sentence.

A sharer, or partner: (TA:) pl. شعاع, (O, K, TA.) One says, هم شعاع فيها [They are sharers, or partners, in it, i. e. a house (دار) or land;] i. e. every one of them is a sharer to his fellow [or fellows]. (O, K.) And هم متشابهان في دار, (O, K;) (O;) and مشتاقان, (O, TA,) in the copies of the K, erroneously, مشتاقان; (TA;) They two are sharers, or partners, in a house, (O, K,) or land. (O.) ___ And الدار شيعة بينهم The house is undivided [i. e. shared] among them; syn. مشاعر. (O, K. [See also شائع.])

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; 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:) and [is app. a pl. thereof, like
as is of [is app. a pl. thereof, like
تًﺔَﻋًٔأً ْٔأًأً, signifying, or so أًخًآًر ِتًﺔَﻋًٔأً, news, or tidings, &c., spreading, or becoming spread.

(IAar, O, K.) ___ [ A thing Scattered, or dispersed, or in a state of dispersion: fem. with ؤ: pl. of the
latter; which may also be pl. of the former applied to a rational being, like
جًآًسًتًؤًالَخَئًأً, pl. of فًأًرًسٔأً, One says, 
شًؤًعًأً The horsemen came scattered, or dispersed, or in a state of dispersion; as also
شًؤًعًأً, formed by transposition. (TA. [But the latter is also mentioned as belonging to art. شًعًو.]) ___ Also A lot, share, or
portion, (S, O, Msb, K, and نًصًبً, TA,) undivided; and so شًعً, شًاعً, سًأًرًالَشًئٕءٔأً, like as one says
سًأًرًالَشًئٕءٔأً and شًاعً; (S, O;) and مشًاعً ; (S, K;) [i. e. shared in common; as though] Spread; (TA;) so called because mixed,
not being separated: (Msb:) [and it seems, from the usage of a phrase in art. خًلٔظٔأً خًلٔظٔأً, that شًعً, as sing. of شًوًعً, signifies an undivided portion.] ___ Also Anything that is a
supplement to a thing; or an addition, or augment, thereto. (TA.)

شًعً ; and its fem., with ؤ: شًأًعً and شًعً.

شًعٔأً; (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, شٔأًعٔأً, like مًكًٔأً; instead of شٔأًعٔأً.]) Hence also, ْٔأًضًبٔ مًشًعٔأً He is [like a lizard of
the kind called ضًبٔأً ضًبٔأً; very rancorous, &c. (TA.:) IAar says, I heard Abu-l-Mekárim revile a man,
saying, ْٔأًضًبٔ مًشًعٔأً, [perhaps correctly ْٔأًضًبٔ, but see this word, which is used as a syn. sequent to ْٔأًخًبٔ,] meaning He is
like a ْٔأًضًبٔ that is very rancorous, &c., and unprofitable; (O, TA;) شًعٔأً, here, being with fet-h to
the مٔأً مٔأً; (O;) from شًعاتٔأً I filled it. (O, TA.)

شًعٔأٔأً متٔتٔأً [or kind of basket, of palmleaves, in which a woman puts her cotton
and other things: (IDrd, O, L, K:) so called because it accompanies and follows her. (TA.)
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. مَذَيَّعَم. (S, O, K.)

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,) ___ مَشْيِّعَة، 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, Msb, K,) means the sheep or goat (Mgh) that requires one to urge it on after the [other] sheep or goats, (Mgh, O, Msb, 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 مَشْيِّعَة, (Mgh, O, Msb, K,) meaning that ceases not to follow the [other] sheep or goats, (Mgh, O, K, * i.e. تَتَبَعُها, Mgh, O, K,) or that ceases not to lag behind the [other] sheep or goats, (Msb,) not coming up with them, (Mgh, TA,) but always going behind them, (TA,) because of its leanness; (Mgh, Msb, K;) from شَيْعُ الضَّيْف [expl. above (see 2)]; (Mgh;) or as though urging on the [other] sheep or goats. (Msb.)

مَشْيِّعَة: see what next precedes.

مَشْبَع 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 المُشْبَعَٰتِ *

[Like as he that overtakes collects together the last of those cattle that go behind the others]. (TA.)
see the dual of each, voce.
The prickles that are at the back of the 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 سيف, q. v.,] with the unpointed س. (TA.)
A mountain: (IAar, 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, (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,

* شَغْوُٰدُ ْتَوْتُنُ بِنِّ الشَّيْقِ وَالنِّقِّ [An eagle dwelling between the most difficult place in a mountain and the highest part thereof]. (S, O.) See also a verse of Abou-Dhu-eyb cited voce 

** A long, or tall, mountain; (K, TA.) thus accord. to some in the verse of Abou-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, امتَلَأَ مِنِ الشَّيْقِ إِلَىِ الشَّيْقِ It became filled from side to side. (TA.) The head [or glans] of the penis. (IAar, O, K.) The hair of a horse's tail: n. un. with ؤ. (IAar, O, K.) A species of fish. (IAar, O, K.) The aquatic bird [or rather birds] called بُرَكَة [pl. of بُرَٰكَة، q. v.:] (K:) n. un. with ؤ. (TA. [In the K, شَيْقَةٌ 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. كتّاب "A writing, or book, &c." (O.) See also art. شوق.

شِيَاقٌ : see art. شوق.

شِيَاقٌ : see art. شوق.
is a bad [or vulgar] dial. var. of ُشَلْتُ, ُشَلْتَه, like ُشَلْتُه, 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. inf. n. ُشَيْلُ, أَشِيلٌ, مشِيلٌ ُشَيْلِأ, the latter [in measure] like ُذِعْقَمَ ( . TA.)

The occupation of the ُشِيَالُ, i. e. porter, or carrier of burdens. (TA.)

and ُشِيَالٌ ُشِيَالٌ ُشِيَالٌ pl. of ُشَيِّلٌ, ُشِيَالٌ, ُشِيَالٌ, (K in art. ُشَولٌ, in which see the singular.)

, from ُشَلْتُ, ُشَلْتُه, [expl. above], A porter, or carrier of burdens. (TA.)

A horse incongruous, unsound, faulty, or weak, in make: (AO, O and TA in the present art.:) mentioned in the L in art. ُشَولٌ. (TA.)
He hid, or concealed, the thing in the thing: (K, TA:) and he inserted the thing in the thing. (TA:) Hence, (K) first pers. stem, (S,) aor. as above, (K,) inf. n. stem, (TA,) He sheathed his sword; (S, K;) and [in like manner] 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 ElFarezdak. (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, 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, (K, TA) i.e. He sheathed the dár; (TA,) meaning he attained his desire of the virgin. (K, TA) And he impressed (lit. inserted) his leg [or shank] in the belly of the mare, striking her with it. (Aboo-Málik; TA,) 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,] I looked at, (S, K,) or watched, or observed, (Msb,) the lightning, (Msb, K,) or the cloud thereof, to see where it would rain, (S,) or to see where it would pour, or bring rain, (Msb,) 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, 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,] the fire. (TA.) It is said in a prov.,

* لا تَشْمَرُ الغَيْثُ فَقْدَ أُودُى النَّقَدَ *

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, فلَانَ موَسَرَ وَلَا أَشْيَهَا مِن فَقْرٍ 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,]  شَمْ ما بَينهُمَا 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, شَمْ is erroneously put for قُدَرَة], in the explanation, for شَمْ also signifies It (a thing, TA) entered, or 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 أَنْشَأْم, (S, K, TA,) and أَشَّاَم, اَشْتَاَمْ, تَشْيَمْ, and شَيْمْ. (K, TA.) ___ Also, (K,) aor. as above, (TA,) inf. n. شَيْمْ and شَيْمْ, He made a valid charge, or assault, or attack, in war, or battle. (K.) Also, (K,) aor. as above, (TA,) He (a man) had a black  شَمْ [app. meaning spot, or mole, i. e. شَامة,] apparent in his skin. (K) And شَيْمْ, inf. n. شَيْمْ, [perhaps a mistranscription for شَيْمْ] He was marked with a  شَامة [or mole]: or, as some say, [the pass. part. n.] [signifying marked with a  شَامة ] has no verb: and AZ says that شَيْمْ, signifying the having upon him a  شَامة, has no known verb: (TA:) or شَيْمْ is an inf. n. signifying the having upon him  شَام [i. e. moles]. (Ham p. 361.) شَام فلَانَا (K, TA;) or شَام فلَانًا He soiled the legs, or feet, of such a one with dust, or earth: (K, TA;) in [some of] the copies of the K, غَيْرُ رَجُلِهِ بِالشَّيْمَ; but correctly, [as in the CK and in my MS copy of the K,] غَيْرُ; and accord. to the M, from الشَّيْمَ, [meaning that the verb is derived from this word,] i. e. اَلْثَرَابِ. (TA.)

2 see 1, in the latter half.  شَيْمَ 2 He seized his head, or his garment, fighting him. (K.)
The kindling of fire entered it; namely, a wood; as used in a verse of Sá'ideh: or, as some relate it, The fire entered, and mixed with, the reeds, or canes. (TA.) And Hoariness came upon him, (K, TA,) and became intermixed upon him: or, accord. to IAar, became abundant upon him, and spread; (TA;) as also (IAar, M and TA in art. سنم) He resembled his father in nature, or natural disposition. (IAar, K, TA.)

He (a man) became one who was looked at. (S, K.)

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.)

A mole, syn. خال, (S, Msb, TA,) upon the person; (Msb;) [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 ى: (S, TA:) and it is also with ى, i. e. شامة: (IAth, TA:) pl. شام, (S, Msb, K,) [or rather this is a coll. gen. n.,] and [the pl. properly so termed is]
[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 theisha, at which one looks exclusively of the rest of the person. (IAth, TA.) And one says, صاروا إشا في البلاد, meaning They became scattered in the countries like the إشا [or moles] upon the person. (TA.)

Also A black mark upon the person, [an explanation which seems to apply, like the former in the K, to a mole, though given as differing therefrom] and upon the ground: pl. [or coll. gen. n.] إشا. (K.) Also It is also [A mark, or spot,] upon a mare, upon a place that is disapproved, and sometimes upon her دواير [which means what are termed feathers, pl. of دائره, q. v.]. (ISH, TA.) And A spot (نكة) [upon the face] of the moon. (K.) And A black she-camel: (IAar, S, K, TA:) accord. to Niftaweyh, إشا, with; but ISd says, I know not the reason of this, unless it be extr., like رُأُفا and لِمْأَعْلًا (TA.) One says, ًءآَرْهَز, meaning, He has not a black she-camel nor a white one. (S, K, TA.)

Nature; natural, native, or innate, disposition, temper, or other quality or property; (S, Msb, K,) as also إشا, (K,) which is an extr. dial. var.: (TA:) pl. إشيم. (Msb.) Also Dust, or earth, dug from the ground: (As, S, K,) and so إشيم. (S, as on the authority of As; but only in one of my two copies of the S.)

Soft, or plain, land; (AA, K, TA;) of which the earth is soft, or uncompact. (TA.) See also the paragraph here following, in two places.

Dust, or earth, (K, TA,) in a general sense; (TA;) as also إشيم: (K;) see also إشيم [or,] accord. to Kh, a hollow dug in the ground: or, as some say, land of which the earth is soft, or uncompact. (S, TA;) And A [covert such as is termed] كناس: so called because of the wild animal’s entering (َمْوَلَهُوَ لِانْشَيْمِ الْوَحش) into it. (As, S, TA.) Also The rat, or mouse; syn. فَأْر: (IAar, K, TA:) but written by Aboo-'Amr Ez-Zahid إشيم, and said by him to be the جَرْذ [generally meaning a large field-rat]: (TA:) pl. إشيم. (K.)
A people, or party, in a state of security: occurring in a trad.: and it is said that هو is an Abyssinian word: but, as some relate the trad., it is هو, of which it is said to be pl. (TA.)

A man (S, Msb) having a [or mole] upon his person; (AZ, S, Mgh, Msb, K, *) and مشيم (S, K) and مشيم (K) and مشيم (S, K) signify the same [or rather marked with a mole]: (S, * K:) or مشيم signifies having upon him [or mole], (Ham p. 361:) fem. مشيم (TA:) and pl. مشيم. (S, TA.) And A beast, (Lth, AO, TA,) and anything, (Lth, TA,) having upon him, or it, a [mark such as is termed] مشيم, (lth, AO, TA,) or [marks such as are termed] مشيم. (AO, TA.) And مشيم Such as are black, of camels:

sing., masc. and fem., as above: (TA:) occurring in this sense in a verse of Aboo-Dhueyb, as related by AA: but as heard by As, in this verse, مشيم, and thought by him to be a pl. [originally مشيم] of مشيم. (S.) See also مشيم (in art. مشم, last sentence.

مشار: see the next preceding paragraph. And see مشعود, in art. مشم.

مشار: see مشيم: and see also the paragraph here next following.

مشار: The [or membrane that encloses, or forms the] covering of, (Msb,) i. e. (TA) the place of, (K, TA,) or [membrane that encloses, or forms the]

fetus (Msb, K, TA) of a human being: (Msb: [see غرس] originally مشيمة: (S, Msb:) pl. مشيم (S, K) and [coll. gen. n.] مشيم. (IB, K:) [See also سل.) مشيم. (TA.)
He, or it, disgraced him, or dishonoured him; rendered him ugly or unseemly, disfigured him, or blemished him; (MA, PS;) i. q. contr. of (Msb, TA;) 

He made, (Th, TA,) or wrote, (K,) a beautiful (Th, K, TA.)

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. (S, K, TA,) and (S, TA,) on the authority of Fr.: (TA;) [This is one of the things that disgrace or dishonour, &c.] one says [His face is ugly, or

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 , 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 ( ) with those marks, or lines. (S.)
unseemly; for ذَوْ شَيْنٍ mentioned by Az. (TA.)

One of the letters of the alphabet, (S, K,) [i.e. the name of that letter; (see art. شْ,)] of the letters termed [expl. in art. شْ], with somewhat of التَّغْشِيْةَ التَّنْعِيمُ [app. meaning that kind of utterance which is undertoned, and muffled, exactly like our sh ], its place of utterance being the شُجُر, i.e. the place of the opening of the mouth, (K, TA,) near the place of utterance of ج: masc. [as meaning a حَرْفٌ, or letter], and fem. [as meaning a كِلَّمةٌ, or word]: pl. أَشْيَانٌ and شَيَانَاتٌ [a mistranscription for تَعْشِاَنٍ]. (TA.) Also, thus with kesr, A man having many رِقَاعٍ [i.e. patches in his garment, pl. of رَقَعَةٍ]. (Kh, TA.) And A long مِركَبٌ [app. meaning ship or boat]. (TA.)

An action that disgraces or dishonours, &c. (TA.)

[An action that disgraces or dishonours, &c. (TA.)

[An action that disgraces or dishonours, &c. (TA.)]

Disgraced, or dishonoured; rendered ugly or unseemly, disfigured, or blemished; pass. part. n. of ٍْﲔَﺷ ٌْﲔَﺷ. (Msb.)

an anomalous pl. of شَيْنٍ, q. v. (TA.)
He smote him with the [evil] eye. (TA.) [See also 1 in art.]

That smites vehemently with the [evil] eye. (Ibn-Buzurj, K, TA. [In the CK, عيون is erroneously put for عيون:]

More, and most, wont to smite with the evil eye. One says, هو من أشيء الناس [He is of the most wont, of men, to smite with the evil eye: this meaning being indicated by the context]. (Ibn-Buzurj, K, TA.)
The fourteenth letter of the alphabet; called صاد. It is one of the letters termed مهمومة [or nonvocal, i.e. pronounced with the breath only, without the voice]; and of the letters termed أسلية، as also ز، س، because proceeding from the tip of the tongue; (TA;) and is one of the letters termed مستعيلة، which are obstacles to إمالة: (M in art. صود:) it is not conjoined with س، nor with ز، [nor, as some say, with ر، (see إحاص.)] in any Arabic word. (TA. [See also art. صود.]) It is a radical, and a substitute; not an augmentative. (M in art. صود.) It is sometimes substituted for س; and, as MF observes, what Ibn-Umm-Kásim says appears to mean that this substitution is allowable unrestrictedly; but Ibn-Málík, in the Tes-heel, makes it subject to conditions, saying that it is allowable accord. to a certain dial. when the س is followed by غ، خ، ط، ق، or خ، even when separated therefrom by a letter or by two letters: MF says that the dial. above mentioned is that of Benu-l-ʾAmbar, accord. to Sb and others; who give as exs. ّﺐِﻐَﺻ for ّﺐِﻐَﺳ، and ّﺮِﺨَﺻ for ّﺮِﺨَﺳ، and ّﺐَﻘَﺻ for ّﺐَﻘَﺳ، and ّﻊَﻄَﺻ for ّﻊَﻄَﺳ (TA.) [As a numeral, ص denotes Ninety.]
His head abounded with [or nits]; (S, M, K;) as also (S, K.) He was, or became, satisfied, and filled, with drink: (M, K;) or [alone] he drank much water. (S.)

A granary, or granaries, (أبارة,) of wheat (طعام). (K.) And A place where dates are dried: so in the dial. of the people of El-Felj. (TA in art. حضر.)

An egg of a louse; (S, K;) vulgarly pronouncedةَبَأْصَة, without., (MF, TA,) A nit; i. e. an egg of a louse; (S, K;) and an egg of a flea; (K;) but accord. to some, not applied to the latter unless tropically: (MF, TA;) accord. to IDrst, a young louse: (TA:) or the eggs of the flea and of the louse; as also صواب and صبيان, (M, TA,) the latter of which is vulgarly pronounced صبيان, withoutsilent e, (MF, TA,) are pl. of صوابة; but the former of them is a coll. gen. n., of which صوابة is the n. un.: (TA:) Yaakoob has erroneously asserted that one should not say صبيان. (M, TA,) صواب is also sometimes applied to The small pieces of gold that are taken forth from the dust, or earth, of the mine. (IDrst, TA.) In the following verse, cited by IAar,

the poet means, [O my Lord,] cause me to find gold like [or nits], whole, or sound, not
broken into minute parts; for I see not the طیار to stand in any stead; being for شیتا meaning the minutest pieces of gold that the wind blows away. (M, L, TA.)

And [the pl.] صبیان signifies [also] Hoar-frost formed into grains like small pearls. (A'Obeyd, L, TA.) [And drops of fine rain are said to be likened to صبیان: see Ham p. 796. See also صبو (in art. صبو), last sentence.]

مصاسب A man who drinks much water: (S.) or who satisfies and fills himself with drink.

(K.)
1. **เศك**

He (a man, AZ, S, O) sweated so that there arose from him a fetid odour; (AZ, S, O, K,) *from* دَفْرَ [app. as meaning *stench of the arm-pit*], or otherwise. (AZ, S, O.) And, said of blood, *It congealed* (O, K.) And صَبَكَ به It (a thing, TA) *stuck*, or clave, to him. (K, TA.) Hence, accord. to the ‘Eyn, صَكَّاَكَ, used in this sense in a verse of El-Aashà: (TA:) or this belongs to art. صَبِكُّ, (S and O in that art.,) agreeably with the opinion of ISd. (TA in that art.)

3. **ظلمَ ِيُصَانِكُني منذ اليوم**

*He has continued vying with me, or contending with me for superiority, or striving to surpass me, in strength, or power, or force,* (ِيُشَاذُني), *all this day.* (O, K, * TA.) [And so يُصَبِكُّ, mentioned in the TA in art. صَوَهُ; but app. belonging to art. صَبِكُّ.]

1. **شرعَكُّ**

A *strong* man. (O, K.)

*The odour,* (K, TA,) *i.e.* *altered odour,* (TA,) *of a piece of wood when it has become moist.* (K, TA.) [And probably *The altered colour and odour* of rain-water trickling from trees: see what follows.]

1. **شرعَكُّ**

*Applied to rain trickling from trees, [app. a possessive epithet, meaning* دُوْ صَرِّاَكَة*] *Altered in colour and odour.* (TA in art. حَلْبِ.)
It uttered a cry, or sound; (S, M, K) as also ىَءﺂَﺼَﺗ (M, K) and accord. to Fr, one says also of the scorpion, ُءْﻰِﺼَﺗ and ىِﺌْﺼَﺗ (S.) It is said in a prov., تَْءْﻰِﺼَﺗَو or ُءْﻰِﺼَﺗَو (As, S, Meyd,) this latter verb being formed by transposition, (Meyd,) i.e. The scorpion stings while uttering a cry; (S, Meyd;) the ُءْindsay being a denotative of state: (As, S:) applied to him who does wrong in the guise of him who complains of wrongdoing. (Meyd.) And one says also, َءﺂَﺻَوَءَﺂَﺟ (S, K,) and َءﺂَﺻَو (IAar, S, TA,) ىَأَﺻ (S,) being formed by tranposition from ىَأَﺻ (S,) He brought what was vocal and what was mute; (S, K,) such as slaves and beasts, and clothes and silver; (As, TA;) or sheep or goats, and camels, and gold and silver; (IAar, TA;) meaning he brought much property: and this is likewise a prov. (S.)

4 أَصَأْتِهِم I made it (i.e. a young bird &c.) to utter a cry, or sound. (M, K. [See 1.])

6 ىَأَﺻْأَتْ see the first paragraph above.

The bitch: so called because of her cry. (TA.)
صب

(S, M, Msb, K & c.,) aor.  

I poured out for such a one water into the drinking cup that he might drink it.

(S, M, Msb, K) water (S, M, Msb) and the like. (M.) One says, صبت لفان ماء في القذح ليشربه

He poured out, or forth (S, M, Msb, K) water (S, M, Msb) and the like. (M.)

He paid down a price, or sum of money: it is said in a trad., إن أحب أهلك أن أصب لهم منك صبة واحدة, meaning [If thy family like that I should pay down to them thy price] at once, or at one time. (L, TA.)

He lowered, or let down, the rope into the well on the occasion of drawing water. (M in art. لتل.)

He did not bend down his head: occurring in a trad. relating to prayer. (T, TA.)

The legs of such a one were put into the shackles, or shackled. (Z, L, TA.)

He put on, or clad himself with, his coat of mail: (A, TA:) and صبت عليها صبيتها عليه [I put it on him]. (A.)

He threw himself upon him]. (A.)

He pours forth to me wealth. (A, * TA. [See also.] And صب الله عليهم سوط عذاب [God poured upon them a portion, or a share, or vehemence, or severity, of punishment; or] God punished them. (A, * TA. [See also.]) And صب الله عليه صاعقة [God poured upon him a thunderbolt, or a destructive punishment, &c.]. (A, TA.) See also another ex. voce صبث. (A, TA, K) in the pass. form, said of a man, and of a thing, (TA,) He, or it, was annihilated, caused to pass away, or done away with. (K, TA.

[See also R. Q. 2.] See also 7, with which it is syn. in the first of the senses assigned to the latter below. [Hence, app.,] صب in the wadi He descended into the valley. (M, K.) And انصبت قدماه في بطن الوادي, occurring in a trad., means His feet descended [into the interior, or bottom, of the valley]: (TA:) or انصبت قدماه
means his feet rested in the valley; from said of water. (Mgh.) And
The serpent darted down upon the person bitten by it, said of the
serpent when it has raised itself desiring to bite. (Ez-Zuhree, S, TA.) And
The hawk, or falcon, stooped upon the prey, or quarry]. (A, TA.) And
The wolf [rushed upon or] made havoc among the sheep, or goats, of such a one. (TA.)

He (a man) was, or became, affected with excessive love, or with attachment, or admiring love,
and desire: (S:) or with desire: (M, A, K:) or with tenderness of desire, (S, M, A, K,) and
ardour thereof: (S:) or with tenderness of love. (M, K,) One says,
I was, or became, affected with excessive love, &c., for him. (M, A, * TA.) And He was, or
became, affected with desire, or vehement desire, &c., or for, her. (MA.) Lh mentions,
among what is said by the women of the Arabs of the desert on the occasion of fascinating by means of charms,
[as though meaning May he be sleepless by reason of love, and I will be sleepless for him: but I incline to think that the explanation has been corrupted by a copyist from
he be tender-hearted to me, and I will be tenderhearted to him]. (M, L, TA.)

They (a company of men, TA) took their way down a declivity, or declivous place. (M, K, TA.)

see 7, in four places. And see also what here follows.

I drank what remained of the water (S, A, K) in a vessel: (S, A:) or you say,
and I drank what remained of the water, or of the milk, in a
vessel]; (M, L,) all signifying the same. (L, TA.) And [hence,]
drank the remains of life after such a one], meaning such a one outlived such a one: [I outlived them all except one]. (TA.) Esh-Shemmákh says, (M,) or ElAkhtal, (TA,)

Verily the loss of a people whom I have outlived is more severe to me than abundant
and long hair that has become altered in colour: he means, the loss of those with whom I was in a state of
ease and plenty is more severe to me than my hair's becoming white: (M:) Az says, he likens what remained of his life to the remains of
beverage that he was sipping up. (TA.)

The water descends, little by little, from the mountain. (S, TA.) And [The sweat flowed], and [the blood]. (A.) And [which may be rendered I flowed with sweat] is a phrase of the Arabs, meaning [my sweat flowed]: thus the act is literally ascribed to the speaker, and what is essentially the agent becomes a specificative: it is not allowable to say [I flowed with sweat]; for, as it is not allowable to put the agent before the verb, so it is not allowable to put the

The mug had its contents poured out or forth. (TA in art. 
See also 1, in three places. [generally implies descent, but] means The people collected together, or assembled, at the water.
(Msb.) ___ [And is often said of a place, or the ground, &c., meaning It sloped downwards. ___ Har (p. 125) uses the phrase تَنَصِّبُ إِلَى النَّهَوِ, meaning (as there expl.) Thou inclinest to diversion, or sport..]

اصْبَتْ المَاء 8 is expl. by Sb as signifying He took for himself the water; agreeably with general analogy: (M:) [but it is more properly rendered he poured out for himself the water:] one says، اصْبَتْ لِنَفْسِي مَاءٍ [I poured out for myself water;] and اصْبَتْ لِنَفْسِي قَدْحاً [I poured out for myself a cup]. (TA.) ___ See also 6. ___ And see 7.

R. Q. 1 صِبْصَهِ He annihilated it, caused it to pass away, or did away with it; (M, K; *) namely, a thing. (M.) ___ And He dispersed it, or scattered it: (K:) he (a man) dispersed, or scattered, it, namely, an army, or property or wealth. (AA, K.)

R. Q. 2 صِبْصَبْ It was, or became, annihilated, caused to pass away, or done away with; (S, M, K;) it passed, or went, away; said of a thing. (S, M. [See also صب.] )___ It (the night, M, A, K, and the day, AZ, TA, and the heat, A) passed, or went, away, (AZ, M, A, K,) except a small portion, (AZ, M, TA,) or for the most part. (A. K.) ___ It (what was in a water-skin, or milk-skin,) became little in quantity. (Fr, TA.) ___ It (a company of men) became dispersed, or scattered. (M, TA.) He (a man) was, or became, very bold, or daring, and very adverse, or repugnant, (M, * K, * TA,) عَلَيْنَا [against us]. (TA.) ___ And, said of a day, It was, or became, intensely hot. (M, K, * TA,)

صبَبْ is an inf. n. [and is] used [as an epithet] in the sense of the measure مَفْعُولٌ فَاعِلٌ, or of the measure منْفَعُوْلٌ: (TA:) [thus it is used as an epithet] applied to water, [meaning Pouring out or forth, or poured out or forth,] like as are and . (S, TA: [see also صَبْبَةٌ and صَبْبَةٌ)] and hence, in 'Alee's description of Aboo-Bekr, when he died, كنت على الكافرين عَدُاءاً صباً (Thou wast, against, or upon, the unbelievers, a punishment pouring forth, or poured forth). (TA.) ___ And [hence, app.,] one says، ضَرَبَهُ ضَرْبًا صبَباً, meaning He smote him
with the edge of the sword [as though with a smiting pouring down, or poured down]; as
also

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with the edge of the sword (as though with a smiting pouring down, or poured down); as

One says also, (A, TA) [He smote him with a hundred blows, or he took a hundred, and less than that, i.e. (TA) contr. of]

And (TA) [he smote him with a hundred blows, or he took a hundred, and less than that, i.e. (TA) contr. of]

One says also, (A, TA) [He smote him with a hundred blows, or he took a hundred, and less than that, i.e. (TA) contr. of]

And (TA) [he smote him with a hundred blows, or he took a hundred, and less than that, i.e. (TA) contr. of]

One says also, (A, TA) [He smote him with a hundred blows, or he took a hundred, and less than that, i.e. (TA) contr. of]

And (TA) [he smote him with a hundred blows, or he took a hundred, and less than that, i.e. (TA) contr. of]

One says also, (A, TA) [He smote him with a hundred blows, or he took a hundred, and less than that, i.e. (TA) contr. of]

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And (TA) [he smote him with a hundred blows, or he took a hundred, and less than that, i.e. (TA) contr. of]

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And (TA) [he smote him with a hundred blows, or he took a hundred, and less than that, i.e. (TA) contr. of]

One says also, (A, TA) [He smote him with a hundred blows, or he took a hundred, and less than that, i.e. (TA) contr. of]

And (TA) [he smote him with a hundred blows, or he took a hundred, and less than that, i.e. (TA) contr. of]

One says also, (A, TA) [He smote him with a hundred blows, or he took a hundred, and less than that, i.e. (TA) contr. of]

And (TA) [he smote him with a hundred blows, or he took a hundred, and less than that, i.e. (TA) contr. of]
Ye will be, therein, like great and noxious serpents, one portion of you smiting the
necks of another portion:'] Ez-Zuhree says that ٌبﻮُﺒَﺻ is pl. of ٌبﻮُﺒَﺻ, and originally
不断地 ٌبﻮُﺒَﺻ; like as ٌﻞُﺟَر ﱞﺐَﺻ is originally ٌﺐِﺒَﺻ; and so says IAmb: but IAar is related to have said that ٌبﻮُﺒَﺻ means companies, pl. of ٌبﻮُﺒَﺻ, and originally ٌبﻮُﺒَﺻ; and so says IAar: but IAar is related to have said that ٌبﻮُﺒَﺻ means companies, pl. of ٌبﻮُﺒَﺻ; and so says IAar. Pouring, one upon another, with slaughter: and some say that it is ٌبﻮُﺒَﺻ, in measure like ٌﻞُﺟَر ﱞﺐَﺻ; and it is said to be from ٌبﻮُﺒَﺻ, [for ٌبﻮُﺒَﺻ] aor. ٌبﻮُﺒَﺻ, meaning he inclined to the things of the present world; and thus to be like ٌﻞُﺟَر ﱞﺐَﺻ, (see ٌبﻮُﺒَﺻ,) IAar used also to say that it is originally ٌبﻮُﺒَﺻ, with ٌبﻮُﺒَﺻ, [pl. of ٌبﻮُﺒَﺻ,] from ٌبﻮُﺒَﺻ he came, or came forth, upon him unexpectedly. (L; TA.)

ٌبﻮُﺒَﺻ A quantity of wheat or food, &c., that is poured out or forth (M, K) together; or collectedly; (M;) also (M, K) sometimes (M) termed ٌبﻮُﺒَﺻ. (M, K;) See also 1, near the beginning. ___ And ٌبﻮُﺒَﺻ or piece of skin in which the traveller puts his food; or the thing upon which one eats; (M, K;) so called because the food is poured into it, or upon it: (M;) or a thing like the ٌبﻮُﺒَﺻ; (M, K;) and ٌبﻮُﺒَﺻ, with ٌبﻮُﺒَﺻ, signifies the same. (M;) See also ٌبﻮُﺒَﺻ, with which it is syn. ___ Also ٌبﻮُﺒَﺻ A company of men: (M, Msb, K;) [app. tropical; but it is said that] this is the primary meaning, and it is used in relation to camels, and sheep or goats, and the like, tropically. (TA.) ___ ٌبﻮُﺒَﺻ A detached number of horses, (S, M, A, Msb, K,) and of camels, (A, K,) and of sheep or goats, (A, Msb, K,) and of dirhems, or pieces of money: (A;) or from ten to forty: (A, K;) or from twenty to thirty and forty of camels and of sheep or goats: or less than a hundred (M, A, K) of camels: (M, K;) or of camels i. q. ٌبﻮُﺒَﺻ: (S;) and from ten to forty of goats: (AZ, S;) or a flock of sheep or a herd of goats, as being likened to a company of men: (TA;) or from twenty to forty of sheep and of goats; or peculiarly of goats: or about fifty: or from sixty to seventy: and of camels about five or six: (IAth, TA;) and a collection of dirhems, or pieces of money, and of wheat, or food, &c.: and a piece of a thing: (Msb;) or a small quantity or portion of wealth or property. (M, K;) ___ And ٌبﻮُﺒَﺻ A part, or portion, of the night: so in the saying, ٌبﻮُﺒَﺻ مُض*%*سَت ٌبﻮُﺒَﺻ مُض*%*سَت ٌبﻮُﺒَﺻ of the night. (M, K.)
The descent, (صَبْبُبٌ, م, ل, TA, in the K erroneously written صَبْبُبٌ, TA,) of a river, or rivulet, or channel of water, or of a road, down a declivity. (M, L, K, TA.) And A declivity, declivous place, or ground sloping down; (M, A, K, TA;) and (TA) so صَبْبُبٌ, صَبْبُبٌ, (S, TA;) so too صَبْبُبٌ, and صَبْبُبٌ, with fet-h and with damm; (TA;) [i.e.] signifies that down which you descend, or have descended, (M and its pl. is صَبْبُبٌ, and its pl. is like عمود pl. of عمود;) and so صَبْبُبٌ; or, as some say, صَبْبُبٌ, with fet-h, is a name for the water, &c., that is poured out upon a man, like غُسَلٌ طَهُورٍ and صَبْبُبٌ; صَبْبُبٌ, with damm, is pl. of صَبْبُبٌ: but AZ mentions his having heard the Arabs apply صَبْبُبٌ to a declivity, or declivous place; and says that its pl. is صَبْبُبٌ signifies what has poured out or forth or down, of sand: (M, K: *) and the pl. of صَبْبُبٌ is صَبْبُبٌ. (M, K.) صَبْبَاء: see صَبْبَاء. صَبْبُبٌ: see صَبْبُبٌ, in two places. See also صَبْبُبٌ, in four places. صَبْبُبٌ: see صَبْبُبٌ, in three places. [Poured out or forth: (see also صَبْبُبٌ, first sentence:) or, as an epithet in which the quality of a subst. predominates,] Water poured out or forth; syn. مَاءٍ مَصْبُبٌ. (M, K.) And (M, K) some say (M) Blood: (S, M, K,) and Sweat; (K;) as in the saying, [Veheiment midday-heats that draw forth the sweat]: (TA;) [or what is poured forth of sweat and of blood; for] one says, [What was poured forth, of the sweat]
and of the blood, ran, or flowed]. (A.) ___ And (M, K) some say (M) The expressed juice of [or dragon's blood]. (M, K.) ___ And (M, K) some say (M) A certain red dye. (M, K.) ___ And (K) The juice of the leaves of sesame: (S, M, * K: *) A `Obeyd (so in a copy of the S, or Aboo-'Obeydeh accord. to the TA,) says, it is the juice of the leaves of sesame, or of some other plant, which was described to me in Egypt, the colour of which juice is red tinged with blackness: and some say, it is the expressed juice of the leaves of the حناء [q. v.]. (S, TA.) ___ And عصير [i. e. Safflower]: (K:) or purified عصير (S.) ___ And A kind of tree [or plant] resembling سداب [or rue], (M, K,) with which the hair is dyed. (M.) ___ And Senna, (M, K,) with which beards are dyed, as with حناء. (M.) ___ And A certain thing [or plant] resembling the وصفة [or q. v.], (M, K, TA,) with which beards are dyed. (TA.) ___ Also Hoar-frost. (AA, K.) AA cites, as descriptive of the sky,

* وليس ما الا صبا وصبيها *

[And there is not in it aught save east wind and its hoar-frost]. (TA.) ___ And Good, or excellent, honey. (K.) ___ Also, (K,) or صيبص صيف (TA,) The extremity of a sword: (K, TA:) or the extremity next the سيلان thereof: or, as some say, its سيلان absolutely. (TA.) ___ See also صيبة. صابة [is an inf. n., mentioned as such in the latter part of the first paragraph, and, when used as a simple subst.,] signifies

[Excessive love, or attachment, or admiring love: (see its verb:) or] desire: (M, A, K:) or tenderness of desire, (S, M, A, K,) and ardour thereof: (S:) or tenderness of love. (M, K)

صبصّ صبا A portion, (S, M, Msb, K,) or a small quantity, (Fr, A, and A `Obeyd in explanation of the former,) of water, (Fr, S, M, Msb, K,) and of milk, (M, K,) or of wine, or beverage, (A `Obeyd,) remaining (A `Obeyd, S, M, Msb, K) in a vessel. (A `Obeyd, S, M, Msb.)
My remaining portion of water in the vessel &c. satisfies thirst, though it is not water running [copiously] upon the surface of the earth, is a prov., applied to him who makes use of that which is bestowed though it be not much. (Meyd, TA. *) In the following verse, cited by IAar,

I did not attain, or obtain, of life, save a small remainder and small remains]. (A, TA.)

[During many a night have I guided in the right way young men infused with the remains of drowsiness that made them to bend their necks from side to side],

may be put for صبابية; or it may be pl. of the latter, [or rather a coll. gen. n. of which صبابية is the n. un.] like as شعيرة is of شعيرة: the poet uses this word metaphorically, in relation to drowsiness, like as he has used the word سقاوا also I did not attain, or obtain, of life, save a small remainder and small remains]. (A, TA.)

Thick, or big, and strong; as also صبابص, (M, K, TA, in the CK) so applied; (M, K, TA, in the CK)

Hard, or severe: (M, TA:)

and, applied to a [journey such as is termed] i. q. رقاب وصباح (As, S, K) and حصباح, i. e., in which is no
defer, or intermission, nor any flagging. (As, TA.) And also signifies What remains of the thing: or what is poured out from it; (K, TA;) i. e., from the thing; by which is here said to be meant the water-skin or milk-skin. (TA.)

[Miscellaneous: see Miscible.]

[Miscellaneous: an epithet applied to the month 'Ashar: (TA in art. 'Ashar:) see 'Ashara.

[Miscellaneous: A place where water, or the like, pours out or forth, from a river into another river or into the sea &c., or from a tank or a gutter &c., and from high ground into a valley (see ضاجعة); and a sink, or sink-hole: pl. Miscibas (occurring in the S and K in art. رفق, &c.).]

[Miscellaneous: , accord. to Reiske, signifies A ship: so says Freytag: but for this I find no authority.]
The verb ** 추진 (أُبِصَّ) ** is an ** aor. (S, M, K) inf. n. ** and ** (M, K) inf. n. **. It is said of the tush (S, M, K) of a camel (S, M) and of a cloven-hoofed animal and of a solid-hoofed animal, (M,) and said of a cloven hoof, (K, [but this, I doubt not, is a mistake, for in the place of ** 추진 ** نَبْ عُظْفُ السَّنَّةُ وَالْمَأْذِرُ، ** the reading in the K, I find in the M ** 추진 ** فُلْقَةُ السَّنَّةُ وَالْمَأْذِرُ، ** and the like in the L,]) It grew forth; (M, K;) or its point, or extremity, grew forth: (S:) and accord. to the K, it appears that ** 추진 ** signifies the same; but this is not the case. (TA.) And ** تَأْبَصُّ ** said of the ** ثَيْن ** of a boy, (S;) or its point, or extremity, grew forth: (M, K;) and so ** تَأْبَصُّ ** the stars come forth from their places of rising: (AO, S:) or ** تَأْبَصُّ ** the stars appeared: (TA:) and ** تَأْبَصُّ ** the Pleiades [antonomastically called the ** النُجُوم ** rose. (S.)

(Hence, ** تَأْبَصُّ ** (S, M, K) or ** تَأْبَصُّ ** (S,) or ** تَأْبَصُّ ** صُوْبَةَ مِنْ دَيْنِهِ إِلَى دَيْنٍ أَخْرَ ** صُوْبَةً (AO, S, Msb, *) aor. — , (M, Msb, K) inf. n. ** صُوْبَةً (S, M, K) and صُوْبَةً **; and ** تَأْبَصُّ ** (M, K,) aor. — , (TA,) inf. n. ** صُوْبَةً; (CK [but not in the TA nor in my MS. copy of the K:]) He departed from his religion to another religion; (S, M, Msb, K;) like as the stars come forth from their place of rising.

(AO, S,) And ** صَبِيّ ** (S,) or ** صَبِيّ ** صُوْبَةً فِي دَيْنِهِ, (T, TA,) He was, or became, a ** صَبِيّ ** [or ** صَبِيّ ** (S, M) aor. — , (T, TA,) inf. n. ** صَبِيّ **; and ** صَبِيّ **, (S,) inf. n. ** صَبِيّ **, Sabian]. (T, S, TA. [See ** صَبِيّ ** below.]) And ** صَبِيّ ** عليههم, (S, M,) aor. — , (S,) inf. n. ** صَبِيّ ** and ** صَبِيّ **, He came forth upon them; (S, M;) as also ** صَبِيّ ** عليهم he came forth, or went forth, upon him, or against him: and he inclined against him with enmity: (TA;) or he came, or came forth, upon him unexpectedly: whence, he says, the word ** صَبِيّ ** in the saying of the Prophet, [which see in art. ** صب **,] the said word being of the measure ** فُعَلاً ** [originally ** صَبِيّ ** and the ** ء ** being suppressed: (L in art. ** صب **:) and ** أَصْبَأْهُم ** signifies he came upon them suddenly, not having
knowledge of their place. (K.) One says also, صباً علىهم العدوّ, (M, * K) aor. صبًّا. (M) as also صبيًّا, (TA;) He guided to them (M, K) the enemy: (K:) mentioned by IAar, from AZ. (TA.) And إله طعام فما صباً ولا أصباً قدم Food was presented to him, and he did not put (M, K) his hand or his finger (K) into it, or upon it: (M,) K: [see also صبًّا,] mentioned by IAar. (M.) And صبّأت فيها صبًّا. (O in art. صبًّ) And صبّأت فيها, She put her head into it]; like صبّعت. (TA in that art.) 4

[part. n. of صباً: and as such signifying] One who departs from his religion to another religion. (Msb.) The Arabs used to call the Prophet الصبباً, because he departed from the religion of Kureysh to El-Islám; and him who entered the religion of El-Islám, changing the صباً to صباً, the الصباً, as though pl. of صباً, without ص, like قضاء and قضاء and غاز and فاضل, pl. of الصباً in the Kur [v. 73, &c.,] is said by Zj to mean Those who depart from one religion to another. (TA.) Then this appellation, الصباً, was applied to Any individual of a certain sect of the unbelievers, the Sabians, said to worship the stars secretly, and openly to profess themselves to belong to the Christians: they are called الصباون and they assert that they are of the religion of Sábi the son of Sheyth [or Seth, the son of Adam: their appellation may also be pronounced الصبايون, and thus Náfi' read it [in the Kur]: (Msb:) or the الصبايون are a certain class of the people who possess revealed scripture: (S:) or a people whose religion resembles that of the Christians, except that their kibleh is towards the place whence blows the [south, or southerly, wind called: (Lth, T, TA:) or] whose kibleh is from [or this may mean some point of] the place whence blows the [north, or northerly, wind called]
at midday: (M, K:) or, accord. to some, their kibleh is the Kaabeh: (MF:) and they assert that they are of the religion of Noah, (Lth, T, M, K,) lyingly: (Lth, T, M:) in the R it is said that they are thus called in relation to Sábi the son of Lámak [or Lamech], the brother of Noah: Bd says, it is said that they are worshippers of the angels: and it is said that they are worshippers of the stars: and that their appellation is Arabic; from he departed from a religion; or from he inclined, because of their inclining from truth to falsehood. (MF, TA.)
**Sabic**

**(S, Mgh, TA)** aor. **(Mgh, TA)** inf. n. **(S, TA)** and **(K, TA)** inf. n. **(TA)** He gave him to drink a morning-draught, or what is termed a **صباح** **(S, Mgh, K, TA)** [and] so **صباحا** (MA): and the first [and second also] he handed to him a morning-draught of milk or of wine. **(TA)** And **صباح** aor. and inf. n. as above, He watered the camels in the morning, between daybreak and sunrise. **(TA)** And both are said respecting a **غارة** [meaning He made a hostile, or predatory, incursion upon him in the morning; as though he made the غارة to be to him a morning-draught: see **صباح**]. **(Ham** p. 66.) [And accord. to Reiske, as stated by Freytag, **صباح** signifies He drank in the early morning: but I think that Reiske may have assigned to it this meaning from his having found the pass. form of the verb, not distinguished as such, used in a case in which it might be supposed to signify thus.]. See also 2, in five places.

**صباح** as an inf. n. [of which the verb is accord. to a general rule] signifies The being satiated, or having the thirst quenched, by a morning-draught, or what is termed a **صباح** **(L)** And **صباح** aor. **يدة** inf. n. **يناَب** in the CK (erroneously) and **صباحا** [and **صباحة** **(K, TA)** and **صباحة** **(Msb, TA)** in the face. **(Msb)**

**صباح** as an inf. n. **(TA)** aor. **يدة** inf. n. **يناَب** **(q. v.,)** He was, or became, beautiful, comely, pretty, or elegant; **(S, A, K, TA)** as some say, peculiarly in the face: **(TA)** or he was, or became, bright **(Msb, TA)** in the face. **(Msb)**
He came to him, or to them, in the morning, in the time termed the صبح; (S, K) as also [ Saúde, or} infer. n. (K) the teshdeed in the former does not imply muchness, or frequency: (S) and صبحهم the teshdeed and صبحتهم الخيل The horsemen came to them at daybreak, at the time termed the صبح (TA:) but Abū-'Adnān says that there is a difference between صبحنا and صبحنا بلد كذا [We came in the morning to such a town, or country], and صبحنا فلانا [We came in the morning to such a one], with teshdeed; and صبحنا شراً or أهلها خيراً [We came in the morning to its people, or inhabitants, with good or with evil, without teshdeed; as though we made the good or the evil to be a morning-draught, or putting the second of the nouns following the verb in the accus. case because of ب suppressed]: you say also, صبحه بكذا; and you may also say, صبحه بكذا: He came to him in the morning with such a thing. (L:) And صبحها كذا or (S, * A, Msb) or بالخبر (TA) [May God visit thee in the morning with good, or good fortune, or happiness; or make thee to be in, or during, the morning attended with good, &c.; i.e. make thy morning good, or happy; or grant thee a good, or happy, morning]: a prayer for the person thus addressed, (Msb.) And said to him I said to them معاً صبحه means I said to him صبحله [expl. above]. (Msb.) See also 1, first sentence. [Hence,] صبحهم, inf. n. as above, I journeyed with the people, or party, by night until I brought them in the morning to the water. (K.) صبحتي فلان الحق Such a one declared, or told clearly, to me the truth; syn. مصصحة فلان الحق. (A, TA. [See صح as a subst., see below.]

4 صبح He entered upon the time of morning termed صبح [which means both dawn and forenoon]: (S, * Msb: in the former this meaning is indicated, but not expressed;) or he entered upon the time صبح
of daybreak, or dawn, the time termed صبح. (L, K.) By the following words of EshShemmákh,

وَقِيلُ الْمَنَادِيَ أَصْبحُ الْقُوْمُ أُدْجُجٌ

is meant, [And the saying of the crier is,] The people, or party, have nearly entered upon the time of dawn: prosecute the night-journey: for the Arabs, when they have nearly arrived at a place which they desire to reach, say, قد بلغناه; and when travellers are near the time of daybreak, they say, أصبحنا. (T, L.)

[Hence,] He awoke from sleep in the جوف [i. e. last third, or last sixth,] of the night. (A, TA.) [And simply He awoke: for] one says to the sleeper، أصبح، meaning Awake thou from sleep. (A, TA.)

And one says also，أصبح يا رجل، meaning Become roused, O man, (A, K, * TA,) from thy heedlessness or inadvertence, (A, TA,) and see thy right course, (K, TA,) and what will rectify thy state. (TA.) And ليل أصبح [Become morning, O night] a prov.: (Meyd, A, TA:) said in a distressing night, that is long by reason of evil. (Meyd. [See Freytag's Arab. Prov., i. 727.]) [Also He, or it, became in the morning in any particular state or condition: in this sense, and in that next following, an incomplete, i. e. a non-attributive, verb.] And [hence, simply,] He, or it, became; syn. صار. (S, K.) One says، أَصِبحَ عَالَمًا، meaning He became knowing, or learned. (S, TA.) Thus، فَأَصْبحَوا، ظَهَرِينَا، in the Kur xli. last verse, means And they became victorious. (Bd.) And فَأَصْبحَ يَقْلِبُ كَفْهَيْهِ، in the Kur xviii. 40, [And he became in a state, or condition, in which he turned over his hands; i. e. ] and he became repentant, or grieved for what he had done. (A in art. بَلْقَى، and Bd.) And فَأَصْبحَوا لَا تَرَى إِلَّا مَسَكِنَهُمْ، in the Kur xlvi. 24, i. e. [And they became] in a condition such that, if thou wert present in their country, thou wouldst not see aught save their dwellings; or, as Hamzeh and Ks read، لَا يَرَى إِلَّا مَسَكِنَهُمْ [there was not to be seen aught save their dwelling-places]. (Bd.) [أَصِبحُ يَفْعَلُ، كَذَّا is of frequent occurrence, meaning He became occupied, or engaged, in doing such a thing;
he betook, set, or applied, himself to doing such a thing; set about, or commenced, doing such a thing; or began to do such a thing. [Also He performed the prayer of daybreak.] It is said in a trad., أَصِبَّاً بِالصِّحَّ، meaning Perform ye the prayer of daybreak in the time of daybreak. (L.) See also 8. Also He acted gently. (TA in art. أَرْشَ: see an ex. in a verse cited voce مَأْروشُ، إِصْبَاحُ.) He trimmed a lamp, or wick; or prepared it properly for use. (TA.)

See again, 8. as a subst., see صِحَّ, in two places.

5 He slept in the morning; or first part of day, before sunrise. (S, Msb, K.) And He ate such food as is termed a صِحَّة. (K, TA.) It is said in a trad. من تَصِّحَ بِسِبْعَ مَرَاتٍ عَجْوَةٍ [He who eats as a صِحَّة seven dates of the sort called عَجْوَة]. (TA.) See also 8, in two places.

Such a one affects to be beautiful, comely, pretty, or elegant: the latter verb is here added as an explicative of the former: see صِحَّ. (A, TA.)

8 He drank a morning-draught, or what is termed a صِحَّ. (S, K, TA;) and so صِحَّا. (Msb. [Thus in my copy of the Msb, but probably a mistranscription, for the former is the verb well known in this sense, and is not in that copy,]) It is said in a trad. مَالَانَا صِيِّبَ يَصِصِحُ [We have not a child that drinks a morningdraught]; meaning we have not as much milk as a child may drink in the early morning, in consequence of the drought. (TA.) And i. q. أَصْبَحَ [as meaning He lighted a lamp or wick, or himself or another with a lamp &c.;] (K, TA;) and so أَصْبَحَ (A, TA) in the former sense, as in the phrase أَصِبَح مَصِيَّبَ [he lighted a lamp or wick]; (A;) and أَصْبَحَ (A, TA) alone has this meaning, i. e. أَصْبَح مَصِيَّبَ (TA, from a trad.) [But it is used often in the latter sense:] one says، أَصْبَحَ مُصِيَّبَ [Candles are of the things with which one lights himself, or others]; syn. يَصِصِحَ [He lights himself, or others, with candle.]: (S:) [and in like manner يَصِصِحَ; for] one says، يَصِصِحَ [أَصْبَحَ] مَصِيَّبَ (S, MA, Mgh, Msb, K *) He
lighted himself, or another, with the lamp, or wick; (MA;) syn. اَسْرَجْنَ (S;) or اَسْرِجْنَ (K;) [hence it appears that اَسْرَجْنَ and اَسْرِجْنَ may be aptly rendered he employed it as a means of light; and thus the second of these three verbs, is expl. in treatises on practical law:] one says also، استَسْرِجَ بِهِ اَصْلَحَ بِهِ and The people employ them as means of light; or make their lamps, or wicks, to give light by means of oil: (Mgh, Msb:) and it is said in a trad. respecting the several sorts of fat (مُحْشَر) (شَحَوَم) (of carrion, النَّاس The people employ them as means of light; or make their lamps, or wicks, to give light by means of them. (TA.)

10 استَسْرِجَ see the next preceding paragraph, in four places.

11 اِصْبَاح see 1, last sentence but one.

اصْبَح (S, A, Msb, K, &c.) and مصَبَحَة (Msb, K) and مصَبَح (Msb, * K) and مصَبَح (K [or perhaps the last should be مصَبِح, q. v.]) Daybreak, or dawn; syn. فجر (S, A, Msb, K;) i. e. (so in the Msb, but in the K or) the beginning, or first part, of day: (Msb, K;) is an inf. n. [inf. n. of اَصْبَح] used in the sense of اَصْبَح, in the Kur vi. 96, (Jel,) and is similar to اِبْكَار (TA;) [and مصَبَح is the n. of place and time from اَصْبَح; (K;) and thus some read in the Kur vi. 96. (Bd.) See also اِصْبَح خَامِسَة، (S, K;) meaning I came to him in the morning (صباح) of the last of five days; (K;) i. e., of a fifth day; (TK;) [or rather, of a fifth night, as the last word is fem.;] like as one says، لِصِبَحُ خَامِسَة (S.) لِمَسِي خَامِسَة. (S.)

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اصْبَح is also used as meaning The truth; and the clear, or plain, thing or case. (Ham p. 449.) And اَصْبَح is one of the names of Mekke. (K, * TA.)
Also the glistening of iron (K, TA) and of other things. (TA.)

Also a watering of camels in the morning, or first part of day, before sunrise: which is not esteemed by the Arabs wholesome: the time approved by them for watering is when the sun is near the meridian. (TA.)

The early part of the forenoon, after sunrise; syn. صبح; as also صبح: (Msb:) or the period of one's entering upon the صبح [which means both dawn and forenoon]: so in the saying, لقيته ذات صبح [I met him when he was entering upon the dawn or forenoon]. (TA.) And A sleep in the morning, or first part of day, before sunrise; as also صبح: (S, * K;) or both signify a sleep in the صبح [expl. above]; (A;) but the latter is by some disapproved: such sleep is forbidden in a trad., because it is in a time for the commemoration of the praises of God and then for seeking gain. (TA.) One says، فلان ينام الصباح and الصبح [Such a one sleeps in the first part of day, before sunrise]. (S.) And Food with which one contents, or diverts, himself [so as to allay the craving of his stomach], in the morning or first part of day, before sunrise. (K.) See also صبح. Also (Suh, K, TA,) and صبح، (Lth, S, TA,) [each said in one place in the K to be an inf. n. of which the verb is صبح.] Blackness inclining to redness: (K;) or intense redness in the hair: (Lth, TA;) or a colour inclining to that which is termed صبه: (K, TA;) or nearly the same as صبه: (Lth, * S, * TA;) or a colour inclining to that termed صبه: (K, TA;) or Whiteness that is not clear, or pure; so the former is expl. by Suh. (TA. [See also صبح.])

A man who has drunk a morning draught, or what is termed a صبح; (TA;) or who has done so, and satisfied his thirst thereby: (Aboo-'Adnán, TA;) [in the S and K it is implied that it is syn. with صبح, q. v.:] fem. صبحى. (S, TA;) Hence the prov., "أكنب من الأخذ الصبحةVO(1) (Aboo-'Adnán, S, TA) More
lying than the captive who had satisfied his thirst with a morning-draught:

(Aboo-'Adnán, TA:) the person thus alluded to was a man who was among a people that gave him a morning-draught, after which he arose and quitted them, and was taken by another people, who said to him, Guide us to the place where thou wast; to which he replied, I have passed the night in the bare desert: but presently he sat down to make water, so they knew that he had passed the night with a people near by; and by his means they found their way to them, and exterminated them (IAar, TA:) or the prov. is 

More lying than the young unweaned camel that has satisfied its thirst with drinking its mother's milk in the morning; which [seems to be thirsty but] will not drink of its mother's milk when one desires it to do so: (IAar, Sh, TA:) or, accord. to Fr, than the young unweaned camel that is affected with indigestion, or heaviness of the stomach, from drinking much milk, and therefore craves for milk again. (Meyd. [See also Freytag's Arab. Prov.: he seems to have followed a faulty text.]) ___ Also the fem., صبحي, A she-camel that has been milked [app. in the morning]. (Meyd, in his Proverbs, under the letter ص; and TA.) See also صبح.

A man who hastens to take the morning-draught, or what is termed the صبحان (K.)

Also (Msb) Contr. of صبحاء, صبحي, صبحاء, صبحية, (S, A, Msb,) and so أصبوحة [as in a phrase following in this paragraph], and صبحي (see this last word,)] i. e. Morning, or forenoon, counted from sunrise to noon: (Msb and TA in art. ممسو:) or, accord. to some, from midnight to noon: (TA in art. ممسو:) or, accord. to the Arabs, from the beginning of the latter half of the night to the time when the sun declines from the meridian; then commences the ممساء, extending to the end of the former half of the night; thus expl. by Th; so says El-Jawá-leekee. (Msb.) The Arabs say, when they regard a man, &c., as ominous of evil, صباح أَلَّا صباحُ أَلَّا [God's morning: not thy morning]: and if you will, you may say, صباحْ أَلَّا صبَاحُ أَلَّا [God's morning: not thy morning]:
And your life, be pleasant during the morning, or your life, be pleasant during the morning, or your life be pleasant during the morning, (Har p. 32, and TA * in arts. and (K) lit. imperative, but meaning a prayer, i.e. May thy life, (K) or (S) or your life, is a salutation of the people of the Time of Ignorance. (TA.) One says also, أَتَيْتَهُ دَا صْبَحَ, (S) lit. imperative, but meaning a prayer, i.e. [or I came to him, in a morning, [or] between daybreak and sunrise: (K) the following verse (S, TA) by Anas Ibn-Nuheyk, of Khath'am, (TA) or, as some say, by Iyás Ibn-Mudrikeh El-Hanafee, (so in a marg. note in a copy of the S,) presents an exception to the adverbial usage:

عُزمتْ عَلَى إِقَامَةِ ذِي صَبْحٍ
لَأَمْرَ مَا يَسْوَدُ مِن يَسْوَدُ

(S, TA:) the poet means, I determined to stay until the time of the [i.e. either dawn or forenoon]: for it is on account of some particular thing, i.e. some good quality, or some praiseworthy thing, that he is made a chief who becomes a chief: thus Ibn-Es-Seeráfee explains this verse. (TA.) And one says, أَتَيْتَهُ دَا صْبَحَ, not used otherwise than adverbially, meaning the same as ذَى الصَّبْحِ, expl. above; (K) and ذَى الصَّبْحِ in the morning, or first part of day, before sunrise: (IAar, TA:) or ذَى الصَّبْحِ [properly means] in a time of drinking the morning-draught called صَبْحٍ. (TA.) And أَتَيْتَهُ دَا صْبَحَ [I came to him in the dawn, or in the morning, or forenoon, of such a day]: (A:) and أَصْبُواْةُ كَلِّ يَوْمٍ [in the morning of every day]; and in like manner, أَمْسِيَةُ كَلِّ يَوْمٍ. (S) And أَتَيْتَهُ صَبَحَ مَسَاءً, (Sb, A, TA,) for [I came to him morning and evening,] meaning every morning and evening: (Sharh esh-Shudhoor, p. 31:) the two nouns are thus constructed by some of the Arabs, after the manner of خَمْسَةٌ عَشَرُ: but some prefix the former noun to the other, putting the latter in the gen. case, except when the expression is used as a denotative of state, or adverbially: (TA:) [or, accord. to IHsh,] صَبَحٍ مَسَاءً is allowable as [an adverbial
expression] meaning [lit. in a morning having an evening, or in a forenoon having an afternoon]; and a similar instance occurs in the Kur, ch. bxxix. last verse. (Sharh esh-Shudhoor, ubi suprà.)

"ٗحﺎَﺒَﺻ اَذ ٍءﺂَﺴَم (lit. in a morning having an evening, or in a forenoon having an afternoon); and a similar instance occurs in the Kur, ch. bxxix. last verse. (Sharh esh-Shudhoor, ubi suprà.)"

means The day of the hostile, or predatory, incursion. (S, A, K.) The Arabs, when suddenly attacked in the morning by a troop of horsemen, cry aloud, [O! a hostile, or predatory, incursion!] warning the whole tribe: (TA:) this is said by him who calls for aid: (JM:) for they generally made a hostile, or predatory, incursion in the morning: (TA, JM:) or, as some say, the two conflicting parties used, when night came, to abstain; and when day returned, they recommenced; so that the case is as though he who said thus meant, The time of the [morning] has come, therefore prepare yourselves for fighting. (JM.)

share [or lighted wick] of a [or lamp]. (K.) [See also حﺎَﺒْﺼِﻣ.] And I. q. حِ消费品, q. v. (Ks, S, K.)

A morning draught; i.e. a draught, drink, or potation, that is drunk in the morning, or first part of day, before sunrise, (S, A, Msb, TA,) and afterwards, before noon; (TA;) contr. of حَبْصُوق (S, A;) and whatever is eaten, or drunk, in the morning, or first part of day, before sunrise; contr. of حَبْصُوق (TA;) [and particularly] milk that is drunk at that time: (AHeyth, L:) milk, or wine, that is drunk at that time; or what is drunk at that time hot: (L:) milk that is milked at that time: (K;) and شَرَاب [i.e. beverage, or wine, that people have, (K, TA,) and drink, (TA,) in the morning: (K, TA:) pl. صِبْاح, (TA;) أَعْن صَبَاحُ تَرقَق. (TA;) [Dost thou make a delicate allusion to a morning draught?] is a prov., [the origin of which is expl. in art. رَق, q. v.,] applied to him who speaks obscurely, not plainly; and to him who alludes ambiguously to some great thing or affair; and to him who by blandishing expressions makes a

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thing incumbent on thee which is not really so. (TA.) See also صباح, in three places. Accord. to Lth, it signifies [absolutely]

Wine. (T, TA.) And The quantity of milk of a camel that is drawn at dawn, or in the first part of day; and so صبحة. (TA.) Also A she-camel that is milked at dawn, or in the forenoon, (Lh, AHeyth, K,) or in the morning, or first part of day, before sunrise; and so with صبحة. (K.)

Beautiful, comely; (S, A, K;) as some say, peculiarly in the face; (TA;) or applied to the face: (A:) or pretty, or elegant; (S, A, K;) as some say, peculiarly in the face; (TA;) or applied to the face; (A;) or bright (Msb, TA) in the face; (Msb:) the first is expl. by Lth as signifying fair of face: fem. صبحة and صبحة; and the pl. of صبحة and صبحة, and of their fems. here mentioned, is صبحة. (L. TA.)

Beauty, comeliness, prettiness, or elegance; (S, A, K;) as some say, peculiarly in the face: (TA:) or brightness in the face: (Msb:) it is said that صبحة is in the face; and صبحة is in the skin; and صبحة is in the nose; and صبحة is in the eye; and صبحة is in the mouth; and صبحة is in the tongue; and صبحة is in the stature; and صبحة is in the qualities of the mind; and that the completion of beauty is in the hair. (L, TA.) [See 1, last sentence.]

Intensely red blood: (K, TA:) from صبحة, signifying one whose hair is overspread with redness. (TA.)

Wide spear-heads. (K, TA. [In the CK the latter word is without teshdeed.] ISd says, I know not the person or thing in relation whereto they are thus called. (TA.) [See also صبحة.]}

[Giving to drink a morning-draught, or what is termed a: act. part. n. of 1, q. v.: see also Ham p. 66. And] One who waters his camels in the morning, between day-break and sunrise. (TA. [See صبحة.]) And One who makes a hostile, or predatory, incursion
The plain, manifest, clear, truth. (K, *TA.)

Of a black colour inclining to redness: (K) or having redness intermixed in his black hair: (Sh, TA:) or whose hair, or beard, has a red hue overspreading it: (Aboo-Nasr, Sh, TA:) or having hair intensely red: (TA:) it is nearly the same as أصْحَبُ (Lth, S:) and is an epithet applied to a man and to a lion: (S:) and to hair as meaning having whiteness naturally intermixed in it with redness; (K, TA:) of whatever kind it be: (TA:) fem. صِحْبَاء: (K:) and pl. صَحْبَاء: (TA:) and hence [accord. to some] الصَحْبَاء meaning the dawn; for, as Az says, the colour of the true dawn inclines a little to redness. (TA:) [Hence, because of his colour,] الأصْحَبُ signifies The lion. (K.) In the phrase أسود صِحْبُ the epithet is added as a corroborative. (Z, TA.) And the fem. صِحْبَاء signifies A female conspicuous, or clear, or fair, in the جبين or side of the forehead. (TA.)

A whip: (S, K:) and سِبَاطِ أصِحْبِيَّة certain whips: (AO, S, TA:) so called in relation to الوُذَّأ أصِحْبُ, one of the Kings of El-Yemen, (AO, S, K, TA,) of Himyer. (TA.)

اِصْحَابَة: see صحَبَة, in two places. ___ It is said to signify also Darkness; contr. of صحَبَة, which is its primary signification: and accord. to EshShereeshee, redness of the hair. (Har p. 284.)

اصْحَابُ: see صحَبَة, in two places.

The morning meal, that is eaten between daybreak and sunrise; syn. غُدَدَّ: (A, K:) a subst. of the measure تَصَابِيح, (K, TA,) similar to تَرِعَب. (A, TA:) One says, قَرَبَ إِلَى الْمَطْعُومِ تَصَابِيحِهِم [He brought near to the guests, or put before them, their early morning-meals]. (A, TA.)
** MIPS (S, Msb, and some copies of the K,) formed from the unaugmented verb, (S, Msb, K,) formed from the augmented verb (S, Msb, K,) The place of entering upon the time of morning called صباح: and the time of entering upon the same: (S, Msb, K,) or the former signifies i. q. صباح, and the time thereof, and the place thereof. (Marg. note in a copy of the S.) See also صباح.

** MIPS: see the next preceding paragraph: and see also صباح, in two places.

** MIPS: see the paragraph here following, in four places.

** MIPS. A lamp: or its lighted wick: syn. سراج: (S, K:) the latter is the proper meaning (L) [though not the more usual], and is the meaning intended in the Kur xxiv. 35, (Bd, L, Jel,) or a large, bright, or brilliant, سراج: (Bd:) and MIPS signifies a lamp: (L:) [the pl. of this is MIPS, and] the pl. of SIPH: SIPAIPS. (Msb.) مصباح المجروم means أعلام الكواكب [i. e. The stars, or asterisms, that are signs of the way to travellers]. (L, TA.) Also A large [drinking-vessel of the kind called] قدح: (AHn, K,) and so MIPS: (K;) or مصباح: (AHn, K;) and [the pl. of the former] signifies the [vessels called] أقداح: (pl. قداح) أقداح [pl. of قدح] with which one drinks the morning-draught called صباح. (S.) And A she-camel that remains in the morning in the place where she has lain down, (S, K, TA,) not going forth to pasture, (S, TA,) until the sun has risen high, (S, K, TA,) by reason of her strength (K, TA) and her fatness: (TA:) the quality thus described is approved: (As, S, TA:) and such a she-camel is also termed MIPS: pl. of the former as above. (TA.)

And A wide spear-head; (K, TA;) [app. of such as are termed MIPS. (TA.) 

** MIPS. Drinking a morning-draught, or what is termed a صباح. (S, K. [See also صباحان, first sentence.])
He confined him; held him in custody; detained, retained, restrained, or withheld, him, or it; (S, M, A, K.)

Accord. to a copy of the A, صبر signifies the same; but this may be a mistranscription. Hence,

I restrained, or withheld, myself, or my soul; (S, Mgh.)

[Mgh.] 'Antarah says, mentioning a battle in which he was engaged,

And I restrained thereat a soul patient and ingenuous, that is firm when the soul of the coward yearns: the last word (for تطلع I have here rendered on the supposition that the poet describes the soul of the coward as one that is yearning for home). (S.) [And hence,] صبر is also used intrinsitively: (Msb:) [or as a trans. verb of which the objective complement, namely, نفسه, is understood:] you say, صبر, aor. and inf. n. as above, (S, M, Msb, K,) He was, or became patient, or enduring; contr. of جزع: (M, K,) or he restrained, or withheld, himself, or his soul, from impatience: (S, Msb:) or he restrained, or withheld, himself, or his soul, from impatience, and his tongue from complaint, and his members from broil: or, accord. to Dhu-n-Noon, he shunned acts of opposition, and was calm in suffering the pangs of afflictions, and made a show of competence in a state of protracted poverty in places where the means of subsistence were found: or, as some say, he endured trial, or affliction, with good
manners: or he was contented in trial, or affliction, without show of complaint: or he constrained himself to attempt things that he disliked: or, accord. to 'Amr Ibn-'Othmán, he maintained constancy with God, and received his trials with an unstraitened mind: or, accord. to El-Khowwás, he steadily adhered to the statutes of the Kur-án and the Sunneh: or, as some say, he was content to perish for gaining the approval of him whom he loved: or, accord. to El-Hareeree, he made no difference between a state of ease, comfort, and affluence, and a state of affliction; preserving calmness of mind in both states: (B:) and you also say َﺮَـﺒَﺻِا ( , S, M, Msb, K,) and َﺮَـﺒِﻃُا ( , S, M, K, TA, [in the CK, erroneously, َﺮَـﺒْﺻا , ﺒِﻃُا, ﱠ(511,810),(571,869)]) َﺮَـﺒَﺻُا ( , S, M, K,) or ّﱪﺼﺗ ( ; M, K;) both syn. with َﺮَـﺒَﺻ ( ; M;) or ّﱪﺼﺗ signifies he constrained himself to be patient; (S, TA;) [or he took patience: and أُصْبِرُوا, he acquired patience; and he was tried with patience: see صَابِر.] One says, صَابِر َنَﻼُﻓَ َﺪْﻨِﻋ ِﺔَﺒﻴِﺼُﳌا Such a one was patient on the occasion of affliction. (S.) And أُصْبِرَتْ عَلَى ﺒِﺣُأ I was patient of, or I endured with patience, or bore with, what I dislike]. (A.) And أُصْبِرَتْ عَمَّا أَحْبَ ﻏَرْوأ I endured with patience the withholding of myself, or the being debarred, from what I love, or like; or I was patient of the loss, or want, of what I love, or like]. (A:) and أُصْبِرَتْ عنه I constrained myself to endure with patience the withholding myself, or the being debarred, from it, or him; or I constrained myself to be patient of the loss, or want, of it, or him]. (L, voce أُصْبِرَتْ عنه) And أُصْبِرَتْ عَلَى ﺒِﺣُأ The most excellent kind of patience is the constraint of oneself to be patient]: a saying of 'Omar. (IAar.) And بَدْيُ ذَٰلِكَ لا يَصِبْرُ عَلَى الْبَرَدَ My body will not be patient of cold, or will not
endure patiently cold. (A.) And صبر signifies also The being bold or daring in enduring, or attempting, a thing]. (TA.) ___ Also He made him, or it, firm, or fast; or bound, or tied, him, or it, firmly, or fast. (TA.) [Hence,] صبر على القتل, inf. n. as above, He confined him, namely, a man, and other than man, [With bonds or otherwise,] (K, TA.) alive, (TA,) and shot, or cast, at him until he died: (K, TA:) or he set him up for slaughter: (M:) and you say also, قتله صبراً; (S, M, Msb, K;) and He (i. e. any living thing) was confined alive, and then shot at, or cast at, until he was put to death: (S:) or he (any living thing) was bound until he was put to death: (Msb:) or he (a man) was bound hand and foot, or held by another man, until he was beheaded: (Mgh:) or he was slain [deliberately,] not on the field of battle, nor in war or fight, nor by mistake: (A ‘Obeyd:) and صبر he was confined, (A,) or held and confined, (B,) to be put to death. (A, B,)

صبر الروح [signifies The confining the living, and shooting, or casting, at him until he dies; as is shown in the TA: but it] occurs in a trad., in which it is forbidden, as meaning the act of gelding, or castrating. (A, TA.) ___ Also, (S, Msb,) aor. and inf. n. as above, (Msb,) He confined him to make him swear, until he swore, or took an oath; as also: (S:) or he made him to swear a most energetic oath; (Msb,) as also صبر كنته, (A, Mgh,) which is a tropical phrase: (A:) and صبر 을 on يمينه, (TA in art. أصبره على يمينه,) he (the judge, or governor,) constrained him to swear; or take an oath. (TA.) And صبر He was confined, or held in custody, in order that he might be made to swear, or take an oath. (A.) And حلف صبراً He swore, or took an oath, being confined, or held in custody, (S, M,) by the judge, or governor, (M,) in order that he might be made to do so. (S, M,) And صبر كنته He swore, or took an oath: (TA in art. بلت:) and
he compelled one to take an oath. (Mgh.) ___ See also 2. ___ Also He clave to him; namely, a man; syn. (M, K.) ___ See also 8. ___ Also He clave to him; namely, a man; (S, [thus in my copies, without any complement,]) or (M, Msb, K.) aor. — , inf. n. (S, M, Msb, K) and (S, Msb, K,) I became responsible, or surety, for him, or it. (S, M, Msb, K.) ___ And (Msb, K,) ___. Give thou to me a surety. (S, K.) — , (so in the CK, [agreeably with an explanation of the pass. part. n. (M, K;) or (S, v.),]) or (S, M, and in my MS. copy of the K, both probably correct,) They collected their wheat together without measuring or weighing it; made it a صبرة [q. v.] (M, K.) 2 صبره, (M, Msb, K,) inf. n. (TA,) He urged him, or made him, to be patient, by a promise of reward: or he said to him, Be thou patient: and he made him to be patient: (Msb) or the former, he commanded him, or enjoined him, to be patient; as also اصره he attributed to him (TA,) or the former, he commanded him, or enjoined him, to be patient; as also اصره (Sgh, TA,) and اصره he attributed to him (patience; (M, K;) as also اصره. (TA,) ___ See also 1, second sentence. صبره:—we اصره طعامهم:—we اصره الشيء. ___ See 1, last sentence. صبره, inf. n. as above, He heaped up the thing. (O.) ___ He also signifies He embalmed a dead body with صبره, meaning accord. to Freytag myrrh; but for this I know not any authority: he mentions the verb as occurring in this sense in Hamak. Waked. p. 94, last line. Also He ballasted a ship: used in this sense in the present day. See صبرة.] 3 صبره, (A, MA,) inf. n. (A, K) and (K,) [He vied with him in patience, or endurance; as shown in what follows: or he acted patiently with him: (MA,) in the Kur iii. last verse means Vie ye in patience, or endurance: (Ksh, Bd, Jel: *) or in this instance, in the saying اصرروا وصابروا ورابطوا اصرروا, the three verbs are progressive in meaning; the first meaning less than the second; and the second, less than the third: or the meaning is, [be ye patient] with yourselves, and [vie ye in patience] with your hearts in enduring
trial with respect to God, and [remain ye steadfast] with your minds in desire for
God: or [be ye patient] with respect to God, and [vie ye in patience] with God, and
[remain ye steadfast] with God. (B, TA.) [See also 3 in art. ريبط.]

4: see 1, latter half, in four places: ___ and see 2, in two places. [in the Kur ii. 170] means How bold are they [to encounter the fire of
Hell]! (K:) or how bold are they to do the deeds of the people of the fire [of Hell] | (TA:) or
how much do they occupy themselves in doing the deeds of the people of the fire
of Hell! (K:) this last explanation is in the Tekmileh. (TA.) also signifies He (the judge, A, TA, or the Sultán, El-Ahmar, TA)
retaliated for him. (El-Ahmar, A, TA. [See 8.] [intrans.] It (a thing) Was, or became, hard; syn.
A. [See صبر.) ___ He fell into what is termed صبر, (K, TA,) i. e. a calamity: and he
became in what is termed صبر, (K, TA,) i. e. the
mountain. (TA.) ___ It (milk) was, or became, very sour, inclining to the flavour of صبر, i.
e.) bitterness. (K:) ___ He ate the صبرة, (IAar, K,) i. e. the thin, round cake of bread so
called. (TA.) ___ And He stopped the head of a flask, or bottle, with a صبار, (K, TA,) i. e. a
stopper. (TA.)

5: see 1, near the middle of the paragraph, in four places.

6: [relating to a number of persons] signifies The being patient, or enduring, one with another.
(KL:) [You say, They were patient, or enduring, one with another.] ___ And تصابروا على
فان They leagued together, and aided one another, against such a one. (Ibn-Buzurj, TA
in art. ضفر.)

8: ___ صبر: one's صبر, (K, TA.) [They retaliated by slaying]
him, or wounding him, or the like; (A, K;) and so (TA.) [And accord. to Reiske, It was collected: (mentioned by Freytag:) app. as quasi-pass. of 1 in the last of the senses assigned to it above.] 

...
top, (S, M, K) as also (S;) or to its uppermost parts; (TA;) or to its edges. (A.) And أَخْذَهُ,"he took it altogether. (S, M, A, Msb, * K.) And لَقِنَ السَّدَةُ بِأَصِبَارِهَا "He met with complete distress, or adversity. (As, S.) And in a trad., the tree called صَبِيرٌ اجْعَالٌ مَنْتَهَى is said to be in the highest part of Paradise. (A, TA.) Also the former, (S, M, K) and صَبِيرٌ, (M, K) Land in which are pebbles, (S, M, K) not rugged. (S, M.) Hence, أَمْ صَبِيرٌ, q. v. (S, M, A.) See also صَبِيرٌ, in two places.

 صلى : see صلى and صلى in two places: and see also صلى.

 صلى Ice; syn. صلى: (A, Sgh, K) and [its n. un.] with صلى, a piece thereof: (A, Sgh:) from صلى meaning صلى, (A.) صلى (S, M, Msb, K) and صلى, which latter is allowable only in cases of necessity in poetry, (S, Msb, K) or it is allowable in other cases, as also صلى, agreeably with analogy, (Ibn-Es-Seed, Msb,) Aloes; a certain bitter medicine; (S, Mgh, Msb;) the expressed juice of a certain bitter tree; (M, K;) the expressed juice of a certain tree of which the leaves are like the sheaths of knives, long and thick, with a dusty and dull hue in their greenness, of rough appearance, from the midst of which there comes forth a stalk whereon is a yellow flower, صلى [but what this means I know not] in odour; (Lth, TA;) it grows like the green سَوْسُن [or lily], save that the leaves of the صلى are longer and broader and much thicker, and it contains very much juice; (AHn, M, O, TA;) it is crushed and thrown into the presses, then bruised with pieces of wood, and trodden with the feet until its expressed juice flows, when it is left until it thickens, then it is put into leathern bags, and exposed to the sun until it dries: (AHn, O:) the best sort is the صلى سَقَطْرِي [i.e. of the Island of Sukutrâ]; and it is also known by the name of صلى صَبِيرَةٌ [a name now applied to the plant]: (TA:) the n. un. is صلى [and صلى and صلى]: and the pl. is صلى. (M, TA. ) [Accord. to Freytag, it signifies also Myrrh: but for this I know not any authority.]
A quantity collected together; of wheat (&c.), without being measured or weighed, heaped up: (TA:) pl. صبر. (S, Msb.) You say, اشتريت الشيء صبر I bought the thing without its being measured or weighed. (S, Msb.) And Reaped grain collected together; or wheat collected together in the place where it is trodden out: (M, TA:) or when trodden out and thrashed. (Msb in art. كدس.) And Wheat sifted (M, K) with a thing resembling a [or سند, which is a Pers. word, here app. meaning a kind of net]. (M.) And Rough, or rugged, stones, collected together: pl. صبار. (M, K) [See also صباره.]
(K. [But in this sense it is probably a mistake for صبر, q.v.])

صبر: see صبر, in four places.

صبر: see صبر, in two places. Also A surety. (S, M, Msb, K.) You say, هو صبر, He is a surety for him, or it. (TA.) And صبر قوم The chief, head, director, conductor, or manager, of the affairs of a people, or party: (M, K;) he who is patient for, and with, a people, or party, in the managing of their affairs: (A:) pl. صبراء. (M.) [And accord. to Gollus, A solitary man, having neither offspring nor brother: but app. a mistake for صبر, which is thus expl. in the S in this art.] Also, (S, M, K,) and صبرة, (M,) A white cloud; (M, K) and so صبر, صبر, صبر, of which the pl. is صبراء: (K;) or White clouds; (M, K) as also صبر, pl. صبر and صبر, (Fr, Yaakoob, S:) or white clouds that scarcely ever, or never, give rain: (S:) or clouds, (M, K,) or white clouds, (As, S,) that become disposed one above another (As, S, M, K) in the manner of steps: (As, S, M:) or a dense cloud that is above another cloud: (M, K:) or a stationary portion of cloud: (K:) or a portion of cloud which one sees as though it were مصورة, i.e. detained; but this explanation is of weak authority: or, accord. to AHn, clouds remaining stationary a day and a night; as though detained: (M:) or clouds in which are blackness and whiteness: or, as some say, clouds slow in motion, by reason of their heaviness and the abundance of their water:

(Hamp. 786:) the pl. of صبر is the same as the sing., (M,) or it is صبر. (S, M, K.) [And صبر, A mountain: (O, K,) or صبر is the name of a particular mountain. (TA.) [And accord. to Freytag, as from the K, in which I do not find this meaning, A hill consisting of stones.] Also صبر, (K,) i.e. (TA) the صبر of a خوان [or table, or thing upon which one eats].

(M, A, TA,) A thin, round cake of bread, which is spread beneath the food that one eats: (M, A, K;) or (K, TA, but in the CK and ) upon which the food to be eaten at a wedding-feast
is ladled (K, TA) by the maker of the bread: (TA:) also called صبيرة. (K.)

: see the next paragraph: and see

(S, M, K) and صبارة (S, M, K) or smooth stones: (TA:) or صبارة signifies, (M,) or

signifies also, (K,) a piece of stone, or portion of stones: or of iron. (M, K.) A poet says, (S,)
namely, El-Aashà, (M,) or ‘Amr Ibn-Milkat Et-Tä-ee, addressing ‘Amr Ibn-Hind, who had a brother slain, (IB,)

من مبلغ عمرا بأن المرء لم يخلق صبارة

(so in the S; but in the M and TA this verse is given differently, with and in the places of and 

M that accord. to one relation the last word is صبارة, [which, it is added, is like صبارة in meaning;) [i. e. Who will
tell 'Amr, or Sheybàn, that man was not created stones?] but IB says that the last word is correctly

، with kesr to the ص; and the poet means, man is not stone, that he should patiently endure the like of this: (TA:) [I says,]

accord. to one relation, the last word is صبارة, with fet-h, which is pl. of صبارة, the صبارة being affixed to denote its being a pl.

pl., for صبيرة is pl. of اص صبارة signifying strong, or hard, stones: [and he adds,] El-Aashà says,

قبل الصبح أصوات الصبار

(S:) but IB says that صبارة and أصوات are not pls. of صبارة; for is not a pl. form, but with kesr, like حجر and

جبال: (TA:) [and it is said that] the verse from which this is cited is not by El-Aashà, and is correctly and completely as follows:

كان ترمُ الهاجات فيها

قبل الصبح أصوات الصبار

by being meant the صبح, (TS, K, TA,) the stringed instrument thus called: (TS, TA:)

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accord. to the reading given in the S, the verse means, *As though the croaking of the frogs in it, a little before daybreak, were the sounds of falling stones:* and this is correct. (TA.) See also صبار.

: see the next preceding paragraph.

: see مصبور صبار.

: see صبار, last sentence.

أبو صبراء: see صبار.

, [respecting the form of which see حارة (T, S, M, A, &c.;) for which ﺒﺤْرِ is erroneously put in copies of the K: (TA:) from صبار, q. v.; (S, M;) or from: or, accord. to some, such as is level, abounding with stones, and difficult to walk upon: (M:) or the former is [the tract called] حارة ليلى, and [that called] حارة النصار (ElFezáree:) or it has the first of the above-mentioned significations, and signifies also a [mountain, or hill, such as is termed] هضبة (ISk:) or smooth rock upon which nothing makes an impression: but the latter, accord. to Aboo-'Amr Esh-Sheybánee, signifies a هضبة without a pass. (ISh.) Also jpg (M, K) and jpg (S, M, K) A calamity, or misfortune: and a severe war: (M, K;) or the latter, a distressing case. (S.) One says, ﻧُقَعَوا في أم صبار (M) and jpg (S, M) They fell into
a calamity, &c.: (M:) or the latter, they fell into a distressing case: (S:) or into a perplexing and distressing case, from which they could not escape, like the ُهَضْبَة, above mentioned, without a pass: (Aboo-'Amr EshSheybánee:) but in some of the copies of the Alfádh [of ISk], ُعَمَّ صَبْور as though derived from صَبَأْر, signifying stones. (TA.)

صَبَأْر: see صَبَأْر.

ُعَمَّ صَبْور: see صَبَأْر, in three places.

صَأْرَة Rugged ground, rising above the adjacent part or parts, and hard, (K, TA,) in which is no herbage, and which produces none: or i. q. ُعَمَّ صَبْأْر. (TA.) See also صَبَأْر.

صَبَأْر and صَبْور, (M, K,) the latter of which is also applied to a female, without صَبَأْر, (M,) and صَبَأْر (M, K) and صَبَأْر (M,) are epithets from صَبَأْر he was patient, or enduring: (M, K:) the five following epithets are said to denote different degrees of patience: صَبَأْر is the most general of them [in signification, meaning simply Patient, or enduring]: مصْطَبَأْر signifies acquiring patience; and tried with patience: مَثْصَبَأْر, constraining himself to be patient: صَبْور, having great patience; [or very patient;] whose patience is greater than that of others; [as also صَبَأْر; or this signifies rendered patient, from صَبَأْر:] denoting quality, or manner: and صَبَأْر, having an intense degree of patience; [or having very great patience;] denoting measure, and quantity: the pl. of صَبَأْر is صَبَأْر. (TA.) As an epithet applied to God, (Aboo-Is-hák [i. e. Zj],) ُروْبَصَّل signifies The Clement, or Forbearing, who does not hastily avenge Himself upon the disobedient, but forgives, or defers: (Aboo-Is-hák, K:) [it may be well rendered The Long-suffering:] it is an intensive epithet. (TA.) One says also, ُهو صَأْرَأْلَى الْبَرِّ He is a patient endurer of cold. (A.)
Ballast of a ship; the weight that is put in the bottom of a ship. (TA.)

More, and most, patient or enduring. [More patient than an ass] is a prov. (Meyd.) And one says, [He is more patient of beating than the ground]. (A.) [The fem.] is applied to a she-camel by Honeyf El-Hanátim [as meaning Surpassingly patient or enduring]. (Iaar, TA in art. )

Sheep or goats, and camels, that return in the evening and morning to their owners, not remaining away from them: (M, K: *) [a pl. having no sing.: (K:) [ISd says,] I have not heard any sing. of it.

(M.)

Confined [with bonds or otherwise], (K:) or set up, (M:) to be put to death: (M, K:) and رجل صبورة a man confined, (K:) or set up, (M:) to be put to death; (M, K:) i. q. مصورة للقتل, applied to a beast (بَيْنَمْ, A), confined [or bound] to be put to death [and in that state killed by arrows or the like]; i. q. مصورة مِنْهَا مِنْهَا, such is forbidden to be eaten. (S, A.) applied to an oath: see صبورة صبورة. Also Made into a صبورة like a صبورة of wheat; so gathered or collected together. (TA.)

is expl. by Reiske as signifying Collecta caro (Collecta caro; mentioned by Freytag: if so, it is app. مصورة: see its verb.]
He pointed at him, or towards him, with his finger, disparagingly: or, as some say, he meant some evil thing to him when he (the latter) was inadvertent, not knowing. He directed such a one to such a one by pointing, or indication: because, when one directs a man to a way, or road, or to a thing that is latent, or obscure, he points towards it with the finger. One says, What directed thee to us? He directed others to the people, or party. Of one who magnifies himself, or acts proudly, in his government, or administration, one says, The Devil has directed him: and The fingers of the Devil have reached him. And one says, Food was presented, or offered, to him, or was placed, or put, before him, and he did not put his finger into it. He inserted his finger into the hen in order that he might know if she were laying an egg or not: or, as some say, he put together his two fingers, then discharged, or let flow, what was in the vessel, of wine, or beverage, into a thing with a narrow head or mouth: or, accord. to Az, he discharged, or let flow, what was in the vessel, of wine, or beverage, between the extremities of his two thumbs and fore fingers, in order that it might not become scattered, and pour
forth copiously. (TA.) And صبع عَلَىُ، inf. n. as above, He hit, or hurt, his finger. (TA.)

And theقوم, inf. n. as above, meaning He came forth upon the people, or party, is said to be originally صبأً، with ٍ. (TA.)

ٌﻊَﺒْﺻ , inf. n. as above, meaning He hit, or hurt, his finger. (TA.)

4, followed by ٍعلٍ، is said by Freytag, as on the authority of Meyd, to signify He (a pastor) fed and managed well his cattle: but this is perhaps taken from a mistranscription of the saying, mentioned by Meyd, حَذَّرَ لَهُ عَلَىً مَاشِيَتهُ ٌﻊْﺒَﺻ . (q. v. infrà.)

ٌﻊْﺒَﺻ Self-magnification, or pride; (O, K, TA;) such as is consummate; (TA;) and haughtiness, or insolence, or vain glory; (O, TA;) and مصبوأ signifies the same. (O, K, TA.)

ٌﻊَﺒْﺻِإ and ٌﻊَﺒْﺻُأ and ٌﻊُﺒْﺻُأ and ٌﻊِﺒْﺻِإ and ٌﻊِﺒْﺻَأ (S, O, Msb, K) and ٌﻊُﺒْﺻَأ and ٌﻊِﺒْﺻُأ (O, Msb, K) and ٌﻊَﺒْﺻِإ and ٌﻊَﺒْﺻَأ (O, Msb, K) and ٌﻊَﺒْﺻِإ and ٌﻊَﺒْﺻَأ (O, Msb, K) and ٌﻊَﺒْﺻِإ and ٌﻊَﺒْﺻَأ (O, Msb, K) also, (Msb, K,) of all which forms the

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first is the [only] one commonly known and the one approved by persons of chaste speech, (Msb,) all mentioned by Kr, (K,) and by Lh also on the authority of Yoo, (TA,) A finger: and a toe: (MA, Kl, &c.:) of the fem. gender, (Msb,) or fem. and masc., (S, O, Msb, K,) but generally fem. (O, Msb, K: *) pl. (of أصباع, MA) أصباعُ (MA, K.) One says, حَذَّرَ لَهُ عَلَىً مَاشِيَتهُ ٌﻊْﺒَﺻ. (With the mention of them the fingers are bent); meaning that they are reckoned as the best, [or among the best,] for the best are not many. (M, on a verse cited in the first paragraph of art. [See also two similar exs. in the first paragraph of art. حَذَّرَ لَهُ عَلَىً مَاشِيَتهُ ٌﻊْﺒَﺻ] And The pastor has a finger pointing at his cattle, or camels or sheep or goats]; meaning, [has upon his cattle] an

2
impress of a good state or condition; (S, K, * TA;) i.e. they are pointed at with the fingers because of their
goodliness and fatness and good tending. (TA.) [See also a verse cited voce 
ٌﺐْﻠُﺻ. And similar to this saying is the prov., (Meyd.) And one says also,
ِﻪْﻴَﻠَﻋ َﻦِﻣ
ٱ َﱃﺎَﻌَـﺗ ٌﻊَﺒْﺻِإ ٌﻦَﺴَﺣ
meaning 
Verily he is good in respect of the impress upon his cattle
[indicative of their state or condition]. (IAar, TA.) ___ And
ُﻪَﻟ ٌﻊَﺒْﺻِإ ِﰱ اَﺬٰﻫ ِﺮْﻣَﻷا
verily he has a finger in this affair]. (TA.) ___ The Prophet said
ﭑِﺑ اًﺪﻴِﻬَﺷ
ﻰَﻔَﻛ ِّٰ
and many
other instances]. (O.) ___ And a man says, in respect of a difficult affair, when he has been made to have
recourse to a strong man, able to bear his burden; [Verily he will make an end
of it with one finger]; and
ىَﺮْﻐُﺼِﺑ ِﻪِﻌِﺑﺎَﺻَأ
verily the smallest of his fingers will
suffice him
for its accomplishment; the thus prefixed to the agent being redundant, as in
koń ِبَّنَٰا
تمعَّنٌ ٌعبَٰصَأ
胃肠
and many
other instances]. (O.) ___ أبو الإصبع
is one of the surnames of The Devil. (TA. [See صبيع الشيطان, above.]) ___
[اصبع signisfies also A prong, as resembling a finger: so in the S and K in art. حفر, and in other instances.] __
اصبع, (O, TS, K,) in the Minháj of Ibn-Jezleh
اصبع, (app. a mistranscription,) and in the I, اصبع, (TA,)
[Common clinopodium, or wild basil,] the sweet-smelling plant called in Pers.
ﻚْﺸُﻤَْﳒَﺮَﻔﻟا
(AHn, O, K,) which grows abundantly in the southern parts of Arabia, and is not depastured by any animal. (AHn, O.)
___ A species of grapes, (AHn, O, K,) black, (AHn, O,) long, like the acorn,
likened to the dyed fingers of virgins; (AHn, O, K;) the bunch thereof is about a
cubit [in length], compact [so I render دَخِيس applied to herbage &c.,] in
the grapes; its raisins are good; and it grows in the Saráh
The flowers (فِنَاقَح) of the سُورْجَان [or Hermodactylus (the Iris of Linn.?) now applied to meadow-saffron, a species of colchicum]; (O, K;) the potency of which is like that of the سورْجَان [itself]. (TA.) Certain things resembling the مَرَاوْد mrāw, of which is applied, of the length of the finger; (K, TA,) red; (TA,) brought from the Sea of El-Hijáz; of proved efficacy for the speedy consolidation of wounds. (K, TA.)___

The root (أَصل) of a certain plant of which the form is like the hand, (O, K,) variegated with yellowness and whiteness, hard, and having a little sweetness; and there is a species thereof yellow, with a dust-colour, but without whiteness: (O, TA:) it is beneficial as a remedy for madness, or diabolical possession, and for poisons, (K, TA,) and the sting, or bite, of venomous, or noxious, reptiles, or the like, and it acts as a dissolvent of thick excrescences. (TA.)

As a measure, إِصْبِع signifies [A digit; i. e. a finger's breadth;] the width of six moderate-sized barley-corns; (Msb voce بَيْرَج;) the forth part of the ذِقَة. (Mgh and Msb ibid.)

Self-magnifying, or proud. (IAar, O, K, TA.)
ﻎﺒﺻ

aor. ٌﻎﺒﺻ (S, O, Msb, K) and ٌﻎﺒﺻ (As, O, K) and ِﻎﺒﺻ (AHn, TA,) [of which last, ٌﻎﺒﺻ (q. v.), also said to be an inf. n., is perhaps a contraction, or, as is said in the Ksh ii. 132, it means a mode, or manner, of ٌﻎﺒﺻ.] He dyed it, or coloured it; (K TA;)
namely, a garment, or piece of cloth; (S, O, Msb, TA;) and white, or hoary, hair, and the like. (TA.) [It is said that] the primary meaning of ٌﻎﺒﺻ in the language of the Arabs is The altering [a thing]: and hence ٌﻎﺒﺻ, meaning The garment, or piece of cloth, was altered in colour to blackness or redness or yellowness [&c.]. (TA.)

[Hence,] ٌﻎﺒﺻ, aor. ٌﻎﺒﺻ, inf. n. He moistened the mouthful with oil or grease [or any kind of ٌﻎﺒﺻ, i.e. sauce & c.;] and he dipped it, or immersed it; and in like manner any other thing. (TA.)

[Thus] one says, ٌﻎﺒﺻ, or ٌﻎﺒﺻ, in the water. (As, O, K, TA.) And ٌﻎﺒﺻ, He dipped, or immersed, his hand, or arm, in the water. (As, O, K, TA.) The she-camel dipped her lips in the water. (As, O, TA.) [Hence also,] the term ٌﻎﺒﺻ is used by the Christians as meaning The dipping, or immersing, of their children, [i.e. baptizing them] in water. (Az, S, * TA.) One says, ٌﻎﺒﺻ, in the water. (As, O, TA.) He introduced his child into the Christian communion, it is said, by dipping, or immersing, him in the water of baptism. (TA.) And ٌﻎﺒﺻ, He introduced his child into the Jewish communion [probably by baptism combined with circumcision: but see ٌﻎﺒﺻ, an explanation of which seems to indicated that circumcision alone is meant in this case]. (TA.) And ٌﻎﺒﺻ, They colour and alter information, or discourse. (O.) They altered him in his estimation; and informed him that he had become altered from the state in which
he was. (TA.) And it is said that صبِّعت عندك and صبِّغت عندك mean They pointed me out to thee as one who would accomplish what thou desiredst of me; from the saying of the Arabs, and I pointed at the man with my eye and with my hand: (O, K: *) but Az says that this is a mistake; that the Arabs when they mean thus say صبعت, with the unpointed ع. (O.) One says also, لجَّرلا صبِّعت, or يُنْفِم من العلم, and صبِّعت يده بالعلم, (TA,) He laboured in science, [or in a species of science or knowledge, and in work,] and became notable therein [or thereby]. (Msb.) صبوعْضها, inf. n. صبَّع ضَرَعْها, Her udder became full, and goodly in colour: (O, K, TA:) said of a camel. (O, TA.) And صبعت عضله, (O, K,) aor. صبَّع عضله, (TA,) inf. n. صبوعأ، (O, TA,) said of a man, (O,) His muscle became long: (O, K:) like صبوعأ، (O, TA,) And صبوعأ النُّوب, inf. n. صبَّع النُّوب, The garment, or piece of cloth, was long and ample: a dial. var. of صبوعأ. (TA.) And صبوعأ في الطعام, aor. صبَّع في الطعام, He [app. a camel] put his head into the food: as also صبَّع الإبل في الرعي, (O,) And صبَّع فيها رأسها, (O, TA,) She put her head into it; like صبَّع. (TA.)

2 She (a woman) dyed her garments much. (O,) And صبِّغت الرَّطْبة, (S, A, TA,) or صبِّغت البُسّرة, (O, L, TA,) inf. n. تَّصِيبَغَت, (L, TA,) i. q. ذَّبَغَت [i. e. The ripening date, or the full-grown unripen date, began to ripen, or showed ripening, or became speckled by reason of ripening, or ripened, at the part next the base and stalk:] (S, O, L, TA:) or became coloured. (A, TA.) And The palm-tree showed ripening in its dates; (O, K, TA:) as also صبعت النَّخلة, صبِّغت النَّخلة, (K:) or, accord. to Az, تَصِيبَغَت, (Az, O, K,) inf. n. as above: (K:) or, accord. to Az, بَدَّت, صبَّغت النَّخلة in relation to the palm-tree [itself] is not known. (TA.) And صبعت الثَّقَة, (Az, O, K,) inf. n. as above, The she-camel cast her young one when its hair had grown; as also صبعت, (O, K:) but صبعت, with س, which means the same, is more commonly used. (Az, O, TA.)
is a dial. var. of أصبَحُ, (O, K,) meaning *God rendered benefits*, or *boons, complete, full, or ample, to him.* (O.)

The phrase تصَّبَح في الدين is from الصبأ, (Lh, O, K,) and means *He became settled, or established, in religion:* (TK:) and so تصَّبَح صبأة حسنة; expl. by Z as meaning *He was, or became, in a good state [in respect of religion].* (TA.)

اصطبَح بكادًا 8 It was, or became, dyed, or coloured, with such a thing. (TA. [There said to be tropical; but this I doubt.]) And [اصطبَح بالصبأة, (S, * O, K,) or بالحل, (El-Farábee, Mgh, Msb,) and the like, and, as some say, من الحل, (Msb,) or في الحل, (Mgh, [so in my copy, but app. a mistranscription])] *He made use of what is termed* صبأة [or Sauce, & c.,] (O, K, TA,) or Vinegar, (TA,) to render his bread savoury; (O, K, TA;) the الصبأة including olive-oil, as well as vinegar, and similar seasonings. (TA.) One may not say, اصطبَح الحلَب يحلُّ; (Mgh, Msb.) *also signifies* He made, or prepared, what is termed صبأة [i. e. sauce, & c.]. (TA.)

صبأة (AZ, As, S, Mgh, O, Msb, K) and صبأة (S, O, Msb, K) and صبأة (O, K,) or this is an inf. n., differing from صبأة, (AZ, As, L,) and صبأغ, (Mgh, O, Msb, K,) as some say, (O,) or this last is a pl. of the first, (O, * Msb,) [or] the pl. of صبأة, (S,) A dye; (AZ, As, S, Mgh, O, Msb, K,) *used for colouring clothes* [& c.]: (TA:) the pl. of صبأغ [i. e. pl. of صبأة]. (TA.) ___ [Hence, app.,] one says of a girl, or young woman, when one first takes her as a concubine, or when he first has her conducted to him as a bridge, (AZ, O,) or when one first marries her, (K,) إنها لحديثة الصبأة إِنْها لْحَدِيثَةُ الصَّبَأةَ صبأة; and [Verily she is one newly taken as a concubine, or a bride:] app. alluding to the recent application of the dye of the hinnà. (AZ, O, K,) And one says also, ما أخذته بصبأة النَّمَم, (AZ, O,) or ما أخذته بصبأة اللَّنَمَم, (K,) i. e. [I]
did not, or he did not, take it, or acquire it, for its proper price, [app. meaning its cost-price, or prime-cost, ] but for a high [or raised] price. (AZ, O, K. *) صيغ also signifies, (S, Mgh, O, Msb, TA,) and so does صباغ, (Mgh, TA,) or the latter is pl. of the former, (S, O, TA,) A seasoning, or condiment, for bread, to render it savoury; (S, Mgh, O, Msb, TA;) particularly (Msb) such as is fluid, (Mgh in art. أدم, and Msb,) as vinegar, (Mgh, Msb, TA,) and olive-oil, (Mgh, TA,) and the like, (Msb, TA,) [i.e. any sauce,] in which the bread is dipped: (Msb:) so called because the bread is dipped in it, (Mgh, TA,) and coloured thereby: (Mgh:) the pl. of صباغ كثرت الأصبعا على المائدة The sauces, or fluid seasonings, were abundant upon the table.] (TA.) صيغ is used in this sense, but not explained, in the K. (TA.) Hence, in the Kur [xxiii. 20], [And a sauce for those that eat]; (S, O, Msb, TA;) where it means, accord. to Fr, olive-oil; but accord. to Zj, the olive [itself]; and Az prefers the latter explanation: (TA:) some read صباغ وصيغ للكلين. (Bd.) صيغ, in a horse, The having the whole of the fetlock white, without its whiteness conjoining with that of what is termed التحجيل [q. v.]. (TA.) صيغ: see صبغ, first sentence. صباغ, in a sheep or goat, or in a ewe, Whiteness of the extremity of the tail; the quality denoted by the epithet صباغ. (TA.) Also A date that has become partly ripe, i.e. ripe in a part thereof. (O, K.) صبغ: see صبغ, first sentence. صباغ It also means Religion, syn. دين, (AA, O, K,) and ملة; (K,) and the religious law, syn. شريعة; (TA,) and anything whereby one advances himself in the favour of God: (AA, TA:) [thus,] in the Kur [ii. 132], (O, TA,) صباغ means the religion of God, syn. فطرة الله, (O, Msb, K,) or دين الله, (S, Msb,) which is the meaning of (Msb;) the religion of God, with an adaptation to which mankind are created; because its effect appears in him who has it like the dye in the garment; (Bd, Jel;) or
because it intermingles in the heart like the dye in the garment; (Bd;) and it is said to be from the Christians' dye

*baptism* of their children in a sort of water that they have; (S; [and the like is said in the O, and Ksh, & c.;]) being in this instance in the accus. case as an objective complement; (Msb;) for the meaning is follow ye the religion of God; (O, Msb;) or we will follow the religion of God: (O:) or it means *that which God has prescribed* to Mohammed; i. e.

circumcision: (O, K;) or صبغة is in this instance an inf. n., (Ksh, Bd, Jel,) signifying *a mode, or manner of,* صبغ [i. e. of *baptism*], (Ksh,) relating to the baptism of the Christians, (Ksh, Bd,) a corroborative of the saying [in verse 130], as such put in the accusative case, (Ksh, Bd, Jel,) by reason of a verb understood, (Jel,) the meaning being [God hath baptized us with his baptism]; (Ksh, Bd, Jel; *) [so that صبغة signifies the baptism of God, and may here be rendered We have received the baptism of God; :] the Muslims being hereby commanded to say to the Christians, Say ye, God hath baptized us (صبغنا) with the faith, with a baptism (صبغة) not like ours [i. e. not like our Christian baptism], and purified us with a purifying not like ours; or the Muslims being hereby commanded to say [of themselves], God hath baptized us (صبغنا) with the faith, as a baptism (صبغة), and we have not been baptized with your baptism

صبغتكم). (Ksh.)

صغى a rel. n. from صبغ. (Msb.) [A seller of dyes. (Golius, on the authority of Meyd.)]

صغى i. q. صبى: see صبغ, in five places.

صبغى مصبوغ [i. e. *Dyed*]; applied to a garment, or piece of cloth: and also used as a pl., applied to garments, or pieces of cloth. (L, TA.) [See also مصبوغة .]

صبغة The *craft, or art, of the dyer.* (O.)

صبغة A *dyer* (O, L, K) of garments. (O, K; *) And [hence,] A *liar: (K;) one who colours and alters information, or discourse.* (O, K; *) The Prophet is related to have said,
*The most lying of men, or of the most lying of men, are the dyers and the goldsmiths; or those who colour, and those who transform, information, or discourse*: El-Khat-tabee says, the meaning is, that the persons who practise the two crafts to which these words relate make many promises as to returning the goods, and often break their promises; wherefore they are said to be of the most lying of men; not that every one of them is one who lies: but he adds that it has been said to mean the moulding and colouring of speech with falsehood. (O.)

*A she-camel having her udder full, and goodly in colour.*

(O, K.) And Camels putting their heads into the pasture [meaning *frames* the animal], with.

(O. [See 1, last sentence but one.])

A horse *white in the forelock,* (AO, S, Mgh, O, K,) *all of it:* (AO, Mgh: [see also *A sheep or goat* (شَأَةْ, S, O, K) or a ewe (AZ, TA) *white in the extremity of its tail,* (AZ, S, O, K, TA,) *the rest of it* (i. e. of the animal) *being black.* (TA.)

Also *A species of weak birds.* (TA.) Also, (applied to a man, O,) One *who voids his excrement* *in his clothes* (K, TA) when he is beaten (O, K, TA) and *when he is frightened:* mentioned by Z. (TA.) And *a certain tree, or plant, like the* [which is applied to several species of panic grass], *having a white fruit, growing in sands:* (K:) [but this seems to have been taken from three different explanations, here following:] accord. to Aboo-Ziyád, *a certain tree, or plant, that grows in the*
sands, resembling the ضَعْعَةَ [which is applied to a species of the إِلْثَامَمُ], which is one of the abodes of the gazelles in the hot season, lurking-places being excavated by them at its roots: accord. to another, of the Arabs of the desert, it is like the ُمُثْامُ, but the ُضَعْعَةَ is larger in the leaves, and of a brighter green: accord. to

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Aboo-Nasr, a certain tree, or plant, having a white fruit. (O.) And, (O, K,) as some say, (O,) A bunch of herbage, of which, when it comes up, the upper portions are green on the side next the sun, and white on the side next the shade. (O, K.) Also (i.e. أَصِبْحُ) The greatest of torrents. (Ibn- 'Abbád, O, K.) [In this sense, though used as a subst., it seems to be, as in other senses, imperfectly decl., being originally an epithet: if not originally an epithet, it might, accord. to some authorities, be perfectly decl.]

[without ئ] A palm-tree ُخَلَّةَ showing ripening in its dates. (O, TA.)

[ A dye-house: so in the language of the present day.]

Dyed much. (O.) In the phrase َنِبَابَ مِصْبَعَةَ [it is said that] the epithet is with teshdeed لِلْكُثْرَةَ [which means to denote muchness, and also to denote application to many objects, so that it may be rendered either Garments much dyed, or simply dyed garments]. (S.)

ٌغَوْبْصَمَ, like ٌمِصْبَعَ, which is the more commonly used, [each without ئ] applied to a she-camel, Casting her young one when its hair has grown. (Az, TA.)

: see َمِصْبَعَ.
He turned away a gift, (As, S, K, TA,) or an act of kindness or beneficence, (As, S, TA,) from his neighbours, and his acquaintances, to others; and in like manner, (As, TA,) or he withheld it; (As, S, K,) and (M, Msb,) aor. as above, (Msb,) he (the cupbearer) turned away the cup of wine, (M, Msb,) [from him who was more, or most, entitled to it], (M,) or [from him], (Msb,) 'Amr Ibn-Kulthoom says,

Thou hast turned away the cup of wine from us, O Umm-' Amr; when the proper course of the cup of wine was towards the right]. (S. [See EM p. 184.]) ___ And He (a man) hid a thing in his hand, (M, TA,) such as a dirhem & c., without its being known. (TA.) ___ And He placed evenly, or suitably, in his hand, (S, M, K,) the pair of play-bones, or dice, (S, K,) or the pair of gaming-arrows, (M,) and then cast them: (S, M, K;) said of a player at a game of hazard. (S, K.) To him who does so one says, [Shuffle thou, and do not pack]. (S.)

He soaped a thing; or washed it with soap: so in the language of the present day.]
He, or it, turned away or back, or became turned away or back. (K.)

Q. Q. 1 صباون: see what next precedes.

The hand of a player at a game of hazard inclined for acting treacherously to a companion.

(IaAr, K.)

صابون a word of well-known meaning, (S, M, K,) [Soap;] a compound with which clothes [&c.] are washed: the best of which is made of pure olive-oil and clear potash and good جير [meaning lime], well cooked [i. e. boiled], and dried, and cut into particular shapes: the sort is not cut, nor well cooked [or boiled], but is like cooked starch: (TA:) it is hot and dry; and produces a pleasurable sensation in the body; (K;) but the washing the head with it hastens hoariness: (TA: [in which many other supposed properties of it are mentioned:])) IDrd says the word is not of the language of the Arabs: (TA:) [Fei, in the Msb, fancifully derives it from صباون الكأس, because it removes filths and impurities:] MF says that it is one of the words common to all languages, Arabic and Persian and Turkish and others [as Greek &c.]. (TA:) Hence, صباون الموم is a term for Wine. (TA voce رياق, q. v.)

صابون Of, or relating to, soap; saponaceous. ___ And A maker, or seller, of soap:

mentioned in the K and TA only as a surname.]
(S, M, K,) aor. inf. n. صبا, صبا, (S,) or صبا, (M, K,) and صبا, (S, M, K) and [also written صبي, in the CK (erroneously) صبي, (M, K,) [app., in its primary acceptation, He was a youth, or boy, or child; agreeably with an explanation of a phrase in what follows, and with explanations of صبا and صبا which will be found below: ___ and hence,) He was, or became, youthfully ignorant, or foolish, or silly: (M, K:) [and, as seems to be indicated in the TA, he indulged in amorous dalliance; a sense in which the verb, more especially with صبا (q. v. infrà) for its inf. n., is very frequently used:] or he inclined to ignorant, or foolish, or silly, and youthful, conduct; and in like manner the شوق, which is from the شوق, in art. شاب, صبا, صبا, and صبا, as inf. ns., signify the inclining the heart to any one; and have other significations expl. in what follows: and تصاب signifies the manifesting passionate love, and desire: (K:)[but صبا and صبا are often used in different senses: thus Et-Tebreezee says that] in the following hemistich of a poem by Dureyd Ibn-Es-Simmeh,

* صبا ما صبا حتى علا الشيب رأسه *

the first may be from صبا, صبا, and the second صبا from صبا, صبا, so that the meaning may be, He engaged in play, or sport, and صبا [or amorous dalliance, &c.,] as long as he was a youth, [until hoariness came upon his head;] or the meaning may be, he engaged in صبا as long as he engaged therein, &c. (Ham p. 380.) And صبا, صبا, (S, M, K,) [aor. صبا, (S,) or صبا, (M,) [or both, as will appear from what follows,] signifies He played, or sported, with the صبيان [i. e. youths, or boys, or children]: (S:) or he acted in the manner of the صبيان: (M, K: *) or both صبا and صبا, as
inf. ns., signify the acting as a youth, or boy, or child; and the playing, or sporting, with youths, or boys, or children: (KL:) and and said of an old man, signify he acted in a youthful, boyish, or childish, manner. (TA.) He inclined. (Msb.) You say, He inclined to her, namely, a woman; as also: and in like manner, She inclined to him. (M. [See also in art. صب']) And صبا إلیه, (M.) or (K.) He yearned towards, longed for, or desired, (M, K,) him, (M,) or her: (K.) [Hence, app.,] صبت النخلة, (M, K,) aor. صبّ, (M,) The [female] palm-tree inclined, or leaned, towards the male palm-tree that was distant from it. (M.) And صبت الراعية, (M, K,) aor. صبّ, (M,) inf. n. صبّ, The pasturing beast inclined its head and put it upon the pasturage. (M, K.) [See also 2.] صبت, (S, M, K,) aor. صبّ, (S, M, inf. n. صبّ (S, M, K) and صبا (M, K) in [some of] the copies of the K صبآ, (TA,) said of the wind called الأصبّا, (S, M, K,) It blew. (K.) صبت, (M, K,) like عني, (K,) The people, or party, were blown upon by the wind called الأصبّا. (M, K.)

He inclined his head towards the ground. (TA.) [See also 1, near the end.]

He inclined his spear, (M, K,) or he lowered the head of his spear towards the ground, (T, TA,) [or, as the context in the S seems to indicate, he inverted his spear; to pierce, or thrust, (T, M, K,) with it. (M, TA,) He put the sword into its sheath [which generally means its scabbard] (S, M, K,) or into its case for enclosing it together with its scabbard,] (TA,) reversed, or inverted: (S, M, K, TA;) or, accord. to the A, بسْكُينَةٌ صباي سيفه, and صبای سيفه, means he put his sword, and his knife, into its case.
not in the right manner: and one says to one who hands a knife, i.e. Reverse thy knife, putting the handle towards me. (TA.)

He made his building to incline, or lean. (K.)

He (a camel) inverted his lips on the occasion of drinking. (K.)

He, or it, overturned the old man; and made him to incline. (TA.)

He recited the verse not rightly, or not regularly. (M, K, TA. [In the CK, صابء الكلام صابء البيت.]) And one says, He made the speech, or language, to deviate from its proper course, or tenour. (M, K.)

We turned away from the [plants called] حمض الجواري يصابين في الستر, meaning يطلعون [i.e. يطلعون, but I think that is a mistranscription for من, and that the meaning is, The girls, or young women, look from within the curtain]. (TA.)

She (a woman) had a child such as is termed صبي [i.e. a boy, or a young male child]; (S, M;) and a child, male or female. (S.) She (a woman, M, K, or a girl, or young woman, S) excited his desire, and invited him, (M, K,) or made him to incline, (S,) to ignorant, or foolish, or silly, and youthful, conduct, (S, M, K,) so that he yearned towards her; as also "I ṣawā'ahā He invited her to the like thereof. (M.) And also signifies He deceived, or beguiled, her, and captivated her heart; (M, K; [see also another rendering in an explanation of a verse cited voce اصر]) as also أصبي عرس فلان. He endeavoured to cause the wife of such a one to incline (to him). (TA.) They entered upon [a time in which blew] the wind called.
5. see 1, latter half: and see also 4, in three places.

6. see 1, in three places: and see also 4.

10. As stated by Freytag, is expl. by Reiske as signifying *Pueriliter se et proterve gessit:* and by Jac. Schultens as signifying *Pro puero habuit.* But the usage of this verb in any sense is app. post-classical.

[is of the fem. gender, and] is a subst. and an epithet, [so that one says ُرِيحَ الصَّبا, as well as ُرِيحَ الصَّباُ-اًبَص,] (M, TA,) [and signifies the east wind: or an easterly wind: the wind that blows from the place of sunrise: (Msb:) or the wind of which the mean place whence it blows is the place where the sun rises when the night and day are equal; the opposite wind of which is the دَبُور: (S:) or the wind that faces the House of God, i.e. the Kaabeh; app. meaning that blows from the point opposite to the corner, of the Kaabeh, that is between the Black Stone and the door:]; as though yeaning towards the House: (M, TA:) or, accord. to IAar, (M,) the wind of which the place whence it blows extends from the place of rising of the [or the Pleiades] to the place of [meaning the tail of Ursa Major]: (M, K:) [it is often commended by poets as a gentle and pleasant gale, like the Zephyr with us:] the dual is ُسُباَيْ صِبْانُ and ُشِباَيْ صِبْانُ (Lh, M, K:) and pl. ُتاَيَيَصِبْانُ and ُءَيْيَصِبْانُ (M, K.)

[also written صَبِّي and صَيِّبِي, the former with kesr and the short alif, and the latter with fet-h and the long alif, (S, Msb,)] [both mentioned before as inf. ns.,] *Youth,* or *boyhood,* the state of the صَيْبِي صِبَانِ [q. v.]: (S:) or *childhood.* (Msb.) One says, ُنَاكُ كَذِل ُهِيَّ صِبَانِ and ُنَاكُ كَذِل ُهِيَّ صِبَانِ [That was in his youth or boyhood: or in his childhood]. (Msb.) [See also an ex. in a verse cited in the first paragraph of art. *شَفَعَُ.] And the former [or each, as is shown in the first sentence of this art.,] has also a signification derived from دَرْوُقَ [or desire; i.e., each signifies also *An inclining to ignorant, or foolish, or silly, and youthful, conduct; and amorous*}
ignorance, or foolishness, or silliness, of youth; (Lth, M, K) and amorous dalliance. (Lth, TA.) [See an ex. of the first in a verse cited in the first paragraph of art. and another in a verse cited voce عارض.أدايد.] 

A youth, boy, or male child; 

syn. دُلْانِيِّهَة (S:) or a young male child; (Mgh, Msb) before he is called غلام (Mgh;) or one that has not yet been weaned, (M, K) so called from the time of his birth: (M:) and صواب signifies the same; these two words being like قادر (TA:) the pl. of the former is صواب [a pl. of pauc., in which the و is changed into ى because of the kesreh before it, like as is said in the M respecting another of the pls.,] (S, M, Msb, K but not in the CK,) and صواب (M, K, TA, in the CK) صواب (M, K) and صواب (K, TA, but not in the CK,) [or rather the last two are quasi-pl. ns.,] and صواب [another pl. of pauc.] (K) and صواب [also a pl. of pauc.,] (M, K) but this last is said by J to have been unused, because the usage of صواب rendered it needless, (TA,) and صبيان, (S, M, Msb, K but not in the CK,) in which the و is changed into ى because of the kesreh before it, (M,) and صبيان, (M, K) as some say, preserving the و notwithstanding the dammeh, (M,) and صبيان (M, K but not in the CK,) and صبيان (M, K) and [ISd says,] accord. to Sb, the dim. of صبيان is صبيان, and that of صبيان is each irreg.; but in my opinion, صبيان is the dim. of صبيان, and that of صبيان is that of أصبيان. (M:) [J says.,] صبيان occurs in poetry as being the dim. of أصبيان. (S.) صبيان signifies A young woman, girl, or female child; (S, TA;) and so too, [sometimes,] صبيان (TA:) and the pl. is صبيانا. (S TA.) صبيان is a term applied to The flatus, or flatulence, (رحب,) that is incident to children. (TA in art. أم.) [Gollus, in that art., explains it as meaning Larva, terriculamentum puerorum; on the authority of Meyd.: and also as meaning Epilepsy; on the authority of Ibn-Beytár.] صبيان also signifies The pupil of the eye: (M, K;) but Kr ascribes this meaning to the vulgar. (M;) And The extremity of each of the jaw-bones: (K, TA;) i. e. (TA)
الصبيان signifies the two extremities of the two jaw-bones (S, M, TA) of the camel and of other animals: or, as some say, the two edges curving outwards from the middle of the two jaw-bones: (M, TA:) or, accord. to the A, the thin portions of the two extremities thereof: and it is said to be] tropical. (TA.) And A bone below the lobe, or lobule, of each of the two ears: (K:) or, as some say, the head of the bone that is below the lobe, or lobule, of each of the two ears by the space of about three fingers put together. (M.) ___ And The edge (حمد) of the sword: (M, K, TA:) or the ridge thereof, (M, TA, in the copies of the K is erroneously put for أَوْ غَيْرُهُ, TA,) which rises in [i. e. along its middle; (M, K, TA:) and likewise of a spear-head: (M, TA:) or, accord. to the A, that part of a sword below; or exclusive of, (دون,) its ظلية [q. v.]. (TA.) ___ And The head of the human foot; (M, A, TA; in the copies of the K is erroneously put for رأس القدم; TA:) i. e. the part [thereof] between its حمارة [q. v.] and the toes. (A, TA.) And the الصبيان signifies also The two sides of the [camel's saddle called] رحل. (M.) ___ It is also said that الصبيان الجليد signifies The grains of hoar-frost that resemble pearls: and صبيان المطر the small drops of rain: but accord. to the author of the Khasâil, it is صواب, q. v., with ء and then ب. (TA.)

صبية fem. of صي, q. v.

صبية صيبة: see صية, former half.

صواب: see صواب, first sentence. ___ Also i. q. صاحب صوبة [i. e. One who indulges in youthful folly, and amorous dalliance]. (TA.) ___ Kureysh, (M,) or the Jews, (TA,) used to call the Companions of the Prophet صواب. (M, TA. [See صواب, in art. صيبة]) And Nâfee read [in the Kur ii. 59 and xxii. 17] صوابين instead of الصوابين; (TA;) and [in v. 73] صوابين instead of الصوابين. (TA voce صي, a pl. of صاب, is expl. as meaning Those who incline to conflicts and factions, seditions, or the like, and love to be foremost therein.
The oblique wind that blows in a direction between that of the east or easterly wind and that of the north or northerly wind: (S, K) it is very cold, (S and TA voce) and very boisterous, and unattended by rain or by any good. (TA ibid.)

Having (Er-Rághib, TA) [i.e. children, or young children, or young unweaned children], (S, Er-Rághib, A, *) or having a child such as is termed (M, K). Hence the latter is metaphorically applied by El-Hareere to Wine of which the sealed cover has been broken. (Har p. 450.) [See also the verb, 4.]

A calamity, or misfortune. (K.)
‘ṣūḥ, (S, A, MA, Msb, K,) aor. (MA, Msb, K) and (MA, inf. n. (S, * A, * MA, Msb, * MF, TA) and ‘ṣūḥ, (S, * K, * MF, TA,) two forms of the inf. n. of which there are some other exs., as ‘ṣūḥ and pl. ‘ṣūḥ, (MF, TA,) and ‘ṣūḥ; (MA, Msb, K) and ‘ṣūḥ, (S, A, MA, Msb, * MF, TA,) inf. n. ‘ṭāḥṣ, (S, * A, * MA, Msb, K,) aor. (MA, Msb, K) and (MA, inf. n. (S, * A, * MA, Msb, * MF, TA) and ‘ṭāḥṣ, (S, * K, * MF, TA,) two forms of the inf. n. of which there are some other exs., as ‘ṭāḥṣ and pl. ‘ṭāḥṣ, (MF, TA,) and ‘ṭāḥṣ.

He was, or became, healthy, or sound; (MA;) or restored to health, or soundness, (sometimes from his disease); (S, A;) as also: (S:) or his disease departed. (K, TK.) And It was, or became, [or proved,] sound, valid, (MA,) substantial, real, sure, certain,] true, right, (MA, Msb,) correct, just or proper, whole or entire, (MA,) or unmarred, or unimpaired,] free from every imperfection or defect or fault or blemish, (L, K, TA,) and from everything that would occasion doubt or suspicion or evil opinion:

(L, TA:) and it was, or became, suitable to the case, or event. (Msb.) You say, ‘ṣūḥت شهادته [His testimony was sound, valid, &c.] (A, TA.) And ‘ṣūḥت قوله [His saying was, or proved, true]. (A, TA.) And ‘ṣūḥت عند القاضى حقه [His right, or due, or just claim, was, or became, established, substantiated, made good, or verified, in the estimation of the judge; like ‘ṣūḥت لله عليه كذا. (A, TA.) And ‘ṣūḥت العقد [Such a thing became established, or verified, as due to him from him;] like ‘ṣūḥت العقد The contract became established by its execution. (Msb,) And ‘ṣūḥت الصلاة, as used by the lawyers, The prayer [was suitable to the ordinance thereof, so that it] annulled the obligation of performing it after the appointed time. (Msb, * and Dict. of Techn. Terms of the Mussalmans pp. 815-816. [This meaning is expressed in the former by the phrase ‘ṣūḥت أُسَطْقَتْ القِضَاءَ; which is fully expl. in the latter work, with other conventional meanings of ‘ṣūḥت, all reducible to explanations given above.] ‘ṣūḥت أُصْحَحَ [if not a mistranscription for ‘ṣūḥت أُصْحَحَ] signifies He made the thing ‘ṣūḥح [i. e.
sound, valid, &c. (L, TA. [In the latter app. taken from the former.])

He rendered him healthy, sound, or free from disease; (S, A, MA, TA;) said of God; (S, TA;) and (A, TA) so. (A, K, TA.) One says, أَصْحَحَ جَسَمَك, أَصْحَحَ آلَهَ بَدْنَك, May God render thy body healthy, sound, or free from disease. (A.) __ And He rendered it sound, valid, (MA,) [substantial, real, sure, certain,] true, right, (MA, Msb,) just or proper, whole or entire, (MA,) [or free from every imperfection or defect or fault or blemish, and from everything that would occasion doubt or suspicion or evil opinion: see 1.] You say, I corrected the book, or writing, and the reckoning; rectified what was wrong thereof. (L, TA.) And He verified his being free from a thing; clear, quit, or guiltless, of it; or irresponsible for it. (Mgh in art. أَرَب).

Also He found him to be [sound, healthy, or free from disease]; namely, a man. (L, TA.) And He had his family and his cattle in a healthy, or sound, state; (L, K;) whether he himself were in health or sick: (L;) or, said of a people, or party, they had their cattle in a healthy, or sound, state, after they had been affected by a plague, or murrain, or distemper. (S, L.)

He was rendered healthy, or sound, by it. (O and TA voce [شَيْعَةْ, q. v.]

I hold to be true, right, or just, what thou sayest. (TA.)

It (a thing, or an affair,) was, or became, distinct, apparent, or manifest; (K;) like
Health, or soundness of body; (S, A, MA, O;) contr. of سَقْمُ or سَقْمً (S, A, O:) or departure of disease: (K:) صحة is said to be in the body and in religion; like as are [its contrs.] سقّم and مرض and صحة: (Abū-Is-hāk, TA in art. مرض) in the body, it is a natural state or condition, wherewith the actions [and functions] of the body have the natural course: and it is metaphorically used in relation to [other things, including] attributes, or ideal things: (Msb:) and signifies [a sound, valid, substantial, real, sure, certain, true, right, correct, just or proper, whole or entire, state or condition; as is indicated in the first paragraph of this art.; or] freedom from every imperfection or defect or fault or blemish, (L, K, TA,) and from everything that would occasion doubt or suspicion or evil opinion. (L, TA.) One says, شَحّ, أَوّلِي فِي صَحَّةِ وَسَقّمَهُ [That was in his state of health, or soundness, and his illness, or sickness!]. (AO, S.) And أَقْرَبُ الصَّحَاحَ مَنْ السَّقَامَ [How little removed is health, or soundness, from illness, or sickness!]. (O.) صحة: see صحة, in two places: and see صحيح, in four places. صحيح means The hard part of the road, that has not been rendered soft, or plain, (K, TA,) nor smooth, or easy to walk or ride upon. (TA.)

صحيح: see the next paragraph.

صحيح (S, A, MA, Msb, K, KL) and صحيح صحّة (S, A, Msb, K) Healthy, sound, or free from disease; (S, A, MA, K, KL:) and so صحّة الجسد, applied to a man: (Msb:) and Sound, valid, (MA, KL:) [Substantial, real, sure, certain, true, right, (MA, KL, and Msb in explanation of the former word,) correct, just or proper, whole or entire, (MA, KL,) or [unmarred, or unimpaired,] free from every imperfection or defect or
fault or blemish, (L, K, TA,) and from everything that would occasion doubt or suspicion or evil opinion: (L, TA:) [and suitable to the case, or event: (see 1:)] fem. صحيحة، applied to a woman [and to other things]: (TA:) pl. صحاح، (A, Msb, K,) a pl. of صحيح، (Msb,) and applied to men [and other things], (A, K, TA,) and of الصحية، and applied to women, (TA,) and of صحيح، أصحة، (A, Msb, K,) a pl. of صحيح، (Msb,) and applied to men, (A, K,) and of الصحية، أصحة، صحائح، صحائح، (K,) a pl. of الصحية، and applied to women. (TA.) صحيح، الأدم means [lit. Sound of skin; or] not [having the skin] cut; as also صحاح الأدم: (S:) [but each has a tropical signification; for] one says، فلان صحيح الأدم (Ham p. 628) meaning [Such a one is sound] in respect of origin, and of honour, or reputation. (Har p. 135.) And دهم صحيح means A dirhem free from defect; as also صحاح، صحاح، صحاح، [which I find as syn. with صحيح in my copy of the K,] with damm, is allowable, like طويل as syn. with طويل. (L, TA.) And it is said in a trad., يقسم ابن آدم أهل النار قسمة صحاحا، i.e. The son of Adam, meaning Kábeel [or Cain], who slew his brother Hábeel [or Abel], will make a right division with the people of Hell, so that half of it shall be for him, and half for them. (L, TA.) صحاح، صحاح، صحاح، (S, L, Msb, K) and صحاح، صحاح، صحاح، (S, L, K) A place, (S, Msb,) or ground, or land, (L, K,) that is plain, or even,

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(S, L, Msb, K,) destitute of herbage: pl. of the first صحاح، and the first signifies a tract of land destitute of herbage, plain, or even, and containing small pebbles: (L:) or a smooth tract of land: (R, MF:) and أرض صحاح، أرض صحاح، a land destitute of everything, containing no trees, nor any depressed resting-place for water, said by AM to be seldom found except in the rising ground of a valley, or in a mountain near to
such rising ground, and not so plain as what is termed (L.) __ [Hence, app., (see art. ترَهَّات صَحا صِح, and ترَهَّات صَحا صِح, [the latter preferred by J, as he says in the S,] What is vain, or false; (S, K, TA;) like ترَهَّات بِسَابِس (S;) or [rather] vain, false, untrue things, that have no foundation. (TA.)

and One who pursues, or investigates, minute things, and retains them in his memory (تَخْصِيْصَا), and knows them. (K.)

A man having his family and his cattle in a healthy, or sound, state; whether he himself be in health or sick: (L:) or having his cattle in a healthy, or sound, state, after their having been affected by a plague, or murrain, or distemper: (S, L.) It is said in a trad., لا مَصْحَٰبٍ يُوْردُنَّ ذَٰلِكَ عَلَى مَصْح, (S, L) i.e. One whose camels are affected by a murrain, or distemper, shall by no means bring them to water immediately after one whose camels are in a healthy, or sound, state, so as to water the former beasts with the latter: a prohibition apparently given for fear that the latter beasts should become diseased like the former, and it should be supposed that the disease had passed by contagion, which ought not to be imagined. (L. [See also مَوْضُ).]

A cause of one's being rendered healthy, or sound in body. (L, K.) So in the saying, الصوْم مَصْحَة [Fasting is a cause of one’s being rendered healthy]. (L, K.) One says also, السَّفْر أَرْض مَصْحَة [Travel is a cause of one's becoming healthy]. (S, A.) And A land free
from plagues, or any common, or epidemic, diseases; in which maladies are not common or frequent. (TA.)

مَسْحُورَى True, sincere, or honest, in love, or affection. (K.) And it is also said to signify Counselling, or admonishing, or one who counsels or admonishes, faithfully, or sincerely: so in a verse of Meleeh El-Hudalee; as though used by poetic license for (L.) And One who does, or says, vain, or false, things. (A, K.)
صحاب

صحاب ١

He associated, kept company, or consorted, with him; (A, K) he accompanied him; he was, or became, his companion, associate, comrade, fellow, friend, or fellow-traveller: (MA:) and signifies the same. (TA. [See this latter verb below.]) [Hence] one says, صاحبك الله and صاحب كله, (A, TA,) [inf. n. of the former (in the TA inadvertently said to be of the latter) صحابة, (said in the TA to be with kesr,) or صحابة, and, as will be shown by what follows, صحابة also,] May God guard, keep, protect, or defend, thee; may God be thy guardian, keeper, &c.: (TA in explanation of the former:) and أحسن الله صحابتك (A, and Hamp. p. 443) or صحابتك (TA) [May God make the guarding, &c., of thee to be good]. And (TA) [in like manner,] اصحاب فلانا signifies He guarded, kept, or protected, such a one; as also اصحابه; and He defended such a one; syn. منعه: (K, TA:) one says, اللهم صاحبنا بصحبة وأقلانا بذمة O God, guard us with thy guarding in our journey, and make us to return with thy safeguard to our country, or land, &c.; occurring in a trad.: (TA:) and (A, TA,) in the Kur [xxi. 44], (TA,) means Nor shall they (i. e. the unbelievers, TA) be defended from us, (A, TA,) as expl. by Z; (TA;) and preserved in safety: (A:) or, accord. to Katádeh, nor shall they be attended by good from us: or, as some say, it is from the phrase صاحبك الله meaning as expl. above. (TA.) See also 4, last sentence but one. صحبة, aor. ١, (K:) inf. n. صحبة, (TK,) He skinned a slaughtered animal. (K)

صحاب ٣

He associated, kept company, or consorted, with him. (MA, KL.) See 1, first and second sentences. And see the next paragraph, last sentence but one.
I made such a one to be a companion, or an associate, to him. (A.) And I made the thing to be [as it were] a companion to him; (S, K, TA;) and so I made the book, or writing, &c., to be [as it were] his companion. (S, * TA.) And He did to him that which caused him to be a companion, or an associate, to him. (A, TA.) And He left upon it, namely, a skin, its hair, (S, A,) or its wool; not subjecting it to the process termed عَطَنُ. (S.) See also 1, in three places. أصحاب, intrans., He (a man) became one having a companion, or an associate: (K, TA: [in the latter said to be tropical; but, I think, without reason:]); and he was, or became, one having companions, or associates. (TA.) And hence, He (a man) had a son who had attained to manhood (S, A, TA) and so become like him: (TA;) i.e. he was alone, and became one having a companion; (A,) or as though his son became his companion. (TA.) And He (a camel, and a horse or similar beast, S, TA, or an animal, and a man to a man, A, TA *) became tractable, submissive, or obsequious, after being refractory, or incompliant; (S, A, TA;) [and so صاحب, as is implied by an explanation of its part. n. صاحب, and hence, (A,) one says also, that [He was refractory, or incompliant: then he became tractable, submissive, or obsequious]; (A, TA:) and accord. to A’Obeyd, one says, اصْحَبَ لِهِ صَحِيحَةُ الرَّجُلِ, from [app. SA, app. SA;], meaning I became tractable, submissive, or obsequious, to the man. (TA.) And, said of water, It became overspread with [the green substance termed طَلَحُبُ. (S, A. *) يَصِحَبُ مَثَّا ۴He is ashamed, or bashful, with respect to us; or shy of us; (K, TA;) i.e. he is ashamed to sit with us, or shy of sitting with us. (Ibn-Buzurj, TA:) And فَلَانُ مَا يَصِحَبُ مِن شَيْءِ Such a one does not guard himself against anything, and is not ashamed to
do it, or shy of doing it, does not shun it, or avoid it. (A.)

6 see the next paragraph, in two places.

اصحبا They associated, kept company, or consorted, one with another; (S, A, K;) as also and in like manner said of two men. (TA.)

10 He desired him, or demanded him, as a companion, an associate, a comrade, or a friend: (MA:) or he invited him to associate, keep company, or consort, with him: and he clave to him: (A, K;) he chose him, or took him, as a companion, &c.: and he had him with him. (MA.) [Hence,] one says, I made a book a companion to me; or I made a book belonging to me my companion. (A, L, TA.) And I carried the book &c. with me. (Msb.) And one says of anything, as meaning It clave, adhered, or held-fast, to it; namely, another thing; (IF, S, Msb, TA;) or coalesced, or united, with it. (S, TA.) [See an ex. in a verse cited voce راَمِكَ.] See also 4, second sentence: and see the last sentence but one of the same paragraph.

صحب: see صاحب.

صحبة: see حَدِيث صحبة. (S, A, Msb, K, &c.) As a simple subst., Companionship. Hence,往往 occurring in biographies as meaning He had companionship with the Prophet; i. e. he was one of the Companions of the Prophet. And خرجت صحبة الرسول, frequently occurring in trads., meaning I went forth in the companionship of the Apostle, or in company with the Apostle. Hence also] one says, حملت الكتاب الصحيحي [I carried the book with me]. (Msb.) صحبة السفينة [The companionship of
the ship] is a post-classical phrase, denoting, by way of comparison, that which has no permanence. (Har p. 258.) See also

ٌﺐِﺣﺎَﺻ

، of which it is a quasi-pl. n.

ٌﺔَﺑﺎَﺤَﺻ

an inf. n. of صحبه [q. v.]. (S, A, K.)

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See also

ٌﺐِﺣﺎَﺻ

، of which it is a quasi-pl. n. [صحة] is commonly applied to The Companions of the Prophet: ] صحابٌ [is the n. un., meaning a Companion of the Prophet; and] is conventionally applied to one who saw Mohammad, and whose companionship with him was long, even if he have not related anything from him; or, as some say, even if his companionship with him was not long. (KT.)

ٌﺐِﺣﺎَﺻ

: see the next preceding paragraph.

A companion, an associate, a comrade, a fellow; or a friend; (A, MA, KL, TA;) a fellow-traveller: (MA:) [an accomplice: an accompanier, or attendant, as applied to a thing:] and a lord, or master; a possessor, an owner, an occupant, a haver, or a proprietor; of anything: (A, TA;) it is not trans. like the verb, therefore you may not say, لَدَّ صاحب عمرا; (TA;) [l. e.] it is not used as an act. part. n., but as a subst., like ولاد; (Ham p. 32:) the pl., (S, Msb,) or term applied to a pl. number, (A, K, TA,) is صحابٌ، (S, A, Msb, K,) a pl. like راكب، (S,) or [rather] a quasi-pl. n., (TA,) and أصحاب، [the most common of all,) (A, Msb,) a pl. like أصحابين، (TA,) or pl. of صحابٍ، like أفرخٍ، (S,) and أصحابٍ، (S, K,) pl. of صحابٍ، (S, TA,) or of صحابٍ، like أشهد، (TA,) or pl. of صحابٍ، like أشهد أشحاد، صحابٍ، (S, K,) a pl. like شباب، (S,) and صحابٍ، (S, A, K,) a pl. like جياع، (S,) and صحابٍ، (A, K,) in which the may be regarded, agreeably with analogy, as an affix to the pl. صحابٍ characteristic of the fem. gender, (TA,) and صحابٍ، (S, A, Msb, K,) which is more common than صحابٍ، (TA,) but the only instance of فاعلاً as the pl. measure of a word of the measure فاعلاً. (L,
or originally an inf. n., (S,) or not so, but a quasi-pl. n., though written like the inf. n. [that is said to be its original], (from a marginal note in a copy of the S,) and (S, A,) a pl. like فَرْهَة ٌ, (S, TA,) or [rather] a quasi-pl. n.: (TA:) the fem. is صحبة, and its pl. is صحابات and صحاب for صحاب صحاب. (Mgh, Msb,) the latter mentioned by AAF on the authority of Abu-l-Hasan: (TA:)
hence, in a trad. of ‘Áïsheh, [אְֱָּהַעַר, S, A,) a pl. like ٌهِرَاف ٌ, (S, TA,) or [rather] a quasi-pl. n.: (TA:) the fem. is صحبة, and its pl. is صحابات and صحاب صحاب for صحاب صحاب صحاب (A) [and that of ٌهِرَاف ٌ is صحاب صحاب صحاب]. يَاصحابي ٌ[O my companion, &c.,] is the only allowable instance of such curtailing of a prefixed noun, related as heard from the Arabs. (S, TA.) One says،
Fran صحاب صحاب

Such a one is a good companion, &c.: (A, * TA.) [And صحاب جيش The commander of an army. And الصحاب الشرطة صحاب البريد &c.: see arts. شرطة &c. And الصحاب صحاب the bridge &c. alone, in post-classical
times applied to The Wezeer, when an officer of the pen: see De Sacy’s Chrest. Ar., sec. ed., ii. 59.] And

[The companion of the right hand] and [The companion of the left hand]; appellations of each man’s recording angels, who write down his good and evil actions. (A trad. thus commencing in the Jámi’ es-Sagheer.) And صاحب الصور The angel who is the possessor of the horn. (Idem.)

[And صاحب البيت The owner, or master, of a house or tent.] And أصحاب الجنة [The inmates, or occupants, of Paradise]: (Kur ii. 76, &c.:) and أصحاب النار [The inmates, &c., of the fire of Hell].

(Kur ii. 37, &c.) And أصحاب السجن An inmate of a prison. (Bd and Jel in xii. 39.) And

He who keeps to praying in the first rank and to the prayer of Friday. (El-Munáwee on a trad. thus commencing in the Jámi’ es-Sagheer.) And أصحاب الشافعي The followers of the persuasion of EshSháfi‘ee: and in like manner one says of the followers of other persuasions. (Msb.) [And صحاب كتاب The author of a book.] And صحاب علم ومال A possessor of science and of wealth. (A, TA.) And صحاب وتر [One who has a claim for blood-revenge: see an ex. in a verse cited voce كارد]. (Keys

Ibn-Rifá’ah, TA in art. ٍكرد.) [And صحاب أمير ونهي One who possesses authority to command
and to forbid. And اصداب أمأ also signifies The author of an affair or event or action; the
deer of a thing; the manager, or disposer, thereof: and one who keeps, or adheres, to
a thing. And صاحب دين اصداب and one says, خرج وصاحب السيف والرمح [He went forth, the
tsword and the spear being his companions]. (A, TA.)

 حصأ and صحب حصأ: see the next preceding paragraph.

i. q. (S, K,) Of a colour inclining to redness: applied to an ass [app. to a wild ass]. (S,
TA.)

صحب [properly Made to have a companion. ___ And hence,] A man possessing by a jinnee or
demon; a demoniac; or insane. (K, * TA.) ___ See also صحب. ___ And A skin, or hide, (A, K,) or a [skin such
as is termed] ﰤزٍ, (S,) having its hair remaining upon it, (S, A, K,) or its wool, or its fur; (K,) and
صحوب signifies the same. (A.) Hence, قريبة صحبة (K, TA) A water-skin that has somewhat of its
wool [or hair] remaining upon it, and that has not been subjected to the process
termed عطنة. (TA.) ___ And A branch, or stick, that has not been stripped of its bark, or peel. (TA.)

صحب [properly Having a companion. ___ And hence,] A man having a son that has attained
to manhood, and become like him. (K, * TA.) ___ And One who talks to himself; and so,
sometimes, صحوب. (K, TA.) ___ And Tractable, submissive, or obsequious, after being
refractory, or in compliant; (K,) as also صحباً صحاب , (A, K,) and مستصحاب . (TA. [See also the next paragraph.])

___ And Going straight on, or right on, without delay. (K.)

هو صحاب لنا بما تُحبُ He is [very] submissive, or compliant, to us in that which we
like. (K,) [See also صحاب.]
Go thou, kept in safety, preserved from harm; and so [in like manner,] in bidding farewell, [Be thou kept in safety or health, preserved from harm]: and a poet says,

[And my companion is preserved, or defended, from the causes of evil]. (TA.) ___ See also مصحب.
1. **Chahar**, aor. Chahar, (S, K.) inf. n. *Chahar*, (S, TA.) namely, milk. *He made it to become what is termed* 

2. **Chahar**; (S, TA:) or he cooked it, (K, TA,) and then gave it to a sick person to drink. (TA.) *The sun pained his brain:* (K:) it is like Chahar; (A;) or, as some say, melted him. (TA.) *Chahar, aor. Chahar and Chahar, He (an ass) uttered a sound [or braying] more vehement than the neighing of horses.* (TA.) [Golius explains Chahar as meaning *It spread out wide,* said of a place, on the authority of J: but the verb is Chahar, q. v.; and the authority is not J.]

3. **Chahar**, a verb not mentioned: hence, [He showed to him what was in his mind, of the thing, or affair, openly]: a saying like جَاهِرًَهُ يِهَّ. (K, * TA. [See also 4.])

4. **Chahar**, (S, A, Mgh, K;) or Chahar al-Chaharaa; (Msb, [but I think that this is a mistake for Chaharaa lii al-Chaharaa.]) inf. n. *Chaharaa, Chaharaa, or desert, &c.,* (S, A, Mgh,) or into the Chaharaa; (Msb, K:) *He went forth to the Chaharaa.* [in this sense] has not been heard. (Mgh.) *Hence, in a trad., the saying of Umm-Seleneh to 'Aisheh, الله دُكَّانَهُ يَا سَكَّنَهُ يَا كَبَّحَّهُ* [app. meaning, accord. to explanations of it in the TA in art., *God hath made thy dwelling and estate,* or, as Z explains it, thy person, to be quietly settled, therefore do not thou remove it forth to the desert; i. e. لا تَنْزِفْهَا إِلَى الْصَّحَرَاءَ; the verb, accord. to I Ath, being made trans. by*}
the suppression of the prep.; [i. e. being for [تصحري يـا، for it is [properly] intrans. (TA. [See also the next sentence but one, in which the verb is tropically made trans.]) 

Means Be thou in a state of clearness [or certainty] with respect to the case of thy enemy: (J, TA.) occurring in a trad. of 'Alee. (TA.)

One says also, He revealed, or made manifest, the affair, or case: and لاّ أَصْحَر أَلْبَمُرْأَكَ [Reveal not thy affair, or case]: and أَصْحَرَهُ بِمَآ لَكَ [Reveal to him what is in thy mind]. (A, TA.)

Also said of a place, It was, or became, wide, or spacious; (O, K, TA.) i. e. it became like the صحراء. (TA.) Said of a man, He was, or became, blind of one eye. (K.)

صابر

It (a plant) dried up; or became yellow; or dried up and became yellow: (S,) or became of a dingy red colour, and then dried up and became yellow: (TA, and TA) it (a plant, K, or an ear of corn, TA) became red: or its first parts became white. (K, TA.)

Color an imitative sequent to صفر [q. v.]. (Kh, Hamp. 354.)

See صفر.

A colour in which is the kind of red termed صفرة [S:] or a colour nearly the
same as [the kind of red termed] صبهةٌ (K:) or the latter, (TA, and app. the former also,) a dust-colour with a slight redness, (in the K, in خفيفةٍ the latter of these two words is a mistake for خفيفةٍ TA,) inclining to a little whiteness: (K, TA:) or the former, redness inclining to dust-colour: (TA:) or dust-colour with redness: (A:) and [redness of the kind termed] شقرةٌ in the head: (As, TA:) and both words, a colour in which is whiteness and redness: (TA:) and whiteness overspreading blackness; like صحراءٍ and صحراءٌ سحرةٌ: (TA in art. سحرةٌ:) and the latter, accord. to Sgh, whiteness. (TA.) Also, both words, The quality of a صحراءٍ [q. v.]. (ISh.) And the former, A clear space in a [stony tract such as is called] حرةٌ, (S, K,) consisting of soft and clean soil with stones in it: (TA:) pl. صحرٍ: (S, K:) the only pl. (TA.) See also صحراءٍ.

, imperfectly decl., (S, K,) though not an epithet; (S:) or it is an epithet in which the quality of a subst. predominates; (TA:) and is imperfectly decl. because it is of the fem. gender, (S,) and because the letter characteristic of the fem. gender [namely the long ] is inseparable from it, (S, K,) A desert; a waste; syn. بَرِيَةٌ: (S, Msb:) or a tract of land like the back of a beast, bare, or destitute of herbage, without trees and without hills and without mountains; smooth [throughout]: (ISh:) or a plain, or level tract of land, with smoothness and ruggedness, (A, K,) less [rugged] than what is termed قَفٌّ: (K:) or a spacious tract of ground in which is no herbage: (M, A, K:) or the most plain and even of land, whether it have produced herbage or not, not having any mountain or hill near it; as also جهادٍ جهادٌ: (ISh, TA in art. جهادٍ:) you say صحراءٌ واسعة [a wide desert &c.]: (S:) but you do not say صحراءٍ، adding one fem. sign after another: (S, Msb:) the pls. are صحراءٌ (S, Msb, K) and صحراءٌ (S, M, Msb) [in the K, صحراءٌ which, without the art. الٍ، and except when it is prefixed to another noun, and in a case of pausing, is a manifest mistake, as is shown in every complete treatise on inflection,] and صحراءٌ (S, Msb, K) and صحراءٌ (S, K:) the first of which
four pl. occurs in poetry, and is the original form of the second: for when you form the pl. of صحرا، [which is originally صحرا] you introduce an أ between the ح and the ر, and give kesr to the ر as in all similar cases: then the first أ which is after the ر [in صحرا] is changed into ى, because of the kesreh preceding it; and the second أ, which is the characteristic of the fem. gender, is also changed into ى, and incorporated into the former: then they reject the first ى, and change the second into أ, [though still writing it أ, ] and say صحاري, with fet-h to the ر, that the أ may not be elided in the case of tenween, [which the word would have if the ر were with kesr]; and this they do to distinguish between the ى that is changed from the أ which is a characteristic of the fem. gender and the ى that is changed from the أ which is not a characteristic of the fem. gender as the أ of مرام when they say صحاري: some of the Arabs, however, do not reject the first ى [صحاري], but reject the second ى, and say صحاري, with kesr to the ر, and صحارى, like as you say جوار (S. [In the Ham, p. 54, صحأ is mentioned as a pl. of صحرا; but I think it doubtful.])

صحا The sweat of horses: (O, K:) or the fever of horses. (K:) See also 1.

صحور: see صح.

صحر A certain uttering of the voice of the ass, (A, K,) of a vehement kind, (A,) more vehement than the neighing of horses: an inf. n. (TA. [See 1.])

صحرة Milk into which heated stones are thrown, so that it boils, after which some clarified butter is poured upon it, and it is drunk; and sometimes some flour is sprinkled upon it, and then it is supped: or, accord. to Abu-l-Gheyth, it is called صحرة, from مرام; like فهيرة: (S:) or fresh milk into which heated stones are thrown, or which is put in the cooking-pot and made to boil in it once, until it burns; and sometimes flour is put into it, and sometimes clarified butter: (TA:) or fresh milk which is made to boil, after which some clarified butter is poured upon it, (K,)
and it is drunk: (TA:) or fresh milk which is heated until it burns: (A:) or pure milk of camels, or of sheep, or of goats, which, when they want soup, and have not flour, it not being found in their land, they cook, and then give to drink to a sick person, hot. (TA.)

A kind of garment, so called in relation to صحراء, a town of El-Yemen: or, as some say, of the colour termed أصفر, like أصفرة. (TA, from a trad.)

A certain sort of milk: (K:) so says Kr, without particularizing it. (TA.)

Of the colour termed أصفرة: (S, K:) or similar to أصفر: (As:) a man of a red colour inclining to dust-colour: (TA:) or having a colour such as is termed شقراء upon his head: (As:) and an ass in which is a red colour: (S:) or of a dust-colour with redness: (A:) or in which is whiteness and redness: (TA:) and so applied to a she-ass; or this signifies wont to kick with her hind leg: (K, TA:) fem. صفرة: (S, TA:) and pl. صفراء. (TA.) See also المصحر, المصحرة, المصحراء, المصحرات, المصحرة. (Sgh, K.)

The lion. (Sgh, K.)

: see what next precedes.

One who fights with his adversary in the desert, and does not act deceitfully with him. (S.)
The making a mistake (S, O, Msb, K, TA) by reason of the ambiguity, or dubiousness, of the letters: a postclassical term (TA:) or the reading a thing in a manner at variance with what the writer intended, or at variance with the conventional usage thereof: (Mgh:) a secondary signification is the altering a word, or an expression, in such a manner that the meaning intended by the application thereof becomes altered: (Msb:) or it consists in the altering of a diacritical point [or points]; as in for or vice versa: (KT, after *تَحَرِّفََّن‎* ) one says, He altered the word, or expression, in such a manner that the meaning intended by the application thereof became altered, or so that it became dubious [to the reader]. (Msb.) [See also *تَحَرِّفَ‎* , in the first paragraph of art. حرف.]

It had written pieces of paper or of skin] (S, O, K, TA) collected in it, (S, O,) or put in it (K, TA) between two boards.

(TA.)

said of a word, or an expression, It became altered [so as to have a meaning different from that intended by the application thereof, (see 2,) or so as to be dubious. (Msb.) One says, Such a word, or such an expression,
became altered so as to be dubious to him. (O, K. *)

[A sort of bowl; a vessel like the] قَصَةُ, (S, Isd, O, Msb, K, * TA,) expanded, wide, (Isd, TA,) or a large, expanded قَصَةُ, (Mgh,) or, accord. to Z, an oblong قَصَةُ, (Msb,) that satisfies the hunger of five [men] (Ks, S, Isd, Mgh, O, TA) and the like of them: (Isd, TA:) Ks says, (S, O,) the largest sort of قَصَةُ is the جِفْنَة; next to which is the قَصَةُ [properly so called], (S, O, K,) which satisfies the hunger of ten [men]; (S, O;) then, the قَصَةُ (S, O, K,) which satisfies the hunger of five; (S, O;) then, the مَكْلَة, (S, O, K,) which satisfies two men, and three; (S, O;) and then, the قَصَةُ, (S, O, K,) which satisfies one man: (S, O:) the pl. of قَصَةُ is قَصَّافٌ قَصَّافٌ. (S, O, Mgh, Msb.)

It is said in a prov., استَفْرَعْ فَلَانًا مَا فِي صَحْفَهُهُ. Such a one chose for himself, as his share, [or exhausted, all of] what was in his صَحْفَة. (TA.)

One who makes mistakes in reading the صَحْفَة [or writing, or written piece of paper or of skin]; incorrectly termed by the vulgar صَحْفَي, with two dammehs; (O, K,) [for the formation of a rel. n. from a pl. of this kind (i.e. from صَحْف) is not allowable,] though the pl. is not restored to the sing. in forming the rel. n. in the case of proper names, such as أَنْصَرَى وأَمْارَى &c., nor in the case of words that are used in a manner like that of proper names, such as أَنْصَرُى أَمْارُى &c.: (O:) or a learner, or one who acquires knowledge, (Mgh, Msb,) from the صَحْفَة, (Mgh,)

in inferior [in rank] to the مَشَابِبِ [pl. of مَشَابِبِ] شِيْخَ: (Msb:) a rel. n. from صَحْفَة; (Mgh, Msb;) like مَلَكَ جَنَّةٍ and مَلَكَ جَنَّةٍ جَنَّةٍ جَنَّةٍ: (Msb:) and مَلَكَ جَنَّةٍ signifies the same as مَلَكَ جَنَّةٍ [in the former of these senses]. (TA.)

Small places that are made for water to collect and remain therein منآقِ. (Esh-Sheybánee, O, K.)

[appears from what here follows, to be syn. with صَحْفَة, or rather it is a coll. gen. n. of which the latter is the n. un.:] The surface of the ground or earth; (O, K, TA;) as being likened to the thing [i.e. paper or skin] that is written upon. (TA.) See also the next paragraph.
A written piece of paper (MA, Mgh, Msb) or of skin; (Msb.) a writing, or thing written; a book, or volume; a letter, i.e. an epistle; syn. كتاب; (S, O, K) [syn. with كتاب in all of these senses; in the last of them in an anecdote related in Freytag’s Arab. Prov. i. 721-2, and in Har p. 119, q. v.;] and a portion of a book, such as is termed a کرآسة; and a register; [for in the انعق [a title of several books, it is said that] the دفتر and مشه and كتاب and دفتر are one: (MA:) pl. صحیف (S, Mgh, O, Msb, K) and صحیف, a contraction of the former, (TA,) and صحائف, (S, O, Msb, K,) like سفائن pl. of سفینه; (Lth, O;) the first of these pls. anomalous, (Lth, Sb, O, K,) the sing. being likened to قضیت (Sb, O, TA) and رفعی (O,) of which the pls. are قلب (Sb, O, TA) and قلب (Sb, TA) and رفع: (O:) [or صحیف may be its original, as well as regular, sing.:] see the next preceding paragraph. صحیف, in the Kur [kxxxvii. last verse], means [In the books of Abraham and Moses; i.e.] the books revealed to Abraham and Moses. (O.) صحیف also means The record of the actions of anyone, that is kept in heaven: (see رق) one says, صحیفه سوداء, meaning The record of his actions is black; a phrase often used in the present day, in speaking of a bad man.] Mohammad [the Hanafee Imám] speaks of صحیف not written upon; saying, فإن كانت السرقة صحیفة ليس فيها كتاب, [And if the stolen property be papers, or books, not having any writing upon them]. (Mgh. [See, again,.] رق also signifies also A plank, board, or leaf, of a door; like صحائف [from which it is perhaps formed by transposition, or it may be tropical in this sense]: pl. صحیف. (MA.) Also The external skin, or scarf-skin, of the face: (O, TA:) or as some say, the part thereof that fronts one: pl. [or rather coll. gen. n.] صحیف; or this may be used, in a verse in which it occurs, for صحائف من شحم [meaning Layers of fat].

(A in art. ابریم.)

صحیفة: صحیفه, book, bookseller; a seller of صحیف: or [a bookbinder; a maker [meaning binder] of صحیف.
see what next follows.

(Th, S, O, Msb, K) and (Th, O, K) the first of which is the original, (Fr, S, O, Msb,) being from meaning as expl. above, and one of certain words that are pronounced by [some of] the Arabs with kesr to the instead of damm because the latter is deemed by them difficult of utterance, of which words are also and and, (Fr, S, O,) or, accord. to AZ, Temeem pronounce the with kesr, and Keys pronounce it with damm, [as do most persons in the instance of in the present day,] and Th says that, with fet-h, is correct and chaste;

(O;) [A book, or volume, consisting of a collection of written upon, and put between two boards: (TA:) [generally applied in the present day to a copy of the and also signifying a portion of a book, such as is termed: but the former is the primary [and more common] signification: (Mgh:) pl. See also .

: see the next preceding paragraph.

: see .
Salih

1. सलिल, aor. सलिल, inf. n. सलिल, He was, or became, hoarse, rough, harsh, or gruff, in voice; said of a man: (S, O:) [and] सलिल सूत्व, aor. as above, (K, ) and so the inf. n., (TA,) His voice was, or became, hoarse, rough, harsh, or gruff; or sharp, together with hoarseness, roughness, &c.: or सलिल signifies a roughness, (खूँवता, K,) or a rattling, (हूँ, Lh, TA,) in the chest: and a cracking in the voice, without a right tenour thereof: (Lh, K, TA;) one says, في صلحة صوتها صل.li In his voice is a hoarseness [&c.]: (S, O:) and सलिल حلقه His fauces became hoarse [&c.]: (IB, TA:) but accord. to I Ath and others, it is not Arabic [in origin]. (TA.) See also सलिल.

صلح [app. a mistake for صلحة: see صلحة.
صلحة, (K,) or صلحة الصوت, (S, O,) Hoarse, rough, harsh, or gruff, [&c.,] in voice; as also صلحة صوت [A voice that is hoarse, &c.]. (TA, from a trad.)

صلحة: see the next preceding paragraph.
It became intensely green: and it became yellow; (K, TA,) and altered in colour; or, as J says, [in the S,] the herb, or leguminous plant, became yellow: (TA:) thus it has two contr. meanings: or it (i. e. a plant, or herbage,) became intermixed with yellowness in its dark greenness. (Ahm, K.) And

The land became altered [for the worse] in its herbage, and its rain departed: (K:) or, as some say, the land became altered in the colour of its seed-produce, for the reaping: and in like manner, the grain became thus altered. (TA:) And

The seed-produce was smitten by cold: or began to dry up. (K.)

Blackness inclining to yellowness: or a dust-colour inclining a little to blackness: or redness in whiteness: (K:) or, as some say, yellowness in whiteness. (TA.)

Of the colour termed صحم (K) i. e. black inclining to yellowness: (S, K) &c.: (K:) or, accord. to AA, intensely black: (TA:) fem.

The latter, applied to a [or smooth, or waterless, desert], (Sh, K,) or to a [or district, &c.], (S,) signifies Dusty. (Sh, S, K,) And the name of a certain herb, or leguminous plant, (S, K, TA,) not intensely green. (TA.)
Mashallam, applied to a plant, or herbage, [&c.,] part. n. of 11 [q. v.]. (TA.)
He gave him something in a سح، (S, K,) i. e. the bowl so called: (S:) from Fr. (TA. [See 5.]) And اًرﺎَﻨﻳِد He gave him a deenár. (TA.) ___ Also, (AA, S, K,) aor. as above, (K,) He struck him. (AA, S, K,) You say، صحتن صحتن i. e. I struck him [strokes: the latter word being pl. of صحة، the inf. n. of un.]. (S.) And ﺍًﻃْﻮَﺳ He struck him twenty strokes of the whip. (TA.) ___ ﺍًﻃْﻮَﺳ She (a camel) kicked the milker with her hind leg. (TA.) ___ ﺍًﻃْﻮَﺳ He made peace, or he effected a rectification of affairs, an agreement, a harmony, or a reconciliation, between them. (S, K.)

Such a one went forth begging of the people; (AZ, TA;) or, [as is a custom of many Arab and other Eastern mendicants,] begging of them in a bowl, [see 1, first sentence,] or some other thing. (TA.)

A great ظس [i. e. bowl, or drinkingcup]; (S, K;) nearly as large as the ظس [q. v.]: (Ks, S in art. ظس:) or ظس: (so accord. to a copy of the S:) or a bowl, or drinking-cup، (فرَدَح) that is neither large nor small: (TA:) [now applied to a plate, and a dish:] pl. [of pauc.] أصحان (Msb, * TA) and [of mult.] صحان (TA) [and app., agreeably with modern usage، صحان]. ___ And [hence،] A kind of cymbal، A small brazen basin، (쓰سفه، [dim. of طَسْسطٍ)] one of what are termed two little brazen basins، (쓰سفه، K,) which are struck together. (S, K.) ___ And The interior of the solid hoof، (K, TA;) also called سكرجة سكرجة [i. e. سكرجة or سكرجة]. (TA.) ___ And The
interior of the ear: or the [i.e. concha] thereof. (TA.) And [thus accord. to the TA and my MS.]
copy of the K, in the CK

The resting-place of the interior of each of the ears;
(K;) meaning the place of hearing [or meatus auditorius] of the resting-place of the
interior of each of the two ears of the horse: pl. 

Also The middle of a house; (S, K;) meaning the [i.e. court] of the middle of a house [and of a mosque &c.]: (TA:) [and also a hall: for] it is thus
called whether without, or with, a roof. (Kull, voce بيت. And The [or spacious vacant part]
of the middle of a desert; and of an elevated and plain, or hard and elevated, tract; and of a wide space of low, or
depressed, ground: pl. صحون, the only pl. form. (TA.) A wide part of a desert: so in the saying,  

[We journeyed in the wide part of the desert]. (Msb.) And A level, or plain, tract of ground.
(TA.) And An acclivity (منحدر) of a valley, in which is some elevation above [other] elevated
ground, as though supported [by the latter]; and in like manner, of a mountain, and of a hill such as is
term [i.e. banks, or acclivities,] thereof: it is bare, and
such as flows [with rain]; and is not thus called unless bare of everything, and even: and it means
also an even tract of ground like the area of the place in which dates are put to
dry. (TA.) [Hence,] one says, [The tears ran upon the middle of
each of his cheek-balls]. (TA.) Also A gift. (TA. [See 1, first sentence.])

A clear space of a [stony tract such as is called]

A bead (خزرة) with which women fascinate men, and
restrain them, or withhold them from other women. (Lh, TA.)

A clear space of a [stony tract such as is called] (K.)
A certain condiment, or seasoning, made of fish, (S, K,) of small fish, which has the properties of exciting appetite, and rectifying the state of the stomach: (K,) or i. q. صير, (Mgh, Msb,) i. e. what is called in Pers. ماهي آوه, jelly of salted fish: (Mgh,) AZ is related to have said that صير is Pers., meaning what the Arabs call صير: صير and صيحة are both of them Pers. words. (TA.)

A she-camel that has a habit of kicking: (AA, S, K,) and a kicking mare or horse: and a she-ass that kicks the he-ass with her hind leg whenever he comes near to her: or, as some say, a she-ass in which are whiteness and redness [app. meaning a wild she-ass]. (TA.)

A vessel like the bowls called صيح, (K, TA) and قصبة. (TA.)
It was, or became, cloudless: (TA:) and so أصحى صحا. (Msb, K, TA, but not in the CK:) [it is said that] صحا signifies the departing of the clouds: (S, Mgh, K:) [but] Es-Sijistânee says that the vulgar think it to have this meaning, whereas it only means the dispersing of the clouds with the departing of the cold.

The sky became cloudless. (Ks, S, Mgh, Msb, K, TA, but not in the CK:) And أصحى السماء صحا من سكره, (S, Msb,) aor. صحا, (Msb,) inf. n. صحا, (S, Msb, K) and ﱡوحص, (Msb,) [He recovered, or became free, from his intoxication; or his intoxication ceased; as also أصحى; (Msb:) and أصحى, (K, TA,) inf. n. أصحى; (TA;) as also أصحى; (IKtt, K, TA;) is [likewise] said of one intoxicated; (K, TA;) both meaning he recovered from his state of insensibility; (TA;) and in like manner both are said of one affected with desire, or yearning or longing in the soul; (K, TA;) [and also of one sleeping, meaning he awoke: see an ex. of the former of these two verbs in this last sense in the latter part of the second paragraph of art. طرفا signifies also The relinquishing of youthful folly, and amorous dalliance, and of what is vain, or futile. (K, TA.) Hence the saying of a poet,

*صحا القلب عن سلمي وأقصر بإطلاع*

[The heart relinquished, or has relinquished, youthful folly and amorousness by becoming rid of Selma, and its vain, or futile, occupation ceased, or has ceased]. (TA:) And one says, صحت العذالة The censuring female relinquished censuring. (TA.)

We became in a case of cloudlessness [of the sky or day]; (Msb, TA;) the sky became cloudless to us. (S.) أصحى أصحى: see 1, in four places.
roused him, from his intoxication], and sometimes [from his sleep]. (TA.) And sometimes is used as meaning The act of rousing, and recalling to mindfulness, from a state of heedlessness, or inadvertence. (TA.)

[an inf. n. used as an epithet, and therefore applicable to a fem. as well as a masc. noun, and to a dual and a pl. as well as a sing.], applied to a day, Cloudless; (K, TA:) as also صاح; (S, TA:) and مصح: (Mgh, Msb:) and (K) in the same sense applied to a sky; (Ks, S, Mgh, Msb, K;) as also مصحيه، or, accord. to Ks, this is not allowable, but only صاح, (S, Mgh, Msb,) though one says of the sky أصحت. (Msb.)

A state [of freedom from intoxication, or] of sensibility, or mental perception. (TA voce ضح) He desires to take it being in a state between that of sensibility and that of insensibility, or mental perception and inability thereof, is a prov., applied to him who seeks a thing feigning ignorance while possessing knowledge. (TA.) [See also another ex. voce ضح.]

It is also said of one intoxicated [as meaning Recovering, or becoming free, from his intoxication; or ceasing to be intoxicated: see 1]. (S, TA.)

: صاح. and its fem. مصح: see صاح. مصح is like مسالة in meaning as well as in measure, [signifying A cause of freedom, ] except that the former is from the intoxication of grief and the latter is from distress of mind and anxiety. (TA.)

A sort of vessel, (S, K;) well known, (K;) used for drinking; (TA;) a طاس [q. v.], or a جام.
(q. v.): (K;) As says, I know not of what it is: (S, TA;) it is said to be of silver. (TA;) El-Aashà speaks of wine being poured into it.

(S, TA.) And one says [A face like the of silver.] (TA.)
A sound produced by the striking of a mass of rock with a stone. (S, A, * K.)

A cry that deafens by its vehemence. (S, K.) And hence, (S,) The resurrection: (AO, S, K:) so in the Kur lxxx. 33; accord. to AO: being either an act. part. n. from صَحْحُ, aor. — , or an inf. n.: (L,) or it there signifies the cry on the occasion of which the resurrection shall take place, which will
deafen the ears so that they shall hear nothing but the call to life: (Zj, L:) or it there means the second blast of the horn. (Jel.) ___ Also A calamity, or misfortune: (K:) or a severe calamity or misfortune: and hence the resurrection is called . (A, TA.)


1. **S** (A, Msb, K), aor.  
   (S, * A, * Msb, K, * TA,) of which **S** is a syn., of the dial. of Rabee'ah, but [said to be] a bad word, (TA,) **He clamoured; or raised a loud, or vehement, cry, (S, K, TA,) or a confusion, or mixture, of cries or shouts or noises; (S, A, TA;) accord. to some, in altercation, or contention: (TA:) or **he raised much clamour, and confusion of cries or shouts or noises.**

2. **S** (A, MA), inf. n.  
   **He raised a clamour, or confused noise, with him; he** spoke with him with a loud voice or noise or clamour: **he clamoured with, or at, or against, him, with anger.** (MA.)

3. **S** (A) inf. n.  
   **He raised a clamour, or confused noise, with him; he** spoke with him with a loud voice or noise or clamour: **he clamoured with, or at, or against, him, with anger.** (MA.)

4. **S** (A) see the next paragraph.

5. **S** (A, TA) and **S** (A, K, TA) **They clamoured; or raised loud, or Vehement, cries, or clamours, [or confused noises,] and beat one another, or contended together in beating or in fight.** (K, TA.) A poet says,

   * إنَّ الصَّفَادَ في الغَدْرِانِ تَصَّخْبُ
   *

   [Verily the frogs make a loud and confused croaking in the pools of water left by the torrents]. (S.) And one says,

   * سمعت أنْصَخْبَ الطَّيرِ
   *

   [I heard the confused cries, or voices, of the birds. (K. [See also ]اصْتَخَبَتْ أَمَواجُ الوَادِىِّ] And [hence,] اصْتَخَبَتْ أَصْطَخْبَ الطَّيرِ]

   [The waves of the valley, or torrent-bed, flowing with water, dashed together, making a loud and
confused sound. (A.)

I heard the [confused] cries, or voices, of the birds. (Msb. [See also 8.])

(A, Msb, K) and صخب (A, Msb, K) and صخب (A, Msb, K) and صخب (K) and صخب (A, Msb) are epithets from صخب; (S, A, Msb, K;) all except the last signifying One who clamours, or raises confused cries or shouts or noises, vehemently, or much; (TA;) [the last having a similar, but not intensive, signification, i. e. clamouring, &c.:] and the first, though masc., is applied by the poet Usámeh ElHudhalee to a female singer considered as a person (شخص [and meaning in this instance loud of voice])); for an epithet of the measure فعل (أمراً) is not known in the language: (L, TA;) the [proper] fem. epithet is صخبه (K) and صخبة (Msb) and صخبه (K, TA, in the CK [erroneously] صخبة) and صخبة (K:) the pl. of صخب is صخب (Kr, K) [and the pl. of صخبه is صخبه صخب (صبر) pl. of صخبر: the hypocrites are described in a trad. as [expl. voce صخب], meaning clamorous and contentious. (TA.) ___ [Hence,] حمار صخب الشوارب An ass that makes his braying to reciprocate [loudly] in the ducts of his throat; (K:) that brays vehemently. (S in art. شرب, q. v.) ___ And عود صخب الأوّرات [A lute of which the chords send forth loud sounds]. (A, TA.) ___ And مصضلخيَّة الأخزى (S, * A, K) and مصضلخيَّة الأخزى (K) Water of which the waves send forth a [loud] sound, (S, TA,) or are agitated, (K,) or dash together. (TA.) See also what next follows.

عين صخبة, (K, TA,) with the خ quiescent, (TA,) or صخبة, (so in a copy of the A,) A spring, or fountain, that is agitated [app. so as to make a confused sound] in estuating. (A, K, TA,) And صخبة signifies also The [kind of bead خرزة], used for captivating, or fascinating, called عطيفة: (TA;) or a bead خرزة (خرزة) used [as a charm] in [cases of] love and hatred. (K, TA,)
See :نﺎَﺒْﺨَﺻ; and its fem. :صخبان; and pl. :صخبان, see :بيبَّﺨَﺻ. 

See :صخبة. 

See :نﺎَﺒْﺨُﺻ; and its pl. :صخبَّات, see :بيبَّﺨَﺻ, in three places. 


See :صخب. 

See :مِصْطَّخب.
The day was, or became, intensely hot. (S, L, K.) And The heat was, or became, intense; as also

The sun smote him, (S, L,) and burned him: (S, L, K:) or was, or became, hot upon him. (L.) And The heat pained his brain. (A.) It cried: (S, L, K:) and so said of the [bird called] صدخ, (S, L, K,) aor. inf. n. صدخ: صدخ and صدخ, (L,) It

listened to him, (L, K,) and inclined to him. (L.)

He (a man, TA) entered upon a time of heat. (K.) Also, (S, L, K,) and صدخ, (A,) It (a chameleon) Warmed itself with the heat of the sun; basked in the sun. (S, A, L, K.) See also

1.

8 صدخ see 4. [And see also صدخ، below.]

A dial. var. of صدخ: meaning Blood and water in the [or membrane enclosing the fœtus in the womb]: and i. q. راه: [see صدخ:] and Yellowness in the face. (L)

: see what next follows.

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A day intensely hot. (S, L, K) And A night intensely hot. (L) And A midday intensely hot. (A.) ___ [written by Freytag, as from the S,

I came to him during the intenseness of the heat: (L:) and one says also, اتته في صدحان الحر

I came to him in the midday-intensities of the heat; (TA;) for مصدا(rec) is pl. of مصدة signifying the midday-intensity of heat; (K, TA;) as also وصا in صدحان الحر

[meaning the same; or I came to him during the intensities of the heat]: (TA:) and [The heat smote me with its intensities, and the cold with its vehemencies]. (A.)

صاخ Intense heat. (L) ___ See also صدحان.[Also Crying, as a صر and as an owl.] One says [in which the latter word is pl. of the fem. صاخ] Owls hooting. (A.) And Listening, and inclining, to one. (L) [the second word here written in the TA and in my MS. copy of the K صاخ but it is said in the TA in art.

قحد, on the authority of the K, to be correctly with ق, means صنبر, (K, TA;) i. e. Single, or solitary, and weak: or i. q. داهية [i. e. Very cunning, or very intelligent or sagacious, and crafty: but this meaning I think improbable]. (TA. [See also art. قحد.)

صيخ: see صخان صيخان. ___ Also صيخان الشمسم, (L, K;) or صيخان الشمسم, (A;) The rays (عين) of the sun: (A, L, K;) so called because of the heat thereof. (L) One says, ذاب صيخان الشمسم [The rays of the sun became intensely hot], (A,) and استذاب صيخان [which means the same]. (L)

صتخ: see the next paragraph, in two places.
A hard rock which becomes intensely hot when the sun shines fiercely upon it: (L:) or [simply] a hard rock; (S, K:) as also (K:) or a solid, firm, and strong, rock; and so (TA:) or a smooth and hard rock, that cannot be moved from its place, and upon which iron has not effect: and a great rock, which nothing can raise, and upon which neither a pickaxe nor any other thing has effect: (L:) or a rock upon which the pickaxe has no effect: (A:) pl. as above. (L.)

Hardness (K, TA) and strength. (TA.)

A chameleon standing erect, towards the sun; [app. on a branch:] as also (L. [See also 4.])
صخر

[inf. n. of صخر i, q. (K.)

(س، مس، ك، &c.) and (س، مس، ك) the latter on the authority of Yaakoob, (س) thus sometimes pronounced, (مسب،)

Rocks; or great masses of stone: (س) or great masses of hard stone: (آ، ك) and صخرة صخرة (س، مس، ك، &c.) and (س، مس، ك) [are the ns. un., signifying] one thereof, (س، آ، ك) or these have a more special

signification [as meaning a rock and a mass of rock]: (مسب) pl. صخور (س، مس، ك) and صخورة (آ، سغح، ل) and [of صخر] صخورات صخرة صخرة (مسب، ك. [In the latter, صخر}) صخر and صخرة, as well as صخورات صخرة, are improperly
term pl. of صخرة (مسب.) By صخرة in the Kur xxxi. 15 is meant a that is beneath the ground. (ز، تا.) And by the صخرة mentioned in a trad. as being of, or from, Paradise is meant the [or rock] of Jerusalem [in the centre of the building now called

the Dome of the Rock]. (تا.)

صخر n. un. صخر: see صخر.

A place abounding in rocks, or great masses of hard stone; as also . (ك.)

صخر A certain plant. (ك.) [Golius explains this as meaning Great, applied to a rock, or mass of stone; and so

صخر; on the authority of ك: but neither of these do I find in the س.]

صخر: see صخرة.

The sound of iron [striking] upon iron. (ك.)

صخر A kind of earthen vessel, (س، آ، ك) out of which one drinks. (آ.)

صخر A hard-faced man; one having little shame. (آ.)
see صخر.
The sun smote, or hurt, or burned, him, or his face. (K.)

He stood erect, (S, K, TA,) and El-Abbás adds, silent, as though he were angry. (TA.) [See also the part. n., below.]

A [stony tract such as is termed] in which the plain is intermixed with the rugged.

part. n. of 8. (S.) Applied to a chameleon, Standing erect, towards the sun; [app. on a branch;] as also. (L in art. صخح.)
(S, M, K, &c.,) aor. (S, M, A) and (M,) the latter only agreeable with analogy, (MF,) [but the former, which is the more common, explainable on the ground that or the like is understood,] inf. n. 

He turned away from, avoided, shunned, and left, him, or it; he was averse from him, or it; (S, M, A, Msb, K;) he turned away his face from him [or it]: (Ham p. 89:) and also, aor. — , inf. n. he forsook him, and turned away his face from him. (L.) One says, [I see in thee aversion]. (A.) And [lit. There is no evading that], meaning truly thou didst that. (Lh, M.) [The road, or way, turned aside] is said when a difficult road up a mountain, (A, L,) or some other obstacle, (A,) presents itself before thee, and thou leavest it, and takest another way. (A, L,) __ 

And , (S, M, K, &c.,) aor. — , (Msb,) inf. n. ; (S, Msb, K;) and (S, M, K,) inf. n. ; (TA;) and ; (M,) He averted him; turned him, or sent him, away, or back; or caused him to return, or go back, or revert; from it: (S, M, Msb, K;) prevented, or hindered, him from doing it: (S, A, Msb, K;) or did so by gentle means: and so . (L in art. ) , aor. — , (T, S, M, A, K,) agreeably with analogy, (MF,) and this is the more approved form, (T,) and — , (T, S, K,) inf. n. ; (S, A, K) and , (S, M, K,) inf. n. ; (TA;) and ; (M,) He cried out, vociferated, or raised a clamour; (T, S, M, A, K,) [at, or by reason of, such a thing]. (A,) __ And , aor. — , (Lth, M, Msb,) inf. n. ; (M,) He laughed, [at such a thing]: (Lth, Msb:) or he laughed violently, or immoderately. (M.) 

: see 1. And , (T, TA,) inf. n. ; for which one says , inf. n. , (T, M, * K, * TA,) changing one of the s into , (T, K, TA,) like as one says , which is originally , (T, TA;) and ; (TA in art. ) ; (T, M, K;) because, in the action of clapping the hands together, the
And their prayer at the House [of God] is nought but whistling, and clapping with the hands: (M, * TA:) meaning, they do thus instead of praying as they have been commanded to do. (Jel.) See also 4.

3 [He treated him with aversion and opposition.](A.)

(M, TA:) meaning, they do thus instead of praying as they have been commanded to do. (Jel.) See also 4.

4 [He treated him with aversion and opposition.](A.)

(M, TA:) meaning, they do thus instead of praying as they have been commanded to do. (Jel.) See also 4.

5 [He treated him with aversion and opposition.](A.)

(M, TA:) meaning, they do thus instead of praying as they have been commanded to do. (Jel.) See also 4.
He addressed, or applied, himself to reply against the author. 
(TA in art. &c.) And He addressed himself, or applied himself, to obtain favour, or bounty; and sought it; syn. [and] (Msb in art. &c.) And he offered himself, (L,) and accord. to one reading (Jel,) means To him thou addressest thyself, or directest thine attention, and inclinest; syn. (L) and (Zj) and (L) or (Bd:) or addressest thyself, &c., and humblest thyself: (M in art. &c.) [in which, however, this explanation is not given with express reference to the above-cited phrase in the Kur:; or it may signify thou seekest to bring thyself near to him, or to advance thyself in his favour; from as signifying القرب. (T.) [See also art. صدى.] 

8

She (a woman) covered herself with a صاد [q. v.], i. e. (Nawadir el-Arab, O, K.)

R. Q. 1 The beating of the sieve with one's hand. (TA.)

صد a Pers. word [app. used by the Arabs] signifying A hundred. (TA.)

صد see صد in four places. Also The face, or front, of the hand. (TA.)

صد (M, A, L, Msb, K) and (K) The side of a valley, (M, A, Msb, K,) or of a a ravine], and of a mountain where it forms a ravine, (M, L,) and of a road: (A:) pl. [of pauc.] صدى and [of mult.] صدين. (TA.)

And صد (L) and صد (M, L) signify [in like manner] A side; a lateral, or an adjacent, part, quarter, tract, or the like; syn. of the former جانب, (L,) and of the latter ناحية. (M, L) انضم عليهم الصدىان [lit. The two sides of the road confined them] means they occupied the middle of the road. (A.) And signifies also The two edges, or extremities, or cusps, of the notch of an arrow, between which is the place of the bow-string; syn. (O. [In the K, erroneously, الشرخ الفوق.])
Also 

A mountain: (AA, S, L, Msb, K:) and so 

And 

A cloud, or collection of clouds, rising high, and appearing like a mountain: and so 

And 

A mountain:

A cloud, or collection of clouds, rising high, and appearing like a mountain:

And 

A cloud, or collection of clouds, rising high, and appearing like a mountain:

And 

A cloud, or collection of clouds, rising high, and appearing like a mountain:

Also 

And 

A woman's 

i. q. 

And 

A kind of garment for women or for young girls, which is thus called]; (O, K;) in the CK; so says Th. (O.)
ichor, i. e. thin water, [or watery humour;] of a wound, (S, A, Mgh, K,) mixed [or tinged] with blood, (S, A, Mgh,) before the matter becomes thick: (S, A:) or matter, or pus, like water, in which is a mixture of red and white: (M:) or matter, or pus, like water in thinness and like blood in its having a mixture of red and white: (AZ, Msb:) and some add that when it has thickened, it is مَلَدَة: (Msb:) or matter, or pus, mixed with blood, (Lth, Mgh, Msb,) in a wound. (Lth.) In the Kur xiv. 19, it means What flows from the skins of the inmates of Hell: (M:) or what flows from their insides, and is mixed with matter and blood: (Jel:) or hot water حَمِيمَة boiled until it thickens. (M, K.) And hence, as being likened thereto، صَدِيدَة [app. meaning What is melted of silver]. (M.)

A species of fig, white without, black within, and very sweet. (AHn, M, TA.)

A road to water. (S, K,) And الصَّدَادَة The serpent: (K:) and (K, TA, in the CK or ) a certain small animal دوبيَة of the kind of the field-rats called جَرْذَان: (S:) or [a species of lizard;] what is called سَامَّ أَبْرُص [q. v.;] (AZ, S, M, K;) used in this sense by Keys: (AZ, S:) or, accord. to Yaakoob, the [lizard called] جَرْذَان: (M:) pl. صَدَادَة, (S, M, K,) which is anomalous. (S, M.)

صَدِّى Turning away, avoiding, shunning, and leaving; or averse: fem. صَادَة: pl. of both صَدَادَة; and of the fem. صَوادَة also. (M.)

مَصَدَود [pass. part. n. of صَدَّى, q. v.]. One says، فِلَان مَصَدود عَنَ الخَير، Such a one is turned away from, or prevented from attaining, what is good, or prosperity]. (A.)
1. (S, M, L, K) aor. — , (L) inf. n. صداً, (S, M) said of a horse, (K, TA) and of a kid, (S, TA) [or a goat,] He was of the colour termed صداً [i.e. sorrel inclining to blackness; or blackness intermixed, or tinged over, with redness; or a colour like that of the rust of iron; probably from the same verb in the sense next following]; (S, M, L, K, TA;) as also صداً, (K) aor. — , (TA; [and it is implied in the K that the latter verb is syn. with the former in all its senses;]) but the former verb is that which is commonly known, and that alone which is required by analogy as a verb denoting a colour, and the latter is not known to have been heard; (MF, TA;) and in the L it is said that the verb in this sense is صداً and صداً، this latter [formed from صداتأ, originally صداتأ] of the measure فتُعلَ. (TA.) Also, (M, K,) صداً، (S, M, Msb, K,) aor. as above, (S, Msb, TA,) and so the inf. n., (S, TA,) said of iron, It was, or became, rusty, or rusted; (S, M, Msb, K;) in which sense it is said also of the like of iron. (M.) And صداً said of a man, He stood erect, and looked. (K.) صدداً المرآة, aor. صدداً, (K,) inf. n. صدداً صدداً، (K, TA,) He polished the mirror; (K, TA,) i.e., removed from it the rust, (TA,) in order to use it as a collyrium; (K, TA;) as also صدداً صدداً، (K, TA,) [Whether the mirrors of the Arabs were made of bronze, or of what other metal they were made, is not said. See also 1 in art. حلاً.] And, aor. as above, said of an owl, He uttered a cry or cries. (Sh, TA. [See also art. صدو.]) صدداً see the preceding paragraph. صدداً, (K,) as also صدداً, (TA,) i.q. صدداً, (K, TA,) which is the original, meaning تعرض له [i.e. He
addressed, or applied, or directed, himself, or his regard, or attention, or mind, to him, or it; &c.]. (TA.)

اصداً 8 : see 1, first sentence.

صدأ inf. n. of صدى [q. v.]. (S, M.) __ Also [a subst.] signifying The rust of iron, (S, M, * TA,) and of copper and the like. (Har p. 481. [But there erroneously written صداً.] Also A man slender in body; (K, TA,) light, or active, therein: its َي is said to be substituted for َع. (TA. [See صعد; and see also صدى.])

صدى [part. n. of صدى, q. v.]. One says، يدي من الحديد صة My hand is disagreeable in smell [from the rust of iron]. (S.) __ And هو صاغر صدى He is one to whom disgrace, or shame, and baseness, or meanness, attach. (S, K.) __ See also أصداً.

صدأة، (S, M, K,) in a horse, (S, K,) and in a goat, or kid, (S,) A sorrel colour (شقرة) inclining to blackness, (M, K, TA,) the latter predominating: (TA:) or blackness intermixed, or tinged over, with redness [app. like the rust of iron]. (S.)

اصداً، (S, M, K,) applied to a horse, (K, TA,) or to a kid, (TA,) Of a sorrel colour (i. e. of the colour termed شقرة) inclining to blackness, (M, K, TA,) the latter predominating: (TA:) or, applied to a horse, and to a goat, or kid, (S,) or applied to a kid, (K,) of a black colour intermixed, or tinged over, with redness [app. like the rust of iron]: (S, K,) fem. صداً (S, M, K,) and صداًة. (M, L, TA,) And [A bay, or dark bay, or brown, horse,] tinged over with dinginess. (S.) __ Also Rusty, or rusted; applied to iron and the like. (M.) __ And [hence] كبية صداً (M, and so in copies of the K,) or صداًة, (K accord. to the TA,) and the former also, (TA,) [A body of troops having their arms or armour] overspread with the rust of iron. (M, K,) __ And صداًة أرض of which the stones are of a red colour


inclining to blackness, and rugged, not even with the ground, these stones having beneath them [other] rough stones, or, sometimes, soil and stones. (Sh, L)
He cried, or raised a loud cry; (S, A;) or raised his voice vehemently;

He crowed, or crowed loudly or vehemently; (Lth, T;) said of a cock [i.e. he crowed, or croaked loudly or vehemently]; (Lth, T, S;) and of a crow [i.e. he croaked, or croaked loudly or vehemently]: (Lth, T, S;) said of an ass, he brayed loudly: (L;) said of a bird, and of a man, he raised his voice in singing (L, K) or otherwise; cried out vehemently and sharply; or uttered a vehement and sharp voice. (L)

A kind of bead used for the purpose of captivating, or fascinating: (K;) or with which men are captivated, or fascinated: (S;) or with which women captivate, or fascinate, men: (Lh;) or with which men are conciliated. (L)

Having a loud cry or voice; as also. both applied to a cock [meaning loudcrowing]; (A;) [and to a crow as meaning loudcroaking]; and so the former applied to an ass [meaning loud-braying]; and so applied to a horse [meaning loud-neighing]; (S, K;) [and app. also applied to a camel as meaning loudbraying, for] was the name of the she-camel of Dhu-r-Rummeh: (S, K;) or (L, K) and (L) and (L, K) signify that raises his voice much in singing or otherwise; (L;) [app. thus applied to a bird, and to a man; (see 1;)] or that cries out vehemently, or much; or has a
loud, or strong, voice; (L, K;) and so قينة صادحة. (Ham p. 558.) [Hence،]


صداح: see the next preceding paragraph, in three places.

صادحة: see صداح.

صادح: see صداح, in three places.

صداحي: see صداح.

صداح: see صداح.

الأصدق The lion: (K;) so called because of his roaring. (TA.)

صدق: see صدق.
صدر

1. (S, M, A, Msb, K) aor. — (S, M, Msb, K) and — (K) inf. n. صدر (S, M, A, Msb, K) and صدور (A, TA) and صدر (M, K) and because of the similarity [of the letters ص and ز], (M) He returned, went back; (S, M, A, Msb, K) and went, or turned, away; (Msb) from (عن) water, (S, M, A,) and a country, (S, M,) or a place, (Msb,) and any affair. (Lth.) Hence, صدر القول, aor. — inf. n. [The saying issued, proceeded, or emanated, from him.] (Msb) [And صدر عنه الفعل, with the same aor. and inf. n., The action proceeded from him.] — And صدر إليه He went to it; namely, a place: (TA:) he came to it. (Kull. p. 228.) Also, (M, K,) aor. — inf. n. صدره [i.e. breast]. (M, K) You say, ضرنته فصدرته I struck him and hit his breast. (A.) — And صدره He had a complaint of the [or chest]. (M, K) [See its part. n., below.]

2. (M, K,) aor. — صدره [i.e. breast]. (TA,) He tied a cord from the girth of his camel to the part behind [or beyond] the callous lump on his breast: (K, TA:) or, accord. to Lth, (L,) one says, صدر عن بعثه and the meaning is, he tied a cord from the [or breast-girth] to the part behind [or beyond] the callous lump on the breast of his camel, to keep the [or chest] in its place, when it had become loose in consequence of the animal's having become lank in the belly: the cord above mentioned is called صدر [q. v.]. (Lth, L) — And صدر عليه [app. He put the breast-girth upon the camel]: from صدر التصدير, i. e. the girth [thus called]. (MA.) — صدر (a horse's) breast became wetted with sweat. (S,) See 5. — صدره, (TA,) or he صدره in the council. (S,) He placed him, or seated him, in the upper, or highest, part in the sitting-room, or sitting-place. (TA,) And صدره He was advanced, or promoted. (A.) — صدره
He put to his book, or writing, a title, or a commencement. (TA.) And He commenced his book, or writing, with such a thing. (A.) See also 5, where it is expl. as intrans., in two places.

signifies The returning, or going back, [app. with another, from water, &c.] (KL.) The verb is probably trans., agreeably with general analogy, in all its senses; app. signifying primarily He returned, or went back, with him from water &c. Ibr D thinks that it signifies also He vied, or contended, with him for precedence, or priority. Also The exacting a fine or the like [app. from another: or the suing, or prosecuting, another, for a debt &c.]. (KL.) You say, He desired, or sought, to obtain from him; or he demanded of him; or he sued, or prosecuted, him for; such a sum, or such an amount, of property. (K, * TA.) And I released him from my reckoning with him on such and such terms agreed upon by both. (TA in art. قرُوف.) And He (an agent) was released from being reckoned with on the condition of his paying certain property for which he became responsible: a phrase of the registrars of accounts. (TA in the present art.)

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He caused him to return; sent him, or brought him, back, (S, M, A, Msb, K,) and away; (Msb;) from ( وعن) water, and a country [or place], (S,) and any affair. (Lth.) You say, We sent, or brought, back our riding-camels satisfied with drink so that it was not necessary for us to remain with them for the sake of the

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water. (TA.) And أورد وأصدر He brought it and he took it away. (Har p. 361.) [Hence,] أورد وأصدر He began and completed. (TA.) You say, إذا أورد أمرًا أصدر When he begins a thing, or an affair, he completes it. (A.) And فلان يورد ولا يصدر Such a one begins and does not complete. (A.) [He issued forth the saying; made it to issue, proceed, or emanate, عنده [from him]. (Msb. [See 1.]) [And أصدر عنه الفعل He, or it, made the action to proceed from him.]

5 تصدر He [a man, TA] erected his chest in sitting. (M, K.) __ He [a horse] outreached the other horses with his chest; (M, K, * TA;) as also صدر, (S, * M, MA, K,) inf. n. تصدر: the latter verb is afterwards expl. in the K as meaning البرز برأسه; but this is a mistake. (TA.) Tufeyl says, describing a horse,

* كأنه بعد ما صدر من عرق *
* سيد مطر جنب النيل مبلول *

As though he were, after they had outreached with their chests, from a row of [other] horses, [a wolf that had exposed himself to rain during a portion of the night, and had become wetted:] but accord. to one relation, it is صدرٍ, meaning their breasts were wetted by reason of sweat: the former reading, however is the better. (S.) __ Also He sat, or became placed or seated, in the upper, or highest, part in the sitting-room, or sitting-place. (S, * K, * TA;) And He became advanced, or promoted. (A.) [He became advanced to the foremost place for the conducting of the affairs of the people]. (Har p. 194.)

6 تصادروا [app. They returned together from water, &c.]. (A. [This meaning seems to be there indicated by the context.]) __ And one says, تصادروا علي ما شاءوا [app. meaning They released one another from
being reckoned with, by mutual agreement, on such terms as they would: see 3]. (A.)

Anything that fronts, or faces, one. (M, K.) And hence, (M,) The صدر [i.e. breast, or chest, or bosom,] of a man, [often meaning his mind,] (M, Msb, K,) and of other than man: (Msb:) of the masc. gender: (Lh, S, M, K:)

pl. صدور, (S, M, Msb,) the only pl. form. (M.) [See also صدرة.]

As to the saying of the poet, (S, M,) El-Aashà, (S,)

And thou becomest, or wilt become, red by reason of the saying that I have published, like as the fore part of the spear becomes red from blood], (S, * M,) he has made صدر fem. because the صدر of the صدرة is a part of the صدرة; for they [sometimes] make a noun fem. when it is prefixed to a fem. noun: (S:) or if you will, you may say that he has made صدر fem. because he meant [thereby] the صدرة; and if you will, you may say that the صدر of a صدرة is a صدرة. (M.) [Hence,] The spaces between the bones of the breast. (M, TA.) [And also] Anxieties. (T in art. بني.) And ذات الصدر What is in the minds. (Ksh and Bd and Jel in iii. 115, &c.) And ضاق صدره His bosom, or mind, became strait, or contracted. (Msb in art.

ضيق. [See the Kur xv. 97 and xxvi. 12.] And شرح بالكثير صدره He opened and dilated his bosom, meaning, was pleased, with infidelity. (Jel in xvi. 108. [See also the similar phrases شرح الله صدره للإسلام and انشرح صدره لقبول الخير.] And انشرح صدره His bosom became dilated or enlarged [with joy].] (S in art. شرح.) And رحب الصدر and واسع الصدر Ample, or dilated, in the breast, or bosom; [meaning free-minded; free from distress of mind; without care: and free from narrowness of mind; liberal, munificent, or generous.] (S and TA in art. رحب.) [And ضيق. رجل بعيد الصدر. A man who has not to be turned, or bent, or inclined. (M.) In the saying

هل يستطيع من به صدر إلا أن ينفث
[meaning *Is he who has the disease of the chest* (دَاءُ الصَّدر) *able to do without spitting?*], if it be correct, the prefixed noun [دَاءُ] is suppressed. (Mgh.) [The star γ of Cygnus.] Also *The upper, or uppermost, part of the front* of anything. (M, K.)[Hence,] صدْرُ الوادي The higher, or upper, parts, and fronts, or fore parts, of the valley; (M, K;) as also صدْرُ أَصْدَرُ which is pl. of صدْرُ, صدْرُ, صدْرُ, صدْرُ, (K;) or صدْرُ, صدْرُ, (as in a copy of the M;) or of صدْرُ, (as in the L;) or of صدْرُ (M, L, K;) And صدْرُ المَجِيِّس The upper, or highest, part [or end] of the sitting-room, or sitting-place: (TA:) the elevated part thereof. (Msb.) [The fore part of anything. The prow, or fore part, of a ship.] The fore part of the foot, between the toes and the protuberant part called the جَهَةٍ. (M.) The fore part of the sandal, before the hole through which is put the thong called the شِارَكَةٌ, i. e. the hole called the خَرَتٍ. (M.) The part of the arrow that is above the middle, as far as the مَعَاشٍ (so in a copy of the A: [an evident mistranscription for رَأْسٍ, i. e. head:]] or the part of the arrow that is beyond the middle, as far as the slender part, (S, M, Msb, K;) which is next the head; (M;) so called because it is the fore part when it is shot: (S, Msb, K;) and likewise of the spear [as in the verse cited above in this paragraph]. (M.) The first foot of the first hemistich of a verse: [lit. A day like the fore part of the spear] means a day of straitness and distress: accord. to Th, it is a day by which war, or battle, is peculiarly distinguished. (M, L.) The first, first part, or commencement, of anything; (S, M, K;) even of the day, (M, Msb,) and of the night, and of the winter, and of the summer, and the like, (M;) and of an affair. (A. [See an ex. voce عَجَّزُ.]) The title of a book or writing: and the first part, or commencement, thereof. (TA:) [The first foot of the first hemistich of a verse.] And The first hemistich (altogether) of a verse. (O voce عَجَّزُ.) [And The first verse of a ___]. The wide, or widening, part of the road. (Msb.) صدْرُ القَوْمِ The head, or chief, of the people, or party; as also صدْرُ المَجِيِّسَ The chief of the chiefs; a title applied to the prime minister of the king; and also to the chief judge; app., in the
earlier times, to the former; he who performs the onerous duties of the king, or of the state.

And a part, or portion, of a thing. (S, K.)

A subst. signifying Return, (S, M, Msb, K,) from (عَن) water, (S, M,) and a country, (S,) or a place, (Msb,) and any affair: (Lth:) as some say, from anything. (M.) Hence, The compassing of the Kaabeh on the occasion of the return of the pilgrims from 'Arafát. (TA.) [Hence also,] The fourth day of the days of the sacrifice (performed by the pilgrims); (M, K) so called because the people then return from Mekkeh to their abodes. (M.) [And hence the saying,] I left him as in the night preceding the fourth day of the days of the sacrifice: (A: or [as in the night preceding the day] when the people return from their pilgrimage; (S,) meaning, possessing nothing. (M.) Also quasi-pl. n. of صَادِر, q. v. (M, K.)

The صَادِر [or breast] (M, K) of a man [or beast]: (TA:) or the prominent part of the upper portion thereof. (T, S, M, K.) Hence, (S,) A certain garment [which covers the breast], (K,) well known: (K:) a short shirt: a short عَرِد: and the dim., صَادِرَة, is applied to a short shirt which is worn next the body. (TA:) [In the present day, صَادِرى, which is a corruption of the dim., is applied to A kind of waistcoat; a short vest without sleeves: and its pl. is صَادِرَات.] See also the next paragraph.

A certain garment, of which the head, or upper part, is like the مَقْطَعَة, [covering the head,] and the lower part of which covers the breast (M, K) and the shoulders: (M:) a woman in mourning for the death of her husband or relation used to wear a صَادِر of wool: (Az:) or i. q. صَادِرة [q. v.] and أُصْدَرَة and أُصَدَّرَة (IAar:) or a certain garment with which the head and breast are covered, worn by a woman in
mourning for her husband: (A:) or a small shirt worn next the body: (S:) or a درع worn next the breast: (As:) or i. q. [q. v.]. (T in art."

Every female having a صدر is as a maternal aunt:] i. e., it is incumbent on a man to be jealous for every woman like as he is jealous for his women under covert, or the females of his family whom he is under an obligation to respect and protect. (S. [See also Freytag's Arab. Prov. ii. 310.]) Also A

certain mark made with a hot iron upon the breast of a camel. (S.)

Precedence, or priority. (TA.) ___ See also صدر, near the middle of the paragraph.

-returning [from water, &c.]: going, or turning, back, or away: (TA:) quasi-pl. n. صدر. (M, K.) ___

He has not anything: (M, K:) or he has not a thing nor a people. (Lh, M.) ___ And طريق صدر A road, or way, by which people return from water: (S, M, A, K:) opposed to طريق وارد. (M, A.)

A man (M) having a large breast, or chest; (M, K, TA:) i. e. having the breast, or chest, or the upper part thereof, prominent; as also Two veins (M, K) that beat, or pulse, (M,) beneath the temples: (M, K:) or the two sides of a man: or the two shoulder-
joints: (TA:) the word has no singular. (M.) [Hence the saying:] جَاءَ يَضَربُ أَصْدَرَيْهِ وَأَصْدَرَيْهِ [q. v., (Meyd, TA, H,) and this is the original; (Meyd;) and some, َءﺂَﺟ ُبِﺮْﻀَﻳ ِﻪْﻳَرَﺪْﺻَأ (Meyd, TA;) an old form; (M, Meyd, TA:) meaning He came beating [with his hand] his two sides, (TA,) or his two shoulderjoints: (Meyd, TA:) i. e. he came empty [-handed]; (M, Meyd, K, * TA;) not having accomplished the object of his desire: (Meyd:) or he came exulting, or behaving insolently; (Meyd, and Har p. 603,) not knowing where were his أَصْدَرَيْهِ: so accord. to Yoo: and some say, جَاءَ يَضَربُ أَصْدَرَيْهِ. (Har.)

[fore-girth, i. e. breast-girth, or] girth that is upon the breast of the camel: (S, A: *) [the hind girth, or belly-girth,] that which is next the ثَلُّثُ, is called the حَقَّبُ: (S:) or the girth of the camel's saddle (الرَّاحِل), and of the [camel-vehicle called] هُوَدَج. (M.)

A place of returning or going back, (S, TA,) or of going, or turning, away [from water, and from a country or place, and from an affair or thing]. (TA. [See 1, first sentence.]) ___ [Hence, مَصِرَّةُ أَمْرٍ The way of return from, or of completing, a thing or an affair: opposed to مَوْرِدُهُ. One says, يَعْرِفُ مَوْارِدَهُ الأُمُورَ ومَصِرَّاتها [He knows the ways of betaking himself to things or affairs, and the ways of withdrawing himself from them; or of commencing them and of completing them]. (A.) [See also another ex. in art. رَحْبُ, conj. 6.] ___ And hence [also], the مَصِرَّةَ [pl. of مَصِرَّةٍ of verbs: (S, TA:) مَصِرَّةُ signifies The root of a word, from which proceed the derivatives of verbs: (Lth, TA:) [in this sense it is a conventional term of grammar and lexicon, not belonging to the classical language; but on account of the importance of understanding its true application in lexicology, it is necessary to give here a full explanation of it: it is, agreeably with its etymology, the source (lit. place) of derivation, accord. to the grammarians of ElBasrah; and is what I term an infinitive noun: it is defined as] a noun signifying, by its original application, an accident as subsisting in, or proceeding from, an agent [the being joyful,]
the act of beating], and [the act of sitting]), or affecting an object of action, (as [the being possessed by a jinnee]), conformable to its verb, so as to comprise all the letters in that verb, either literally (as in the instances above) or virtually (as in [the act of fighting], which wants the that is before the ت in the verb, yet wants it as to the letter only, and not virtually, wherefore it is sometimes pronounced as if with the said letter, as in فَقَتَلْ قَتَالَ, but the ت is changed into كٌي on account of the kesr of the letter before it), or substituting another letter for any of those letters that it wants (as in the act of promising], which wants the ت that is in its verb as to the letter and virtually, but has ٰ substituted for it [by way of compensation]): (from a comparison of definitions &c. in the Expos. of the Kitab Hodood en-Nahw by the author of the work thus entitled, arts. اَم مصدر مصدر; the Expos. of the Shudhoor edh-Dhahab by the author of the work thus entitled, section on the nouns that govern as verbs; I’ Ak; &c.) but the grammarians of El-Koofeh hold that the verb is the root, and that the مصدر is derived from it: (I’ Ak p. 148:) some مصدر, moreover, are derived from real (as opposed to ideal) substantives, as [the becoming stone] from [stone]. (Kull p. 327.) The مصدر has the same government as its own verb: it is often, and may be at pleasure, used as an ideal subst. or abstract noun: and it is often employed in the place of an act. or a pass. part. n.: (Kull, &c.:) [when thus used as an epithet, it is employed alike as sing. and pl. and masc. and fem.:] accord. to Zj, every مصدر used as an epithet is for دَفْر ذَات [or &c.] followed by the مصدر, and therefore it has no dual nor pl. [nor fem.] form. (TA voce حَرْض.) [It has also other uses, which are expl. in the grammars. Used as a مصدر, it is sometimes made fem.; as it is also when used in the sense of a noun that is properly fem.: see صَرِف, third sentence.] اسم مصدر is a term applied to [A quasi-infinitive noun; i.e.] a noun which is not a مصدر, but which is occasionally used in the place of a مصدر; like as a مصدر is used in the place of an act. part. n., and in that of a pass. part. n.: such as [the performing of the ablution preparatory to prayer], and [the washing of oneself]; each of which wants somewhat that is in its verb without substituting anything for that which is wanting. (Expos. of the Kitāb el- Hodood, cited above.) This kind of noun the grammarians of El-Koofeh and Baghdád allow to govern as a مصدر; but the grammarians
of ElBasrah hold that the noun governed in the accus. case in each of the exs. adduced by the former as confirmatory of their opinion is so governed by a verb understood. (Expos. of the Shudhoor, ubi suprà.) It is also applied to A proper name signifying an accident [or attribute]; as ِرﺎَﺠَﻓ, ِدﺎََﲪ and vice and praise and the like: and this kind does not govern as a مصدر اسم لمعنى الحاصل بال مصدر, by some termed simply حاصل بال مصدر, i.e. An ideal substantive, or abstract noun; a noun applied to signify an accident [or attribute] considered abstractedly [such as مصدر صدر].

signifying return; and this kind is commonly termed in the lexicons simply an اسم as distinguished from a مصدر. (Kull p. 327.) Some apply it also to what is [properly] termed مصدر ميمي [i.e. A مصدر commencing with an augmentative م], if not of the measure مفاعلة: but such is really a مصدر. (Expos. of the Shudhoor, ubi suprà.) And some of the grammarians [and of the lexicographers likewise] apply it to A noun that signifies the instrument [or means] with [or by] which the action signified by a مصدر is performed: as ِرَﺪَﺻى ِمْﻮَﻘﻟا [food, as being that by means of which the act of eating (ِمْﻮَﻘﻟا) is performed]. (Kull, ubi suprà.) See also مصدر, last sentence but two.

 مصدر [act. part. n. of 4, q. v. ] A man Who completes things or affairs. (A.) And One of the names of the month ىَدﺎَُﲨ َﱃوُﻷا (M, K:) [ISd says,] I think it to be of the dial. of [the tribe of] 'Ad. (M.)

 مصدر Those who are made to have the precedence, or priority, of the people, or party. (A, TA.)

 مصدر [as a grammatical term, Of, or relating to, the مصدر. See the particles أن ُم and ُم ُم &c.]

 مصدر A man (M) strong in the chest; (S, M, K;) and in like manner a lion, (M, A,) and a wolf: (M:) and the ُم مصدر the sweat has reached. (M, K.) A horse to whose breast the sweat has reached. (M, K.) A horse, and a sheep or goat, white in the upper part (بُلَبَل of
the breast: (M, K:) or (with ظ, A)

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a ewe having a black breast, (M, A, K,) the rest of her being white. (M.) ___ A horse that outreaches others (IAar, M, A, K) with his breast: (TA:) IAar does not mention the breast. (M, TA.) [Accord. to rule, this should be مصدر, as is shown by a verse cited above: see 5.] ___ An arrow thick in the part called the المصدر. (M, A, K.) ___ And المصدر is a name applied to The first of the arrows termed غفل, (M, K,) which have no notches, and to which is assigned no portion [and no fine, in the game called الميسر]; these being added only to give additional weight to the collection of arrows from a dislike of suspicion [of foul play]. (Lh, M. [See المنيح and السفيح.])

 مصدر A man (A &c.) having a complaint of the chest. (S, A, Mgh, Msb.) 'Obeyd-Allah Ibn-'Abd-Allah Ibn-'Otbeh, on its being said to him, How long wilt thou utter this poetry? replied,

* لا بدَّ للمصدر من أن يُسِعَْلَ *

To him who has a complaint of the chest, there is no avoiding coughing. (TA. [See also نفث.]) ___ It is also often used as meaning Grieved, afflicted, or vexed. (TA in art. نفث.)
\( \text{صادع} \)

\( \text{صادع} \), (S, Msb, K, *) aor. —, (Msb, K, *) inf. n. \( \text{صادع} \), (S, * Msb, K, *) He clave, split, slit, or cracked, it [i. e. a hard thing, such as a glass vessel, and a wall, and the like of these; (see \( \text{صادع} \) below;) or so generally]; syn. \( \text{شفع} \); (S, Msb, K, *) as also \( \text{صادع} \), [but app. in an intense sense, or relating to a number of objects,] inf. n. \( \text{تصديع} \) (TA:) or so as to divide it in halves: or so that it did not separate. (K.) [Hence,] one says, \( \text{صادع} \) صدع الردةّاء

\( \text{صادع} \), or rent it, as with the slitting, or rending, of the garment called \( \text{ردةّاء} \). (TA:) And \( \text{صادع} \) He traversed, or crossed, the desert; [as though he clave it;] (S, Msb, K, TA;) and in like manner, \( \text{صادع} \) the river. (TA:) And \( \text{صادع} \) This road extends through such and such a land]. (TA:) And \( \text{صادع} \), inf. n. as above, He journeyed during [or through the night. (Iktt, TA.) ___ \( \text{صادع} \) also signifies The act of separating, or dispersing, or scattering; (Msb;) and so \( \text{تصديع} \) [with which each is probably syn. in other, but similar, senses]. (S, O, Msb.) One says, \( \text{صادع} \) or, it, separated, or dispersed, or scattered, the thing. (TA:) And \( \text{صادع} \) I separated, or dispersed, or scattered, the people, or party. (Msb.) And \( \text{صادع} \) means [in like manner] separated them from their homes &c.; and so \( \text{تصديع} \) [as an inf. n., like \( \text{تصديع} \)]. (TA:) And \( \text{صادع} \) I separated, or divided, the sheep, or the goats, into two flocks or herds. (S, TA.) ___ [And hence,] \( \text{صادع} \) I made the thing distinct [as though separate from others], apparent, manifest, evident, clear, or plain: whence the saying of Aboo-Dhu-eyb in a verse cited in art. \( \text{فضي} \), conj. 4. (S.) ___ And \( \text{صادع} \) He spoke the truth openly, or aloud, (S, Msb, K, TA,) distinguishing, or discriminating, between it and falsehood: and thus Kh has expl. the verb
as used in the verse of Aboo-Dhu-eyb above referred to. (TA.) And ُﻊَﺪَﺻ ِﺮْﻣَﻷِ ( , K, TA,) aor. and inf. n. as above, (TA,) *He made known the affair, or case, by speaking of it.* (K, TA.) *Therefore cleave thou, or divide thou, their congregation, [app. by separating the believers from the unbelievers, with that wherewith thou art charged, (א: being understood after ُﺮَﻣْﺆُـﺗ) i. e.,] with the declaration of the unity [of God]: (IAar, O, Msb, K:) or *distinguish thou* therewith between the truth and falsehood: (AO, O, Msb, K:) or *dispense thou* among them in their collective state [that wherewith thou art charged, i. e.] the announcement [of the unity &c.]: (TA:) or *reveal thou, or make manifest,* (Fr, Zj, S, Msb, K, TA,) *that with which thou art charged,* (Zj, Msb, TA,) and fear not any one, (Zj, TA,) or *the ordinance,* i. e., (Fr, TA,) thy religion; (Fr, S, TA;) ُﻊَﺪَﺻ ِﺮْﻣَﻷِ ( , K, TA,) aor. and inf. n. as above, (TA,) also signifies *He directed his course to such a one because of his generosity.* (Th, O, TA,)無اعلما صدع فلانا صدع بالأَّمَرُ ( , K, TA,) aor. and inf. n. as above, (TA,) also signifies *He hit, or attained, with the affair, its proper place [or object].* (K, TA.) *And صدع إِلَى الشَّيْءِ ( , AZ, S, K,) aor. as above, (AZ, S,) inf. n. صدوع it, turned him away from him, or it. (K.) One says, ما صدعك عن هذا الأمر, which is better. (O, TA.) See also the next paragraph. And see صدع, last sentence.
see 1, in three places. [Freytag adds two other explanations of صدع: namely, Immisit, followed by an accus. and في;]

taken by inference from the Ham. p. 196, l. 12 from the bottom; and Rupit, perdidit; from Reiske's additions to Golius: but both of these require consideration.] ___ [صدع also signifies It affected him with headache; as though it made his head to split.] One says, [The sounding of the mill-stone affected me with headache]. (A and TA in art. و). And صدع, inf. n. صديع, He (a man, S) was, or became, affected with صدع [or headache]; (S, O, K; [see the Kur lvi. 19;]) and صدع [without teshdeed], pass. part. n. صداوع, is allowable in poetry. (O, K.)

صدع, of which صدع is a var.: (O, K;) see 7, in four places. ___ Also It became separated, or dispersed, or scattered. (K.) One says, تصدعوا عني They became separated, or dispersion, or scattered. (S, Msb, TA.) And They became separated, &c., from me. (TA.) يومنذا يصدعون On that day they shall become separated into two parties, a party in Paradise and a party in Hell. (Zj, O, TA.) And one says, تصدغ السحاب The clouds became [scattered, or] dissundered. (TA.) And تصدت الأرض بفلان Such a one, fleeing, became concealed in the earth or land [as though it became cloven with him]. (O, K, and Ham pp. 136 and 418.) صدا see صدا, in art. صداا.

صدع [generally said of a hard thing, such as a glass vessel, and a wall, and the like of these, (see 1, first sentence,)] It became cloven, split, slit, or cracked; or, in an intrans. sense, it clave, split, slit, or cracked; syn. تصدغ: (S, Msb, K;) or so as to become divided in halves: or so that it did not separate:

(see again 1, first sentence:) as also تصدع [but app. in an intensive sense, meaning it became cloven &c., or it clave &c., much, or in several places]. (O, K.) One says, تصدعت البيضة ولم تنتفق [The egg cracked, or rather cracked in several places, but did not split apart]. (AZ, S in art. قيض.) And
The garment, or piece of cloth, became slit or rent, or much slit or rent; i. q. The earth clave with, or became cloven by, the plants, or herbage; as also The dawn broke; like 
and 
and 
and 

A cleft, split, slit, or crack, (Lth, S, O, K, TA,) generally in a hard thing, (Lth, O, K, TA,) such as a glass vessel, and a wall, and the like of these: pl. صدع (TA.) Hassán says, satirizing El-Hárith Ibn-'Owf El-Murree, *وأمانة المري حيث لقيته * مثل الزجاجة صدعها لم يجير 

[And the fidelity of the Murree, where (meaning wherever, thou meetest him, is like the glass vessel, of which the crack is not repaired). (O, TA.) ___ And A part, or portion, separated, of a thing, (O, K, TA,) of sheep or goats, and the plants of the earth; (K;) because they cleave it: (TA:) [i. e.] the plants from over which the earth cleaves: so in the phrase 

And the earth which is cloven by the plants (Th, Bd, TA) and by the springs. (Bd.) And i. q. إلب الواحد [or إلب واحد], (TA,) The people are one company combined in hostility against them: (K, TA;) and in like manner and and and: so says AZ. (TA.) And A man light of flesh; and so صدع, (S, K,) sometimes: (S:) or of middling stature, light of flesh: (Ks, TA:) like the mountain-goat thus termed. (TA.) ___ See also صدع.
The half of a thing that is cloven, or split, or slit, in halves. (K, * TA. [See also صدع الشيء]) You say, صدع صدعئين

He clave, or split, or slit, the thing in halves. (TA.) ___ And A company of men. (Ibn-`Abbád, O, K.) ___ And A woman who makes a division in the state of a people and does not repair it. (Ibn-`Abbád, O, TA.)

صدع صدع, (K,) or the former only, (S,) applied to a mountain-goat, and a gazelle, and an ass, [app. a wild ass,] (S, K,) and a camel, (K,) Of a middling size, neither great nor small, but between the two: (S:) or youthful and strong: [see also صدع] or [in the CK and ] the former word signifies a thing of any sort between two things; between tall and short, and youthful and advanced in age, and fat and lean, and great and small. (K,) ___ For the former word as applied to a man: see صدع. ___ Also, thus applied Penetrating, sharp, or effective, in his affair. (TA.) [It is said that] صدع signifies also The أدعُد ديدٌح [i.e. rust] of iron. (K.) [But this seems to be a mistake, which has arisen from what here follows. ] It is said that [a certain person called] El-Uskuff [which generally means the bishop], being asked by `Omar respecting the Khaleefehs, designated [him who was afterwards] the fourth of them ['Alee] as صدع حديد, meaning [lit.] thereby A mountain-goat of iron; using it as a hyperbolical appellation to denote his might and courage and endurance and hardness: or the phrase, as some relate it, is صدع حديد [which may be rendered, light or active in body (a meaning assigned to صدع, and صدع حديد, the latter of which is said to be in this sense the original), and sharp ]; or صدع حديد [i.e. rust of iron, app. alluding to his frequent and long-continued wearing of mail and bearing of weapons]; which last is thought by As to be most probably correct. (O, * TA.)

صدع The half of a thing that is cloven, split, or slit, in halves; as also صدع. (K. [See also صدع]) ___ And A herd such as is termed صرمة of camels; (S, O, K;) and so صدع صدع : (S, O, K: *) or, accord. to AZ, a herd of camels amounting to sixty. (O, TA.) And A separate flock, or herd, of sheep or goats; as also صدع صدع : (S, O, K;) or, as some say, of these also, amounting to sixty: and it is said to signify also a herd of gazelles: (TA:) and
signifies also *a herd* of oxen [probably meaning wild oxen]. (O, TA.) One says also, i.e. *On him lies a debt of a small amount of property*. (TA.)

[Divisions in opinion &c.]. One says, بينهم صدائع في الرأي، واوهوى. Between them is division [in opinion and affection; or rather between them are divisions &c.]. (O, K, TA.) And أصلحوا ما فيكم من الصدائع, *Become ye in a state of unity*. (O, TA.) And إنّهم على ما فيهم من الصدائع ألياّما كرام, *Verily they, notwithstanding the divisions that are among them, are intelligent and generous*.

(TA.) [It is stated in the TA, among the additions to the K in this art., that one says also, إنّهم على ما ترى من صدائعهم, *Verily they, notwithstanding what thou seest of their disunion, are generous*. but I think it most probable that صدائع them is a mistranscription for صدائع them.] [Reiske, as stated by Freytag, explains it as signifying also *Camels going swiftly*.]

صداع *Headache*: (S, O, Msb, K:) Er-Rághib says that it is *like a splitting in the head by reason of pain*; and is a metaphorical term. (TA.)

صدع *Either half* of a garment, or piece of cloth, (O, K,) that is slit in halves: (O:) and *a thing* accord. to the copies of the K, but I think that the right reading is شيء i. e. of a thing, ] that is cloven, or split, or slit, in halves: pl. صدع. (K.) See also صدع، first sentence. It is also said to signify *A garment of the kind called* ردأء، *that is slit in halves*. (TA.) And *A new patch in an old and worn-out garment*. (O, K.) And *A garment much rent*. (TA.) And *A black garment which a wailing woman wears with a white garment beneath it, and which she rends at her bosom so that the white one appears*: so says Kásim Ibn-Thábit. (TA.) And *A garment that is worn beneath the coat of mail*. (O, K.) And *A shirt [of a middling size] between two shirts, neither large nor small.*
See also صعدة, second and third sentences, in three places. Accord. to Ibn-'Abbád, (O,) applied to a mountain-goat, it signifies Youthful: and (some say, O) of middling size; syn. مربع الحلق; (O, K, TA;) i. e. between two [in size]; like صع [q. v.]. (TA.) Also Daybreak: (S, O, K:) because it cleaves the night. (O.) And Fresh milk which is put in a place, and becomes cool, and overspread by a thin skin: (O, K:) so called because you skim off (تصدع, lit. cleave, ) that thin skin from the clear milk. (O.)

صدعات: see a saying mentioned above, voce صدع.

صدع [act. part. n. of صدع; Cleaving, splitting, &c.] [Hence,] applied to a valley, (O, K,) and a road, or way, (O, TA, in the K erroneously written سبل [a torrent], TA, [or both may be correct,]) and a mountain, (K, TA, [in the O, حبل is put for جبل,]) Extending far along the earth. (O, K, TA.) And, applied to the daybreak, Shining, or bright; syn. مشرق. (IDrd, O, K,) Also One who decides, or judges, between, or among, a people, or party. (TA.) A poet (قيس بن ذريح) says,

* فألما بذا منها الفراق كما بدا
* بظهر الصفا الصلد الضوق الصدع

[i. e. And when separation from her appeared, like as appear the cleaving cracks in the surface of the hard and smooth rock]: it may be that صدع is syn. with تصدع in some dial. [and that صدع is pl. of its part. n.]: or this may be an instance of a possessive epithet, meaning having a cleaving. (TA.)

هو أصدعهم بالصواب في أسرع جواب [app. He is the most effective of them in deciding rightly in a most quick answer]. (TA.)

صدع A smooth, or plain, road, in a rugged tract of ground: pl. مصدع. (IDrd, O, K, TA.)

صدع A [sort of arrow-head, or arrow, such as is termed] ممشوق [q. v.]: pl. مصدع. (IDrd, O,
K.) Hence the quiver is called خاصه المصادع [The concealer, or guarder, of the مصادع]. (TA.)

The concealer, or guarder, of the مصادع

A guide going his way [app. with energy]. (TA.) And خطيب مصدع An orator, or a preacher, perspicuous, (O, K, TA,) eloquent, (K, TA,) and bold in speech. (TA.)

مصادوع : see 2, last sentence.
I walked, or went along, cheek by jole with him; lit. I had my [or temple] over against his (another man's) in walking, or going along. (A'Obeyd, S, O, K *) [See also 3. Accord. to Golius, it means also I overtook him, and joined myself to him by his side: but for this explanation he names no authority.] And He struck his [or temple]. (TA.)

He turned him away, or back, from the affair. (K. [And so, accord. to Freytag, as from the S, on the authority of As, \(\text{ـٰﺎَـْاَـْاَـْاَـْاَـْاَـْاَـْاَـْاَـْاَـْاَـْاَـْاَـْاَـْاَـْاَـْاَـْاَـْاَـْاَـْاَـْاَـْاَـْاَـْاَـْa\) One says, ما صدَّعكَ عَنْ هَذَا the affair? (As, S, O:) and also: (S and O in art. صدَّع:) but the former is the better. (O in that art.) And اَذٰﻫ اَـْاَـْاَـْاَـْاَـْa [Such a one followed his camel, and he did not turn him aside: this is said when he has taken fright, or become refractory, and run away. (As, S, O.) And Selemeh is related to have said, اشترِتْ سَنْوَأ فَلَم يَصْدَعْهُنْ I bought a cat, and he did not drive them away]; meaning the rats, or mice. (O.) One says also, فَلَانْ مَا يَصْدَعْ تَمْلَةً Such a one does not kill an ant; (S, K; *) by reason of his weakness. (S.) And صدَّع, inf. n. as above, He straightened his, or its, صدَّع, i. e. crookedness, and bending, or inclining. (TA.) He inclined to the thing. (TA.) And صدَّع عن طريقه He declined from his way, or road. (TA.)
He (a man, S, O,) was, or became, weak. (S, O, K.) [See its part. n. صدغ.]

He treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him; &c.: or [he went along over against him]: (K) Ibn-Abbád says that means: and he adds, (O: [but the right reading seems to be]) accord. to the A, one says, I walked, or went along, with him, my temple towards his temple. (TA.) [See also 1, first sentence.]

The temple; i. e.] the part between the eye and the ear; (S, O, K;) the part between the outer angle of the eye and the root (أصل) of the ear; (A, Msb;) the part of the head that slopes down to the place of attachment of the jaws; as expl. by AZ, it is [from] the place of juncture between the (app. a mistranscription for i. e. jaw, agreeably with the explanation next preceding,) and the main portion of the head, to the part beneath the (which is the temporal ridge); (TA:) each of what are termed the صدع. (AZ, A, TA:) ISd mentions also صدع, as occurring in poetry, and expresses a doubt whether it be, or be not, peculiar to poetry: (TA:) and sometimes they said صدع, with صدع: Ktr says that certain persons of the Benoo-Temeem, called Bel'ambar [a contraction of Benu-l-'Ambar], change صدع into صدع when followed by any of the letters ط and ق and خ and غ and خ, whether the latter be second or third or fourth; saying صدع and صدع and صدع and صدع, &c.: (S, O:) the pl. is صدع, (S, O, Msb, TA, [in all except the Msb mentioned after the signification expl. in the next sentence, and properly a pl. of pauc.,]) and also صدع [which is probably used only as a pl. of pauc.]. (TA:) And The hair that hangs down upon the place above-mentioned. (S, O, Msb, K.) One says صدع [A curled lock of hair hanging down upon the temple]. (S, O, TA.)

Crookedness, and bending, or inclining. (TA. [See 1, near the end.])
A mark made with a hot iron upon the [or temple, of a camel], (S, O, K, TA,) or, as in the A, upon the even part of the [or temple, lengthwise. (TA.)

ٌغَﺪُﺻٌ an epithet applied to a child (S, K) In the stage extending to his completion of seven days: (S:) or that is seven days old: (Mgh, O, K:) because his temple becomes firm (ٌيِﺪَﺷُﺪُ صَدَحَ) only to this period, (so in the O, [and the like is said in the Mgh,]) or because his temples are not bound (ٌلَا يِﺪَﺷُﺪُ صَدَحَ) save for seven days: (so in the TA:) or it may be an instance of (ٌلَأ ﱡﺪَﺸُﺪُ ﱡﻩﺎَﻏْﺪُﺻ) in the sense of (ٌلَأ ﱡﺪَﺸُﺪُ ﱡﻩﺎَﻏْﺪُﺻ) meaning he turned him away, or back, from the thing. (O.) ___ And [hence, perhaps,] Weak. (S, O, K.)

ٌﻎَﺪْﺼِمٌ: see what next follows.

ٌﺔَﻏَﺪْﺼِمٌ: see what follows.

ٌغَﺪْﺼِمٌ: see what next follows.

ٌغَﺪْﺼِمٌ: see what follows.

ٌغَﺪْﺼِمٌ: see what follows.

ٌﺚَﻋَدٌ: see what follows.

ٌﺚَﻋَدٌ: see what follows.
He turned away from, avoided, shunned, and left, (S, O, Msb, K,) me, (S, O,) or him, or it; (Msb, K,) so the verb signifies in the Kur vi. 158 [and a similar instance occurs in verse 46 of the same chap.]; (O;) and so Vendanf on (O, * K;) and (so in the K [but more properly or ])

He turned away, (A'Obeyd, M, O, K,) or became turned away, or back, (O, K, TA,) and declined, (K, TA,) from it, (M, O,) namely, a thing; (O;) said of a man. (K.) And Vendansf, said of a woman, She turned away her face. (Msb.) See also 4. **تُفْدَص** is an inf. n. (S, M, O, Msb) of which the verb is **تُفِدَص** ( , M, Msb,) and from which is derived the epithet **تُفْدَصَأ** applied to a horse, or to a camel: (S, M, O;) it signifies, in relation to a horse, The having the thighs near together, and the hoofs far apart, with a twisting of the pasterns (S, O, K;) or a crookedness in the fore legs: (M:) or an inclining in the hoof towards the off side: (ISk, S, Mgh, O, K;) or an inclining of the foot (As, S, M, Mgh, O, Msb, K) of the fore leg or the kind leg (As, S, M, O, Msb) of the camel, towards the off side; (As, S, M, Mgh, O, Msb, K,) if towards the near side, the epithet applied to him is **تُفْدَقُ** ( , As, S, O, K,) and the verb is **تُفَدَقُ**, inf. n. **تُفَدَقُ** ( TA:) or an inclining in the قُدُم [or human foot]; As says, I know not whether from the right or from the left: or an approaching of one of the knees towards the other; thus, peculiarly, in the horse: or a nearness together of the two tendons called the عجائنات, and a wideness apart of the hoofs, with a twisting of the pasterns; one of the natural faults of horses: (M:)

(Mtr says, ] as meaning a twisting in the neck, I have not found it. (Mgh.)

He found him; or lighted on him; syn. وُجِّهُ ( , S, O, K, TA,) inf. n. **مَصَادِفَة**
namely, another man; (S, O;) and (O, K, TA;) and وافقه [which signifies the same]. (M, * TA, and S and K in art. 

One says, "I found, or met with, such a one in such a place;" syn. وافقته. (TA in art. وافقه.) 

"Thou foundest thine affair, or thy case, suitable to thy wish;" i.e., "Thou foundest it to be so: thus, in this instance, and in many others, like its syns. ألحنت وجدت, the verb has two objective complements]. (S * and K * and TA in art. وافقه.) 

And مفاد signifies also The being opposite, one to another; or the facing one another; or the matching one another; syn. مذاهاة. (TA.)

4اصفه He, or it, turned him away, (S, M, O, K,) or back; or caused him to return, go back, or revert; (K, TA;) عنه. (Mj.) صفه, (O, K,) inf. n. صدا, (O,) signifies the same; (O, K;) the latter verb being trans. as well as intrans., but when trans. having only one inf. n., that mentioned above. (O.) One says, كذا وكذا Such and such things turned me away from it. (S, O.)

5 : see 1, first sentence. ___ Also I. q. تَعَرَّضَ (TA:) in the saying of Muleyh ElHudhalee,

فلما استوت أسحالا وتصدفت

بَشَمَ المراقي بَردات المداخل

[app. describing a she-camel, or a number of camels, meaning And when her, or their, burdens were, or became, adjusted, or firm or steady, and she, or they, went alternately to the right and left, (see the phrase تعرَّضَت الإبل المدَارِج in art. تعرَّضَت, or and in the high places of ascent, cold in the entrances thereof, because of their height], Skr says, تعرَّضَت تصدفت. (M, TA.)
They met together, and faced each other. (TA.)

inf. n. of [q. v.]. (M, Msb.) Also Anything high, or lofty, (As, S, M, O, K) such as a wall and a mountain, (M,) or such as a wall and the like; (K;) like what is termed [q. v.] (As, S, O:) and the side of a mountain: (M:) or such as a wall and the like; (K;) such as a wall and the like; (As, S, M, O, K,) like what is termed [q. v.] (As, S, O:) and both signify any building or structure, that is high, or lofty, and great; (A'Obeid, TA;) accord. to Az, likened to the side of a mountain, which is the side that faces one, thereof: (TA:) and and and and and (S, M, O, K) and and and (O, K,) accord. to different readings of a passage in the Kur, (S, M, O, K,) [xviii. 95,] in which the dual occurs, (S, M, O,) signify the place of ending, or breaking off, (S, O, K,) of a mountain, (K,) or of a lofty mountain: (S, O:) or the side of a mountain: (K:) or the part between two mountains: (M:) or, as used in this instance, (K, TA,) in the verse of the Kur, (TA,) (M, K,) as also and (S, K, M) means two mountains (M, L, K) meeting together, (M, L, TA,) in the copies of the K, (M, K,) as also (M,) means the two sides of the [app. here meaning ravine, or gap, between two mountains], or of the valley: (M, K, TA:) so says IDrd: (M, TA:) both signify the two sides of the mountain when they meet together, and face each other, so called because of their meeting together, and facing each other, having between them a road such as is termed [q. v.] (M, K, TA:;) and oyster-shell; and any shell of a mollusk; and, by an extension of its primary application, the oyster itself; and any shell-fish, or testaceous mollusk of the water, and likewise of the land: the cover of the pearl; (K,) or this is called (M,) or (S, O,) or (Msb;) a kind of cover created in the sea, composed of [what are termed] [q. v.]; (M, K, TA:)
of shell-valves], which are opened from [i. e. so as to disclose] a kind of flesh in which is life, called the مَِّرَحة [i. e. oyster], and in the like thereof are found pearls;

(Lth, TA;) i. q. مَِّرَحة [which means oyster-shells, and also oysters themselves, and both of these may be here meant, as both are correct meanings of صَدِيفٌ: (M:) n. un. with ضِمْرَحة: (S, O, Msb, K;) [in the Msb it is also said that الصَدِيفَة signifies the مَِّرَحة, which is the مَِّرَحة of the pilgrims; but I think that this is a mistake, caused by understanding مَِّرَحة here in a wrong sense; for I find no other authority for assigning this meaning to مَِّرَحة].] pl. أَصِدَافٍ (O, K.) [See an ex. of the pl. voce حُروُنُونَ.] ___ [Hence,] مَِّرَحة signifies also, (M, TA;) or صَدِيفَة الأَذْنِ, (O,) The مَِّرَحة [or concha, i. e. the external, deep, and wide, cavity, around the hole,) of the ear. (M, O, TA;) ___ [And hence, also,] الصَدِيفَتان signifies The two small hollows, or sockets, in each of which is set the head of one of the two thing-bones, and in each of which is a ligament [app. that called ligamentum teres, forming a tie] to that head. (M, TA;) [And in like manner, The two sockets in the scapula, in each of which turns the head of one of the two upper arm-bones: (see حَارَقة;) or these, it seems, are called by some الصَدِيفَان; (O, K;) for it is said that] الصَدِيفُ signifies the part of the scapula which is the place of the وَلَاة. (O, K;) ___ And صَدِيفٌ also signifies Flesh, (O,) or a piece of flesh, (K, TA;) growing in a wound of the head, next the skull, resembling the cartilages. (O, K,) And in the Tekmileh it is said that [the pl.] أَصِدَافٍ signifies Waves of the sea. (TA.) See also صَدِيفٌ.

صدِيفٌ: see صَدِيفٌ, second sentence.

صدِيفٌ: see صَدِيفٌ, second sentence. Also, i. e. like صَرِيد, (O, K;) or صَدِيفٌ, (so in a copy of the M,) A species of animal of prey: (M, O, K: *) or, as some say, a bird. (M, O, K.)

صدِيفٌ: see صَدِيفٌ, in three places.
A camel of a certain sort, (M, K, *), of excellent quality, (K,) [ISd says,] so called, (M, K,)

I think, in relation to a tribe of Arabs of El-Yemen, (M,) or in relation to a sub-tribe of Kindeh, (K,) called [See also صدف. [Also a rel. n. from صدف; Testaceous.]

A woman who turns away her face (Lh, M, Msb) from her husband: (Lh, M:) or a woman who turns her face towards one and then turns away: (S, O, K:) or a woman who desires not kisses: (M:) or having a stinking mouth, (Lh, Ibn-Abbád, M, O, K,) as an epithet applied to a female, (Lh, M,) or to a male: (Ibn-Abbád, O, K:) applied in this last sense to a man because he turns away his face whenever any one speaks to him. (TA.) _ And A she-camel that will not come to the watering-trough until it is left to her unoccupied: like [See also what next follows.]

Camels that come to others at the drinking-trough, and wait at their rumps until the drinkers have gone away, that they may go in. (S, O. [See also what next precedes.])

: see صدف, in the first paragraph.

meaning One often attacked by diseases is a word used by the vulgar. (TA.)

Veiled, or concealed; covered; or protected; syn. مصووف. (TA.)
صدق

صدق، (S, M, O, Msb, K,) aor. يصدق، (M, TA,) inf. n. صدق (S, * M, O, * Msb, K, TA) and صدق (M, K,) the former of which is the more chaste, (TA,) or the latter is an inf. n. and the former is a simple subst., (K,) and صدق (M) and صدق (O, K, TA,) which is one of the [few] inf. ns. of the measure مفعلة، (O, TA,) [or a fem. pass. part. n. used as an inf. n. like as is said of its contr. مكنونة،] he spoke, said, uttered, or told, truth, or truly, or veraciously; contr. of كذّب: (Msb: [and in like manner it is said in the S and M and O and K that صدق is the contr. of كذّب: ]) Er-Rághib says that كذّب and صدق are primarily in what is said, whether relating to the past or to the future, and [in the latter case] whether it be a promise or other than a promise; and only in what is said in the way of information: but sometimes they are in other modes of speech, such as asking a question, and commanding, and supplicating; as when one says, Is Zeyd in the house? for this implies information of his being ignorant of the state of Zeyd; and when one says, Make me to share with thee, or to be equal with thee, for this implies his requiring to be made to share with the other, or to be made equal with him; and when one says, Do not thou hurt me, for this implies that the other is hurting him: صدق، he says, is [by implication] the agreeing of what is said with what is conceived in the mind and with the thing told of, together; otherwise it is not complete صدق، but may be described either as صدق or sometimes as صدق and sometimes as كذّب according to two different points of view; as when one says without believing it, Mohammad is the Apostle of God, for this may be termed صدق because what is told is such, and it may be termed كذّب because it is at variance with what the speaker conceives in his mind. (TA.) One says، صدق في الحديث [He spoke truth in the information, or narration]. (S, O, K,) And صدق i.e.  He told him, or informed him, with truth, or veracity, (AHeyth, * M, Msb, *) في القول [in the saying]; for it is trans. as well as intrans. (Msb.) And صدق الحديث (S, O, K, in the CK [erroneously] صدق فلانا الحديث) He told him with truth, or veracity, the information, or narration; for it is sometimes doubly trans. (TA.) And صدقني سن بكره [He hath told me truly the age,
or as to the age, of his youthful camel; or as to the age, of his youthful camel has spoken truly to me: (S, O, K:) a prov., (S, O,) expl. in art. [q. v.]. (K.) And بَذَکَْرَهُ أَثْرُهُ، and أَثْرُهُ أَثْرُهُ. meaning: Such a one, when asked, will not tell truly whence he comes. (M.) And أَثْرُهُ أَثْرُهُ، and أَثْرُهُ أَثْرُهُ. His oath was, or proved, true. (Msb in art.) أَثْرُهُ أَثْرُهُ، and أَثْرُهُ أَثْرُهُ, meaning: [May I not utter truly to God a saying, i. e. may I not speak truth to God, if I do not such a thing]. (AHeyth, O, K.) One says also, أَثْرُهُ أَثْرُهُ، and أَثْرُهُ أَثْرُهُ. He rendered to him truly, or sincerely, good advice, and brotherly affection. (M.) And أَثْرُهُ أَثْرُهُ، and أَثْرُهُ أَثْرُهُ. They gave them battle earnestly.

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not with a false show of bravery; as is implied in the S, and M, and K; i. e. they advanced against them boldly in fight: (M, TA:) and in like manner, they advanced boldly in fight: (M, TA:) and in like manner, they advanced boldly in fight:

or, accord. to Er-Rághib, the former means they gave them battle so as to fulfil their duty: and hence, in the Kur [xxxiii. 23], رَجَالٌ صَدِقَوا مَا عَاهَدُوا الَّذِي عَاهَدَهُمُ اللَّهُ. Men who fulfilled the covenant that they had made with God. (TA.) And أَثْرُهُ أَثْرُهُ، and أَثْرُهُ أَثْرُهُ. He was firm, or steady, in encounter, or conflict. (M, TA:) and أَثْرُهُ أَثْرُهُ. My opinion was, or proved, true, or correct, like as one says [in the contrary case], (Er-Rághib, TA:) whence, in the Kur [xxxiv. 19], وَلَدَّ أَثْرُهُ أَثْرُهُ، meaning [i. e. And assuredly Iblees was, or proved to be, correct in his opinion that he had formed against them]: but some read أَثْرُهُ أَثْرُهُ, meaning, as Fr says, أَثْرُهُ أَثْرُهُ, or أَثْرُهُ أَثْرُهُ. His soul [told him truth; meaning,] diverted him, or hindered him, or held him back, from an undertaking, causing him to imagine himself unable to prosecute it. (TA in art. كَذَّبَ.) And أَثْرُهُ أَثْرُهُ. The dawn shone
He attributed, or ascribed, to him truth, veracity, or the speaking truth. (Msb.) And He said to him, Thou hast spoken truth. (Msb.) He accepted, or admitted, [or assented to, or believed,] what he said: (M:) you say, صدقه في حديثه (He accepted, &c., what he said in his information, or narration): (S:) and you say صدق بلسانه (He assented to the truth of what was said with his tongue); as well as بلغه [with his heart, or mind]. (T in art. أمن.) He held him to be a speaker of truth. (MA.) [He found him to be a speaker of truth. He, or it, proved him to be a speaker of truth; verified him; or confirmed the truth of what he said: see an ex. in a verse cited voce نيَّب.] He found it (an opinion) to be true, or veritable.

(Ksh and Bd and Jel, in xxxiv. 19.) He verified it; confirmed its truth; or proved it to be true, or veritable; i.e. an opinion [&c.]; syn. حققه: (Ksh and Bd, ibid.:) one says, صدق الخبر الحبر [The trial, proof, or test, verified the information]. (S in art. خبر.) See 1, near the end. In the saying in the Kur [xxxix. 34], [which seems to be best rendered But he who hath brought the truth and he who hath accepted it as the truth, (see رَكَّبَ بالآمَر)] 'Alee the son of Aboo-Tâlib is related to have said that by الذي صدق به is meant Mohammad; and by الذي جاء بالصدق, Aboo-Bekr: or, as some say, Gabriel and Mohammad [are meant by the former and the latter respectively]; or by the former, Mohammad; and by the latter, [every one of] the believers: (M:) accord. to Er-Râghib, by وصدق به is meant and hath found, or proved, to be true حققه that which he hath brought by word, by that which he hath aimed at (ما تَحْرَاه) by deed. (TA.) صدق him is also said to signify He said, This thing is the truth; like حققه. (TA in art. حق.) And this verb also denotes المبالغة في
[My opinions respecting them were, or proved to be, very true or correct]. (Ksh, in xxxiv. 19.)

He exacted from them the poor-rate. (TA. [See صدقة.]) See also 5.

He named for the woman a صداق [or dowry]: (S, M, * O, K) or he gave her her صداق; (M, * Msb:) or he appointed her, or assigned her, a صداق, on taking her as his wife: (TA:) and he married her, or took her as his wife, on the condition of his giving her a صداق. (Msb.) And sometimes this verb is doubly trans.; whence, in a trad., ما دا تصدقها فقال إزارى \[It was said, What is it that thou meanest for her, or givest her, as her dowry? and he said, My waist-wrapper.\] (Mgh.)

He gave him (i.e. the poor, Mgh, Msb) what is termed صدقة, (M, Mgh, Msb,) meaning [an alms, or] what is given for the sake of God, (M,) or what is given with the desire of obtaining a recompense from God: (M, * Mgh:) and صدق عليه signifies the same; (M, TA;) and in this sense صدق is [said by some to be] used in the Kur lxxv. 31. (TA.) Hence, in the Kur [xii. 88], وصدق علينا: \[And do thou confer a favour upon us\] by giving that which is [not like the mean merchandise that we have brought,
but of middling quality, between good and bad. (M.) One says, اَﺬَﻜِﺑ, meaning I gave such a thing as a صَدَقَة. (Msb.) See an ex. voce. The saying, in a trad., يَقَدَصَت اَﺬَﻜِﺑ meaning [Verily God hath conferred a favour upon you by giving you a third of your possessions] to bequeath to whom ye will, if correct, is tropical. (Mgh.) It is said by Ibn-Es-Seed, on the authority of AZ and IJ, and mentioned by IAmb, that He asked, or begged, for what is termed صَدَقَة or [or alms]: but Fr and As and others disallow the beggar's being called مِتْصَدَقَت اَﺬَﻜِﺑ: (Az, TA:) Ikt says that the verb is improperly used in this sense by the vulgar: (Msb:) [and accord. to J and Sgh,] one says، مَرَتْ بَرْجِلِ يِسَالُ. (S, O.)

6 صَدَقَت signifies The acting, or associating, as friends, or as true, or sincere, friends, one with another. (K. [See also 3,]) And I. q. صَدَقَت: (TA:) or rather mutual صَدَقَت; contr. of تَكَذَّب.] one says، تَكَذَّبُمُ اَﺬَﻜِﺑ: (S, O, TA) They were true, or sincere, each to the other, in information, or narration, and in love, or affection; contr. of تَكَذَّبُمُ. (O, TA.)

is an inf. n. of صَدَقَت [q. v.]: (M, K:) and is used as an epithet, applied to a man &c.: (S, M, O, K, TA:) [and] صَدَقَت is an inf. n. used as an epithet, applied to a man and to a woman: (so in a copy of the M and in the TA:) [it is said that] the former signifies Hard, (S, M, O, Msb,) applied to a spear, (S, M, O,) and to other things: (M:) or even, or straight; (S, O;) or it signifies thus also, applied to a spear, and to a sword: (M:) or hard and even or straight, applied to a spear, (K, TA,) and to a man, (K,) or to the latter as meaning hard: or, as IB says, on the authority of IDrst, it is not from hardness, but means combining those qualities that are commended; and it is applied to a spear as meaning long and pliant and hard, and the like; and to a man, and to a woman likewise [without ظ, but see what follows], as meaning true in hardness and strength and goodness; for, IDrst says, if it meant hard, one would say حَجّرُ صَدَقَت حَدِيدُ صَدَقَت, which one does not: (TA:) and, applied to anything, (O,
K, TA,) it means complete, or perfect, (Kh, O, K, TA,) thus applied to a man, (TA,) such as is commended; (O;) fem. withة, (O, K, TA,) applied to a woman: (O:) the pl. is صدق, applied to a company of men, (S, O, K,) and صدق (K) and صدقون, so applied, and صدقات applied to women: (O, K,) and Ru-beh says, describing asses,

meaning [Rounded, as though pared, in the ears,] penetrating in the eyes; (O, TA;) which is [said to be] tropical. (TA.) صدق signifies also Firm, or steady, in encounter, or conflict: (M:) or one says صدق القاء, applying this epithet to a man, (S, O, K, TA,) meaning thus: (TA:) and صدق النظر (firm, or steady, in look]. (S, O, K, TA. [Said in the TA to be tropical.])

صدق is an inf. n. of صدق [q. v.]: (M, K, &c.:) or a simple subst., (K,) signifying [Truth; veracity; or] agreement of what is said with what is conceived in the mind and with the thing told of, together; otherwise it is not complete صدق, as expl. above in the first paragraph of this art. (Er-Rághib, TA.) ____ It is also syn. with شدة [meaning Hardness; firmness, compactness, or soundness; strength, power, or force; vigour, robustness, sturdiness, or hardiness; and courage, bravery, or firmness of heart]; (K, TA: [in the latter of which it is said to be tropical; but this is evidently not the case accord. to the O, in which it is said that it radically denotes قوة (i. e. strength, force, &c.,) in a saying &c.: in the K it is implied by the context that it is syn. with شدة when used as the complement of a prefixed n. in instances mentioned in what here follows: but Sgh says, more correctly,] a noun signifying anything to which goodness is attributed is prefixed to صدق, governing it in the gen. case; so that one says (O) رجل صدق (Sb, M, O, K) [A man of good nature or disposition or character &c.,] contr. of رجل سوء; (Sb, M:) and صديق صدق [a friend of good
a woman of good nature &c.; (K;) and in like manner also [an ass of a good kind]; (Sb, M, K;) and [a garment, or piece of cloth, of good quality]. (Sb, M.) The saying in the Kur [x. 93], (O,) means And verily we assigned to the Children of Israel a good place of abode. (O, K.) See also صدقة.

An alms; i. e., a gift (S, M, Mgh, O, Msb, K) to the poor (S, O, Msb) for the sake of God, (M, K,) or to obtain a recompense from God; (M, * Mgh, K; *) a portion which a man gives forth from his property by way of propitiation, [to obtain the favour of God,] like ركاة, except that the former is primarily applied to such as is supererogatory, and the latter to such as is obligatory: but it is said to be applied to such as is obligatory [i. e. to the ركاة, q. v., meaning the poor-rate, which is the portion, or amount, of property, that is given therefrom, as the due of God, by its possessor, to the poor, according to a fixed rate,] when the person who does so aims at conformity with the truth in his deed: (Er-Râghib, TA:) [in this latter sense, which is indicated in the S and O &c., and more plainly in the M, it is very frequently used:] and thus it is used in the Kur ix. 104, and in like manner its pl. in ix. 60: (Er-Râghib, TA:) the pl. is صدقات. (S, M, O, Msb.) It is said in a trad., لَا صدقة في الإبل الجارة [There is no poorrate in the case of working camels], because they are the riding-camels of the people; for the poorrate is in the case of pasturing camels, exclusively of the working. (S in art. جر.) See also صداق.

صدقة: see صداق, in two places.

صدقة: see the next paragraph.
and صدق, (S, M, Mgh, O, Msb, K) the former of which is the most common of the dial. vars. here mentioned, (Msb,)

[but] the latter is [said to be] more chaste than the former, (Mgh,) and صدق, (S, M, O, Msb, K) of the dial of El-Hijáz, (Msb,) and صدق, (S, M, O, Msb, K) of the dial of Temeem, (Msb,) and صدق (M, O, Msb, K) and صدق, (M, K)

The مهر (S, M, Mgh, O, K) of a woman; (S, Mgh, O, Msb, K;) [i. e. a dowry; nuptial gift; or gift that is given to, or for, a bride:] the pl. of صدق صدق, (M, Mgh, Msb,) a pl. of mult., (M,) or صدق, (O,) or both, (K,) and

أصدقة, (M,) or this is accordant to analogy, but has not been heard; (Mgh;) the pl. of صدق is صدقات صدق, (S, Msb, K;) the pl. of a pauc., (M,) or this is accordant to analogy, but has not been heard; (Mgh;) the pl. of صدق is صدقات صدق, (O, * Msb, K,) which last is the worst; (K;) and the pl. of صدق is صدق, (Msb,) or صدقات صدق [by rule أصدقة. (O.)

صداق: see the next preceding paragraph.

صدوق Having the quality of speaking, saying, uttering, or telling, truth, or truly, or veraciously, in a high, or an eminent, degree; very, or eminently, true or veracious:

(Msb:) pl. صدق and صدق صدق. (K.) See also صدق.

صديق A friend: (O, K;) or a true, or sincere, friend: (S, M, Msb, TA:) applied likewise to a female, (S, M, O, Msb, K,) as also صديقة, (S, M, Msb, K,) the former anomalous, the latter regular; (MF;) and to a pl. number, (S, M, O, K,) as in the Kur xxvi. 101 (M) [and in several other instances, of which see one in a verse cited voce روى: its proper pl. is أصدقاء (S, M, O, K) and أصداق (M, O, K,) which is a pl. pl., (K,) said by IDrd to be anomalous, unless it be a pl. pl.: (O;) and the dim. is صديق; one says, هو صديقى, meaning He is the most special, or most distinguished, of my friends, or of my true, or sincere, friends. (S, O, K.)

صداقة Love, or affection: (K;) or truth, or sincerity, of love or affection: (TA:) or friendship, or friendliness; (S, M,) or true, or sincere, friendship or friendliness: (S, M, Msb:) or true
firmness of heart in love or affection; an attribute of a human being only. (Er-Rághib, TA.)

صديق dim. of صديق, q. v. (S, O, K.)

صديق One who speaks, says, utters, or tells, truth, or truly, or veraciously, much, or often: (Mgh, O, K.) [or rather having the quality of speaking, saying, uttering, or telling, truth, or truly, or veraciously, in a very high, or very eminent, degree; for] it has a more intensive signification than صدق [q. v.]: (TA:) or i. q. مصدق [which may have the latter of the two meanings expl. above, or may mean one who accepts, or admits, the truth of what is said, or who verifies, &c.: or مصدق in a high, or an eminent, degree; for it is added that] the fem. as used in the Kur v. 79 means superlative in the التصديق and صدق as a possessive epithet, i. e. دائم التصديق: (M:) or it signifies دائم التصديق [i. e. always in one or another or all of the senses assigned to this word above: it may be correctly rendered eminently, or always, veracious: and eminently, or always, accepting, or confirming, the truth]: and it may mean one who verifies his saying by deed, or act: (S:) it is said in the Mushadát [of Er-Rághib] that it has the first of the meanings expl. in this paragraph: or rather means, one who never lies: or rather, one by whom lying cannot be practised because of his habitual veracity: or rather, one who is true in his saying and his belief, and who confirms his truth by his deed, or acting. (TA.)

صدق Speaking, saying, uttering, or telling, truth, or truly, or veraciously; true in respect of speech &c., or veracious. (Msb, TA.) صدق صادق is a phrase like شعر شاعر صدق صادق, meaning Eminent, and exalted, veracity. (M, TA *) And حملة صادقة [A charge, or an assault, made with earnestness, not with a false show of bravery,] is like the saying [in the contr. case] حملة كاذبة. (M, TA: * said in the latter to be tropical.) See also مصدق, in two places. صدق One says also مصدق الحلاوة, meaning Very
sweet dates. (IDrd, O.) ___ And صادق Vehement, or intense, cold. (TA voce &c.)

The small star cleaving to the middle one of those called [which compose the tail of Ursa Major]; (Kr, M, TA;) [i.e. the star called السها, q. v.; for] it is said that the first of نعش الكبرى, that is at the extremity thereof, is named القائد, theguān, and by the side of it is a small star named الصيدق السها and the third is the pole-star (O:) or, accord. to AA, (O, TA,) the pole-star (O, K, TA. [But this is strange; and the more so as it is added in the K that it is expl. in art. (though not free from obvious mistakes) identifies the السها with the الصيدق.]]) ___ And, (K,) accord. to Sh, (O, TA,) it signifies الأشْمِينُ [The trusted, trusted in, or confided in, &c.]. (O, K. [But it is added in the O that Sh cites a verse of Umeyeh Ibn-Abi- s-Salt in which the الصيدق الأشْمِينُ is applied as an epithet to the star called الصيدق السها.]) ___ And, (K,) accord. to some, as AA says, (O,) it signifies The king. (O, K.)

فَعَّلَهُ فَيْ غَبْ صادِقّ [In the CK فَعَّلَهُ غَبْ صادِقّ means He did it after the affair, or case, had become manifest to him. (IDrd, O, K, TA.)

صندوق صندوق, mentioned in this art. in the S and Msb: see art. صندوق.

أَصْدَقُ [More, and most, true or veracious]. One says أَصْدَقُ من قَطَا [More veracious than a katāh]; because the bird thus called cries قَطَا قَطَا قَطَا قَطَا قَطَا قَطَا قَطَا قَطَا قَطَا قَطَا Q. C. C. O.: thus telling where it is to be found;] its name being imitative of its cry: (Meyd, and TA in art. Q. C. C. O.: hence it is called by the Arabs the saying is a prov. (Meyd.)

ذو صندوق، (JK, S, M, O,) with fet-h, (S,) or like مدَرِّم, (K,;) applied to a man, (JK, M,) [i.e. applied to a courageous man, (S, O, K,) means صادق الحملة Earnest, not
making a false show of bravery, in the charge, or assault; (JK, S, M, O, K;) or courageous [in the charge, or assault]; (JK:) صداد, occurring in a verse of Aboo-Dhu-eyb, may be for دود صداد; or it may be an anomalous pl. of صداد used as an epithet, like مشابه and مشابهة pl. of لمعة and شبه. (M.) Also, (S, M, O, K;) applied to a horse, (M;) [i.e.] applied to a fleet and excellent horse, (S, O;) in like manner, (M;) meaning Earnest in running]; (S, O, K;) as though fulfilling his promise of running: (S, O; [said in the TA to be tropical: ]) Khufáf Ibn-Nudbeh says,

* إذا ما استحتمت أرضه من سجائه
* جرى وهو مدعو وواعد صداد

meaning When his hoofs are wetted with the sweat of his upper parts, he runs, being left to himself, not beaten nor chidden, and a fulfiller of his promise to do his utmost. (S, O.)

And sometimes it is applied to an opinion, in like manner [as meaning True, or sincere]. (M;) صداد also signifies Hardness. (Th, M;) Also i. q. حد [as meaning The edge of a sword]: (TA;) [in a copy of the M written دج, which I think an evident mistake; for it is added,] and it is said to have this meaning in a verse of Dureyd Ibn-Es- Simmeh [relating to a sword].

(M, TA.)

: see the next preceding paragraph.

صدقة A man from whom the poor-rate (صدقة) of his cattle is exacted. (TA.)

صدقة One who accepts, admits, assests to, or believes, another in his information, or narration. (S, TA.) Also The exector, or collector, (S, M, O, Msb, K, TA,) of the دصقات, (S, O, Msb, K, TA,) ich. (TA) of the حقوق [or dues, meaning poor-rates], (M, TA,) of the cattle, (Msb,) or of the sheep or goats, (S, M, O, TA,) and of the camels, (M, O, TA,) for the persons to whom pertain the shares thereof. (TA.)
A thing that confirms, or proves, the truth of a thing: (S, K:) [and] a verbal evidence of the truth, or veracity, of a man. (Har p. 106.) One says, هذا مصدق هذا This is what confirms, or proves, the truth of this. (S.) And شيء ليس له مصدق [A thing having nothing to verify it]. (IAar, TA in art. برق.)

[see 1, near the beginning]. One says ليس حملته مصدوقه [meaning There is no earnestness attributable to his charge, or assault]; like as one says [in the contr. case], ليس لها ماكدونه (M.)

One who gives what is termed صدقة [meaning alms]: (S, O, Msb, K:) accord. to Kh, it means thus, and also one who asks [alms]; (O, TA;) and IAmB says the like; but Az says that the skilful of the grammarians disallow this; and thus say Fr and As and others: (TA:) [J, also, and Sgh and Fei, say that] it has only the former meaning: (S, O, Msb:) it is also pronounced مصدق, by substitution [of ص for ت] and incorporation [of one ص into the other]; (S, * O, * Msb, K; *) and this pronunciation of the pl. both masc. and fem. occurs in the Kur lvii. 17, (S, O, K,) where Ibn-Ketheer and Aboo-Bekr, differing from others, read without teshdeed to the ص. (O.)
Stones [i. e. pieces of ore] of silver: mentioned by IB on the authority of IDrst: and he says that [meaning drugs resembling pieces of stone, such as pieces of gum &c.,] are likened thereto. (TA.)

[The trade of the] sale of [i. e. drugs and perfumes]. (K, * TA.)

(S, M, Mgh, Msb, K) a word of well-known meaning: (M:) A seller of medicines (Mgh, Msb, TA) and of drugs (TA) and of perfumes: (K, TA:) a rel. n. from صيدلٌ, the name of a town or place, (K,) or from صيدلٌ meaning as expl. above; (IB, TA;) or a Pers. word arabicized: (M:) and signifies the same, (S, Msb, K, [in the CK, erroneously, صيدلاني, صيدلاني, صيدلاني]) and so صيدلاني the pl. of the first is صيدلاني (M, Mgh, Msb, K.) Also A king: and so صيدلاني (M in art. صيدلاني.)
Andrews, He dashed himself, i.e. his body, (S, Mgh, TA,) against him, (S, TA,) or against it, (S, Mgh, TA,) i.e., a thing: (Mgh:) or he struck it, or knocked it, [or struck or knocked against it,] namely, a hard thing with the like thereof. (M, K.) Hence the saying, الكلب إذا قتل الصيد صدما لا يأكل [i.e. When the dog kills the game by dashing himself against it, it shall not be eaten]. (Mgh.) [See also 3.] ___ And امامداصه, aor. as above, (Msb,) and so the inf. n., (Mgh, Msb, K,) He pushed, thrust, or repelled, him, or it. (Mgh, Msb, K, TA.) One says, [I repelled evil with evil]. (TA.) ___ And امامداصه i.e. [The intoxicating influence of the cup of wine] smote him [or attacked him] in his head. (TA.) ___ And امامداصه أجرأ صدمته. (M, TA,) inf. n. as above, (K,) An event befell them. (M, K, * TA.) ___ And امامداصه بالقول He silenced him by speech. (Msb.)

Andrews, He, or it, dashed against him, or it, being dashed against by him, or it: (S, * PS:) or struck, or knocked, him, or it, being struck, or knocked, by him, or it: (K, * PS:) or pushed, thrust, or repelled, him, or it, being pushed, &c., by him, or it; (K, * TA;) syn. دافعه: (TA, and Ham p. 313:) and i. q. ساكنه [i.e. he struck him, or it; or struck him, or it, vehemently, with a broad thing, or with anything; or slapped him with his hand; being struck, &c., by him]: (Hamibid.:) [but, like as دافعه often signifies the same as دفعه, so accord. to Fei,] صدمه [i.e. The ass dashed against him; &c.]. (Msb in art. شتم.)

Andrews, امامداصه اصطداما said of two men running, (Mgh,) and امامداصه اصطداما said of two horsemen, (Mgh,) and of two.
stallion [camels], (TA,) They dashed themselves together, each against the other: (S, * TA, PS:) or they struck, or knocked, [against] each other; they collided; (K, * TA;) each of them struck with himself the other: (Mgh:) or both verbs, said of two horsemen, they smote each other, each of them with his weight and his sharpness or vigorousness or valiantness: (Msb:) [or they pushed, thrust, or repelled, each other: (see 1:) and they pushed, pressed, crowded, or thronged, together; or dashed, one against another; (M, K, TA; but in the M, only the inf. n. is mentioned;) like two ships in the sea. (TA.)

see the next preceding paragraph.

The rugged portion of a [stony tract such as is termed] حرة; as also صدمة. (ISH, TA.)

A single shock, or collision: (KL:) a single impulsion, push, or thrust: (TA:) and a vehement befalling of an event. (KL.) It is said in a trad., الصبر عند الصدمة الأولى (S, Msb, TA) i.e. الصدمة. (Patience is to be exercised] at the first [shock, or] assault, or attack, of the calamity: (TA:) meaning that patience is the last thing in the case of every misfortune, (S, Msb,) but it is [most] commended, (S,) or is most rewarded, (Msb,) on the occasion of the sharpness, or vehemence, thereof. (S, Msb.) And one says, أتبت على الأمرين صدمة واحدة [I made an end of the two affairs at one dash, or at one stroke]. (TA.) And A baldness in the side of the forehead; syn. نزعة. (K.) See also الصدمة, in two places.

: see صدمة.

The [or two parts whereof each is termed] جبين: (K) [above the temple, on either side of the forehead]; (K:) or the two sides (AZ, S, M, K) of the جبين: (M:) or, accord. to AA, as is stated in a marginal note in a copy of the S, the correct meaning is
the two sides of the forehead. (TA.) ___ And [i.e. The

two sides of the valley: as though, by reason of their confronting, they struck each other. (TA.)

: see what next follows.

(S, K,) or (M,) asserted by Az to be with damm, (TA,) or the latter is vulgar, (S,) not allowable, (K,) though agreeable with analogy, (S, K,) being like (TA,) A

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certain disease in the heads of horses or similar beasts: (S, M, K:) or, accord. to ISh, a
certain disease that attacks camels, in consequence of which their bellies become affected with acidity, and they relinquish the water, though thirsty, for some days, until they recover or die. (TA.)

A camel affected with the disease termed [camels affected therewith]. (TA.)
A firm, strong, or compact, building. (M.) ___ And a firm, strong, or compact, garment, or piece of cloth: (M:) or a [garment of the kind called] كسامٍ that is stout, or strong, or that is thick, or compact, in texture. (K.) ___ And a king; (S, M, K;) because of the firmness of his rule, or his state, or condition; as also صيدلاني صيدان صيدان and صيدلاني صيدان. (M.) ___ And a fox; (S, M, K;) as also صيدان صيدان صيدان and صيدان صيدان. (K.) ___ See also صيدان صيدان. ___ Also A species of fly, that makes a buzzing sound over the herbage. (IKh, TA.) ___ And, as also صيدلوص صيدان, Stones [i. e. pieces of ore] of silver: to which are likened what are termed حجاج العقاقير. (IDrst, TA. [See صيدل صيدل; and see also صيدان, below.])

صبدان Pieces of silver, (M, TA,) when struck from the stone [or ore] thereof: (TA:) n. un. with صيدان. (M, TA.) [See also صيدان, above, last signification. And see صيدان in art. ] ___ And Stone cooking-pots: (M, TA:) in this sense [likewise] a coll. gen. n.: n. un. with صيدان. (IB and L in art. صيدان, in which it is mentioned in the S and L and K.) [See, again, صيدان, and also صيدان, in art. صيدان.] ___ And Small pebbles: (IAar, M, TA:) or so صيدان الخصى. (L in art. صيدان.)

صبدان [as a n. un.: see صبدان, above. ___ Also] Rugged, hard ground, in which is fine stone. (M, TA;) ___ See also two other significations (mentioned here in the TA) in art. صبدان.

صبدان A certain creeping thing, (M,) or a small creeping thing, (S, K,) that makes for itself a habitation in the ground, (S, M, K,) within the ground, (M,) and conceals it; (S, M, K;) i. e. covers it over; (M;) so says A 'Obeyd; (S;) also called صبدان صيدان: (S, K;) accord. to IKh, a
certain small creeping thing (دوبية) that collects pieces of stick, or wood, from the plants: accord. to IAnar, a certain creeping thing (دأب) having many legs, so many that they cannot be counted, which are short and long. (TA.) See also صيدان, in two places. 

Also i. q. صيدلاَن (S, Mgh, K, TA) as meaning A seller of medicines, (Mgh,) or of perfumes: so called as being likened to the small creeping thing mentioned above: or from صيدان in a sense expl. above as syn. with صيد. (TA.)
صدو

1. as an inf. n. of which the verb is صدأ: see 2 in art. صدأ, in two places.

صدو ٌوْﺪَﺻ as a subst. A certain liquid poison which is applied upon arrow-heads, or spear-heads, or the like, resembling the blood of the [serpent called}أسود] (M, TA.)
1. **صدى** (S, Mgh, Msb, K) aor. **صدى** (S, M, Mgh, Msb,) inf. n. **He thirsted:** (S, M, Mgh, Msb, K) or **he thirsted vehemently.** (M.) **صدا** inf. n. **صدا:** see 2, in two places.

2. **تصلي** signifies The clapping with the hands; syn. **تصلي** (S, K) accord. to Er-Rághib, as being like the echo **الصدأ** (L), inasmuch as there is no profit in it; (TA;) or it is from **صدأ** because they [who practised it in their worship] used to turn away from El-Islám; (K;) [see more in the second paragraph of art. صدا] and **صدأ** [an inf. n. of which the verb is **صدأ**] signifies the same; (K;) and so **صادأ** صدا of which AHeyth cites as an ex. the saying of Hassán

3. **صدأ** (K,) inf. n. **صدأ** (S,) **Mschadأ** (S,) **He imitated him, or it;** syn. عارضه: (S, K,) and **he, or it,** corresponded, and was equal, to him, or it. (TA.) In the Kur xxxviii. 1, some read **صدأ** صدا [said to be] originally **صدأ** صدا [mentioned above], meaning the same. (TK.) also مصدأة **صدأة** (K,) inf. n. **صدأة** (M,) **He imitated him, or it,** syn. عارضه: (S, * K,) and **he, or it,** considered, or forecast, its issues, or results; did, performed, or executed, it with thought, or consideration; or managed, conducted, ordered, or regulated, it;] relating to an affair: (M:) or [الصادأة **صدأة** (Bd, TA) as meaning عارضه the Kur-án by thy works. (Bd.)] i. q. [And] i. e. *He considered, or forecast, its issues, or results; did, performed, or executed, it with thought, or consideration; or managed, conducted, ordered, or regulated, it;] relating to an affair: (M:) or [الصادأة **صدأة** signifies the turning about, or revolving, the opinion, or idea, that one forms respecting the management (الصبر) of a thing, and the doing of it: (Ham p. 35:) [or,]
accord. to As, the minding a thing attentively, carefully, or solicitously: a man who had assisted his she-camel in her bringing forth said, 

I passed all my night minding her attentively, carefully, or solicitously]; because he disliked binding her fore shank to her arm, as it would distress her; or leaving her, as she might go away at random and the wolf might devour her young one: and in like manner one says of the pastor, [He minds attentively, &c., his camels]; when they thirst before the completion of their usual period of being kept from drinking, he restricts them to journeying by night so as to arrive at water on the morrow. (TA.) ___

And He soothed, coaxed, wheedled, or cajoled, him; or deceived, deluded, beguiled, circumvented, or outwitted, him; or strove, endeavoured, or desired, to do so: syn. ُﻩاَراد ( , S, M, K, TA,) and ُﻩﺎَﺟاَد, and ُﻩَﺮَـﺗﺎَﺳ( , S, K, TA,) all of which have one meaning, (TA,) [though the last implies concealing enmity,] and ُﻪَﻨَـﻳَﻻ ( . M.) ْﻦَﻣ َكاَدﺎَﺻ ْﺪَﻘَـﻓ َكَدﺎَﺻ [He who soothes thee, or coaxes thee, surely ensnares thee] is a saying mentioned in the A. (TA.)

4 It (a mountain) returned an echo. (S, * K.) ___ And He (a man, TA) died; (K, TA;) as though [meaning] his echo ceased; the | having a privative effect. (TA.)

5 , accord. to Er-Rághib, signifies The corresponding to a thing like as does the echo returning from the mountain. (TA.) [But accord. to others,] ICA is originally َتِصَادَى ُلِه ( ; Az and L in art. َصَدَى;) and signifies َتَصَادَى ُلِه, َتَصَادَى ُلِه, َتَصَادَى ُلِه; (S, M, K,) and َتَصَادَى ُلِه. (M.) [See 5 in art. َصَدَى; where the usages of this verb, except in the senses mentioned and indicated here below, are fully explained.] ___ It signifies also The feigning oneself unmindful, negligent, inattentive, inadvertent, inconsiderate, or heedless, not being really so. (TA.) ___ And The diverting oneself. (TA.) ___ See also 2.

An echo; i. e. signifies what the mountain returns to him who utters a sound, or voice, or cry, therein; (K;) or the sound of the mountain and the
like that responds to one; (M,) or what responds to one with the like of his voice, or cry, in the mountains &c. (S.) One says, أَصَمَّ صَدَاَءَهُ \[His echo became dumb, or may his echo become dumb\]; (S, TA;) meaning he perished, or may he perish: (S and K and TA in art. أَصَمَّ) and أَصَمَّ آلِهَةِ صَدَاَءَهُ \[May God make his echo to return no sound\]; (S, K, TA;) meaning may God destroy him: (S, K, and TA in art. أَصَمَّ:) for when a man dies, the صَدَاَءُ he hears not from him anything, that it should respond to him. (S. [See also another explanation of this saying in what follows.]) ___ And A sound, voice, or cry, (M, TA,) in an absolute sense. (TA.) ___ Also The part of the head, (M,) or the part of the brain, (TA,) which is the place [or seat] of hearing. (M, TA.) And therefore one says, أَصَمَّ آلِهَةِ صَدَاَءَهُ \[May God render deaf the part of his brain which is the seat of hearing\]; (TA.) ___ And The brain, (M, K, TA,) itself. (TA.) And The [entire] contents (lt. the stuffing, حَشْوَةً,) of the head; (M, K, TA;) also called the هَمَّة. (TA.) One says, أَصَمَّ آلِهَةِ صَدَاَءَهُ \[May God crack his brain, or the contents of his head\]; (M,) ___ And A bird that cries in the

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[or head] of the slain when his blood has not been avenged by retaliation: (M:) or a bird that comes forth (M, K) from his head, (M, K,) or from the head of the slain, (K,) when he, or it, has become consumed, or decayed, (M, K,) also called the هَمَّة. (M,) accord. to the assertion of the people of the Time of Ignorance; (M, K;) mentioned by A 'Obeyd; and some of them used to say that the bones of the dead became a هَمَّة, which flew: pl. أَصَدَاءُ (TA:) and [this may be meant by the saying that it signifies] the male of the بَوْمَة (S, M, K, TA) and أَصَدَاءُ: (M:) they used to say that when a man was slain and his blood was not avenged by retaliation, there came forth from his head a bird like the بَوْمَة, i.e. the هَمَّة, the male being called the صَدَاَء; and it cried upon his grave, [Give ye me to drink, give ye me to drink, meaning, of the blood of the slayer]; and if
the slayer was slain, it abstained from its crying: (TA:) and [it is said that] it signifies also the body [itself] of a human being after his death; (M, K;) or the remains of the dead in his grave, i.e. his جَنَّة [or corpse]. (Jm, TA.) And, (K;) accord. to El-‘Adebbes, (S,) [A cricket;] a certain flying thing, that creaks by night, and hops, (S, K;) and flies, thought by the [common] people to be the جَنَّد, but it is only the صَدَد, the جَنَّد being smaller than the صَدَد. (S. [See also الصَّرَّار]) And A certain fish, black, long, (K, TA,) and bulky: n. un. صَدَّة. (TA.) And [A man] small, or slender, in person; (AA, M, K, TA;) and so صَدَّة, with س, as mentioned by Az. (TA. [See also صَدَع and صَدَع]) And Knowing in respect of what is conducive to the good of cattle: (K;) or صَدَّد مَال means thus: (M:) or gentle in the management of cattle; like إِزَآء مَال so in the Jm: (TA:) or, as some particularly say, of camels: (M, TA:) i.e. you say, ﴿آي لِصَدَّد إِنِّي﴾, meaning Verily he is knowing in respect of camels, and of what is conducive to their good. (S.) Also Thirst: (S, M, K;) or vehement thirst: (M:) [see the first paragraph, in which it is mentioned as an inf. n.:] it is said that thirst does not become vehement but the brain dries, and therefore the skin of the forehead of him who dies of thirst cracks. (TA.) See also the next paragraph. And The act of the صَدَّد, (M, K, TA,) i.e., [as is indicated in the M,] of him who raises his head and breast, looking towards, or regarding, a thing; and so صَدَّة. (TA.)

صَدَّد and صَدِّد and صَدِّد صَدِّد صَدِّد (S, M, Msb, K) and صَدِّد [which last is an inf. n. used as an epithet] (M) Thirsting: (S, M, Msb, K) or thirsting vehemently: (M:) fem. [of the first] صَدِّي (Msb) and [of the second] صَدِّي (Msb, K) and [of the third] :صَدِّي (S, M, Msb, K;) and the pl. of صَدَّد صَدِّد is صَوَاد صَدِّد: (Ham p. 329.)

ـ صَدِّد صَدِّد صَدِّد صَدِّد: see صَدَّة, last sentence.

ـ صَدِّد صَدِّد صَدِّد صَدِّد: see صَدَّة.

ـ صَدِّد صَدِّد صَدِّد صَدِّد: and its fem., صَدِّد: see صَدَّة.

ـ صَدِّد صَدِّد صَدِّد صَدِّد: (fem. with ة, and pl. of the latter صَوَاد صَدِّد: see صَدِّد. As pl. of صَدِّد, (M,) signifies [also] Tall palm-trees: (S, K;)}
and sometimes, *such as drink not water:* (S:) or palm-trees *that drink water:* [thus in a copy of the M:] and some say, *such as are tall* thereof, and of other trees. (M.)

[A cup of wine] *having much water:* contr. of مَعْرَقتَة، this meaning having little water. (M.)

A man *who thirsts much.* (M.)

The woman *who faces,* or *decorates,* [which I thus render conjecturally, finding nothing to indicate its meaning except what here follows,] *the* [i. e. *pillow,* or *cushion,*] *with* الأَرْنِدَجُ al-ārandaž, meaning *black lines,* upon the leather [that forms its covering]. (TA.)
,** arabic=<**ةَرْصَرْ رأص۱، (S, A, TA) aor، (S, TA) inf. n. صررُ، said of the [which is app. a species of locust], and of a writing-reed, and of a door, (S, A, TA) or of a dog-tooth, (S, TA) inf. n. صرْرُ، said of the بَدْنُﳉ [which is app. a species of locust], and of a writing-reed, and of a door, (S, A, TA) or of a dog-tooth, (S, TA) inf. n. صرْرُ، said of a mast (مِسْرَة)، it creaked, or made a creaking sound: (TA:) but when there is a lightness, or slightness, and reiteration, of the sound, they use the reduplicative form، صرْرُ، (S، * TA) signifying he (the bird called أخطَب، S، A، TA، and the hawk, or falcon، S، M، TA، or other bird, or flying thing، M) uttered his [reiterated quavering] cry; (S، M، A، TA) as though they imitated prolongation in the cry of the بَدْنُﳉ [and the like], and reiteration in the cry of the أخطَب (TA) is a prov.، expl. in art. بَدْنُﳉ [q. v.] (TA in that art.)__

Also He (a sparrow) [chirped، or] uttered a cry، or cries. (TA:) __ صرَرْرَر، aor، inf. n. صرَرْرَر، and صرَرْرَر، (M، K) or صرَرْرَر، (S، A) or صرَرْرَر، (M، TA) Chirped، or cries. (TA.) __

He cried، called out، or raised a cry or clamour: (M، K) with vehemence، (K) or with the utmost vehemence: (M) and [in like manner] one says، جَاءَ يَصِرْرَرْرَر، He came making a clamour، or] in clamour. (TA.) __ And أَهَرْصِرْرَر، (S، M، K) or تَرْصِرْرَر، (M، TA) or التَرْصِرْرَر، (M، TA) or the ear-hole sounded، (M، K) or tingly، or rang، (A، TA) by reason of thirst. (M، A، K) And صرَرْرَر، صرَرْرَر، The ear tingled، or rang. (ISk، A) __

And صرَرْرَر، aor. as above، He thirsted [app. so as to hear a ringing in his ears. (IAar.) صرَرْرَر، (S، M، A، TA) [as inf. n. of صر] also signifies The act of binding [a captive، &c: see the pass. part. n.، صرَرْرَر، (Mgh)] __ You say، صرَرْرَر، [aor. صرَرْرَر، (S، M، A، TA) __

He tied up a purse، (S، M، * TA) and money in a purse. (A، TA) __ And صررْرُ، صررْرُ، صررْرُ، صررْرُ، (S، M، K) and صررْرُ، صررْرُ، (M، TA) or صررْرُ، صررْرُ， (M، Meb، TA) inf. n. صرَرْرَر، (M， K) [and app. صررْرُ، صررْرُ، صررْرُ، (M， TA) [and app. صررْرُ، صررْرُ، صررْرُ، (M، Meb، K)] __ (see the pass. part. n.، voce صررْرُ، (Mgh) __)

He bound the صرَرْرَر، [q. v.] upon the she-camel. (S) __ And صررْرُ، صررْرُ، صررْرُ، (M، Meb، Meb، TA) inf. n. صرَرْرَر، (M، K) [and app. صررْرُ، صررْرُ، صررْرُ، (M، Meb، K)] __ (see the pass. part. n.، voce صررْرُ، (Mgh) __)
she-camel's udder with the [He bound the teats with the مَصَارِّرَةُ الْأَطْباَةَ بِالْمَصَارِّرَةِ] and means also He left off milking her [I. e. the camel]. (Msb.) And نُصِرَ, [aor. of نُصِرَ,] said of a leather bucket [that has become flaccid, It is tied, and has a loop-shaped handle affixed within it, having another such opposite to it. (K, * TA.)] And one says, صَرْرَ مِلْكٍ الطَّرِيقَ قَالَ أَجَدُ مَسْلَكًا [He closed, or has closed, against me the road, or way, so that I find not any passage]. (A.) And صَرْرَتَ عَلَى هَذَهَ الْبَلَدَةِ فَلَا أَجَدُ مِنْهَا مَخَلَصًا [This town has become closed against me so that I find not any way of escape from it]. (A.) And أَصْرَ أَذْنِهِ, [aor. — , inf. n. صَرَرُ] He (a horse) contracted his ears to his head: (ISk, S:) or pointed and raised his ears; which a horse does only when he exerts himself and hastens in his pace: (TA:) or he (an ass) straightened and erected his ears to listen; as also أَصُرْ آَذْنِهِ, (ISk, S, A:) without the mention of the ears, (A,) signifies the same as أَصَرَ آَذْنِهِ صَرَرَ أَذْنِهِ صَرَرَ أَذْنِهِ, aor. and inf. n. as above; and أَصْرَ آَذْنِهِ صَرَرَ أَذْنِهِ, (ISk, S, A,) signifies also The act of confining, withholding, hindering, or preventing. (TA.) And صَرُّوُصَرَّرَهَا صَرَرَهَا [The inf. n.] صَرَرُ signifies also The act of collecting, withholding, hindering, or preventing. And صَرَرُ He had an iron collar put upon his neck, or round his neck and hands together. (A.) And صَرَرَ, aor. — , He collected together a thing, or things, (IAar,) or anything. (TA.) And he (a horse, and an ass,) straightened and erected his ear to listen; (M, K;) as also أَصَرَ آَذْنِهِ صَرَرَ أَذْنِهِ, (TA.) And صَرُّ صَرَرَ He collected something to be said in his bosom, or mind. (L and TA, from a trad.) And صَرُّوُصَرَّرَهَا صَرَرَهَا كَالَّامَا, (TA;) He collected together the property, or the camels or the like, and put back what had become scattered of the extreme portions thereof. (T, TA.) And صَرُّ It (a plant, or herbage,) became smitten by cold, or by intense cold. (M, K.)

see 1, in three places. صَرَرُتُ، said of a she-camel, She preceded. (Aboo-Leylà, M, K.)
He compelled him against his will to do the thing. (S, K.)

He persevered, or persisted, in it; or kept to it perseveringly. (S, TA.) You say, اصر على فعله He persevered, or persisted, in doing it. (Msb.) And اصر على الدنف He persevered, or persisted, in the crime, sin, or act of disobedience. (M, TA.) The verb is used in this sense when its object is evil, or crime, or the like. (TA.)

He determined, resolved, or decided, upon it. (M, Mgh, K.) You say, اصر على فعله He determined, resolved, or decided, upon going on in doing it, and not turning back. (TA.)

He hastened (M, K) somewhat (M) in running. (M, K: [in the CK, for اصر بهد واصرانعه]) accord. to 'Obeyd, the verb in this sense is اصر بعد وماصر، but Et-Toosee asserts that this is a mistranscription. (M.)

The ears of corn became such as are termed صر [q. v.]: (M, K: [or] accord. to Ish, one says, اصر الزروع, inf. n. اصر, meaning The seed-produce [i.e. corn] put forth the extremities of its own, before its ears had become developed. (TA.)

It was, or became, narrow, or contracted, (S, TA,) in an unseemly manner, or immoderately. (TA.)

A leathern bucket (دلو) that, in consequence of its having become flaccid, is tied, and has a loop-shaped handle affixed within it, having another such opposite to it. (K, * TA.) See also صيره.
Cold: (Th, M, A, Msb, K) or intense cold; (Zj, M, A, K) as also صر (M, A, K) cold that smites the herbage and the seed-produce of the field: (S:) in the Kur iii. 113, the first of these words has the first of the meanings expl. above: (IAmb:) or the second meaning: (Zj:) or signifies noise and commotion: or, accord. to I'Ab, fire. (IAmb.) And صر (M, A, K) and صر (S, M, A, K) A wind intensely cold: (S, M, A, K:) or very intensely cold: (T in explanation of the latter:) or vehemently loud: (M, A, K:) of صر some say that it is originally صر, from صر meaning cold; the incipient letter being repeated, and put in the place of the medial ر: others, that it is from صر [the creaking of the door], and from meaning vociferation, or clamour. (ISk.) And صر is the name of A certain bird, like the sparrow (K, TA) in size, (TA,) of a yellow colour: (K, TA:) so called because of its cry: or, as some say, the sparrow (عصفور) itself. (TA.)

Sarah, Vociferation, or clamour: (S, M, A, TA:) so in the Kur li. 29: (TA:) or the most vehement vociferation or clamour or crying (Zj, M, K *) of a man and of a bird &c. (Zj, M.) [In the K, this meaning is erroneously assigned to صر.] And Vehemence of grief or anxiety (S, M, K) and of war (M, K) and of heat, (K,) or of the hot season, (M,) &c.: (S, M:) and Vehemence of the heat of summer. (S, A.) And A contraction, or much contraction, and sternness, or moroseness, of the face, (K, TA,) by reason of dislike, or hatred. (TA.) Also A company, a collection, or an assemblage. (S, M, K.) So in the following words of Imra-el-Keys:

ٍةﱠﺮَﺻٍ جَوَاحَرَةَ فِي صَرَاعَةٍ لَمْ تُنْزلِ

(S, M) i. e. Those of them that remained behind, in a herd, not dispersed: (EM p. 48: [see the entire verse voce دون:)] or صر here means in [the midst of] clamour: (S:) or in vehemence of grief or anxiety. (S, M.) Also i. q. عطفة (M, K) [i. e.] A certain bead خزئة by which women fascinate
men so as to withhold them from other women. (Lh, M, K, TA. [This is evidently what is meant by مُصْرِأة, but is given in the M and K as a signification distinct therefrom.]) See also مَعْطَة.

A purse (مَصْرِح, M, K, in the CK مَصَرِح,) for money; (S, M, A, Msb, K;) as also مُصْرِح, with fet-h, (TA,) or مَصَرِح : (so in a copy of the A:) pl. of the first, مَصِرَح. (Msb.) Hence the prov., أَفْتِح صَرِحُكَ تَعْلَم عِجْرَك, meaning Return to thyself, [or lay open the recesses of thy mind,] and thou wilt know thy vices, or faults, or] thy good from thy evil. (Meyd. [See also صَرْد, last explanation.])

A purse: see صَرَح.

Ears of corn after the culm is produced, (M, K, [in the CK, يَقْصَبُ is put in the place of يَقْصُب,]) before they become apparent: (M:) or ears of corn while the farina has not come forth into them: n. un. with ُ: (AHn, M, K;) or, accord. to ISh, corn when the leaves become twisted, and the extremity of the ears becomes dry, or tough, though the farina have not come forth into them. (TA.) [See 4, last sentence.]

A purse: see صَرَح, in two places.

The thing with which a she-camel's udder is bound: (M, K:) the string which is tied over the she-camel's udder and over the piece of wood called 

ٌةَرُﺻ : (S;) and in order that it may not make any impression upon her, they smear her teats with fresh [dung of the kind called 

ٌةَرُﺻ : (TA:) or a piece of rag which is bound upon the she-camel's teats, in order that her young one may not suck her: (Msb:) pl. صَرَأر. (M, A, K.) It is a custom of the Arabs to bind the صَرَح upon the udders of their milch camels when they send them to pasture by themselves; and when they return in the evening, they loose the صَرَح, and milk. (IAth.) جُعِلَتْ دُونِ فَلَان صَرَأرَا [Hence,]
I put an obstruction, or obstacle, in the way of such a one.  (A.) Also Elevated places over which the water does not come.  (S.)

I put an obstruction, or obstacle, in the way of such a one.  (A.) Also Elevated places over which the water does not come.  (S.)

\[ \text{see} \] صرورة.

\[ \text{see} \] the next paragraph, in three places.

صارورة (S, M, A, Msb, K) and صارورة (S, M, Msb, K) and صارورة (M, K) and صارورة (S, M, Msb, K) and صارورة (M) or صارورةآ، (Sgh, K,) the last like عاشوراء، mentioned on the authority of Ks, (TA,) A man who has not performed the pilgrimage to Mekkeh:  (S, M, A, Msb, K:) so called from صر، signifying the act of confining, withholding, hindering, or preventing; (TA;) or because the person so called refrains from expending of his property in pilgrimage: (Msb:) you say also، a woman who has not performed the pilgrimage to Mekkeh:  (S, Msb:) pl. صارورة and صارورة:  (K:) [or, rather, the former is a coll. gen. n., of which صارورة is the n. of un.; and the latter is a quasi-pl. n., like صحابة, as well as n. un. of صارورة:] Fr cites, from certain of the Arabs, as used collectively; and one of the number is termed صارورة:  (S:) each of the forms ending with the relative ك receives the dual and pl. and fem. inflections: and accord. to IAar, the forms preceding those receive also the dual and pl. inflections: (M, * TA:) and some say that is pl. of صارورة (TA:) or صارورة، (M,) or صارورة، (Lh, S, M, A, Msb,) as occurring in the poetry of En-Nábighah, (Yaakoob, S,) not used without ك، (Lh, M,) or all the sing. forms above mentioned, (K,) signify one who has not married:  (M, A, K:) or who has not had intercourse with women: as though he had determined upon relinquishing them: (Yaakoob, S, Msb: *) applied in like manner to a woman, and to a plurality of persons: (M, K:) the ك in صارورة applied to a man and to a woman is not to denote the fem. gender, but to give the utmost intensiveness to the signification.

(I, M.) \[ \text{It is said} \] in a trad., لا صرورة في الإسلام، (S, M,) meaning, accord. to A 'Obeyd, There is no abstinence from intercourse with women in El-Islám:  (M, TA:) i. e., no one should say, I will not marry: (TA:) thus he makes صرورة a noun signifying an accident: but it is better known as an epithet: (M:) and IAth says that the
meaning is, he who slays another in the مَﺮَﺣ [or sacred territory of Mekkeh] shall be slain: his saying, I am a صرورة; I have not performed the pilgrimage, and I know not the sacredness of the مَﺮَﺣ; shall not be accepted of him: for in the Time of Ignorance, the Kaabeh was a place of refuge. (TA.)

A sailor: (S, M, K;) like: (S;) pl. صارى: (S, M, K;) it has no broken pl.: (M;) or صرَى should be [without tenween, imperfectly decl., and] mentioned in art. for it is pl. of صر, which is pl. of صار, which J has mentioned in art.

A sailor: AHât used to say that صر is a sing., like حسان; but without sufficient authority: and J has regarded صرًا as a sing. in consequence of his finding it to have the same construction as a sing, in verses of Arabs;

whence he imagined the ك in it to be the relative ك, as is shown by his mentioning the word in this place. (IB.)

It is a determination, or resolution, from me; (S, M, K;) a serious assertion; not a jest. (S, K.) Aboo-Semmâl El-Asadee, his she-camel having strayed, said, I swear to Thee, [O God,) that, if Thou restore her not to me, I will not serve Thee: (S;) or, O God, if Thou restore her not to me, I will not say a prayer to Thee: (TA;) and he found her, her nose-rein having caught to a thorn-tree
My Lord knew that it was a determination, or resolution, or serious assertion, from me: (S:) or a confirmed determination: (ISk:) it is derived from أصرَت علَى الشيء. I persevered, or persisted, in the thing: (S:) [or I determined, or resolved, upon the thing:] AHeyth says, أصرَى, i.e., Determine thou, or resolve thou; as though he addressed himself; from أصرَى أصرَى. أصرَى is changed into أصرَى أصرَى, like as they say بابآ أنتَ وَبَابِي أنتَ, and in like manner, أصرَت أصرَتَ على الشيء, and أصرَت أصرَتَ على الشيء. and AHeyth says, أصرَت أصرَى, i.e., Determine thou, or resolve thou; as though he addressed himself; from أصرَى أصرَى, and not turning back: it is also said that أصرَت أصرَى is changed into أصرَت أصرَى, like as they say بابآ أنتَ وَبَابِي أنتَ, and in like manner, أصرَت أصرَتَ على الشيء, and أصرَت أصرَتَ على الشيء. and Fr. says that أصرَى and أصرَى are originally imperatives; and that, when they desired to change them [i.e. the imperatives] into nouns, they changed the أصرَى into أصرَى [written أصرَى after fet-h]: and in like manner, [changing verbs into nouns,] they say, فِي عَن قِيل وَقَال; &c. (TA.) Accord. to AZ, one says, إنها مِن أصرَى. meaning Verily, it is a truth, or reality, from me; and Aboo-Mâlik says the same of أصرَى. (TA.)

**صَرْى** : see the next preceding paragraph, in three places.

**صَرْي** and **صَرْى** A dirhem, (S, M, A, K,) and a deenár, (A,) that sounds, (S, M, K,) or rings, (A,) when struck: (S, M, A, K; in some copies of the last of which, in the place of إذا أتّر, is put إذا نغّد.) Accord. to some, used only in negative phrases: (IAar, M:) thus used in the phrase, ما لفُلَان صَرْى, [expl. as] meaning Such a one has not a dirhem nor a deenár: (IAar, A: *) and so used, as meaning a dirhem, by Khâlid Ibn-Jembeh; who does not assign to it a dual nor a pl. (TA.)

**صَرْى** : see the next paragraph.

**صَرْي** : see صَرْى.

**صَرْى** : see صَرْي and see also صَرْي.

**(Msb,) or صَرْى صَرْى, (S, K,) or both, (Mgh in art.) خطّب) and (M and L in art. (TA.) The جدّ جدّ.)
cricket, which is called the ٍْْ<br />
(Msb.) a small flying thing; (K;) it is larger than the ٍْ<br />
and flies, thought by the [common] people to be the ٍْ<br />
and found in the deserts. (Msb.)

Such as grow in hard ground [in the CK, erroneously, ٍْ] of the trees termed ٍْ<br />
and of other trees. (TA.)

Also A certain insect ٍ<br />
and so ٍْ<br />
and (M, K, TA) [Accord. to Forskål, (Descr. Animal., p. xxii.,) ٍْ<br />
pronounced sursur, is applied to an insect which he terms ٍْ<br />
so called because of his cry. (TA.) See also ٍْ<br />
and see also ٍْ<br />

Also ٍ<br />
and see also ٍْ<br />

A species of fish, (S,) a certain smooth fish, (M, K,) of the sea. (S, M.)

Large camels; (S, M, K;) as also ٍ<br />
and a camel of the species called ٍ<br />
[i. e. Bactrian]: (M, K) [see also ٍ<br />
its offspring; as also ٍ<br />
an excellent stallion-camel. (IAar.) See also ٍ<br />
Also A ship, or boat: [or a long, or great, ship or
boat:] and so قرور. (TA.)

The Nabathæans of Syria. (S, K.)

A man contracted in the part between the eyes, like him who is grieving, or mourning. (TA.) And صار signifies Trees (شجر) tangled, or luxuriant, or abundant and dense, not without shade (K, TA) in their lower parts, by reason of their perplexedness. (TA.)

صار A want; a thing wanted; an object of want; or a needful, or requisite, thing: (S, M, K:) pl. صور. (TA.) One says, لي قبل فلأن صارة [I have a want to be supplied to me on the part of such a one]. (A 'Obeyd, S.) Also Thirst: (S, K:) pl. صرائر, (K,) which is extr., (TA,) and صوار: (K) or the latter is pl. of صارة in the sense first expl. above; as A 'Obeyd says; and this is meant in the K: (TA:) AA says that its pl. in the latter sense is صرائر; and he cites the following words of Dhu-r-Rummeh:

[And the wild asses turned back, retreating quickly, not having quenched their thirst]: but fault has been found with AA for this; and it is said that صرائر is pl. of صيرة, [which is not expl.,] and that the pl. of صارة in صرارة, meaning The ass drank water until he quenched his thirst. (S.)

صارور : see صورة, in two places.

صارور : see صورة, in three places.

صارورآ : see صورة.
Narrow in disposition and in mind or judgment or opinion. (Sgh, K.)

A hard stone: (Tekmileh, TA:) and A she-camel that does not yield her milk copiously. (M, K.)

A hard rock: (M, K:) or a smooth rock. (L.)

A she-camel that does not yield her milk copiously. (M, K.)

That has been left unmilked for some days, in order that the milk may collect in her udder, or until it has collected in her udder; (M, K;) as also ; applied to a ewe, or she-goat: or the former is from , aor. , (K;) inf. n. , and therefore should be mentioned in art. [q. v.: (TA.)]

: see the next paragraph.

Bound, as a captive. (Mgh.) And A she-camel having her udder bound with the . (Jath, TA:) And applied to a solid hoof, Contracted: or narrow: (M, K;) or narrow and contracted: (S:) and signifies the same; (M, K;) or narrow in an unseemly manner, or immoderately. (TA:) Also A man having an iron collar put upon his neck, or round his neck and hands together. (A.)
[app. an irregular pl. of مصير, and therefore without tenween,] The ِأماعِأ or guts, bowels, or intestines, into which the food passes from the stomach]. (M, K.) One says, شرب حتى ملا مصاره, meaning [He drank until he filled his ِأماعِأ: mentioned by AHn on the authority of IAar, with no more explanation than this. (M.)

ٌروُﺮْﺼَﻣ: see مصرف. One says also امرأة مصстраива الحقوين [meaning A woman narrow in the flanks]. (A.) See also مصرف, in art. صرد.
He made the sour milk termed صرب (K.*, TA.*) [or] صرب اللَّبنَى (M., TA.) aor. —، (M.) or —، (TA,) inf. n. صرب, he made the milk to become what is termed صرب: and he milked some of the milk upon other milk, and left it to become sour: (M., TA.) or صرب اللَّبنَى في الوَطْبِ صرب: he collected the milk in the skin, portion after portion, and left it to become sour; as also صرب اللَّبنَى في السَّقَاء صرب; and he collected, portion after portion, and left, the milk in the skin called سَقَاء and the clarified butter in the skin called ضَرْعٌ [he collected, portion after portion, and left, the milk in the skin called سَقَاء and the clarified butter in the skin called ضَرْعٌ]. (M., TA.) ___ [Hence,] صرب اللَّبنَى في الضَّرْعٍ I caused the milk to collect in the udder, not drawing it forth. (Kt., TA.) ___ And رضص He kept in, or retained, and collected, [his] urine: (K., TA.) or withheld it long: and accord. to some, particularly said of a stallion-camel: صرب بُولَهُ (S., M.) aor. —، (M.) and —، (TA,) inf. n. صرب, he kept in, or retained, and collected, his urine: (S., M.) accord. to some, particularly said of a stallion-camel. (M.) ___ And صرب الصَّبِيٌّ that boy's belly became confined, or constipated, that he might become fat: (M.) [or] ذُو صرب the boy's excrement, or ordure, or صرب السَّقَاء صرب the boy's excrement, or ordure, (M.) or صرب بُطَنُ الصَّبِيٌّ بَطْنُهُ that boy's belly became confined, so that he remained a day without discharging it, when he was about to become fat. (S.) [In the copies of the K, صرب is expl. as signifying صرب بُطَنُ الصَّبِيٌّ لَيْسَمُّن بَطْنُ، عَدْدٍ بَطْنُ الصَّبِيٌّ لِيَسْمُن, that boy's belly to become bound, or constipated, that he might become
fat. [صَرَبٌ, aor. صَرَبَ, (K, TA) inf. n. صَرَبٌ, (TK) said of milk, (TA,) It became collected (K, TA) in the udder. (TA.) The land produced herbs, or trees, such as are termed [a coll. gen. n. of which the n. un. is صِرَبٌ, q. v.]. (M, K. *) [The meaning is indicated in both by the context.] صَرَبٌ also signifies He cut, or cut off; (K, TA;) i. q. صَرَبٌ; like as one says لَازُمٌ ضَرِبٌ لَازُمٌ. (TA.) And i. q. كَسْبٌ (He gained, acquired, or earned; &c.). (K.)

The drinking of sour milk, (O, K, TA,) such as is called صَرَبٌ. (TA.) And The eating of gum, (O, K, TA,) i. e., what is called صَرَبٌ. (TA.) صَرَبٌ He (a man, TA) gave. (O, K.) One says، اصْرَبْ إِلَيْهِ مَالًا He (a man) gave to him property. (TK.)

اصْرَبُ صَرَبٌ صَرَبٌ He provided, or took, for himself some milk, either fresh or sour, in a skin, for a journey. (M, TA.)

اصْرَبُ صَرَبٌ صَرَبٌ It was, or became, smooth, (M, O, K, TA,) and clear; (TA;) said of a thing, (M, K, TA,) or of milk. (O.)

Q. Q. 4  صِرَبٌ: see what next precedes.

Sour milk (M, Mgh, K) that has been collected in a skin: (M, K.) or very sour milk: (S, Msb:) or milk that has been collected in a skin for some days so that it has become very sour: (As, M:) n. un. صَرَبٌ صَرَبٌ صَرَبٌ, occurring in some of the Expositions of the Jámi' es-Sagheer, is a mistranscription; or it may be a pl. of صَرَبٌ accord. to the analogy of لَبِحٌ and لَبِحٌ, حُلْلٌ and حُلْلٌ, and لَمِرٌ and لَمِرٌ, (Mgh.) One says، جَآءْنَا بِصِرَبٍ نَّزَى الْوَجُهِ He brought us some sour milk, or very sour milk, that had been collected in a skin, making the face to contract in wrinkles]. (S.) [SM here adds,] Az says that صَرَبٌ is like صَرَبٌ, and is better known. (TA. [But this evidently relates to the
signification of the act of cutting, or cutting off; not to *بْﺮَﺻَٰلَة* as applied to milk.) ___ Also, (K,) or the former word, (M,) *Milk* that is provided in a skin for a journey, (M, K,) whether fresh or sour. (M,) And both words, (M, K, TA,) or *بَﺮَﺻَٰلَة* [only], (S, Msb,) *Gum:* (Msb:) or *red gum:* (T, S, M, L, TA: in the K, الصَّمُّرُ الأَحْمَرُ) is erroneously put for *باشرُ الأَحْمَرُ* TA:) some say (M) it is the gum of the طَلُح (S, M) and of the عَرْفَط, peculiarly; the pieces of which are red, as though they were ingots [of gold], and they are broken with stones: (M:) the n. un. is *بَﺮَﺻَٰلَة* (S, M: [صرة as a n. un. in this sense I do not find mentioned:)] and sometimes it [i. e. صَرَٰب] has صَرَّاب for pl.: (M:) sometimes, (S,) what is called *بَﺮَﺻ* is a thing like the head of the cat [in size], within which is a thing [or substance] like دَبِس [or honey of dates], (S, K,) and like glue, (S,) which is sucked and eaten. (S, K)

A few tents (TA in art. بِرَص،) of the weak sort of the Arabs of the desert: (IAar, O, * K, TA:) and so صَرَّوُم. (O.)

see صَرَٰب, in two places. ___ Also *Red honey:* (TA in art. ضَرَّب.) ___ See also صَرَّة.

see صَرَٰب, in two places. ___ Hence, The *Water* [by which is meant the *seminal fluid* that collects in the back [of a man]]; as being likened to the [sour] milk that is collected in a skin. (M, TA.)

see صَرَٰب, in three places. ___ Also *A herb,* (M, K,) and *tree,* (M,) that becomes green, and puts forth leaves, when dry, or that has grown, or become somewhat restored to a good state, after having been eaten [or depastured], (يَبِتَحْبَرْجِيَ،) so in the M, [in the K *يَبِتَحْبَرْجَيْبَرْعُ،] which, as is remarked in the TK, is a mistake,) after men [have fed their cattle therefrom]: pl. [or rather coll. gen. n.]

(M.)

*صرَبَٰلَة,* (S, K,) accord. to Sa'eed Ibn-El-Museiyb, (TA,) The [she-camel called] تَحْرِيَة (S, K,) whose milk was
forbidden [by the pagan Arabs for the sake of the idols (الطواوغيت), no man milking her for himself]: (TA:) thus called, (S, K, TA,) it is said, (TA,) because they used not to milk her save for the guest, so that her milk became collected [and retained] (S, K, TA) in her udder: (S, TA:) Kt says, it is from صربت الثين في الضرع [expl. above]; or, as some say, from [الصرب as signifying] the act of cutting, or cutting off; and this seems to be the more correct of the two explanations: accord. to IAar, it signifies a she-camel having the ear slit, like the بحرة, or cut off: and its pl., he says, is صرب. (TA.)

صرف See-produce, or corn, which has been sown after that which has been carried off to the place where it is trodden in the autumn. (O, K.)

صرف Milk that has been made what is termed مصرف; as also مصرف مصرف and sour milk: (A, K, TA:) pl. مصرف. (K.) So in the saying بصرف لا الصرب, i. e. [Give me] the thick milk, from a number of milch camels, that has been mixed together; not the sour: (A, TA.)

صرف Clearness, and smoothness: thus in the phrase صربة حنطل in a verse of Imra-el-Keys; as some relate it: (M, TA:) as others relate it, صربة صلالة, (M,) or صلالة. (TA.)

صرف A vessel in which milk is collected, portion after portion, and left to become sour: (S, K: *) and so مصرف and مصرف مصرف: pl. مصرف. (TA.)

صرف see مصرف.

صرف A she-camel that is kept from being milked, in order that she may become fat. (L in art. صرف, from the T.)
جَرَصَ, inf. n. نَصْرِيَّ, He plastered with

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gوُرَاجَ, a watering-trough or tank (K, * TA) &c.: and sometimes they said شرَق. (TA.)

صِرَوج Quick lime (تُورُه), and the mixtures thereof; (T, S, M, Mgh, Msb, K,) with which are plastered watering-troughs, or tanks, and baths, &c.: (M, TA:) a Pers. word, (S, TA,) originally جَرَوج, (TA,) arabicized, (S, M, Msb, K,) as is every word in which occur both ص and ج, (S, Msb,) or صمج is an exception to this rule: (TA in art.) Sometimes it is called شاروق. (TA.)
1. حَرَصّ (O, Msb, K,) aor. حُرَصّ (S, O, Msb, K,) inf. n. صرُوح، (S, O, Msb,) [both strangely said in the K, to be subs.].

It was, or became, pure, sheer, free from admixture, unmingled, unmixed, genuine, or clear; (S, O, Msb, K,) said of a thing (S, O, Msb) of any kind of which the meaning is predicable, (S, O,) [and particularly] said of one's race, or genealogy. (K.)

2. حَرَصّ: see 2, in two places.

(**She** (a camel) yielded pure, or clear, milk. (TA in art. حلب.) حَرَصّ signifies The speaking clearly, plainly, explicitly, directly, or without ambiguity or equivocation; contr. of ضَرِعَت. (S, A, K.) You say, حَرَصّ بما في نفسه, (S, A, L, Msb, K,) and تَعْرِضَ. (A,) He made apparent, manifest, or plain, or he manifested, exposed, or revealed, (S, A, L, K,) what was in his mind, (S, L, K,) and What he had; (A;) as also تَصَرَّحَ بِه; (L, K;) and تَصَرَّحَ بِه. (TA:) or he declared, or made clear, what was in his mind, so as to express the intended meaning according to the first [or most obvious] interpretation; or he made it free from expressions susceptible of tropical meanings and a secondary [or remote] interpretation. (Msb.) And حَرَصّ الْجُمْحُ, (TA,) inf. n. تَصَرَّحَهُ, (K, TA;) and صِرْحَهُ. (TA,) inf. n. تَصَرَّحَهُ, (K, TA;) and تَصَرَّحَهُ, (TA,) inf. n. تَصَرَّحَهُ, (K, TA;) He made the thing apparent, manifest, clear, or plain. (K, TA.)

This verb is also intrans. (K.) One says, حَرَصّ الحَمْرٍ, (S, A, Msb,) inf. n. تَصَرَّحَهُ, (S, K,) The wine became free from froth; (S, A, Msb, K,) [it became clear] after fermenting and frothing. (S.) And حَرَصّ النَّهَارِ The day became free from clouds, and sunny: (A;) or حَرَصّ البَيْوُم the day became free from mists and clouds. (Msb.) And حَرَصّ كَحْل The year of drought, or sterility, became one of unmixed severity; (S, Meyd, L, K,) and in like manner, حَرَصّ السَّنَةُ The former means the sky
became clear of clouds. (S in art. كحل, and Meyd.) And صرح, (S, Msb, TA,) inf. n. as above, (K, TA,) said of an affair, (K, TA,) or, as in a copy of the K, [and in the S and Msb.] said of the truth, (TA,) It became apparent, manifest, exposed, or revealed; (S, Msb, K, TA;) and so انصرف, (S, K, TA,) said of the truth. (S, TA.) Hence the prov. Onceding the true meaning On the appearing of the truth thou findest rest; (Meyd, TA;) no doubt remaining in thy mind. (Meyd.) And صرح الحق عن خمعه, (S, Meyd, A, Msb,) another prov., meaning The truth, or affair, became revealed, or manifest, (S, Meyd, Msb,) after its being concealed: (Meyd, Msb:) or, as AA says, falsity became detected, or exposed, and the truth became apparent and known. (Meyd. [See also زيد.]) And صرحت بلجلدان, another prov., (Meyd, L,) meaning It (the affair, or case,) became apparent, or manifest, to thee, in Jildhán; which last word is variously written, [see Freytag's Arab. Prov. i. 730, and Har p. 106,] a place in Et-Taif, soft and even, like the palm of the hand, containing no covert in which one may conceal himself; the ت in تحرص denoting the تصة or سرة, صرحت ت, i. e. the man made apparent, or revealed, the utmost of what he desired, or meant. (L.) See also a trad. cited in art. صرح, conj. 2. صرح said of an archer or the like means [He made his arrow; or missile, to go clear of the butt or mark; or] he shot, or cast, and missed (K, TA) the butt [or mark]. (TA.)

3 صرح به 3. [صرح, inf. n. مصارحة and صراح.M. He confronted him, or faced him.] One says، صراحه، and صراحه مصارحة، (S, K,) which last is a subst. [used as an inf. n., i. e. a quasi-inf. n.,] (S, K,) He reviled him confronting him, or face to face, or to his face. (S, K,) And لقيته مصارحة، (A, TA,) and صراحه، (TA,) I met him face to face. (A, TA.)

4 صرح see 2.

5 The froth became cleared away from the wine. (TA.)

7 صرح see 2.
A ٌحْﺮَﺻ ٍضَر [i.e. palace, or pavilion, &c.]: (Zj, S, A, K:) and (as some say, TA) any lofty building: (S, A, K, TA:) or a single house or chamber, built apart, or detached, large, and lofty: (Msb, TA:). pl. ٌصَرْحَٰٰث. (S, A.)

ٌصَرْحَٰث: see ٌصَرْحْٰث.

ٌصَرْحَٰث: The court, or open area, of a house; i.e. a spacious vacant part or portion thereof, in which is no building; its خَرْصٰٰة, (S, TA,) or its ساحة [which means the same]: (A, Msb, TA:) pl. ٌصَرْحَٰثات. (Msb.)

ٌصَرْحَٰث: And A tract of ground that is hard and elevated (S, L) and even: or a tract that is even, and open to view; of ground, and of a place where camels or other animals are confined, or where dates are dried, and of a house or dwelling: or a tract that is even, and of goodly appearance, though not open to view: Aboo-Aslam asserts it to mean a [desert tract such as is called] صحراء. (L.) [Hence, app.,] one says, خَرْصٰٰة فِم صَرْحَٰث بَرْحَة, (so accord. to the TA as from the K,) or صَرْحَٰث بَرْحَة, (O, and so in my MS. copy of the K,) or صَرْحَٰث بَرْحَة, (so in the CK,) He went forth openly, or into the field of battle, to them: (O, K:) and أن خَرْصٰٰة بَرْحَة لَكَ بِرَخٰٰث, (so accord. to the TA as from the K,) or صَرْحَٰث بَرْحَة, (O, and so in the CK,) or صَرْحَٰث بَرْحَة, (so in my MS. copy of the K,) [accord. to SM,] with fet-h in the end of each [app. in the former phrase], and with tenween in each [app. in the latter phrase]. (TA:) [i.e. Verily the going forth openly, or into the field of battle, is frequent. See also صَرْحَٰث, and خَرْصٰٰة.]

ٌصَرْحُان: see ٌصَرْحٰث.

ٌصَرْحُان: see ٌصَرْحٰث.

ٌصَرْحُان: see ٌصَرْحَٰث, in six places. ___ Also Thin milk, containing much water, so that in some parts of it one sees a tawniness and خَضْرَة [here app. meaning a blackish hue]. (L.) See also 3, in two
Anything pure, sheer, free from admixture, unmingled, unmixed, genuine, or clear; (S, A, Msb, K, TA;) as also صراح, (S, K,) which is by some restricted by the [additional] epithet white, (TA,) and صراح, (L, K,) and صراح, (K,) and صراح, (S, K,) in which last the م is augmentative, or, as is related on the authority of AA, it is صمادح, with د, but [J says] I do not think this to have been retained in the memory [as transmitted from the Arabs of classical times]. (S.) You say لَبْن صَرِيح مِلْكِ الثَّعْلَةِ بَيْنَ النَّارِ وَالْلَّيْلِ. Anything pure, or unmixed, race or genealogy; pl. صراحاء: (T, S, A, L, Msb, K;) and صراح, (T, S, L, K, TA;) in this case as distinguished from the former. (T, TA.) And صراح, (A, Msb, TA;) pl. صراح, (T, K, TA,) in this case as distinguished from the latter. (K.) And كَذَب صراح كُلِّمَةٍ and صراح, the latter with kesr, and صراح, (TA) and صراحان with damm, (Lh, TA,) A pure, sheer, or unmixed, lie, (Lh, TA,) manifest, and known to men. (TA.) And قول صراح A saying that is explicit, plain, or clear, not requiring...
anything to be conceived in the mind, nor any interpretation. (Msb.) And [Pure unmixed, evil, or mischief]. (A, TA.) And [Pure, or sincere, in admonition, or counsel. (L, TA.)

Inf. ns. of صراح [q. v.]. (S, O, Msb.)

Inf. ns. of صروح [q. v.]. (S, O, Msb.)

Inf. ns. of صراحية; see صريح, in three places. [Hence the saying,] أتاه بالأمر صراحية [app. He stated to him the affair, or case,] clearly, or without admixture. (L, TA.)

see صريح.

an epithet applied to a horse, in relation to a certain stallion named صريح, (S, TA,) or التَّصريح, (TA,) that begat a generous breed. (S, TA.)

A vessel for wine: (K:) [in Pers. صراحى:] but IDrd doubts its correctness. (TA.)

A certain flying thing, resembling the [species of locust called] جندب, which is eaten. (K.)

see صريح.

صراح, (S, K;) like محر [in measure], (K;) [in one of my two copies of the S محر also, and in the other copy the latter only,] A day free from clouds: (S, K;) occurring in the poetry of Et-Tirimmā. (S.)

A she-camel that does not yield frothy milk; (T, K; [in the CK, لا ترغي لا ترعي,] that yields pure milk, with little froth. (M, TA.)
1. **صَرَخُ** (L, K) an inf. n. of **صَرَخُ** (S,) signifies The calling or calling out, or crying or crying out, vehemently; [or. screaming;] (L, K;) on an occasion of fright, or alarm, or of some affliction, or evil accident: (L:) one says, **صَرَخُ**, inf. n. **صَرَح**; and **اصْتَرَخُ**; [He called or called out, &c.] both meaning the same. (S.) And **صَرَخُ** is also an inf. n. of **صَرَخُ** (A, Mgh, Msb,) and signifies The raising the voice, calling or calling out, crying or crying out: (S, A, L, K;) or doing so vehemently: (L, K;) and the calling, or crying, for aid, or succour; (A;) which last meaning is said to be tropical, but conventionally regarded as proper; (MF;) as also **صَرَح** (S, TA,) which is likewise an inf. n. of **صَرَخُ** (A, Mgh:) one says, **صَرَحُ**, aor. **صارَخَ** (A, MA, Mgh, L, Msb) and **صارَخَ** (MA,) inf. n. **صَرَاح** (A, MA, Mgh, L, Msb) and **صارَحْ** (A, Mgh,) *He raised his voice, called or called out, cried or cried out: (A, MA, L, Msb;) or did so vehemently: (Mgh, L, Msb: *) and he called, or cried, for aid, or succour, (A, Mgh, L, Msb,) saying, *Alas, a crying for aid!* and *Alas, a crying of alarm!*; (L;) and **اصْتَرَخْ** signifies the same: (AHát, L;) and **صارَخهُ** is syn. with **صارَخَهُ**; (S, TA;) meaning **صارَخَهُ**; (TA;) or [rather] meaning **They called or called out, &c., (صَرَخَهُ,) one to another. (TK.) It was like the vehement crying-out, or the screaming, of the pregnant woman] is a prov., said of a thing that comes upon one suddenly, when he is not aware. (T.)

4. **صَرَخَ** He aided, or succoured, another; in answer to a call, or cry; (S, A, Mgh, Msb;) as also **اصْتَرَخَ** : (AHát, L;) the | in the former verb is said to have a privative effect, so that **اصْتَرَخَهُ** signifies I made his crying, or Vehement crying, &c., to cease: (TA;) and **صارَخَهُ** has the signification of the inf. n. of this verb, as an inf. n. [or rather quasi-inf. n.] of the measure **صارَخةُ**; (K;) and **صارَخَةُ** also may have this signification in the Kur xxxvi. 43, as is said in the Ksh [and by Bd].
He made an effort to call or call out, to cry or cry out, or to do so vehemently; [or, to scream;] (S, A, K;) or he made an effort in calling or calling out, &c., (PS,) in calling or calling out, &c., vehemently, and in crying for aid or succour. (KL.) One says, the making an effort to call or call out, &c., or in calling or calling out, &c., in sneezing, is stupidity. (S, TA.)

They called or called out, cried or cried out, or did so vehemently, one to another; (A;) [and so, accord. to a copy of the A, استصرخوا; and app. اصرخوا, as seems to be indicated in the L and K;] see 1.

see 1, in two places: and see also 6.

He called, or cried, to him for aid, or succour. (S, A, Mgh, L, Msb.) And He incited him, urged him, or induced him, to call or call out, to cry or cry out, [app. for aid, or succour;] or to do so vehemently. (L, TA.) Hence, the tribe's being invoked for aid to perform what is requisite for the dead: and hence the trad. of Ibn-'Omar, and hence, meaning, And he was called to aid in furnishing for the grave, and burying, the corpse of his wife: or it may mean, was informed that his wife was at the point of death. (Mgh.) See also 1, in two places; and 6: and see 4.

an inf. n. of 1 [q. v.]. (S.) Hence, The call to prayer. (K, TA.)
الصرخ

[He who calls or calls out, or cries or cries out, or does so vehemently, or screams, &c., much, or often. ___ And hence,] The peacock. (IAAr, K.)

صرخ Calling or calling out, or crying or crying out, or doing so vehemently; [or screaming;] as also صرخ (A, Msb.) And Calling, or crying, for aid, or succour; (S, Msb, K;) and so صرخ; (S, K;) and صرخ. (S.) Also, and صرخ, (AHeyth, S, A, K;) or the latter [only] of these, (T, Msb,) and صرخ, (S, A, Msb, K;) and صرخة, (Lth, TA,) Aiding, or succouring; or an aider, or a succourer: (Lth, T, S, A, Msb, K;) Az says that he had not heard صرخ in this sense on the authority of any except As; but that all men agree that it has the second of the senses given above, and that صرخ has the last of those senses. (TA.) صريخه أمة (A male slave whose aider is a female slave), is a prov. applied in the case of a mean man who is aided by one meaner than he. (Meyd.) And it is said in the Kur [xiv. 27] I am not your aiders, nor are ye my aiders. (TA.) صرخ is an appellation of The cock; (K, TAI;) because he cries much in the night: and it is said by some to be tropical. (TA.) صرخ signifies also A voice, or cry, informing a man of an event on account of which his aid is invoked, or announcing to him a death. (IAth, TA.)

صرخ The voice, or cry, of the calling for aid, or succour. (K.) Hence the saying، سمعت صرخة, [I heard the cry of the people, or party, calling for aid, or succour]. (TA.) See also صرخ. (TA.)
صارخ: مستصرخ.

see خِرَصَتْسم.
دِرَصُ، aor. — inf. n. دِرَصُ, He, or it, was, or became, cold: or intensely cold. (M, L [See دِرَصُ.])

One says, قُدرتِ الیوم دِرَصًا شدیداً I was, or became, to day, very cold; or very intensely cold. (A.) And دِرَصُ يومناَ Our day was, or became, very cold; or very intensely cold. (A.)

And دِرَصُ, aor. as above, (S, K,) and so the inf. n., (S,) He (a man) was quickly sensible of cold. (S, K.)

And said of milk, دِرَصُ It became in a state of decomposition, by reason of cold. (TA.)

And, said of a skin, (O, K,) inf. n. as above, (O, TA,) It emitted its butter in clots: (O, K:) of the doing of which it is cured with hot water. (O, TA.)

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inf. n. as above, means دِرَصُ He abstained, refrained, or desisted, from the thing; [as though he became cold with respect to it;) دِرَصُ he left, relinquished, or forsok, it: (M:) and دِرَصُ My heart refrained from the thing; left, relinquished, or forsok, it: (S, A, O, K:) like as one says, دِرَصُ قَلْبِي عَنَ الْشَّيْءَ أَصِيحُ قَلْبِي صَرَداً (TA:) the [lizard called] ّبَضُ is spoken of as saying,

لا يشتئى أن يردا

أَصِيحُ قَلْبِي صَرَداً

[ My heart has become cold, or indifferent, (meaning disposed to abstinence,)not desirous of coming to drink]. (O.) دِرَصُ دِرَصُ دِرَصًا (M, L, K,) or دِرَصُ قَلْبِي عَنَ الرَّمْيَةِ من الرَّمْيَةِ دِرَصُ قَلْبِي عَنَ الرَّمْيَةِ (S,) or دِرَصُ من الرَّمْيَةِ (A,) said of an arrow,

Dِرَصُ and of a spear, (M, L,) aor. as above, (L,) and so the inf. n., (M, A, L,) It passed through, or
transpierced, or a part of it passed through, (S, M,) the animal at which it was shot [or thrown], by reason of its sharpness; expl. by نَفَذْ حَدَّهُ: (S,) or it penetrated so that its extremity passed through; expl. by نَفَذْ حَدَّهُ: (L, K,) or خَرُجَتْ شَيْءَا حَدَّهُ: and so صَرِصْدَ: (S:) or it penetrated so that its extremity passed through; expl. by نَفَذْ حَدَّهُ: (L, K,) or خَرُجَتْ شَيْءَا حَدَّهُ: and so صَرِصْدَ, aor. — . (A. [See صَرَصَدَ: and see an ex. in a verse cited voce بِقِيَاء.) And صَرِصْدَ, (K,) inf. n. صَرَصْدَ and صَرِصْدَ, (M, L,) [the latter inf. n. suggesting that one says also صَرِصْدَ,] said of an arrow, (M, K,) and of a spear and the like, (M,) It missed the object of aim: thus having two contr. significations: (M, L, K;) and also has the latter of these two significations. (L,) صَرِصْدَ said of a horse, aor. صَرِصْدَ, [inf. n. صَرِصْدَ] He became galled in the place of the saddle: (K, TA:) [or he had a white place, or white places, on his back, produced by galls, or by hair growing in the places of galls: (see صَرِصْدَ and صَرِصْدَ:) and, said of a camel, he had white fur growing in the place of a gall produced by the saddle, after its healing. (AO.) See also 4.

2 صَرِصَدَ, (S, M, K,) in the giving to drink, (S, K,) is The giving to drink less than satisfies thirst. (S, * M, K.) One says, صَرَصْدَ He gave him to drink less than satisfied his thirst. (M.) And صَرِصَدَ I stopped short the drinker from drinking the water. (A.) And سَقِيَ سَقِيَّ صَرِصَدَ غَيْرَ تَصْرِيْدَ [He gave to drink a quantity not less than satisfied thirst]. (A.) And صَرِصَدَُْهَ تَصْرِيْدَ صَرِصَدَ صَرِصَدَ He stopped short the giving to drink before satisfying thirst. (A.) And صَرِصَدَُْهَ شَراًْهَ صَرِصَدَ صَرِصَدَ He cut short, or put a stop to, his drinking. (TA.) And صَرِصَدَُْهَُْهَ صَرِصَدَ شَراًْهَ صَرِصَدَ صَرِصَدَ He made his beverage to be little in quantity. (A.) And accord. to the T, صَرِصَدَ signifies The drinking less than satisfies thirst. (TA.) صَرِصَدَ Also, (S, K,) in giving, (S,) The making to be little, or small, in quantity or number. (S, K, TA.) One says, صَرِصَدَ العَطَاِهِ He made the gift to be little, or small, (M, A, TA,) صَرِصَدَُْهَ لُهَّهَ لَهُ to him. (A, TA.) And it is said in a trad., [app. relating to a particular class of persons,] صَرِصَدَُْهَ لَهُُْهَ لَهُ فَيْلَا لَنْ يَدْخَلَ الْجَنَّةَ إِلَّا صَرِصَدَْهَ فَيْلَا [i. e. They will not enter Paradise save in small number]. (TA.) Also, app., An arrow's hitting the
object of aim: see its part. n. And The act of \textit{scattering}, or \textit{dispersing}. (El- Kálee, TA.) And said of barley and of wheat, \textit{It put forth its awn, but not its ears, though almost doing the latter}. (El-Hejeree, M.)

4 \textit{دَرَصُ} and \textit{دِرَصُ} \textit{n.} \textit{And The act of scattering, or dispersing. (El- Kálee, TA.) And} \textit{دْرَصُ} \textit{n.} \textit{said of barley and of wheat, It put forth its awn, but not its ears, though almost doing the latter. (El-Hejeree, M.)}

7 \textit{انْصرَد} \textit{is said to mean The} \text{i} \text{e} \text{xperiencing of cold. (Meyd. [Mentioned by him, with the expression of a doubt as to the true meaning, and as only occurring, to his knowledge, in a prov., which see in Freytag's Arab. Prov. i. 357: but \textit{اَيُّكَمُ}, there, should be \textit{اَيُّكَمُ].])}

\textit{دْرَصُ} \textit{n.} \textit{(S, M, L, K)} \textit{and} \textit{دْرَصُ} \textit{n.} \textit{(M, L, K;)} \textit{the former a simple subst. and the latter an inf. n.,} \textit{Lth,} \textit{and} \textit{دِرَصُ} \textit{(TA,)} \textit{Cold, or coldness:} \textit{(S, M, L, K)} \textit{or intense cold:} \textit{(M, L)} \textit{is a Pers. word,} \textit{arabically,} \textit{(S, K)} \textit{or, accord. to a number of authors, it is an Arabic word adopted by the Persians. (MF.) One says} \textit{دْرَصُ} \textit{and} \textit{دْرَصُ} \textit{[A day of cold: or of intense cold]. (A.)} ___ \textit{For the former, see also} \textit{دْرَصُ}, \textit{in two places.} ___ \textit{Also, the former, A high place in mountains;} \textit{(AA, L, K)} \textit{being the coldest part.} \textit{(AA, L)} \textit{\textit{دْرَص}} \textit{signifies also Pure, unmixed, unadulterated, or genuine;} \textit{(S, M, L, K)} \textit{applied to beverage,} \textit{(L)} \textit{such as is termed} \textit{ذِبَن} \textit{(S, L)} \textit{and to wine,} \textit{(L)} \textit{and to anything.} \textit{(M, K, L)} \textit{One says} \textit{كَذَبُ دْرَص} \textit{An unmixed lie. (S, L)} \textit{And} \textit{أَحْبَهُ حَيَا صَرَدا} \textit{I love him with a pure, genuine, or sincere, love. (AZ, S, L)} ___ \textit{[Hence,]}} \textit{جَنَّ صَرَدا} \textit{An army composed only of the sons of one father or ancestor:} \textit{(L)} \textit{or an army altogether consisting of sons of one's paternal uncle [meaning of one's relation].} \textit{(S)} \textit{or,} \textit{(M, A, L, K)} \textit{and} \textit{جَنَّ صَرَدا} \textit{(M, A, L)} \textit{and} \textit{دْرَصُ} \textit{,} \textit{(K)} \textit{A great army;} \textit{(K)} \textit{an army that appears, from the slowness of its motion, by reason of its great number, to be inanimate.} \textit{(M, A, L)} \textit{See also} \textit{دْرَصُ}, \textit{near the end.}
An intensely-cold day; and an intensely-cold night: (M, L:) [or] a cold day: (S:) and cold winds. (Hamp. 596.) And A cold land: pl. (M:) the latter (i.e. the pl.) contr. of جرموم. (S:) And A cold, or an intensely-cold, man: and a cold, or an intensely-cold, company of men. (M, L:) See also مصراً مصراً مصراً مصراً مصراً شيء Abstaining, refraining, or desisting, from a thing; [as though cold with respect to it;] leaving, relinquishing, or forsaking, it. (M.) See 1. See also صرد صرد صرد صرد صرد applied to milk, In a state of decomposition, (O, K, TA,) by reason of cold. (TA:) صرد عن صرد Galled in the place of the saddle: (K, TA:) or, (L,) as also صرد صرد صرد صرد صرد having a white place, or white places, on his back, produced by galls, (L, TA,) or having on his back white places, termed صردان صردان صردان صردان صردان produced by hair growing in the places of galls. (A.) [And app. applied in a similar sense to a camel: see صرد.] صرد A certain bird, (S, M, K,) above the size of the sparrow; (M,) having a large head, (K,) which preys upon sparrows: (T, K,) a certain bird, black and white, or party-coloured, (عَقْبَأ،) with a white belly: (A:) a certain bird of the crow-kind, also called الواقي: (Msb:) the Arabs used to regard its cry, (L, Msb,) and the bird itself, (L,) as of evil omen, (L, Msb,) and used to kill it; and they are forbidden to kill it, in order to dispel the idea of a thing's being of evil omen: (Msb:) there are two species thereof; one species is called by the people of El-'Irák العَقِيق [a name now applied to the magpie, corvus pica; the other species, called الصرد الهَمَه [so in the L, but in my copy of the Msb الهَمَه] is the wild sort, which is found in Nejd, upon the trees called عصَاه; it is never seen but upon the ground, [so in the L, but in my copy of the Msb, it is never seen upon
the ground, springing from tree to tree: (Sukeyn En-Numeyree, L, Msb:) when chased, and
hard pressed, it is overtaken, and utters a cry like that of the hawk: it preys
upon sparrows: (Msb:) it is described by AHát as a bird black and white, or party-coloured,
with a white belly, and a back of a dark, or an ashy, dust-colour, [or, as is
said in the L, half white and half black, found in trees,] large in the head and beak,
having a talon with which it preys upon sparrows and other small birds, as
large as the point of a spear: (Mgh, Msb:) some add to this that it is called 
black and white, or party-coloured, with a white belly, and a back of a dark, or ashy, dust-colour [a name now applied to the
green woodpecker, picus viridis], because of its diversity of colour; that it is never seen but
upon a branch (in شعبة), and so in the L,) or a tree, (Mgh, Msb,) and can scarcely ever, or never,
be taken, (Msb,) or can never be taken: (Mgh, L:) it is regarded as of evil omen: (Mgh:) Sgh
says that it is called [perhaps a mistranscription for because black and white,] in the dim. form: (Msb:) [it is said
that] it was the first bird that fasted for the sake of God: (K:) the pl. is  and the female is called . (S, M, Msb, K:) and the female is called . (Msb.) Also A white place, (S, M, L, K,) produced by galls, (S, L, K,) or by the saddle; (M:) or
signifies a white place produced by hair growing in the place of a gall; likened to the
colour of the bird thus called: (A:) pl. . (M, A.) And A white place on the hump of a camel: (M:) or
white fur growing in the place of a gall produced by the saddle, after its
healing: (AO:) pl. as above.

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(AO, M,) And A certain vein (As, M) beneath the tongue, (As,) or in the lower part of the
tongue, (M,) of the horse. (As, M,) And Two veins, (Lth, Ks, S, M, L, K,) of a dark, or an ashy,
dust-colour, (أَخْضَرَانَ, Lth, Ks, M, L,) in the lower part of the tongue, by means of which the tongue moves about, (Lth, Ks, L,) or penetrating within the tongue: (S, M, K) or two veins, on the right and left of the tongue: (L,) or, as some say, two bones, which erect the tongue. (M,) Yezeed Ibn-Es-Sa’ik in his saying

* * *

Lَهُ صَرْدَانٌ مُنْطَلَقٌ اللَّسَانٌ

means [L. e. لَهُ لَسَانٌ ذُرَبٌ ذُرَب لَسَانِهِمَا, as though he said He has a long, or an unbridled, tongue; the phrase that he uses being pleonastic]. (S.) *** Also, (M, L,) or صَرْدَ, (so in the K,) and صَرْدَ, which is the more known, (TA,) A nail in a spear-head, (M, L, K,) by means of which the shaft is fastened to it. (L, K, *) Accord. to Sh, فَتَحَ صَرْدَهُ means He opened his mind, so as to reveal his secrets. (TA. *[But this is perhaps a mistranscription, for فَتَحَ صَرْرَهُ see صَرْرَةَ.])

صرَدَى [pl. of صَرْدَ; and, agreeably with analogy, of صَرْدَ: see صَرْدَ, and صَرْدَ: see صَرْدَ. *** Also Hoar-frost, or rime; syn. جَلِيد*. (TA.) *** See also صَرْدَ.

صرَدةَ [app. a subst.; for if it were an epithet, having the meaning of a pass. part. n. of the fem. gender, it should by rule be without جَرَاء.] A female animal, (M,) or an ewe, (K,) injured, (M, K,) and emaciated, (M,) by cold: pl. صَرَائِدُ: (M, K) on the authority of IAar. (Kudot;)

صرَادَّ Cold and humid clouds in which is no water: (As:) or cold and humid clouds which the wind carries away; as also صَرَادَى: (M:) or thin clouds in which is no Water; (S, K,) as also صَرَادَى: (K) and صَرَادَى: (L, TA.)
also \( \text{S, L, K,} \) and \( \text{A,} \) An arrow \text{that has passed, or of which a part has passed, through the animal at which it has been shot; } \text{syn. \( \text{S, L, K,} \) or of which the extremity only has passed through: } \text{when part of the arrow has passed through, it is termed} \text{Nabil } \text{Subar} \text{; and when the whole has passed through,} \text{Arrows of which the extremities have passed through the animals at which they have been shot.} \text{\( \text{A,} \)}

\( \text{More [and most] cold; or more [and most] affected by cold: and More [and most] transpiercing.} \text{\textit{(Meyd, in explanations of provs. commencing with this word. [See Freytag's Arab. Prov. pp. 743-4.]})} \)

\( \text{More [and most] cold; or more [and most] affected by cold: and More [and most] transpiercing.} \text{\textit{(Meyd, in explanations of provs. commencing with this word. [See Freytag's Arab. Prov. pp. 743-4.]})} \)

\( \text{More [and most] cold; or more [and most] affected by cold: and More [and most] transpiercing.} \text{\textit{(Meyd, in explanations of provs. commencing with this word. [See Freytag's Arab. Prov. pp. 743-4.]})} \)

\( \text{Beverage, (S,) or drink, (A,) made little in quantity. (S, A.) \text{\textit{And Given little to drink: or}} \text{\textit{given a small gift.} (S.) See also } \text{Subar.}} \)

\( \text{An arrow hitting the object of aim. (Ktr, L.) \text{[See also } \text{Subar.]} \)

\( \text{Wind (\textit{Riyth}) cold; or intensely cold: or accompanied by cold and humid clouds.} \text{\textit{(IAar, M.) \textit{Also, and Subar,} \textit{\{T, S, M, K,\} A man quickly sensible of cold; \{S,\} weak in enduring cold; \{K,\} impatient of cold. \textit{(T, M.) \textit{And the former, Strong in enduring cold.} \{K,\} \textit{And A land without trees, and without anything} \{K, TA\} \textit{of herbage.} \{TA,\} \text{See also } \text{Subar.}} \)

\( \text{Man \textit{Vehemently angered or enraged:} \{K,\} \text{and so } \text{Subar,} \text{without } \text{\{TA,\}} \)
**A long sword:** a dial. var. of سْرَاطُ [q. v.]. (K.)

**A road,** or **way,** as also سْرَاطَّس , (S, K,) which is the original; (TA;) and زَرَاطُ (S:) [see the second of these three words:] Akh says that the people of El-Hijáz make it fem., and Temeem make it masc. (S and Msb voce زِقَاق , q. v.)

also written with س, is likewise [The name of a bridge extended over the midst of Hell, (K, TA,)]

sharper than a sword, and thinner than a hair, over which the creatures will pass, the people of Paradise passing over it with their works, some like the blinding lightning, and some like the wind sent forth, and some like coursers, and some running, and some walking, and some dragging themselves along; and a crier will cry, from the lower parts of the empyrean, Lower your eyes until Fátimah, the daughter of Mohammad, (may God bless and save him, and may God be well pleased with her and her two sons,) pass over; and the fire will say to the believer, Pass thou over, O believer, for thy light hath extinguished my flame; and thereupon, the feet of the people of the fire will slip. (TA.)

**and مَسْرَطْ:** مَسْرَطْ and مَسْرَطْ.
He threw him down, or prostrated him, on the ground; (O, L, K, TA;) namely, a man. (T, TA.) And is also said of a beast, [the pronoun referring to the rider] meaning It threw him down. (TA in art. قمص.) Hence the saying, [Death prostrates the animal.] (TA.) And مثل المؤمن كالخامة من الزرع. تصرعها الريح مرة فتعدها أخرى. i. e. [The similitude of the believer is as the fresh, or juicy, plant of seedproduce,] which the wind bends at one time, throwing it from side to side, and straightens at another. (TA, from a trad.) And The trees were cut and thrown down. (TA.) See also 3. [Hence also,] He was affected with the disease termed صرع [expl. below]. (Msb.) And He (a man) was affected with diabolical possession, or madness; inf. n. صرع. (TA.) See also 2, in two places.

He threw him down or prostrated him, on the ground, vehemently, namely, a man. (K.) صرع الباب, (K,) inf. n. as above, (TA,) He made the door-way to have what are termed [i. e. a pair of folding doors]; as also صرع. (K, TA.) And hence,] He made the poetry to have what are termed [meaning hemistich] to rhyme [like the second]; (S,) [i. e.] the making the last foot of the first hemistich like the last of the second [in rhyme]: (TA:) derived from the صرع of the door-way. (S, TA.)
I wrestled with him, each of us endeavouring to throw down the other, and I overcame him in doing so, or and I threw him down.] (TA.)

He became lowly, humble, or abased, and abashed, to him; as also [تضرع (Az, TS, TA:) or he lowered, humbled, or abased, himself to him: one says, [إليه ما زالت أضرع له] and) [I ceased not to lower, humble, or abase, myself to him] [until he answered me, or gave me his assent]. (Z, TA.)

They wrestled, one with another, endeavouring to throw down one another; and [اصطموا signifies the same; or [اصطموا they two wrestled, each endeavouring to throw down the other. (TA.)

He, or it, became thrown down, or prostrated, on the ground]. (Occurring in the K in art. جاث.)

see 6, in two places.

an inf. n. of 1. (S, Msb, K.) Also, [as a subst., Epilepsy, or falling sickness: and sometimes, app., ecstatic catalepsy; a sort of trance into which a person falls:] a certain disease, (S, O, Msb, K,) well known, (S, O,) resembling madness, or diabolical possession, (Msb,) accord.

to the Ra-ees [Ibn-Seenà, whom we call Avicenna ], (TA,) preventing, but not completely, the vital organs from performing their actions [or functions]; the cause of which is an
obstruction that occurs in one or more of the venters (عصب) of the brain and in the ducts of the [here meaning nerves] by which the members are moved, [arising from an abundant thick or viscous خلط or humour], whereby the روح [by which is here meant, as in many other instances, the vital spirit, or nervous fluid,] is prevented from pervading them in the natural manner, and consequently the members become [spasmodically] contracted. (K, TA.) Also A sort, or species: and a state, condition, or manner of being: syn. صرع and هام صرع and صرع: (K:) and so ضرع and صرع: (TA:) [See also صرع:] pl. [of mult.] صروع (S, K) and [of pauc.] أصرين. (K.) One says, ذو صرين, meaning ذو لونين [i.e. He, or it, has two sorts, or species: or two distinctive qualities or properties]. (Ibn-'Abbád, Z, O, K.)

I left them changing from state to state. (Ibn-'Abbád, O, K.) And I came to him in the morning and evening; or between daybreak and sunrise and between sunset and nightfall. (S, O, K.) And one says, لقتيه صرعي النهار I met him at the two extremities of the day. (A, TA.)

Dhu-r-Rummeh says,
meaning. As though I were one, i.e. a camel, yearning towards his place of abode, which an evening and a morning, in evening a binding of the fore shank to the arm and in the morning a shackling of the legs, turn [or keep] away from a settled abiding-place: or, as Abū-'Alī relates it, [as a partial substitute for صرعة,] meaning, an evening, when there is a binding of the fore shank to the arm, and a morning, when there is a shackling of the legs; for they bind the camel's fore shank to his arm in the evening when he is lying down, and they shackle his legs in the morning so that he may pasture [but not stray]: another reading is [his morning and evening]. (TA.) ___ One says also, [app. meaning It is over against, or corresponding to, such a thing]. (O, K.)

صرع an inf. n. of 1. (S, K.) And i.q. صرع، مصارع. (K.) See the latter in two places. See also صرع، former half. ___ [Also Either of two opposite conditions in which one is or stands &c. in respect of an affair or case.] One says, طلبت من فلان حاجة فأنصرفت وما أدرى على أي صرعي أمره هو [I sought, or demanded, of such a one, an object of want, and then turned away, and I know not in which of the two opposite conditions he was in respect of his affair, or case]; i.e., his affair, or case, did not become apparent, or clear, or known, to me. (S, O, K. *) And a poet says,

فرحت وما ودعت لي لي وما درت على أي صرعي أمره ما أتروح

[And I went, and bade not farewell to Leylā, and she knew not in which of the two opposite conditions in respect of her affair, or case, I was going]; i.e., whether I
went from her presence retaining attachment, or forsaking; (S, TA;) or, as Z says, in a condition of success or of disappointment. (TA.) ___ See also صرعة, in the middle of the paragraph. ___ Also A like; a similar person or thing; and so صرعة. (O, K.) One says, صرعة هما صرعة (S, O) and صرعة صرعة. (O) They two are likes: (S, O:) and so صرعة, &c. (S.) And هذا صرعة and صرعة صرعة This is the like of him, or it: and so صرعة and صرعة, &c. (IAar, TA.) ___ And A strand of a rope: (O, K:) and so صرعة: (O:) pl. صروع (O, K) and صروع. (O.)

صرعة A single act of throwing down, or prostrating, on the ground; or a single suffering of prostration. (K, TA.) See also صرعة. ___ And A state, or condition: (O, K) so in the saying, هو يفعله في كل صرعة [He does it in every state, or condition]: (O:) [see also صرعة:] or, accord. to the Mufradát [of Er-Rághib], the state, or condition, of him who is thrown down, or prostrated. (TA.)

صرعة One who is often thrown down, or prostrated, by men. (K.)

صرعة A mode, or manner, of throwing down, or prostrating; or of being thrown down, or prostrated: (S, * K, TA:) a word similar to صرعة ركبة جلسة. (S.) Hence, (K,) one says, صرعة حسن [The bad manner of holding fast upon one's beast is better than the good manner of being thrown down, or prostrated]: (S, K:) i. e., when one holds fast, though he ride not well, it is better than one's being thrown down, or prostrated, in a manner that does not hurt him; because he who holds fast sometimes overtakes, but he who is thrown down will not attain: (TA:) a prov.: or, as some relate it, حسن الصرعة, which means the good manner of the single suffering of prostration. (K, * TA. [See also Freytag's Arab. Prov. i. 623.])

صرعة One who throws down, or prostrates, others; (S, O, K,) as also صرعة: (K:) or one who throws down, or prostrates, his antagonists much, or often; (TA:) and so صرعة, (S, O,) and صرعة, with damm and teshdeed, mentioned by Ks: (O:) or صرعة signifies one who throws down, or
prostrates, vehemently, though he be not well known for doing so; as also صَرَعَ and صَرِيعٌ, the latter like أمير [in measure, but this I think doubtful, probably added from finding صَرِيعَ mistranscribed]: or صَرِيعٌ; accord. to the T, one whose occupation, whereby he is known, is the throwing down, or prostrating, others [as a wrestler]. (TA.) It is said in a trad. that the Prophet asked, Whom do ye reckon the ضَرَعِة among you? they said, Him whom men will not throw down: and he said, He is not such, but is he who governs himself on the occasion of anger: or, as some relate it, the forbearing on the occasion of anger, (O, TA. *)

صَرَعٌ One who wrestles much with others, endeavouring to throw them down: (T, K, TA:) pl. صَرَعٌ. (K.)

صَرَعٌ i. q. مصَرَعٌ [meaning Thrown down, or prostrated, on the ground]: pl. مصَرَعٌ. (O, K.) ___

And i. q. مصَرَعٌ meaning (as the latter is expl. in the Msb) Affected with the disease termed صَرَعٌ, q. v. ___

And [i. q. مصَرَعٌ meaning] Affected with diabolical possession, or madness. (TA.) ___ One says also, بَاتِ صَرِيعَ الكَلَاسِ He passed the night prostrated by the influence of the wine-cup. (TA.) ___ And رأيت شجرهم صَرِيعٌ and مصَرَعَاتٍ I saw their trees cut down [and laid prostrate]. (TA.) And نبات صَرِيعٌ A plant, or plants, or herbage, growing upon the surface of the earth, not erect. (TA.) And غصن صَرِيعٌ A branch falling down to the ground: (TA:) or a branch broken down and fallen to the ground: (Msb:) and [in like manner] one says مصَرَعٌ غَنْصَ مصَرَعٌ; and مصَرَعٌ is said to occur in a verse of Lebede as pl. of the latter word, the reg. pl. of which is مصَرَعَاتٍ: but in that verse some read [which has a similar meaning. (TA. [See EM p. 157.]) ___

مسجد صَرِيعٌ also signifies Slain: from the same word as applied to a branch and expl. above: pl. مصَرَعٌ. (Msb.) ___ And A twig, or rod, drooping, or hanging down, to the ground, falling upon it, but with its base upon the tree, so
that it remains falling in the shade, the sun not reaching it, and therefore
becomes more soft, or supple, than the branch [from which it depends], and more
sweet in odour; and it is used for rubbing and cleaning the teeth [i.e. are
made of it]: pl. ضرع: (K, TA: [the pl. is thus in the L; but in some copies of the K ضرع:])) or, accord. to the T, the

goat in the shade, the sun not reaching it, and therefore

does not reach it, and therefore
becomes more soft, or supple, than the branch [from which it depends], and more
sweet in odour; and it is used for rubbing and cleaning the teeth [i.e. are
made of it]: pl. ضرع: (K, TA: [the pl. is thus in the L; but in some copies of the K ضرع:])) or, accord. to the T, the

sing. signifies a twig, or rod, that falls from the tree called [q. v.]; and the pl. is ضرع: the former
pl. occurs in a trad., in which it is said that the Prophet was pleased to rub and clean his teeth with ضرع: (TA.) ___ Also A bow
from which nothing has been pared off: or of which the wood has dried upon the
tree; (S, O, K, TA:) or this [latter] is only called ضرع: (TA.) ___ And A whip, in like manner; (S, O, K, TA,

from which nothing has been pared off. (TA.) See also ضرع.

The quality of throwing down, or prostrating, vehemently. (TA.)

: see ضرع.

: see ضرع, in four places.

: see ضرع, in two places.

: see ضرع. Hence, A people, or party, who throw down, or prostrate, those with whom they wrestle. (TA.)

A place [and accord. to rule a time also] of throwing down, or prostrating, on the
ground: (S, O, K:) [pl. مضرع. [And A place of slaughter: for] مضرع the places
of slaughter of the people, or party. (TA.) Also an inf. n. of 1 [q. v.]. (S, O, K.)
[pass. part. n. of 2, q. v.]. One says, \( 
\text{I passed by slain persons thrown down, or prostrated, on the ground:} \)
with teshdeed because relating to many objects. (S.) See also \( 
\text{in two places.} \)

Either half [i. e. leaf] of a door [meaning of a folding door]: (MA, * Msb, KL: *) \( 
\text{either one of what are termed the} \)
means \( 
\text{two doors that are set up, meeting together, the place of entrance thereof being in the middle of them} \)
[i. e. between them]: (T, O, K, TA:) \( 
\text{either one of what are termed the} \)
means \( 
\text{ occurring in the S in art.} \)
means \( 
\text{the two separate halves, that hang side by side, so as to meet together, of a curtain; like the two leaves of a folding-door:} \)
and the \( 
\text{of a door [or curtain] is also called its} \)
\( 
\text{of} \)
Hence, the in poetry; (S;) \( 
\text{A hemistich:} \)
\( 
\text{two rhymes:} \)
\( 
\text{having} \)
\( 
\text{hemistich rhymes with the latter, which is app. the primary signification,} \)
Aboo-Is-hák says, the \( 
\text{are the two doors of the ode, like the} \)
\( 
\text{meaning the two extremities of the day. (TA.)} \)

see \( 
\text{in four places; where it is stated that} \)
is said to occur as a pl. thereof; the reg. pl. being \( 
\text{One who wrestles with another, endeavouring to throw him down; as also} \)
you say, \( 
\text{They are two persons wrestling together, each endeavouring to throw down the other.} \)
The turning, or sending, or putting, a thing away, or back, from its way, or

course; the causing it to turn away, or back; therefrom; the averting it, or repelling it

therefrom: (M:) or the shifting a thing from one state, or condition, to another; (Bd in vi. 105:)

and so (TA.) You say, (M, K,) or (Msb, TA,) i.e. (TA in art. وجه,) aor. — ,

(M, Msb, K,) inf. n. (M, Msb,) He turned, sent, or put, him, or it, away, or back, &c., (M, K,) from

his, or its, way, or course. (M.) And (M, Msb, K,) inf. n.

He turned himself away, or back, from the thing]. (M.) And (M,) meaning

I turned the man away, or back, or I averted him, or repelled him, from me]. (S.) And

He dismissed the boys, or sent them away, syn. قلبهم, (S, K,) from the school: (K:) or

I let the boy go his way; and in like manner, the hired man. (Msb.) And

May God avert from thee harm]. (S.) And (S in art. سفه) [meaning

He turned away his face. (TK in that art.) صرف الله عنك الأذى, in the Kur [ix. 128], means God hath made them to err in

requital of that which they have done: (M, TA:) or God hath turned them away, or may God turn them

away, from belief. (Bd.) And سأصرف عن آياني, in the Kur [vii. 143], means [in like manner] I will requite

by causing to err from the direction of my signs. (O, TA:) [And one says also, صرفه إلى كذا, He

turned him (i.e. another man, or the like, as in the Kur xlvi. 28), or it (for ex. his mind or intention), to such a

thing.] [Hence,] صرف الكلمة, (TA,) inf. n. صرف, (O,) He declined, or inflected, the word [i.e.

the noun] with tenween. (O, TA.) See also 2. [Hence, also:] صرف، the exchanging, or

giving in exchange, gold for silver [and the reverse]; because it is turned (صرف) thereby from one
metal to another. (M.) You say صرف الديراهم He exchanged, or gave in exchange, the dirhems for [other]dirhems or fordeenárs. (Mgh.) And صرف الذهب بالديراهم I exchanged, or gave in exchange, the gold for dirhems: (Msb:) and the dirhems for deenárs]. (S.) __It is said in a trad. respecting the شفعة [or the right of pre-emption], إذا صرف الطريق فلآ شفعة i.e. When the roads thereof are made distinct [app. by their being turned in different directions, from the house, or piece of land, in question, to the possessions of different proprietors, there is no right of pre-emption]: (TA:) the inf. n. of the verb in this case is صرف المال I expended the property; (Msb;) [and so صرف الثياب; for] صرفته, (M,) or صرف الديراهم, (O,) or صرفت الفنار (M, O, K, *) means the expending of money in the purchase of articles of merchandise. (M, O, K, *) __And صرف الكلام I embellished the speech [app. by distorting it, or otherwise altering it]; and صرفته has a similar, but intensive, meaning: (Msb:) or صرف الحديث means the embellishing of discourse, or speech, (A ‘Obeyd, S, M, O, K,) by adding in it, (A ‘Obeyd, S,) or and adding in it; (M, O, K,) and in like manner: صرف الكلام: (K: [of which see another explanation voce صرف]) and is [said to be] from صرف in pieces of money, meaning the superiority of one over another in value. (O, K, *) __صرف نفسه لأهله [as though meaning صرف نفسه لأهله]: see 8. __[See also صرف, below.] صرف الشبّاب, (M, O, K, inf. n. صروف, (M, TA,) He did not mix the beverage, or wine; (M, O, K, TA;) as also صروف, and صروفه, the last mentioned by Th. (M, TA,) And صروف الخمر, (K, TA,) aor. — , inf. n. صروف, (TA,) [or perhaps this should be صروف, as in the next preceding sentence,] He drank the wine unmixed; (K, TA,) [and so صروف الخمر; for] صروفها, (S, O;) or صروف في الخمر, (K,) signifies the drinking of wine unmixed. (S, O, K. [Freytag has erroneously expl. صروف as meaning simply He drank wine.]) صروف البكرة, (S, O, K,) aor. —, (S, O,) inf. n. صروف, (S, M, O, K,) The sheave of the pulley caused a sound to be heard on the occasion of the drawing of water: (S, M, * O, K,) and the صروف of the door, and of the tush of the camel, is like that of the sheave of the pulley; (S, O,) [i. e.] the صروف of the door,
(M, K,) and of the writingreed (M, Msb) and the like, (M,) is a creaking, or grating; (M, Msb, * K,) and so that of the tush of the camel: (K: [ in the CK is a mistake for بَنَاهُهُ دولاب البدع]) one says of a man, and of a camel, (M, TA,) and (TA,) aor. — inf. n. صَرِفَ نَابِه, He grated his canine tooth against its opposite so as to cause a sound to be heard: (M, TA:) the صَرِف of the stallioncamel is indicative of his threatening: (M:) or that of the canine tooth of the she-camel denotes her weariness; and that of the canine tooth of the he-camel, his lust: (IKh, TA:) or the صَرِف of the stallion is from briskness, liveliness, or sprightliness; and that of the female, from fatigue. (As, TA.) [But] صَرُوفَتْ, (IAar, S, M, O, K,) aor. — , (S, M, O,) inf. n. صَرَفَوْهُ (S, M, O, K) and صَرَفَ (Lth, Lh, IAar, S, M, O, K,) said of a bitch, (S, O, K,) or of any female having a cloven hoof and of any having a claw, (Lh, M,) or of an ewe or she-goat and of bitch and of a cow, (Lth, TA,) or of any female animal of prey, but mostly of a bitch, (IAar, TA,) signifies She lusted for the male: (Lth, Lh, IAar, S, M, O, K:) and the epithet applied to such an animal is صَرَفُ. (Lh, IAar, S, M, O, K.)

ٌفِرْصَتْ [in its primary acceptation is like ﱡفْرَصٰ in the primary acceptation of the latter, but generally relates to several objects, or is used in an intensive sense]: see 1, first sentence: it signifies The turning of the winds (Lth, O, K, TA) from one state or condition, to another; (O, TA;) or from one direction, or course, or way, to another; (Lth, O, K, TA;) and so of the torrents, and of the horse, and of affairs, and of the verses of the Kur-án; (Lth, TA;) the making of the winds to very, or differ; and so of the clouds; (M;) the changing of the winds to south and north [&c.] and hot and cold [&c.]; (Jel in ii. 159, and xliv. 4;) or the making of the winds to be south and north, and east and west, and to be of various sorts in their kinds: (TA;) or تَصِرِيفُ الآيَات signifies [the varying, or diversifying, of the verses of the Kur-án, by repeating them
in different forms; or the making of the verses of the Kur-án distinct in their meanings by repeating and varying them, as expl. by many of the expositors in the instances occurring in vi. 46 and 65 and 105, and xlvi. 26]. (O, K.) ___ It signifies also The deriving one word from another {by modification of the form for the purpose of modifying the meaning}; including what we term the declining of nouns (like the declination in language is commonly termed the declination of a noun) and the conjugating of verbs. (O, K.) [The science of the derivation of nouns like ُفْﺮﱠﺼﻟا and the conjugating of verbs]. (O, K.) ___ In relation to property, or money, see 1, near the middle of the paragraph. ___ And in relation to speech, see 1, near the middle of the paragraph. ___ One says also, صرف الشيء, (M,) inf. n. as above, (TA,) meaning He employed the thing in other [i.e. more] than one way; as though he turned it from one way to another way. (M, TA.) ___ And [hence,] قُلْتُهُ فَصَرَفْتُهُ فِي الْأَمْرِ صَرَفْتُهُ فِي الْأَمْرِ, speaking of a man, (S, O,) i. q. صرفه, (K,) or يصرف, speaking of a man, (S, O,) meaning I employed him to act in whatsoever way he pleased, according to his own judgment or discretion or free will, or I made him a free agent, in the disposal, or management, of the affair, or my affair: or I made him, or employed him, to practise versatility, or to use art or artifice or cunning, in the affair, or in my affair; for the quasi-pass., is said to be from صرف as signifying أحتال, the latter meaning صرف as signifying صرف the exchange, and is expl. as syn. with صرف the exchange, but the former meaning is the more common: and it is also used as meaning simply I employed him in the managing of the affair, or my affair]. (K.) ___ [Hence also, صرصibe the horse. صرف الصرف: and صرف the exchanging of money: see صرصibe the horse, (K.)}{

3 صرف see 1, third sentence. ___ The inf. n. صصرف signifies also The dealing, or buying and selling, with any one [app. meaning With art or artifice or cunning, or it may perhaps mean in the exchanging of money: see صرصibe the horse, (K.)}{

4 صرصibe the horse: see 1, latter half.
5 [quasi-pass. of 2: thus,] said of a man's face, *It turned about;* or *Was, or became, turned about;* syn. *تَقَلْبَ.* (Jel in ii. 139.) ___ And *It* (a thing) was, or *became, employed in other* [i.e. more than one way; as though it were turned from one way to another way. (M.) ___ [Hence,] *فيَ تَصَرَّفَ فِي الأمَّر.* (K,) or *إِلَّا تَصَرَّفْتِهُ فِيهِ,* (S, * O, K,) thus syn. with *تَقَلْبَ* [meaning *He acted in whatsoever way he pleased, according to his own judgment or discretion or free will, or as a free agent, in the disposal, or management, of the affair, or my affair; or he was, or became, employed to do so;* (K:) or it is from *الْإِمَامُ الْمُلْكُ يَتَّبِعُ فِيهِ,* (S, M, TA;) i.e. it means *the practised versatility, or* he used art or artifice or cunning, in the affair, or in my affair;* syn. *إِحْتَالَ.* (TA [and in like manner Bd in xxv. 20: but the former meaning is the more common: see also 8].) [It is also used as meaning simply *He employed himself, or was employed, in the managing of the affair, or my affair;* because the management of affairs generally requires the practice of versatility, or the use of art or artifice or cunning.] ___ [Hence also, said of a horse, *He was exercised.*] 7 *تَصَرَّفَ* is also sometimes an inf. n. thereof as well as a n. of place, (S,) quasi-pass. of *تَصَرَّفَ* (S, M, O,) said of a thing, (M,) or of a man; (S;) as such signifying *It* or *he turned, or went, away, or back, from its [or his] way, or course; or was, or became, turned, or sent, or put, away, or back, therefrom; or averted, or repelled, therefrom: (M:) [or shifted from one state, or condition, to another: (see 1, first sentence:) or *i. q. أَنْكَحْتَ,* so in the copies of the K; but [this is an inadequate explanation:] the right [or better] explanation is *أَنْكَحْتَ أَنْكَحَ,** [i.e. *he, or it, reverted, or returned;* or *Was, or became, turned away or back;* agreeably with what is said in the O. (TA.) *ثمْ أَنْصَرَفْوُا* in the Kur [ix. 128] means *Then they return, or go back,* from the place in which they have listened: or *then they turn away from doing aught of that which they have heard.* (M.) ___ [Accord. to Golius, it signifies also *It ran in a small stream;* or
the like; for he explains it as meaning manavit: but for this he names no authority. __ Said of a noun, it means It was inflected, or declined, with tenween.]

He sought, sought after, or sought to gain, sustenance or the like, (M, TA,) and used art or artifice or cunning [in so doing]; (M,) for his family, or household; (M, TA,) as also صرف، aor. [as though meaning صرف نفسه لأهله and صرف لأهله] and he used art or artifice or cunning (in the seeking of gain: (O, K, TA,) or [meaning thus] you say, صرف في طلب, or صرف وظه, or صرف ودهر. (S,) It is also trans: you say, صرف وجهه. see 1, first quarter. __ And صرف الذهاب He procured the dirhems in exchange for [other] dirhems or for deenars. (Mgh.)

I begged God to avert from me the things, or events, that are objects of dislike or hatred. (O, K.)

[as an inf. n.: see 1]. __ Used as a subst., The evil accidents, mishaps, or calamities, of time, or fortune; [thus expl. as having a pl. signification;] صرف الدهر, حدثانه, نواته, صرف النواة, حادثها; (S, O, K,) or صرف الهוام. (S, O, K,) or صرف دهور; (Msb;) because it [i.e. time, or fortune,] turns things from their way, or course: (M,) [but it seems to be more properly rendered the shifting of fortune, or its shifting about; and to be an inf. n. sometimes used as a simple subst., and therefore having a pl., for] its pl. is شروف. (M, Msb,) In the phrase قد ضحت صرف نواة, in a verse of Sakhr-el-Ghei, [ISd says,] he has made it fem. because of its dependance upon النواة [which is fem.; as though the meaning were The afflictions that are the consequence of the course taken by her in her journey have exceeded the bounds of moderation]: (M,) [or it is here made fem. because having the signification of a broken pl., which is fem.:] or the meaning is, قد بعدت صرف وجهها الذهاب الذي أخذت فيه [L. e. the shifting about of her course that she has taken has become far-extending; صرف being thus used as an inf. n.; for the Arabs sometimes make the inf. n. fem., saying أوجعني ضربك أوجعني ضربك as well as أوجعني ضربك. (see EM p. 157;) and this I think the
most preferable explanation). (Skr in his Expos. of the Poems of the Hudhalees, p. 14 of the vol. edited by Kosegarten.) Also

Repentance. (S, M, O, Msb, K.) [See a phrase below, in which this and other meanings are assigned to it.] And Art,
artifice, or cunning. (Yoo, S, M, O, K, TA.) Hence, in the Kur [xxv. 20], فَما يَسْتَطِيعُونَ صَرْفًا وَلَا نَصْراً And they are not able to put in practice art or artifice or cunning, nor aid: (S, TA:) or this means and they are not able to avert, or repel, from themselves punishment, (O, K, TA,) nor to aid themselves. (O, TA.)

And Excellence, or superiority, of a dirhem, (S, M, Mgh, O, Msb, K,) and of a deenár, (M,) over another, (S, M, &c.,) in goodness, (S, Mgh, Msb,) or in value; (M, Mgh, O, K;) as in the saying, بين الديرهيمين صرف هذَا علَى فِرْعَصِ هذَا صرف And they are not able to put in practice art or artifice or cunning, nor aid: (S, TA:) or this means and they are not able to avert, or repel, from themselves punishment, (O, K, TA,) nor to aid themselves. (O, TA.)

And Excellence, or superiority, of a dirhem, (S, M, Mgh, O, Msb, K,) and of a deenár, (M,) over another, (S, M, &c.,) in goodness, (S, Mgh, Msb,) or in value; (M, Mgh, O, K;) as in the saying, بين الديرهيمين صرف This is, or pertains, to this, an excess, and an excellence, over this; for when one is judged to excel, it, or he, is turned aside from its, or his, likes, or fellows. (O, K. *) And The night; and the day: (K)

[Because of their interchanging:] الْضَّرْفَانُ the night and the day; (S, O, K;) as also الصَّرْفَانُ the latter accord. to Ibn-Abbád; (O;) like الصَّرْفةَانَ, with kesr also [as well as with fet-h]. (TA.) In the saying (S, M, O, Msb) of the Arabs, لا يَقْبَلَ مِنْهَا صَرْفٍ وَلَا عَدْلُ لَا يَقْبَلَ مِنْهَا صَرْفٍ وَلَا عَدْلُ لَا يَقْبَلَ مِنْهَا صَرْفٍ وَلَا عَدْلُ لَا يَقْبَلَ مِنْهَا صَرْفٍ وَلَا عَدْلُ لَا يَقْبَلَ مِنْهَا صَرْفٍ وَلَا عَدْلُ

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Neither صَرْفٍ nor عَدْلُ shall be accepted from him], (S, M, * O, Msb, *) by صَرْفٍ repentance; (S, M, O, Msb, K;) and by عَدْلُ ransom: (M, Msb, K;) or by the former, art, or artifice, or cunning; (Yoo, S, M, O, K;) and by the latter, ransom: (M:) or by the former, acquisition of gain; and by the latter, ransom: (K:) or by the former, a supererogatory act; (A'Obeid, M, O, K;) and by the latter, an obligatory act: (A'Obeid, M, K;) or vice versâ: (K:) or by the former, weight; and by the latter, measure: (M, O,
K:) or by the former, *deviation*; and by the latter, a right, or direct, course: (IAar, M:) or by the former, [app. meaning an evasive artifice]; and by the latter, a like: (Th, M:) or by the former, *value*, or price; and by the latter, a like; the saying originally relating to the bloodwit (الدية): one says, لم يقبلوا منهم صرفًا ولا عدلا, i.e. They did not accept from them a bloodwit, nor did they slay one man for him, of their people, who had been slain; but they required from them more than that; for the Arabs used [often] to slay two men, and three, for one man; when they slew a man for a man, that was the أعدل with them; and when they took a bloodwit, having turned from the blood to another thing, that was صرف, i.e. the value, or price, was صرف: then the saying was applied in relation to anything, so as to be proverbially used in the case of him who was to render more than was incumbent on him: it has also been said that by صرف is meant [in the saying cited above] *something additional, or in excess*; but this is nought. (M.)

صرف: see its dual in the next preceding paragraph, near the middle. Also *Pure, unmixed, or free from admixture*: (S, M, Mgh, O, Msb, K;) applied to wine, (S, M, O, Msb, K,) or beverage, as meaning *unmixed*, (S, M, O, Msb,) and so منصرف, (O, K,) and to other things, (K,) to blood, and to phlegm, (TA,) and to anything (M, Msb) as meaning *free from turbid foulnesses*: (Mgh, * Msb:) and صرف, likewise signifies anything *having in it no admixture*. (TA,) And *A certain dye, (Msb,) a red dye, (S, O, K,) with which the thongs, or straps, of sandals are dyed, (S, O,) or with which the hide is dyed: (Msb:) or a certain red thing with which the hide is tanned (ينديغ [perhaps a mistranscription for ينديع]). (So in a copy of the M.)

الصارفة One of the Mansions of the Moon; the Twelfth Mansion; ¹a single very bright star, [β of Leo,] (S, O, K, and Kw in his Descr. of the Mansions of the Moon,) by which are some small evanescent stars; (Kzw;) over against, (S, K, and Kw in his Descr. of the Mansions of the Moon,) by which are some...
Kzw ubi suprà,) (S, O, K, Kzw;) [i. e.] it is a single star behind the خَرَاتَانَ of the Lion; (M;) it is on the hinder part of the tail (ذَنب) of the Lion; [wherefore it is called by our astronomers Deneb;] and is also called the قَنْبَذَنْب, which means the sheath of the penis, of the Lion: (Kzw in his Descr. of Leo: [in the S and O, erroneously, the قَلْب of the Lion: ] [it rose aurorally, in Central Arabia, about the commencement of the era of the Flight, on the 8th of Sept., O. S.; and set aurorally on the 9th of March: ] Ibn-Kunäseh says, (M,) it is called the الصَّرْفَة because of the turning away of the cold (S, M, O, K) from the heat, (M,) and the coming of the heat, (S, O,) accord. to the [O and] K at its rising, but [as] IB says, correctly because of the turning away of the heat [at its rising], and the coming of the cold: (TA:) [i. e., correctly,] it is thus called because of the turning away of the cold at its setting in the early mornings, and the turning away of the heat at its rising from beneath the rays of the sun in the early mornings: (Kzw in his Descr. of Leo:) when it rises before the dawn, that is the beginning of autumn; and when it sets with the rising of the dawn, that is the beginning of spring. (M.) [Hence,] نَابٌ الدُّهر is called the الصَّرْفَة because of the turning away of the heat and the coming of the cold (لَتَّى يَفْتَرُ، Ibn-'Abbád, O, K,) or [The dog-tooth of time, or fortune, which it shows smiling]: for when نَابٌ الدُّهر rises, [a mistake for sets, aurorally, ] the blossoms come forth and the herbage attains its full height: (M and K in art. Rَف) in the T it is said that نَابٌ الدُّهر is called by the Arabs the dog-tooth of time, or fortune, [i. e. because it smiles revealing (the advent of) the cold and (that of) the heat, in its two states (of auroral rising and setting)]. (TA.) الصَّرْفَة also signifies A certain kind of bead (خَرْزَة,) (Lh, S, M, O, K;) mentioned among those by means of which men are captivated, or fascinated, or restrained by women from other women; (S, O, K;) or by means of which men are conciliated, so as to be turned thereby from their ways of acting or conduct or the like. (Lh, M.) And A bow having upon it a black mark or spot (شَامَة،سوداء) the arrows of which, when they are shot, will not hit the object of aim. (O, K.) And one says, حَلِيمتُ النَّافَة الصَّرْفَة, meaning I milked the she-camel in the early morning,
between dawn and sunrise, and then left her until the like time of the morrow. (O, K *)

Death; (M, K;) a name of death. (IAar, O,) And صَرَفَان signifies Lead; syn. صَرَاص, (S, Msb, K;) or صَرَاص قَلْعَى [q. v.]; (M:) and (K) accord. to Ibn-Abbád, (O,) copper; syn. خَمَس. (O, K,) And A sort of dates; (S, M, O, Msb;) a heavy sort of dates: (K;) n. un. with ُتَرَيْنَى, (M, O, Msb;) but (M, O,) hard to be chewed, (M, O, K,) tough, (M, O,) and the heaviest of all dates: (M, O, Msb;) persons having households and slaves and hired men provide it, because of its satisfying quality, (O, K,) [but for ُجَرْأَا َةُ in the O, referring to the n. un., and ُجَرْأَةُ in copies of the K, and ُجَرَآَا in the CK, I read ُجَرَآَا, which is evidently the right reading, and agrees with what here follows,) and its standing in great stead: (O, K;) or it is the [Sort of dates called] صَرَحَان [q. v.;] AHn says, En-Nowshajánee told me that the صَرَفَان is [called] الصَّيْحَانَةُ in El- Hijáz, and in like manner its palm-tree. (O.) ﻟَﻛْؤْـتو ْهَيِّـﺸُـلِ ﺔَنﺎَرِـﺻَ ﺔَنـاَرْـﺻً ﻟِمْـرْـﺼُـتُ ﻓَـﻴـﺼْـلِ is one of their proverbs [expl. in art. عِبْر.] (AHn, O, K)

A camel of a certain excellent sort; (M, O, K;) a rel. n.: (O, K;) or it is correctly with د; (O, * K;) i. e. صَرَفُ [q. v.;] (O:) some say that it is with د; and this is the right. (M.)

A she-camel that makes a grating, or creaking, sound with her tushes, or canine teeth. (S, O, K)

A she-camel that makes a grating, or creaking, sound with her tushes, or canine teeth. (S, O, K)

Inf. n. of 1 in the senses expl. in the last sentence but one of the first paragraph [q. v.]. (S, M, &c.) See also صَرَف. Applied to milk, (S, M, O, K,) Just milked; (K;) brought away from the udder while hot, (S, M, O,) when milked. (S, O,) Also Dry ِسَعْفَ [or palmbranches]: n. un. with ُة: (AHn, M;) i. e. صَرَفَةَ signifies a dry ِسَعْفَة. (K,) And AHn says, (M, O,) in one place, (M,) الصَّرَفَةُ signifies, (M, O, K;) as some assert, (O,) What has
become dry, of trees; (M, O, K;) like حَذَّ خَوْشٍ, (so in copies of the K, in the CK meaning dry, like خَشَكٍ,) and also called [in Arabic] the tree that has become dry. (O.) [See also Silver: so in a verse cited voce page 107, third col.]: (ISk, S, O:) or pure silver.

(K.) See also the next paragraph.

A thin, round cake of bread; syn. صَرَفٍ and [coll. gen. n.] صَرِيفَةٌ. (K.)

Wine of صَرِيفَةٌ, (S, O, K;) a place, (S, O,) i. e. a town, (O,) in El-‘Irák, (S, O,) in the Sawád of El-‘Irák near ‘Okbára, (O, TA;) not, as it is implied in the K, from another of the same name in Wásit: (TA:) or, as some say, wine just taken from the دَنْ (or jar); like [as one says] لَبِنْ صَرِيفٍ. (O, K)

: see the next paragraph. Also صَرَفٍ and صِرَيفَةٌ. (K.)

: see the next paragraph.

صَرَفٍ: see also صَرِيفٍ. (K.)

[act. part. n. of 1: as such having, among other meanings, the meaning of Grating, or creaking; or making a grating, or creaking, sound: and so صَرَافٍ, but properly in an intensive sense; for] the dual of صَرَفٍ is used by the poet Aboo-Khirásh as meaning two thongs of a sandal that make a creaking sound: (M:) and صَرِيفٍ likewise means making a creaking sound with the teeth: so accord. to Freytag, from Jereer.] One says, ما ذِي فَمِه صَرَافَةٌ, meaning He has not in his mouth a canine tooth [lit. a grater or creaker; for a tooth that makes a grating, or creaking, sound]. (M.)
See also 1, last sentence.

One who practices art or artifice or cunning, in the disposal, or management, of affairs; (S, M, O, K;) as also صَرَفُ (S, O, K;) which latter is applied by the poet Suweyd Ibn-Abee-Kāhil El-Yeshkuree [in the like sense] as an epithet to a tongue, in his saying,

[And a cunning, sharp tongue, like the edge of the sword, what it touches it cuts].

(S, O.) See also what next follows.

i. q. صَرَفُ, (S, M, O, Msb,) or صِرَافْ دَراْهُمْ, (K,) and so صَرَفُ, (M, Msb, K;) i. e. A money-changer; (M, Msb, TA;) except that صَرَفُ has an intensive signification [app. as meaning a skilful money-changer, and hence it is often used in the present day as meaning a banker]: (Msb:) all are applied to him who knows and distinguishes the relative excellence, or superiority, of pieces of money. (Mgh:) these appellations are from صَرَافُ المَصْرَافة, (S, O,) or from التَّصَرُّفُ صَرَافَ, (M,) or from صَرَفُ meaning excellence, or superiority, of one dirhem [or deenár] over another, (Mgh, and Msb on the authority of IF in relation to the first,) because such as excels, or is superior, is turned aside from the deficient: (Mgh:) the pl. is صِرَافْ صَيْبَارِفْ صَيْبَارِفْ (S, M, O, K) and صَيْبَارِفْ (M) and صَيْبَارِفْ, this last occurring in poetry, (S, M, O, K;) by poetic license, for the sake of the measure. (S, O.) See also صَرَفُ.

[The varieties, or vicissitudes, of affairs or events. (M, TA.)]

صَرَفٌ A place of turning away or back: [see also منْصَرَفُ:] hence, in the Kur [xviii. 51], وَمَّكَلَّبَا عَنْهَا.
And they shall not find a place to which to turn away, or back, from it: (Bd, Jel:) or, a turning away, or back, from it: (Bd:) pl. مصارف (TA.)

مصروف [pass. part. n. of 1: see its verb: ___ and see منصرف: see also مصرف][pl. منصرف (TA.)

مصروف i. q. منقلب [as meaning Place, or scope, or room, for free action]. (A, voce سرب [q. v.]; and so in the Fāik.)

مصروف is an epithet applied to a verb [as meaning That is perfectly inflected], opposed to جامد [q. v.]. (TA, voce فرظ مصرف is an epithet applied to a verb [as meaning Place, or scope, or room, for free action]. (A, voce سرب [q. v.]; and so in the Fāik.)

مصروف is a n. of place, [meaning A place of turning away or back, like مصرف,] as well as an inf. n. of 7.

مصروف and غير مصرف denote the two different sorts of nouns, (O, K,) meaning, respectively, [like مصرف and غير مصرف,] Inflected, or declined, with tenween, and not so inflected or declined. (O, TA.)
He cut it, syn. قطعه, (S, M, Mgh, Msb,) in any manner: [i. e. it signifies also he cut it through; or he cut it off, or severed it; for thus the meaning of قطعه is generally explained:] (M:) or it signifies [only] he cut it (قطعه) so as to separate it: (M, K:) namely, a thing, (S,) such as a rope, and a raceme of dates. (TA.) One says, حططقة أذنه i. q. [i. e. His ear was cut off, entirely]. (TA.) And مصرم النخل, (S, M, Msb, K,) and مصرم المزَّجر, (M, K, and the trees, (M, K,) and the corn, or the like; (M;) as also أصطرمه: (S, M, K, and the trees, (M, K,) and the corn, or the like;) (M,) He cut off the fruit, or produce, of the palm-trees, (S, Msb, * K,) and the trees, (M, K,) and the corn, or the like: (M;) as also من مثبه: (A and Mgh and K in art. مثبه:) or he cut himself off, or separated himself, from him, namely, his friend; he cut off [or withdrew] his friendship from him. (MA.) [See an ex. in a verse cited voce بأ.] And مصرم وصلة أب, (M,) aor. as above, inf. n. مصرم, and مصرم, (M, K,) as indicative of resemblance [to the act of cutting, or severing, properly thus termed]. (M,) And مصرم أمره, (M,) He decided his affair. (O voce صرام, q. v. [See also صرام, and أدرت الذينه صرم:) (M, K,) and hence] one says, انصرم, q. v. (M, K,) And [hence] one says, مصرم, q. v. (M, K,) and hence] one says, انصرم, q. v. (M, K,) as syn. with صرام, q. v. [Worldly good departed] by becoming cut off, or by ceasing, and coming to an end. (TA.) One says also, مصرم عندنا شهر, meaning He stopped, stayed, or tarried, with us a month: (K, TA:) mentioned by El-Mufad- dal, on the authority of his father. (TA,) مصرم, (Msb,) aor. - , inf. n. صرامه and
It (a sword) was, or became, sharp, (M, Msb,) and did not bend. (M.) And [hence,]  

inf. n. said of a man, (S, M, Msb, K, TA,) as being likened to a sword, (TA,) He was, or became, courageous; (Msb;) or hardy, strong, or sturdy, (S, TA,) or sharp, penetrating, or vigorous and effective, (M, K, TA,) and courageous. (S, M, K, TA.)

He cut it; cut it through; or cut it off, or severed it; namely, a number of things considered collectively; or a single thing much, or in several places]: (M:) the verb being with teshdeed to denote muchness [of the action], or multiplicity [of the objects].

[S, TA.] Hence, The cutting off of the teats of camels: a phrase mentioned in the TA.

He effected a disunion with him: (MA:) or he cut him off from himself, being in like manner cut off by him: (KL:) or he cut him off from friendly, or loving, communion or intercourse, being so cut off by him: forsook him, or abandoned him, being forsaken, or abandoned, by him: cut him, i. e. ceased to speak to him, being in like manner cut by him: for cut the maha’ara’ of the masara’ signifies the maha’ara’ of the kalim. (TA.)

The palm-trees attained, or were near, to the time, or season, for the cutting off of their fruit. (S, M, Msb, K, TA.) And [hence perhaps,] said of a man, (S, K, TA,) inf. n.

He was, or became, poor, (S, K,) having a numerous family, or household: (K:) or in a evil condition, though having in him intelligence (tamasak): [it is said that] the original meaning is he had a portion, of property remaining to him. (TA.)

quasi-pass. of i. q. I.e. It became cut; cut through; or cut off, or severed; said of number of things considered collectively; or of a single thing as meaning it became cut, &c., much,
or in many places, or into many pieces]. (S, K.) See also 7, in three places. Also He affected hardiness, strength, sturdiness, and endurance, or patience; or constrained himself to behave with hardiness, &c. (S, K.)

6 They cut, forsook, or abandoned, one another; (MA:) they separated themselves, one from another; (KL, in which only the inf. n. is mentioned;) they severed the bond of union, or communion, that was between them; disunited, or dissociated, themselves, one from another; syn. تَقاَطَعُوا. (S, * MA, in the former of which only the inf. n. is mentioned.)

7 It became cut; cut through; or cut off, or severed; (S, M, K, TA;) quasi-pass. of صَرَمِهُ. (M, TA;) said of a rope [&c.;] and so صَرَمُهُ. (M, K, TA.) Hence, He separated himself from mankind; as of the wolf and of the crow [&c.]. (ISk, S, M. *) And انْصَرَمَ اللَّيْلُ The night went away, or departed; as also انْصَرَمَ الْيَوْمُ The winter ended; and تَصِرَمَتْ The year ended: (TA:) and انْصَرَمَ الْقَتَالُ The fighting ended, or ceased. (Mgh.)

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8 Skin: [or leather:] (S, Mgh, Msb, K:) a Pers. word (S, Msb) arabicized, (S, Mgh, Msb, K,) originally جَرْم. (Mgh, Msb, TA.)

جَرْم. [correctly جَرْم.] is an inf. n. like صَرَمُهُ, (M, K,) or a simple subst.: (M, Msb:) [see the first paragraph, in three places: in one of its senses, there expl.,] it is syn. with هِجرَان and قطيعة صَرِيمَة. (TA:) and صَرِيمَة. [likewise signifies Separation from a friend:] pl. صَرْمَة.
Tents (S, M,) of men, (S,) separate from those of
other men: (M,) or i. q. صرم, (O in art. صرم,) which means a few tents
of the weak sort of the Arabs of the desert: (IAar, O, * K, TA; all in art. صرم:) and hence, (M,) a
company (M, Msb, K, TA) of men, (Msb, TA,) not many; or simply a company (TA) alighting and
abiding with their camels by the side of the water: (Msb, TA:) pl. [اَصْرَمَ] (S, M, Msb,
K) and [اَصْرَمَ] (S,) or اَصْرَمَ (M,) or both, (K,) but accord. to IB the latter of these two is the right, [being a pl. pl., i. e. pl. of
اصْرَمَ, (TA,) and صرمان, (Sb, M, K,) with damm. (K.) And i. q. ضَرْمَ. (K. [So, app., in all the copies; accord. to the TK as
meaning A sort, or species: but I think it most probable that this is a mistranscription for صرم, with which, as has been
stated above, صرم is syn. accord. to the O.]) Also i. q. خَفْ منَعَلَ (M) or خَفْ منَعَلَ (K)[i. e. A soled boot: that
here means a boot, not a camel’s foot, is indicated by its being immediately added by SM that] صرم signifies A seller
thereof. (TA.)

[an epithet applied to a man, but used as a subst., and therefore having for its pl. صرمات], One says، هو صرمة من صرمات [the last word said to be thus مُحَرَّكة in the TA, but in the CK (in which as well as in my MS. copy of the K من is omitted)] meaning He is a person slow to revert from his anger. (K, TA.) Also, [if not a
mistranscription for صرمة A herd, or detached number, of camels, (S, M, Mgh, Msb, K,) consisting of about
thirty: (S:) or from twenty to thirty: (M, K,) or from thirty to five and forty: (M,) or to fifty,
and forty: (K,) if amounting to sixty, termed صدمه: (TA: but see this latter word:) or from ten to forty: (M, Msb, K)
or from ten to some number between that and twenty: (M, K,) or more than a دُوَذ [which is...
at least two or three] up to thirty: (T voceٌﻞِﺑِإ) or about forty: (Ham p. 753:) or less than a هجمة, which is a hundred or nearly a hundred: (Id. p. 637:) pl. (S, * M, * Msb.) __ A portion of property. (TA.) __ And A detached portion of clouds: (S, M, Msb, K:) pl. as above. (S, M.) __ See also صرمة. ___ And see صرمة.

The cutting off of the fruit of palm-trees: (S, * Msb, and L voceٌداَﺪَﺟ:) and (L voceٌداَﺬَﺟ) the time, or season, thereof: (S, L:) or the time, or season, of the ripening of the fruit of palm-trees. (M, K.) __ صرَام: see the next paragraph, in two places.

Also The last milk [remaining in the udder] after what is termed التَغْيِر [which is variously explained (see 2 in art. زِرْعَة, in the CK and in one of my copies of the S erroneously written زِرْعَة, التَغْيِر,] which a man draws when in need of it. (S, K. *) Bishr says,

* أَلَّا أَبْلَغٌ بَنِي سَعَد رَسُوْلَ

* وَمُؤَا وَهُمْ فَقَدْ حَلَتِ صَرَام

[Now deliver thou to Benoo-Saad a message, and to their chief, that the last milk in the udder has been drawn]: (S:) the last two words [the latter of which is written in the CK صرَام] are a prov., meaning the excuse has reached its uttermost: (S, K:) thus says AO: (S:) IB says that صرَام in the saying of Bishr means the she-camel that is termed الصرَمْء, that has no milk; [i.e. that the phrase means the she-camel that has now no milk has been milked;] and that he makes it a proper name; and that he [also] means thereby the latter of the two senses here following. (TA.) __ صرَم is also one of the names for War, or battle; (As, S, K; *) and so صرَم, [indecl.,] like قَطَم: (K:) and one of the names for calamity, or misfortune. (As, S, K. * [See also صرَم.)

Sometimes it is applied to signify Palm-trees themselves; because the fruit is cut off: so in a trad.
Also a she-camel that will not come to the watering-trough to drink until it is left to her unoccupied; (K, TA) cutting herself off from the other camels. (TA)

Cut; cut through; or cut off, or severed: (S, Msb, K) and having the fruit cut off; syn. (S, K) applied to palm-trees (ٌتَلَلَ). (M) And the former, A heap (ٌكَدَس) of corn or the like that has been cut, or of which the produce has been cut off; syn. مُصِرْم. (M, TA) And Whose ear has been cut off entirely (ٌتَمِرَﺻ أَذْنَه); pl. مُمْرُﺻ (TA. [See also the fem., with ة, voce مُمْرَﺻ, where the pl. is said to be مُمْرُﺻ.]) [Applied to the lungs, it means properly Burst asunder. Hence the saying,] جاء صَرْمٌ صَرْمٌ صَرْمٌ سَحْرٌ, [so in copies of the K, accord. the TA سَحْرٌ, but correctly either صَرْمٌ سَحْرٌ or صَرْمٌ. q. v., in the CK and صَرْمٌ, which last word is obviously wrong,] meaning He came disappointed of attaining what he desired, or sought, and in a state of despair. (K, TA) And هو صَرْمٌ سَحْرٌ عَلَى هَذَا الأَمْر or صَرْمٌ سَحْرٌ He is wearied and eager for this thing, or affair. (TA) Also An affair decided, determined, or resolved, upon. (M, TA) Used as a subst., see صَرْمٌ, in two places. Also The daybreak, or dawn; (S, M, K) because cut off from the night; (Mf) as also صَرْمٌ: (S;) and the night; (ISk, M, K) because cut off from the day; (Mf) or the dark night: (S) thus having two contr. meanings: (S, K) and a portion thereof; (Th, M, K) i. e., of the night; (TA) as also صَرْمَتَ النَّيْلَ: (M, K) and the first and last parts, or beginning and end, of the night. (TA) The phrase in the Kur [lxviii. 20] means [And it became in the morning burnt up and black like the night: (S, M, Bd, TA) or like the dark night, being burnt up: (Er-Rághib, TA) or like the black night: (Katádeh, TA) or like the day, by its whiteness from excessive dryness: (Bd) or like that garden of which the fruits have been cut
off: (Bd, TA: *) or like the sands [that are termed صَرِيم (صلام)]: (Bd:) or the meaning of صَرِيم in this instance is that which here next follows. (TA.) __ Black land, that does not give growth to anything. (K.) __ A piece of wood, or stick, which is placed across upon the mouth of a kid, (M, K,) or of a young weaned camel, and then tied to his head, (M, K,) in order that he may not such. (M, K.) See also صَارِم.

A man (TA) who follows his own opinion, cutting himself off from consultation with others: (M, TA:) or who acts with penetrative energy, or vigorousness and effectiveness, in the performing of his affairs: an inf. n. used as an epithet. (TA.)

What is cut off of the fruit of palmtrees. (Lh, M.)

Land (أرض) of which the seed-produce has been reaped: (S, K:) of the measure فَعْـیَلَة in the sense of the measure مَفْعَوْلَة. (TA.) __ A portion, (S, M, K,) or large portion, (TA,) detached from the main aggregate, of sand; (S, M, K;) as also صَرِيم: (M, K:) [or the latter is a coll. gen. n., being used in a pl. sense:] one says أَفْعَی صَرِيم. (S) or صَرِيم (K) [A viper of a detached sand-heap or of detached sand-heaps]; like as one says خَلٌّ خَلٌّ. (S in art. خل.) __ And A group, or an assemblage, (S,) or a detached number, (M,) of the trees called غُصاً, and سَلَم, (S, M,) and أَرْطَنِي, and of palm-trees; and likewise صَرِيم, of أَرْطَنِي, and of خَلٌّ خَلٌّ. (M,) __ See also صَرِيم, in two places. Also Decision, or determination, (S, M, K TA,) عَلَى شَيْء [to do a thing]: (S, TA:) and the deciding of an affair, (M, K, TA,) and the firm, or sound, execution thereof: (TA:) or an object of want upon accomplishment of which one has decided,

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or determined; as also [He is effective of decision &c. and of decisions &c.]. (TA.) See also صرَم.

A detached number [or a small detached number, for it is app. dim. of صرَم,] of camels.

(TA.)

Also A preparer, or seller, of صرَم, (M.) whence it is derived, (Mgh.) i. e. skin, or leather: (M.) or it signifies as expl. voce صرَم, last sentence. (TA.)

Cutting; cutting through; or cutting off, or severing; and Sb says that صرَم is used in the same sense, like as ضرِب is used in the sense of ضرِب قداح, in the Kur [lviii. 22], means If ye be deciding, or determining, upon the cutting off of the fruit of the palm-trees. (TA.) And A man cutting, or severing, his bond of union; or one who cuts, or severs, that bond; and so [but in an intensive sense] صرَم, (M.) or this last signifies, (M, K,) as also صرَم, (K,) having strength to cut, or sever, (M, K,) the bond of his union. (M.) Also, applied to a sword, (S, M, Msb, K,) and [in an intensive sense] صرَم, (M, K,) Sharp, (S, M, Msb, K,) and not bending: (M.) pl. of the former صوارم. (TA.) And the former, (S, M, K, TA,) applied to a man, (S, M, TA,) as being likened to a sword, (TA,) Hardy, strong, or sturdy; (S, TA,) or sharp, penetrating, or vigorous and effective, (M, K, TA,) and courageous. (S, M, K, TA.) Also The lion. (K, TA.)

A calamity (K, TA) that extirpates everything. (TA. [See also صرَم, last sentence.]) Also Firm, or sound, of judgment. (K.) And i. q. صرِم. (S, M, K,) like صرم. (TA.) i. e. An eating once in the day: (M, K, * TA: *) or, accord. to Yaaqoob, an eating at the time of morning called the النُّحُج (M, TA) [and not again] to the like time of the morrow: (TA:) one says, فلاَ يَأْكُلُ الصَّرَمُ (S, M, * K *) i. e. [Such a one eats] once (K, TA) in the day: but AHát says, I asked El-Asma’ee respecting the بِزِمَة and the صرَم,
and he said, I know it not: this is the language of the devil. (TA.)

A man having the extremity of his ear cut off. (Mgh.) See also مصر. Also [the fem.] مِرسَأ

A she-camel having little milk; (M, K;) because her abundance of milk has become cut off: (M:) pl. صرام.  (K.) See also مصرف.  [In the Ham, p. 230, it is implied that it signifies A she-camel such as is termed فلاخَّا (or teats) have been cut off: for it is there said that the poet Orweh has applied the term صرام to a cooking-pot, likening it to the she-camel termed مصرف meaning as expl. above.]  Also,  (S, K,) or مِرسُم  Fيلة صرامَاء (M,) A desert in which is no water.  (S, M, K.  [See also one of the explanations of the dual, here following.]

The wolf and the crow;  (ISk, S, M, K;) because of their separating themselves (ISk, S, M) from mankind: (ISk, S:) and the [bird called] صرد and the crow: and the night and the day;  (K, TA;) because each is cut off from the other. (TA.) El-Marrár says,

* علي صرامَاء فيها أصرمها

* وخرجت الفلامة بما ميلل

[Upon a waterless desert, in which are its wolf and crow, and in which the skilful guide of the desert is burned by the sun]. (ISk, S, M,) And is a saying mentioned by Lh, but not expl. by him:  (M, TA;)  ISd says,  (TA,) in my opinion it means,  [I left him in the desert, or waterless desert:  (M, TA;) or, accord. to Z, in a desert, or waterless desert, in which was nothing but the wolf and the crow. (TA.)

 مصرم A narrow place, that quickly flows with water:  (K, TA;) so called because the flow of water is quickly cut off from it. (TA.)

 مصرم A possessor of a صرامه of camels. (TA.)  And [hence], as also أصرم,  (M, K,) Having little
property: (M:) or poor, [and] having a numerous household, or family. (K.) One says, كَلَّا تَيَجُجُونِهِ ُبِكَد ُمُصْرُم

[Herbage by reason of which the liver of him who has little property is pained]; i.e., abundant, so that when he who has little property sees it, he grieves that he has not many camels which he may pasture upon it. (M.)

مصَرْم The curved knife of the parer of spindles. (S, MA, K.)

مصَرْمَة A she-camel whose [fore or kind] pair of teats have been cut off, (S, M, K,) in order that the حليل [or orifice through which the milk passes forth from the udder of each teat] may dry up and the milk not issue, for the purpose of giving greater strength to her: and (AA used to say, S) this is sometimes in consequence of the stoppage of the milk, something having happened to the udder, for which it is cauterized, and her milk stops, (S, K,) no milk ever issuing from the udder: (S:) see also صَرِمَاء, voce صَرِمَأ: or ﴿مَصْرُمَة ﺍَْﻔُلْبَاء﴾ means a she-camel treated so that her milk has stopped. (Mgh.)

مصَرْمَة: see ﴿صَرِمَاء﴾, first and second sentences.
It remained, or stagnated, long: or it remained long, and became altered (for the worse): (S, Msb) or, said of water and of milk, it remained so that its flavour became altered (for the worse): (M) or, said of milk, it remained undrawn from the udder, so that its flavour became bad, or corrupt. (TA.)

The tears collected in the eye and did not run. (TA.) [Hence,] The she-camel’s milk became collected in her udder; (M, Msb, TA;) as also (M, TA.) And (S, M, Iktt, TA,) with kesr; (S, TA;) or (S, M, TA;) (thus accord. to the K;) He (a man) remained in his hand, as a pledge, (S, M, K, TA,) held in custody. (S, K, TA.) And thus written without any syll. sign, app. i. q. [It, or he, became cut off, cut short, or stopped; &c.: quasi-pass. of in one of the senses of the latter]: from IAar. (TA.) He confined it, namely, water, in a resting-place or a vessel; and in like manner, milk, and tears: (Iktt, TA;) or he collected it, namely, water, and it remained long and became altered (for the worse), or remained or stagnated long; and in like manner, but in an intensive sense, . (Msb) One says also of cows [and the like], They confine and collect the milk in their udders. (TA.) And [of a man] one says, He retained the [i. e. sperma] in his back a long time, (S, M, K, *) by abstaining from sexual intercourse. (M, K.) [Hence,] He confined it, namely, water, in a resting-place or a vessel; and in like manner, milk, and tears: (Iktt, TA;) or he collected it, namely, water, and it remained long and became altered (for the worse), or remained or stagnated long; and in like manner, but in an intensive sense, . (Msb) One says also of cows [and the like], They confine and collect the milk in their udders. (TA.) And [of a man] one says, He retained the [i. e. sperma] in his back a long time, (S, M, K, *) by abstaining from sexual intercourse. (M, K.) [Hence,]
(M.) I caused the milk to collect in her udder, (S, M, Mub.) by abstaining from milking her for some days. (S, M.) Also, i. e. حَصْرَةَ, (M, K) aor. ﴿، (K) inf. n. ﴿ (M, S) i. q. ﴿He cut it off, cut it short, or stopped it; ﴿ &c.; (M, K;) namely, a thing. (M.) You say, ﴿ cut it short, or stopped, his urine]]. (S.) And ﴿ [app. I cut short, or stopped, the drawing of the water; for it is expl. as said] ﴿ what you cut short. (B.) ﴿ And i. q. ﴿ [app. God repelled it]. (M, K;) One says, ﴿ God repelled, or may repel, from him his, or its, evil, or mischief]. (S.) ﴿ And i. q. ﴿ [app. prevented it, &c.]. (S, M, K.) Dhu-r-Rummeh says, ﴿ And they bade farewell to one affected with desire, whose heart they had smitten; the love of them, if God had not prevented it, had been his slayer]. (S. [But this verse may be well rendered as an ex. of ﴿ in the sense next following, which is also a meaning of ﴿ in the M, it is cited as an ex. of ﴿ in the sense of ﴿.]) ﴿ Said of God, (M,) ﴿ He protected, defended, guarded, or preserved, him: (M, K;) or (M) He saved him from destruction, or perdition: (K) or (M) He sufficed him: (M, K;) or He aided him. (TA.) ﴿ He decided [between them, or the case between them]; (S, K;) namely, persons who had applied to him as a judge: (S;) or he rectified, or adjusted, the case between them. (M.) ﴿ also signifies ﴿ [He
bent, or inclined]: (K, TA:) [app. intrans., or trans. by means of ب, for] a poet uses the phrase صرين بالآعاق (They bent, or inclined, with the neck). (TA:) [But it is said in the TK that means He bent, or inclined, it.] Accord. to Ibn-Buzurj, صرت الباقة عنقها means The she-camel raised her neck by reason of the heaviness of the burden. (TA.) Also He preceded, or went before; syn. تقدّم. (IAar, K.) [Accord. to the TK, one says صرى القوم, meaning He preceded, or went before, the people, or party.] ___ And [the contr., i.e.] He receded, or retreated; or became, or remained, or lagged, behind; syn. تأخر. (IAar, K.) [Accord. to the TK, one says صرى عنهم, meaning He receded, or retreated, from them; &c.] ___ Also He, or it, was, or became, high; syn. عال. (IAar, K.) ___ And the contr., i.e. He, or it, was, or became, low; syn. سفل. (IAar, K.)

2 صرى see 1, former half, in two places.

4 أصري also signifies He sold a ewe or she-goat, (K, TA,) or a she-camel, (TA,) whose milk had been caused to collect in her udder in consequence of her not having been milked for some days; such as is termed مصراة. (K, TA.)

8 i. q. أصدرا: see the latter, in art. زرى.

زرى: (S, M, Msb, K,) an inf. n. used as an epithet, (Msb,) and صرى, (S, M, K,) [and Freytag adds صري, as from the K, in which I do not find it,] Water remaining, or stagnating, long, accord. to Fr; (S;) or that has remained, or stagnated, long: (Msb:) or water remaining long, (K,) or that has remained long, and become altered [for the worse], (S, M, Msb,) accord. to AA. (S.) And the first, (M, K,) an inf. n. used as an epithet, (TA,) Milk that has remained (M, K) long (K) so that its flavour has become altered [for the worse]; (M, K,) as also صرى which is in like manner applied to water: (M:) or milk left long in the udder of
the camel, not drawn, so that it becomes salt and windy: (IAar, TA:) or milk drawn in the
night from a camel abounding therewith, having a bad and burning flavour: (Az,
TA.) And, (M, K,) some say, (M,) [used as a subst.,] A portion remaining (M, K) of milk (M) in the udder,
(Hamp. 661,) and of water. (TA.) And Tears (دعم) that have become collected: and the sing. [or epithet
applied to a single tear (دمعة)] is صرة. (M.) And نطفة صرة [Sperma of a man altered (for the worse):
and long retained by him in his back. (M. [This is also mentioned in the S, app. in the latter of these senses; the
meaning being there only indicated by the context.]) For the fem., صرة, see also
مصارة.]
صرى: see صرى, first sentence: and see also مصارة.
صرى: see صرى, first sentence. In relation to a she-camel it is Her being pregnant twelve months, and
bringing forth, and then yielding her biestings, or having her biestings milked:
mentioned by Az. (TA. [But what is meant by this is, to me, doubtful; for sometimes an inf. n., and sometimes and epithet, and
sometimes a subst., is expl. in this manner.])
صرى: see صرى, first sentence. [part. n. of صرى]: see صرى. Also A she-camel Whose milk has collected in her udder. (Msb.)
[See also مصاراة.]
صري Milk collected (in the udder): a poet says,

وَكَلُّ ذَٰلِكَ صَرِيَّةٌ لَا بُدٍّ مِّلُونَ

[And whatever udder has milk must be milked]. (TA.)

صرياء: see صرياء.

صاران, applied to a man and to a beast, Whose [i.e. sperma] has collected in his back. (TA.) Also
The [bird called] [n. un. of ٌۃَمَاََﳝ, q. v.]: and the [bird called] [n. un. of ٌمَاََ沔, q. v.]. (TA.)

Colocynths (S, M, K, in the CK [erroneously] ٌصَرَاءَ [expressly said in the TA to be with fet-h and medd.]) when they become yellow; (S, M;) as also (S, M, K.*) [In the M and K, ٌصَرَاءَ is termed pl. of ٌصَرَاءَ; but it is properly speaking a coll. gen. n., originally ٌصَرَاءَ:—also signifies The water in which colocynths have been steeped. (M, K.)

ٌصَرَاءَ One who acts with boldness towards the wife of his father: (K, TA:) such was Ibn-Mukbil.

ٌصَرَاءَ: see ٌصَرَاءَ, in two places.

ٌصَرَاءَ: see ٌصَرَاءَ, below.

ٌصَرَاءَ [act. part. n. of ٌصَرَاءَ: as such signifying] Guarding or preserving [&c.], or a guarder or preserver [&c.]. (TA.) __ (Hence,) A sailor: (S, M, K:) because he guards, or preserves, the ship: (TA:) pl. ٌصَرَاءَ (S, M, K) and (M, K) pl. ٌصَرَائِىٌ: pl. (M) [But see ٌصَرَاءَ in art. ٌصَرَاءَ (S, M, K, *): in the M and K, ٌصَرَاءَ is termed pl. of ٌصَرَاءَ; but it is properly speaking a coll. gen. n., originally ٌصَرَاءَ:—also signifies The transverse piece of wood in the middle of the ship: (M, K:) [but] I Ath says that it is the ٌلَقَدَ [i. e. mast] of the ship, which is set up in the middle thereof, and upon which is the ٌشَرَاءَ [or sail: it is now commonly called ٌشَرَاءَ:—and ٌشَرَاءَ: both of which are also sometimes applied to a column]: pl. ٌصَوارَ. (TA.)

ٌصَرَاءَ A well (ٌكَيْكَةٌ) of which the water is old, altered for the worse, and overspread with the green substance termed ٌضَمْرَعَ (K, * TA:) mentioned by Az. (TA.) See also ٌصَرَاءَ, last sentence.

ٌصَرَاءَ A ewe, or she-goat, whose milk has been caused to collect in her udder by her not
having been milked for some days; (S, K;) as also صَرْيِّي، like رُئِيِّي; (so in copies of the K; [but this, if correct, should be mentioned in art. صَرْيِ, in which the former is also mentioned; accord. to the TA, however, it seems to be صَرْيِ, without teshdeed, for it is there said to be like رُئِيِّ;)] both likewise applied to a she-camel, and to a cow; (TA;) and صَرْيَةٌ signifies the same, (K,) applied to a she-camel and to a ewe or she-goat; (TA;) and so, applied to a she-camel, صَرْيَةٍ, of which the pl. is صَرْيَّاتٍ، (M, K,) an irreg. pl. (M.) [See also صَرْيٍ.] Aboo-'Alee, in the Bári', makes it صَرْيَةٌ مَّصْرُورَة فِي نَسْبِهَا with صَرْيَةٌ مَّصْرُورَةٌ; and so says the Imám EshSháfi'ee; as though originally صَرْيَةٌ مَّصْرُورَةٌ: but Suh, in the R, disallows this. (TA.)
is the pl., and is the dim., of q. v. (TA in art. TA).

[i. q. v.]: Tow; i. e. what falls from flax in the process of combing. (M, K.)

[app. a mistranscription for or like , q. v.,] A blacksmith's anvil: so in the T, on the authority of IAar. (TA.)

(so in copies of the K) [and like , (so accord. to the TA, with teshdeed to the , [but the word is of frequent occurrence and commonly written without tesh-deed,]) A place where people assemble, (AHeyth, TA,) like a , [i. e. a kind of wide bench, of stone or brick &c., generally built against a wall, for the purpose of sitting upon it: (AHeyth, K, TA:) Az heard an Arab of the desert, of the tribe of Fezárah, apply this word to a square, flat-topped pile of earth, raised for the purpose of passing the night upon it: (TA:) also, [sometimes, app. in late ages,] a hospice for strangers; or a place in which the poor and the beggars assemble: (MA, and Har p. 375:) not [originally, or properly,] an Arabic word: (Har ubi suprà:) [see more in art. , for it is a dial. var. of , of the dial. of Baghdád: (MA:) [the pl. is ,] See also the next preceding paragraph.
صعب

(S, A, MA, Msb, K) aor. — (A, K) inf. n. صعوبة; (S, MA, Msb, K) and

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(S, A, MA, Msb, K) and صعب، (IAar, K) inf. n. صعب; (IAar, TA;) It (a thing, Msb, or an affair, or event, S, MA, Msb, K)

was, or became، صعب (S, A, &c.,) i. e. difficult, hard, hard to be done or accomplished, hard to be borne or endured, or distressing. (A, MA, K) One says، صعب عليه الأمر، (S, MA, Msb,)

like صعب، (S, Msb,) The affair, or event, was, or became, difficult, &c., to him. (MA.)

2 صعب (K,) inf. n. صعب; (TA;) [and] صعب، (A,) inf. n. صعب; (KL;) and صعب، (K;) He made, or

rendered، صعب، (A, K,) i. e. difficult, hard, &c. (A, K, KL.)

4 صعب: see 1. ___ Said of a camel، صعب [meaning refractory, or untractable]:

(K, TA:) [and in like manner one says: (see its contr. صعب: استصب، which is also said of a man:]] and

صعب said of a camel، he was unridden، (A, TA,) and untouched by a rope. (A.) ___ Also، said of a man، His camel was، or became، refractory، or untractable. (L, TA:) صعب: see 2. ___ Also He left him (i. e. a camel) unridden، (S, K, TA,) and untouched by a rope، so that he became refractory، or untractable. (S, K,) [See مصعب. ___ And He found it (i. e. an affair، or event، S، Msb، or a thing، K) to be صعب [i. e. difficult، hard، &c.]; (S، Msb، K,) as also صعب: (Msb، K,) or both signify he saw it، or held it، to be so. (TA:) [See an ex. of the former in a verse cited ريث:]

5 صعب، intrans.: see 4. صعب: see 2.
صعب

Difficult, hard, hard to be done or accomplished, hard to be borne or endured, or distressing; (A, MA, K;) contr. of سهل; (Mgh, TA;) as also م schön; (O, K, TA;) pl. of the former صعب; (Msb;) and of ↓ the latter, صعبة. (T, TA;) One says أمر صعب A difficult, hard, or distressing, affair or event. (A.) And عقبة صعبة (thus in the A, but in the Msb and TA without any syll. signs,) [A

mountainroad] difficult, hard, or distressing: (TA;) pl. صعبات (A, Msb *) and with sukoon [to the ع because the word is an epithet; for if it were a subst., it would be صعبات]. (Msb.) [Or عقبة may perhaps be meant in the TA, i. e. A difficult, hard, or distressing, stage of a journey.] ___ Also

Refractory, untractable, incompliant, obstinate, or stubborn; (K, * TA;) contr. of دُولَلُة; (S, A, TA;) applied to a camel, (S, A,) or to a beast; (TA;) [and to a man;] fem. صعبة, (S, TA,) which is applied to a woman: (S:) and the pl. of this is صعبات [as of the masc.,] (TA;) and صعبات, applied to women, with sukoon [to the ع because the word is an epithet]. (S, TA.) 

The people rode the refractory and the tractable she-camel,] means the people entered upon difficult and easy affairs; i. e. they cared not for things, nor were cautious respecting what they said and did. (L, TA.) ___ [Hence,]

الصَّعُبُ The lion; (O, K;) because of his untractableness. (TA.)

صعب: see the next preceding paragraph, first sentence, in two places.

صعب Land containing stones such as fill the hand, and other stones, which is tilled, or cultivated. (K, TA.)

صعب A stallion [of camels]: (S, K;) and a camel, (S, A,) or a stallion [of camels], (ISk, TA,) left unridden, and untouched by a rope, (ISk, S, A, TA,) so as to become refractory, or untractable: (S:) or an unbroken camel, upon whose back nothing is allowed to be put: (L, TA;) pl. مصَّعُبَات
It is also applied as an epithet to a man, (A, Msb, TA,) meaning [i. e. Made a chief or lord &c.]: (TA:) pl. مصاعب\(\text{ TA}\). One says, فلان مصعـب من المصاعب\(\text{ TA}\); like as one says, مرض من الـمرض\(\text{ A}\)."

Such a man is one of those who have been made chiefs or lords &c.; like as one says, قرم من القروم\(\text{ A}\).

مصعـب\(\text{ A}\). A man whose camel is refractory, or untractable: occurring in a trad. (L, TA.)
I. q. سعتر [q. v.]: (K, and S and Msb in art. سعتر :) it grows in the country of the Arabs, and is of two kinds, سهلى [i.e. of the plain] and جبلي [i.e. of the mountain]: (AHn, TA:) When strewn in a place, it drives away venomous or noxious reptiles and the like, (K,) such as serpents and scorpions. (TA.)
Despite ascended, or went up, the ladder, or stair: (L, Msb, K:) and so the verb is used of ascending a thing similar to a ladder, or stair: but in a case of this kind one should not say He ascended, or ascended to, the flat house-top. (Msb.) And He ascended the place, or upon the place. (L.) And He ascended the mountain. (Msb, K.) And He ascended the land. (AZ, TA.) One says, [Long have continued my descending, or going down, and my ascending, or going up, in the land]. (A. [There immediately following He made him to ascend, or mount a mountain and a beast. (TA in art. He made him, or caused him, to ascend, or mount; syn. (K and TA in art. (TA in art. (TA in art. [and so He made him to ascend, or mount, a mountain and a beast.] (TA in art. [He made them to ascend upon the
mountain]. (S and TA in art. سلّم) _____ [Hence,] one says also, صعب في النظر وصوابه, meaning He looked at me from head to foot, contemplating me. (L, from a trad. [And a similar phrase occurs in Har p. 640.]) _____ [صبّع, inf. n. صبّعه, (the latter as used in the K voce كفوير,) also signifies He sublimated it: often occurring in medical books, and used in this sense in the present day.] _____ And صبّع signifies also The act of liquifying, melting, or dissolving. (K.) See also 4, last sentence.

ٌضْرَﻷا دَﻌْﺻًا: see 1. _____ [Hence,] اصعد في الأرض 4 He went through the land towards a land higher than the other [from which he came]: (A, TA:) taken from the saying of Lth, that اصعد, inf. n. اصعد, signifies He went towards a declivity, or a river, or a valley, higher than the other [from which he came]. (TA:) And اصعد في البلاد He went up, or upwards, through the countries, or lands. (AA, Msb.) And اصعد من بلد كذا إلى بلد كذا He journeyed upwards from such a region, or town, to such another region, or town; from one that was lower to one that was higher: (Msb.) [And hence,] اصعد, inf. n. اصعد, He journeyed, or went, towards Nejd, and El-Hijáz, and El-Yemen: [or towards a higher region:] and اخدر signifies he journeyed, or went, towards El-İrák, and Syria, and 'Omán: (ISk, on the authority of 'Omárah:) or the former, he journeyed, or went, towards the Kibleh: and the latter, he journeyed, or went, towards El-İrák: (Aboo-Sakhr, T:) or the former, he came to Mekkeh; (K;) but this is a defective explanation: (TA:) and اعبدا, also, is used as an inf. n. of this verb; and اعبدا, as an inf. n. of اخدر: (T, TA:) or اصعد, inf. n. اصعد, he commenced a journey, or went forth; as from Mekkeh, and from El-Koofeh to Khurásán, and the like: (Fr:) or he commenced a journey, or the like, in any direction: and اخدر signifies he returned, from any town or
country. (Ibn-‘Arafeh.) And اصعد في الأراضي, (Akh, S, K,) or اصعد في البلاد, (Akh accord. to the T,) He went away, and journeyed, through the land, (Akh, S, K,) or through the countries, (Akh, T,) in any direction. (L,) And اصعد, inf. n.; (L,) or صعدت السفينة, (A;) The ship spread her sail, and was borne along by the wind, (A, L,) upwards [app. meaning up a river or the like]. (L,) اصعد في الوادي, (Akh, S, L, K,) and اصعد في البلاد, inf. n. اصعد, inf. n.; (Akh, S, Msb, K,) and اصعد, (Lth,) but this last is disapproved by Az; (TA;) He descended, or went down, into the valley, (Akh, S, L, Msb, K,) from the part whence the torrent comes; not going to the bottom of the valley: and in like manner, اصعد في الأرض He descended, or went down, into the land: (L:) and اصعد في الجبل He descended the mountain; as well as he ascended it. (IB, L,) Akh cites the following words of ‘Abd-Allah Ibn-Hemmám Es-Saloolée,

* أصعد طوراً في البلاد وأفرع

(S, L,) as meaning I descending, or going down, at one time, through the countries, and [another time] ascending, or going up: this, says IB, is what induced Akh to explain اصعد as he has done; but it presents no proof, because اصعد has two contr. significations, that of اصعد and that of اصعد: and accord. to AZ, by the poet means I ascending, or going up, to high places; and by اصعد, the contrary. (L,) اصعد also signifies He advanced towards another. (L,) And He went far; syn. أبعد. (Ham p. 22.) And اصعد في العدو He exerted himself vehemently in running, (L,) اصعد as trans.: see 2, in two places. اصعدت She (a camel) became such as is termed [q. v.]. (S, L, K,) And اصعدت البئرة, (S, L, K,) and صعدتها, (S, L, K,) She became such as is termed [probably imperfectly transcribed for صعدتها,] (L,) I made the she-camel to be, or became, such as is termed صعدت [IAar, S, L, K,] and its var. اصعد: see 1, in two places: and see also 4. اصعد The breath passed...
forth with difficulty. (L.) تصاعد (S, A, K) and تصاعد (A, K) It (a thing, S, K, or an affair, A) was, or became, difficult, or distressing, to him; it distressed, or afflicted, him: (A'Obeyd, S, A, K:) from الصعود as signifying a mountain-road difficult of ascent: (A' Obeyd:) or from الصعود as the name of a certain mountain in Hell. (TA.)

اصعد, and its var. أصاعد: see 1: and see also 5.

اصعد, and its var. أصعد: see 1, in two places.

Atual: استصعد ألوأك to eat. (TA in art. بر.)

صد: see.

صد: see صعد, in two places. عذاب صعد A vehement, severe, rigorous, or grievous, punishment; (S, A, K;) i. e. ذو صعد: (TA:) or a distressing, or an afflicting, punishment, (Bd and Jel in lxiii. 17,) that shall overcome the sufferer thereof, the latter word being an inf. n. used as an epithet. (TA.)

صد: an inf. n. of صعد [q. v.]. (Ham p. 407.) [Hence,] ذهب السهم صعدا [The arrow went upwards]. (A.) And صعد This plant increases in height. (S.) And صعدا تنبت صعدا [used by poetical license for من صعدا], said of a thing falling, i. e. From above; from a higher place. (Ham p. 349.) Also a pl. of صعد. صعد thus, with two dammehs, is also the name of A certain tree from which pitch is melted forth. (L.)

صعدة A high, or an elevated, piece of land or ground; contr. of هبطة. (Mgh in art. هبط.) And صعدة is said to be a proper name for The earth. (Ham p. 22.) And A she-ass: (L, K;) or a long-backed
she-ass: (L:) or long in the back], applied to a she-ass as an epithet, and therefore the pl. is عُنُبَات صَعَدَات, with the ع quiescent. (Ham p. 385.) And Wild asses: (S, K:) said to be so called from صَعَدَة meaning as expl. above; and if this be correct, it is like the appellation ئَلَادَة صَعَدَة: (Ham p. 22:) or as being likened to the women [or rather woman (as will be shown in what follows)] termed صَعَدَة; and in like manner, أولَاد صَعَدَة: (Har p. 471:) the rel. n. [applied to a single wild ass] is صَعَدَى, (S, L, K,) irregularly formed: thus in the saying of Abu-Dhu-eye, 

[And he shot, and made a far-flying arrow to reach a wild ass in the flank, and the ribs enclosed it]. (S, L.) ___ And A spear, or spear-shaft; syn. قَناة: (L:) a spear-shaft straight by its growth, (S, L, K,) not requiring to be straightened: (S, L:) and a kind of أُلْأَة [or broad-headed dart], which is smaller than a حَرْبة: (L:) or [simply] an أَلْة: (K, TA:) [in the CK أُلْأَة: and] in some copies of the K أُكَمَة, which is a mistranscription: (TA:) pl. صَعَدَات and صَعَدَات; (L;) the latter with fet-h to the ع because it is a subst. (Ham p. 385.) One says, [They thrust, or pierced, one another] with the spears. (A.) ___ [Hence,] جَارِيَة صَعَدَة A girl, or young woman, straight in figure, (A, L,) like a spear, or spear-shaft: (L:) pl. جُوَار صَعَدَات, the latter word with the ع quiescent, (A, L,) because it is an epithet. (L.)
breathing: (A:) accord. to some, a breathing emitted upwards. (L.) You say, 

He sighed; uttered a sigh or sighing; or breathed

with an expression of pain, grief, or sorrow: (L:)[or uttered a prolonged breathing:] or breathed loudly: (A:) [Hence,] فلأن يتتبع صعدآه (L,) or [in which the noun is evidently mistranscribed,] Such a one raises his head, and does not stoop it, by reason of pride:

(A:) or does not raise his head nor stoop it. (L. [The former explanation seems to be the right.] ) See also صعود, in four places.

صعود: see the next paragraph.

صعود An acclivity; contr. of حدوت, (S, L, K,) or of حدوور; (Msb;) and صعد is [syn. therewith, being] contr. of صعد: (L:) pl. صعائد and صعيب: (S, K.) An ascending road: of the fem. gender: pl. of pauc.] (A:) صعدآه, (L,) and [of mult.] صعد. (L.) A mountain-road difficult of ascent; (S, A, L, K;) as also صعدآه, (L, K,) and صعدآه: (L in art. دأك:) a difficult place of ascent. (L in that art.) [Hence,] الصعود A certain mountain in Hell, (L, K, MF,) consisting of fire, which the unbeliever will ascend during a period of seventy years, after which he will fall down it, and thus he will do for ever:

(MF:) it is of one live coal; the unbeliever will be compelled to ascend it, and will be beaten with [pl. of مقمع مقمعة, q. v.]; and whenever he puts his leg upon it, it will dissolve as high as the lower part of his hip, and will then become replaced whole and sound. (L.) [Hence also.] Difficulty, grievousness, distress, affliction, or trouble; (A, L, Msb;) as also (L) صعدآه, (K,) or صعدآه, (L,) and صعدآه. (K,) You say, أرهقه صعودا I made him, or constrained him, to do a difficult, grievous, distressing, afflicting, or troublesome, thing: (A:) or I imposed upon him such a punishment. (L.) And للسيادة
There is a difficult, or distressing, ascent to lordship, or mastery. (A.) And A hill difficult to ascend. (L.) Also A she-camel that brings forth a young one imperfectly formed, (As, S, K,) after six or seven months, (As,) and is made to take an affection to the young one of the preceding year; (As, S,) or and takes an affection to the young one of the preceding year: (K:) or a she-camel whose young one dies, and which returns to her former young one, and yields it milk: when she does this, her milk is the sweeter: (Lth:) or a she-camel that brings forth her young one after its hair has grown, and then takes an affection to her former young one, or to the young one of another: pl. صعداء and صعداء; but this latter pl. is disapproved by Sb. (L.) High, or elevated, land or ground: or high, or elevated, land or ground, above such as is low, or depressed: or even land or ground:

(L:) or even land or ground, without any trees: (Lth, L:) or a [desert such as is termed] صحراء: (A:) or the surface of the earth; (Th, Zj, S, A, Msb, K;) whether it be dust or earth, or otherwise: Zj says, I know not any difference of opinion among the lexicologists on this point: (Msb:) [such is said to be its meaning in the Kur iv. 46 and v. 9; and therefore in performing the act termed التَّيَمَّمُ, a man should strike his hands upon the surface of the earth, and not care whether there be in chat place dust or not: (Zj:) [hence] one says, طَارِ صَيْتِكَ فِي الْقَرْبِ وَالْبَعِيدِ, and بلغ مَنْتَهِي الصَّعِيد) Thy fame has flown through the near and the distant regions, and reached the extremity of the surface of the earth]: (A:) or صَعِيد signifies the earth, or ground, itself; (IAar, A, L;) as in the saying علِيك بالصَّعِيد, meaning Sit thou upon the earth, or ground:
or good earth or land: or earth, or land, not mixed with sand nor with salt soil: (L.)
or dust, or earth, (Fr, S, L, Msb, K,) such as is pure, upon the surface of the ground or that

has come forth from within it; thus accord. to Az in the Kur iv. 46 and v. 9, in the opinion of most of the learned:

(Msb:) or only earth containing dust; not applied to a coarse, nor to a fine, ; nor to a coarse ; although

it be mixed with dust: (Esh-Sháfi'ee, L:) pl. and the latter a pl. pl. (Msb, TA.) ___ And A wide, or an

ample, place. (L.) ___ And A road, (L, Msb, K,) whether wide or narrow: (L:) pls. as above (L, Msb) and

is said in a trad., i. e. Beware ye of sitting in, or by, the roads, save he who performs the duty relating thereto: [respecting which duty see: ]

is here the pl. of , which is pl. of , or, as some say, it is pl. of , which signifies A court, or an

open space, before the door of a house, and the place through which men pass in front of it. (L.) ___ Also A grave. (AA, Mtr, L, K.)

Verily she (a camel) is near to cutting her two teeth called the

بازلِیا: (L, TA.)

: see .

applied to a she-camel, Tall, or long; syn. . (K.)

One who climbs the mountains much or often. (TA in art. ).

[Ascending, &c.]. ___ [Hence,] A tall neck. (A, L.) ___ And [High

nobility]. (A.) ___ [Hence also,] one says, بلغ کَذَا فصاحدا It reached such an amount and

upwards: (K, TA:) and also  Desde It got it for a dirhem and upwards; an elliptical phrase,

for I got it for a dirhem and the price increased upwards,
or went upwards: you may not say, because you do not mean to tell that the dirhem with something more made the price, as when you say, but you mention the lowest price that you offered, and mean that you then offered more and more. (Sb, L.) And قرأ فاتحة الكتاب فصاعدا He read the opening chapter of the Book [i. e. of the Kur-án] and more is a phrase of the same kind. (L.)

صدأ rel. n. of صادة, q. v.

صدأ [A place of ascent: pl. صاعدي]. One says لصادة بعيدة المصاعد [meaning A station, or post of honour, to which the ascent and ascents (lit. the place and places of ascent) is, and are, distant]. (A.)

صدأ A high mountain. (L.) And صاعد, or ركب صاعد, or A high, or prominent, pubes. (L.) Also Beverage, or wine, (K,) and vinegar, (TA,) prepared with pains by means of fire, or well boiled, (TA,) until it becomes altered in flavour and colour. (TA.)

صدأ : see the next preceding paragraph.

صدأ The [rope called حابل, [made in the form of a hoop,] by means of which a man ascends palm-trees. (K, * TA,) ___ And A scaling-ladder. ___ And, accord. to Freytag, A chain with which the feet of captives are shackled, to prevent their taking wide steps: ___ and A chain upon the feet of women, serving as an ornament: in relation to which he refers to Schröder de vestitu mulierum Hebr. p. 123.]
He had a wryness, or distortion, in the cheek, (S) or in the face, (A, K) or in either side thereof, (K) or in the neck, (Lth, A, Mgh, Msb,) by reason of pride, (A,) with a turning of the face on one side:

(Lth, Mgh, Msb:) [see also 5:] or he (a camel) had a disorder by reason of which he twisted his neck, (K) and distorted it. (TA.) You say, َﰱ ِﻪِﻘُﻧُﻋ ِﻩِّﺪَﺧَو ٌﺮَﻌَﺻ In his neck, and in his cheek, is a wryness, or distortion, arising from pride. (A.) And  ﻷَـﻦَـﻤﻴِﻗَُﻷَ ﻷَـاَـﻖِﻤَـ ﺗُـاَـﺮَﻌَﺻ [I will assuredly straighten thy wryness, or distortion, of the neck, or cheek]. (A.) And َّﺐَـاَـﺻَأَ ﻷَـﲑِﻌَﺒَـﻟَاَ ﻷَـاَـﻖِﻤَـ ﺗُـاَـﺮَﻌَﺻ A disease which made him to twist his neck befell the camel. (Mgh, TA.) ___ [See also صعَر below.] Also َّﻖِﻤَـ ﺗُـاَـاَـاَـاَـاَـاَـاَـاَـاَـاَـاَـاَـاَـاَـاَـاَـاَـاَـاَـاَـاَـاَـاَـاَـاَـاَـاَـاَـاَـاَـاَـاَـاَـاَـاَ~ صعَر (TK,) inf. n. صعَر، (K, TK,) He (a man, TK) ate صعَر [pl. of صعَر, q. v.], (K, * TK,) i. e., gum. (TA.)

He caused him to have a wryness, or distortion, in the neck, and a turning of the face on one side, by something smiting or befalling him. (Msb.) ___ [See also صعَر below.] Also َّﻖِﻤَـ ﺗُـاَـاَ~ صعَر، (S, A, Msb, K,) and َّﻖِﻤَـ ﺗُـاَ~ صعَر، (K,) He turned away his cheek (S, A, Msb) from the people, (Msb,) by reason of pride (S, A, Msb) and dislike; (S, Msb;) he turned away his cheek from looking towards the people, by reason of contempt arising from pride. (K.) It is said in the Kur [xxxi. 17], َﻻَو ْﺮِّﻌَﺼُﺗ َكﱠﺪَﺧَو ِسﺎﱠﻨﻠِﻟ (Mgh, TA,) and accord. to one reading, َﻻَو ْﺮِﻋﺎَﺼُﺗ (TA,) meaning, And turn thou not away from people through pride. (Fr, Aboo-Is-hák, Mgh.) [See also 5.]

3 and 4: see 2; the former in two places.
5. He distorted his cheek by reason of pride. (Sgh, TA.) See also 1.

6. see what next precedes.

9. The camels went a vehement pace: or became dispersed. (TA.)

R. Q. 1. صعّر He made it round: (S, K:) he rolled it. (TA.) [See مصعّر.]

R. Q. 2. It became round: (S, K:) it rolled. (TA.)

R. Q. 3. and صعّر (K,) in which latter the ن is incorporated into the ر, (TA,) He (being beaten or struck) writhed, (TA,) and turned round by reason of pain, in his place, and became contracted. (K, TA.)

inf. n. of 1 [q. v.]. The saying صعّر in the case of the distorting of the face [the whole bloodwit] shall be exacted: as though the verb of which صعّر is the inf. n. were trans.; but this is obviously a loose rendering]. (Mgh.) صعّر also signifies Pride: (Mgh:) or the being proud. (TA.) And Smallness of the head: (K:) or the being small, said of a man's head: (K, * TA:) one says، صعّر رأسه صعّر، inf. n. صعّر, meaning his head was small. (TK.)

(S, K, & c.) and صعّر (Sgh, K) Long, slender, twisted gum: (K:) or a piece of gum having a long and twisted form: (AZ, S:) and [gum of the kind called] لذي that has become concrete: (K:) or this is the signification of صعّر (S, K,) which is the pl. [of صعّر, (TA,) accord. to AA: (S:) or the pl. signifies concrete gum resembling fingers: and صعّر is said to signify a piece of gum: accord to Aboo-Nasr, it is like a read-pen, and twisting like a horn: and Ahn says that signifié a small round piece of gum: (TA,) and the fruit, (K,) or any fruit, (TA,) of a tree that is like (that of, TA) the أبل, and like pepper, and what resembles this, of such as are hard:
A certain substance, yellow, [in the CK أصغر is put for جَمْع] thick, tough with [somewhat of] softness and moisture, that comes forth from the teat: (K:) so called by way of comparison: (TA:) or what is first milked, of biestings: (K:) or milk that is gummy [مصغ], in biestings, before it becomes clear. (TA:)

The little ball which is rolled along by the [kind of beetle called] جعل [K, TA:] Long fingers. (TA:)

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Proud, or haughty: because he declines with his cheek, and turns away his face from people: occurring in a trad.: or the word as there used is ضَفَّأ صَعَّار, or صَعَّار accord. to different relaters. (TA:)

Great, or large, (K, TA,) and round. (TA:) And Intensely red. (K:)

Obliquity in going or march or course: (S, K:) from صَعَّار [inf. n. of صَعَر]. (S:) Also A mark made with a hot iron upon the neck of a camel: (S:) or of a she-camel (K) only: (TA:) a mark of the people of El-Yemen, only made upon she-camels: (Tedhkireh of Aboo-'Alee:) not upon a camel whether male or female, (K:) as it is said to be by A'Obeyd [and J]. (TA:) J was led into error by a verse of El-Museiyab (K) Ibn 'Alas; wherein he uses the phrase يَنَاجِ عَلَى الصَّعِيرَةِ [With a swift he-camel marked with the] صَعِيرَة; (TA:) on hearing which, Tarafeh (K) Ibn-El-'Abd (TA) said, قد أَسْتَنَوْقَ الجُمُل [The male camel has assumed the characteristic of the female camel]. (K, TA:) El-Bedr El-Karáfee urges that the term صَعِيرَة, used by J, includes
the female; and that the masc. epithet [ناح] is used [by the poet] because the male is the more honourable, being more hardy, and stronger than the female: but this demands consideration. (TA.)

Having a wryness, or distortion, in the cheek, (S,) or in the face, (A, K,) or in either side [thereof,] (K,) or in the neck, (A, Msb,) by reason of pride, (A,) with a turning of the face on one side: (Msb:) or a camel having a disorder by reason of which he twists his neck, (K,) and distorts it: (TA:) sometimes the being so is natural (S, A, Msb, K) in a man (S, Msb) and in an ostrich; (S, A, Mgh;) and sometimes it is accidental: (Msb:) pl. صفر. (TA.) ___ It occurs in a trad. as signifying Such as withdraws himself [from others, through pride]; syn. زاه: (S, TA: [thought by Ibr D to be a mistake for ذاهب بنفسه: but this seems to me improbable:]) or such as turns away his face, by reason of pride: (IAth:) and in another trad. as signifying such as turns away from the truth, and is faulty. (TA.)

مصير, (S,) in the K مصير, said to be like مكرم, but the former is the right, as is shown by the ex. below, (TA,) applied to a night-journey to water, Hard, or severe. (S, K,) A poet says,

[And they had performed a hard night-journey to water]. (S, TA.)

Made round: and simply, round. A rájiz says,

[Black, like the round grains of pepper]. (S.)
 بطع

1. بطع، و، (K) inf. n. بطع و بطع، (TA) a dial. var. of سطعٌ; and so is اصطن، (K, * TA.) See art. بطع.

4. اصطن see what here precedes.

1. أصطن i. q. سطع، q. v. (Lh, K.)
The sky smote them with what is termed "thunderbolt." (S, O, K.) [And the quasi-pass. signifies the same.]

He was smitten by a thunderbolt. (TA.)

The sky smote them with what is termed "thunderbolt." (S, O, K.) [And the quasi-pass. signifies the same.]

He was smitten by a thunderbolt. (TA.)

became insensible, (S, O, Msb, K, TA,) and lost his reason, (TA,) in consequence of a sound that he heard, (Msb, TA,) such as the vehement sound of the fall of a wall or the like or of a part of a mountain; (TA;) as also (Msb, TA. *)

He (a man) died. (TA.)

And those in the heavens and those upon the earth shall die: (S, TA:) or shall fall down dead, or in a swoon: (Bd:) or shall lose their reason. (TA.)

The well fell in ruins, or to pieces; or collapsed. (TA.)

The well fell in ruins, or to pieces; or collapsed. (TA.)

The well fell in ruins, or to pieces; or collapsed. (TA.)

He bellowed, or lowed: (TA:) and likewise of a man [app. as meaning he bel-lowed, or roared]. (ISk, TA in art. ام.)

The thunderbolt smote him. (TA.)

And he, or it, caused him to swoon, or become insensible. (S.)

And He, or it, killed, or slew, him. (TA.)

A swooning, or becoming insensible, in...
consequence of a vehement sound that one hears; and sometimes, such that one dies in consequence thereof: afterwards often used as meaning Death. (TA.) Also Vehemence of sound or voice: (O, K,) and vehemence of braying of an ass; used in this sense by Rubeh; (O, TA;) and said by Az to be originally صعَق . (TA.)

صعَق Expecting, or looking for, a صعَق or thunderbolt. (Ibn-'Abbád, O, K,) Also Swooning, or becoming insensible; (K, TA;) and so صعَق ; or the latter signifies dying suddenly: and the former, swooning, or becoming insensible, and losing his reason, in consequence of a sound that he has heard, such as the vehement sound of the fall of a wall or the like or of a part of a mountain. (TA.) And Dying, or dead. (TA.) Also, (K, TA;) or صعَق ُتْوُّصلاى, (S, O,) Vehement in voice, (S, O, K, TA,) and in braying; (TA;) applied to an ass. (S, O, TA.)

صعَق: see صعَة. Also The sound proceeding from a صعَة or thunderbolt. (TA.)

صعَة means The first blast of the horn on the day of resurrection. (Msb.) And صعَة also signifies A death. (TA.)

صعِّب A camel meagre in his marrow. (Ibn-'Abbád, O.)

صعَة A thunderbolt; i.e., a thing descending from the thunder, that smites not anything but it alters it and burns it: (Msb:) or fire that falls from the sky, (AZ, S, O, K,) in vehement thunder: (AZ, S, O;) or fire that God sends with vehement thunder: (TA;) or the scourge that is in the hand of the driver of the clouds, and that comes not upon anything but it burns it: (O, K;) or a vehement sound from a thundering with which falls a piece of fire: or the sound of thunder: (TA:) Wahb Ibn-
except God: (O, TA:) accord. to some, (TA,) it signifies also the cry, or *vehement cry*, or *shout*, *(that is an efficient)* of punishment: (S, O, K;) and *death*; (O, K;) so accord. to Katádeh (O, TA) and Mukátil: (TA:) or *a cause of death*: (Zj, TA:) and *any destructive punishment*: (O, K;) and صعقة and صعقة are dial. vars. thereof: (TA:) the pl. is صعقة. (O, Msb, TA.)

صعقة: see صعقة.
صل

، aor. ـ، (K,) inf. n. صعل، (TA,) He, or it, was, or became, such as is termed صعل and meaning as expl. below; as also as بـ، صلل. (K, TA.) One says، صلل meaning The palm-tree was, or became, slender in the head. (IDrd, O, TA.)

11 صلل see the preceding paragraph, in two places.

صل Small in the head; applied to a man، (As, S, O,) and to an ostrich، (S, O,) as also صلأ، (O,) and صعلاء، applied to a woman، (S,) or small in the head and long and slender in the neck، applied to a man، (Sh, TA,) or صعلاء، صعلاء، and صعلاء، صعلاء، صعلاء، such as is slender in the head and neck، of mankind، and of ostriches، and [in like manner] of palm-trees، (K, * TA,) or، accord. to As، only the first is applied to a man، and its fem. (with ظ) to a woman: but IB says that others mention صنعاء as applied to a woman: and accord. to this، one applies صعلأ to a man. (TA,) And صعلاء، صعلاء، A palm-tree that is crooked، and bare in the lower parts of its branches، (S, O، Page 1691

صل K,) or a tall palm-tree، which is disapproved، because often when it is tall it becomes crooked. (IB, TA,) And حل صعل An ass that has lost his soft hair، (S, K,) or his abundant and long hair، (O,) or both. (TA,) And صعل signifies also تل، or long، (K,) applied by El-Ajaj to a mast of a ship as meaning tall، and having its upper part even، or uniform، with its middle، not as meaning slender in the head. (TA,) Also، [used as a subst،] A male ostrich، because small in the head: and with ظ، a female ostrich. (TA,)
Slenderness. (S, O.)

Smallness of the head: (O, TA:) or slenderness,

and lightness of the body. (TA.)
Q. 1 ُﻚَﻠْﻌَﺻَ ، (O, K,) inf. n. ُﻚَﻠْﻌَﺻَة (TA,) He rendered him poor, or needy. (O, K,) He made the [or mess of crumbled bread moistened with broth] to have a head: or he raised its head. (K.) And صعلة اسفل السنام He stretched up the lower part of the camel's hump so as to make its upper part of a rounded form. (Sh, O.) صعلة البقل الإبل The herbs, or leguminous plants, fattened the camels. (Sh, O, K.)

Q. 2 ُﻚَﻠْﻌَﺻَت He was, or became, poor, or needy. (S, * O, * K.) And He made a show of poverty. (KL.) He affected to be such as is termed صعلكت الإبل. The camels cast, or shed, their fur, (S, K, TA,) and, some add, became bare. (TA.) Accord. to Sh, The camels became slender in their legs in consequence of fatness [of the body; app. meaning that their legs became slender in comparison with their bodies]. (TA.) And accord. to As, صعلكت said of a horse, He became slender, and shed his abundant and long hair. (TA.)

ُﻚَﻠْﻌَﺻَة Poor, or needy; (S, O, K, TA;) [a poor man;] and ISd adds, having no property; and Az adds, and having no reliance [upon any person or thing]: (TA:) and a thief, or robber: (KL:) pl. صعلات The thieves, or sharers, and paupers, of the Arabs; or the paupers of the Arabs who practise thieving: because they act like wolves]. (S, O,) `Orweh Ibn-El-Ward was called حورة الصالحية because he used to collect the poor in a حورة [i. e. an enclosure for cattle] and sustain them by means of the plunder that he took. (S, O, K.)

ُﻚَﻠْﻌَﺻَة الرأس A man round in the head: (O, K, TA:) or, as some say, Small in the head. (TA.) And
applied to a camel's hump, Such as is as though one rounded its upper part, and stretched up its lower part with the hand so as to make it assume that rounded form. (Sh, O.)
1 A small [or bird of the sparrow-kind], (K, TA,) red in the head; (TA;) fem. with 期: (K)
or small عصافير [or birds of the sparrow-kind], the heads of which are red; n. un. with 期:
(Msb:) or عصو signifies a certain bird; and its pl. is صعاء صعاء: (S:) or the pl. (of صعو, Msb) is صعاء (Msb, K)
and صعوات, (K, in the CK صعوات,) and the pl. of صعو is صعاء: some say that صعو is originally صوء.
(TA.) Hence, ناقة صعوة A she-camel small in the head. (K.) And the pl. صعاء signifies [pl. of صعول, q. v.].
(TA.)
صغر

صغر, aor. صغر; (S, Msb, K,) and صغر, aor. صغر; (K,) inf. n. صغر, (S, Msb, K,) of the former, (S, Msb, TA,) and صغر, (K,) also of the former, (TA,) and صغر and صغر, (IAar, K,) which are both of the latter; (TA; [but Ibr D thinks that there is no reason for this assertion with respect to صغران;]) [He or it (S, Msb) was, or became, small, or little; صغر being the contr. of كبير, (S,) or of عظم, as also صغر in body, or corporeal substance, (في الجرم,) [and in years, or age; and صغر, with this inf. n., said of a human being, signifies he was a child, or in the state of childhood, not having attained to puberty;' and صغر is in estimation or rank or dignity (في القدر). (M, K.) Also, inf. n. صغر and صغر and صغر and صغر and صغر and (K) and صغر, (TA,) He was content with vileness, baseness, abasement, or ignominy, (K,) and tyranny, or injury: (TA:) or صغر is inf. n. of صغر, aor. صغر, signifying he was, or became, vile, base, or ignominious; (S, * Msb;) and so صغر and صغر: (Mgh:) or صغر signifies the being small, or little, in estimation or rank or dignity: (TA:) and you say, صغر في عيون الناس, with damm, meaning, he became small, or little, in the eyes of men; i. e., he lost his reverence, or reverend dignity. (Msb.) [See also 6.] One says also, هو صغر عن كذا, He, or it, is smaller than, or too small for, such a thing; syn. يقل. (TA in art. القيل.) And صغرت عن الولد, She was too young to bear offspring. (S in art. القيل., and صغرت عن الولد, She was not younger than I, save by a year.) (IAar, K.) And صغرت الشمس The sun inclined to setting. (Th, K.)

صغر, (inf. n. صغر, تصغر, TA,) He made him, or it, small, or little; as also صغره. (S, K,) You say, صغره, صغرته, صغرته. He sewed the water-skin [so as to make it] small. (S, K,) He, or it, rendered him [small, or little, i. e.,] contemptible, vile, base, or ignominious, [in the
eyes of men:] (A:) and [in like manner] he, or it, rendered him vile, base, or ignominious, (TA,) or content with vileness, baseness, abasement, or ignominy. (K.) صغرته شانه (TA in art. عمر) and من شانه (S and TA in the same art.) [I lessened his rank, or dignity]. صغر الاسم, inf. n. تصغر

He changed the noun into the diminutive form. (Msb.) This is done for several purposes: to denote the smallness of the thing signified, in itself; as in the instance of دويرة [a small, or little, house]: to denote its smallness in the eye of the speaker, when it is not small in itself; as in the saying ذهبت الدرهم إلا درهم [the dirhems went, except a small dirhem]: to denote nearness; as in the instance of قبل الصبح [a little before daybreak]: to denote affection and benevolence; as in the expression يا بني [O my little (meaning dear) son]: to denote the greatness of the thing signified; as in the phrase سنة حمراء [a very severe year]: to denote praise; as when a man is described as كتيف مليء علمان [a little pastor's-bag filled with knowledge]: to denote blame; as in the expression يا فوسيق [O thou little transgressor]. (L, TA.) [The inf. n., is also applied to A diminutive noun itself; as also اسم مصدر. See also 10.

The land produced small plants or herbage, (K,) not tall. (TA.) ارتبعوا ليصغروا [They remained in the spring-pasture] in order that they might rear the younger ones: (O, K: expl. in the former by لبولد الأصغر [correctly ولبولد الأصغر], in the CK and my MS. copy of the K, by ولبولد الأصغر [which is a manifest mistake].) The she-camel uttered her yearning cry to, or for, her young one, in a low tone, and loudly. (A.)

He became small; he shrank, or became contracted; (O * and TA in art. ضمان) by reason of abasement, (TA ibid.,) or from fear. (Ham. p. 658.) He became vile, base, ignominious, abject, or contemptible; (K, * TA,) came to nought. (TA.) And تصغر إليه نفسه He (lit. his soul or his own self) became of little importance, by being vile, base, or ignominious, to himself, or in his own estimation; (A, Msb;) he became vile, base, ignominious,
abject, or contemptible, to himself, or in his own estimation. (S, * K, * TA.) And [He
affected, or feigned, abjectness; contr. of تکَابَر: or] he exhibited abjectness. (KL.)

10 He counted, accounted, reckoned, or esteemed, him, or it, small, or little:

or vile, base, or ignominious: syn. ٌﻩُﺪَﻋ اًﲑِﻐَﺻ (S, K:) or young: as also صغرٌ, صغرٌ,
(S, Msb) and صغارٌ, with fet-h, (S, [and

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so in the Kur vi. 124,]) or صغرٌ, with damm, (Msb, [but perhaps there is an omission in my copy of the Msb after this word,]) and

(Vileness, baseness, abasement, or ignominiousness: (S, Msb:) so the second word

signifies in the Kur vi. 124: (TA:) and tyranny, or oppression, or injury. (S,) One says،

[Rise thou, notwithstanding thy vileness, or ignominiousness]. (S.) [See also 1, of

which it is an inf. n.]

: see صغرٌ, in two places. [And see 1, of which it is an inf. n.]

Such a one is the least, or youngest, of them: (K, * TA:) and صغرٌ، صغرٌ، صغرٌ، صغرٌ، with fet-h، ولدٌ أبوه،

Such a one is the least, or youngest, of the children of his parents:

opposed to كبراً. (TA:) And أَنَا مِن الصغراء I am of the little-ones, or of the young: (K:) said by an Arab

child when he is forbidden to play. (TA.)

: see صغرٌ, صغرٌ,

: see صغرٌ, صغرٌ,

: see صغرٌ, صغرٌ.
Small, or little; (S, K;) [in body, or corporeal substance: and in estimation or rank or dignity; as is implied in the K: and in years, or age; a youngling; a young one of any female; and of a tree and the like: applied to a human being, a child; i.e., one who has not attained to puberty: opposed to (S, K) 

a form used in poetry, S;) and the last is [correctly speaking] a quasi-pl. n.: (TA:) and pl. fem. صغير, (S, K,) or the last is [correctly speaking] a quasi-pl. n.: (TA:) and pl. fem. صغر, but not صغير when used as an epithet: (Msb:) the dim. of صغير is صغير and صغير, (Sb, K,) the latter anomalous. (TA.) You say, هو صغير the small in rank or dignity, of them, and the great therein, of them: or] those of no rank or dignity, and those of rank or dignity. (Msb.) [See also صغير]

[small or little, sin,] has for its pl. صغر, [a subst. from صغير, made such by the affix ة,] applied to a sin, [signifying A small or little, sin,] has for its pl. صغر and [more commonly] صغر, being, when thus applied, a subst. (Msb.) [See صغيرات.

In a state of vileness, abasement, ignominiosity, abjectness or contempt: (Msb:) or content with vileness, abasement, or ignominy, (K,) and tyranny, or injury. (S, A, TA.) [See also صغير.

Smaller, or less; and smallest, or least; in body, or corporeal substance; and in estimation or rank or dignity; and in years, or age]: (S, Msb, K;) fem. صغير (S, Msb:) pl. masc. (Sb, S, K) and صغير, (M, K,) though the sing. is not of the nouns which regularly add ة to the pl., and it is added in this case because the sing. resembles in form قشع, of which is a pl., (ISd,) and صغير, (Sb, S,) and pl. fem. صغير (Sb, S, Msb) and صغيرات (Msb:) but Sb says, you do not say نسوة صغير, nor صغير, except with the article آل: and he adds, we
have heard the Arabs says, [perhaps miswritten for الأصغر]؛ and if you please, you may say الأصغرون. (S.) __

[lit. The two less, or least, things,] means the heart and the tongue. (K.) It is said in a prov., meaning, The man obtains power over things, and manages them thoroughly, by means of his heart and his tongue. (ISk, TA. [See Har p. 446.]) ___ See also صغير.

أرض مصغرة Land having small plants or herbage, not grown tall. (ISk, S, K. *)

: see مصغرة, in art. صغير.

: see مصغرة, in art. صغير.

: see مصغرة, in art. صغير. الكود: a9281876
Eye, aor. صَغُرُ, (S, Msb, K;) and صَغُرَ, aor. صَغِيرُ, (S, TA, and so in some copies of the K;) or صَغِيرَ, (Msb, and so in some copies of the K, and in the M, but it is said in the TA that it is correctly صَغِيرُ, with kesr, as in the S;) inf. n. صَغِيرٌ, and صَغِيرَ, aor. صَغِيرُ, inf. n. صَغِيرً. صَغِيرُ, (S, Msb, K;) He, or it inclined, (S, Msb, K, TA,) or إلى الشيء [to the thing], (TA,) or إلى كذا [to such a thing]: (Msb:) or they signify [sometimes, for the meaning expl. above is unquestionably correct, and is that which is predominant,] he (a man, TA) had an inclining of his حَنْكُ [here app. meaning the mouth or the part below the mouth; (K, TA;) or of one of his lips; thus correctly, as in the M and A;) صُغِيرَةً أَذُنَهُ, (TA:) صُغِيرَةً أَذُنَهُ in [some of] the copies of the K [and شُفَيَة in others] being a mistake for شُفَيَة. (TA.) You say, صُغِيرَةً أَذُنَهُ [For the hearts of you two have inclined to that which is not right]. (Msb.) And صُغِيرَةً أَذُنَهُ, (S, Msb,) and صُغِيرَةً أَذُنَهُ, (K,) The-stars, and the sun, inclined to setting. (S, Msb, K;) And صُغِيرَةً الرَّجُلُ The man inclined, or leaned, on one side: or bent, or bowed, himself upon his bow. (TA.) صُغِرَى عَلَى الْقُومِ inf. n. صُغِرَى, [as though meaning He inclined to set himself against the people or party,] is said of one when his love, or affection, is with such as are not of the said people, or party. (TA.) صَغِرَى, aor. صَغِرَى, (K, TA,) inf. n. صَغِرَى agreeably with the S and M, accord. to the copies of the K, erroneously, صَغِرَى, (TA,) and صَغِرَى, (K, TA,) He inclined and gave ear, or hearkened, or listened. (K. [See also the next paragraph.])

Eye, aor. صَغِرُ, (S, Msb, K;) or he turned the vessel upon its side, in order that what was in it might collect together. (M, TA,) صَغِّرَى إِنَّا إِلَى فَلَانِ Such a one perished, or died. (Er-Rághib, TA.) And صَغِّرَى إِنَّا صَغِّرَى حَقَّهُ صَغِّرَى حَقَّهُ, (I. q.) صَغِّرَى حَقَّهُ expl. in what follows: (see also مصِرَى or he detracted from his reputation; spoke evil of him; or slandered him. (Z,
He diminished to him, impaired to him, or defrauded him of a portion of, (Z, K, TA,) his right or due, (Z, TA,) or the thing. (K.) You say also, َءْﻰﱠﺸﻟا ( , K,) means I inclined my head, and my ear. (Msb.) And اصغيَّا إِلَيْهِ ( , S, K,) or اصغيَّا رَأِسِي اصغيَّا إِلَيْهِ (M, TA,) He inclined his ear to him. (S, M, K.) And اصغيَّا, alone, He gave ear, hearkened, or listened. (K. [See also 1, last explanation.] And أَصَغيَّت النَّاقة The she-camel inclined her head towards the رَّجِل [or saddle], (S, K, TA,) in some copies of the S إلى الرَّجِل [towards the man], (TA,) as though she were listening to a thing: (S, K:) this she does when the saddle is bound upon her. (S.)

An inf. n. of صغيَّا [q. v.: and also [used as] a simple subst. [meaning Inclination]. (TA.) One says, أَقام صغآء He rectified his inclination. (TA.) And صغآء صغآء صغآء صغآء صغآء صغآء صغآء صغآء صغآء صغآء, i. e. His inclination is with thee, meaning, is agreeable with thine. (AZ, S, K.) In [some of] the copies of the K صغآء and صغآء are written صغآء and صغآء, which would lead the inadvertent to imagine these two words to be syn. with the word there next preceding, namely, صغآء as an epithet applied to the sun. (TA.)

غَصَّ: see the next preceding paragraph. (AZ, S, K.) صغآءصغآء صغآءصغآء صغآءصغآءصغآءصغآءصغآءصغآء صغآء, or صغآءصغآءصغآءصغآءصغآءصغآءصغآءصغآءصغآءصغآء صغآء, is a phrase similar to هذا ابن إنساك, meaning This is thy chosen, or special, friend or companion: but perhaps postclassical.]

Also The interior of a ladle: صغآء and the side of a well: صغآء and the part that is folded, or turned over, of the sides of a دلو [or leathern bucket]: K, TA:) so in the M: and its pl. in these senses is أَصَغِيَّاء (TA.)

أَصَغِيَّاء: صغآء, voce صغآء صغآء صغآء. Also صغآة صغآة صغآة صغآة صغآةmeans Those who incline to thee, (K, TA,)
and come to thee, (TA,) in their cases of need: (K, TA:) or whoever, of thy family, come to thee as guests: (TA:) or those who incline to thee, of thy companions and relations: (Har p. 207:) ISd thinks it to be made fem. because meaning اَكْرَمْوُا فَلَانًا فِي صَاغِيْتِهْ (TA:) جِمَاعَةَ. (TA.)

Honour ye such a one in respect of those who incline to him, and who come to him seeking to obtain what he has. (S.) And الصَّوَاغِي means The stars that have inclined to setting. (TA.)

أَصْغَى applied to a man, (TA,) Having an inclining of the حَنْكَ (K, TA;) or of one of the lips: (K, * TA: [see 1:]) fem. صَغْوَآءَ. (TA.) And the fem., applied to a [or bird of the species termed] قَطَاة, Having an inclining of its beak, and of one of its mandibles: and one says صَغْوَآء صَغْوَآءَ to give intensiveness to the meaning; like as one says لَآى لَآى. (TA.) Also, i. e. the fem., applied to the sun, Inclining to setting. (K.)

مصْغَى [A place of inclining, or to which to incline]. It is said in a prov., الصَّبْي أَعْلَمَ بِمَصْغَى خَدْهُ [The child best knows the place of inclining of his cheek]: i. e. he best knows to whom he should betake himself, or whither it will profit him [to go]. (TA. [See also Freytag's Arab. Prov., i. 715.])

مصْغَى Inclined. (Ham p. 260.) One says, فَلَان مَصْغَى إِنْأَوُهُ, meaning Such a one is abridged, or defrauded, of a portion of his right, or due: (S, and Ham pp. 259-60:) because when the vessel is inclined, what it will hold becomes deficient. (Ham.)
صغى

صغى See صغى
1. 

**ffen**

He set, or placed, or stationed, (S, Mgh, O, Msb, K,) a company of men, (S, Mgh, O, Msb, K,) in war (S, O, K) &c., (O, K,) and a military force, (TA,) and also [in a similar sense] a thing, (Msb,) in a rank, or row, or line: (S, Mgh, O, K,) and likewise 

n. **ffen** (IDrd, O, TA,) inf. n. 

**ffen** (IDrd, O, K, TA;) but this has an intensive signification. (IDrd, O, TA.) ___ One says also of a she-camel, [She sets her fore legs evenly, side by side, not putting one of them in advance of the other, as if about to go onward, on the occasion of being milked]. (S, M, O, K.) [See also **ffen**, said of a man: and see **ffen** in art. *] And [in like manner] one says, [The camels set their legs in an even row]. (S, O.) ___ And of a she-camel one says also, [as though meaning She yields a row of bowls of her milk when she is milked], because of the abundance of her milk. (S, O, K *) And [in this sense] one says, (S, O,) or simply, (M,) [She combines two milking-vessels, or three, at one milking; (S, * M, O; *) meaning her being milked into two milking-vessels, or three, (S, O, K,) so as to combine them. (S, O. [In the CK, * is a mistake for *].) And a rájiz, cited by AZ, says, referring to a she-camel, [She is milked into three milking-vessels at one milking]. (S, O.) One says also **ffen** [app. meaning He milked her into two bowls, or three, at one milking; or into two bowls; the pronoun referring to a she-camel]. (M. [One or the other of these two meanings appears to be indicated by what there precedes this.]) And **ffen** (S, K) is said of flesh-meat (S) [app. meaning It was laid,
cut into a strip, or into strips, upon the live coals to broil:] (K:) for one says of him who has prepared flesh-meat cut into strips, or oblong pieces, and dried in the sun, *صَفَّفَ النَّحْمَ*; and [in like manner] one says also, *صَفَّفَ عَلَى النَّارِ لِيُشَوَّى* (Msb:) or *صَفَّفَ النَّحْمَ*; aor. *صَفَّفَ*, inf. *صَفَّفَ*, means he cut the flesh-meat into broad slices: (M:) and accord. to ISh, *فِيْفْصَتْلَا* is like *فِيْفْصَتْلَا*.*تَشْرَيحٌ* is a kind of *تَشْرَيحٌ*; i.e. the cutting a piece of flesh-meat thin, so that it is translucent: (TA in the present art:) or *فِيْفْصَتْلَا*, aor. *فِيْفْصَتْلَا*.*تَشْرَيحٌ* means 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 in art. شَرَحْ.) [See صَفَّفَ.] See also 8, in three places. ___ said of a bird, (M, O, Msb, K,) aor. *صَفَّفَ*, (M, Msb,) inf. *صَفَّفَ*, (Msb, K,) It extended its wings in a line, (M,) or it expanded its wings, (O, Msb, K,) in the sky, and did not move them, (M,) or and struck [an evident mistake for and did not strike] with them its sides like the pigeon: (Msb:) such as do so are not to be eaten; (Msb, K,) as the vulture and the hawk: (Msb:) it is said in a trad., *فِيْفْصَتْلَا* صَفَّفَتْ لِلَّسَّرِجِ صَفَّفَتْ لِلَّسَّرِجِ* (O, K, TA. See art. صَفَّفَتْ لِلَّسَّرِجِ صَفَّفَتْ لِلَّسَّرِجِ) (S,) or *صَفَّفَتْ لِلَّسَّرِجِ* (O,) or *صَفَّفَتْ لِلَّسَّرِجِ* (K, and so in one place in the O,) and *صَفَّفَتْ لِلَّسَّرِجِ* (O, K,) but this latter verb is of weak authority, (O,) I put to the horse's saddle a *صَفَّفَ* [q. v.: S, O, K, TA:] [and] *فِيْفْصَتْلَا* صَفَّفَتْ لِلَّسَّرِجِصَفَّفَتْ لِلَّسَّرِجِ* صَفَّفَتْ لِلَّسَّرِجِ, and *فِيْفْصَتْلَا* صَفَّفَتْ لِلَّسَّرِجِ* صَفَّفَتْ لِلَّسَّرِجِ, and *فِيْفْصَتْلَا* صَفَّفَتْ لِلَّسَّرِجِ* صَفَّفَتْ لِلَّسَّرِجِ* صَفَّفَتْ لِلَّسَّرِجِ* He made for the beast a *صَفَّفَ* (M.) ___ 2 *صَفَّفَ* see above, first sentence: ___ and also in the latter half of the paragraph.

3 *صَفَّفَوهُمْ* (S, MA, O, K) They fought them in rank; they drew themselves out in a rank against them [in fight]. (MA.) [And app. one says also صَفَّفَوهُمْ meaning He had the صَفَّفَ of his house over against, or facing, his (another's) صَفَّفَة. See صَفَّفَة, below.] ___ 4 *صَفَّفَ* see 1, last sentence.

6 *صَفَّفَ* One says also They collected themselves together in a rank, or
row, or line, against him. (M, TA.) And they collected themselves together at the water; as also like as one says, and and and and and, like as he said, and, and, and. (Lh, TA.)

8 They stood in, (S, Mgh, O, K,) or became, (M, TA.) or set, placed, or stationed, themselves in, a rank, or row, or line; (S, M, Mgh, Msb; *) or ranks, or rows, or lines; (O, K;) as also (M, O, * K; * [as an inf. n., or as a simple subst.,] signifies The crying cry, (S, K;,) of the sparrow, which is called (O, K) in some one or more of the dialects. (O.)

A rank, row, or line of things; (KL, PS;) or an even [i. e. front, or fore part,] of any things:

(M:) and a company of men standing in a rank, or row, or line: (O, K;) pl. صفوف; (S, M, O, Msb, K;)

and the sing. may also be used in the sense of the pl.; it may be used either thus in the sense of the pl. or as a sing. in the Kur xviii.

46. (O.) Hence, in a trad., [Make even your ranks] in prayer. (O, TA.) Also A station of صفوف [or ranks of men]. (M. [See also صف،] And hence, (M,) as used in the Kur xx. 67, i. q. A
place of prayer, or a place of prayer on the occasion of the 'Īd, or festival]; (Az, M, O;)
because the people stand there in ranks; (M:) i.e. a place where people assemble for their 'Īd; (Az, O;)
or, in that instance, 'māṣṭūfūn [i.e. standing in ranks], (Az, M, O,) as a denotative of state. (M.)

And A pair of bowls [app., as seems to be indicated, that are filled at one milking of a camel]; because they are put together. (M.) Also A certain medicament with which the teeth are whitened. (O.)

An appertenance of a house, (S, Mgh, O, Msb, K, [in none of which is it explained,]) or of a building, like a wide [here used in a postclassical sense, as meaning a kind of vestibule, or portico, for shade and shelter, open in front], with a long roof or ceiling; (Lth, TA;) the ʿtār of a building [app. meaning what is above described]; (M;) i. q. ʿsūfīya: (S and Msb and K in art. ʿsīfīya; see ʿsīfīya; and see also ʿṭāfīsī:] and i. q. ʿlūṭā [i.e. a roof, or covering, for shade and shelter, over the door of a house; or extending from a house to another house opposite; like ʿsīfīya and ʿṭāfīsī:] (M;) [for the meaning assigned to it by Golius as from the S, and by Freytag as from the K and S, (scannum discubitorium, fere ex lapidibus structum,) I find no authority in any Arabic work: in Egypt, it is applied to a shelf of marble or of common stone, about four feet high, supported by two or more arches, or by a single arch, figured and described in the

Introduction to my work on the Modern Egyptians: this being app. so called because resembling in form, though not in size, a porch:] the pl. is ʿfāfūs (S, O, Msb, K) and ʿṭāfāf and ʿṭāfāf. (Mghh.) [The people of the ʿṣafīya] was an appellation applied to certain persons who were the guests of El-Islám, [i. e. supported by

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the charity of the Muslims, consisting of poor refugees, and houseless men, who passed the night in the صفة of the mosque of the Prophet in El-Medeeneh, which was a covered place, an appertenance of the mosque, roofed over with palm-sticks; (Har p. 379; [where see more;]) thither they resorted for lodging; and sometimes they were few, and sometimes they were many: [SM says,] I have drawn up a list of their names, in a tract, to the number of ninety-two, (TA in the present art.,) or ninetythree. (TA voce رأيض) [ISd says,] The punishment of the day of the صفة is the same as [mentioned in the Kur xxvi. 189]: (M, TA:) Lth says that the former was a day on which a certain people disobeyed their apostle, wherefore God sent upon them heat and clouds which overspread them, so that they perished: and Az says that it is not the same as that mentioned in the Kur, and that he knew not what is meant by صفة: (O, TA:) it seems, however, that both mean the same, as صفة and صفة are one in meaning. (TA.) Also An appertenance of the سرح [or horse's saddle]; (S, M, IAth, Mgh, O, K, TA;) like the مثيره [q. v. in art. رثو] of the رحل [or camel's saddle]; (IAth, L, TA; *) the thing with which it is covered, between the قربوْسائن رحل, which are its fore part and its hinder part: (Mgh:) or, (M, TA,) as also of the رحل, (M,) the thing that comprises within it [two pieces of wood called the عرفوْتان and the two pads, or stuffed things, called the] (IAth, L, TA; * nehmen) which are above them and beneath them: (M, TA:) pl. صفاف, the latter mentioned by Sb. (M.) Also A long period زمان of time. (O, K, TA.) So in the saying, عشننا صفة من الدهر [We lived, or have lived, a long period of time]. (O, TA.) And The quantity of grain that is put upon the palm of the hand: occurring in a trad. of Abu-d-Dardà, in the saying, أصبخت لَ أملك صفة ولا لفة [I became so that I possessed not the quantity of grain that might be put on the palm of the hand, nor a morsel of
food]; meaning (TA.)

A thing that a man wears beneath the coat of mail (Ibn-`Abbád, O, K) in the day of battle. (Ibn-`Abbád, O.)

A she-camel that yields a row of bowls of her milk (S, O, K) when she is milked, (S, O,) because of the abundance of her milk: (S, O, K;) or for which two vessels are set side by side (Ibn-`Abbád), and which fills them: (Ham. p. 535;) or that sets her fore legs evenly, side by side, (Ibn-`Abbád,) on the occasion of being milked. (S, M, O, K.) [See an ex. in a verse cited voce صوف. And see also صواف.]

Flesh-meat (S, M) such as has been laid, cut into a strip, or into strips, (S, T,) and the like in the M and O; or (Ibn-`Abbád, Mgh,) upon the live coals (S, Mgh, O, K) to broil (S, Mgh, K) or to become thoroughly cooked, (O,) or upon the pebbles, and then roasted, or broiled, (M,) or in the sun, to dry: (O, K;) or flesh-meat cut into strips, or oblong pieces, and dried in the sun, (M, * Mgh, Msb,) or, as Lth says, and in like manner Ks, spread in the sun [to dry]: (Mgh:) or flesh-meat cut into broad slices: (M:) or, accord. to Khálid Ibn-Jembeh, flesh-meat cut into slices, not in the manner of دېدېد, but made broad, like cakes of bread [which are generally about a span, or somewhat less, in width, round and flat]: (TA:) [or cut thin so as to be translucent: (see 1, latter half:)] or flesh-meat made to boil once, and then taken up [from the fire]. (M.)

The so called in relation to those called صوف. (TA. (See art. صوف.)

[originally صاف, act. part. n. of صف, q. v.], and its pl. صاف are epithets applied to camels [as meaning Setting their legs in an even row], from صافت قولائمها: (S, O:) [or صافت (in the Kur xxii. 37, O, K) means
[i. e. set in a row], (M, O, K, TA,) to be slaughtered; (M, TA,) of the measure
[thus in the O, and also (probably copied therefrom) in the copies of the K; but correctly
[standing in a row]: (O, K:) or, as related by I'Ab, it is
[the phrase
[Standing in ranks] in the Kur [xxxvii. 1], by the angels are meant The angels standing in ranks in Heaven, glorifying God. (M, O, K.) ___ Applied to a
bird, it means Expanding its wings and not moving [or flapping them in its flight]: opposed
to
[Def.]

A level, or an even, tract of land or ground: (S, O, Msb, K:) thus expl. by AA, and by Mujáhid, as
used in the Kur xx. 106: by others as meaning Smooth: accord. to Fr, having in it no herbage: and accord. to
IAar, bald: pl. ارض صفات (TA:) or ارض صفة صفة صفة صفة [app. as an epithet in which the quality of a subst. is predominant],
(M.) Also, (M,) or صفة صفة صفة [n. un. of
[Standing in a row], (O, K, TA,): or صفة صفة صفة صفة صفة صفة ( TA:) or صفة صفة صفة صفة صفة صفة صفة (TA,) A desert, or waterless desert; syn. فلاة (M, TA:) from IDrd. (TA,) ___ And The
[Def.]

A mess of the kind of
food thus called; (AA, O, K,) as also صفة صفة صفة صفة صفة (O, K,) which is of the dial. of Thakeef. (O.) And A certain
insect (AA, D,) called the Persians (العجم) سيسك [i. e. Weevil]: (Lth, O:) a word
adventitious to the Arabic language. (Lth, M, O.)

The tree called خلاف (S, M, O, K,) [accord. to modern usage, the latter is the salix Aegyptia of
Linn.: (Forskål's Flora Aegypt. Arab., p. kxxvi., and Delile's Floræ Aegypt. Illustr., no 934:) and the
salix Babylonica; or this is called سيسك رومي (Delile, no. 932:) and another species of salix is called in
Egypt سيسك بلدي (Forskål, ibid; and Delile, no. 933:) or so in the dial. of Syria: (M, Msb:) or a kind of tree of
which the خَلَف is a species: (K in art. خَلَف:) n. un. with ة. (M, O, K.)

Also n. un. of صَفَاصَافة [q. v.]. (M, O, K.)

A station, (S, Msb,) or place where ranks are drawn up, (O, K,) in war, or battle: (S, O, Msb:) pl. مَصَافِ. (S, O, Msb, K.)

He is the person whose صَفَة [of his house] is over against, or facing, my صَفَة. (I Dir, O, K.)


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**I turned away from him and left him;** (S, TA;) i. e. a man: (TA:) I turned away from him aside. (Har p. 434. [See also, in art. ضرب, a similar phrase in the Kur xliii. 4, cited here in the TA, and in Har ubi suprà.])

And **He turned away from his crime, sin, fault, or offence;** (S, A, TA:) or he forgave him. (K, TA.)

I turned away from the crime, sin, &c., of such a one, and did not punish him for it: (TA:) or I forgave the crime, sin, &c. (Msb.)

She ceased to yield her milk; her milk went away. (K, TA.)

He (a dog) spread forth, or stretched out, his fore legs: a rájiz says,
accus. case as an explicative: or he here uses an inversion; meaning

He struck him with the side, or flat, of the sword, (S, K, TA; or S, K,) i.e. with its edge, or, or or.

He turned him back, or sent him away; namely, a person asking, or begging; (S, K, TA;) he refused his request:

He refused him the thing that he wanted. (TA.)

And also signifies He gave to him. (IAth, TA; Thus it has two contr. meanings.) Also He gave him to drink any kind of beverage (K, TA) and at any time. (TA.)

He made the camels to pass by the wateringtrough; [app. watering them;] syn. (S, K)

He made a thing wide, or broad; (S, K;) as also (K;) [and (S, K, TA; inf. n. see

One says of a sword, inf. n. as above, It was made broad, or wide, and lengthened out, in the forging. (IAar, S, TA.)

Syn. with (S, Msb, K;) meaning The clapping with the hands. (S, IAth, TA;) One says, and [He clapped with his hands;] (A, TA;) he struck one of his hands upon the other: (Mgh:) or he struck with the outer side of the right hand upon the inner side of the left hand. (O in art. in this sense, erroneously, as from the S; and Freytag, this form as well as

The saying سبحان الله is for men, and the clapping with the hands is for women;

) (S, Mgh, * TA;) i.e., when the Imám is inadvertent, the person whom he leads should, if a man, rouse him by saying سبحان الله; and if a woman, should clap with her hands, instead of speaking.

He made a thing wide, or broad; (S, K;) as also (S, K, TA; or K;) the latter has a like meaning: (S, K;)

signifies The taking by the hand; (S, A, K;) as also (A;) or the latter has a like meaning: (S, K; *);
or the former signifies [the joining hands; i.e.] the putting the hand of one in the hand of another] in meeting and saluting: (Ham. p. 802:) or the making the palm of the hand to cleave to [that of] the hand of another, and turning face to face. (L.) You say, He took him by his hand. (A.) And I applied my hand to his hand; (Msb;) or I put the palm of my hand upon the palm of his hand. (TA.) He met him turning towards him the side of his face: (TA:) or he met him face to face; i.e. [he met him suddenly, or unexpectedly. (Ham. p. 802.)

4: see 1, latter part, in three places: and see also 2. Also He inverted it, or reversed it, (Ibn-Buzurj, K;) namely, a sword; like صاباه [q. v.]. (Ibn-Buzurj.)

5: He examined its sides; i.e. a thing's: (S:) or he considered it carefully, or attentively, and examined its sides. (A, Mgh.) And I turned over, or examined, the pages, of the book; as also I examined the leaves of the book, [i.e. volume, or book, or copy of the Kur-án,] one by one. (O, K.) And He looked at the people, seeking for a particular man: (Lth:) or he examined the states, or conditions, of the people, and looked among them, to ascertain whether such a one was to be seen: (A; in explanation of the former:) or he made the people to pass before him, and examined them, one by one: (O, K; in explanation of the latter:) or he beheld carefully, or attentively, the faces of the people, looking at their external appearances and forms, and seeking to make himself acquainted with their
cases: and he looked at the faces of the people, seeking to know them; as also
(Lth, TA.) And (A, TA,) and (K, TA,) and (TA,) and (K, TA,) in the former,
(TA,) and (K, TA,) in the latter, (S, A, Mgh, Msb, K; ) of a thing, (S, A, Mgh,)
of or of anything; (Msb;) and (S, A, Mgh, Msb, K; ) of a thing, (Mgh,)
of or of anything; (S, A, Msb;) The side; or lateral, or outward, part or portion;
syn. of the former (TA,) and of the latter, (S, A, Mgh, Msb, K;) and both signify also the face, or
surface, or front, of a thing: (Mgh:) pl. [of the former (S, A, Mgh, Msb, K; )
signifies The two sides of the thing; syn. the same, (S, A, K; ) as also
(S, O, K; ) and so accord. to the TA, but in the CK and in my MS. copy of the K
[S, O, Msb, and so accord. to the CK and my MS. copy of the K; ] of a sword;
(K, TA; ) in the former of which, in art. (S, O, Msb, K; ) i. e. breadths, or
width, ] (S, O, Msb, and so accord. to the CK and my MS. copy of the K; ) of a sword;
(S, O, Msb, K; ) i. e. contr. of (K, TA; ) (in the former of which, in art.
(S, O, Msb, K; ) i. e. (K, TA; ) [which means (S, A; ) and (S)
(Msb; ) [but it may be well rendered its side, or its flat, and so
(S) [He looked towards him with the side of his face turned towards him] and
which means the same]: (A;) but accord. to AO, one says,
He looked into the affair, or case. (K, TA.)

They took each the other's hand. (TK.) See also 3. Hence, The
closing together of the eyelids. (Har p. 364.)

He asked him, or begged him, to forgive his crime, sin, fault, or
offence. (L, TA.)

He prayed towards the side of his camel]. (Mgh.) And (S, O, K; ) signify The
[S, O, and K accord. to the TA, but in the CK and in my MS. copy of the K
[S, O, Msb, and so accord. to the CK and my MS. copy of the K, which in this instance I think a mistake,]
of the face: (S, O, K; ) and so of a sword;
The sword, and the vulgar say صفح السيف, with fet-h: (S:) the pl. of صفح (K, TA) and [that of صفح is حفص] يَرْجِل صفح (TA). أُصْفَاح signifies The side (عرض) of the breast of the man. (L.) And one says, ضربه على صفح الرجل (أُصْفَاح) على صفح جبهه عليه. (L.) And one says, جَلَّا صفح السيف [He polished the two sides, or surfaces, of the sword]. (A.) And كتب في صفحات الكتاب signifies The pages, or faces of the leaves, of the book. (Msb.) And صفح الكَف signifies The face (i.e. palm) of the hand. (L.) And صفحات الكَف signifies The pages, or faces of the leaves, of the book. (Msb.) And صفح الكَف signifies The two parts of the scapula that slope down from the عبر [or spine thereof]: pl. صفحات الجِبَل The part of the mountain where the side thereof rests upon the ground; (S, K;) its صفحات the pl. صفح. (S.)

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

صفح Excessive width in the forehead. (IAar, K.)

کاشفه, which is used alone as meaning بالعداوة. He showed open enmity, or hostility, with him]: (A, TA:) or he showed, or revealed, to him his deed [or crime] which he was concealing. (TA in art. وَدَيْن, from a trad. [which shows it to be used in an evil sense].)

صفح صفح, which is disapproved in horses, is [A quality] like what is termed مسحة [app. meaning a flatness, or an evenness,] in the side (عرض) of

the cheek, by reason of which its width is excessive. (O, K.) [It is also an inf. n. of 3, q. v.]
One who has the quality of turning away from the crimes, sins, faults, or offences, of others, and of forgiving; [or rather wont to turn away &c.;] as also صامح: (TA:) الصفح, (K, TA,) as an epithet applied to God, (TA,) means the Very Forgiving; or He who forgives much. (K, TA.) ___ And Generous; (K;) because the generous man forgives those who act injuriously towards him. (TA.) ___ A woman who turns away from one; who forsakes one's society: as though not giving aught but her side. (K.)

صحيف: see صهيف, in four places. [It is properly a coll. gen. n.: as such signifying Any kind of thing made flat and broad or wide: as, for instance, plate, or expanded metal: n. un. with ُ، meaning a piece thereof.] ___ [Hence, as it is supposed to be an expanded solid substance، the أصحيف, (TA,) is one of the names of Heaven. (K, TA.)

صحيف A wide, or broad, stone; (T, S;) as also صحيف صحيف: (TA:) or [ صحيف صحيف and صحيف صحيف] signify wide, or broad, stones, which are put over graves: (A:) or صحيف صحيف and صحيف صحيف signify wide, or broad, and thin, stones; (K, TA;) one of which is called صحيف. (TA:) and anything wide, or broad, (Mgh, Msb, TA;) such as a stone, (TA,) and a plank, or board, (Mgh, TA,) and the like, (TA,) is termed صحيف: (Mgh, Msb, TA) and صحيف: (TA:) whence one says، [He purchased a house in which were plates of gold and of silver]. (Mgh.) The pl. signifies also [particularly] The planks, boards, or leaves، which دارا فيها صحائف من ذهب وفضة. (A, K;) one such sword being termed صحيف: (S;) or this latter signifies [simply] a sword; and صحيف، swords. (Ham p. 323.) And The مَلْعَاب [or principal bones, namely, the frontal, occipital, and two parietal, bones، of the head; (K;) a single one of these being termed صحيفة. (TA.) And صحيفة، صحيفة، (K,) or each of these، (TA,) signifies The face، or surface، of anything wide,
or broad. (S, K, TA.) And 

The exterior skin, cuticle, or scarf-skin, of the face. (S.)

And its n. un., with ت: see صفاوح, in five places. ___ Also Camels whose humps have become large, (K, TA,) so that the hump of the she-camel occupies the whole of her back: n. un. with ت: (TA:) pl. صفاوحات and صفاوح: (K:) likened to wide, or broad, stones or similar things, because of their hardness. (TA.)

A she-camel, (K,) and a ewe, or she-goat, (TA,) [ceasing to yield her milk;] whose milk is going away: (K, TA:) or a she-camel that has lost her young one, and whose milk has gone. (IAar, TA.) ___ Not lifting up, or elevating, his head, nor putting forth his cheek, nor inclining on one side. (L.)

A man excessively wide in the forehead: from صفاوح. (K.)

Wide, or broad; (S, K;) as also مصطفوح, (K,) which latter is the more common; both applied in this sense to a sword, and to anything; and مصطفوح signifies the same. (TA.) One says, وجه هذا السيف مصطفوح The face of this sword is wide, or broad; from مصطفوح. (S.) And ضربه بالسيف مصطفحا, (IAar, TA,) and مصطفحا, (A, [this last relating to the agent,]) He struck him with the breadth, or width, [or flat,] of the sword; (S, A, K;) not with its edge: (A:) and ضربه بالسيف غير مصطفوح He struck him with the sword not with its breadth, but with its edge. (TA.) And رجل مصطفح الرأس A man wide, or broad, in respect of the head; (S, TA;) and so مصطفح الرأس (TA:) Also Having the two sides of his head depressed, and the side of the forehead prominent, (K, TA,) and the occiput also prominent and conspicuous: (TA:) or having the fore and hind
parts of the head projecting. (AZ, Mgh.) ___ And A head compressed in the parts next the temples, so as to be long between the forehead and the back of the neck. (K.) ___ A nose straight in the bone; (K, TA;) having the bone even with the forehead. (TA.) ___ And A smooth, or soft, or smooth and soft, and beautiful, face. (Lh, K.) ___ Applied to a sword, (TA,) Inclined, or bent: (S, K, TA:) and inverted, or reversed: (Ibn-Buzurj, K, TA:) that is turned upon its edge when one strikes with it: and that is inclined, or bent, when one desires to sheath it. (TA.) ___ It is said in a trad.,،ْبْﻠَـﻗ ِﻦِﻣْﺆُﳌا ٌﺢَﻔْﺼُﻣ ﻰَﻠَﻋ ِّﻖَﳊا, meaning The heart of the believer is inclined to the truth; (S, L;) as though its side (ٌﺢَﻔْﺻٍ ﻰَﻠَﻋ ِّﻖَﳊا i. e. جانب) were placed upon it. (L.) And ُﺢَﻔْﺻُﳌا applied to a heart signifies also Turned away from the truth: (TA;) [or] so applied, in which are combined faith and hypocrisy: (K, TA:) or, accord. to Khálid, That falls short of its duty; in which is latent rancour, malevolence, malice, or spite; and which is not sincere in its religion: (Sh, TA:) or it means double-faced; one Who meets the unbelievers with one face, and the believers with another face; صفح signifying the face, of anything. (IAth, TA:) And صفح is a name of The sixth of the arrows used in the game called المسر. (Sh, TA:) as also صفح. (S.)

**مَصْفَح** Striking with the side of the sword, not with the edge; (TA;) striking with the face of the sword. (O.) See also **مَصْفَح**.

**مَصْفَح** see **مَصْفَح** in two places. ___ [Hence,] **مَصْفَح** signifies A sword; as also **مَصْفَح**. (K: [but see what follows:]) accord. to IAar, **مَصْفَحَات** [its pl. (K)] signifies Swords; because they are made broad, or wide, and lengthened out, in the forging: (S:) or, as some say, it signifies broad, or wide, swords. (TA. [See also **مَصْفَح**]) Lebeed says, describing clouds,
As though there were swords, or broad swords, upon their summits, and wailing women having upon them the pieces of rag which such women hold in wailing and with which they make signs. (S, TA:) Az says that he likens the lightning, in the darkness of the clouds, to broad swords: (TA:) and IAar says that مَسْفُوحَات here means swords: but as some relate the verse, the word is مَسْفُوحَات [meaning women clapping their hands]; as though he likened the clouds' discovering themselves when the lightning shone from them, and they opened, and then met together after the lightning's becoming extinct, to the clapping of women's hands: (S: in some copies of which, ﺪْﻴَﻐَﻟا is put for ﻣَغَدَّﻟا:) or, accord. to this reading, he likens the sound of the thunder to women's clapping of their hands. (TA.) Also A she-camel (T, L) that is kept from being milked, in order that she may become fat. (T, L, K.)

مَسْفُوحَة, and its pl.: see مَسْفُوحَة.

مَسْفُوحَة: see مَسْفُوحَة, in two places.

مَسْفُوح One who commits adultery, or fornication, with any woman, whether she be free or a slave. (K.)
He bound him, bound him fast or made him fast, shackled him, or fettered him, in iron &c., or with iron, or with a [collar of iron put upon the neck or around the neck and hands together, such as is called].

I overcame him by my speech.

He gave him; gave him freely, or gratuitously; property, or a slave: it is doubly trans. One says, If thou teach me a word, verily thou givest me what is worth a thousand dirhems.

A bond; as also a rope, or a thong, or a shackle, or a [collar of iron which is put upon the neck or around the neck and hands together, such as is called].
with which one is made fast, (M,) or with which a captive is made fast: (S, A, K:) pl. [expl. in the S and A and K as signifying shackles, or fetters.] the only known pl., though of the form of a pl. of pauc. (M.) ___ Also A gift; (S, M, A, K;) [said to be] so called because he upon whom it is conferred is bound thereby; (Ksh and Bd in xxxviii. 37;) and so (M:) pl. as above. (L.) One says, The gift is a shackle, or fetter. (A.) ___ And i. q. [which generally means Praise, eulogy, or commendation; but is said by some to mean also the contr.] (M.)

: see the next preceding paragraph.

The praying of him who puts his feet together as though they were fettered is forbidden. (L, from a trad.)

is used by a poet for [q. v.]. (M.)
§ 1. صفر aor. — , inf. n. صفر, (S, M, K,) with which صفر is syn. in a phrase mentioned below; (S;) and صفر, (M, K,) inf. n. تصرف; (TA;) He, or it, (a bird, a vulture, S, and a serpent, or the أسود, أصله, ابن قترة, أخرج, or, S,) مَرِّختَ, inf. n. R، R، with which R، is syn. in a phrase mentioned below; (S;) and صفر, (M, K,) inf. n. مَرِّختَ, made, or uttered, a certain sound, (M, Msb, * K,) without the utterance of letters. (Msb.) [It is mostly said of a bird: see an ex. voce جَو. ] One says [also], صفر في الصَّةَارَةَ He whistled in the whistle. (M, K.) And Fr mentions the phrase, نَاَٰكِهِرَةُ صفر, meaning صفر [i. e. There was in his speech a whistling]. (S.) And accord. to the T, صفر, aor. — , inf. n. صفر, (S, M, A, K, &c.) and صفر, (M, K,) صفرة, and accord. to ISk, صفر, aor. — , inf. n. صفرة; (TA;) It, or he, was, or became, empty, void, or vacant; (S, M, A, Msb, K,) namely, a house or tent; (S;) or a vessel, (S, M, &c.,) صفرة من الطعام والشراب of food and beverage; and a skin, صفرة من البَذْرَةٍ of milk; (TA;) and a hand; (A;) and a thing; (S, M;) and accord. to ISk, صفر, aor. — , صفر, (S, M, A, K,) صفرة, and accord. to ISk, صفر, aor. — , صفرة, (S, M, A) We seek preservation by God from the yard's becoming void of cattle, and the vessel's becoming empty;] meaning, from the perishing of the cattle. (S.) And صفرت صفرت صفرت, (M, K, [in the CK, erroneously, Hٌلٌرٌطٌو]) and صفرت, (A,) [lit., His milk-skins, and his vessel, became empty;} meaning he died; (M, K,) he perished. (A. [See also other explanations in art. طَبِو, (M, K,) inf. n. صفر, (K,) He had what is termed صفر, i.e. yellow water in his belly. (M, K,) صفر 2 see above, in two places. and see 4. Also صفر, (S, M, K,) inf. n. تصرف, (K,) He made it yellow: (S:) he dyed it yellow; (M, K;) namely, a garment, or piece of cloth. (M.)
He emptied it; or made it void, or vacant; namely, a house or tent [&c.]; (M, K;) as also (K;) inf. n. (TA.) The Arabs say, [I have not overturned a vessel belonging to thee, nor have I emptied a yard belonging to thee]; meaning I have not taken thy camels nor thy property, so that thy vessel should be overturned and thou shouldst find no milk to milk into it, and so that thy yard should be empty, plundered, no camel or sheep or goat lying in it: it is said in excusing oneself. (M.) [Accord. to Freytag, says also It (a house) was, or became, empty, or void, of (سَم) household-goods: so that it is syn. with and this is probably correct: for [S, K;) also, (K;) signifies He was, or became, poor; (S, K;) said of a man. (S.)

The cattle became in good condition, the vehement heat of summer having departed from them: [or,] accord. to Sgh, signifies The camels became fat in the (season called the) . (TA.)

It become [i. e. yellow: and also black]: (S, M, K;) and so : (S, K;) or the former signifies it was so constantly: and the latter, it was so transiently. (Az, TA. [See 9 in art. حمر.])

see the next preceding paragraph.

: see . Also, (S, M, A, Msb, K;) and accord. to AO, (S, M, Msb, *) who allowed no other form, but the former is the better, (M,) [Brass;] the metal of which vessels are made; (S;) i. q. [which means both copper and brass]; (A, Msb;) or a sort of ; or ; (M;) or the best sort of ; (Msb;) or an excellent sort thereof; (TA:) n. un. . (M;) And Gold: (M, A, K; [see also the of , voce the of ;] or deenars; either because they are yellow [pl. of ] , or thus called because resembling the of
which vessels are made. (M.) ___ And Women's ornaments. (A.) ___ And He is in that state in which he requires to be rubbed with saffron; for it] is said of him who is affected by madness, when he is in the days in which his reason fails; because they used to rub him with somewhat of saffron. (S, O, L.)

Empty, void, or vacant; (S, M, A, Msb, K;) applied to a house or tent, (S, Msb,) and to a vessel, (M, A,) and to a hand: (A:) each of the first three is used alike as masc. and fem. and sing. [and dual] and pl.: (M:) [and so, app., is the last but one:] and each has also for its pl. بيت صفر من المنع A house, or tent, or chamber, empty, or void, of furniture and utensils. (S,) And [applying the pl. form of the epithet to a sing. subst.,] إِنَّاءُ أُصِفْر An empty vessel; (M, K;) like as one says بَرَّةُ أُصِفْر on the authority of IAar: (M:) and [applying the sing form of the epithet to a pl. subst.,] رجل صفر الدَّين A man empty-handed. (S, Msb.) And Void of good. (TA.) And it is said, in a trad., of Umm-Zara, that she was صَفْرٍ رَدَاءً هَا meaning Lank in her belly; as though her رداء, which is a garment that falls upon the belly and there ends, were empty. (TA.) And هو صَفْر صَحْر It is utterly empty; صَحْر being an imitative sequent. (Kh, Ham p. 354.) ___ in arithmetical notation, in the Indian method, is A circle [or the character ه, denoting nought, or zero; whence our term cipher: when nought is thus denoted, five is denoted by a character resembling our B: but more commonly, in the present day, nought is denoted by a round dot; and five, by ه]. (L, TA.) See also صَفْر, in two places.

Hunger: and صَفْر [an inf. n. of صَفْر, q. v.: ___ and hence,] a hungering once. (M, K.) ___ Also A certain disease in the belly, which renders the face yellow: (M, K;) or a collecting of water in the belly. (Kt.) [See also صَفْر] ___ Also A kind of serpent, (S, M, K,) in
the belly, (S, K,) which sticks to the ribs, and bites them, (M, K,) or, as the Arabs assert, which
bites a man when he is hungry, its bite occasioning the stinging which a man
feels when he is hungry: (S:) used alike as sing. and pl.; or one is termed صفرة: (M:) and it is said to be what is
meant by the word in a trad., in which it is disacknowledged: (S, TA:) or a certain reptile دابة which bites the
ribs and their cartilages: (M, K,) or a certain serpent in the belly, which attacks
beasts and men, and which, accord. to the Arabs [of the time of Ignorance],
passes from one to another more than the mange or scab; (Ru-beh:) the Prophet, however,
denied its doing so: it is said also that it oppresses and hurts a man when he is hungry: (A'Obeyd:) this
is the explanation approved by Az: (TA:) or, as also صفارة, worms in the belly, (M, K, TA,) and in the
cartilages of the ribs, which cause a man to become very yellow, and sometimes
kill him. (TA,) You say, عض على شروبه الصفدر, meaning, He was hungry. (A,) Accord. to some, (M,) in the
trad. above referred to, صفدر signifies The postponing of [the month] El-Moharram, transferring
it to Safar: (A'Obeyd, M, K:) [see نسيء:] or it there means the disease called by this name, because they asserted it to be
transitive. (K.)

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Also The intellect, or understanding; or the heart, or mind; syn. روع: (M, K: [in the CK روع]) the inmost part لابد (ل) of the heart. (M, K.) Hence the saying, (TA,) لابد من هذا صفدر This will not adhere to me, [or to my mind,] nor will my soul accept it: (S, TA:) said of that which one does not love. (A,) Also A
contract, compact, or covenant: or suretiship, or responsibility: syn. عقد: (M, L, K. [In some
copies of the K, عقد]) Also (S, M, Msb, K) and sometimes صفدر imperfectly decl., (K,) but all make it perfectly decl. except AO,
who makes it imperfectly decl. because it is determinate [or a proper name] and similar in meaning to ساعهة, which is fem., meaning
that all nouns signifying times are وُسِعَاتَ, (Th, M,) and, accord. to some, الصَّفْرَ, (Msb,) [The second month of the Arabian calendar; the month that is the next after ElMoharram (المحرم): (S, M, K;) so called because in it they used to procure their provision of corn from the places [in which it was collected, their granaries having then become empty (صَفْر); agreeably with the opinion of my learned friend Mons. Fulgence Fresnel, that it was so called from the scarcity of provisions in the season in which it fell when it was first named; for it then fell in winter: see the latter of the two tables in p. 1254; and see also لُسَيِّر: or because Mekkeh was then empty, its people having gone forth to travel: or, accord. to Ru-beh, because the Arabs in it made predatory expeditions, and left those whom they met empty: (M;) or because they then made predatory expeditions, and left the houses of the people empty: (Msb in art. دِمْح) pl. الصَّفْراتَ, (S, M, Msb, K;) and, as some say, الصَّفْرات (Msb.)_

The two months of El-Moharram and Safar; (M;) two months of the year, whereof one was called by the Muslims El-Moharram. (IDrd, M, Msb, K.)

صَفْر: see صَفْر, first sentence.

صَفْر: see صَفْر, first sentence.

صَفْرة: see صَفْرة, [of which it is the n. un.,] first sentence.

Yellowness; a certain colour, (S, M, Msb,) well known, (M, K,) less intense than red, (Msb,) found in animals and in some other things, and, accord. to IAar, in water. (M;) Also Blackness. (M, K;) See also صَفْرة, in two places. صَفْرة, imperfectly decl., is a proper name for The she-goat. (Sgh, K.)

صَفْريُّ (S, M, K) and صَفْريَة (K) The increase, or offspring, (نتاج) of sheep or goats (S, M, K [in the CK, أو is erroneously put for و before this explanation]) after that called أُقْبُطُيَّيْ (S, TA;) or at the period of the [auroral] rising of Suheyl [or Canopus, which, in Central Arabia, at the commencement of the era of the Flight,
was about the 4th of August, O. S.; here erroneously said in the M to be in the beginning of winter: (M, K:) or ↓ the latter word signifies [as above, and also the period itself above mentioned: or] the period from the rising of Suheyl to the setting of the Seventh Mansion of the Moon, which, in the part and age above mentioned, was about the 3rd of January, O. S., when the cold is intense; and then breeding is approved: (M:) or the period from the rising of Suheyl to the rising of the Fourteenth Mansion of the Moon, which, in the part and age above mentioned, was about the 4th of October, O. S., commencing with forty nights of varying, or alternating, heat and cold, called الممتدات: (AZ:) the first increase [of sheep and goats] is the صفعي, which is when the sun smites (تصقع) the heads of the young ones; and some of the Arabs call it the صراعي, and the قبطي, then is the صفرى, after the صفعي; and that is when the fruit of the palm-tree is cut off: then, the شتوى, which is in the [season called] ربيع: then, the دفى, which is when the sun becomes warm: then, the صيفي: then, the خريف, in the end of the [season called] صفرية: (Aboo-Nasr:) or صفرية قبطية signifies, (M, K,) and so صفرى (K,) the period of the departure of the heat and the coming of the cold: (AHn, M, K:) or the period between the departure of the summer and the coming of the winter: (Aboo-Sa’eed:) or the first of the seasons; [app. meaning the autumnal season, called الخريف, which was the first of the four, and of the six, seasons; or perhaps the first of the seasons of rain, commonly called المومي] and it may be a month: (AHn, M, K,) or the latter, (M,) or both, (TA,) the beginning of the year. (M, TA.) [Hence,] Twenty days of, or from, (م) the latter part of the summer, or hot season. (TA voce جلب.) Also the former, (S,) or ↓ both, (TA,) The rain that comes in the beginning of autumn: (S:) or from the period of the rising of Suheyl to that of the setting of the الدراى [expl. above]. (TA.) Also the latter, (S, M,) or ↓ both, (K,) A plant that grows in the beginning of the autumn: (S, M, K,) so called, accord. to AHn, because the beasts become yellow when they pasture upon that which is green; their arm-pits and similar parts, and
their lips and fur, becoming yellow; but [ISd says,] I have not found this to be known. (M.)

A sort of dates of El-Yemen, which are dried in the state in which they are termed, (AHn, M, K,) being then yellow; and when they become dry, and are rubbed with the hand, they crumble, and ِةَرْفص is sweetened with them, and they surpass sugar; (AHn, M;) [or] they supply the place of sugar in ِةَرْفص, (K,) or as some say, (S, M,) ِةَرْفص, (M, K,) A sect of the خرْج, (S,) a party of the حوریة; (M, K;) so called in relation to Sufrah (ِةَرْفص [which is the name of a place in El-Yemámeh]): (M,) or in relation to Ziyád Ibn-El-Asfar, (S, K,) their head, or chief; (S;) or to 'Abd-Allah (S, M, K) Ibn-Es-Saffár, (S,) or Ibn-Saffár, (K,) or Ibn-Safár, (so in a copy of the M,) in which case it is extr. in form; (M;) or on account of the yellowness of their complexions; or because of their being void of religion; (K;) accord. to which last derivation, it is ِةَرْفص, with kesr; and As holds this to be the right opinion. (TA.) And the former (ِةَرْفص) The ِةَبِلَهُم, (M, K,) who were celebrated for bounty and generosity; (TA;) so called in relation to Aboo-Sufrah, (M, K,) who was [surnamed] Abu-l-Mohelleb. (M.)

ِةَرْفص: see the next preceding paragraph in two places.

ِةَرْفص: see ِةَرْفص, in five places.

ِةَرْفص is the sing. of ِةَرْفص, (S,) which signifies Poor men: (S, K;) the ِةَرْفص is augmentative. (S.)

ِةَرْفص, (S, M,) with fet-h, (S,) or ِةَرْفص, (K,) What is dry, of the species of barleygrass called ِةَرْفص, (S, M, K;) app. because of its yellowness: (M;) it has prickles that cling to the lips of the horses. (TA in art. ِةَرْفص.) And the former, accord. to ISk, A certain plant. (TA.)

ِةَرْفص: see ِةَرْفص, in two places. Also A certain disease, in consequence of which one becomes yellow: (A:) the yellow water that collects in the belly; (M, K;) i. q. ِةَرْفص: (M;) or a
collecting of yellow water in the belly, which is cured by cutting the [i. e. backbone, or back]. (S.) ___ See also صفر. ___ And see صفر. ___ Also A yellowness that takes place in wheat before the grain has become full. (A, TA.) ___ And Remains of straw and of other fodder, at the roots of the teeth of beasts; as also صفر. (M, K.) ___ And The tick, or ticks: (M, K) and, (K,) or as some say, (M,) an insect, or animalcule, (بَدوُء,) that is found in the solid hoofs, and in the toes, or soles, of camels, (M, K,) in the hinder parts thereof. (M.)

صفر : see the next preceding paragraph.

صفر inf. n. of صفر [q. v.]. (S, M, K.) [In the present day it signifies also The sapphire.]

صفرة What has withered, (M, K,) and become altered to yellow, (M,) of plants, or herbage. (M, K)

صقيرة A dam (ضَيْفَة) between two tracts of land. (Sgh, K.)

صقری A species of bird, that whistles (صَغِرِيَّة). (M. [See also what next follows.])

صقریة A certain bird; (IAar, S) as also صقریة, without teshdeed; (S;) the bird called صقریة, (S in art. بتَشْرِیع,) or صقریة: (K in that art.:) [Golius (who writes the word صقریة) adds, ut puto, quæ in Syria dicatur, flava, duplo major passere, nam et passer luteus, ut reddit Meid. :] i. q. صقریة. (IAar.) [See also الأَصْفَعَة.]

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صفوریة": accord. to the K, A kind of [i. e. plant]: but in the Tekmileh, a kind of [i. e. garments, or
cloths]; pl. of ٌبْﻮَـﺛ; and it bears the mark of correctness. (TA.)

Also ٌصِفْـاَر [or brass]. (M, K.)

ٌصِفْـاَر, with ٌدَمَ, The entire quill of a feather. (AA, O.)

ٌصِفار A whistle: so in the present day: and also a fife: a hollow thing (M, K) of copper, (K,) in which a boy whistles (M, K) to pigeons, (K,) or to an ass, that he may drink. (TS, L, K.)

[ Hence, ] The anus; syn. the ٌإِلْـآَـسْـت; (M, K;) in the dial. of the Sawád. (TA.)

ٌصِفار Whistling; or a whistler. (TA.) And hence, (TA,) A thief; (K;) as also ٌصِفار: [or this signifies a frequent, or habitual, whistler: ] the thief being so called because he whistles in fear of his being suspected:

whence, as some explain it, the saying أَجَبَنَ مِن ٌصِفار [More cowardly than a thief]: (TA;) a prov.: accord. to AO, it means in this instance one who whistles to a woman for the purpose of fornication or adultery; because he fears lest he should be seen: or accord. to A'Obeyd, Any bird that whistles; for birds of prey do not whistle, but only ignoble birds, that are preyed upon: (Meyd:) any bird that does not prey: (M, K;) and any bird having a cry: and a certain cowardly bird: (K;) accord. to Dmr, as stated by Freytag, it is a bird of the passerine kind; also called ٌصِفارَـيَـب: [ accord. to Mohammad Ibn- Habeeb, (Meyd,) a certain bird that suspends itself from trees, hanging down its head, whistling all the night in fear lest it should sleep and be taken; and so in the prov. above mentioned: (Meyd, A: *) or, accord. to IAar, it means [Whistled to]: i. e., when he is whistled to, he flees: and by the اَـمَـلْـصِفْـور ِبَـه the cowardice of which induces it to weave for itself a nest like a purse, suspended from a tree, narrow in the mouth and wide in the lower part, in which it protects itself, fearing lest a bird of prey should light upon it: (Meyd: [see also art. ٍنَوَط:)] or any coward. (TA.)] There is not
in it (i. e. the house,TA) any one: (S, K:) [lit.] any one who whistles: (M:) or any one to be called by whistling; صَافِر meaning here an instance of the measure مفعول فاعل in the sense of the measure صَافِر followed by بِهِ (T, TA.)

صَافِر: see the next preceding paragraph.

[This is a comparative and superlative epithet form صَافِر. One says A greater whistler, or a greater warbler, than the. (S.) See also More, and most, empty, void, or vacant.] It is said in a trad., أَصِفَر البَيْتَ صَافِرَةً من الخَيْر البَيْتَ الصَّفْرَةَ من كُنَّاب اللَّه. That one of houses which is the most void of good is the house that is destitute of the Book of God. (S.) Also

[Yellow;] of the colour termed صَفْرَة: (S, M, K:) fem. صَفْرَأا نَفْسَة (Msb, &c.:) pl. صَفْرَاء (TA.) And Black

(A'Obeyd, S, K) is sometimes thus termed: (S:) applied to a camel, as in the Kur lxxvii. 33, because a black camel always has an intermixture of yellow: (TA:) or, applied to a camel, of a colour whereof the ground is black, with some yellow hairs coming through. (M.) Applied to a horse, Of the colour termed in Pers. صَفْرْا: (S, M, K:) [a kind of sorrel] (S,) but not unless having a yellow tail and mane. (As, S.) ___

 بنو الأصفر، The Greeks (S, A:) or their kings: because the sons of El-Asfar the son of Room the son of 'Eesoo (or 'Eysoon, TA, [i. e. Esau,]) the son of Is-hák [or Isaac] (K) the son of Ibráheem [or Abraham]: (TA:) or El-Asfar was a surname of Room: (TA:) or they were so called because their first ancestor, (A, IAth,) Room the son of 'Eysoon, (IAth,) was of a yellow complexion: (A, IAth:) or because they were conquered by an army of Abyssinians by whom their women had yellow children: (K:) [or] they are the modern Muscovites. (TA:) ___

الأصفران, Gold and saffron; (S, M, K:) which are said to destroy women: (TA:) or the plant called وَرَس and saffron: (S, K:) or the plant called Gold and saffron; (S, K:) or the plant called and gold: (M:) or. saffron and raisins. (ISk, Sgh, K:) And Gold. (M, K. [See also صفراء: Gold, [be yellow,] and O silver,
[be white, and beguile other than me:] and one says also, [There is not belonging to such a one gold nor silver]. (TA.) Also A kind of bile, (M, K,) well-known; (K,) [the yellow bile; one of the four humours of the body;] of which the others are the black bile (السفه), the blood (الدم), and the phlegm (البغيوم);] so called because of its colour. (M,) And The bow that is made of [the tree called] نع. (S, * K, * TA,) And The female locust that is devoid of eggs. (M, K,) And A certain plant, (S, M, K,) of the plain or soft tracts, and of the sands, (M, K,) and sometimes growing in hard level ground: (M,) or a certain herb, that spreads upon the ground, (AHn, M,) the leaves of which are like those of the خس [or lettuce], (AHn, M, K,) and which the camels eat vehemently: (AHn, M,) it is of the kind called مصشور: (Aboo-Nasr, M.)

مصشور: see its fem., with ة, voce مصشور.

مصشور: A poor man. (S.)

مصشور; and its fem., with ة: see مصشور.

مصشور is from الصفر, [see صفر,] not from الصفرة, (S,) and means He is a ساط; (S, K,) as though denoting cowardice: (TA:) or it is from he dyed yellow; (M;) and was applied to Aboo-Jahl; (M, TA;) meaning that he dyed his سط with saffron, and was addicted to [the enormity termed] نثبأ: this, accord. to Sgh, is the correct explanation; and he adds that it is said of a luxurious man, whom experience and afflictions have not rendered firm, or sound, in judgment. (TA.) مصشور is an appellation applied to Those whose sign [meaning the colour of their ensign] is صفرة; (M, K,) [i.e. whose ensign is yellow;] and is similar to المبضأة and المصشور المحمرة. (M.)

مصشور: see صفر, in two places. Also Hungry; and so مصشور. (K,) Of the مصشورة, (TA,) and مصشورة, (Mgh, TA,)
or مصفرة, (Mgh,) which one is forbidden to offer in sacrifice, (Mgh, TA,) it is said that the first is *Such as has the ear* entirely cut off; because its ear-hole is destitute of the ear: and the second, the lean, or emaciated; because devoid of fatness; or, accord. to Kt, the first and second have the latter meaning, as though destitute of fat and flesh: (TA:) or the second and third have the latter meaning; or the former meaning: (Mgh:) but accord. to the relation of Sh, what is thus forbidden is termed المصغورة, with غ, having the former of the meanings expl. above; which IAth disapproves: (TA in art. مغص.) or صغر. (Mgh in that art.) Also *Having the disease termed* صفار: (A, TA:) or one *from whose belly comes forth yellow water.* (TA.)
A certain bird, (S, M, K,) of a cowardly nature, (K,) larger than the sparrow, (M,) that frequents houses, and is the most cowardly of birds; (Lth;) it is afraid of the [little bird called] صعومة; (IAar,) and is by the vulgar (S) called أبو المليح. (S, K. [Accord. to Golius, the nightingale: but this I think a mistake.]) [More cowardly than a sifrid] is a prov., (S, Meyd,) asserted by AO to be postclassical. (Meyd. [See Freytag's Arab. Prov. i. 372.])
صفط

a dial. var. of ﻡﺴﻔط q. v. (As, K.)
He struck him with his fist, not vehemently, on the back of his neck: (O, K, TA:) or, (O, K) accord. to Az (O, Msb, TA) and others, (Msb,) he struck him [i. e. slapped him] with his expanded hand (O, Msb, K, TA) on the back of his neck, or on his body; not with the fist: (O, Msb, TA:) or it is post-classical: (S, K:) but Fei says,] the assertion that it is post-classical is not to be regarded: (Msb:) Az adds, IDrd says that it is from صفة, (O, TA,) which signifies the top, or uppermost part, of the cap called گَمَة, and of the turban: (O, K, TA:) or this is a mistranscription, and is correctly with ق: (K, TA:) [Sgh says,] this which Az mentions, as on the authority of IDrd, I have not found in the Jm; and it is correctly with ق. (O.)

A single act of striking [or slapping] with the expanded hand upon the back of the neck, or upon the body. (Msb.)

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A man who is struck [or slapped] in the manner expl. above in the first paragraph: (S, Msb, K,) as also (O, K.)

: see the first paragraph of this art.
§ 1. [inf. n. of § 2] signifies The striking [a thing] so as to cause a sound to be heard in consequence thereof; (S, O, K;) as also [inf. n. of § 3], but this has an intensive signification: (S:)

§ 2. [also] an inf. n. of § 1, like § 2 in the phrase § 3, the striking of the hand upon the other hand, but denoting muchness of the action. (Sb, M, TA.) Hence several meanings of both of these verbs, here following.]

§ 3. He struck his head, and his eye, (M,) and he struck him on his head with the hand. (Msb.) And

§ 4. He struck him with the sword. (O, K.) And

§ 5. He smote the ground with him; meaning he flung him upon the ground. (L, TA.)

§ 6. said of a bird, He beat [his sides, or the air,] with his wings; (M, L, K; *) as also, (M, K,) inf. n. [lit.

§ 7. The wind smote it so as to cause a sound to be heard: (S:) or the latter signifies [simply] the wind smote it, or beat it:

§ 8. [or the wind beat upon it; namely, a sail &c.: (see § 9) [and] both signify the wind shifted it to the right and left, and turned it back: (TA:)

§ 9. The wind beat the water so that it made it clear: (M:) and

§ 10. The wind put the trees in motion, or into a state of commotion, (O, K,) and shook them: (O, TA:)

§ 11. The wind smote the clouds, [for in my original, an obvious mistranscription, I read § 12,] and blew in different directions upon them. (TA:)

§ 12. He put in motion [by striking them] the chords of the lute. (S, O, K.)
He struck his hand upon his [another's] hand by way of ratifying the sale, or the covenant; (M, K) and so \( اعئب: \) or \( اع\) was \( \u0627\u064e\u0644\u0628\u064a\u0631\u064e\) and so \( \u0627\u0639\). I struck my hand upon his hand [by way of ratifying the sale and the covenant]. (S, O, Msb.) [See also \( ا\u0639\). And see an ex. in a verse cited voce \( ا\u0639\).]

\( \u0627\u0639\) (S, O, M, K) signifies The shutting, or closing [a thing]; and the turning, or sending, or putting, [a thing] back, or away; (S, O, K) as also \( \u0627\u0639\). You say, \( \u0627\u0639\) He shut, or closed, his eye. (S, O, K) And \( \u0627\u0639\) He shut the door; (S, O, Msb, K) as also \( \u0627\u0639\) or both signify he locked the door: (M, K) and in like manner \( \u0627\u0639\). (TA.) And He opened the door: (ADk, O, Msb, K) thus having two contr. significations. (Msb.) And \( \u0627\u0639\) or \( \u0627\u0639\) He turned, or sent, his cattle back, or away. (M, TA.) And one says, \( \u0627\u0639\) They ceased not to turn me about in an affair: [meaning that] they endeavoured to induce him to do it. (Ibn-'Abbád, O.) They expelled them from town to town, or from country to country, forcibly and ignominiously. (TA.) \( \u0627\u0639\) He filled the drinking-vessel; as also \( \u0627\u0639\) and \( \u0627\u0639\) or \( \u0627\u0639\) he filled the drinking-cup, or wine-cup: (Lh, M:) and \( \u0627\u0639\) We collected the water in the watering-trough. (TA.) \( \u0627\u0639\) He compressed her; syn. \( \u0627\u0639\). (TA.) \( \u0627\u0639\) signifies also The collecting together [a thing or things]. (TA.) \( \u0627\u0639\) The man went away. (M, K) A company of men alighted at our abode. (IDrd, M, * O, K *) \( \u0627\u0639\) Her womb closed against the passage of her fetus, [or \( \u0627\u0639\) i.e. became closed, the
syll. signs of this word in the O being doubtful, in the CK erroneously written اَرْفَعَتْ، so that the fetus died. (IDrd, O, K, TA.) صَفِّقٌ، aor. —، (M, O, Msb, K,) inf. n. صَفَاقَة، said of a garment, or piece of cloth. (S, M, O, Msb, K.) It was strong, stout, or firm; (M,) thick, substantial, close, or compact, in texture: (O, Msb, K:) and so صَفَقٌ. (T, S, &c., in art. صَفَقٌ.) And, said of a face, (S, O, K, TA,) It was impudent; or had little shame. (O, K, TA.)

2 صَفِّقَ see 1, former half, in five places. *** The making a sound with the hand [by clapping]: (S:) one says، صَفِّقٌ بَيْدِيهُ [He clapped with his hands; or clapped his hands]: (O, Msb:) and [The women clap their hands in lamenting over the dead: thus they often do in the present day, over the corpse and over the grave]: (TA:) التَّصَفَّحُ is syn. with التَّصَفَّحَ: (As, O:) or (O) the former signifies the striking with the palm of one hand upon that of the other; (O, K;) but the latter is better expl. as the striking with the outer side of the right hand upon the inner side of the left hand. (O.) [See also 2 in art. صَفِّقٌ]، صَفِّقٌ القرِيبَة، (M, TA,) inf. n. صَفِّقَ السَّرَابِ He poured water into the skin, (M, TA,) and shook it about, (TA,) the skin being new, so that the water came forth yellow. (M.) *** See also 1, latter half, in two places. *** صَفِّقَ السَّرَابِ He mixed the wine, or beverage. (M.) *** And, (M,) inf. n. as above; (S, O, K;) and صَفِّقَهُ، (M,) inf. n. صَفَقَهُ، (K;) and صَفَقَهُ، (M,) inf. n. صَفِّقَهُ، (K;) and صَفِّقَهُ، (M,) inf. n. صَفِّقَهُ، (K;) He transferred the wine, or beverage, from one vessel to another; (S, M, O, K,) or from one jar to another, (As, TA,) it being mixed, (K,) in order that it might become clear. (M, K.) *** التَّصَفَّحَزُبُ الاَلِبَلَ means The removing of camels from a place which they have depastured to a place in which is pasture: (S, O, K: *) thus in the saying of the rájiz (Aboo-Mohammad El-Fak'asee, O) cited in the first paragraph of art. زَلَ: (S, O:) or التَّصَفَّحُ زَلَ in that instance, accord. to IAar, is from the people, or party, went far in the country in search of pasture: (M;) [or] صَفِّقَ said of a man. (Ibn-'Abbád,
O,) inf. n. as above, (K,) means He went away; and he went round about. (Ibn-‘Abbád, O, K.) ___ And التصفيق signifies also The forming a determined intention or purpose, and then reversing it. (TA.)

[He struck his hand upon that of another in token of the ratification of the sale]. (T in art. [See also 6.]) ___ صافقة said of a she-camel, She lay, or slept, upon one side one time and upon the other side another time: from صفقة meaning جانب. (M. [And the same is indicated in the O.]) And فلان يصفقات بين جنبين Such a one turns over upon this صفقة [or side] one time and upon the other another. (O. And فلان يصفقات Such a one passed the night turning over from side to side]. (Z, TA.) ___ Accord. to the K, said of a she-camel, She was taken with the pains of parturition; i. q. مخصست: but this is app. a mistake; for it seems to have been taken from the saying in the O, (one of the principal sources of the K,) اذإ مخصست الناقة صفاقت which evidently means When the she-camel is taken with the pains of parturition, she turns over from side to side; as is there indicated by the context both before and after.] ___ صفاق بين قصاصين (M,) or بين ثوبيين (K,) He wore two shirts, (M,) or two garments, (K,) one of them over the other. (M, K.) أصفاق 4 see 1, latter half, in five places: ___ and see also 2. i. q. تعالى عليه [i. e. They made a covenant, or compact, respecting it, or to do it, as though by striking their hands together], namely, the thing, or affair: (TA in art. بيع: see صفقة بيد السيدة; and see also 3, and 6, and صفقة:) they combined consentaneously, or agreed together, respecting it, or to do it, namely, the thing, or affair; syn. أطروا عليه (S, O, K,) or اجتماعا عليه (M.) And أصفقوا عليه (They combined, or collected themselves together, against us]. (M, from a verse of Zuheyr.)
occurs in a trad. as meaning The women of Mekkeh collected themselves together to him: or, as some relate it, [i.e. They collected themselves together to him; or they combined to treat him with courtesy and honour]. (M.)  

He brought them as much food as would satisfy their hunger: (O, K:) said in relation to the entertainment of guests. (O.)  

His hand, or my hand, lighted on, met with, or encountered, such a thing; syn. (S, O, TA,)  

En-Nemir Ibn-Towlab says, (S, O, TA,) describing a [or slaughterer of camels], (TA,)  

*  

Until, or until when, the share was divided, and his hand lighted on the skin of her udder and her young one. (S, O, TA: but in the S, is put in the place of The people, or party, were, or became, in a state of commotion, or tumult; syn. (M, TA.  

[See also 8.]) It was appointed, or ordained, for me; or prepared for me. (TA.)  

He milked the sheep, or goats, but once in the day; (S, M, O, TA;) and so with (TA in art.  

or signifies the milking once in the day and night. (TA.)  

He wove the garment (M, TA) strongly, stoutly, firmly, (M,) thickly, substantially, closely, or compactly. (TA.)  

5  

He (a man) turned over and over; (M,) he moved repeatedly to and fro, syn. (M, O, K,) from side to side. (M.) And She (a camel) turned herself over, upside down (lit. back for belly), (O, K, TA,) when taken with the pains of parturition. (TA.)  

5
He addressed, or applied, or directed, himself, or his regard, or attention, or mind, to the affair; syn. تعرض له. (Sh, O, K.)

6 They struck their hands upon the hands of others [on the occasion of the ratifying of a sale, or covenant]: (S, O:) or they [struck a bargain;] bought and sold; or made a covenant, or compact; one with another. (M, TA.)

7 It (a garment, or piece of cloth,) was beaten by the wind, so that it moved to and fro. (M. TA.) [See also 8.] It (a door) became shut, or closed: and so with مس. (TA in art. سفق:) [or it shut again of itself:] said of a door which, when opened, will not remain open. (TA in art. دلق.) He (a man, TA) turned, or became turned or sent or put, back, or away: (S, O, K, TA:) he [or it] returned. (TA.)

And They collected themselves together: the contr. of the next preceding signification. (TA.) See also 4. And one says, انصفو علينا مينا وشمالا They came upon us on the right and left. (M, TA.)

8 The trees became shaken, or agitated, by the wind. (S, O, K, TA.) And The lute had its chords put in motion, (S, O, K, TA,) so that they responded, one to another. (TA.) The tracts of the horizon flickered with whiteness, and the light thereof spread. (TA.) And The sitting-place became a scene of commotion, or tumult, with the people, or party. (TA. [See also 4, latter part.])

Also A side; a lateral part or portion; (S, M, O, K;) and so صفق, (S, O, K,) and صفق, (M, O, K;) syn. ناحية. (M, TA.) Of a mountain, (S, O, K,) it signifies in like manner, (O,) its صفح, (S, O, K,) and its ناحية: (S:) [both of which signify as above: or by the former may be meant what here follows:] or its face, (M, K,) in
the upper part thereof, above the [or low ground at, or by, the base, or foot]: (M:) pl. حضيض. (S, O.) [In like manner also,] signifies The two sides of the neck. (M, K.) And صفا الفرس [expl. in the first paragraph of this art.]; (M, K;) as also صفا، like زجحي. (K.) or

The two cheeks of the horse. (M, K.) Also A place. (K.) See also صفا. And see صفا, in two places.

صق: see the next preceding paragraph.

صق, with kesr, The مصراض [i.e. either half, or leaf;] of a door [meaning of a folding door]: (K:) [or, accord. to the O, it is] صق, for it is there said that صق الباب means مصراض الباب; but SM follows the reading in the K without remarking upon the difference in the O; and adds,] and one says, باب داره صق واحد [meaning The door of his house is one leaf; i.e.] when it does not consist of what are termed مصراضع. (TA.)

صق: see صق. Also Water that is poured into a new skin, and shaken in it, and in consequence becomes yellow; (S, O, K;) or yellow water that comes forth from a new skin upon which water has been poured; (M,) and so صق. (M, K.) Hence, (TA,) one says, وردناء مآء كاذة صق [We came for the purpose of drinking to water as though it were the yellow water that comes forth from a new skin]. (S, O.) And A new skin upon [or into] which water is poured, in consequence whereof yellow water comes forth from it. (M,) Also, accord. to AHn, (M,) or so صق, (K,) The odour, and Savour, of دبا غ [or tan]. (M, K.)

And The former, accord. to Ibn-Abbád, The last of دبا غ [or tan]: (O, TA:) in the K, رخآ غمدة is erroneously put for دللا غ ( TA.)

صقّة A striking of the hand [of one person] upon the hand [of another] in [ratifying] a sale or purchase and a covenant: (Mgh:) and صق is [used in the same sense, being an inf. n. and also] a subst. from the verb in the phrase صق يده بالبيعه [expl. in the first paragraph of this art.]; (M, K;) as also صق، like زجحي. (K.) or
(so in a copy of the M,) which is mentioned by Sb, (M, TA,) and of which Seer says that it may be from صفق الكف.

(TA. [See 1, first sentence.] ) ___ Hence it is used to signify The contract itself that is made in the case of a sale, (Mgh, Msb,) and the covenant that one makes: (Mgh:) or an agreement respecting a thing: (M, TA:) Az says that it relates to the seller and the buyer. (Msb.) [And it is sometimes with س in the place of ص.] One says, رخت صفقاتك. i. e. [May thy purchase bring profit]. (S, O.) And بارك الله لك من صفقة. i. e. [May God bless thee in the contract in the striking of thy right hand]. (Msb.) And صفقة خاطرة, and صفقة راحة, (S, O, K,) A sale or bargain bringing gain, and a sale or bargain occasioning loss. (K.) And لبمرك الصفقة. [Verily he is blessed in respect of bargaining;] meaning that he buys not anything without gaining in it. (TA.) And قد أشتريت اليوم صفقة I have purchased to-day a good purchase. (TA.) And البيع صفقة أو خيار Selling is decisive or with the option of returning. (Mgh.) And it is said in a trad. (of Ibn-Mes'ood, TA), صفتان في صفحتك. i. e. Two bargains in a [single] bargain [are an unlawful gain]: this is of two kinds: one is the seller's saying to the buyer, I sell to thee such a thing for a hundred dirhems on the condition of thy buying of me this garment, or piece of cloth, for such a sum: the other kind is his saying, I sell to thee this garment, or piece of cloth, for twenty dirhems on the condition of thy selling to me thy commodity for ten dirhems. (O.) And it is said in another trad., إن أكثر الكبائر أن تقاتل أهل صفحتك i. e. [Verily the greatest of great sins is] thy fighting those with whom thou hast made a covenant: because each of the two persons making a covenant puts his hand in the hand of the other, like as is done by each of two persons selling and buying. (TA.)

صافق: see the next preceding paragraph.

The inferior [or inner] skin, that is beneath the skin upon which is the hair: (S, O, K:) a thin skin beneath the upper skin and above the flesh: (IAth, TA:) or the
belly is the skin, (M,) the inner skin, (TA,) that is next to the (M, TA,) the skin of the belly, (TA,) [i.e. the liver,] and which is the part where the farrier perforates the beast [at the navel, in order that a yellow fluid may issue forth]: (M, TA:) or the part around the navel, where the farrier performs the operation above mentioned: (AA, TA:) or the skin which, when the [or hide] is stripped off, remains cleaving to the belly, and the rending of which occasions a [rupture termed] فِقَح; so says As, in the Book of the Horse: (TA:) or what is between the جلد [or outer skin] and the مصران [or intestines into which the food passes from the stomach]; (ISH, O, K;) comprising all of what are termed the مرايق of the belly, beneath the جلد thereof, to the سواد of the belly [i.e. the liver]; the مرايق of the belly being all that has not a bone curving over it: (ISH, O:) or the skin of the whole of the belly: (O, K;) the pl. is صفاق, only. (M, TA.)

صفاق An abominable acclivity or ascending road or mountain-road difficult of ascent: pl. صفاق and صفاق. (M, K,) And A mountain, (K,) or an obstacle, or elevated portion, of mountains, (O,) such as is inaccessible. (O, K,) And A smooth, high rock: pl. صفاق. (Ibn-'Abbâd, O, K,) Also, applied to a bow, Pliant. (Fr, O, K,) ___ [In the TA, in a verse of Aboo-Dhu-eyb describing a bow, to which it seems to be there applied as an epithet, it is expl. as signifying راجفة, meaning Quivering. ___ Freytag has assigned to it three explanations which belong to صفاق.] صفاق, applied to a garment, or piece of cloth, (S, M, Mgh, O, Msb, K,) strong, stout, or firm; (M,) thick, substantial, close, or compact, in texture: (Mgh, O, Msb, K,) and صفاق is a dial. var. thereof. (TA,) ___
Also Hardy, strong, sturdy, enduring, or patient. (M.) ___ And applied to a face (S, O, K, TA) as meaning Impudent; or having little shame. (O, K, TA.) And a man having no shame.

(Har p. 368.)

Also Travelling-camels (Rakah) coming and going. (Ibn-'Abbád, O.) ___ See also Shat. A cock that beats with his wings when crowing. (TA.) ___ It occurs in a trad., followed by in apposition, and is said by As to mean [app. One who goes away on some great affair]: but in the opinion of Az, it means one who makes many journeys, and who employs himself, or uses art or artifice or cunning, in affairs of traffic; thus nearly agreeing in meaning with Affaq. (O: the latter meaning only is assigned to it in the K.)

A company (IDrd, M, O, K) of men [alighting at one's abode]. (IDrd, M, O.) See 1, near the end. ___ Also A calamity, or misfortune: (M, TA:) pl. Shafá. (M:) this pl. and Shafá, (O, K, TA,) which latter may be pl. of Shafá, (TA,) signify accidents, or evil accidents, (O, K, TA,) and Varieties, or vicissitudes, of events.

(O, TA.)

A garment, or piece of cloth, more [strong, stout, firm] thick, substantial, close, or compact, in texture, than another. (Mgh.)

A man's slaves, or servants, and other dependents; or slaves, and cattle, or camels &c.;] in the dial. of El-Yemen. (TA.)

A place of passage; a way, road, or path; syn. Missák. (O, TA.)
One says, "I have, for thee, an affection defecated like wine that has been transferred from one vessel to another and left to settle, and a benevolence purified like clarified wine." (TA.)

Also a full [or filled] drinking-vessel. (Fr, TA.)

A camel lying, or sleeping, upon one side one time and upon the other side another time. (O, K.) And wearing two garments, one of them over the other. (Ibn-'Abbád, O.)
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The standing confronting a people, or party. (TA.) [Also The dividing of water among a people, or party, in the manner described in the next paragraph:] one says, the meaning being *He divided the water in that manner among the people, or party, and gave me a gulp as much as would cover a pebble in the bottom of a vessel*. (TA.)

They divided the water among themselves (AA, S, M, K) by shares, (S, K,) by means of the pebble, (AA, S, M,) which they threw into the vessel to pour the water into it, (AA,) giving to each of them as much as would cover the pebble. (AA, S.) See also 6 in art. حذى.

[If not a mistake for صنف, q. v.,] signifies The [round piece of skin, or leather, in which food is put, and upon which people eat; commonly called] صنفة سفرة; as also صنفة: (K) the latter is expl. by AA and IAar as a صنفة that is gathered together by a [running] string near the edge, by means of which it is converted into a bag, agreeably with a modern custom. (TA.) And The [bursa faucium, or faucial bag, of the camel; commonly called] شقيق cháyة.; as also صنفة: (K:) so expl. by AA. (TA.) ___ See also صنف.

A thing like the صنفة [described in the next preceding paragraph], and between the عيبية and the قرية, in which are [put] goods or utensils or the like: or it is of skin, or leather, (M,) [i.e.] a receptacle of skin, or leather, (S, in which it is expressly said to be with damm,) like the صنفة, (S, M,) pertaining to the people of the desert, in which they put their travelling-provisions, and (M) with which (S, M) sometimes (M) water is drawn, (S, M,) like [as is done with the دلو: (M,) occurring in a verse of Sakhr El-Hudhalee [cited in art. خص: (S:) or a thing like the
small bucket, or small drinking-vessel, of skin or leather, called \( \text{ةَﻮْﻛَر} \), or \( \text{ةَﻄﻳِﺮَﺧ} \), pertaining to the pastor, in which the ablution termed \( \text{ءْﻮُﺿُو} \) is performed: (Fr, K) or it signifies, (Mgh,) or signifies also, (K,) accord. to AA, (S,) a pouch such as is called \( \text{ﺔَﻄﻳِﺮَﺧ} \), pertaining to the pastor, in which are put his food, and his \( \text{زَنَاد} \) for producing fire, (S, Mgh, K,) and his other utensils or apparatus, (K,) or what other things he requires; (S, Mgh;) and sometimes water is drawn with it, like as is done with the \( \text{ﺪَلو} \), (TA;) as also \( \text{سَفَنَة} \): (K;) or, accord. to A'Obeid, signifies a thing like the \( \text{عَيْبَة} \), in which are put a man's goods or utensils, and his other apparatus; and when the \( \text{ة} \) is elided, it is pronounced with damm [i. e. \( \text{سَفَنَة} \), \( \text{سَفَنَة} \), \( \text{سَفَنَة} \)], (TA;) or \( \text{سَفَنَة} \), \( \text{سَفَنَة} \), \( \text{سَفَنَة} \), (so in a copy of the M,) signifies a small \( \text{ﺪَلو} \) or leathern bucket, having a single \( \text{حَلَقَة} \) or ring; and when it is large, it is called \( \text{سَفَنَة} \): and the pl. is \( \text{نَافْصَأ} \). (M, TA.) ___ And Water [app. considered as contained in the vessel thus called]: so expl. as used in the saying of Aboo-Du-ád, * هَرَقْتُ فِى حَوْضِهِ ﺎُﻨْﻔُﺻ لِيَشْرَبِهِ [I poured into his drinking-trough water that he might drink it]. (TA.) ___ See also what next follows.

The *scrotum* \( \text{سَفَنَة} \) (S, M, Msb, K) of a man; (S, Msb;) as also \( \text{سَفَنَة} \), \( \text{سَفَنَة} \), \( \text{سَفَنَة} \). (M, TA.) ___ And The *envelope of the ear of corn*: (K, TA;) so called by way of comparison [to the scrotum]. (TA.) ___ And The *habitation that is compacted* \( \text{سَفَنَة} \) by a bird, or flying thing, \( \text{سَفَنَة} \) by the hornet and the like, \( \text{سَفَنَة} \) of dry herbage and of leaves, \( \text{سَفَنَة} \) for its young ones, \( \text{سَفَنَة} \) or for itself. (K, TA.)
A horse standing upon three legs and the extremity of the hoof of the fourth leg: (A'Obeyd, * S, TA;) or standing upon three legs, and turning back the extremity of the fore part of the fourth hoof, that of his fore leg: (M, TA;) or standing upon three legs, and otherwise: thus, says Fr, I have found the Arabs use the word: (TA: [see 1, first sentence:] pl. صَفْنُونَ (M, TA) and صَوَافَنَ and [the pl. of صَافِناتٍ صَافِنَة. (TA:) صَافِناتٍ occurs in the Qur.xxxviii. 30. (M, TA.) And in the same, xxii. 37, I'Ab and Ibn-Mes'-ood used to read صَوَافَنَ [instead of صَوَافَةً]; the former explaining it as meaning Having the shank of one fore leg tied up to the arm; for thus is done with the camel when he is slaughtered: the latter, as meaning standing, or standing still. (TA.) ___ And applied to a man, it means صَافٍ قَدْمَهُ [Setting his feet evenly, side by side], (A'Obeyd, M, TA, and the like is said in the S and Msb,) Standing. (A'Obeyd, Msb, TA.)

It is said in a trad., (S, M, Msb, TA,) referring to the Prophet mentioned as praying, (S, M,) قُمْنَا خَلَفْنَهُ صَفْنَاهُ [app. meaning We stood behind him setting our feet evenly, side by side; for so the context seems to indicate]. (S, M, Msb, K.) [But] in another trad., (S, M, Msb, TA,) a man is said to be forbidden; meaning [The praying] of him who puts his feet close together: or, as some say, of him who turns back his foot [i. e. one of his feet] like as the horse turns his hoof [i. e. one of his hoofs, when standing upon three legs]. (TA:) صَافِنَةَ (S: [see أَبْهِرٍ, and see also أَلْسَـْأ] or a vein lying deep in the arm (الِذِّرَاغِ) [and amidst the sinews of the fore shank of a beast; or the] صَافِنَةَ is two veins penetrating into the interior of the two shanks: or two veins in the legs: or two branches of veins in the two thighs: and the صَافِنَةَ is [strangely said to be] a vein in the interior of the back bone,
extending lengthwise, uniting with the لَحَكَأ of the heart, also called the آْكَحَل. [q. v.]

(M.)
سنؤ

1. **صفأ**, (S, M, Msb,) aor. **يصافأ**, (S, Msb,) inf. n. **صفأة**, (S, M, Msb, K *) and **صفأ**, (M, Msb, K *) and **صفأ**, (K, * TK) and **صفأة**, (MA,) said of wine, or beverage, (S,) or of water, (TK,) or of a thing, (M,) It was, or became, clear, limpid, or pure; contr. of **كدر** [i.e. turbidity, thickness, or muddiness]; (Msb;) or free from admixture. (Er-Rághib, TA.) And, said of the air, or atmosphere, It was, or became, cloudless; free from any particle of cloud. (M, K.) [And it is also said, tropically, of life; and of the mind, or heart; and of love, or affection; &c.] **صفأة**, (AA, S, M, K,) aor. **يصافأة**, (AA, S;) and **صفأة**, (M, K;) said of a she-camel, (AA, S, M, K,) and of a ewe, or she-goat, (AA, S,) She abounded with milk. (AA, S, M, K.)

2. **صفأ**, inf. n. ** مصدر**, **صافأة**, (S, M, K,) inf. n. ** مصدر** راوق [or مصافأة راوق]. (TA,) And ** yardımcı**, (S, M, K, TA,) by means of the ** مصدر**, (S,) or so صافأة ** مصدر**, (Msb,) And ** مصدر**, (S,) or so صافأة ** مصدر**, (Msb,) inf. n. as above, He winnowed his heap of trodden-out corn, or grain. (TA.)

3. **صفأة**, (S, M, K, TA,) inf. n. ** مصدر**, (TA,) He regarded him, or acted towards him, with reciprocal purity of mind, or sincerity; or with reciprocal purity, or sincerity, of love, or affection; syn. (S,) or خاصصه ** مصدر**, (S in art. خاصصه, he rendered him true, or sincere, brotherly
affection; (M, K, TA;) as also (K;) or اُصْفَاهُ الْوُدَّ; (S, Msb;) or اُصْفَاهُ الْمُوْدَّةُ; (TA;) he rendered him pure, or sincere, love or affection; (S, Msb, TA;) and [in like manner] one says also صافَاهُ الإِخْوَاءُ. (TA.)

He made the thing to be his, or he assigned, or appropriated, to him the thing, purely, absolutely, or exclusively. (TA.) — See also 3 in two places. — And اُصْفَاهُ الْسَّيِّءِ ۴

He chose him in preference to others (S, Msb, K, TA;) for, or to give him, the thing or such a thing; (S, K, TA;) and he distinguished him particularly, peculiarly, or specially, i.e. above, or from, or exclusively of, others, by the thing or by such a thing. (TA.) — And اُصْفَى عِبَالهُ بَشَّى قَلْبُهُ He contented, or satisfied, his family, or household, with something little, or scanty. (TA.) — اُصْفَى الأَمْيَرُ دَارُ فِلَانٍ means The prince, or governor, took what was in the house of such a one: (S, * TA;) and استَصْفَى مَالُهُ He took all his property: (S, K, TA;) اُصْفَى, intrans., He was, or became, destitute, or devoid, من المال [of property], and من الأَدْبُ من الأَدْبَ [of good education, good breeding, or polite accomplishments, &c.]; (S, K, TA;) as though clear thereof. (TA.) — And He (a man, TA) became exhausted of his sperma by women: (Az, K, TA;) or he ceased from sexual intercourse.

(IKtt, TA;) — And اُصْفَتُ said of a hen, She ceased to lay eggs: (S, M, K, TA;) as though she became clear. (TA.)

— Hence, (TA;) اُصْفَى said of a poet, He ceased to utter poetry, or to poetize. (S, M, A, K, * TA;) اُصْفَى القُومُ The people had abundance of milk in their camels, and in their sheep or goats.

(TA;) اُصْفَى said of a digger, He reached stone (صَفَاءُ حَجْرًا) i.e. (M, TA, i.e. حَجْرًا, TA), so that he was repelled thereby, (M, TA,) or prevented from digging [further]. (TA.)

— It became cleared, or clarified. (K in art. نَطَبَ.)

We regarded one another, or acted reciprocally, with purity, or sincerity,
of mind, or] of love, or affection; syn. خالصا (S. [See also 3.])

8 أستفاه: see 1, last sentence but one. ___ Also He took it clear, limpid, or pure; (M, TA;) and so [accord. to SM, which, however, I think doubtful, ] which is expl. in the K as signifying he reckoned it clear, limpid, or pure; though the former meaning is assigned in the M to أستفاه only. (TA.) ___ And He chose, made choice of, selected, elected, or preferred, it, (S, M, K,) namely, a thing; (M;) as also أستفاه. (M, K.) And

I chose such a thing in preference to such a thing. (TA.) But أستفاه sometimes means God's creating his servants pure; for it] is sometimes by his bringing them into existence clear from the admixture that is found in others: and sometimes it is by his choice and judgment. (TA.)

10 أستففو 

Stones: or smooth stones: and one thereof is termed صفة: [i. e. the former word is a coll. gen. n., and the latter is its n. un.:] the two words being like حصى and حصى (Msb:) or صفة signifies a smooth rock: (S:) or a hard and smooth stone, large, and such as does not give growth to anything: (M, K:) and the pl. of this is [improperly thus termed a pl.] (S, M, K) and صفات, (M, K,) and (S, M, K) that of صفة, (M, K,) not of صفة, (M,) and صفات (S, M, K) and صفات (M, K) or صفة signifies stones that are broad and smooth: (ISk, TA:) and [accord. to F,) signifies the same as صفة, (M,) which last is said by El-Háfith to be a mistaken pronunciation of صفة, (K,) of the pl. is صفات and صفات, (M, TA) which last is said by El-Háfith to be a mistaken pronunciation of صفات; (TA;) [but correctly,] [which is a quasi-pl. n.] and صفات [a coll. gen. n.] (As, T, S, M, TA) of which the sing. or n. un. is صفة, (As, T, M, TA,) or صفات, (S,) or soft, smooth stones; (TA;) or صفت is used as a pl. and as a sing.; as a pl. meaning smooth stones, one of which is termed صفات, and as a sing., stone, or a stone: (Msb:) the dual of صفت is صفت. (ISk, TA:) ما تندى صفاته is a prov., (S,) applied to the niggardy, like (S, in art. يب,) meaning No good is obtained from him. (TA in that art.) And one says
pugned his character; blamed, or censured, him; or spoke against him. (Mgh in art.)

A certain place in Mekke (S, Msb) may be masc. or fem., as meaning either the بقعة or the مكان.

(Msb.) بنت صفَّاء, accord. to Reiske, as stated by Freytag, signifies The echo.

صارِفَة Clearness, limpidness, or purity; contr. of كَدَر; (M, K;) like [the inf. ns.] صَفَّاء and صَفْوَة [q. c.

when used as simple substns.: see 1, first sentence]. (K.) See also صفَّاء, below. ___ Also, and صفَّة صفَّة and صفَّة صفَّة and صفَّة صفَّة, (S, M, Msb, K;) but only with fet-h when without أَلْلَهُ، (AO, S,) The clear, or pure, part, or portion, of a thing; (S, M, Msb, K;) the best, or choice, part, or portion; (TA;) and so صفَّة فَيَّ, (K, * TA,) of a thing. (K, TA,) One says, صفَّة أَلْلَهُ، (T, TA,) and صفَّة أَلْلَهُ، (AO, T, S, TA,) and صفَّة أَلْلَهُ، (AO, S,) [i. e. The clear, or pure, part, or portion, or the best, or choice, of water, and of property, and of brothers,] but only صفَّة الإِلَهَةُ [the clear, or pure, part, or portion, or the best, or choice, of the grease, or melted fat, &c.]. (T, TA,) And Mohammad is said to be مصطفِفَة أَلْلَهُ من خلقه و صفَّة أَلْلَهُ من خلقه [i. e.

God's choice one, or elect, or favourite, of his creatures]: (S:) and [in like manner] Adam is said to be مصطفِفَة أَلْلَهُ من خلقه, i. e. the chosen one, or elect, of God. (TA.)

صارِفَة as meaning صفَّة: see صفَّة صفَّة [q. v.].

صارِفَة: see صفَّة, in three places.

صارِفَة: see صفَّة, in two places.

صارِفَة: see صفَّة, in two places. One says also, صفَّة في الإِلَهَة فِي الدُّنْيَا, i. e. [In the vessel is] a
small quantity [of water, or of wine]. (M.)

صَفْوَآءٍ: see صَفْوَآء, in two places.

صَفْوَآنِ (S, M, K,) and صَافِ (M, K,) A day in which the sun is clear, and which is very cold: (S:) or a cold day, (K,) or a very cold day, (M,) without clouds and without thickness of the air: (M, K,) صَفْوَآنِ is also a name of The second of the days of cold: (K, TA:)

so called because the sky therein is clear of clouds: [as a proper name,] it is determinate, and imperfectly decl. (TA. [See also .])

صَفْوَآنِ as a coll. gen. n., of which the n. un. is with ﺯا; and said to be used as a sing. and as a pl.: see صَفْوَآء, in three places.

صَفْوَآنِ: see صَفْوَآء.

صَفْوَآءٍ an inf. n. of صَفْوَآء. (S, M, &c. [See 1, first sentence.]) ___ [It is often used by moderns as meaning Serenity of life, and of the mind; freedom from trouble; comfort; content; complacency; happiness, joy, or pleasure: and so, sometimes, صَفْوَآءٍ.] ___ Also [Reciprocal purity or sincerity of mind, or of love or affection, or of brotherly affection; or pure, or sincere, reciprocal love &c.] a subst, from صَفْ آءَة. (TA.)

صَفْيٍ: see صَافِ. Also A friend who regards one, or behaves towards one, with reciprocal purity or sincerity of love or affection, or of brotherly affection: (S, * M, * K, TA:) pl. صَفْيَاءٍ. (TA.) One says, ﻓِلَانُ صَفْي فَلَانٍ [Such a man is the friend &c. of such a man]: and صَفْيَاءٍ فِلَانٌ صَفْي فَلَانٍ [Such a woman is the friend, &c. of such a man]. (Ham.p. 430.) ___ See also صَفْوَآءٍ, in two places. ___ Also The portion, of the spoil, which the chief, or commander, chooses for himself before the division; (S, Msb, K, TA:) and so صَفْ آءٍ, of which the pl. is صَفْ آءَيَا. (S, Msb:) or, accord. to As, صَفْ آءٍ is pl. of صَفْ آء, which signifies the portion which the chief chooses for
himself, exclusively of his companions, such as the horse, and that which cannot be divided among the army: or, as AO says, the portion which the chief chose for himself, after taking the fourth part, such as the she-camel, and the horse, and the sword, and the girl or young woman; and thus it continued to be in the case of El-Islám, but the fourth became reduced to the fifth. (Msb.) Also, applied to a she-camel, (S, M, K,) and to a ewe, or she-goat, (S,)

Abounding with milk; (S, M, K) or so 

Clear, limpid, or pure; free from [or turbidness, &c.]; (Msb;) and so , applied to anything. (M.) Applied to pasturage, the former word may mean of dried-up leaves or similar rubbish: or it may be formed by transposition from , meaning of the [season called] and so belonging to art.

Clear in respect of colour; [ISd says,] I think that is originally , as a possessive epithet. (M.) [ is also applied to a sword, and the like, as meaning Bright, or free from rust.] And in the Kur xxii. 37, [instead of the common reading , pl. of of , as well as of applied to irrational animals,] as meaning that the animals there mentioned are [to be regarded as] things purely [or exclusively] belonging to God. (TA.)
See also صَفْوَان. Also A certain fish, which it is said chews the cud; pl. صَفَاف. (TA.)

And also, as a subst., One of what are termed سَوَائِيِّف، which means the towns, or villages, of those who have rebelled against him, which the Imám [or Khaleefeh] chooses for himself as his peculiar property: (A, TA:) or, as in the T، سَوَائِيِّف signifies what the Sultán appropriates exclusively to those persons whom he specially favours: or, as some say, it means the possessions and lands which their owners have abandoned, or of which the owners have died leaving no heirs thereof. (TA.)

i. q. رَاوُوق (S, MA, K, TA;) i. e. A strainer; (MA; [thus accord. to modern usage;]) a clarifier; i. e. a thing from which clearing, or clarifying, is effected; called by the vulgar مَصِيفِة, and also مَصِيفِة: pl. مَصِيف. (TA.)

Clarified honey; or) honey cleared of the floating particles, or motes, or the like, that had fallen into it. (TA.)

صُفُفَاء: see صَفْوَان, last sentence.
Chapter 1

(S, K, K) aor. (K) inf. n. (M, A, K) [like (S, K, K)] He, or it, was, or became, near: (S, M, * A, * K) You say, (S, A,) with kesr [to the (S,) inf. n. as above, (S, * A,)] His house was near; (S, A,) and (A) so (M, A, K, TA,) and (A) so (A, K, TA,) and it is said in a trad., (S, A,) And it is said in a trad., (S, A,) i. e.

[The neighbour has a better, or the best, claim to pre-emption by reason of his being
near: see, with respect to this explanation, and other explanations also, what is said of another reading. (S, M, * A, voce بَقَص: or has a better, or the best, claim to close connection, and nearness; meaning pre-
emption: (IAmb, O, TA:) or, to what is next to him, and near to him: (A, K, TA:) accord. to
some, the meaning is the partner: (O, TA:) or the partner who has not divided with
his copartner; this, says Az, being shown to be the meaning by another trad.: (Msb in art. جور:) or the neighbour
whose dwelling is adjoining. (O, TA:) Also He, or it, was, or became, distant, or
remote: thus it has two contr. significations. (K,) (K,) (M,) He collected it, or gathered it
together. (M, K,) And (K,) He raised it; namely, a building, &c. (M, O, K,) And (K,) or
قَفَاه, (M, TA,) He struck (M, K, TA) him, or it, (K,) or the back of his neck, with his
(M, TA,) i. e. (TA) with his fist. (K, TA,) [The inf. n.] شَقَب signifies The striking anything solid and dry or tough. (S, TA)

), (K, TA,) or , (so in a copy of the M,) said of a bird, It uttered a cry or cries: (M, K,) from Kr. (M, TA)

2 see what immediately precedes.

3 He drew near to him: and he faced

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him, or met him face to face: (A:) or inf. n. متيصبة, صاحبهم, and متيصبة, صاحبهم, he faced them, or met them face to face: (K:) or inf. ns. as above, we drew near to them: and لقيته متصبة, and صفاية I met him face to face. (M.)

4 أصبنت داره: see 1, second sentence. أصبته The made him, or it, to be near. (S, K.) And one says, أصقب الصيد ظله The game, or object of the chase, has become near to thee, so that thou art able to shoot, or cast, at it. (K.)

The young one of a camel: (M, L, K:) and so صحب سقد [q. v.]: (M:) but the latter is the more chaste, and some have rejected the former word: (MF:) pl. صحب and صحب and صحب also, like صحب and صحب, and [pl. of pauc.] صحب. (TA.) And Anything [i.e. any animal] صحب tall, together with plumpness, or with fatness, softness, thinness of the skin, and plumpness; (S, M, K:) and so with صحب; (M:) as also صحب. (TA.) Applied to a branch. Juicy, thick, and long. (TA.) And A tent-pole: (M, K:) or the middle tent-pole, which is the longest: (S, M, K:) and so صحب [M:] pl. صحب. (S, M, K:) [See also this pl. below.] And The fist: so in the phrase ضربه بصحب [expl. above]. (TA.)

[is an inf. n., of صحب, as mentioned above: and, used as a simple subst.,] signifies Vicinity, or nearness. (M, A, &c.) Thus in the phrase هو متيصبه [lit. He is in thy vicinity; meaning he is near thee]; mentioned by Sb among instances of adv. nouns which he classes apart because of their strangeness. (M.) And one says also, داره من داره [lit. My house is in a situation of nearness with respect to his house]: meaning, near [his house]. (TA.) It [is also used as an epithet, and as such] signifies Near: (M, K:) you say مكان صحب, and مكان صحب, and ساقب: (A in art. ساقب:) and A near place; (M:) and صحب [q. v. voce صحب and صحب], Sاقب, مكان Sاقب, and داره Sاقب.
His house is near me. (A in the present art.) See also صَبَبٌ من صَبَبٍ.

A seller of perfumes (&c. for the Arab dealer in perfumes sells a great variety of things, such as drugs, many articles of grocery, and the like): (O, K.) so called because he collects somewhat of everything. (TA.)

More, and most, near. One says, هذا أَصْفَبٌ من هَذَا This is nearer than this: (M: [and the like is said in the A and TA:}) and so أَصْفَبٌ. (M, TA. *)

He is my neighbour: (TA in the present art.) he is one whose house, or tent, adjoins mine. (TA in art. جُور.)

also صَبَبٌ [q. v.]. (S, M, K.) Also The kind legs of camels; a dial. var. of سَقوِبٌ: (IAar, M:) the س is changed into ص app. because the latter is more agreeable with ق. (M.)

صَبَبٌ: see صَبَبٌ.

صِيقَانٌ A seller of perfumes: (O, K.) so called because he collects somewhat of everything. (TA.)

More, and most, near. One says, هذا أَصْفَبٌ من هَذَا This is nearer than this: (M: [and the like is said in the A and TA:}) and so أَصْفَبٌ. (M, TA. *)
1. **He broke** (S, K.) or **struck** (M.) stones, (S,) or a stone, (M, K.) with a [q. v.]. (S, M, K.) ___

2. **He struck him,** or **beat him,** (M, K,) **on his head,** (M,) **with the staff,** or **stick.** (M, K.) ___

3. **He was thrown,** or **cast, upon the ground;** lit. **the ground was struck with him.** (O, K. [In some copies of the K, السما is in the act. form, and الأرض is therefore in the accus. case.] ) ___

4. **He lighted,** or **kindled, the fire;** or **made it to burn,** burn up, burn brightly or fiercely, blaze, or flame. (M, K.) ___

5. **The sun hurt him by its heat:** (A:) or **pained his brain:** (S:) **or** fell vehemently, with fierce heat, upon him, or upon his head: or was hot upon him. (M, TA.) [See also 1 in art. سقر [app. He cursed me, and calumniated me]. (A. [These meanings seem to be there indicated by the context.]) ___

6. **The milk was,** or became, intensely sour; as also السما, (K,) and اسمار, (K in art. اسمار) and اسمار. (K in that art and in the present art. also.) ___ [See also السما, below, last explanation but one.]

7. **He poured [q. v.], (M,) or** [which is the same,] (As,) **upon the dates,** (M,) **or upon the fresh ripe dates.** (As.)

8. **The sun was,** or became, burning, or fiercely burning; syn. السما, (M, K,) as also السما, (L and K in art. اسمار) in which the م is augmentative: (L in that art.:) the former is from اسمار said of fire. (M.)
5

**He hawked;** he hunted with the hawk; he hunted with the bird with which one hunts, or catches game; (S,) whatever preys, or hunts or catches game, of the birds called [pl. of ] and [pl. of ]; (M, A, K;) a kind of bird including the and the and the and the .

(AHát, TA in art. pl. of pauc.) [like our term saker, and the French sacre, &c:] pl. of pauc. and . (M, K) and [of mult.] . (M, A, K) and . (M, K) the last of which is said by Th to be pl. of , which is pl. of ; but [ISd says] I hold it to be pl. of : the fem. is . (M,) ___ [And accord. to Reiske, as mentioned by Freytag, A]

**A liberal man:** perhaps a noble man, as likened to a hawk.] Also, (S, K,) and , (S, M, K,) Vehemence of the stroke of the sun, (S, M, K,) and fierceness of its heat: (M,) or the Vehemence of its stroke upon the head: (M:) pl. [of the latter] . (S, A,) Also the former, Sour milk; (K,) [and] so . (A:) or milk rendered sour by a stroke of the sun: (Sh:) or milk sour in the utmost degree: (As:) or Very sour milk; as also : (S:) or this latter is milk that has curdled, and of which the thick part has become separate, and the whey become clear, and that has become sour, so as to be a good kind of sauce. (L.) One says,
He brought us some sour milk, or very sour milk, &c., such as contracts the face, or makes it to wrinkle: like as one says ٍﺔَﺑْﺮَﺼِﺑ (S, A, L.) ___ Also, (T, S, M, Msb, K,) and صَرَة ، (M,) [The exuded, or expressed, juice called] (S, K;) in the dial. of the people of El-Medeeneh: (S:) or the دِبْس of dates; (M;) or of fresh ripe dates, (Mgh, Msb,;) before it is cooked; i.e. what flows from them, like honey, and what, when it is cooked, is called ٌةَﺮْﻘَﺻ (Msb:) or the honey of fresh ripe dates and of raisins; as also صَرْق : (K:) or the honey of fresh ripe dates when it has become dry, or tough: or what exudes from grapes, and from raisins, and from dates, without their being pressed; (M;) as also صَرْق : (TA:) or, in the dial. of the Bahránees, [or people of El-Bahreyn,] the crude دِبْس, resembling honey, which flows from baskets of dates when they [i. e. the dates] are deposited and congested, in an uncovered chamber, [so I render ليست مسْرَح, but the meaning of the epithet is not clear,] with green earthen pots beneath them. (AM, TA.) ___ And the former, (صَرْق,) Water that has become altered for the worse in taste and colour. (K, O, TA. [See also and صَرَة also signifies صَرْق or feather, i. e. portion of the hair naturally curled or frizzled in a spiral manner or otherwise,] behind the place of the liver (AO, K, TA) of a horse or similar beast, (K, TA,) on the right and on the left, (TA,) or in the back of a horse: (AO, TA:) there are two such feathers, (AO, K, TA,) which are the limit of the back. (AO, TA.) Also, [probably as an inf. n., of which the verb is صَرْق] The acting the part, or performing the office, of a pimp to

[men's] wives, or women under covert. ([IAar, M, O, K. [In the CK, ٌمَﺮَﳊا is erroneously put for ٌمَﺮُﳊا.]] Hence the epithet صَرَار, [as some explain it,] occurring in a trad. [which see below]. (TA.) ___ And A cursing of such as is not deserving thereof; pl. صَرَر and صَرَّر: (K.)
a name of Hell; a dial. var. of صفر [q. v.]. (K.) صفر fallen leaves of the [kind of trees called] عضاه, and [particularly] of the عرفط, (M, K.) and of the سلم, and of the طلح, and of the سهر: not so called until they fall. (M.) See also صفر, in two places.

ٌبَطُر صفر ( , S,) or صفر ٌبَطُر ( , M, K,) in which the latter word is an imitative sequent, (K,) Fresh ripe dates containing صفر: (M, K,) [melliferous:] or proper for دبس [or صفر A woman sharp, or acute, of mind, (ثَيْكَز,[in the CK, erroneously, ثَيْكَة,])] strongsighted. (Sgh, K.)

ٌةَأَرْمِا ٌةَرِقْص A woman sharp, or acute, of mind, (ٌتَيْكَذ,[in the CK, erroneously, ثَيْكَة,]) strongsighted. (Sgh, K.)

ٌةَرْقَص Water remaining in a watering-trough in which dogs and foxes void their urine, (O, K, TA,) altered for the worse in taste and colour. (TA [See also صفر and مَصْفَر.]}

ٌةَرْقَص A colour, of a bird, in which the خضرة [or dark, or ashy, dust-colour] thereof, or the blackness thereof, is mixed with redness or yel-lowness; as being likened to [the colour of] صفر [or صفر], i. e. دبس: a bird of that colour is termed مَصْفَر: so in the book entitled Ghareeb el- Hamám, by Hoseyn Ibn-'Abd-Allah el-Kâtib El-Isbahánee. (TA.)

ٌرِقْص A wittol, or tame cuckold; syn. دووث: (M, K,) or one
who acts the part of a pimp to his own wives, or women under covert; as also صقار : صقار

(O:) the former epithet occurring in a trad. (M, O.)

صقار, صقارى: صقار

[A falconer, or rearer of hawks. (Golius, from Meyd: and so in the present day.) And i. q. د交流合作 [A seller of د交流合作, or د交流合作. (O, K.) Also One who is in the habit of cursing (M, O, K) those who are not deserving [of being cursed]: (M, O, K) and a calumniator: and an unbeliever. (M, O, K) The Prophet, being asked the meaning of صقار, (M, TA,) or of صقار, (T, TA,) or of صقارون, (O,) occurring in a trad., said Young people who shall be in the end of time, whose mutual greeting will be mutual cursing. (T, M, O, TA.) See also صقار.

صğun: صڹ

صڼ، applied to a صڼ or hawk Sharp-sighted. (K.)

صڼ: صڼ

A calamity, (M, K,) or a vehement calamity, (O,) befalling. (M, K.)

صڼ [A pickaxe;] a large فأس (AA, S, M, K) with one slender head, with which stones are broken; (AA, S, M,) i. q. معول and صڼ فأس with which stones are broken. (TA,) And The tongue. (M, K.) See also what next follows.

صڼ The inner side of the cranium, over the brain, (M, K, TA,) as though it were the bottom of a bowl: in the T said to be termed صڼ. صڼ: صڼ and the صڼ, (M, K,) a name of
The Third Heaven. (M, K.)

A cry of a bird, (M, K,) with a reiteration, (M,) resembling the sound of this word. (M, K.)

in the following saying, (M,) These dates have more صقر than these, (AHn, M, K,) has no verb. (M.)

مصير that is sour and disagreeable: (Ibn-Buzurj, TA:) and مصير signifies milk intensely sour.

(M in art. مصير)

مصير Fresh ripe dates, (A,) or fresh ripe dates that have become dry, (S,) upon which is poured دبس of ripe dates, (A,) in order that they may become soft: and sometimes it occurs with س for they often change ص into ص when there is in the word ص and ص and ص and ص: (S:) or excellent fresh ripe dates, picked from the raceme, which are put into earthen vessels of the kind called [pl. of مسير] [in the TA erroneously written مسير], and upon which صفر is poured: they remain moist and good all the year. (AHn, L.)

And Water altered for the worse [in colour, as though صفر, i.e. دبس had been mixed with it]. (M. [See also مصير and صفر])

And A bird of the colour termed, صفر, q. v. (TA.)

One who hunts with hawks. (A, * TA.)

A day intensely hot: the two م in this word are augmentative. (TA.) See also مصير.
**‘Alaq**

(S, Mgh, O, K) aor., (O,) inf. n. **He struck him, or beat him.** (K) or he struck [or slapped] him with his expanded hand: (TA:) [like صُطْعُهُ] or, (S, Mgh, O, K) as also صُعُتُهُ, (O, K,) he struck him (S, Mgh, O, K) upon his head, (O, K,) or upon his صُفُطُعُهُ, (S, O,) [i. e.] upon the top of his head: (Mgh:) this last is the primary signification: and hence, metaphorically, **he struck him, or beat him,** in an unrestricted sense: (Mgh, * O, TA:) and **he struck it,** namely, a dry, or tough, and solid thing, with a similar thing; as, for instance, a stone with a stone, and the like: or, as some say, **he struck it,** namely, anything dry, or tough.

(TA.) It is said in a trad., respecting Munkidh, **He was struck on the top of his head:** (O:) or he had his head broken so that the wound reached the membrane over his brain.

(TA.) ___ One says also, **He threw him down, or prostrated him, on the ground:** (K) [lit.] he smote the ground with him. (Ibn-Abbád, O.) And **The thunderbolt smote him.** (TA.) And **He was smitten by a thunderbolt;** i. q. صَعْقَةُ الصَّعْقَةُ, (S, O, K,) **He branded him, or marked him by cauterizing, upon his head,** [or his صُعُتُهُ, or his face. (O, K,) ___ And **He ate the** صَعْقَةُ الْتُرِيْدةِ [or mess of crumbled bread with broth] from its صَعْقَةُ الْفَيْضَةِ [or top, or upper part, or hollow made therein]. (TA. [See also Q. Q. 1.]) صَعْقَةٌ also signifies The raising of the voice: (O, TA:) and the uttering it by consecutive emissions. (TA.) You say, **He raised his voice.** (TA.) And hence, (TA,) **He said of a cock, (S, O, K,) aor. — (O,) inf. n. and صَعْقَةٌ صَعْقَةٌ and صَعْقَةٌ صَعْقَةٌ (IDrd, O, K) and صَعْقَةٌ, (K,) **He crowed, or uttered a cry:** (IDrd, S, O, K:) and so صَعْقَةٌ. (S,) ___ And, accord. to IAar, The being eloquent in speech, and lighting upon the
He emitted a sounding wind from the anus, in a moist and dispersed state. (Ibn-Abbád, O, K.)

He attached to the tent the rope called صَفَعٌ، said of an ass, صَفَعٌ بِضَرْطَةٍ (q. v.). (Az, O, TA.)

And صَفَعٌ said of a man, (K,) He went away, (S, O, K, TA,) [in all directions]: (TA:) one says, مَا أَدْرَى أَيْنَ صَفَعٌ (S, O, TA, but in the second, لا is put in the place of ما,) and يَبْقَعُ، (TA,) meaning I know not whither he went away: (O, TA:)

and the verb is seldom used in this sense without the particle of negation. (TA.) Or it signifies, (K,) or signifies also, (O,) or so صَفَعٌ، (S, TA,) like حِرَفٌ, not صَفَعٌ (O, K, TA,) He deviated from the way, (S, O, K, TA,) and alighted, or descended and abode, alone, by himself: (TA:) or he deviated from the way of goodness and generosity. (IF, O, K, TA.) And صَفَعٌ signifies The going astray; losing one's way; or becoming lost; and perishing;

or dying. (TA. [But I think that this is probably a mistranscription for صَفَعٌ, inf. n. of صَفَعٍ.) You say also، صَفَعُ فَلَانٌ حَوْرَهُ صَفَعٌ كَذَا 

Such a one repaired towards such a thing. (TA.) صَفَعَتُ البَرْمُ، aor. صَفَعَتِ البَرْمَ، (A'Obeyd, S,) inf. n. صَفَعَتْ، The well collapsed; or broke down. (A'Obeyd, S, K. *) صَفَعَتْ، (TA,) inf. n. صَفَعَتْ، (O, K, TA,) said of horses, and of birds, &c., They became white (O, K, TA) in the 千方百计، or uppermost part of the head, (TA,) or in the middle of the head. (O, K.) صَفَعَتِ الأَرْضُ، and the inf. n. صَفَعَتْ، in relation to the head, signifies The being bald: or, as some say, the going away of the hair. (TA.) صَفَعَتْ الأَرْضُ The earth, or ground, became overspread with the صَفَعَتْ صَفَعَتْ صَفَعَتْ صَفَعَتْ لُهُ، inf. n. صَفَعَتْ لُهُ، He swore to him respecting a thing: (Ibn-Abbád, O, K:) and so ...
Ibn-'Abbád, O.)

4. He (a man, O, TA) entered upon [a time, or a tract, of] [i.e. hoar-frost, or rime].

(IDrd, O, K, TA.) And The [or hoar-frost] fell, or lighted, upon the earth, or ground, (K, * TA,) and the trees. (O, TA.) And The men, or people, became overspread with the [or mess of crumbled bread moistened with broth]. (TA.)

Q. Q. 1. He spread evenly the [or place of alighting, or of descending and stopping or sojourning or abiding or lodging or settling; or a place of abode or settlement; syn. محلة:] Such a one is of the people of this district, &c. (Msb.) See also مصاع. Also A part, or portion, of the surrounding and inferior sides of a well: pl. أصاع: but the more approved word is with س. (TA.)

inf. n. of أصاع. (S, &c.) Also An affection like [i.e.] that takes away the breath, [by reason of the vehemence of the heat. (S, O, K.)

Smitten by a thunderbolt: (see its verb, مصع:) or] smitten as by a thunderbolt from the enemy: so accord. to some: (O, TA:) 'Ows Ibn-Hajar says,
Aboo-Duleyjeh, who is for a solitary tribe, smitten as though by a thunderbolt from the enemies, in Showwál (which was, in the time of the poet, a cold month): or, accord. to IAar, the meaning here is, in a state of retirement, remote from the enemies; (S, * O;) for when the winter pressed severely upon the man, he used to retire to a distance, lest a guest should alight at his abode; the enemies being the strange guests; and by saying في شوان, he means that the cold was in Showwál: (O, TA:) or صقع means absent and remote, so that one knows not where he is: or that has gone away, and alighted alone, or by himself: (TA:) [pl. صقع, (TA,) and مصقوعة, Earth, or ground, overspread with the صقع [i.e. hoarfrost, or rime]: (S, Msb, TA:) and in like manner, شجر صقع, and مصقع, trees overspread with the صقع. (TA.)

Intenseness of cold; from الصقع [meaning hoar-frost, or rime]. (TA.)

A whiteness in the middle of the head of a horse and of a bird &c.; (S, O, K;) or in the middle of the head of a black sheep or goat, accord. to Abu-l-Wázi'. (TA.)

Stupid, dull, or wanting in intelligence: but this is a vulgar word. (TA.)

The first increase, or offspring, (نَاتِحٌ,) [of sheep, or goats,] when the sun smites the heads of the lambs or kids: (Aboo-Nasr, O, K;) [in the CK, الْمُهْبَلَا is erroneously put for الْمُهْبَلَة:) and some of the Arabs call it the صَحْفَة, and the صَفْرِي, and the صَفْرٍ, after the صقع: (Aboo-Nasr, TA:) it is also expl. as signifying such as is brought forth in the period called صَفْرَة [TA: [but see صفرة:] and, (O, K,) accord. to AZ, (O,) the young camel that is brought forth in the time of the صقع [i.e. hoar-
frost, or rime]; which is of the best of the increase [of camels]. (O, K.)

A piece of rag with which a woman protects her [or muffler] from the oil in her hair], (S, O, K, TA,) putting it on her head; (TA;) as also: (K;) or this latter signifies a thing by which the head is protected, such as a turban and a خَازَر and a رَدَاء. (TA.) ___ And The [woman's face-veil termed] بِرْقِع (S, O, K) is sometimes thus called. (S, O.) ___ And A thing with which a she-camel's nose is bound, (S, O, K, TA,) as expl. in art. [voce درجة], (S,) when they desire her to affect her young one or the young one of another: or, accord. to A'Obeyd, a piece of rag with which her eyes are bound; that with which her nose is bound, [or stopped, (see 1 in art. ٌﻆْرَ)] when she is made to affect a young one not her own, being termed غَمَاة. (TA. [But see درجة].) ___ And A mark made with a hot iron upon the [or back of the head] of a camel. (Ibn-'Abbád, O, K.) ___ And An iron thing that is in the place of the kind of curb called the حُكَمَة of the bit. (O, K.) ___ And A thing that is next to the head of the horse, beneath the larger بِرْقِع (TA.) ___ The صَفَع of a tent (ٌخَبَاء) is A rope that is extended from its top, and pulled tight, the two ends of which are tied to two pegs, or stakes, stuck into the ground, when the wind is violent and it is feared that the tent may be thrown down. (O, TA.)

ٌمُزَى [i. e. hoar-frost, or rime,] that nips, or blasts, (lit. burns, [see أَحْرَق]) the plants, or herbage; (Msb;) what falls from the sky in the night, resembling snow. (S, O, K.) Also A species of زُنُور [or hornet]: (O, K:) so says AHát, as having been heard by him from a man of Et-Táif. (O.)

Deviating from the truth; as is indicated in the TA: and hence,) a liar: (TA:) one says, ْهَصُمْ صَفَعٍ i. e. Be silent, O liar. (Yoo, O, K.)

ٌحَاشَمْ صَفَعٍ [i. e. A thunderbolt]: (Fr, S, O, K:) of the dial. of Temeem: pl. صَفَعَان. (TA.) [See also ٌصَفَعَان.]
The place of the whiteness termed in the head of a horse and of a bird &c.: (S:) or the middle of the head [in an absolute sense]: (O, K:) or the top, or uppermost part, [of the head, or] of the [cap called] كَمَة, and of the turban. (O, K, TA: all in art. [See 1 in that art., where this last meaning is assigned to صَفْعَة.]) And A turban [itself]: (O, K:) and any other thing that protects the head: (TA:) accord. to IDrd, a piece of rag which a woman puts upon her head as a protection. (O. See صَفْعَة, first sentence.) A piece of rag which is tied upon the top of the [kind of women's camel-vehicle called] هُوَدج، and which the wind blows about. (TA.) The head [or top] of the [woman's face-veil called] بِرْقُعِ (IAar, TA in this art. and voice شَمْم [q. v.:] The hollow [that is made in the upper part of a dish] of دِرْث [or crumbled bread moistened with broth]: (S, O, K, TA:) or the top, or upper part, of دِرْث. (TA:) Also The place of a battle in which is much smiting. (IDrd, O, K.)

أَصَعَّ، applied to a horse, and a bird, &c., Having a whiteness in the middle of the head: (S, O, K:) or a horse White in the top of his head: (Mgh:) fem. صَفْعَةٌ, (S, O, K:) applied to an eagle عَقَابٌ, (S, O, TA:) and to a female ostrich &c. (TA.) A certain bird, resembling the عصَنُور [or sparrow], in the feathers and head of which is a whiteness, found near water; mentioned [in the K] in art. صَفْعَةٌ [as with س in the place of ص]: (TA:) accord. to Ktr, (O, TA.)

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the bird called [q. v.: (O, K, TA:) you may form its pl. after the manner of subs. [i. e. saying وأَصَعَّ, because it is an epithet in which the quality of a subst. predominates; or after the manner of the epithet [i. e. saying صَفْعَةَ]. (TA.) Accord. to AHât, الأَصَعَّةٌ signifies A bird such as is termed دِخَلَةٍ [q. v.:], of a dingy colour,
small, with a yellow head, short in the ئِلَخَّةَ and the legs and the neck: (TA:) or, accord. to him, the صَفْعَاءَ صَفْعَاءَ with a yellowness is a دَخْلَةٌ of a dingy yellow colour, small, short in the ئِلَخَّةَ and the legs and the neck: and all ُعَقَّصَلَا are with the Arabs of the [birds termed] حُمْرُ عَصَافِيرٍ and حُمْرُ عَصَافِيرٍ: but the صَفْعَاءَ صَفْعَاءَ with a blackness is a دَخْلَةٌ of a dingy reddish colour, black in the head, and short in the ئِلَخَّةَ and the neck. (O.) also signifies The forelock of a horse: or the white forelock thereof. (TA.) And ُعَقَّصَلَا, The sun. (S, O, K.)

صَفْعَاءٌ A place towards which one tends, repairs, or betakes himself. (TA.)

صَفْعَاءٌ: see صَفْعَاء, last sentence.

صَطَبُ مُصَعِّبٍ An eloquent speaker or orator or preacher: (S, O, K;) or one loud in voice: (K;) or one who is not impeded in his speech, and who does not reiterate in speech by reason of inability to say what he would, or is not unable to find words to express what he would say: (Katádeh, O, K;) or one who is skilful, and penetrating, or effective, in his speech: (O:) or one who goes into every صَفْعَاءٍ, i.e. نَاحِيةٍ, [meaning province,] of speech:

(TA in this art. and in art. ُعَقَّرٌ) [said to be] from صَفْعَاءٍ meaning the raising of the voice; (O, TA; *) or from صَفْعَاءٍ [expl. above]; or, as some say, from صَفْعَاءٍ meaning he struck him upon his صَوْقَعَةٍ; but this last derivation is far-fetched: (TA:) pl. مُصَعَّبَاتٌ. (O, TA.)

أَرْضٌ مُصَعَّبَةٌ: see صَفْعَاء, last sentence.


\[ \text{scāl} \]

(S, M, O, Msb, K) aor.  
(M, Msb) inf. n.  
(S, M, O, Msb) and  
(S, O, Msb, K) or the latter is a simple subst.,  
(M, K) He polished it: (S, M, O, Msb, K) i. e. a thing, (M,) or a sword, (S, O, Msb,) and the like: (Msb,) and so  
(S,) made the she-camel lean, or light of flesh: (AA, O, K:) and in like manner it is said of journeying: (AA, O:) and in like manner also,  
(Ahmad) the horse: (Sh, TA:) or this means he tended the horse well, with the coverings for protection from cold, and with fodder, and took good care of him. (TA. [See below])

\[ \text{scāl} \]

(S, O, K:) He struck him, or beat him, with the staff, or stick, (Z, O, K, TA,) and disciplined him. (Z, TA.)  
He flung him upon the ground (lit. smote the ground with him). (Ahmad-Turab, O, K.)

\[ \text{scāl} \]

(S, O, K) aor.  
(S, O, K) inf. n.  
(S, O, K) He differed, or varied, in his gait, or manner of walking. (Ibn-Abbād, O.)

\[ \text{scāl} \]

(S, O, K) [the former, if correct, perhaps a contraction, by poetic license, of  
(S, O, K) for which it is not a mistranscription, as is shown by a verse cited as an ex. of it in the M,] Light, or active; applied to a beast (dābātī). (M, K.)

\[ \text{scāl} \]

(S, M, O, K: [in the CK, erroneously,  
(S, M, O, K)] the former, in this sense, said by AA to be from  
(TA:) seldom is the  
(S, O:) and the  
[by which may be meant either the two flanks or the two portions between the  
\text{groin and the armpit on each side} of a dābâtī [i. e. horse or similar beast] &c. (M.) And The  
[or side].

1
Asses having smooth and fat bellies. (Ibn-'Abbád, TA in art.)

And i. q. (meaning A district, quarter, tract, &c): (O, TA:) so in the saying, [Thou art in a vacant district &c.] like (TA.) See also صَنَّفُ في صَنَّفٍ خَالِ.

Length of the flanks; in a horse: (S, O:) or depression of the flank. (M.)

A horse long in the flanks: (S, O:) or long in the flanks and short in the sides: (AO, TA: [see صَنَّفُ]) and (O) having little flesh, (O, K, TA,) whether long or short, (O, K,) or whether long in the flank or short. (TA.) Also, applied to a man, (Ibn-'Abbád, O,) Differing, or varying, in his gait; or manner of walking. (Ibn-'Abbád, O, K.)

Also Leanness, or lankness in the belly, and slenderness. (TA.)

The tending of the horse well, taking good care of him, supplying him with fodder and fattening him. (S, * M, O, * K.) One says, [The horse is in his state of good tending and feeding]. (S, O.) [See also 1, second sentence]. Also The belly. (K.)

A thing, (M,) or a sword, (Msb,) [and the like,] Polished; as also مَصْفُوَّلٌ. (M, Msb, K.) And A thing, such as iron, and copper, smooth, solid, and impenetrable to water. (Msb.) Also, as a subst., implying the meaning of an epithet,] A sword. (S, TA.)

One who practises the art of polishing (S, M, O, Msb, K) and sharpening (M, K) swords
(S, M, O, Msb, K) and the like: (Msb:) [commonly called in the present day] 

: (so in a copy of the M:) the ء in the former pl. is affixed irregularly, as in ملائكة (M.)

: see the next paragraph. Also, applied to a speaker, an orator, or a preacher, i. q. مصلق, (M, K,) used by a poet in the sense of the latter word, i. e. as meaning *Eloquent.* (Th, M.)

An instrument, (S, M, O, KL,) or a [which may here mean either a bead-shaped stone or a shell], (K,) with which one polishes (S, M, O, K, KL) a sword (S, O, KL, TA) and the like, (S, TA,) a knife, (KL,) a mirror, a garment, or piece of cloth, and paper. (TA.)

means *Milk overspread with a pellicle:* (O, * TA:) a rájiz says,

*[And he, when he thirsts, or experiences the hot south-west wind (атьين), leaves only the pellicles when he sucks in with his lips from every quantity of milk overspread with a pellicle, that has become clear]: accord. to As, it means the froth of milk: (TA:) IAar explained it accord. to its apparent signification, as used in a verse of *Amr Ibn-EIhtam El-Minkaree, (O, TA,) i. e.

as meaning a [glossy] red ةآسكة; [a sense not indicated by that verse, and clearly inconsistent with the ex. cited above;] and when told how As had explained it, replied that, when he had said it, he was ashamed to retract it. (TA.)
He struck him, or it; (S, Mgh, O:) or he struck him, or it, vehemently, with a broad thing; or in a general sense, (K, TA,) with anything whatever: (TA:) or he slapped him with his hand, i.e. struck him with his expanded hand, (Msb,) like لطمه, (TA in art. لطط, &c.,) upon the back of his neck, and upon his face. (Msb.) Hence, in the Kur [li. 29], فصكت وجهها (S, TA) And she slapped her face with her hand; syn. لطمته. (Jel.) And The hawk, or falcon, struck his prey with his foot, and so cast it down. (Ham p. 799.) And [hence, app.,] one says, تَهْتُوُأَا صَكَّ, meaning أَوْلَ مَا أَوْلُ صَكَّ, meaning أَوْلُ صَكَّ. (O, TA.) Also He pushed him, or thrust him; (As, TA;) like دَكَّ. (TA in art. دَكَّ.) And He shut, or closed the door: (S, O, Msb, K;) or he locked the door. (Lth, O, K.) And صَكَّ, aor. and inf. n. as above, He wrote what is termed a صَكَّ [expl. below]. (Msb.) صَكَّت, (S, O, K;) like صَكَّت, (K;) third pers. صَكَّ, (MA, in which it is mentioned

as said of an ass,) [and it is also implied in the TA that the third pers. is صَكَّ, like said of the eye, and some other instances, which are extr.,] a verb of the class of صَكَّ, (Msb,) inf. n. صَكَّت, (S, Mgh, * O, Msb, K, TA,) [in the CK is erroneously put for صَكَّت, and it seems from what follows that صَكَّ is also an inf. n. like صَكَّت.] Thou wast knock-kneed: (S, O, Msb:) or thou hadst a colliding (اضطراب) of the knees, and [when used in relation to an ostrich or a horse or the like] of the عَرْفُونَ [which evidently means here, as in many other instances, the hocks]: (K;) [for]
the verb is used in relation to a man, (S, O, K, TA,) and to other than man: (TA: [and the same is implied in the S and O, as is shown

voceُ صلى الله عليه وسلم [sometimes particularly] signifies the colliding of the knees [or of the hocks] in running, so that it makes a mark, or scar, upon each of them: (TA:) [and it is said that] this

word, (Mgh,) or صلى الله عليه وسلم, (TA, [perhaps a mistranscription for صلى الله عليه وسلم,]) signifies the colliding of the ُورَقْبُان

3 صلى الله عليه وسلم [(He struck him, or it; or struck him, or it, vehemently, with a broad thing, or with anything; or slapped him with his hand; being struck, &c., by him]. (Ham p. 313.)

8 صلى الله عليه وسلم They (two men, O, TA, and two bodies, TA) struck each other. (O, TA.) One says, صلى الله عليه وسلم ُرِكْبَتَاهُ ﺻَاءَ ﺑَعْدَ ﺃَصْطَﺎَكَ ﺞِرْيَلَ ﺛَانِيَاءَ [His two knees collide, or knock together]. (S, O, Msb. *) And صلى الله عليه وسلم ُرِكْبَتَاهُ ﺑَعْدَ ﺃَصْطَﺎَكَ ﺞِرْيَلَ ﺛَانِيَاءَ They struck one another with the swords. (TA.)

 صلى الله عليه وسلم inf. n. of صلى الله عليه وسلم. (Mgh, * Msb, TA.) Also a Pers. word (S, O) arabicized, (S, Mgh, O, TA,) A certain writing, (S, O, K, *) called in Pers. صلى الله عليه وسلم ُجَّرْكَ ﺞِكَ; (TA;) a debenture, or written acknowledgement of a debt (Mgh, Msb) of money or property, or of some other thing: (Mgh:) and a written

statement of a commercial transaction, purchase or sale, transfer, bargain, contract, or the like: (Msb, TA:) i. q. صلى الله عليه وسلم [In this last sense or in the senses next following]: (S and TA in art.

 صلى الله عليه وسلم ُسَمَّى ﺞَلْدَ ﺞَلْدَ ﺞَلْدَ صلى الله عليه وسلم سَمَّى a sealed, or signed and sealed, statement of a judicial decision; a judicial record; or the record of a judge, in which his sentence is

written]: (KL:) and a written order for the payment of subsistence-money, or of a stipend, salary, pension, or allowance; which some persons used to sell, but the selling of which is forbidden:

(Msb, TA:) pl. [of pauc.] صلى الله عليه وسلم ُسَمَّى and [of mult.] صلى الله عليه وسلم ُسَمَّى and صلى الله عليه وسلم ُسَمَّى The night of the middle [of the month] of Shaa- bán; because in it are written the صلى الله عليه وسلم ُسَمَّى The traveller's pass,
given him to prevent any one's offering opposition to him. (A and Mgh in art. جوز.)

The vehemence of the midday-heat in summer: (K:) or the most vehement heat of midday in summer: (S:) and it is prefixed to عمى: (K:) one says, لقيته صكة عمى, (S, O,) a prov., meaning I met him in the most vehement heat of midday in summer when the heat almost blinded by its vehemence: (Lh, O, TA:) for عمى is said to be an abbreviated dim. of أعمى: (S, O, TA:) and by it is said to be meant the gazelle, because he is dazzled and confounded in the midday-heats of summer, and knocks against the thing that is before him: some say, حبت الشمس صكة عمى: and some assert that عمى means the heat, itself: (O, TA:) or it is the name of a certain man [as will be found expl. in art. عمى, with variations of this saying]. (S, O, K, TA.)

The air [or atmosphere, between heaven and earth]; like مسكاك, (Ibn-'Abbád, O, K;) a dial. var. of the latter word. (Ibn-'Abbád, O.)

Weak: (IAmb, Hr, K, TA:) of the measure فعل in the sense of the measure مفعول; [lit.] meaning one who is struck much, or often, because deemed weak. (TA.)

[A writer of the statements termed صكاك, pl. of صك: or, accord. to Golius, as on the authority of Meyd, an actuary, who commits to writing the sentences of the judge].

Knock-kneed: (S, O, Msb:) or having a colliding of the knees, and [when used in relation to an ostrich or a horse or the like] of the hocks; as also مصأك: (K:) which latter [in this sense is rare, and is written in the CK مصأك, but] is with kesr to the م: (TA:) thus applied to a man; (S, O, K, TA:) and to other than man; (TA:) [i. e.] applied also to a horse; (O;) and to an ostrich, because he is long in step, long-legged, and sometimes, or often, his كتبان [here improperly used as meaning hocks] being near together, his legs strike each other: (S, O:) and a man is also said to be كسبأ: (TA:) the fem. is: (Mgh, Msb:) and the pl. is: (TA.)
whose teeth, both the and the, cleft close together: like

Strong: \( \text{(S, O, K)} \) applied to a man; and to other than man; \( \text{(K)} \) [i.e.] applied to a camel, and to an ass, \( \text{(S, O,)} \) as in a verse cited in the last paragraph of art. \( \text{S} \) and \( \text{O} \) signifies the same: \( \text{(K)} \) the fem. of the former is with \( \text{ة} \); \( \text{(S, O, TA;)} \) which is held by \( Sb \) to be rare; for epithets of the measures \( \text{نَعَل} \) and \( \text{لَعَفْم} \) seldom have \( \text{ة} \) affixed to denote the fem. \( \text{(TA;)} \)___

One says also \( \text{سَرُّ ﻊَلَى} \) \( \text{مَصَأَ} \) \( \text{مَوْئُول} \) [app. meaning \text{A head strong to butt, or knock, against other heads}]. \( \text{(K in art.)} \) ___ See also \( \text{مَصَأَ} \). Also \text{A lock}; syn. \text{مَغَلَّة}. \( \text{(K.]} \)

\( \text{مَصَأَ} \): see what follows.

\( \text{مَسَأَكُ} \) and \( \text{مَسَأَكُ} \) are epithets applied to a camel, [app. as meaning \text{Fleshy;}] as though flesh were thrust \( \text{سُكَ} \), \( \text{i.e.} \) \( \text{شَكَّ} \) into him. \( \text{(O.)} \)
According to the given page, the term **صَكَمَ** (ṣakām) is defined as follows:

1. **(S, K, TA, Lth) He (a man, Fr, S) struck him, or it.** (Fr, S, K) See also **صَوَاءَكَمَ**.

   And **He (a man, Fr, As, S) pushed, thrust, or repelled, him, or it.** (Fr, As, S, K)

   And one says of a horse, **ضَكَمَ** (ṣakām) or **صَكَمَ عَلَى جَامِهٍ** (ṣakām ʿalā jāmī), **The horse champs, (S, or champed, (K)**

   his bit, (S, K, or the فَلَس of the bit, (TA, and stretches forth his head, (S, or then

   stretched forth his head, as though desiring to contend for superiority [with his

   rider]. (K)**

   **A vehement shock, collision, impetus, push, or thrust, (Lth, S, K, TA, with a stone

   or some other thing. (Lth, TA.)**

   **فاءحاف** (fāfāf), [which means Camels' feet, and boots; probably, here, the former: in the TK it is expl. as meaning the

   hoofs of camels: and it is there said that the sing. is **صَكَمَ**. (K)**

   **صَوَاءَكَمَ** (ṣawākām) [Calamities, misfortunes, or evil accidents. (K) The Arabs say, **صَكَمَتَهُ صَوَاءَكَمَ الدَّهَر** [The

   calamities of fortune smote him; or may the calamities of fortune smite him]. (S.)**
It sounded; or made, produced, emitted, or sent forth, a sound; (S, M, O, K;) as also صَلَصَ , inf. n. صَلَصَةٌ and صَلَصْلَةٌ (M, K, [in the CK صَلَصْلَةٌ is erroneously put for صَلَصْلَةٌ may be a n. of place; (M;) and صَلَصَةٌ may be a n. of place; (M;) and صَلَصْلَةٌ [sometimes, or always, implies repetition, as will be shown by what follows, or], accord. to Lth, is more intensive, or more vehement, than صَلَصَ: (TA;) the former verb is said of iron [when struck with iron or the like, (see Ham p. 353, and what here follows,) meaning it made a clashing, or a ringing, sound], as also صَلَصَ ; (TA;) of a nail &c., (S, O,) of a nail when struck so that it is forced to enter into a thing, (M, K,) as in a verse of Lebeed cited in art. حَكِم, conj. 4; (S, M, O;) of helmets of iron (بيض) when struck with swords, meaning they made a ringing sound; (M, K; *) [see an ex. of the inf. n. voce َِتْلِصُو, زَرَعَد;] also of an empty jar when it is struck; (TA;) and of any dry clay, or baked pottery: (M;) also of a جٌام [i. e. bit], meaning it made a prolonged sound; (M, K;) and صَلَصَاءٍ, (M, K,) inf. n. صَلَصَةٌ, (S,) said of the same, (S, M, * K, *) it made repeated sounds, (S, M, K,) and so صَلَصَت ; (M, K;) which last is also said of a woman's, or other, ornament, meaning it made a tinkling, or ringing, sound; (S, K;) and of clay mixed with sand when it has become dry [app. as meaning it made a crackling sound when trodden upon]; (S;) mention is also made, in a trad., of the صَلَصَةٍ [i. e. ringing, or tinkling,] or a bell; (K;) and

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[Its verb] صَلَصَ is said of anything dry [as meaning it made a sound, or noise, when struck, or put in motion]; (Lth, TA;) and also of thunder, meaning it made a clear sound. (M, K;) [Hence,] صَلَصُت, (M, K;) aor. صَلَصَتُ, (M,) inf. n. صَلَصَ, The camels made a rumbling sound to be heard on the occasion of drinking in consequence of their intestines' having become dry: (M, K;) [and in like manner
The horses came making a [rumbling] sound to be heard from their bellies in consequence of thirst: (S, O;) and I heard a rumbling sound of his belly in consequence of thirst. (T, TA.) And صَلِّ السَّفَا, inf. n. صَلِّ, The water-skin became dry, (M, TA,) not having any water in it, so that it was such as would make a kind of clattering or crackling noise (يَتْقَعَعُ) [when struck or shaken or bent]. (TA.) And صَلِّ also signifies The sounding of the entering of water into the earth, or ground. (M in art. صُلُّصٍ, S, M, O, K.) and also, sec. pers. صَلَّى, aor. صَلَّتْ; (O, TA;) and only the latter; (Zj, TA;) or it may be is said, as it occurs in a verse of El-Hotei-ah, and not صَلَّتْ, صَلَّتْ the enterings of the quoh, and not أُعْطِى from the quoh, أُعْطِى the water-skin, (IB, TA;) It was, or became, stinking; said of flesh-meat, (S, M, O, K,) whether cooked or raw; (S, O;) said by some to be used only in relation to that which is raw; but صَلَّتْ occurs, in a verse of Zuheyr, said of a [or bit of flesh-meat that is chewed], which indicates that it is used in relation to that which is cooked and roasted; or, accord. to some, the verb here means أَنْتَلَّتْ [which has rendered heavy the eater]: (M:) and one says also صَلِّتْ اللَّحَم [the flesh-meats were, or became stinking] (in both of my copies of the Sْلَحَم the reading in other copies of the S and in the O)); the verb in this instance being with teshdeed [i. e. because of its relation to many subjects, or to a pl.]. (S, O.) In the Kur [xxxii. 9], some read اَذِإَأ ﺎَﻨْﻠَﻠَﺻ ِﰱ ِضْرَْﻷٱ (M, O, TA,) [instead of the common reading, which is اَﻨْﻠِﻠَﺻ, with ص], and some read أَنْتَلَّتْ, (M, O, TA,) which has two meanings: i. e. When we shall have become stinking, in the earth, and altered in ourselves and in our forms? and when we shall have become dried up? from meaning dry ground. (TA.) صَلَّى, (M, K,) inf. n. صَلَّى, (TA,) is also said of water, meaning It became altered for the worse in taste and colour. (M, K,) صَلِّتْهم الصَّالَة, (S, M, O, K,) aor. صَلَّى, (S, O,) Calamity, or the calamity, befell them. (S, M, O, K, TA,) صَلَّى الشَّرَاب, (M, K,) aor. صَلَّى, (TA,) inf. n. صَلَّى, He cleared the wine, or beverage. (M, K,) صَلَّى, (O,) or
We cleared the grain that was mixed with dust, or earth, from the dust, or earth, by pouring water upon it; or we poured water upon the grain that was mixed with earth, or dust, so that each became separated from the other: (O, K:) one says, [app. meaning This is its water with which it has been Washed; like as one says referring to anything that has been washed, مؤاماته, and مياساته, meaning as above. (K.)

صلّت الحَفْنُ: see the next paragraph.

صلّت اللَّحَامُ: see 1, latter half. (so in my copies of the S;) or صلّت الحَفْنُ, (so accord. to the O and TA,) inf. n. صلّت; (TA:) [meaning, as is indicated by what immediately precedes in the S and O, He put a piece of skin such as is termed صلاة to the boot, app., to its sole (see صلّت): or, as is indicated by what immediately precedes in the TA, he put a lining (termed صلاة) to the boot: the verb without teshdeed (written in the O صلّت) I think to be a mistranscription, notwithstanding the inf. n. assigned to it in the TA: general analogy is in favour of its being with teshdeed; and it is said that تَصَلِّيل signifies The putting skin upon a thing. (KL.)

صلّت: see 1, latter half, in two places. (M, K.)

أصلّت 4 It (oldness) altered the water for the worse in taste and colour. (M, K.)

R. Q. 1 صلّل: see 1, former half, in four places. Also He threatened, or menaced; and frightened, or terrified. (IDrd, O, K.) And He slew the chief man of the army. (IDrd, O, K.)

And صلّل الكلمة [or sentence] with a feigning, or making a show, of skilfulness. (Z, O, TA.)

R. Q. 2 صلّل: see 1, former half. It is also said of a pool of water left by a torrent, as meaning Its black mud became dry [app. because such dry mud makes a cracking sound when trodden upon. (IDrd, O, K.)
A serpent: (K:) or a serpent against which charming is of no avail: (S, O:) or a serpent that kills at once when it bites: (M:) or a yellow serpent (K) in the case of which charming is of no avail: (TA:) or a yellow serpent that is found in the sand; when a man sees it, he ceases not to tremble until he dies: (Har p. 102:) pl. أَصْلَالَ. One says, إنها لصل صفا [lit. Verily it is a deadly serpent of smooth stones; i.e., such as is found among smooth stones:] meaning, an abominable serpent like the viper. (S, O.) And إنَّهُ لصلْ ٍلِلْصَأ [lit.] Verily he is a serpent of serpents; thus one says of a man, likening him to a serpent; (S, O;) meaning cunning, or crafty, and abominable, (S, M, O, K,) in contention, (M,) or in contention and in other cases: (M, K:) like as one says ضرُّ أضرَّ فضل أضلَّ. (TA in art. Oضر.) And A calamity, or misfortune; as also مني فلان يصلُ صلاً [Such a one was tried with a calamity]. (TA.) And A sharp sword: pl. as above. (A, O, K, TA.) And An equal, or a match. (Z, K, TA.) One says, هذا صل هذا هذا صل هذا This is the equal, or match, of this. (Z, TA.) And هما صلائن They two are likes. (Kr, M.) See also صلة, latter part. Also A certain plant: (S, O:) or a species of trees. (M, K.)

[as an inf. n. of un.] The Sound of a nail and the like, when it is struck with force; as also صلةُ The Sound of the جم [or bit]. (K.) Also Dry ground: (S, M, O, K:) or ground, or land, not rained upon, between two tracts of ground, or land, that are rained upon; (M, K:) because, being dry, it makes a sound [when trodden upon]: (M:) or accord. to IDrd, ground, or land, rained upon, between two tracts not rained upon; (O:) or simply ground, or land, (M, K,) whatever
And A sole: (K.) [ISd says,] And a sole: (M.) [pl. صلالة.] And A boot good in respect of the sole: which is thus called by the name of the ground, not otherwise; in my opinion because of its dryness, and its making a sound on the occasion of treading. (M. [See also another explanation of this phrase in what follows.])

Also Skin: one says [A boot good in respect of the skin; somewhat differently expl. above]: (S, O:) or dry skin, before the tanning. (M, K.) And Stinking skin in the tan. (K.)

Also An extensive rain: (K.) and a scattered, scanty rain: (M, K) and so صلأ: thus having two contr. meanings: (K) pl. as above: (M) or صلال which is thus called by the name of the rain. (S, O.) And Moist earth. (O, K.) See also صلأ. Also The است [i.e. podex, or anus]. (TA.)

Remains of water (O, K) in a watering-trough; these explained by Fr; (O;) and of other things, (K,) such as [the oils called] دهن and زيت. (TA.) [See also صلأ.]

And A fetid odour. (K.) And The flabbiness of moist flesh-meat. (K.)

He is a very cunning man (دهم), one in whom is no good. (TA.)

And The leg of a boot; (Ibn-Abbád, O, K;) and so صلال : (K) or ↓ the latter signifies the lining of a boot: (M, K;) the pl. of the former is أصلأ. (Ibn-Abbád, O.)

صلأ: see 1, last sentence but one.
Clay that makes a sound like as does new pottery; as also صلالٌ, in two places.

A man making a rumbling sound to be heard from his belly in consequence of being thirsty: see 1. (TA.) Also, (K,) i. e. like شدد, (TA,) or صلالٌ, (so in a copy of the M,) Water altered for the worse in taste and colour. (M, K.)

صالَّان : see what next precedes.

صالَّان , of the measure فعلان , (S, O,) or, accord. to some, of the measure صلى , (TA in art.) A certain plant; (K,) a certain herb, or leguminous plant; (شجرة ,) (S, O;) a sort of plants [which means thus as well as trees &c.], said by AHn to be of the [kind called] طريفة , that grows upwards, the thickest portions whereof are the stems and the lower parts, of the size of the حلى , and the places of its growth are the plain, or soft, tracts, and the meadows (رياض): AA, he adds, says that it is of the [kind called] جنبة , because of its thickness and lastingness: (M:) Az says that it is of the best kind of herbage, or pasture, and has a root such as is termed جمعتة [the bread of the camels]: (TA in art. صلى:) the n. un. is with . (S, M, O, K.) It is said in a prov., (S, M, O, TA) of a man who hastens to swear an oath, (S, O,) or of one who boldly ventures to swear a false oath, (TA,) and has no impediment in his speech (S, O, TA) in doing so, (TA,) He hastened to it as the ass hastens to the ground, which then cracks, (O, K;) or, as in the L, which then dries فتنيس فتنجف [correctly فتنيس فتنجف], as referring to الأرض, or rather (فتنيس وَفَتَنْجَف )) , causing a sound to be heard. (TA.)
Also A certain bird: (K) a certain small bird: (M) or (K) the [collared turtle-dove called]  [IAar, S, O, K] the bird which the Persians call by this latter name: (Lth, TA:) or a bird resembling the  [IAar, S, O, K] Az says, it is what is called  [evidently a mistranscription for  , q. v.]: (TA:) pl. signifies a pigeon, (IAar, TA:) and  is evidently a female pigeon. (IAar, TA:) Also The forelock of a horse; (S, M, O, K) and so : (K) or a whiteness in a horse's mane. (M, K) And Hair of the back of a horse, and of [the part of the breast called]  , that has become white in consequence of the falling-off of the hair. (K) And A drinking-cup, or bowl, such as is called  [IAar, O, K] i.e. a drinking-cup such as is called  . (AHn, M) And A skilful pastor. (IAar, O, K) See also .

Also A portion remaining of water (S, M, O, K) in a pool left by a torrent, (M, K) and in a vessel, or in the [kind of small skin called]  , and in the lower part of a pool left by a torrent, (S, O,) and likewise of [the kinds of oil called]  (S, * M, O, * K) and  (M, K) as also , (Ibn-'Abbád, M, O, K) and  : (M, K) pl. . (S, M, O,) See also .

And i. q.  [IAar, O, K] and  [AA, TA] i.e. Hair collected together upon the head, or hanging down upon the ears, or extending beyond the lobe of the ear, &c.]

A noisy ass; as also and  (M, K:) an ass  or  ,
vehement therein. (Aboo-Ahmad El-Askeree, TA.) And A horse sharp and slender [or shrill] in voice [or neigh]. (M, TA.) And A wild ass sharp in voice; as also صَالِقٌ: so says Aboo-Ahmad El-Askeree: and thus is expl. the saying in a trad., app. meaning Would ye love to be like the asses] sound in bodies, vehement in voices, by reason of their strength and their briskness? (TA.) ___ Also Clay not made into pottery; (M, K;) so called because of its making a sound (نَصْلَصْلَة) or clay mixed with sand; (S, O, K;) which, when it becomes dry, makes a sound; and which, when baked, is فَخَارٌ: (S, O;) or dry clay, that makes a sound by reason of its dryness: (Z, O, TA;) thus in the Kur lv. 13 [and xv. 26 and 28 and 33]: or, accord. to Mujáhid, i. q. حَمَا: مَسْنُون [which means black mud altered for the worse in odour]. (TA.) And صَلَصَالْة A land in which is no one. (O, TA.)

صلأ : see the next preceding paragraph.

صلَة A vessel in which wine, or beverage, is cleared: (M, K;) of the dial. of El-Yemen. (M.)

صلَّلَلَدأ Copious, or abundant, rain. (IAar, O, K.) Also A generous, or noble, and honourable, chief, pure in respect of parentage; as also صَلَّلَلَدأ, with fet-h: (K;) or one who is pure in respect of generosity, or nobility, and of parentage: (IAar, O;) and رَجُل صَلَّلَلَدأ [thus in the O] a man who is a generous, or noble, chief, pure in respect of parentage, and honourable. (Ibn-'Abbád, O.) ___ And The أَسْكَاف [or maker of boots]; who is also called by the vulgar [or the people of the towns and village] أَسْكَاف (IAar, O, K.)

صلَّل لْأُدأ : see صَلُّل لْأُدأ.

صلَّلَلْأُدأ may be either an inf. n. of صَلُّل لْأُدأ or a n. of place. (M. [See 1, first sentence.]) ___ [Also an epithet, if not a mistake for
مصلوح: see مصلوح.

مصلوح: see مصلوح.

مصلوح: see مصلوح.

and see also مصلوح: مصلوح.
صلب

صلبٌ، [aor. —] inf. n. صلابةٌ; (S, M, A, Msb, K &c.;) and صلْبٌ، aor. —; (Iktt, A, K;) and صلْبٌ، inf. n. (K;
[but this last, accord. to the TA, is trans. only;]) said of a thing, (S, Msb,) [and of a man,] It [and he] was, or became,
hard, firm, rigid, stiff, tough, strong, robust, sturdy, or hardy; syn. (S, * A, * Msb, K; *) contr. of لانَ صلبت الأرض منذ أعوام [The land has been hard by lying waste
for years]; said of land that has not been sown for a long time. (A, TA.) ___ And صلِب على المال, inf. n. as above, He
was, or became, tenacious, or avaricious, of property, or the property. (M, L.) ___ [And
صلبُ التّرابٍ] inf. n. as above, The wine became strong. (M, TA.) ___ حَدُّ التّرابٍ is expl. in the S and L, in art. حَدٍ، as
meaning صلَبِ التّرابِ. (M, K,) aor. — , inf. n. صلْبٌ; (M;) and أصطبِلْبَها; (M, K;) He cooked, (M,) or
collected and cooked, (TA,) the bones, (M, TA,) and extracted their grease, or oily
matter, (M, K, TA,) to make use of it as a seasoning: (TA:) or أصطلبَهَا [alone] he extracted the
grease, or oily matter, of bones, (S,) or he collected bones, and extracted their
grease, or oily matter, (Msb,) to make use of it as a seasoning. (S, Msb.) ___ And in like manner one
says of one who roasts, or broils, or fries, flesh-meat and makes its grease to flow: (M:) i. e. one says، صلَبِ النّحَمٍ، (M, * K, TA,) and
اصطلبَهَا [alone], (M,) He roasted, or broiled, or fried, the flesh-meat, (M, K, TA,) and made
its grease to flow: (M, TA.) ___ And، (K,) as Sh says، (TA,) صلبَهَا، aor. — and —، (K, TA,) inf. n. صلبٌ، (TA,) He, or it, burned him: (K, TA;) and صلبتِهِ الشّمس The sun burned him [app. causing his
sweat to flow]. (TA.) ___ And (S, M, A, Msb, K;) aor. —، (M, Msb, K,) inf. n. صلبةٌ، (S, M, Msb;) and صلْبٌ، (M,
K,) inf. n. صلبةٌ، (K,) or the verb with teshdeed is said of a pl. number; (S, A;) [He crucified him;] he put him
to death in a certain well-known manner; (M, L;) he made him to be مصلوبٌ، (K) namely,
one who had slain another; (Msb;) or a thief: (A:) from the person so put to death flows. (M.) — [Hence] The placing the hands upon the flanks, in standing, and separating the arms from the body: a posture forbidden by the Prophet because resembling that of a man when he is crucified, (TA.) — [Hence also,] He put upon the (or leathern bucket) what are called which are two pieces of wood placed cross-wise [to keep it from collapsing], like what are called the, (S, M, A, Msb, * K,) aor. —, (S,) His fever was continual, (S, A, Msb, K,) and vehement: (S, A, K:) or was of the kind termed * 2 . (inf. n. , TA,) He, or it, rendered it, or him, hard, firm, rigid, stiff, tough, strong, robust, sturdy, or hardy. (S, M, K, TA,) El-Aashà says, * 2 . (inf. n.  , TA,) * 2 . (S, TA) i. e. 

Than the back of the excellent she-camel which the provender of cities, such as [the trefoil called ] and date-stones, and the pasture of El-Himè, meaning Himè Dareeyeh, the place of pasture of the camels of the kings, and the being long without conceiving, (TA,) have rendered hard, or firm, or strong. (S, TA,) — [Hence] one says, (AA, S, K,) inf. n. , (AA, TA,) The ripe dates became dry: (AA, S, K,) and the date
became dry. (M, L.) ___ [Hence, perhaps, صلب is said in the K to be syn. with صلب: ] see 1, first sentence. See also 1, latter half, in two places. ___ صلب said of a monk, (M,) or صلبوا (K, TA) said of monks, (TA,) He, (M,) or they, (K, TA,) made, or took, (M, K, TA,) for himself, (M,) or for themselves, (K, TA,) a صليب [or cross], (M, K, TA,) in his church, (M,) or in their churches. (TA.) ___ التصب also signifies [The making the sign of the cross. And] The figuring of a cross [or crosses] upon a garment; (T, Mgh, TA;) and hence, the figure thereof; the inf. n. being thus used as a subst. properly so termed; (Mgh;) as in a trad. where it is said of the Prophet, قصب [He cut off the place of the figuring of the cross, or crosses, from it]. (T, Mgh, TA.) And صلب بين عينيه occurs in a trad., meaning He made a mark like the cross between his eyes by a blow. (TA.) ___ Also A particular mode of wearing, or disposing, the [muffler called خار, (M, K,) for a woman. (K,) One says of a woman, صلت خارها. (M, K,) She disposed her muffler cross-wise]. (TA.) And a man's praying [With the turban disposed cross-wise] is disapproved: he should wind it so that one part [or fold] thereof is above [not across] another. (TA.)

اصابت 4

اصابت, (AA, K,) inf. n. إصاب She (a camel) stood stretching forth her neck towards the sky, in order to yield her utmost flow of milk to her young one. (AA, K, TA.)

تصب 5

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. تشتد; (A, TA;) which means جهد نفسه [for that]: (A:) said of a man. (TA.)

إصبت 8

صب Hard, firm, rigid, stiff, tough, strong, robust, sturdy, or hardy; syn. شديد; (S, A,
Msb, * K;) contr. of (S, M, A, K) and (M:) pl. of the first or second,

[accord. to analogy of the latter, and also of the last, ] (M, A.) [Hence,] and (K) or (M,) A rugged, stony place: (M, K; *) or (S:) pl. of the first or second, [accord. to analogy of the latter, and also of the last, ] (M, A.) A rugged, extending place, of the earth or ground; and (S:) a hard part of the earth or ground: (S:) or this last, a tract of rugged depressed land stretching along between two hills: (Sh, TA:) or the acclivities of hills; and its pl. is (TA:) or (S:) signifies hard, extending, [tracts of] ground: (As, TA:) or hard and elevated [tracts of] ground: (Iaar, TA:) and (S) is (S, M, K.) One says of land that has not been sown for a long time, [Verily it has been hard by lying waste for years]. (A, TA:) [Hence also,] [lit. He is hard, &c., in respect of the places of biting; meaning he is strong, or resisting, or indomitable, of spirit; (:] thus is expl. in the S and K in art. [which means the same]. (A, TA:) And (Lth, TA) or (M, L, TA) A hard, or vehement, running. (Lth, M, L, TA:) And (Lth, TA) or (M, L, TA) A vehement neighing. (Lth, TA:) And (M, L, TA:) Also,
and is said to occur only in one instance, in poetry, but another instance of it in poetry is cited, (TA,) The back-bone; i. e. the bone extending from the [or base of the neck] to the [or rump bone]; (M, A, K;) the bone upon which the neck is set, extending to the root of the tail [in a beast], and in a man to the [or os coccygis]: (Zj in his Khalk el-Insán: ) or a portion of the back: (S:) and any portion of the back containing vertebrae: (S, Msb, TA:) [and particularly the lumbar portion; the lions:] and the back [absolutely]; as is said in an explanation of a verse of 'Adee Ibn-Zeyd cited in what follows: (M, TA:) pl. [of mult.] Aصلاب and [of pauc.] صل، and صل (M, K;) each of which two is used in poetry in a sing. sense, as though every part of the were regarded as a صل in itself, and صل (M, TA;) of which last ISd says, [but this I do not find in the M,] I do not think it to be of established authority, unless it be a contraction of صل. (TA.) Lh mentions, as a phrase of the Arabs, هولااء أبناء صلبهم [These are the sons of their loins: because the sperma of the man is held to proceed from the صل of the man, as is said in the Ksh &c. in lxxvi. 7]. (M. [See also a similar phrase in the Kr iv. 27.]) ___ [Hence صل is used as signifying The middle of a page, as distinguished from the شماغ (or margin): and in like manner, of other things.] ___ [Hence, likewise,] حسب signifies also [meaning Rank or quality, &c.]: (AA, S, M, K;) and power, or strength. (M, K;) A poet says, (M,) namely, 'Adee Ibn-Zeyd, (S, TA,)

* إجَّلَ أَنَّ اللَّهَ قَدْ فَضَّلَكُمْ *
* فَوَقَّ ما أَحْكَمْ بِصُلْبٍ وَإِزارٍ *

[Because God hath made you to have excellence above what I can relate, in rank or quality, or in power, and abstinence from unlawful things]: (S, M, TA:) AA says that here signifies حسب; (S;) and إزار here signifies عفاف: (S, M, TA:) but some expl. حسب here by both and فِوَةٌ: and some relate the latter hemistich otherwise, i. e.
meaning above such as binds the back with an izár. (M, TA.) And it is said in a trad., إنَّ المُغَلُوبَ صَلْبٌ، meaning [Verily he who strives to overcome] the power of God is overcome.

(TA.) ___ Also Coitus (جِمْعِ): because the sperma [of the man] issues from the part so called. (TA.)

صلبٌ A certain bird, (O, K,) resembling the صقر [or hawk], but which does not prey, and which is vehement, or loud, in its cry. (O.)

صلبٌ: see صلَبُ, near the middle.

صلبٌ: see صلَبُ, former half, in five places. ___ [Hence,] ماءٌ صلَبٌ Water upon which cattle grow fat and strong and hard. (A, TA.) ___ And عربي صلَبٍ An Arabian of pure race: (A, Mgh, TA:) and امرأة صَلِبيةٌ A woman of noble, or generous, origin. (A, TA.) Also Grease, or oily matter, (S, M, A, Msb, K;) of bones: (S,

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M, * Msb;) and so صلَبٌ; (M, K;) which latter signifies also ichor, or watery humour, mixed with blood, that flows from the dead: (M:) pl. of the former accord. to analogy, and perhaps of the latter also, (K;) صلَبٌ. (K.)

Hence, in a trad., the phrase أصحَابُ الصَلْبِ in the CK, Those who collect bones, (K, TA,) when the flesh has been stripped off from them, and cook them with water; (TA,) and extract their grease, or oily matter, and use it as a seasoning. (K, TA.) Also [A cross;] a certain thing pertaining to the Christians, (Lth, S, M, Msb, K;) which they take as an
object to which to direct the face in prayer: (Lth, TA:) pl. [of mult.] صلِبٍ (S, M, A, Msb) and (Lth, S, M) and [of pauc.] أصلُبٍ. (Msb.) ____ [And The figure of a cross upon a garment &c.: see مصلَبٍ.] ____ And A certain brand, or mark made with a hot iron, upon camels; (M, K;) Which, as Aboo-’Alee says in the Tedhkireh, is sometimes large and sometimes small, and may be upon the cheeks, and the neck, and the thighs: (M, TA:) or, as some say, it is upon the temple; and as some say, upon the neck; being two lines, one upon [or across] the other. (TA.) ____ And i. q. علم (as meaning A banner, or standard; properly, in the form of a cross): (O, K:) En-Nábighah Edh-Dhubyánee is said to have thus called the علم because there was upon it a صليب [i. e. a cross]; for he was a Christian. (O.) ____ [And hence, as Freytag says, (referring to the Historia Halebi and Locman. Fabul. p. ΞΤ [Note] 1. 5. 8,) An army of ten thousand soldiers.] ____ And the صليب is the name of The four stars behind النسر الطائر [which is the asterism consisting of the three principal stars of Aquila; whence it seems to be the four principal stars of Delphinus]: inconsiderately said by J to be behind النسر الواقع [which is α Lyrae]. (L, K, and so in the margin of some copies of the S,) [And Freytag says, (referring to Ideler Unters. p. 35,) that the صليب الواقع is the name of Stars in the head of Draco.] ____ Also مصلوب صليبٍ of a leathern bucket: see 1, last sentence but one. See also مصلوب صليبٍ: (TA.) ____ [Using it as a subst. properly so called] one says، ممشى في صلابة من الأرض صلابة. (S, M, A, &c.) ____ [He walked, or went along, upon hard ground]. (A, TA.)

He who was, or those who were, in the loins صليب of the father [or ancestor] of the man: hence the family of the Prophet, who are forbidden to receive of the poor-rate, are termed صليبٌ بني هاشم وبني عبد المطلب. (Mgh.) Also A hard stone, the hardest of stones. (TA.) ____ And Whetstones; (S, M, K, TA;) as also صليبٍ صليبٌ (TA) and صليبٍ (M, K, TA;) and صليبٍ صليبٍ: (S, M, K, TA;) [or a whetstone. ]
or [a thing] like a whetstone. (A.) See also صَلْبٌ.

صلبة: see the next preceding paragraph.

صلْب: see the next preceding paragraph. Also A spear-head sharpened; (S, TA;) and so صَلْبٌ, (S,) or صَلْبٌ: (TA: [but this last is perhaps a mistranscription for صَلْبٌ]) or a thing polished and sharpened with whetstones: (K;) and صَلْب signifies a spear sharpened with the ضَلْيَي, (M, TA,) or a spear-head sharpened upon the صَلْب, which is like the whetstone. (A.)

صلْب: see صَلْبٌ.

صلْبٌ The [or musical reed, or pipe]: (O, K;) or, as some say, the قَصَبَة [or tube] that is in the head of the مزمار [app. meaning its mouth-piece]. (O.)

صلْب A hot fever; contr. of نَافض which means attended with shivering, or trembling: (S:) or a fever not such as is termed نَافض: (M:) or a fever attended with vehement heat, and not attended with cold: (TA:) or a fever attended with tremour (A, K, TA) and quivering of the skin: (TA:) or a continual fever: (Msb:) or a fever attended with صِدَاغ [or headache]: (Ham p. 345;) it is said by Ibn-Buzurj to be from the صِدَاغ: (I, TA:) it is masc. and fem.: one says, أَذْهَبَ الحُمَيْ بِصَلْبٍ [which may be rendered Fever with burning heat, &c., seized him] and أَذْهَبَ حُمَيْ صَلْبٍ [virtually meaning the same]; the former of which is the more chaste: and one seldom or never makes one of the two nouns to govern the other in the gen. case: (M, TA:) or, accord. to Fr, they said صَلْبٌ حُمَيْ and حُمَيْ صَلْبٌ [My burning fever, or continual fever, &c., is more severe than thy fever attended with shivering] is a prov., (Meyd, TA,) applied to two things, or events, of which one is more severe than the other. (Meyd.) See also صَلْبٌ, in the middle of the paragraph.
Seed that is scattered (Lth, O, K, TA) upon the earth, (Lth, O, TA,) and upon which the earth is then turned with the plough: (Lth, O, K, TA:) Az thinks it to be not Arabic. (TA.)

see the next preceding paragraph.

see the next preceding paragraph.

A garment, or piece of cloth, figured with the resemblance of the cross: (S, M, TA:) or figured with a cross: (A, Msb:) or figured with the resemblances of crosses: (M, A, TA:) as also of the latter with the figure of the cross upon his face. (A, TA.) See also

Ripe dates, and a date, becoming, or having become, dry: (S, M, K,) When date-honey (دس) has been poured on such dates, that they may become soft, they are termed 

Vehement, injurious rain. (L, TA.)

(Crucified;) put to death in a certain well-known manner: (M:) applied to a slayer of another, (Msb,) or to a thief. (A.) [See 1, latter half.] See also
Conspicuous, or clear, or fair; &c. (S, K.) or he (a man) was such as is termed in respect of the face (S, * K, * TA,) or of the cheek (TA. [Accord. to the S and K, the verb is app. said of the face: accord. to the TA, it is said of a man.]) He urged him to run, by striking him with his foot, or leg; or struck him with his feet or legs, to urge him; namely, a horse; syn. (S, K. *) And He poured it forth; namely, what was in the cup, or bowl. (S.) He brought milk, and broth, having much water; (T, S, M,) with little oily, or greasy matter. (T, S.)

The taking to oneself a verse of another poet without altering anything in it. (Har p. 267. [But this I believe to be postclassical.])

He drew his sword from the scabbard. (S, M, A.)

He advanced with a penetrative energy, and outstripped; syn. (S, M) or so or so [i.e., in his pace] (S,) he outstripped; syn. (S,) and he was quick, or he hastened, in his pace, or going. (TA.) One says of the eagle (It was swift in making a stoop) (A. [This meaning is there indicated by the context.] Ankeludder, TA.) He hastened in some measure, running: and so (A’Obeyd, TA.) The cloud was going to rain. (TA, from a trad.)
open, or uncovered, and even: (M, K:) or smooth: (TA:) anything bare; and open, or uncovered: (IAar, TA.) wide, even, and beautiful, or comely. (ISh, TA.) One says رجل صلت الجبين A man conspicuous, or clear;

or fair, in respect of the جبين: (M, TA:) or smooth and shining: (A:) or wide, white, conspicuous, or clear, or fair: (Khālid Ibn-Jemneh, TA:) or even: (A'Obeyd, TA:) or hard. (IAar, TA.) And رجل صلت الوجه والحد A man conspicuous, or clear, or fair, in respect of the face and of the cheek. (TA.) And فلان يكون الأسود صلتا [Such a one makes the black to be white, or fair].

Also, and منصلت, (M, K:) and إصليت, applied to a sword, (S, M, A, K,) Sharp: (S:) or polished, and sharp, or penetrating: (K:) or unsheathed, and sharp, or penetrating: (M:) or such as penetrates into that which is smitten with it: (A:) but some say that a sword is not termed صلت unless long: (TA:) or إصليت may have the same meaning as مصلت, i.e. unsheathed: (S:) accord. to AA, applied to a sword and to a knife and to a needle means having no sheath. (TA.) And one says, ضربه بالسيف صلتا (S, M, A) and صلتا (S, M) He smote him with sword unsheathed. (S, M, A,) __ applied to a man, as also and منصلات, (S, M, K) and Mصلات, (S, K,) pl. [of the last] مصليت, (S,) Hard, firm, strong, or hardy, (M,) sharp, or penetrating, (S, M, K,) in affairs, (S,) or in needful affairs, (M, K,) light in clothing: (M:) and [in like manner] صلتان signifies Sharp, or penetrating, and quick (منصلت), in his affair. (Ham. p. 536.) ___ See also صلت, (S,) below. ___ And see أب أبو الصلت is a surname of The حداة [or kite]. (TA in art. حداة.)

A large knife: (S, M, K:) or an unsheathed knife: (M:) pl. أصلات, (S,
A thief, or robber: (K:) formed by transposition from

, applied to a man, and to an ass, Strong, and hard, firm, or hardy: pl. or, applied to a man, as expl. above voce, q. v.: and, applied to an ass, strong: (S: [in some copies of which, for meaning, we find, whence an error in the Lexicon of Golius:)] and, applied to a horse, brisk, lively, or sprightly, and sharp of spirit; (S, K;) and so applied to a man; like: (T and TA in art. and, accord. to As, applied to an ass, smooth, having short hair: (TA:) or sometimes it means having no hair upon him; and so . (Ham p. 536.) [And accord. to ISd, it seems to be an inf. n., of which the verb is not mentioned; for he says that] it signifies also The act of leaping, springing, or bounding. (M.)

Having the neck stretching out, and smooth, or with short, or little, hair upon it. (As, TA.)

Also, applied to anything, Quick, or swift. (M, TA.) Applied to a river, or rivulet, Vehement in its manner of running. (A, TA.)
صلح

صلحُنُ (S, Mgh, Msb, &c.,) aor. صلح, (S, MA, Mgh, Msb,) the well-known form, though omitted in the K, (TA,) and صلحُنُ (MA, K, Msb,) [said by some to be] the more chaste, because agreeable with analogy, (TA,) [but the former is the more common,] inf. n. صلحُنُ (S, MA, Mgh, Msb, K, S, MA, Mgh, Msb, &c.,) aor. صلح, (S, MA, Mgh, Msb,) the well-known form, though omitted in the K, (TA,) and صلحُنُ (MA, K, Msb,) [said by some to be] the more chaste, because agreeable with analogy, (TA,) [but the former is the more common,] inf. n. صلحُنُ (S, MA, Mgh, Msb, K) and صلحُنُ (S, K;) the former of which is made fem. in a verse of Bishr Ibn-Abee-Házim, (TA,) [He made peace, or became at peace or reconciled, with him; or he reconciled himself with him: for the contr. of مصالحة is مصالحة, (Mgh.) And مصالحة على كذا صلاحه عليه كذا He made peace, or reconciliation, [or a compromise,] with him on the condition of such a thing. (MA,) And مصالحة على بعض ما له He compounded with him for part of what was

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owed to him; he made a compromise with him on the condition of receiving part
of what was due to him]; said of a creditor and debtor. (Mgh in art. ) And صَلَاحَتُ بِنَى الْقَوْمَ, inf. n. مَصَلَاحَة, I made peace, or a reconciliation, between the people, or party; syn. لَااءُ مَثَت (Msb in art. لَأَم. [See also 4.])

اصِلَحَهُ, (A, Mgh, Msb, K,) inf. n. إِصْلَاحٍ (S, A,) and quasi-inf. n. صَلَاحٍ, (L in art. نَقَح) said of a man, (A, Msb,) and of God, (TA,) [and of a thing,] He, and it, made, or rendered, it, or him, good, incorrupt, right, just, righteous, virtuous, or honest; constituted it, disposed it, arranged it, or qualified it, well, rightly, or properly; rectified, corrected, redressed, or reformed, it; put it into a good, incorrupt, sound, right, or proper, state; or restored it to such a state; put it to rights, or in a state of order; set it right, set it in order; ordered it, managed it well, cultured it; adjusted, dressed, or trimmed, it; prepared it properly for use; repaired, mended, amended, or improved, it; made it, or him, to thrive; contr. of أَصْلَحَةُ الْقَدِرُ ء (S, * K. [And so by implication in the Mgh &c.]) One says, أَصْلَحَةُ الْقَدِرُ يَتَبَالِل [I made good, qualified properly, or seasoned, (the contents of) the cooking-
pot with the seeds that are used in cooking]. (Msb in art. لَبَتْ (And أَصْلَحَةُ السَّقَةَ بِالْمَرَبَّ) And أَصْلَحَةُ السَّقَةَ بِالْمَرَبَّ [I seasoned the skin with rob, or inspissated juice]. (S in art. رَبَّ) And أَصْلَحَةُ بِنَى الْقَوْمَ [in which الأمر is understood, so that the meaning is I rectified, or reformed, or amended, the circumstances subsisting between the people, or party; or I made peace, or I effected a rectification of affairs, an agreement, a harmony, a reconciliation, an accomodation, or an adjustment; [or I adjusted the affair;] between the people, or party. (Msb.) And سَعَيْنِ فِي إِصْلَاحِ دَعَاتِ الْبِينِ [He laboured in rectifying, or improving, the
bad, or the good, state of circumstances, or the disunion or union, subsisting
between people]. (A.) One says also, (TA,) and (T, A, Mgh, TA,) the latter because
implies the meaning of (Mgh,) He acted well to the beast, (T, A, TA,) and put it into a
good, or right, or proper, state, or took care of it, or paid frequent attention to it. (A, TA.)
And He acted well to him, did good to him, or benefited him. (K, TA.) And
[alone] He did that which was good, right, or just. (Msb.)

6 حَلَصَاحَا
conc.: see 8, in four places.

7 حَلَصَاحِنَا [quasi-pass. of حَلَصَاحَهُ; thus signifying It became rectified, &c.: see حَلَصَاحٍ.] (K in art. حَلَصَاح.)

8 حَلَصَاحَا (S, A, K) and حَلَصَاحَا (K) and حَلَصَاحَا (S, A, K) and حَلَصَاحَا (S, K) [the last a var. of حَلَصَاحَا;] all signify the
same, (TA,) and حَلَصَاحِئِنَا, and حَلَصَاحُهُم, and حَلَصَاحُهُم (Mgh,) [They two, (i.e. two persons or two parties,) and] the people,
or party, made peace, or became at peace or reconciled, [each with the other, and] one
with another: (Msb:) [i.e. the contr. of حَلَصَاحِ يَخْصَصُ and حَلَصَاحُ يَخْصَصُ is the contr. of حَلَصَاحُ يَخْصَصُ.] (Mgh.) And
اصطلاحاً على أمر They (a particular class of persons) agreed together, or among themselves,
respecting a particular thing. (ElKhafáje, MF.) [Hence,] حَلَصَاحُ يَخْصَصُ signifies also The agreement of a people
to name a thing by any name turned from the primary application. (KT.) And [as an
inf. n. used in the sense of

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a pass. part. n., for حَلَصَاحُ] Conventional [or technical] language: and a conventional [or
technical] term: opposed to [لغة] and [تَوَقُّيَف.] (Mz 1st نوع.)

10 حَلَصَاحُ is the contr. of (S, L, K:) [i.e. it signifies He regarded, or esteemed, a thing good,
incorrupt, right, just, or the like; as expl. in the TK; and in like manner, a man. __He wished, or
desired, a thing to be good, incorrupt, right, just, &c.; as in the TK; and in like manner, a man. __And
He sought to render good, incorrupt, &c. __ And hence, He treated in such a manner
as to render well affected, or obedient.] Also He sought to do good or to act well
*إلى فلان* to such a one]. (KL.) __ And He sought peace, or concord. (KL.) __ And It happened
well. (KL.) __ See also 1.

*صلح* a subst. from *صالحة* (S, Msb, KT,) syn. with the latter; (Mgh;) masc. and fem.; (S, K;) Peace,
reconciliation, or agreement, (Mgh, Msb, K, KT, TA,) after contention: and in the law it means a
compact to give over, or relinquish, contention. (KT.) One says, *
وَقَعَ بِنِمَام صَلِحَ* (A, TA) Peace,
or reconciliation, took place between them two. (TA.) [And *أخذَ صلحا* It (a fortress or the like)
was taken peacefully, or by surrender.] __ Also That in respect of which there has been
made a peaceful compact: or which has been taken in the way of peace. (Mgh.) __ And
A party at peace with others. (TA.) You say, *
هم لِنا صَلِح* They are [a party] at peace with
us. (A, TA.) And you say also *
قوم صلحو* A people, or party, who are at peace: the latter word in this case
being app. an inf. n. used as an epithet. (TA. [See also *
صلحَ.])

صلح: see *
صالحَ.

صالح an inf. n. of *
صالحَ (MA, Mgh, Msb) and of *
صالحَ (MA:) [used as a simple subst, it signifies Goodness,
incorruptness, rightness or rectitude, justness, righteousness, virtue, honesty; &c.: see 1:] contr. of *
فساد* (S, A, Mgh, K;) as also *
صالحَ (K, TA: [الفُسَادُ الصَّلِحُ in the CK being a mistake for الفُسَادُ الصَّلِحُ]) accord. to
some, it is not used as an attribute of a prophet nor of an apostle, but only of a person inferior to these: accord. to others, however,
this restriction is wrong. (MF.) __ Also quasi-inf. n. of 4. (L in art. لفْنَح.) __ And [hence,] *A thing that is good, and
right. (Msb.) See also صلاح, like فطام is a name of Mekkeh; (S, A, K;) either from الصلاح or from الصلاح. (TA;) and sometimes it is perfectly decl. [pronounced صلاح]. (S, K.)

صلوح: see also صلاح: and see also صلح.

صليح: see what next follows.

صالح, (MA, L, Msb, K;) from صلح, (MA;) and صالح, (IAar, L, K;) from صلح; (MA;) and (K;) applied to a thing, (Msb,) and to a man, (MA,) Good, incorrupt, right, just, righteous, virtuous, or honest; &c.; [see

1; contr. of فاسد] (MA, K;) pl. [accord. to general analogy of صلح, and app. applied only to rational beings, like صلحون [q. v.; this being said by some to be a pl. of صالح; and by others, to be originally an inf. n.; like as is said of شهود. (L.) One says رجل صالح في نفسه من قوم صالحة [A man good, incorrupt, &c., in himself]. (Msb.) [of a people good, incorrupt, &c.;] (L.) And هو على حالة صالحة [He is in a good, right, or proper, state or condition]. (TA.) [Hence,] صالح signifies also Suitable, fit, or meet: so in the saying, وهو صالح لولاية [He is fit for the office of prefect, or the like]. (Msb.) And Much, copious, or frequent: one says مطرة صالحة A copious rain. (Yaakooob, L, TA.) And hence the saying of I], أبدت البناء من الولد إداول صالحا meaning [is substituted for وfrequently. (TA.) And the in is [often] omitted in writing [though not in pronunciation] when it is used as a proper name [so that the name is written صلح, or more properly صلح]. (Durrat el-Ghowwas in De Sacy's Anthol. Gram. Ar. p. 66 of the Arabic text.)

صالحة [a subst. from صالح, made so by the affix ة; A good deed or action; an act of beneficence; a benefit. One says, لا تعد صالحته [His good deeds, or beneficent actions, are not to be numbered]. (A, TA.) And أتني صالحة من فلان [A benefit came to me from such a one]. (TA.)

اصلاح [for مصلحة see 8, last sentence].
Conventional [or technical] language: opposed to [لغوى] and [توضيحي] (Mz 1st نوع).

[(act. part. n. of 4, q. v.)]. One says, [A man who does well, rightly, justly, or properly, in his affairs and his actions]. (L.)

A cause, a means, or an occasion, of good; a thing, an affair, or a business, conducive to good, or that is for good; [and hence it may often be rendered simply an affair, when the context shows it to mean what is conducive to good or done for a good purpose;] contr. of [فساد] (S and Msb and K in art. فساد).

A good, right, or virtuous, affair; (KL.) a thing that is good and right; syn. صلاح [q. v.]:

[نظراً في مصالحة الناس] [He considered the things that were for the good of the people]. (A, TA.) And [هم من أهل المفسدة لا المصاح] [They are of the people who occupy themselves in the things conducive to evil, not the things conducive to good]. (A, TA.) * And [في الأمر مصالحة] [In the affair is that which is good]: (Msb:) [or a cause of good.] And [رأى الإمام المصاحـة في كذا] The Imam saw what was good and right [or what was conducive to good] in such a thing. (TA.) ___ It is also an inf. n. of صلاح. (MA.)

A place, of a garment [&c.], that is to be repaired, or mended; syn. مترده. (T in art. رد.)
صلح

صلح صلى الله عليه وسلم [and app. صلح صلى الله عليه وسلم alone,] aor. صلح صلى الله عليه وسلم, (L) inf. n. صلح صلى الله عليه وسلم; (S, A, L;) as also صلح صلى الله عليه وسلم; (IAar, L;) [the former of the dial. of El-Koofeh, and the latter of that of El-Basrah; (see also صلح صلى الله عليه وسلم)] He was, or became, deaf, so as not to hear at all. (S, A, * L.) صلخت جلدها [Mayest thou, or may he, suffer a deafness like the deafness of the ostrich] is a form of imprecation uttered against a man; for all ostriches are [said to be] totally deaf. (L, TA.) صلخت جلدها [meaning It cast off its slough.] (TA.) And صلخت, namely, a camel, is said of the mange, or scab, meaning [It excoriated him; like صلخت, or it extended over the whole of his body. (TA.)

6 تصالح علينا He feigned himself totally deaf to us; (K, * TA;) as also تصالح, with ج. (TA.)

9 اصليح, inf. n. اصلح صلى الله عليه وسلم, He (a man, TA) lay upon his side. (K, TA.)

صلح A destructive calamity. (K.)

أصليح i. q. أسود صالح [Q. v.], A certain species of serpents, that casts off its slough. (AHát, L;) And جرب صالح i. q. صالح [I. e. Excoriating mange or scab]; (K, TA;) it is such as occurs in the hinder part of the camel, and one doubts not its extending over the whole of his body. (TA.)

أصالح, (S, K, &c.,) so accord. to all the people of El-Koofeh, but the people of El-Basrah and the Arabs of that region say أصالح, أصالح *(IAar, TA,)* Deaf: (Fr, A’Obeyd, TA;) or deaf so as not to hear at all: (S, K, TA;) or very deaf: (Mgh;) or كان الكميت أصم أصالح, meaning El-Kumeyt was
deaf so as not to hear at all. (S, A. *) Also A camel affected with mange, or scab: [or having mange, or scab, by which he is excoriated: like *[

Affected with the malignant species of leprosy termed] (TA.)
صلد

صلدةٌ [inf. ns. of which the verb is صلد;] used in relation to a stone [&c.], signify The being hard and smooth.

(M.) [And صلد has a similar meaning.] You say, أصلدت الأرض, and The land was, or became, hard:

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(K:) or so that it produced no plants, or herbage: (TA:) and أصلدت المكان, and The place was, or became, hard: (TA:) or produced no plants, or herbage. (M.) And عليه صُلِدت عليه, and صُلِدت عليه, and صُلِدت عليه, and صُلِدت عليه, and صُلِدت عليه, and صُلِدت عليه, and صُلِدت عليه, and The mountain, or rock, baffled him, namely, a well-digger, [by its hardness,] and resisted his efforts. (M.) \_[Hence,] صُلِدت عليه, (M, K, and so in some copies of the S,) aor. ، inf. n. صُلِدت عليه; (M:) or صُلِدت عليه, with kesr to the ل, aor. ، inf. n. صُلِدت عليه; (AZ, S,) The زنزان [or piece of stick, or wood, for producing fire] gave a sound without emitting fire; (S, M, K;) and أصلدت زناده signifies [the same, or] it emitted no fire. (Ham. p. 407.) \_[Hence,] صُلِدت عليه [lit. His pieces of stick, or wood, for producing fire, gave a sound without emitting fire.] means He was, or became, niggardly, tenacious, penurious, or avaricious: (AA, L, TA:) and صُلِدت عليه, alone, aor. ، (M, A, K,) inf. n. صُلِدت عليه; (M, A,) and صُلِدت عليه, (M, A,) aor. ، (M,) or ، (A,) inf. n. صُلِدت عليه, (M,) or صُلِدت عليه; (A,) and تصليد، inf. n. تصليد; (K;) signify the same: (M, K;) or he was, or became, very niggardly &c. (A.) \_[And] صُلِدت عليه, or (accord. to different copies of the K, in the TA the former,) The bald place on the front of his head shone, or glistened. (K, TA;) صُلِدت عليه is also used in the same sense, in a trad., in relation to milk flowing forth. (TA;) \_[And one says, جاء برّق صلد, meaning He brought broth, and milk,
containing little oily, or greasy, matter, and much water: for

His canine teeth caused a grating sound to be heard. (K, *TA.)

He clapped with his hands. (M.)

The beast beat the ground with its fore feet in its running. (K.)

He ascended the mountain. (M, K.)

He gave nothing to the asker, or beggar. (L.)

2  صَلَد see the preceding paragraph.

4  صَلَد: see 1, in three places. Also He (a man) failed to produce fire with his زَنْد [or piece of stick, or wood, used for that purpose]. (S, A.) And He made his زَنْد to give a sound without emitting fire. (M, TA.) And He (God) caused his زَنْد to emit no fire. (A.) And He asked, or begged, of him, and found him niggardly: thus related on the authority of IAar; but by rule it should be فأَصَالَد. (M.)

Hard and smooth; (S, M, A, K;) as also صَلَد (K) and صَلْدُ (A) and صَلِيْدُ (M) and صَلِيْدَ (A) and صَلِيْدُمُ (M;) applied to a stone; (S, M, A;) and so the first applied to land or ground (أَرْضٍ); (S;) and to a solid hoof, as also صَلَدُمُ and صَلَدَمُ, which last is of the measure فُعَالُ accord. to Kh, but فَعَالُ accord. to others; (M;) and to a side of the forehead, (S, M,) or thus applied meaning smooth and tough; (L;) and to a head, as also صَلَدُمُ, (M;) or thus applied meaning upon which no hair grows: (A:) and صَلَدُدُd, (M, K,) which is of an extr. form, (M,) has the first of the significations above, (K,) or signifies [simply] hard: (M:) the pl. of صَلَدمُ (M, L) and of أُصَلَدَمُ (M, L, A,) Also applied to a place, (مَكاَنُ, M,) and أُصَلَدَمُ (A,) applied to land, (أَرْضٍ, A,) That produces no plants, or herbage. (M, A.) And أُصَلَادُ الجَبِينُ The
part of the side of the forehead upon which is no hair: likened to smooth stone. (A Heyth.)

[Hence,] A stone that will not emit fire: (L, TA:) and صلاد (M, A) and صلاد (M) [and صلاد (M)] [A piece of stick, or wood, for producing fire] that
gives a sound, (M,) not emitting fire: (M, A:) and عود صلاد (M, A,) and صلاد (S, M, A, K) A horse that does
not sweat: (S, A, K:) such a horse is discommended: (K:) or slow to sweat: or having little seminal
fluid: and slow in impregnating. (M,) And صلاد (M) and صلاد (M, A) and (S, M, A, K) A
niggardly, tenacious, penurious, or avaricious, man: (S, M, K:) or a man very
niggardly &c. (A,) And خيل صلاد A hardy, strong, enduring she-camel. (K,) And
Hard, hardy), or strong, horses. (A,) [And صلاد, also, signifies Robust, or strong. (Freytag, from
Jereer.])

صلاد: see صلاد, first sentence.

صلاد: see صلاد, first sentence.

صلاد: see صلاد, last sentence.

صلود: see صلود, in six places. Also, applied to a well, Such that its mountain, or rock, baffles the
digger[by its hardness], and resists his efforts. (M,) A she-camel having little, or no,
milk; as also صلاد: (S, A, K) and the latter, [which in the former case is written in some copies of the K with ة,] that has
brought forth and has no milk. (K. [But this is said in the TA to be a repetition.]) A woman in whom is
little, or no, good: or hard, having no compassion in her heart. (M.) ___ A cooking-pot (قدر) (ٌرْﺪِﻗ)
slow to boil. (S, M, A, K.) ___ A beast (دَابَّة) that beats the ground with its fore feet in its running. (TA.) ___ One who ascends a mountain by reason of fear; (K, TA;) as also مصدَّل: (TA;) [or] a mountain-goat that ascends the mountain. (M.) ___ And Alone, apart from others, or separate; (As, L, K;) as also صَلَيد. (K.)

Brandon: see صَلَيد, first sentence: ___ and صَلَود, last sentence. Also A shining, gleaming, or glistening. (K.)

صلاد: see صَلَيد, in two places; and مصدَّل.

صلادم: see صَلَيد, first sentence, in two places.

صلودد: see صَلَيد, first sentence.

Canine teeth causing a grating sound to be heard; (K, * TA;) as also صَوَالَد, (K, TA,) which is the pl. (TA.)

صلَد: see صَلَيد, first sentence: ___ and see the same also near the end of the paragraph.

صلدد: see صَلَيد. [Hence,] one says، ليس مصدَّل القَدَح [lit. He is not one whose wood gives only a sound when one endeavours to produce fire from it; meaning he is not one who ungenerously refuses when asked]; an expression of praise; (TA in art. كسر;) and [in like manner] ليس بصلاد القَدَح. (TA. in art. هش.) Also Milk milked into a greasy vessel, and therefore without froth. (K.)

صلالد: see صَلَيد and صَلَود, in two places.
صلاة

 صلى الله عليه 2

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1. **صلع** (S, * O, * Msb, K, * TA) He (a man, S, O, K *) was, or became, bald in the fore part of the head: (S, * O, * Msb, K: * but in the Msb it is said in this sense of the head:) or in the fore part of the head to the kinder part thereof: and likewise in the middle of the head. (TA.)

[See also جلَح and جلَح.] Accord. to Ibn-Seenà, the baldness termed صلع does not happen to women, because of the abundance of their moisture; nor to eunuchs, because their constitutions are nearly like those of women. (Msb.) ___ [Hence,]

صلعت العوفطة, inf. n. as above, The عوفطة [a species of mimosa] dropped the heads of its branches: and had them eaten by the camels. (TA.) ___ See also 7. صلع [perhaps a mistranscription for صلع, and primarily signifying He made his head bald in the fore part:] he shaved his head. (Z, TA.) صلع said of such as is termed عذِّيبَة, [but the verb in this sense is probably صلع, (see this latter,) ]He voided his ordure (أحدث) on the occasion of جماع. (TA.)

2. **صلع** : see above, last sentence but one. صلع الخيةة جمآع The serpent came forth from concealment (مُرْزَت) without any earth, or dust, upon it. (Ibn-‘Abbád, O, K, TA. [But in the O, the verb in this and the following senses is carelessly written without the sheddeh.] صلع, inf. n. صلع (said of a man, IAar, TA,) i. q.

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[meaning He voided his ordure: see صلع as a subst., below; and what here follows]. (IAar, K, TA.) And صلع فلان, (inf. n. as above, TA,) Such a one put his hand evenly expanded (K, TA) on the ground (TA) and voided his ordure or his ordure in a thin state (صلح): (K, TA:) thus expl. by Lth. (TA.) See
5. The sky became bared by the disruption of its clouds. (TA.) ___ See also what next follows.

7. The sun rose, or began to rise: syn. or culminated: or came forth from the clouds, (O, K, TA,) appearing in the time of intense heat, with nothing intervening and concealing it; (TA,) and so صَلِّعَتْ (O, K, TA,) and صَلِّعَ (or more probably صَلِّعَ.) (TA.)

8. accord. to Reiske, as stated by Freytag, signifies He, or it, was defiled, or polluted; conspurcatus fuit: but he names no authority.)

صلَعٌ Baldness in the fore part of the head: (S, O, Msb, K:) or in the fore part of the head to the hinder part thereof: and likewise in the middle of the head. (TA. [See صَلِّعَ, of which it is the inf. n.: and see also جَلَحَ.) ___ Also a dial. var. of صَلِّعَ, q. v. (TA.) ___ One says also، نهاية صَلِّعَ meaning [I will assuredly straighten thy [natural] crookedness; like ضَلَعَكَ. (TA in art. ضَلَعَ, from the T and M.)

صلَعَةٌ : see what next follows.

صلَعَةٌ : see what next follows.

صلَعَةٌ A place of baldness such as is termed صَلِّعَةٌ; (S, O, Msb, K;) as also صَلِّعَةٌ; (S, O, K;) and صَلِّعَةٌ.

is said to be a contraction of the first, (O, Msb,) by Lth, (O,) but it is disallowed by the thoroughly learned. (Msb.)

صلَعَى، (O, K,) accord. to Ibn-'Abbád, with kesr, (O,) like كتاب، (K,) in the L [written] with dāmm, (TA,) The heat of the sun.

(O, K,)
A mountain having upon it no plants, or herbage. (O, K, TA.)

A place that produces no plants, or herbage; (S, O, K, TA;) whether it be a mountain or land; (TA;) from which in relation to the head; (S, O, TA;) and is also syn. with سَلَعَ صَلَعُ in the sense expl. above. (TA.) And [the n. un.] صَلَعَ signifies a smooth rock. (TA.)

A place that produces no plants, or herbage; (O, K, TA;) or صَلَعَ, (K,) or the latter also, which is app. a contraction of the former, (S, O,) Broad, (S, O, K, TA,) hard, (K, TA,) smooth, (TA,) rock: (S, O, K, TA:) n. un. (of the former, S, O, [and of the latter also],) with صَلَعَ. (S, O, K)

صَلَعَ: see the next paragraph.

Bald in the fore part of the head; (S, Mgh, O, Msb, K;) denoting more than أَجْلَحَ (Mgh:) or bald in the fore part of the head to the hinder part thereof: (TA:) and likewise, (TA,) or accord. to As, (O,) bald in the middle of the head: (O, TA:) and applied also to a head, (Msb, TA,) meaning bald in the fore part: (Msb:) and صَلَعَ signifies the same, applied to a head, (Msb, TA,) and to a man: (Msb:) fem. ِّـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~ (TA:) and صَلَعَ is the dim. of the masc., [and صَلَعَ is that of the fem.,] meaning as expl. above. (TA.)

[Hence,] the fem., applied to a tree such as is termed عَرْفَة (a species of mimosa,) That has dropped the heads of its branches: (S, TA:) and that has had its branches eaten by the camels. (TA.) And, applied to a tract of sand, (رَمْلَة, S, O, K,) and to a land, (أَرْض, K,) In which are no trees: (S, O, TA:) and (TA) in which is no herbage. (O, K, TA,) It also occurs, alone, as meaning A desert صَحْرَةَ (TA:) that produces nothing; like the head termed صَلَعَ, (TA:) And صَلَعَ, applied to a land, That produces no plants, or herbage. (TA,) And the masc., applied to a mountain, Open to view, smooth, and glistening. (TA,)
And, applied to a spear-head, *Glistening and smooth*: (O, TA:) or polished; (K:) and so صلوع. (O, K.)

[Hence also,] the أصلع signifies *The penis*. (O, K, TA.) And the الأصلع is said to signify *The head of the penis*. (TA.)

A certain serpent, slender in the neck, (S, O, K, TA,) or, accord. to Az, wide in the neck, round in the head, (TA,) its head being like a hazel-nut: (S, O, K, TA:) thought by Az to be so called as being likened to the penis. (TA.)

عوصل applied to an affair, or event, (S, O, K, TA:) means Hard, distressing, or calamitous; (TA;) and so applied to a day; as also (A and TA in art. جلجل:) or, applied to a day, intensely hot. (Ibn-'Abbád, Z, O, TA.)

Any notorious affair or event; or any such affair that is dubious, of great magnitude or moment, to accomplish which, or to perform which, one finds not the Way: (O, K, TA:) and a calamity, or misfortune, (S, O, K, TA,) [or] such as is hard to be borne; (as though it were smooth and slippery;) because there is no escape from it: (TA:) and [in like manner] صلعا which (O, K, TA) and صلعا and صلعا and صلعا (TA,) an evil, abominable, or unseemly, action or saying, such as is apparent, manifest, or unconcealed: (O, K, TA:) or a calamity, or misfortune, hard to be borne: (K, TA:) and hence the saying of Āisheh to Mo'áwiyeh, (O, K, TA,) when she reproached him for his having asserted the relationship to him of Ziyád, and he replied that the witnesses gave testimony, (O, K, * TA, [see Abulfedæ Annales, i. 360],) وَءِآْـيَـٔٔلُصَأ ﺎَم ِتَﺪِﻬَﺷ ُدﻮُﻬﱡـﺸﻟا ْﻦِﻜَﻟَو َﺖْﺒِﻛَر [The witnesses did not bear witness (in the CK, erroneously, أَمِر),] but thou committedst that which was an evil, abominable, or unseemly, action or saying, &c.]. (O, K, TA.)

 стало لعاصيwa The act of glorying, or boasting; syn. فخر. (TA.)

أصلع, dim. of أصلع: (TA:) see the latter, in three places.

تصليع: (TA:) inf. n. of 2 [q. v.]. (K, TA.) And a subst., like تئيبت, signifying Ordure, or dung; or such as is
thin; syn. ﻣَﻼَح (TA;) thus expl. by Lth. (O.)
The bovine animal, and the sheep or goat, shed the tooth next behind that called the سديس: (S and K in art.) or bred its tooth called the ناب: (K in that art. [in which see more]:) or said of any cloven-hoofed animal, aor. and inf. n. as above, signifies he entered the sixth year: or, as some say, the fifth: this is the utmost of the ages thereof [that have verbs and epithets to denote them]: (Msb:) said of any cloven-hoofed animal, (Mgh, Msb) or in sheep or goats and animals of the bovine kind (Mgh) is like لوزب in camels. (Mgh, Msb.)

A red hill or mountain, such as is termed [q. v.]. (O, K.)

A large ship or boat. (Lth, O, K.)

[Ra`a`y`a`] [a n. un. of which غلص is the coll. gen. n., as is indicated in the O and TA,] applied to a she-camel i. q. [i. e. In her seventh year, and fat: or i. q. سديس [i. e. in the eighth year]. (AA, O, K.)

غلص part. n. of 1 [q. v.], (S, O, Msb, K,) an epithet applied to the male and the female of all cloven-hoofed animals, (Msb,) or to an animal of the bovine kind and to the sheep or goat, (S, O, K,) I. q. غلص, (IDrd, O, TA,) which latter is said by Sb to be the original, the ص because of the غ: (TA:) or, applied to a sheep or goat (Ibn-Abbád, O, K) and to a bovine animal, (K,) it is like قارح [q. v.] applied to a horse: (Ibn-Abbád, O, K,) or in the fifth year, (As, IF, O, K,) as applied to a sheep: (As, IF, O:) or in the sixth year, (AZ, O, K,) as applied to a sheep or goat: (AZ, O:) or a sheep or goat advanced in age: (IDrd, O:) [see more in art. غلص: the pl. is غلص (IAar, S, O, K) and غلص (IAar, O, K,) both of which are applied to كباش, (K,) [or rather] the former pl. is thus applied by Ru-béh, who by كباش in this instance means heroes, or brave men. (S, O.)
clouds had in them no water: (M:) or the cloud had little water. (A, TA. [It is implied in the TA that this is tropical; but I doubt its being so.]) See also its part. n., said of a man's seed-produce. It did not increase, or multiply, or become plentiful or abundant. (TA.) as a quality of [or wheat] signifies its having little increase (S, or L, or K) and little goodness. (L, TA: said in the latter to be tropical.) [Hence, app., or from the verb as used in the sense expl. in the next sentence below,] a prov., (S, Meyd, O, K,) relating to the holding fast to religion, (S,) or used in urging to the mixing in social intercourse with the holding fast to religion, (O, K,) or, accord. to IAth, a trad., (TA,) i. e., accord. to As, **He who exceeds the right bounds in religion** (Meyd) will not be in favour with men, or beloved by them; (S, Meyd,) or will have little increase therein: (M:) or **he who finds fault with men in respect of religion,** (O, K,) and regards it as an excellence [that he possesses] above them, will have little goodness in their estimation, and (O) will not be in favour with them, or beloved by them: (O, K,) or the meaning is, **he who seeks worldly good by means of religion, his share of the former will be little:** (Meyd:) or **he who seeks, in respect of religion, more than he has had revealed to him,** his share will be little. (IAth.) said of a woman, means **She was not in favour with,** or was not beloved by; (S, M, O, K, *) her
husband, (S, O, K) or him by whom she was supported; (M) and was hated by him. (S, O,)

— صَلَفُ, (O, K) in a man and in a woman, (O,) signifies also The saying that which one's companion dislikes, or hates. (O, K) __ And, (O, K,) likewise in a man and in a woman, (O,) The commending, or praising, oneself for, or the boasting of, or glorying in, that which one does not possess. (O, K) or, (K,) as Kh asserts, (S, O,) the overpassing the due limits in ظرف here meaning elegance of mind, manners, address, speech, person, attire, and the like], (S, M, O, K,) and in excellence in knowledge or courage or other qualities, (TA,) and arrogating to oneself more than is due, through pride: (S, O, K) but some say that this is post-classical: (M, TA:) [see an ex. voce ظرف, in art. mentioned here in the TA as occurring in a trad.:] one says, of a man, صَلَفُ, (M, MA,) n. صَلَفُ, (M,) meaning He commended, or praised, himself [&c.;] (MA,) and فّلَصَت (S, MA, O,) meaning the same; (MA,) or this latter means تَكَلَّفَ الصَّلَفُ, (K, TA,) i. e. [he affected the overpassing of the due limits in ظرف (meaning as expl. above); or he took upon himself as a task] the arrogating to himself more than was due, through pride: (TA:) [you say, تَصَلَّفَ بِمَا لَيْسَ عَنْهُ He commended, or praised, himself for, or he boasted of, or gloried in, that which he did not possess:] the epithet from the former verb is صَلَفُ, (AZ, S, M, O, K,) applied to a man, (AZ, S, M, O,) and صَلَفُ applied to a woman; (M,) and the pl. of صَلَفُ is صُفْفَاء صَلَفٌ (AZ, M, K) and صُفْفُونَ. (AZ, O, K,) it is said to be from صَلَفُ applied to a vessel, accord. to IAAr as meaning that takes little water; but rather, as others say, as meaning thick and heavy: the vulgar misapply it [app. by using it in the sense assigned to it by IAAr]. (TA.) See also the next paragraph.

4 i. q. قَلَّ خَيْرِهِ [His good things became few; or his wealth, or his goodness or beneficence, became little]: (IAar, O, K;) and (TA) so تَصَلَّفَ. (M, TA,) __ And His soul, or spirit, (Authorization) became heavy; (IAar, O, K;) and he became oppressed as though by the
nightmare. (TK.) And He became one whose wife was not in favour with him, or not beloved by him. (M.) He hated her, namely, his wife; (M;) as also اصلها صَلِفُ her, (so in a copy of the M;) or اصلها صَلِفُ, aor. ٍ; (so in the L and TA;) the latter mentioned by IAmb: (L,TA;) or he hated him, namely, another man. (Ibn-‘Abbád, O, K.) And اصلها نسآهُ he divorced his wives: and he made their share of his favours to be small. (A, TA.) And one says to a woman, اصلها آملِّ رفكُج, meaning May God make thee [or thy ٍفْرَج or the like] to be hated by thy husband. (EshSheybánee, S, O, K.) اصلها أُسُلم, (thus in the O, on the authority of Ibn-‘Abbád, [like أُذن, أَحْزَن, أُسِهَل, &c.,]) or اصلها تَصَلِفُ, (thus in the K, [but the former is preferable on the ground of analogy, and the latter I think a mistake,]) The people, or party, became in the [kind of tract termed] صِلَفُاء. (O, K.)

5: see 4, first sentence. ___ And see 1, latter part. ___ Also He behaved in a loving, or an affectionate, and a blandishing, or coaxing, manner. (O, K.) And, said of a camel, He loathed, or turned away with disgust from, the [pasturage termed] خلة, and inclined to the حمض. (O, K.) See also 4, last sentence.

The branches of the heart of the palmtree that are next belong the قَلْبَة. [in the CK, خواطِب قَلْبُ النَّخلة; and the same mistake was originally made in my MS. copy of the K:] n. un. with ٌة. (Iaar, O, K, * TA. [See اصلها، last sentence.]

صلف، applied to clouds (سحب, S, M, O, K), Containing no water: (M;) or having little water and much thunder. (S, O, K. [Said in the TA to be tropical; but I doubt its being so.]) It is said in a prov., رب صلف تحت، (S, and so in some copies of the K;) or رب صلف، (M, O, and so in some copies of the K, [with an inf. n. in the place of an epithet,]) i. e. Many a cloud is there, [or many clouds are there, lacking rain, or]

having much thunder with little rain, [beneath that which thunders:] (A’Obeyd, O;)
applied to the wealthy niggard: (A'Obeyd, O, K;) or to him who threatens, and does not perform what he threatens: (S, O, K;) or to
him who commends himself much, (M, O, K,) and is loquacious, (M, O,) but is destitute of good. (M, O, K.) ___ And A vessel that
takes little water: (IAar, S, M, O, K:) a small vessel: one that leaks; that will not hold water:

(Aaar, TA. [This, also, is said in the TA to be tropical.]) And A heavy (K, TA) and thick (TA) vessel. (K, TA.) ___ Also High
ground (قَفْفٌ), or a hard plain, that produces no plants or herbage: (TA:) and so the fem., with ؤٍ, applied to
land (أُرُضٍ). (M, TA.) ___ Wheat (طَعَامٍ) having little increase (قليل النَّزَلٍ) and 
al-ريَعَ. (M:) or tasteless: (M, O, K;) and صَلِيفٌ signifies the same, in the former sense or in the latter. (M.) ___ And [A man] heavy in soul, or
spirit; syn. ُثْقَيلُ الرُوحَ. (TA. [See 4, second sentence, which shows that مَصِلَفٌ has this meaning: but the epithet thus expl.
in the TA is there said to be like كَتَفٍ.] ___ And صَلِيفٌ signifies A woman not in favour with, or not beloved
by, (S, M, O, K,) her husband, (S, O, K,) or him by whom she is supported; (M;) and hated by
him: (S, O:) pl. صَلَائِفٌ, (S, M, O, K,) which is extr. [in respect of analogy], (M;) and صَلَائِفَاتٌ. (O, K.) ___ See also 1, near the end.

صلائف، and each with ؤٍ: see صلائف، in five places.

The side (عَرَضٍ) عَرَضٍ [in one of my copies of the S عَرَضٍ, and in the other copy عَرَقٍ,] of the neck; the two being
called صَلِيفٍ; (S, O, K;) [i. e.] the two sides of the neck. (مَصِلَفٍٔ) signifies the two sides of the neck (جانِبَا العُنْقِ): or this signifies
what are between the لِيَتٍ [or part beneath the earring] and the قَصِرٍ [or base of the
neck, on the two sides]: (M;) or the two heads of the vertebra that is next to the
head, in the two sides of the neck. (AZ, O, * K, * TA.) In this last explanation, in the copies of the K, رَأسٍ is put
for رأسٍ. (TA. [And in some copies of the K, is there erroneously put for شَقْيَهَا, which, as is said in the TA, refers to the
neck.] ___ And صَلِيفٍ mean, accord. to As, He took hold of the back of his neck: (O, TA;) and
one says also, أَخَذَ صَلِيفَهُ meaning He took him, or it, altogether. (TA. [But I think it not improbable that
in these two instances may be a mistranscription for *لَتِفْنِيْلَصَان* signifies also *Two staves*, or pieces of wood, which are placed across [*horizontally*] upon the [camel's saddle called] خَبْيط, by means of which the مَحِمَّل [pl. of مُحِمْمَل, q. v.,] are bound. (S, O, K.) And (TA) صَفْلَان signifies *The two [similar] pieces of wood that are bound upon the upper part of the [saddle called] كَافٍ. (M, TA.) See also صَفْلَان, latter half.

*صَفِيْفَة* (see صَفِيف, in three places.

*صَلِيفَة* and أَلْوَاحَة* man. (M, TA.)

*صَلِيفَة* أَصِفَة* Hard, applied to a place; and so [the fem.] صَلِيفَة* أَصِفَة* applied to land (أَرْضٍ) (S, O:) or both signify *hard ground* (M, K) containing

stones; (M:) or *hard and rugged ground*; (As, O:) and the pl. is صَلِيفَة* أَصِفَة (M, O, K, * [in the last, erroneously, صَلِيفَة* أَصِفَة, and in the O, correctly, صَلِيفَة* أَصِفَة], being made determinate,]] thus pluralized in the same manner as صَحْرَاء* أَصِفَة because the quality of a subst. is predominant therein, (M,) and [for the same reason] صَلِيفَة* أَصِفَة also; (O, K:) [the former pl. of صَلِيفَة* أَصِفَة, and the latter of صَلِيفَة* أَصِفَة: (Ibn-'Abbád, O, K) and صَلِيفَة* أَصِفَة, [each, app., with tenween, the latter because of the measure فَعْلَاء* أَصِفَة* صَلِيفَة* أَصِفَة: (Ibn-'Abbád, O, K,) rugged, hard ground: (K,) or *a smooth rock, or a hard, smooth, bare rock, even with the ground.* (Ibn-'Abbád, O, K.)

*صَلِيفَة* man* Whose wife is not in favour with him or not beloved by him. (IАar, M, O, K.)
1. **قَلَص**

(S, M, O, Msb, K.) aor. (Msb.) inf. n. (As, * S, * M, * TA.) **He called out, cried out, or shouted, vehemently; or made a vehement sound;** (As, S, M, O, Msb, K;) as also **he raised his voice on the occasion of a calamity, and of a death:** (TA:) and he wailed;

(M, TA;) and so ↓ the latter verb: (M:) A’Obeyd mentions it as with ص [in the place of ص]. (TA.) Also, (S, O, TA,) inf. n. as above, (TA,) said of the tush of a camel; (S, O, TA;) and so **أَصَلَق**;

(S, * M, O; *) It made a sound by its being grated against another. (S, * M, O, * TA.) And **أَصَلَقَتْ** the tush, (M, * O, TA,) aor. — , or, accord. to Lth, — , inf. n. as above, (O,) The horsemen dashed amid others (فِي هُمْ) in making a sudden attack or incursion. (M, * O, TA. *)

**أَصَلَقَ** نابه, inf. n. **أَصَلَقَ** TA, (a camel) grated his tush against another so as to make them produce a sound: and أَصَلَق, said of a stallion [camel], he made his tushes to produce a grating sound: (M, TA:) and أَصَلَقَ بِنَاهِ, likewise said of a stallion [camel], he made a grating sound with his tush. (S, Msb, TA.)

(S, AZ, S, M, O, K,) aor. — , or, accord. to Lth, — , inf. n. **أَصَلَقَ** the tush, (M,) **He struck him with the staff,** or stick, (AZ, S, M, O, K;) namely, another man, (K,) upon any part of his body. (M.) And **أَصَلَقَ** is also said to signify The striking with stone-cutter’s picks, or pickaxes. (O.) See also صَلَقَتْهُ السَّمَسٌ صَلَقَتْهُ السَّمَسَ The sun smote him with its heat. (O, K.) **أَصَلَقَ بِنِعْمَالٍ** (aor. — , TA) **He attacked the sons of such a one with an abominable onslaught.** (IDrd, O, K,) **أَصَلَقَ بِبَلَاءِهِ** aor. — , inf. n. **أَصَلَقْتَهُ بِبَلَاءٍ** He reviled him; syn. (M.) Fr says that أَصَلَقْتَهُ بِبَلَاءٍ is allowable in the sense of صَلَقْتُكُمُ in the Kur xxxii. 19: (S * and TA in this art.:) but it is not allowable in the reading [of the Kur]. (TA in art. صَلَقَ جَارِيَتِهُ قَلَصَهُ، q. v.) **أَصَلَقَ** He spread his girl, or young woman, (K, TA,) upon her back, **أَصَلَقَت** TA, and compressed her. (K, TA.)

**أَصَلَقَتْ** فِلَانٍ (aor. — , TA) **I roasted the sheep, or goat, upon its sides.** (TA.) **أَصَلَقَ بِبَسِيمَهُ** He was rendered
unfortunate by his arrow [in the game called الميسر]. (Ibn-'Abbád, O.)

أصل الخاۡم: see 1, former half, in four places.

The woman, being taken with the pains of parturition, screamed, or cried out vehemently: (S, O, K) or threw herself upon her sides, one time thus and another time thus. (Lth, O.) And تصلّقت الناقة, (Lth, O.) or الدابة, (K) The she-camel, (Lth, O.) or the beast, (K) rolled over, back for belly, by reason of distress: and in like manner the verb is used of any one suffering pain. (Lth, O, K.) And تصلّقت على فراشها, occurring in a trad., means He writhed about upon his sides on his bed, (O, TA,) and rolled over. (TA.) And تصلّقت الخوت فالماء The fish went and came in the water. (O.)

أصل الثامن: see 1, in the middle of the paragraph.

A vehement crying or shouting (As, S, M, TA) or a wailing. (M, TA.) And the first, [thus written in a copy of the JK and in a copy of the M, but perhaps correctly أصل الخاۡم, q. v.,] A round plain: (JK) or a depressed, soft, round plain: (M:) pl. أصل الخاۡم (JK, M) and أصلافان. (M.)

أصل الخاۡم: see أصل الخاۡم, first sentence. Also An even plain; (S, O, K) like أصل الخاۡم [q. v.]: (S, O:) pl. أصلاف الخاۡم and pl. pl. أصلاف أصل الخاۡم. (O, K, TA,) in one copy of the K أصلاف الخاۡم. (TA.) See also أصل الخاۡم, latter sentence.

أصل الخاۡم: see أصل الخاۡم. Also An onslaught, or a shock in battle. (M, TA.) The tushes of camels, that make a sound by their being grated, one against another.

(S, * O, * TA.)

Smooth. (O, K.)
Water that has long preserved a still, or motionless, state, (JK, Ibn-‘Abbád, O, K, * in which last صيام is omitted,) in the place, (JK, Ibn-‘Abbád, O,) or in a place, (K,) i. e. in one place, (TA,) and which the beasts have beaten [with their feet], (صلقتها الذواب,) (which, accord. to MF, should be صلاقتها الذواب, referring to the word ماء, but accord. to the TA it may refer to صلاقته الذواب,) wherefore it is [said to be] مصليقة. (JK, Ibn-‘Abbád, O, K, TA.) In such water the ablution termed الوضوء should not be performed. (TK.)

"Flesh-meat (Jm, O, K) thoroughly cooked, (Jm, TA,) or spread to dry, (مشروى, O,) or roasted, (مشوى, K,) and thoroughly cooked: (O, K:) or a piece of roasted flesh-meat: (M:) pl. صلاقق: (Jm, M, O, K:) accord. to AA، صلاققر، with س، signifies roasted lambs, from سبت السفنة I roasted the sheep or goat. (TA. See also مصليقة.) And A thin cake of bread: (M, TA:) accord. to some, (O,) [the pl.] صلاقق signifies thin bread: (JK, S, O:) but some say that it is صراقق, with ر, that has this meaning. (TA.)

[ساققى] [said in the copies of the K to be like دندناى، but correctly دندناى، صراققأى، and Loquacious: (O, K:) the is augmentative. (O.)

A species of bird. (M, TA.)

اصلقاى، applied to a speaker, an orator, or a preacher, (JK, IDrd, O, K,) is like سلاقق، (JK,) [i. e.] إloquent; as also مصلاقق [like مصلق، (IDrd, O, K) and مصلقى [like مصلق، (O, K:) And مصلاقق ضرب صلاقق and A vehement striking or beating. (M, TA.)

مصلاقق: see the next preceding paragraph.

مصلاقق: see صلاقق, in two places.

مصلاقق [a pl. of which the sing., if it have one, is not specified,] Large, or bulky, stones. (Ibn-‘Abbád, O, K,) And
Light, or active, camels. (Ibn-'Abbâd, O, K.)

see its fem., with voce صلاقة.
1. صُلِّمَ, aor. —, [in one of my copies of the S —, ] inf. n. صُلِّمْ (S, M, Msb, K,) He cut off, (K,) or he cut off so as to extirpate, (S, M, Msb,) a thing, (M, K, *) or an ear, (S, M, Msb, K,) and a nose; (M, K;) as also صُلِّمْ (M, K, *) inf. n. 

(ب) [but] the latter verb is with teshdeed to denote muchness [of the action], or multiplicity [of the objects]: (TA:) and

اصطبع[ل] [likewise] signifies he cut off so as to extirpate (S, * Msb, * K) a nose. (Msb.) And صُلِّمَ, aor. —, inf. n. صُلِّمْ, He had his ear extirpated [by amputation]. (Msb.)

2. صُلِّمَ see the preceding paragraph.

8. صُلِّمَ see 1. [Hence,] أصطبع الْقُوم The people, or party, were destroyed [or cut off] (M, TA) utterly. (TA.)

i. q. صُلِّمَةٌ. (K. [See the latter word, which is variously explained.])

[written by Golius and Freytag] صُلِّمَةٌ Strong men: (K, TA:) as though pl. of صَلِّمٌ. (TA.) See also صُلِّمَةٌ.

(S, K) and صُلِّمَةٌ and صُلِّمَةٌ, (K,) the last on the authority of IAar, (TA,) [all three written in a copy of the M with teshdeed to the ل.] A party, or distinct body, of men: (S, M, K;) pl. صُلِّمَاتٍ, signifying companies, and parties, or distinct bodies: (S;) or, as some say, صُلِّمَةٌ, with damm, means a party, or company, equals in age and courage and liberality or bounty. (TA.)

صلِّمَ The kernel of the stone of the قِبَن [or fruit of the lote-tree]; (M, K;) which is also called أَلْبُوب; and is eaten: mentioned by Az. (TA.)

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A difficult, severe, or distressing event; (M, K;) such as extirpates: you say: and such is termed صَيْلمٍ. (M.) And you say also صَيْلمٍ: i.e. [An onslaught] that extirpates. (K.) And

A calamity; (S, M, K;) because it [often] extirpates; and so صَلِّم. (TA.) And An abominable severing from friendly, or loving, communion or intercourse. (TA.) And A sword. (S, K;) Also i. q.

صَليْمٌ: see the next preceding paragraph.

صَليْمٌ: A man (S) having his ears (S, Mgh) or ear (Msb) extirpated [by amputation]: (S, Mgh, Msb;) or a slave whose ear has been cut off; as also مَصْلِمٍ: (M;) or a man who is by nature as though his ears had been cut off; and so مَصْلِمٌ: (K;) or this last is applied to a man as meaning whose ears have been extirpated by amputation; and to an ostrich as meaning that is naturally as though his ears had been extirpated; (S;) or [small and short in the ears, i. e.] because of the smallness and shortness of his ears; (M;) and it is said that when it is applied to a man, [or rather when a man is likened to an ostrich thus termed,] it means his being contemptible, or despised. (TA.) مَصْلِمٌ means An ear that cleaves to its lobe, or lobule. (M.) And مَصْلِمٌ is an appellation applied to The flea. (K.)

صَليْمٌ: see the next preceding paragraph, in two places.
Q. 4. \(\text{The things extended in their proper direction.}\) (K. [In the O, بَهْلَصُ is put in the place of بَهْلَصَة. Compare بَهْلَصَة.])

 صلى A tall man; (As, IJ, O, K;) and so صلى [q. v.]; (IJ, TA;) as also صلى or صلى. (K accord. to different copies.) ___ And A strong camel; (K;) and so صلى، صلى، صلى، صلى; (ElUmawee, S, K,) in which the final letter is [not a sign of the fem. gender but] to render the word quasi-coordinate to the quadriliteral-radical class; (S;) fem. صلى (TA) and صلى: (S, K:) pl. صلى. (AA, O, TA.) ___ And A large, or great, house or tent. (Lth, O, K.) ___ And A hard stone; as also صلى. (AA, TA.)

 صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى: see the next preceding paragraph.

 صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى، صلى，
I struck, or beat, that part, [of him, or] of the back, which is called: (M:) or I hit that part (M, K) with a thing, or with an arrow or some other thing: on the authority of Lh, who says that it is of the dial. of Hudhey: and one says also صلَّت صليته; which is extr. [with respect to derivation], unless it be an instance of interchangeableness [of and ]. (M.) صلت صليت and صلت, said of a mare, or she-camel: see 4.

He prayed, supplicated, or petitioned: (S, M, K:) and [particularly] he performed the divinely-appointed act [of prayer commonly] termed صلَّى. (S.) Hence, in the Kur [ix. 104], (TA,) And pray thou for them. (Msb, TA.) And hence the verse of ElAashà cited in art.conj. 8. (S, Mgh, * TA.) It is said in a trad., Whoso is invited to a banquet, or a marriage-feast, let him comply, or, if not, let him pray for the inviter]. (M.) And the saying, in a verse of El-Aashà, Keep thou to the like of thy prayer; i. e. he enjoined her to repeat the prayer for him: or, as some relate it, meaning upon thee be the like of that for which thou hast prayed: (M:) these words he addressed to his daughter, on the occasion of her saying, O my Lord, ward off from my father diseases and pain. (Mgh.) The saying [The slaves of such a one perform the divinely-appointed act of prayer] means that they have attained to the age of virility. (Mgh.) صلَّى عليه, said of an angel, means He prayed for, or begged, forgiveness, or pardon, for him: and thus the verb sometimes means when said of other than an angel; as in the trad. of Sowdeh, in which it is said, When we die,
'Othmán Ibn-Madh'oon will pray for forgiveness for us'; he having then died. (TA.) ____ [And, said of a man, He blessed him, meaning he invoked God's blessing upon him; namely, the Prophet; or he said, ﴿ۖاﻮﱡﻠَﺻ ِﻪْﻴَﻠَﻋ﴾ (expl. by what here follows) accord. to the rendering of ﴿ۖاﻮﱡﻠَﺻ ِﻪْﻴَﻠَﻋ﴾, i. e. ﴿ۖاﻮُﻠَﺻ ِِّﱮﱠﻨﻟا﴾, by Bd and others in the Kur xxxiii. 56.] One says, ﴿ۖاﻮُﻠَﺻ ِِّﱮﱠﻨﻟا﴾ [I blessed the Prophet; &c.]. (S.) ____ And, said of God, He blessed him, meaning He conferred blessing upon him: and He had mercy on him: and He magnified him, or conferred honour upon him: hence the saying, اللۡهُمَّ صَلِّ عَلَى آل أَبِي أُوْقِيَ meaning O God, bless the family of Aboo-Owfà: or have mercy on &c.: but in the saying [in the Kur xxxiii. 56], the verb does not import two meanings; for it has there only one meaning, which is magnification [i. e. these words mean Verily God and his angels magnify the Prophet; or rather I would render them, bless the Prophet, as this rendering implies magnification and also a meaning of the quasi-inf. n. given in the M and K, which is eulogy, or commendation, bestowed by God upon his apostle, while it imports God's conferring of blessing and the angels' invoking thereof]: (Msb, TA:) [It is said that] اللۡهُمَّ صَلِّ عَلَيْهِ مُحَمَّد means O God, magnify Mohammad in the present world by exalting his renown and manifesting his invitation to ElIslám, and rendering permanent his law, and in the world to come by accepting his intercession for his people and multiplying his reward: and it is disputed whether or not this form of prayer may be used for any but the Prophet [Mohammad]: El-Khattábee says that it may not, though he himself used it for others. (TA.) صَلِّي ﴿ۖاﻮُﻠَﺻ ِﻪْﻴَﻠَﻋ﴾ and ﴿ۖاﻮُﻠَﺻ ِِّﱮﱠﻨﻟا﴾ is a phrase commonly used by the Muslims after the mention of their prophet: see art. ﴿ۖاﻮُﻠَﺻ ِﻪْﻴَﻠَﻋ﴾. See also ﴿ۖاﻮُﻠَﺻ ِِّﱮﱠﻨﻟا﴾ said of a horse, (S, K,) inf. n. ﴿ۖاﻮُﻠَﺻ ِﻪْﻴَﻠَﻋ﴾. (Sgh, K, TA,) The wild ass drove together his she-asses, and made them to take the way [that he would follow]. (Sgh, K, TA.)
The parts on the right and left of her tail, (S, TA,) or the part on either side of her tail, (Fr, K, TA,) and (Zj, TA,) said of a mare, became relaxed, she being near to bringing forth: (S, K:) or, said of a she-camel, her young one fell into the part of her called, and she was near to bringing forth. (T, TA.)

The middle of the back of a human being and of any quadruped: (M, K:) and, (K,) or as some say, (M,) [app. in a beast,] the part that slopes down from the hips, or haunches: or the space intervening between the [app. meaning the hinder projection of the haunch or rump of a beast] and the tail: (M, K:) or the part on the right and left of the tail; (S, M, K;) the two together being called [the] which is similarly expl. by Zj in relation to a she-camel; app. properly meaning the two parts bordering upon the tail-bone: (TA:) or the place in which is set the tail of the horse; dual as above: (Msb:) or the bone upon which are the two buttocks: (Mgh: [there thus expl. in relation to a man:])) or the bone in which is the place of setting of the tail-bone; thus expl. by IDrd: or the are the two bones projecting from the two sides of the rump: or, accord. to some of the lexicologists, two veins in the place of the [i. e. in the rump]: (Ham p. 46:) the pl. is an instance of a pl. formed by the addition of and from a masc. sing., (M,) and [Hence,] one says, in the suffix, meaning I came at their rears. (TA.)

[accord. to El-Hareeree, to be written with when prefixed to a pronoun, and also in the dual number, (see De Sacy's Anthol. Gram. Arabe, p. 67 of the Arabic text,) but this rule I have not found to be generally observed,
even in the best MSS., nor have I in the similar case of حوية, (to which it is also applied,) in the best copies of the Kur-án,] is said to be [originally صلوا,] of the measure فعلة (Mgh, MF, TA,) or, accord. to some, [صلوا,] of the measure فعلة: (MF, TA:) it is a quasi-inf. n. of صلني [q. v.]: (S, K;) and [used as a simple subst.] it signifies Prayer, supplication, or petition: (S, M, Msb, K;) this is said to be its primary signification: and مصلني is said to have the same meaning. (Msb, TA.) ___ Then applied to signify A certain well-known mode, or manner, [of religious service,] because comprising prayer; (Msb;) [the divinelyappointed act of prayer;] one of the divinelyappointed صلوات; (S;) a certain religious service in which are زكوع [or lowering of the head so that the palms of the hands reach the knees] and سجود [or prostration of oneself in a particular manner] expl. voce سجد: (M, * K;) and مصلني is said to have the same meaning. (TA.) [The performance of this act is fully described in my work on the Modern Egyptians.] It is said to be, in this sense, a proper term of the law, not indicated by the language of the Arabs [before El-Islám] except as importing prayer, which is its primary signification: what Esh-Shiháb says respecting it necessarily implies its being a proper term of the law known to the Arabs [before Ellslám]: in the Mz it is said to be one of the words of El-Islám: but all of these sayings require consideration. (MF, TA, [Much more, which I omit as being unprofitable, is added on this point in the TA, partly from the Msb; as well as several different opinions respecting the derivation of the word as used in this sense, which are fanciful or absurd.]) The saying of the Prophet, لا صلوا لجار المسجد إلا في المسجد means There is no صلوة [or divinely-appointed act of prayer] that is excellent or complete to the neighbour of the mosque unless in the mosque. (M.) And his saying, to Usámeh, الصلى أمامك means The time of the الصلة [or divinely-appointed prayer], or the place thereof, (is before thee,] alluding to that of sunset. (Mgh.) And he used the term صلوات, i. e. The فاتحة الصلاة [or Opening Chapter of the Kur-án, because it is a form of prayer, or] because the recital thereof is excellent, or satisfactory. (Mgh.) In the Kur xxii. 41, (I' Ab, S, M, Ksh, Bd,) [the pl.] صلوات means Places of worship of the Jews: (I' Ab, S, M, Ksh, Bd, K;) said to be (Ksh, Bd) originally صلُوتا, a Hebrew word, (Ksh, Bd, K;) arabicized: (Ksh, Bd;) this is the
common reading of the word, and the most valid: other readings are ٌتاَﻮُﻠُﺻ and ٌتاَﻮَﻠُﺻ and ٌتاَﻮَﻠِﺻ; and beside these, some others which are perverted forms. (TA.) Also Prayer for forgiveness or pardon. (M, Mgh, K.) [And A blessing, as meaning an invocation of God's blessing upon any one. See 2.] And i. q. [as meaning A blessing, such as is bestowed by God]: (Msb:) and mercy (S, M, Mgh, Msb, K) of God (S, M) on his apostle: (M:) and magnification; and this is [said to be] specially denoted by its verb when the Prophet is the object: (Msb:) and God's eulogy, or commendation, bestowed upon his apostle. (M, K.) from ٌﺔَﻛَﺮَـﺑ also means ُنﺎَﻴْـﺗِإ ِةَأْﺮَﳌا ﺎَﻫِﺮُﺑُدِﰱ (TA in art.).

ٌةَﻼﱠﺼﻟا part. n. of ٌﻼَﺻ [q. v.] said of a she-camel [or of a mare]. (T, TA.)

A place of ٌةَﻼَﺻ [as meaning the performance of the divinely-appointed act of prayer]; (Mgh, Msb, K) or of any prayer or supplication: (Mgh:) and particularly a place of the performance of the divinely-appointed prayer on the occasion of the festival termed عيد: (MA:) [and also such a place at a burial-ground: the place for this purpose is particularly termed مصلى الأموات: see De Sacy's Chrest. Arabe, sec. ed., i. 192.] And A carpet upon which one performs the divinely-appointed act of prayer. (MA.) See also ٌصَـلاَة، former half, in two places.

مصلى Any one praying [in any manner: and particularly performing the divinely-appointed act of prayer]. (TA.) And المصلى signifies, as applied to a horse, The one that follows next after the foremost [at the goal] (S, M, Mgh, Msb) in a race: (Mgh, Msb:) because his head is next to the part called ٌصَـلاَة. (Lh, S, M, Msb,) or next to the ٌصَـلاَةُ, (Mgh,) of the foremost. (Lh, S, M, Mgh, Msb.)
He roasted, broiled, or fried, it, namely, flesh-meat; and also he burned it.

He threw it into the fire to be burned; as also he burned it.

He made him to enter into the fire, and to remain, stay, dwell, or abide, therein: meaning I made the man to enter fire and to be burned: and I threw him, or cast him, into the fire, as though intending burning him; as also I calumniated, slandered, him, and caused him to fall into destruction: and I framed a stratagem, or plot, to cause such a one to fall; such a one: or deceived, deluded, beguiled, circumvented, or outwitted, him: which meanings are not in any of the three lexicons above mentioned: accord. to the A, I laboured in a case, or an affair, desiring to calumniate, or slander, such a one therein, and to cause him to fall into destruction: and I framed a stratagem, or plot, to cause such a one to fall; there said to be tropical.
burned [by the fire]: (S:) or he endured, or suffered, the heat of the fire; as also: 

(M, K:) or he felt the heat of the fire: (Msb:) and one says ṣallā al-anār ṣallā al-anār means he was tried by fire, or by the fire; and so [by such a thing, as though by fire]. (TA.) [In the Kur, in which are many exs. of it, (iv. 11, xiv. 34, xvii. 19, &c.,) it is always trans. by itself, without ِب .] And ṣallā al-anār (S, M, *) and ṣallā al-anār (S;) and ṣallā al-anār, and ṣallā al-anār; (M;) He endured, or suffered, the heat, and severity, or vehemence, of the affair, or case, and of the war, or fight: (S, M:) Aboo-Zubeyd says,

[And I have suffered the heat and vehemence of their war, like as he who is affected with cold suffers in consequence of coldest and most abundant hoar-frost]. (M.) [It is said that] ṣallā al-rājul means also [i. e. The man kept to, or clave to, a thing]; and so ṣallā al-rājul: whence Zj holds ṣallā al-rājul to be derived; because it is a keeping, or cleaving, to that which God has appointed: and hence also, [it is said,] i. e. ṣallā al-anār, meaning ِبْرِيَبِلَمْ ِبْرَیِبِلَمْ من ِبْرِيَبِلَمْ ِبْرِيَبِلَمْ that part of the back which is called I struck, or beat, that part of the back which is called I hit that part: but this is extr.; for by rule it should be ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَمْ ِبْرِلَل
warmed his hand with the fire. (M, K, TA.) [And it is said in the TA that صلّى ظُهْرَهُ بالنهر means: but I think that the right reading is صلّى ظُهْرَهُ بالثمرة, i.e. He warmed his

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back with the woollen garment calledةَﺮَِﳕ. ___ And I made the staff supple, and straightened it, by means of fire: (S:) or صلّى العصا على النّثر, (M, K,) inf. n. تصلّية; (K:) and تصلّاهَا; he parched and darkened the staff upon the fire; syn. لوحّها: (M, K:) or صلّى العصا he straightened the staff by turning it round over the fire: (T in art. دوم: see an ex. in a verse cited in that art., conj. 10:) and تصلّي القناة I straightened the spear-shaft by means of fire: (A, TA:) and تصلّي العود بالنّثر I rendered supple the stick, or branch, by means of fire. (Msb.)

Asli 4

Asli 5

Asli 8 He warmed himself [by means of the fire]: (M:) one says, اصطبّل بِالنّثر and [app. meaning I warmed myself by means of the fire]: (S:) or and he became warm by means of the fire: and تصلّي بالنّثر, he became burnt by the fire.

(MA.) Hence, in the Kur [xxvii. 7 and xxviii. 29], لم يَعْكَمْ تَصَلِّي، may-be ye will warm yourselves: (TA:) in relation to which it is said that the time was winter, and therefore الاصطلاع was needed. (M, TA.) It is also said of the chameleon, as meaning He repaired to the sun. (M and L in art. شقّذ: see an ex. in a verse cited voce شقّذان.)

And one says of a courageous man, with whom one cannot cope, لا يَصَلِّي بِنَارَه Unlike. One cannot warm himself by means of his fire; meaning one cannot approach him when he is inflamed with
rage, especially in fight, or battle. (S.) The phrase may be also used satirically, as meaning One will not seek his hospitality. (Meyd. [See Freytag's Arab. Prov. ii. 588.]) See also 1, latter half, in two places.

Roasted, broiled, or fried, flesh-meat. (S, M, K.) And, as also, the former with kesr and the latter with fet-h, (S,) Fuel; (S, * M, K;) syn. (M, K, TA;) [in the CK, erroneously, would i. e. you say and:] (S:) or both signify fire: (M, Mgh, K;) or signifies the heat of fire. (Msb.) One says, [It, or he, is better than fire in winter]. (TA.)

A stone such as fills the hand; or of the size of that with which one bruises and breaks walnuts and the like: (S:) or a thing with which perfume is bruised, brayed, or pounded: (M, K;) or a stone upon which one bruises, or powders, (MA, Mgh,) perfume or some other thing; (Mgh;) that with which [not upon which] one does so being called. (MA,) Imra-el-Keys [in a verse of his Mualakah, (see EM p. 45,) as some relate it,] uses the phrase, because colocynths, when they have become dry, are split therewith. (S. [But there are two other readings, and as relate to.] Also, (K,) as being likened thereto, (TA,) The forehead. (K.)

And the former word, A rough, rugged, or long strip of high ground such as is termed. (Ish, Az, TA.)
صلّان: see art. صلّان.

صلّان [is expl. by Freytag as meaning *Heated* or *warmed* (calefactus), and *burnt*: and the pl. is said by him to be
صلّان: but he names no authority: if this be correct, it must be a possessive epithet from صلّان.]

صلّية A support for the cooking-pot, such as is termed صلّية. (MA.)

صلّيا Roasted, broiled, or fried: as also صلّيا. (Ham pp. 13-14. [Both of these words are there without any syll. signs.] It is said in a trad., i. e. A roasted sheep, or goat, was brought. (S, TA.) ___ And
صلّية means [A date of the sort called صلّية. (A, TA.)

أرض صلّية A land abounding with the plant called صلّية. (K.)

صلّية A snare that is set up for birds &c.: (S, M: *) pl. صلّي. (S, M.) It is said in a trad., i. e. [Verily to the Devil belong snares and traps] with which
صلّي catches men. (M.)

صلّى The limbs of a man, or his arms and legs and face and every prominent part, which
صلّى become cold at the time of death, and which are warmed at the fire: (AHeyth, L in art. صلّي:) or the face and extremities.
صلّي (Z, TA.) One says, صلّي. (AHeyth, L in art. صلّي: see 1 in that art.)
The ear was, or became, deaf. (Msb.) [And He was, or became, as though he heard not.] One says, The ear was, or became, deaf. (Msb.) [He was as though he heard not him, or it; he was deaf to him, or it]; (M,) and (meaning the same). (S, M,) [Hence signifies also He or it, uttered, or made, no sound or noise; like him who, not hearing, returns no reply to a call or question; was dumb, or mute.] One says, [A pebble made no sound in falling upon the ground by reason of blood;] i.e. the blood was so copious that if one threw a pebble into it no sound would be heard in consequence thereof, (As, S, Meyd, K, TA,) because it would not fall upon the ground: (As, S, Meyd:) the saying is a prov. (Meyd.) And hence the saying of Imra-el-Keys, *بَدْلَتْ مِنِ وَائِلٍ وَكِنَّدَةٍ عَدَّٰٰ* *وَأَنَّ وَفَهَمْا صَمَّىْ أَبِيَّةَ الجِبْلِ* 

[I have been given in exchange, for Wāïl and Kindeh,’ Adwán and Fahm: make no sound, O pebble: app. meaning that he would shed much blood]: (S, TA: but this verse is omitted in one of my two copies of the S:) or the meaning is, O echo; (S, M, Meyd, K;) so they assert: (AHeyth, TA:) or O calamity; the saying being a prov.; (Meyd, TA;) applied to the case of a severe calamity; as though meaning be dumb, O calamity; said by As to be applied in relation to an event deemed excessively foul or evil: (TA:) or O serpent; (Meyd, TA;) which is said to be the
primary meaning: (Meyd.) or O rock. (A Heyth, K, TA. [See also the second of the sentences here following.]) One says also, His echo became dumb, or may his echo become dumb; meaning he perished, or may he perish. (S, K, TA.) And [in the CK erroneously written صمى صمى] meaning

Increase, O calamity: (S, K, TA:) or it is applied to a man who brings to pass a calamity, and means be dumb, O calamity: (TA:) or صمى صمى means calamity, and war; but primarily, the serpent; and this saying, like صمى صمى, is a prov. said when two parties refuse to make peace, and persist in opposition; meaning answer not the charmer, O serpent, but continue as thou art wont to be. (Meyd.) in relation to stones, (Lth, TA,) or stone, (M,) app. as an inf. n., signifies The being hard and solid (see صمى صمى); or [as a simple subst.] hardness and solidity: (Lth, M, TA:) and in relation to a spear-shaft, the being compact; or compactness. (M.) One says, صمى صمى The stone was hard and solid. (MA.) And صمى صمى, meaning [The trial, or civil war, &c.,] was, or became, hard, vehement, or severe. (Msb.) صمى صمى, (S, K,) or aor. صمى صمى, (M,) inf. n. صمى صمى, (PS, [in a copy of the M صمى صمى, contr. to a general rule in the case of a trans. verb of this class, and app. a mistranscription,]) inf. n. صمى صمى, (M,) He stopped the flask or bottle [app. with a صمى صمى]: (S, K)

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or he stopped the head of the flask or bottle, and bound it; as also صمى صمى signifies he put a صمى صمى to the flask or bottle. (S, K,) And صمى صمى, ch. جرح, aor. صمى صمى, inf. n. صمى صمى, He bound the wound, and put upon it a bandage with medicament. (M,) And صمى صمى, (S, M, K) inf. n. صمى صمى, (M,) He struck him, (S, K,) or it, i.e. his head, (M,) with a staff, or stick, (S, M,) and with a stone, (S, M, K,) and with the like thereof. (M,) And صمى صمى, with damm, He was struck vehemently. (IAar, TA.)
2. مصمم أحياناً وحيناً يطيل.

[It penetrates into the bone, &c., sometimes, and at one time it strikes the joint, &c.]:

(S, TA:) or it passed into the bones: (M:) and صمصم, said of a sword, signifies the same: (M, TA:) or تصميم signifies a sword's penetrating into that which is struck with it without its causing any sound to be heard; from الصَّمْم in the ear. (Ham p. 326.) And hence تصميم signifies also A man's keeping constantly, or perseveringly, to the thing that he purposes, until he attains [it]. (Ham ubi suprà.) One says, صمَّمَ عَلَى كَذَا He kept constantly, or perseveringly, to his opinion in respect of such a thing, after his desiring to do it. (IDrd, TA.) And تصميص, (S, Msb, K, TA,) inf. n. تصميص, (M, K,) He acted, or went on, with penetrative energy, or with sharpness, vigorousness, and effectiveness, (S, M, Msb, K, TA,) in an affair, (M, Msb, K, TA,) and in journeying, (S, K, TA,) in this case said of a horse, (Z, TA,) and in other things; (S,) as also تصميص, (K,) And He bit, and infixed his canine teeth, (S, K, TA,) and did not let go what he bit: (S, TA:) or تصمِّمَ في عَضُتْهُ he infixed his teeth [or canine teeth] in his bite. (A, TA.) And تصمِّمُ الفَرْسُ العَلِفَ He (a man) enabled the horse to take of the fodder to such a degree that fat and repletion stuffed him. (K, * TA.) And تصمِّمُ صاحِبِه الحديث He made his companion to retain the narrative, or story, in his memory. (K, * TA,) See also the next paragraph.

4. أصمَّمَ, intrans.: see 1, first and fourth sentences. أصمَّمُ, (God, S, Msb, K,) or it, (a disease, M,) rendered him
deaf; (S, * M, * Meb, K; *) [or] caused him to have a stoppage of the ear, and a heaviness of hearing. (M, K.) [Hence,] He, or it, diverted me from hearing the speech; as though he, or it, rendered me deaf. (TA.) [Hence, أصمّة signifies also He, or it, caused him to be as though he heard not. __ And hence, He, or it, caused him, or it, to utter, or make, no sound or noise; like him who, not hearing, returns no reply to a call, or question; to be dumb, or mute.] One says, [May God make his echo to return no sound;] meaning may God destroy him: (TA:) a prov., said in imprecating death upon a man; the صدي being that which returns the like of his voice, or cry, from the mountains &c.; and when a man dies, the صدي hears not from him anything that it should answer him, so that it is as though it were deaf. (Meyd.) [In the vulgar language، صمت likewise signifies He silenced him, reduced him to silence, or closed his mouth: so says De Sacy, in his Chrest. Arabe, sec. ed., iii. 379.] And أصمّة [in the CK أصمّة also signifies He found him to be deaf.] (S, M, K.) One says, ناداه فأصمّة [He called him, or called to him, and found him to be deaf]. (TA.) And دعاَوه أصمّة His call found persons deaf to it, (Th, M, K,) who would not hear his censure. (K.) __ See also 1, near the end.

6 أصمّة He feigned himself to be deaf. (S.) [It is intrans. and trans.] You say, أصمّة عليه and أصمّة أصمّة He feigned to him that he was deaf. (M.) And أصمّة عن الحديث أصمّة (M, K) and أصمّة (M) He feigned that he was deaf to the narrative, or story. (M, K. *) أصمّة عنه that he was deaf to its [or, i.e. I made a show of being deaf to it], and feigned myself inattentive to it]. (Hamp. 169.)

R. Q. 1 صمت The female hedge-hog uttered its cry. (K, * TK.)

chroma, (K, * TK) a name for Calamity, or misfortune; (S, TA;) as also أصمّة, (TA,) and so أصمّة، like قطامًا, in a phrase
mentioned in the first paragraph, q. v. (S, K. [See also this last word below.]) ***And The lion; (S, M, K;) as also ***Courageous; (S, M, Msb, K;) applied to a man; (S, M;) one who renders deaf him whom he

smites. (Er-Rághib, TA.) ***See also the next preceding paragraph, in three places. ***Also A male serpent: (S, K:) pl. (S.) ***And A female hedge-hog. (K.) ***See also ***the next preceding paragraph, in three places. ***Also ***a calamity, or misfortune; and so ***calamity, or misfortune; and so ***closed up [or obdurate, or deaf to deprecation]: (TA:) or signifies [simply] calamity, or misfortune: (S:) and signifies a calamity, or misfortune, [as though] closed up, and hard. (M.) See also ***above.

The سداد [or stopper], (S, M, K,) [i. e.] the thing that is put into the mouth, (Msb,) of a flask, or bottle: (S, M, Msb, K;) and its شداد [app. meaning the piece of skin that is tied over the head]: (M:) or accord. to some it signifies the عفاص [which has the latter meaning]: (Msb;) or it signifies the thing that is put into the head of the flask, or bottle; and signifies the thing [or piece of skin] that is tied upon it: (M:) and signifies the same as صمام, (IAar, K,) as also صمام. (K.) ***Also The جر ف perhaps for موضع صمام: (Mgh, TA:) so in a trad., in which it is said that should be in one: (S:) but, as some relate it, the word is there with [i. e. صمام.] (TA.)

The bone that is the [main] stay, or support, of the limb or member or the like; (M, K, and Ham p. 302;) as the [or principal bone] of the shank (M and Ham) of a beast, (M,) and that of the head; (M and Ham;) opposed to
because the latter is smaller than the former: (M:) and the thing that is the main stay, or support, of another thing. (Ham p. 359.) [Hence,] The heart: so in a saying of a poet cited voce plenis. (Ham p. 678.) And hence, also, (TA,) The prime, principal, or most essential, part; (M, K, TA;) the choice, best, or most excellent, part; of a thing (S, M, Msb, K, TA) of any kind. (M,) One says, $\text{ٌمُكَتٌ} \text{ٌمُكَتٌ}$ (S in art. $\text{ٌمُكَتٌ}$) [and of $\text{ٌمُكَتٌ}$, q. v.].

And The greatest intenseness or vehemence or violence, or the most intense or vehement or violent degree, of heat, and of cold: (S, K, TA:) or simply the intenseness or vehemence or violence thereof. (M.) 

And The middle or core] of the heart. (Msb.) And The shell (lit. the dry, or hard, exterior covering) of the egg. (K.) Also an epithet, applied to a man, (M, K,) and to a woman, and to two persons (M,) and to a pl. number, (M, K,) Pure, unmixed, or genuine, in respect of race, lineage, or parentage. (M, K, TA.)

Hard ground, (M,) [i. e.] any such ground, (K,) containing stones, by the side of sands; as also $\text{ٌمُكَتٌ}$ (M, K;) or the latter is an n. un.; and the former signifies hard ground: (Ham p. 285:) or rugged ground, (S, M,) falling short of what is called جبل: (M:) it is so called because of its hardness.

(TA.)

: see the next preceding paragraph.

Very niggardly or tenacious: (K;) or niggardly, or tenacious, in the utmost degree.
(IAar, TA. ) See also the next paragraph. [And see ضمّنم].

\[\text{أَرَة}, \text{T. A.} \] applied to a man, (S, M,) \textit{Thick:} (A’Obeyd, S:) or \textit{short and thick:} (M, K:) or it signifies, (S,) or signifies also, (K,) \textit{bold, or daring; that acts, or proceeds, with penetrative energy}, or \textit{with sharpness, vigorousness, and effectiveness:} (S, K:) and applied to a man and to a horse, (M, K,) and to a mare, (M,) \textit{i. q.} (M, K:) or \textit{strong, robust, or hardy: or compact in make:} (M, in relation to all of these epithets:) or \textit{compact in make.} (TA.) See also ضمّنم.

\[\text{أَرَة}, \text{in the paragraph here following.} \]

\textit{A company, or collection,} (M, K,) \textit{of men; like} زمّّة, \textit{neither of which words is formed by substitution from the other:} (M, TA: [in the TA in art. زمّة, this is said of ضمّنم]) pl. [or rather coll. gen. n.] ضمّنم. (M, K.) ___

Also The middle of a people or party; and so ضمّنم. (K,) ___ And \textit{A rugged hill such as is termed} [نَكَمَة], \textit{of which the stones are almost erect.} (En-Nadr, TA.)

\[\text{سَفَر} \text{مضّنم}, \text{S, K,) or} \text{مضّنم}, \text{S, M, K, [in the CK, erroneously, ضمّنم,]} \text{A sword,} \text{K,} \]
or a sharp sword, (S, M,) that will not bend. (S, M, K,) or صمصام, (S, K,) or (M,) was the name of The sword of 'Amr Ibn-Maadee-Kerib. (S, M, K,) And some of the Arabs make صمصامة, thus without tenween, imperfectly decl., to be the name of A particular sword. (IB, TA.) ___ See also صمص.

صصص: see the next preceding paragraph, in three places: ___ and see also صمص.

الصمص: see صمص: ___ and see also صمص.

صمص: see صمص.

صمص: see مصم.

صصص: see مصم.

أصص applied to any animal, (Mgh,) Deaf; (S, * M, * Mgh, Msb, K; *) [or] having a stoppage of the ear, and a heaviness of hearing; (M, K;) fem. مصامة: (Mgh, Msb:) pl. صمص (M, Msb, K) and ناصص (M, K.) A poet says,

* أصص عمَّا ساءه سمع

(TA,) a prov., (Meyd,) meaning Feigning himself deaf to that which displeases him, (Meyd, TA,) i. e. to what is foul, (Meyd,) as though he heard it not, (TA,) but hearing (Meyd, TA) that which pleases him, i. e. what is good; as does the generous man. (Meyd,) And similar is the saying,

* ولِذ أذن عن الفحشاء صصا

[And I have an ear deaf to that which is foul]. (TA,) [See also Ham.p. 636, for another similar ex.] One says likewise, دعاه دعوة الأصم He called him with the call of the deaf, meaning,] with extraordinary force. (TA,) And ضربه ضرب الأصم He beat him with the beating of the deaf, meaning,] uninterruptedly and excessively; because the deaf, when he does thus, [not hearing any cry, ] imagines that he is falling short of what he should do, and therefore will not leave off. (TA,) And لمع بثوبه لمع الأصم He (one warning a people from afar) made a sign by waving his garment continually, as does the
deaf; as though he heard not the reply. (TA.) And صماء (M, K, TA) A serpent that will not accept charming; (M, K, TA;) as though it heard it not; (M;) that will not obey the charmer: (TA;) and [in like manner] the epithet صماء is applied to scorpions. (M.) And رجل صماء A man whom one does not hope to win over, and who will not be turned back from the object of his desire; (M, K, TA;) as though he were called and would not hear. (M, TA.) And صماء Inexorable fortune; ] as though one complained to it and it would not hear. (M.) And صماء as expl. voce صماء, q. v. And A sedition, or the like, that is severe, or hard to be borne; (S, Msb;) to the allaying of which there is no way; because of its having gone to the utmost extent. (TA. [See also أم صم.]) And صماء An affair, or event, that is severe, or hard to be borne. (TA.) And صماء is tropically attributed to حلم a poet, cited by Th, says,

* قل ما بدأ لك من زور ومن كذب
* حلم صم أضم وأذن غير صماء

[the last word I find written thus, app. for the sake of the rhyme: i. e. Say what occurs to thee, of falsehood and of lying: my forbearance is deaf, i. e. insensible, to it, though my ear is not deaf]. (M, TA.) صماء is applied to a قطة [or bird of the species termed قطة, and may in this case be rendered Small-eared, or dull-eared, being applied thereto] because of the سك [i. e. smallness &c. of its ear or because it is deaf when thirsting. (M.) And برهب [as though meaning The deafmute] is an epithet applied to رجب, (S, M, Msb, K,) the month thus named, (Msb,) which the people of the Time of Ignorance called شهر آلله الصم, (Kh, S,) because the cry of the caller for aid was not heard in it, (Kh, S, M, Msb, K,) shouting يا صباحه and يا فلان, (M, K,) nor the commotion of fight, (Kh, S, Msb,) nor the clash of arms, it being one of the sacred months: (Kh, S;) thus applied it is tropical, like نائم نائم في النام in the phrase بليل نائمين, as though, in it, the man were deaf to the sound of arms: (TA:) and in like manner it is also called chatspo, (M. [See also.}
Hard (S, M, Msb, K) and solid (S, Msb, K) stone: (S, &c.) and a hard and solid rock: (K, TA:) or this latter signifies a rock in which is no crack nor hole: pl. ª. (TA.) And A compact spear-shaft. (M.) __ also signifies The earth, or ground. (M:) And a hard and solid rock: (S, &c.) and a hard and solid rock: (Msb.) __ Also [app. The vermiform appendage of the caecum;] the thin, or slender, extremity of the: (K: the last word in this explanation is thus, without any syll. signs, in my MS. copy of the K and in the TA: in the CK, but the right reading is evidently, which is said in the TA, in art. to be, like a pl. of and its dial. vars.: see this last word:] thus called [in my opinion because resembling a meatus auditorius that is closed, and therefore deaf; though said to be so called] because of its hardness. (TA.) __ And A fat she-camel: (K, TA:) and, (K,) or as some say, (TA,) one that has just conceived, or become pregnant. (K, TA:) __ (S, Msb, K, TA,) which is forbidden in a trad., (TA,) is The covering oneself with his garment, like as is done in the case of the of the Arabs of the desert with their [garments called] [pl. of ] (A'Obeyd, S:) i. e. the turning the from the direction of one's right, upon his left arm and the part between his left shoulder-joint and neck, and then turning it a second time, from behind him, upon his right arm and the part between his right shoulder-joint and neck, so as to cover them both: (A'Obeyd, S, K:) or the wrapping oneself with the garment without making to it a place from which to put forth the hand: (Msb:) or, (K,) as the lawyers explain it, (A'Obeyd, S,) it is the wrapping one's body and arms with one garment, not having upon him another, and then raising it [in the K, as is said in the TA, is erroneously put for] on one of its sides, and putting it upon his shoulder, so that his pudendum appears from it: (A'Obeyd, S, K:) [but] with the Arabs, means the covering one's whole body with
his garment, and not raising a side from which to put forth his hand: (Mgh:) when you say, of a man, اَشْتَمَلُ الشَّمْلَةُ الصَّمَاءَ, it is as though you said, اَشْتَمَلُ الشَّمْلَةُ الصَّمَاءَ. (S. [See also اَشْتَمَلُ الشَّمْلَةُ الصَّمَاءَ, and اَشْتَمَلُ الشَّمْلَةُ الصَّمَاءَ, in art. A surd, or an irrational, root, in arithmetic; which is known only to God, accord. to a saying of 'Aisheh: opposed to جَذْرٍ نَاطِقٍ. (Mgh in art. جَذْرٍ نَاطِقٍ.)

A surd verb

is a term sometimes used in grammar, as meaning a triliteral-radical verb of the class commonly called مضاعف, of which the second and third radicals are the same letter.

A sound, or noise, or voice, that deafens the ear-hole. (TA.)

A thousand completed; like مَصَأَتْ مَصَأَتْ and مَصَأَتْ مَصَأَتْ. (TA in art. مَصَأَتْ مَصَأَتْ.)

A sword that passes into the bones: (M:) or that penetrates into that which is struck with it. (TA.) See also مَصَأَتْ مَصَأَتْ. And A strong camel: so says Aboo-' Amr Esh-Sheybánee: and he cites the saying, حَمَّلَتْ أَثْقَالٍ مَصَّمَاءً

[as meaning I loaded their strong camels with my burdens]: (TA:) or the مَصَمَّات, here mentioned, are the camels that do not utter a grumbling cry; patient of travel. (Ham. p. 791.)
silent, mute, or speechless; syn. سكت: (S, A, Msb, K) or he was, or became, long silent or mute or speechless: (M, Mgh:) but there is a difference between سكت and صمت; for the former is said of him who has the power, or faculty, of speech, but abstains from making use of it; whereas the latter is sometimes said of that which has not the power, or faculty, of speech. (Er-Râghib, MF and TA in art. سكت.) The Arabs say, (Ks, TA,) and it is said in a trad., (TA,) لَأَ صمتوما إلى النّهَ لَ. (Ks, K, TA. [In the Jámi' es-Sagheer, we find لا تابعتinstead of لا صمت: and El-Munáwee, in his Commentary on that work, says that the keeping silence for a whole day is forbidden by the words of this trad. because it is an imitation of a Christian custom.]) And إذنها صماتها [in another trad., relating to the asking a virgin if she consent to be married, lit. Her permission is her silence,] means her silence is like her permission, i. e. it suffices. (Msb.) One says also، جَآءَ بِمَا صَآءَ وصمت [He brought what was vocal and what was mute]; meaning شُآئٌ, or goats, and camels; and صمت ما صَآءَ gold and silver: (IAar, TA;) صمت in this saying is formed by transposition from ىَآص [q. v.]. (S in art. صَآئ.)

He made him, or rendered him, silent, mute, or speechless: (S, A, Msb, K;) or he made him, or rendered him, long silent or mute or speechless. (M.) [Hence,] صمت صُبيَك Feed thy child with that which will silence it [or quiet it]. (A, TA.) And He inclined to the man who complained to him
by reason of his complaint [and so quieted him; or he cared for the complaint of
the man and so quieted him; see مصمتة]. (M, TA.) See also 1, first sentence.

That did not suffice him [so as to quiet him]: said only of what is eaten and drunk. (TA.) And He made it to be solid, not hollow; without a
cavity. (A'Obeyd, S, K.) [For that which is without a cavity is generally non-sonorous.] And أُصْمِتَ الأَرْضُ, or
أُصْمِتَتْ, (accord. to different copies of the K, the latter accord. to the O,) The land became altered [so
as to be rugged, or hard, app. in consequence of its having been left untilled and
unsown,] at the end of two years, (O, K,) and had rugged patches of urine and dung.
(O.) See also 1, first sentence. Also signifies He was, or became, tonguetied, (O, TA,) and
spoke not; (TA;) said of a sick man. (O, TA.)

A thing, (M, A, K, TA,) i. e. food, (A, K, TA,) or the like, (K, TA,) such as a date, or something pretty, (TA,) with which one silences [or
quiets] (M, A, K, TA) a child; (A, K, TA;) as also سككة; (Lh, M, TA;) like [in this sense as well as in the former
sense]. (S,) A date is called The quieter of the child, (M, TA,) and the quieter of the little one, so in a trad., because when the little one cries, or weeps, he is silenced with it. (TA.) One
says, She has not as much as would silence [or quiet] her child
during one night. (A.) And He has not what would feed and
silence [or quiet] his household, or family. (Lh, M.)

[I did not taste, or have not tasted,] anything. (K.)
He (a man, AZ, S, or God, A) smote him, or afflicted him, with a thing that silenced him. (AZ, S, M, A, K.) [See ِرَمَاء ِبِصْمَاتِه, in art. ِبِصْمَاتِه] signifies also Thirst: (As, TA:) or quickness of thirsting, (M, K, TA,) in men and in beasts. (M, TA.)

Such a one is, or was, at the point of accomplishing the affair. (S.) And ِبَاتُ عَلَى ِصَمَاتِ الْأَمْر ِأَمْرُهُ I am at the point of accomplishing my want. (M.) And ِبَاتُ عَلَى ِصَمَاتِ الْأَمْرُ هُوَ ِبِصْمَاتُهُ He passed the night resolved upon his affair. (TA.) And ِبَاتُ عَلَى ِصَمَاتِ الْأَمْرُ هُوَ ِبِصْمَاتُهُ He is at the point of attaining] his purpose: (M, TA:) Aboo-Málik says that ِبِصْمَاتِه signifies [i. e. purpose, intention, &c.]. (TA.) And one says, ِبَاتُ عَلَى ِصَمَاتِ الْأَمْرُ هُوَ ِبِصْمَاتُهُ He passed the night in a place where he was seen and heard by the people, near to them. (S, TA.)

A coat of mail from which no sound is heard to proceed when it is put on, (S, A, L, TA,) it being soft to the feel, not rough nor rusty: (L, TA:) or a heavy coat of mail. (K.) A girl, or young woman, having thick legs, form whose pair of anklets no sound is heard to proceed, (K, TA,) by reason of their being depressed in her legs. (TA. [ِكَأْسُهُ في الحَكَمْ لَهُمْ ِكِلْسَةُ ِبِصْمَةَة]) And ِسَيْفُ ِبِصْمَةَةُ A sword that penetrates deeply into the thing struck with it [so as not to make a sound by its being repelled by a bone]. (K, TA,) And ِضَرْبُ ِبِصْمَةَة A blow [with a sword or the like] passing among the bones, not recoiling from a bone (M, K, TA) so as to make a sound. (TA.) And ِشَهِيدَةُ ِبِصْمَةَة A honey-comb that is full; not having a cell empty. (A, K.)
Silent, mute, or speechless: (Msb:) صامت pl. صامتون (Kur vii. 192) [and صمت, occurring in the K in art. زم].

[Hence,] one says, ما له صامت ولا ناطق [He has not mute nor vocal property; or he has not dead nor live stock]: (S, M, A:) by the former are meant gold and silver; (S, M, Msb, K;) and by the latter, camels, (S, K,) and sheep or goats, (S,) or animals: (M:) l. e. he has not aught. (S.) Also, of camels, Twenty; (O, K,) and the like. (O.) And of milk, Such as is thick. (S, O, K.)

"I met him, or met with him, or found him, in a desert place, in which was no one to cheer by his company": (S: [and in like manner the latter phrase is expl. in the M:]; accord. to Kr, بلدة إصمت is known as بردأ إصمت (M:): or تركه بلدة إصمت I left him in the desert, or waterless desert; or in such a place that it was not known where he was: (K;) and يصرأ إصمت (M, K) meaning as above, (K;) or having the latter of these two meanings: (M:) and يبوح什 إصمت and إصمت بيوحش, (M, K,) mentioned, but not expl., by Lh, (M,) meaning as above, (K,) or app. meaning in the desert, or waterless desert: (M:) and some say, يبوحش الإصمتين: (TA:)

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[i. e. Be thou silent]; like as they say of a that it is so called because a man [therein] says to his companion, (MA:) [for] accord. to some the word is an imperative changed into a subst., and hence the is disjunctive, and it may be with kesr accord. to a dial. var. [of the imperative] that has not reached us: accord. to Yākoot, it is the name of a particular desert; but others say that the proper name [of that desert] is . (TA in art. )

: see the next preceding paragraph.

see the next preceding paragraph.

[primarily signifies Made, or rendered, silent, mute, or speechless. ___ And hence,] Solid; not hollow; having no cavity. (A 'Obeyd, S, M, Mgh, Msb, K.) [For that which is without a cavity is generally non-sonorous.] ___ And A door, (S, M, Mgh, Msb, K,) and a lock, (M, K,) closed, or locked, (S, M, Mgh, Msb, K,) so that one cannot find the way to open it. (S, M, * K. *) A poet says,

* ومن دون آلي مصنمات المقاصر

[And in the way to Leylā are what are closed, &c., of chambers to which the owner alone has access: ] being used by poetic license for مقاصر, pl. of مقاصرة. (TA.) ___ Also A garment, or piece of cloth, of one, unmixed, colour. (M, Mgh, K.) The garment thus termed that is disliked is That of which the warp and woof are both of silk: or such as is woven of undressed silk, and then dressed, and dyed of one colour: (Mgh:) [or] such as is termed consisting entirely of silk, not mixed with cotton nor with other material, was forbidden by the Prophet. (TA.) ___ [Hence,] فرس مصنم A horse of one, unmixed, colour; in which is no colour differing from the rest: (S, A, TA:) pl. مصنمات خيل. (TA.) And [applied to a horse]

Black unmixed with any other colour. (TA.) ___ [Hence also,] إنا مصنم A vessel not silvered, or not ornamented with silver. (Mgh.) And بياضة مصنمة A helmet made of one piece. (AO, TA in art. ) And حلي مصنم A woman's ornament that is not intermixed
with another: or, accord. to Ahmad Ibn- 'Obeyd, that has stuck fast upon its wearer, so that it does not move about; such as the armlet, and the anklet, and the like. (TA.) ___ The [or lynx, an animal proverbial for much sleeping,] is said to be مَصَّصَأُ ٱلْثَّوْمُ [app. meaning A heavy sleeper]. (A, TA.) ___ The الحروف المصنمة \[or lynx, an animal proverbial for much sleeping,\] are All the letters of the Arabic alphabet except those called حروف التلقة [or lynx, an animal proverbial for much sleeping,] \[app. meaning A heavy sleeper.\]; (M, TA;) i. e. (TA) all the letters except those comprised in the phrase مهْبَم. (K, TA.) [What is here rendered except (i. e. ما عدا) is said by MF to be omitted in most of the copies of the K.] ___ See also مَصَّصَأُ.

**مصَّصَأُ**

Tongue-tied: (O, TA;) not speaking: (TA;) applied to a sick man \[when he is unable to speak\]: (O, TA;) and مُصَّصَأُ [signifies the same,] i. q. مبهم and مبهم. (So in copies of the K in art. مبهم. [In one of the explanations which I have given of مبهم in consequence of an omission (to be supplied in Book II.), مَصَّصَأُ is made syn. with مَصَّصَأُ.]

A thousand completed; (M, K;) like مَصَّصَأُ; (M,) as also مَصَّصَأُ. (K.)

**مصَّصَأُ**

[A silencer, or quieter: and hence, ___] One who cares for another's complaint. (M,

* Meyd, TA.) One says, (M, Meyd, TA,) i. e. a rájiz says, addressing a camel belonging to him, (Har p. 642,)

* إنَّكَ لَا تَشْكَوُ إِلَى مَصَّصَأٍ *

* فَأَصِیرَ عَلَیّ الحَمْلِ الْقَلِیلِ أَوْ مَتَ

[Verily thou complainest not to one who cares for thy complaint; therefore endure with patience the bearing of the heavy burden, or die]. (M, Meyd, TA.)

* تَشْكَوْ إِلَیْ مَعْصَمَتْ *

* غَیر مَصَّصَأُ , i. e. [Thou complainest] to one who cares not for thy case, is a proverb. (Meyd.)
[Lamps of the kind called] [pl. of قناديل] one of which is called [S, K: [in the K, the former word is called pl. of the latter; but it is a coll. gen. n:]] an Arabic word, an exception to the rule that ص and ج cannot both occur in a genuine Arabic word: (TA:) or of Greek origin (رومى), arabicized: (S:) EshShemmákh says,

[And the asterism, meaning the Pleiades, like the Greek lamps]: (S, MF:) but this does not show the word to be Greek, as the epithet may be added for the purpose of restriction. (MF.)
The ear-hole: (S, A, Mgh, K) the hole, (Msb) or inner hole, (L) of the ear, that penetrates to
the interior of the head: (L, Msb) and الصمت signifies the same: (L, K) of the dial. of Temeem: (L) and
is a dial. var., (S, L) as also الصمت (L) and (S, L, Msb, K) as some say, (S, L, Msb) the ear itself: (S, L, Msb, K) pl.
(L, Msb) a pl. of pauc., (L) and صمت (A) [also a pl. of pauc.,] and صمت (L) One says,
صرى الله عليه، صمتًا، meaning God made him, and them, to sleep: phrases similar to
صرى نا عليه، صمتًا، in the Kur [xviii. 10: see art. (L) And
هذا كلام يؤلم أصماخي [This is speech that pains my
ears]. (A)

[uos] Having merely an ear-hole; as distinguished from أدون، meaning having an ear, i. e. having an external
ear. (Msb in art. بيبض.)

اصمَّ: see صمَّ.


\textit{He tended, repaired, betook himself, or directed himself or his course or aim, to, or towards, him, or it; or endeavoured to reach, or attain, or obtain, him, or it; or had recourse to him, or it; syn. (S, M, A, Mgh, K*) and so \textit{hisemat eli he in the ways,}\textit{He repaired, betook himself, or had recourse, to him in exigencies; syn. (M) And \textit{hisemat alamer, (A,) or hisemat hisemat alamer, (M) He betook himself to the thing, or affair; aimed at it; sought it, or endeavoured after it; or intended, or purposed, it; syn. (A,) or \textit{hisemat hisemat alamer, (M) And hisemat, (Mgh.) He struck him, or beat him, with the staff, or stick; syn. (M) And \textit{hisemat rashe belsius, (A,) or \textit{hisemat hisemat rashe belsius, (M) He aimed at the main part of his head with the staff, or stick. (M) Hence, \textit{hisemat, (Mgh.) He pointed towards it. (Mgh.) I sprang and betook myself towards him, watching until heedlessness on his part made me to have him within my power. (L, from a trad. respecting the slaying of Aboo-Jahl.) And \textit{hisemat, (A,) inf. n. \textit{hisemat, (K,) He struck him, or beat him, with the staff, or stick. (A, K*) also signifies \textit{The setting up, or erecting, a thing}; (K) one says \textit{hisemat set it up, or erected, it. (TK,) And \textit{hisemat, (TK,) inf. n. \textit{hisemat, (K,) The sun scorched his face. (K, * TK,) Other \textit{hisemat, (M, K,) aor. (M,) or \textit{hisemat the qarura, (K,) but this is

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strange, for there is no faucial letter, nor any other reason for it, (MF,) *He put a* صماد [q. v.] *over, or into, the* mouth of the flask, or bottle. (M, K.)

2 صمَّد, said of a number of persons, signifies the same as صمَّد as first expl. above; or, said of a single person, *He tended, repaired, &c., repeatedly, or frequently, to him, or it; see its pass. part. n., below.] صمَّد, inf. n. صمَّد, *He wound a piece of cloth, or a kerchief, called صمَّد, round his head. (TA.)

3 صمَّد, (TA,) inf. n. صمَّد, (K, TA,) *He contended with him in fight;* syn. of the inf. n. جلاد. (K, * TA.) [For جلاد, Golius appears to have found in his copy of the K جَلَاد.] 

4 صمَّد إليه الأمر He rested, or stayed, upon him the affair; syn. عَسَّنَه. (M.)

5 صمَّد see 1, in two places.

Inf. n. of 1. (S, M, &c.) [Hence صمَّد, like صمَّدت قصيدة, q. v.] Also, (S, L, K,) or صمَّد, (as in a copy of the S and in one of the M,) Elevated ground: (L:) or elevated and rugged ground, (S, M, L, K,) *not so high as to be a mountain:* (M, L:) or hard, firm, or tough, ground: (AA:) pl. صمَّد أصْمَاد : (M:) or a narrow, rugged, and low part of a mountain, producing trees; as also صمَّد. (Aboo-Kheyreh.)

صمَّد (with the article ال an epithet applied to God, M) *A lord,* because one repairs, betakes himself, or has recourse, to him in exigencies; (S, A, K; *) or, when applied to God, because affairs are stayed, or rested, upon Him, صمَّدت إليه الأمر, and none but He accomplishes them: (M, A, L:) or *a person to whom one repairs, betakes himself, or has recourse, in exigencies:* (M, A: *) you say, صمَّد, meaning a lord, or chief, to whom recourse is had: (A:) or صمَّد signifies a lord to whom obedience is rendered, without
whom no affair is accomplished: or one to whom lordship ultimately pertains: (M, L:) or a lord whose lordship has attained its utmost point or degree; in which sense it is not applicable to God: (T, L:) or the Being that continues, or continues for ever or is everlasting: (M, K:) or the Being that continues, or continues for ever, after his creatures have perished: (M:) or the Creator of everything, of whom nothing is independent, and whose unity everything indicates: or one who takes no nourishment, or food: (M, L:) also high, or elevated: (L, K:) applied to anything: (L:) a man above whom is no one: (L:) a man who neither thirsts nor hunger in war. (AA, K:) ___ Also Solid; not hollow; (M, K:) in which sense it may not be applied to God: (M:) and so مصمت, a dial. var. of مصمت. (S:) ___ And A people having no trade, or occupation, nor anything by means of which they may live. (K.) See also مصمت.

UpperCaseA rock firmly imbedded in the earth, even with the surface thereof, or, in some instances, somewhat elevated; (M, K; *) as also مصمت. (M:) And A she-camel that has been covered and has not conceived; (M, K; *) as also مصمت. (Kr, M.)

UpperCase: see the next preceding paragraph.

UpperCase: see the next preceding paragraph.

UpperCaseThe [or stopper, like سمام, (IAar, K;) or the عفص [or piece of skin that is put as a cover over the mouth], (Lth, S, M;) of a flask or bottle. (Lth, IAar, S, M, K;) ___ And A piece of cloth, or a kerchief, which a man winds round his head, دون العمامة [which may mean either exclusively of the turban or beneath the turban]. (K.) See also مصمت, in two places.

UpperCaseA certain idol, which belonged to the tribe of 'Ád, who worshipped it. (TA.)
\( \text{مصمم} \): see \( \text{صميد} \), near the end of the paragraph.

\( \text{مصمم} \) applied to a house, or tent, (\( \text{بيت} \), S) \emph{repaired to repeatedly, or frequently, or by many persons}, as is indicated by the teshdeed, though only expl. as] \( \text{مقصود} \). (S, K.) Also \emph{A hard thing; in which is no softness, or fragility.} (K, TA.)

\( \text{مصمم} \) \( \text{A she-camel that endures cold, and drought, or barrenness of the earth, continuing to yield her milk: pl. مصمام and مصمام} \). (K.)

\( \text{مصمم} \) \emph{Thick, or rough,} (K, TA,) and \emph{high, overtopping, or prominent.} (TA.)
1.  

He was niggardly, or tenacious, and refused; 

(M, K) as also صمر, signifies he collected, and refused; and so صمر, signifies صمر, and صمر, signifies صمر, and صمر, signifies صمر. One says, صمر متاعه

and صمر, صمر متاعه

therefore صمر, صمر متاعه

and صمر

and صمر متاعه

The phrase, صمر متاعهم صمر متاعهم

i.e., accord. to the context, those who are niggardly with their goods.) (M.) 

2.  

The water ran from a declivity into a level place, and then became calm, or tranquil, while [continuing] running. (M, O, K.) And صمر signifies The resting-place of such water: (M, K) and صمر الوادي

the resting-place of such water of the valley. (TA.) صمر, (O, K) aor. صمر, صمر 

(O, K) aor. صمر, (K) said of milk, (O, K) It was, or became, sour; (O;) or very sour; as also صمر. (O, K)

3.  

see above, first sentence, in two places: and see the paragraph here following.

4.  

see 1, first sentence, in two places: and see also the last sentence. Also صمر and صمر متاعهم صمر متاعهم

$\text{etc.}$

They entered upon the time of sunset, which is called صمر (O, K)

5.  

He confined, restricted, or restrained, himself. (O.) [See also its part. n., below.]

صمر, (M, O, TS, K) or صمر, (S, A, L,) [the latter probably the correct, or the original, word, and, if so, app. an inf. n. of an unmentioned, and perhaps unused, verb, namely, صمر, whence the part. n. صمر, q. v.,] Stink, foul odour, or offensive smell: (S, M, K) and, (K) accord. to IAar, (O, TA,) the odour of fresh mush, (O, and so in copies of the K) or of fresh fish: (TA, as from the K) and, accord. to IAar, (O, TA,) but in this sense more commonly صمر, (O,) the
sultry heat, (O,) or foul smell, and sultry heat, and dew, or moisture, accompanying such heat, (TA,) of the sea when it is agitated. (O, TA.)

جَرِّم i. q. (TA,) صَبَر the side of a thing; or a side rising above the rest of a thing; or its upper part, or top: or its edge: (S, M, K,) the م said to be substituted for ب: (M:) pl. أَصْمَار, (S, M, K,) You say, أَدْهَقَتِ الْكَلَسَ meaning أَصَمَرْهَا [i. e. I filled the cup to its uppermost parts; or to its edges]. (ISk, S, M, * K: in the M and TA is added, i. e. ﴿يَلِإ ﺎَﻫِرﺎَﻤْﺻَأ﴾.) And أَخَذَ السِّبْلَ أَصَمَرْهَا [i. e. He took, meaning أَصَمَرْهَا [i. e. He took the thing altogether: see art. ﴿صَبَر﴾]. (M, TA.)

صَبِر, and صَبِرَ الْوَادِي: see the first paragraph.

صَبِر: see صَبِر, in two places.

My hand is stinking from the fish, (S, O, [in the former of which the meaning is indicated by the context,]) and ﴿شَمْسٍ ﻃَارِقٍ﴾، (M, O, K,) and ﴿شَمْسٍ ﻃَارِقٍ﴾، (O, K,) and ﴿شَمْسٍ ﻃَارِقٍ﴾، (S, O, K,) and صَمْرَى, with kesr, (O: because of its foul smell. (O, * TA.)
A day in which the wind is still. (O, TA.) See also 1, first sentence.

, a word of the dial. of El-Yemen, (IDrd, O,) The [i. e.] the trees, or plants, (M;) called by the latter name; (K;) or a species of [or herb] called in Pers. by the latter name [which, commonly pronounced with د, is one of the names now applied to basil]; (IDrd, O:) accord. to AHn, a sort of tree, or plant, that does not grow by itself, but twines upon the , consisting of twigs with leaves like (M, O;) its twigs being more slender than thorns, (O,) and having a fruit resembling the acorn, (M, O;) in form, but thicker at the base and more slender at the extremity, (O,) which is eaten, and is soft, and very sweet: (M, O:) the stem of the [which is the n. un.] is thicker than the upper half of the arm; and it increases in height with the while the latter does so: (O:) 'Alee Ibn-'Abbás, author of the book entitled the Kámil, says that the has in it nothing beneficial when a man takes it internally; but when applied externally, it matures, or causes suppuration, [for in the TA, an evident mistranscription, I read ] and acts as a dissolvent. (TA.)

Very sour milk. (O, K.)

[app. as meaning Niggardly, tenacious, or avaricious; agreeably with the first explanation of 1]: (O, K;) and, (K;) or as some say, (TA,) confining, restricting, or restraining, himself. (K, TA.)
The ear was [small: (see أصمأ) or] cleaving to the head, and small: (Msb) or was small, and not pointed, or tapering, or slender at the extremity, and had a contraction in the middle, and a cleaving to the head: or clave to the side of the face, from its base, and was short, not pointed, or tapering, or slender at the extremity; or was narrow, or contracted, in its hole, and pointed. (TA.)

Q. Q. 1 عَمْوَﺻ ُﻩَءﺄَﻨِﺑ He made his building high. (Seer, TA.) ___ And عَمْوَﺻ َءْﻰﱠﺸﻟا He collected together the thing. (Ibn-'Abbád, O, K.)

Also Courage: because the courageous is described as compact in heart. (TA.)

And Sharp in intellect. (TA. [See also أصمأ.)

A Christian's cell, or chamber, (K, Kl,) for retirement, or seclusion, having a high and slender head; (Kl:) the cell of a recluse, a monk's [which, as here used, means likewise a cell, or chamber, of the kind described above]: (TA:) the صومعة of the Christians is thus called
because it is slender in the head; (S, O, K,) or because contracted; (Msb;) or, as As says, from the epithet صمع، meaning [that it is] pointed at the extremity, [or top,] and contracted: (TA:) and it is also called صمع: (Ibn-Abbád, O, K;) the pl. is صماع. (Msb.)

___ And i. q. صمع. (Lh, M and K and TA in art. أذن.) ___ And The upper, or uppermost, part of [a mess of] ترید [or crumbled bread moistened with broth]: (K, TA:) and the body thereof: a ترید [or mess of crumbled bread with broth] is said to be thus called, when it is made pointed in its head, and made even. (TA.) ___ And Aboo- 'Alee says, (TA,) صماع signifies برس [or garment with a pointed hood]; (O, TA;) without mentioning a sing. thereof. (TA.) ___ And The eagle is thus termed, because always upon the highest place to which it can ascend. (O, * K, * TA.)

The small in the ear; (S, Mgh, O, K, TA;) of men and of others: (TA;) [see also 1:] fem. صمعاء; (S, Mgh, O, K, TA;) applied in this sense to a woman, and to other than woman; (TA;) thus to a she-goat; and such I'Ab held to be allowable as a victim for sacrifice; (O, TA;) or, applied to a she-goat, whose ear is like that of the gazelle, between such as is termed سکاء and such is termed أذناء; or, accord. to Az, applied to a ewe or she-goat, whose ear is little, and cleaving to the head: (TA;) [pl. صمع.] ___ Hence, The ostrich; because of the smallness of his ear, and its cleaving to his head. (TA.) ___ And the fem., applied to an ear, Small, or little, and contracted towards the head. (O, K,) ___ Also, the masc., applied to a كعَب [as meaning a joint of the bones, and particularly an anklejoint, and an ankle-bone, and also a joint, or knot, of a cane or reed], Small, or slender, and even. (O, K,) A woman is said to be صمعاء الكعُبين [i.e. ankle-joints or ankle-bones]. (TA.) And dogs are said to be صمع الكعوب [app. meaning joints of the legs, i.e. tarsal and other joints]: (S, K;) so too the legs of a wild bull, meaning slender, not swollen, in the الكعوب; even and smooth therein; thus in the saying of En-Nábighah Edh-Dhubyánee,
And he (the owner of the dogs) has dispersed them (the dogs) against him; and legs (قائمه) being understood) slender and even and smooth in the joints, free from the disease that would render them unsteady, (such being here meant by الخرد, which is properly in camels,) have been strong to bear him.] (L, TA. [See also De Sacy's Chrest. Arabe, sec. ed., ii. 438-9.) You say also ُءﺂَﻌْﻤَﺻ ٌةﺎَﻨَـﻗ ِبﻮُﻌُﻜﻟا i. e. 

A spear-shaft even and smooth [in the knots, or joints]: or, as some say, compact in the interior, hard, and slender in the knots. (TA.) And ُعَﻤْﺻَأ ِبﻮُﻌُﻜﻟا i. e. A spear pointed in the ُرِبَع ُعَﻤْﺻَأ ِبﻮُﻌُﻜﻟا [app. meaning the knot that forms its lower extremity]. (TA.) __ applied to a feather means Slender in the ُعَﻤْﺻَأ ِبﻮُﻌُﻜﻟا [or shaft]: (O, TA: (O, TA: such as is used for feathering an arrow, of the kind called [q. v.:] (TA:) pl. ُنﺎَعانَعْﻤَﺻ, (O, K;) which is said to mean the best of the feathers of a bird. (O.)

Applied to a plant, it means Having fruit come forth that has not yet broken open: (O, K:) or, as some say, saturated with moisture, and compact: and is said to have this latter meaning applied to a plant such as is termed ُنَبَلَة: (TA:) and the same, (i. e. the fem.,) applied to the plant called ُبَهِمَى, that has risen high, (Az, S, O, K;) and attained its complete growth, (Az, O, TA,) before the bursting open of its pericarps: (S, O, K;) [and so as applied to any plant: (see بَسَر:)] or, applied to a plant, smooth and round and slender: (O, K;) or any calyx (بِرَعَوْمَة) that has not yet opened: (AHn, O, K;) and, applied to the plant called ُبَحَمِى, of which the calyces have not opened, and the awn has not yet appeared: (O:) or, thus applied, fresh, or juicy, and not yet burst open: or having its fruit, or produce, coming forth upon its upper part: accord. to IAar, thus applied, it is an intensive epithet, [app.
meaning full-grown and flourishing, like like applied to the صلیاَن, and أسمحم applied to the ٌنصر: (TA:) the pl. is ٌأصبَع الْقَلْبـٌ ٌأصبَع. (O, K.) ٌأصبَع Vigilant, and sharp, or acute, in mind: (S, O, K:) and ٌأصبَع an intelligent and acute mind: (TA:) and ٌأصبَع the sharp, or acute, (S, O, K:) and vigilant (K) mind, (S, O, K,) and the resolute, (سَارِد, O, and so in the L,) or prudent, or discreet, or intelligent, or firm and sound, (حَازم, O, K,) judgment, or opinion: (S, O, K,) accord. to As, أصبَع applied to the mind (فَوَاد), and to judgment, or opinion, means عَازم [expl. above]: and أصبَع رجل أصبَع الْقَلْبـَٔ means a man of acute intelligence. (TA.) [See also ٌعِمَص.] And one says also ٌعَزَمَة أصبَع صٌصٌع i.e. An effective resolution, or determination. (TA.) [It is said that] أصبَع signifies also A sharp sword: (O, K:) this and the next two significations are related as on the authority of El-Muärrij; but Az says that all that has been related as from him is of the things that are not to be regarded unless the transmission from him prove to be correct. (TA.) And One that ascends, or rises by degrees, to the most elevated of places. (O, K,) And i. ق. سَارِد [which means In a state of confusion or perplexity, and unable to see his right course: &c.: see this latter word]. (O, K,) And ٌءآعْمـُسَلَا also signifies The سَالْفَة [meaning the side of the upper part of the neck], (O, K,) and the place of the ear: (O:) this is said to be its meaning as used in a verse of Abu-n-Nejm, (O, TA,) describing a male ostrich. (TA.)

ٌةَدٌرَث ٌعَصْمـُسَم ٌةَدٌرَث ٌعَصْمـُسَم (K) and ٌعَصْمـُسَم (S, O, K) [A mess of crumbled bread with broth] made slender in the head, (S, O, K,) and pointed therein. (S, O.)
gum into it; (O, K;) meaning, into ink. (O.) And صَمَعَ ٌ، inf. n. as above, He compacted the hair of his head with gum. (Msb.)

The tree produced صَمَعٌ [i. e. gum]. (Ibn-Abbád, O, Msb, K.) Hence one says، صَمَعٌ ﻓُوهُ، His mouth is discharging like a tree producing gum, and in like manner اِذْنَاهُ نَفْهُ، اِذْنَاهُ نَفْهُ، his two ears, and اِذْنَاهُ نَفْهُ، اِذْنَاهُ نَفْهُ، his two eyes, and اِذْنَاهُ نَفْهُ، اِذْنَاهُ نَفْهُ، his nose. (Ibn-Abbád, O, K.) And اِذْنَاهُ نَفْهُ The side of his mouth produced much spittle. (O, K.) And صَمَعَ الْرَجْلُ، اِذْنَاهُ نَفْهُ، اِذْنَاهُ نَفْهُ، The man had foam coming forth upon the sides of his mouth. (Har p. 618.) And اِذْنَاهُ نَفْهُ is said of the sheep or goat when her biestings are fresh (كَانَ لَبَوْنَا طَرْيًا) اِذْنَاهُ نَفْهُ، اِذْنَاهُ نَفْهُ، but the former is the right, TA) [i. e. The sheep, or goat, yielded fresh biestings] on the first occasion of her being milked. (Ibn-Abbád, O, TA.)

He scarified the species of tree that produces صَمَعٌ [q. v.] (S, O, K) in order that its غَرَاءَ [meaning mucilage] might issue, (K, TA,) i. e. (TA) in order that a certain bitter substance might issue from it, and concrete like صَمَعٍ [i. e. aloes]: (S, O, TA;) thus expl. by Abu-I-Ghowth. (S.) And صَمَعَ ٌ، i. e. a small swelling, or pustule. (Ibn-Abbád, O, K.)

(S, O, Msb, K) and صَمَعْ، (K,) the latter mentioned by ISd on the authority of AHN, (TA,) [Gum; i. e.] the fluid
that exudes from the trees called ٌﻎِﻠَﺻَٰﻟا ﱡِﰉَﺮَﻌﻟا and the like of these: (Msb:) it is of many sorts:
(S, O:) that which is called ٌﻎِﻠَﺻَٰﻟا ﱡِﰉَﺮَﻌﻟا is the ٌﻎِﻠَﺻَٰﻟا ﱡِﰉَﺮَﻌﻟا of the ٌﻎِﻠَﺻَٰﻟا ﱡِﰉَﺮَﻌﻟا (Msb:) or the mucilage of the (tree called) ٌﻎِﻠَﺻَٰﻟا ﱡِﰉَﺮَﻌﻟا; and this is what is called ٌﻎِﻠَﺻَٰﻟا ﱡِﰉَﺮَﻌﻟا; not the ٌﻎِﻠَﺻَٰﻟا ﱡِﰉَﺮَﻌﻟا of the ٌﻎِﻠَﺻَٰﻟا ﱡِﰉَﺮَﻌﻟا; (and more commonly ٌﻎِﻠَﺻَٰﻟا ﱡِﰉَﺮَﻌﻟا): (Msb:) it is of many sorts: (Msb:) or the mucilage of the ٌﻎِﻠَﺻَٰﻟا ﱡِﰉَﺮَﻌﻟا; and this is what is called ٌﻎِﻠَﺻَٰﻟا ﱡِﰉَﺮَﻌﻟا; i. e. the mimosa Nilotica, also called acacia Nilotica; and this is what is called ٌﻎِﻠَﺻَٰﻟا ﱡِﰉَﺮَﻌﻟا; not the ٌﻎِﻠَﺻَٰﻟا ﱡِﰉَﺮَﻌﻟا of the ٌﻎِﻠَﺻَٰﻟا ﱡِﰉَﺮَﻌﻟا; (and others) having erred [in asserting it to be this]: [but] every tree also has ٌﻎِﻠَﺻَٰﻟا ﱡِﰉَﺮَﻌﻟا (K: [this last assertion, however, is questionable; for ٌﻎِﻠَﺻَٰﻟا seems to signify properly gum, or juice that exudes from certain trees and concretes:]) the n. un., (Msb, TA,) or term applied to a portion thereof, (S, O,) is ٌﻎِﻠَﺻَٰﻟا (S, O, Msb, TA) and the pl. is ٌﻎِﻠَﺻَٰﻟا (S, O, Msb, K,) or ٌﻎِﻠَﺻَٰﻟا (Msb, TA,) or term applied to a portion thereof, (S, O,) is ٌﻎِﻠَﺻَٰﻟا (S, O, Msb, TA) and the pl. is ٌﻎِﻠَﺻَٰﻟا (Msb, TA,) or term applied to a portion thereof, (S, O,) is ٌﻎِﻠَﺻَٰﻟا (S, O, Msb, K,) or ٌﻎِﻠَﺻَٰﻟا (Msb, TA,) or term applied to a portion thereof, (S, O,) is ٌﻎِﻠَﺻَٰﻟا ([i. e. sorts of ٌﻎِﻠَﺻَٰﻟا], the ٌﻎِﻠَﺻَٰﻟا [q. v.] is said to be included; but this is not known. (AHn, TA.) It is said in a prov., ُﻪُﺘْﻛَﺮَـﺗ ﻰَﻠَﻋ ِﻞْﺜِﻣ ِفِﺮْﻘَﻣ ِﺔَﻐْﻤﱠﺼﻟا (I left him in a condition like that of the place where the piece of gum has been pared off): this is when one has left a person nothing; for the ٌﻎِﻠَﺻَٰﻟا is plucked off from its tree until there remains not upon it what would retain one's life: (S, O:) or, as some relate it, ُﻪُﺘْﻛَﺮَـﺗ ﻰَﻠَﻋ ِﻞْﺜِﻣ ِﻊَﻠْﻘَﻣ ِﺔَﻐْﻤﱠﺼﻟا (in a condition like that of the place where the piece of gum has been pared off); (O, and so Meyd;) meaning, without anything remaining to him; because, when the gum is plucked off, there remains not any trace of it. (Meyd.) And in a trad. of El-Hajjáj occurs the saying, ُﻶْـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~[I will assuredly pluck thee away with the plucking away of the piece of gum; meaning I will assuredly extirpate thee. (TA.) [ ___ Also Resin; see ُﻎَﻤِﺻ. ___ and see also ُنﺎَﻐِﻣﺎﱠﺼﻟا. ___ and see also ُﻎَﻤِﺻ. ___ and see also ُﻎَﻤِﺻ. ___ and see also ُﻎَﻤِﺻ. ___ and see also ُﻎَﻤِﺻ. ٌﻎَﻤِﺻ (AZ, O, K) and ٌﻎَﻤِﺻ (K,) or the latter is the n. un. of the former, and in like manner ٌﻎَﻤِﺻ and ٌﻎَﻤِﺻ, the latter being the n. un., (AZ, O,) or ٌﻎَﻤِﺻ and ٌﻎَﻤِﺻ, of which ٌﻎَﻤِﺻ and ٌﻎَﻤِﺻ are the ns. un., (Az, on the authority of A 'Obeyd, TA,) A dry substance which is found upon the teats (AZ, Az, O, K) of a she-camel (AZ, O, K) or of a
ewe or she-goat, (AZ, TA,) when she is milked on the occasion of her bringing forth:

(AZ, Az, O:) when that is rent asunder [in the CK], the milk is clear and sweet. (AZ, O, K.)

A small swelling, or pustule; syn. قرحة. (Ibn-Abbád, O, K.)

I met him whose mouth and ears and eyes and nose were discharging like the tree producing gum. (Ibn-Abbád, O, K.)

The two sides of the mouth, (S, O, K,) where the lips meet [and conjoin], next the صمغان, (O, K,) or the two places where the spittle collects in the two sides of the lip; (IAar, O, K;) called by the vulgar صور. (O in this art.,) or "the hinder part of the mouth." (TA.) It is said in a trad. that the صمغان are the two places where sit the two angels [that note and record the actions of a man]: a saying enjoining the use of the كأوس. (TA.)

A ewe, or she-goat, yielding fresh biestings on the first occasion of her being milked. (O, K, * TA.)

Ink made with the addition of صمغ [or gum]: but [J says] I know not from whom I heard this.
The interior of the ear-hole. (K.) And the dirt (S, A, K) of the ear (S) [i.e.] of the ear-hole; (A, K) and the scales that come forth therefrom; (TA;) as alsoصلوُح صلَّوخٍ; (S, K;) and soصلوُح صلَّوخٍ andصلوُح صلَّوخٍ andصلوُح صلَّوخٍ: (K and TA in art. صلَّوخٌ) pl. صلَّوخَيْنِ. (TA.)

صلوُح صلَّوخٍ: see above. Also sing. ofصلَّوخٍ (TA) which signifies The thin, or slender, shoots of the [i.e. stems, or lower parts,] of theنَّصَصٍ (K, TA) and of theنَّصَصٍ: (TA;) or the sing. signifies theأصِّلُصٍ of theنَّصَصٍ; which is a kind of thing that is plucked therefrom, resembling a rod. (AHn, TA.)

صلَّوخٍ Thick milk, (S, K,) of a consistency resembling liver, so that it quivers. (S.)

صلَّوخٍ صلَّوخٍ صلَّوخٍ صلَّوخٍ صلَّوخٍ: (ISh, K;) i.e. Milk collected in a skin, and buried in a hole dug in the earth, and left until it becomes thick, or coagulates: (ISh, TA;) or food, and milk, having no taste. (IAar, TA.)
صمي

اصلُ 1 صمي (K) aor. يَصْمَي (TK) inf. n. صميَّان (a man, TK) hastened, made haste, sped, or went quickly; (K, TA;) and was light, active, or agile; this is said by Aboo-Is-hák [i. e. Zj] to be the primary signification; (TA;) as also اصمي صميَّان, (S, M, K;) likewise an inf. n. of which the verb is صمي، aor. as above, said of a man, (TK;) signifies [also] The act of escaping, or getting loose or at liberty; syn. تُقْلَب, (M, and so in some copies of the S, in other copies of the S and in the K تُقْلَب, [but the latter I regard as a mistake, and so it is said to be in the TK;) and leaping. (S, M, K;) صمي، aor. as above, (S, Msb, K;) inf. n. صمي، (Msb,) said of an animal that is an object of the chase, means He died (S, Msb, K) in one's sight, (S, Msb,) or on the spot. (K,) صماه الأُمّ, (Lth, K;) aor. as above, (TA;) The thing, or event, betided him, or befell him. (Lth, K;) صماه عليه. ماصماك عليه

What incited, urged, induced, or made thee to do it? (K, TA;)

صامي منيتة 3 He tasted, or experienced, his destiny, or death; as also اصماها. (M)

اصمَّى عَلَى جَامِه 4 اصمي said of a horse, He champed his bit, (S, M, K;) and went away, or along. (S, M.) اصمي الصيد He shot the chase, or game, in such a manner that it died (S, Mgh, Msb, K) in his sight, (S, Msb,) before him, (Mgh, Msb,) quickly, (Mgh,) or on the spot: (K;) accord. to Az, he killed it by means of his dog, in his sight; but it applies also to the case of killing with an arrow: (Msb, TA;) is said when the chase, or game, goes out of one's sight (Mgh, Msb) after having been [seized by the dog or] hit [by the arrow], (Mgh,) and then dies, (Mgh, Msb,) so that one knows not whether it died by his dog or his arrow

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or by some accident. (Msb.) It is said in a trad.,

\[\text{Eat thou what thou hast pursued, or shot, so that it has died in thy sight, and leave what thou hast pursued, or shot, in the case of its dying out of thy sight.} \]

\[\text{(S, Mgh, Msb.)} \]

He transpierced the animal that he shot at, or shot. (M.) And

\[\text{The bow sent its arrow through the animal shot.} \]

\[\text{(TA.)} \]

See also 3.

\[\text{He darted down, or rushed,} \]

\[\text{(S, K, M, both meaning the same,) upon} \]

\[\text{him, (S, M, K,) and advanced towards him (M,) to which Az adds, like as the hawk, or falcon,} \]

\[\text{darts down, (I.)} \]

\[\text{Quick, or swift:} \]

\[\text{(Har p. 93: [see 1, first sentence:])} \]

\[\text{courageous; (S, M, K,) earnest, not making a false show of bravery, in the charge, or} \]

\[\text{assault: (M, K,) and strong, and mature in age: (M, TA:) or the same word, (accord. to the TA,) or} \]

\[\text{who rushes upon men injuriously: (M, TA:) accord.} \]

\[\text{to the T, one who seizes upon men unjustly: accord. to IAr, daring in acts of disobedience:} \]

\[\text{who executes, performs, or} \]

\[\text{accomplishes, affairs with energy; or who keeps, or applies himself, thereto with} \]

\[\text{much constancy or perseverance: being an intensive epithet, like} \]

\[\text{(TA:) the pl. of} \]

\[\text{Kr, M, TA.)} \]

\[\text{see the next preceding paragraph.} \]
1. \( \text{sn} \), [aor., accord. to rule, –,] said of flesh-meat, i. e. It was, or became, stinking): either a dial. var. or formed by substitution. (M, TA. [See also the next paragraph.])

4. \( \text{sn} \) He, or it, (a man, S, or a thing, Msb,) had a foul, or fetid, odour, such as is termed \( \text{sn} \): (S, Msb, K,) so too said of a he-goat, when excited by lust. (TA.) And said of flesh-meat, [like \( \text{sn} \),] It stank. (TA.) And \( \text{sn} \) said of the herb, or leguminous plant, when held in the hand, stank. (TA.) And \( \text{sn} \) said of water, It became altered [for the worse]. (K.) Also He elevated his nose, (S, K,) or his head, (ISk, TA,) from pride. (ISk, S, K,) And hence, (S,) \( \text{sn} \) said of a she-camel, She, having conceived, behaved disdainfully to the stallion. (S, K,) And He was, or became, angry. (K,) \( \text{sn} \) said of a she-camel, (ISH, M,) or of a mare, (A 'Obeyd, K,) when near to bringing forth, (A 'Obeyd,) Her young one struggled, or was in a state of commotion, (A 'Obeyd, M,) in the part bordering upon her tail [so I render \( \text{sn} \), (A 'Obeyd,) or its hind leg fell [or happened to come] into that part; (M,) or her young one stuck fast in her belly, and it pushed with its head, (ISH, K,) or with its shank and its nose, (ISH,) in the region of her anus. (ISH, K,) The epithet applied to her in this case is \( \text{sn} \): (ISH,) and the pl. is \( \text{sn} \) and \( \text{sn} \) and \( \text{sn} \) and \( \text{sn} \). (Az, TA,) \( \text{sn} \) said of a woman, She became old, but having in her some remains [of vigour]: and such is termed \( \text{sn} \) and \( \text{sn} \) and \( \text{sn} \) and \( \text{sn} \). (M,) \( \text{sn} \) also signifies He spoke in a low, faint, gentle, or soft, manner. (TA,) And \( \text{sn} \) on the affair. (K.)

\( \text{sn} \), (S, M, TA,) with fet-h, (S, TA,) accord. to the K, \( \text{sn} \), which is wrong, (TA,) [A kind of basket;] a thing like
a covered, in which bread is put, (S, K, TA;) and [other] food: (TA;) a large, like the.

The urine of the [or hyrax Syriacus], (S, M, TA;) in the copies of the K erroneously said to be of camels: (TA;) it is inspissated for medicines; (M, TA;) and is very fetid. (TA.) is also a term applied to Small, round, flattened cakes, (S, M, K;) which are brought from El-Yemen to El-Hijáz, found there in caves; having the property of dissolving tumours, applied as a plaster with honey: mentioned by the hakeem Dáwood. (TA.) Also, (M, TA;) thus, without the art., but written by Az and J with it, i. e. the, as in the K, (TA;) One of the days called (S, M, K;) said to be the first of those days. (M. [See art. عجز.])

i. q. [q. v.] as signifying a, or a thing like the. (M in art. صب.)

: see the next paragraph.

A stink, or stench; (M, Msb;) whether of the armpit or otherwise: (Msb;) or, (S, K,) as also, (K,) the stink, or stench, of the armpit, (S, K,) and of the creases of the body when they are in a corrupt state: and the former is likewise applied to the odour of the he-goat when excited by lust: (TA;) and it signifies also, (TA,) or as some say, (M,) a sweet odour. (M, TA.)

A courageous man. (K.)

A man feigning himself unmindful, inadverted, or heedless. (K.)

A man having a foul, or fetid, odour, such as is termed; fem. with ّة: and likewise applied to a he-goat when excited by lust. (TA.) And Elevating the nose, (S, M, TA;) or the head, (AA, TA,) from pride, (AA, S, M, TA;) or from anger. (M.) So in a verse cited in art. خفص. (S.) And Full of
anger. (As, S.) See also 4, latter part, in two places. Also *Silent,* (TA.) And signifies *The serpent that, when it bites, kills on the spot:* one says, *May God smite him with the silencing serpent that kills on the spot whomsoever it bites.* (IKh, TA.)
A sauce made of mustard (S, M, A, K) and raisins. (S, A, K.) And Long in the back and belly; as also (IAar, O, K:) and so each with (IAar, O.)

: see what immediately precedes.

, applied to a horse (M, A, TA) or similar beast, (M, TA,) or to a hackney, (TA,) and to a camel, (M, TA,) Of a colour between redness and yellowness, (M, A, K, TA,) with abundance of hair, and of fur: (TA:) or of a bay, or dark bay, or brown, colour; syn. : (S, O, K:) or of a sorrel colour; syn. : (S, O, TA:) or of this last colour having some white hairs intermixed therewith: (S, O, TA:) so called because his colour resembles the sauce termed . (S, O, TA.)

Addicted to, or fond of, eating the sauce termed . (IAar, O, K.)
Q. 1

The palm-tree became solitary, or apart from others: (M:) or became slender in its lower part, and bared of the stumps of its branches, and scanty in its fruit. (M, K.)

The lower part of the palm-tree became slender, and stripped of the external parts [or of the stumps of the branches]. (AO, and S in art. صبنر, and TA.)

 Anything slender and weak, (O, K, TA,) of animals and of trees [&c.]: (O, TA:) [the reg. pl. of the former is صنابر:] and hence, app., صنابر significs Slender arrows; (T, M;) accord. to IAar: [ISd says,] I have not found it save on his authority; and he has not mentioned a sing. thereof: (M:) [but] accord. to the T, they are so called as being likened to the صنابر [a pl. of صنوب] of the palm-tree: (TA:) occurring in this sense in a verse cited voce. (IAar, T, M.)

Ground that has become rough by reason of urine and of dung, or compacted dung, of oxen or sheep &c., (K, TA,) and the like. (TA.)

which is evidently, I think, a mistranscription for  صنوبرة] is a saying mentioned by Ibn-

‘Abbâd as meaning I took the thing altogether. (O.)

Cold, as a subst.: (O,) or cold clouds: (IDrd, O:) or a cold wind (M, K) with mist or clouds: (M:) occurring in a verse of Tarafêh with kesr to the: (M:) [see also صنوبرة] occurring in that verse, signifies the intense cold of winter; (S in art. صبنر;) as also صنابر, صنوب, (S,
(TA.) On the expression of Tarafeh, ٌرﻮُﺒْـﻨُﺻ sing., when the cold wind, with mist, rises, ] ending a verse, IJ says that the poet means ٌرﻮُﺒْـﻨُﺻ; but requiring to make the ب move, he transfers to it the final vowel, as in the phrases ٍبٍيرَايَرْب and ٍبَكَر; he should therefore have said ٌرﻮُﺒْـﻨُﺻ; but regarding the expression as meaning ٌرﻮُﺒْـﻨُﺻ, he makes the ب to be with kesr, as though he transferred to it the kesreh of the ر: this, he adds, is more probable than the opinion that the change is merely one of poetic necessity. (M.) For this last reason, another poet uses the word with teshdeed to the ن and ر, and with kesr to the ب; saying,

* نُطَعَمَ الشَّحَمَ والسَّدِيفَ وَنَسَقَى آلُ

* مَحَضَ في الصَّنِيرِ والصَّرَادَ

[We give to eat fat and the hump of the camel, and we give to drink pure milk, in the time of cold wind and chill mist]. (K.) ___ Also ٌرْـＢﱢـﻨِّﺼﻟا, (M, K,) or ٌرْـＢَـﻨِّﺼﻟا, (as in two copies of the S in art. ٌرْـＢﱢـﺼﻟا, and ٌرْـＢَـﺼﻟا, [without the article ال], occurring in a verse of which the metre requires it to be thus written, with teshdeed to the ن.] (TA,) One, (S,) namely, the second, (M, K,) of the days called ٌعَجْوَزَ: أَيَّامُ العَجْوَزَ. (S, M, K: [see :]) ٌعَجْوَزَ has also two contr. significations, namely, Hot: and cold: accord. to Th, on the authority of IAar. (M.) You say ٌغَدَاةُ صَنِير, (M,) or ٌْـبِّـﻨِّﺼﻟا, (K,) A cold morning: (M, K,) and a hot morning. (K.) ٌرْـＢﱢـﺼﻟا, (K) and ٌرْـＢَـﺼﻟا, (as in a copy of the M,) or ٌرْـＢِّـﺼﻟا, (K,) A solitary palm-tree, apart from others, (AO, S in art. ٌصَنِير, and M, A in art. ٌصَنِير, and K,) the lower part of which becomes slender; (S and A in art. ٌصَنِير,) and stripped of the external
parts [or the stumps of the branches]: (S ubi suprà:) and a palm-tree slender in its lower part, and bared of the stumps of its branches, and scanty in its fruit; (M, K:) as also صنوبورا: (M:) and a palm-tree that comes forth from the root, or lower part, of another palm-tree, without being planted: (M:) or a little palm-tree that does not grow from its mother-tree: (Ibn-Sim‘án:) and the lowest part of a palm-tree, (A Hn, Ibn-Sim‘án, M, K,) from which the roots branch off: (A Hn, M:) and branches that come forth from the lowest part of a palm-tree: (M, K:) or a branch that comes forth from the trunk of a palmtree, not from the ground: this is [said to be] the original signification: (T, TA:) or branches that come forth from the trunk of a palm-tree, not having their roots in the ground: such branches weaken the mother-tree, which is cured by pulling them off: the pl. is صنابر (I Aar) and صنابر (T, TA:) and the are also called عقان رواكيه. (Ibn-Sim‘án.) Hence, (A,) applied to a man, Solitary; lonely: (I Aar:) or solitary, or lonely, without offspring and without brother: (S, A:) or solitary, weak, vile, or ignominious, having no family nor offspring nor assistant: (M, K:) or having no offspring, nor kinsfolk or near relations, nor assistant, whether of strangers or relations: and Weak: (I Aar:) and mean, or ignoble. (M, K:) See also صنبري. And A young, or little, (K,) or weak, (T A:) boy, or child. (K, T A:) It was applied as an epithet to Mohammad, by the unbelievers, as also [its dim. صنبر, (M, T A:) or they called him صنبر, (O,) meaning that he had no offspring nor brother, so that, when he should die, his name would be lost; (M, T A:) likening him to a [solitary] palm-tree, of which the lower part had become slender, and the branches few, and which had become dry; (A O:) or to a branch growing from the trunk of a palm-tree. (T A:) The tube, or pipe, that is in the [kind of leathern vessel, or bag, for water, called] داهو, of iron, (S, M, A, K,) or of lead, (S, M, K,) or brass, (A,) or of other material, (K,) from which one drinks. (S, M, A, K,) The [aperture called] منعيب of a watering-trough or tank [from which the water runs out]: (S, M, K:) or
the hole, or perforation, thereof, from which the water issues when it is washed. (M, K.)

The pipe of copper or brass by which the water runs from one tank to another in a both. (Mgh.) And The mouth of a [or water-pipe]. (M, K.) Also A cold wind: and a hot wind. (O, K.) See also. And A calamity, or misfortune. (O, K.)

The pine tree; a certain kind of tree, (S in art. صنوبر, M, Mgh, Msb, K,) well known, from which, (Msb,) or from the roots of which, (Mgh,) زفت [l. e. pitch] is obtained, (Mgh, Msb,) green in winter and summer, (M,) the fruit of which is like small زوَل [l. e. almonds, but this is app. a mistranscription], and the leaves whereof are [of the kind called] هدبيب [q. v.]: (Mgh:) or the fruit [l. e. the cone] (S, M, K) of that tree, (S,) [l. e.] of the زرَأ (M, K,) the trees being called زرَأ (M:) A'Obeyd says that it signifies the fruit of the زرَأ, and that the tree is called صنوبر [which is the n. un.] on account of its fruit. (TA.) See also صنوبر.

[The cone-shaped shade of the earth, on entering which the moon becomes eclipsed.]

The cone-shaped shade of the earth, q. v. And The middle of anything. (O.)

A palm-tree that produces branches from its trunk: such branches spoil it; for they take the nourishment from the mother-tree, and weaken it. (Aboo-Sa'eed, TA.)
A cymbal; a thing made of brass, having its fellow of the same kind, one of which was struck with the other; (S, Mgh, Msb, K;) of a round form: (Mgh, Msb:) such was the instrument of this name known to the Arabs: (S, Mgh:) its use was disapproved: (Mgh:) pl. سمحة which was also applied by the Arabs to the small round things inserted in the hoop of the tambourine (Mgh, L, * Msb) and the like, (L) of brass, or copper: (Msb:) an arabicized word (S, Mgh, Msb) [app. from the Pers. جعب or جوس].

Also A certain stringed instrument [of music]; (S, Mgh, Msb, K;) [app. the kind of harp called by the Persians جنگ, and by the modern Arabs جنگ,] figured in Note 26 to Ch. iii. of my Translation of the Thousand and One Nights; an instrument peculiar to the 'Ajam; (S, Mgh, Msb;) but the Arabs sometimes applied the name of جنگ to this latter instrument: (L:) also an arabicized word when thus applied. (S, Mgh, Msb, K.)

جنس signifies صوتها [app. meaning The clamour of the Jinn, or Genii; or their raising of their voices in singing]: a phrase used [in this sense] in a verse of El-Kutâme. (TA.)

A player with [or upon] the cymbal, meaning [the cymbal, and also] the stringed instrument so called: and in like manner صنجة the جنس جنس such a woman having [or playing with] a جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنس جنسي sign] The singer of the army: and also

The well-known [or man of courage or valour] (Har p. 617.) Aashâ- Benee-Keys, (L, K) also
called Aashâ-Bekr, (L,) used to be called صناعة العرب because of the excellence of his poetry, (L, K,) or because his poetry was much sung. (Hâr ubi supra.)
A courageous lord or chief; (S, L, K;) as also (K:) or a great, or big, and courageous, lord or chief: (A:) or a great, or big, and courageous, king: (M:) or the former, (As, IAar, L,) or ↓ the latter, (K,) a noble lord or chief: (As, L, K:) or a liberal, bountiful, munificent, or generous, lord or chief: or a clement, or forbearing, lord or chief: (IAar, L, K:) a defender of an army: (IAar, L:) the words used by IAar: (TA:) a nobleman: a great man: (L:) or a great chief: (Kf:) one who presides over a people and their affairs of importance and things in general: or a lord, or chief, eminent among his people, possessing the qualities of courage and liberality or munificence or generosity, who overcomes those that act with hostility and opposition towards him: (MF:) pl. (IAar, A, L:) Accord. to some, the ن is augmentative; and the word is derived from the act of turning away; and seems to have been formed to denote an intensive signification. (MF.) Also Overcoming, (K, TA,) and great. (TA:) pl. is The disease called جنب. (T in art. جنب. Also A calamity; a misfortune; or a great, or formidable, event: (TA:) pl. as above. (S, M, A, K,) Hence the saying of El-Hasan, نعوذ بِلاَد مَن ِدِدْنِصٌ الْقَدْرَ) We seek protection by God from the calamities, &c., of destiny: (S, M: *) or from its great and overpowering afflictions.
An isolated ledge of a mountain. (K, TA.)

Violent wind. (A, K.)

Vehement, or intense, cold. (A, K.) One says,

Times of intense cold befell us. (A.) [See also another ex. voce.

Vehement, or intense, heat. (A.) One says

A day of vehement, or intense, heat. (Th, M, A, L, K.)

Rain consisting of large drops: (S, K:) or that falls in large quantity: pl. (A.) And one says,

The sky cast down large hail-stones. (A.)

Great clouds: (M:) or clouds that pour forth much rain, in large drops. (L.)
صندق

صندق, (S and Msb in art. صندوق, and K in a separate art.,) thus, with ص, accord. to ISk, (S,) and صندوق, (K,) or the latter is vulgar, (Msb,) [A chest, coffer, or trunk: strangely expl. in the TA as meaning a] and صندوق and زندوق and صندوق are dial. vars. thereof: (K:) pl. صناديق. (S, Msb, K.)

A maker of صناديق [or chests, coffers, or trunks]. (TA.)
Q. 1 said of a camel, (IAar, M, O, K,) and of an ass, (K,) He was big in the head, (IAar, M, O, K,) and hard, or strong, or hardy, and large. (K.)

Q. 2 He exerted himself in amatory conversation or dalliance with women. (Ibn- 'Abbád, O, K.) And He wore what is termed the ُلِدَانُصُ، a thing resembling the boot, with nails in the sole. (Msb.)

ٌلَﺪْﻨَﺻُ، applied to an ass, (T, TA,) or to a camel, (S, O,) or to both, as also ُلِدَانُصُ، (M, K,) Big in the head: (S, O:) or strong in make, big in the head: (T, TA,) or large, strong, big in the head: (M:) or big in the head, and hard, or strong, or hardy, and large: (K:) or accord. to IDrd, ُلِدَانُصُ، applied to a camel, signifies hard, or strong, or hardy: (O:) the pl! of the former [or of each] is ُلِدَانُصُ، (S, O.) Also, i. e. ُلِدَانُصُ، A species of trees, (S, O, Msb,) or a kind of wood, (M, K,) well known, (Msb,) of sweet odour, (S, M, O,) and of several sorts; (TA;) i. e. sandal-wood; the best of which is the red, or the white, (K, TA,) or the yellow; (TA;) a discutient of tumours, beneficial as a remedy for palpitation and for the headache and for weakness of the hot stomach and for fevers: (K, TA;) the infusion of its sawdust and the continual smelling of it weaken the venereal faculty. (TA.) It is also a Pers. word ُلِدَانُصُ، (or rather an arabicized word from the Pers. ُلِدَانُصُ،) signifying A thing resembling the boot ُلِدَانُصُ، in the sole of which are nails: pl.

ٌلَﺪْﻨَﺻُ، i. q. ُلِدَانُصُ، (O, K,) See the latter, in art. ُلِدَانُصُ،
: see صنادل, above, in two places.
as some say, or (M), or both, but the former is the more common, (K.) The kind of tree called [i.e. the plane-tree]: (AHz, M, K) n. un. with (AHz, M:) a Pers. word, introduced into the Arabic language; (Lth, AHz, M:) or arabicized, from [the Pers.]. (K.)

as (K,) or (S, O, M,) or the latter is not allowable, (TA,) The head of a spindle; (S, O, K;) i.e. (S) the crooked, (S,) or slender, (M,) or slender and crooked, (TA,) piece of iron (S, M, TA) that is in the head of the spindle: (M, TA:) or, accord. to Lth, the latter signifies a woman's spindle; and is a foreign word introduced into the Arabic language. (TA.) See also صَنَائِر.

A niggardly man, of evil disposition: (T, O, K;) mentioned by IAar. (T, O.) [See also صَنَائِر.]

Also The handle of the [kind of shield called] حَجْفَة: (S, K;) pl. صَنَائِر. (K.) Also The ear: (S, M, K;) of the dial. of El-Yemen. (S, M.) Also A man evil in disposition; (M, K;) on the authority of IAar; (M;) as also صَنَائِر; (M, K;) on the authority of Kr: Aboo-'Alee says that the former has this meaning; but it is not of the form of words mentioned in the Book [of Sb], because [it is said that] this form does not occur as an epithet. (M.) And the former, (K, TA,) accord. to IAar, (TA,)

Bad in respect of أدَب [or discipline of the mind and manners, &c.], even though eminent, or celebrated, or well known: (K, TA;) pl. as above. (TA.)
ﻂﻨﺻ, thus pronounced by the people of Egypt, (TA,) a dial. var. of ﻆﻨﺻ, q. v. (K.)
صنع

صنع, aor. —, inf. n. صنع and صنع the thing, He made, wrought, manufactured, fabricated, or constructed, the thing; syn. عمله (K): [or he made it, &c., skilfully, or well; for] الصنع signifies إجادة الفعل; and every فعل is a فعل, but every فعل is not a فعل; and it is not predicated of [irrational] animals [unless tropically, (see) nor of inanimate things, like as الفعل is. (Er-Raghib, TA.) Hence, صنع signifies also [He fabricated speech or a saying or sentence or the like:] he forged a word; and poetry, على فلان in the name of such a one. (Mz, 8th°) And صنع, inf. n. صنع [and صنع] and صنع, [with the objective complement understood,] He worked, or wrought; he practised, or exercised, an art, a craft, or a manufacture. (MA.) And صنع إليه مروفاً (S, O, K) aor. as above, (K,) inf. n. صنع, with damm, He did to him a benefit, favour, or kind act: and صنع به صنيعاً قبيحاً he did to him an evil, or a foul, deed: syn. فعله; (S, O, K) and one says also [in the former of these two senses], صنع إليه مروفاً (S, Mgh, K) syn. أصطنع عنه صنيعة; (K) or اصطنع عنه صنيعة (Mgh.) The saying مع أبيك ما صنعت وأباك, which is understood with الصنع أحسن إليه [i.e. What didst thou together with thy father?]. (S.) The saying of the Prophet, إذا لم تستحي فأصنع ما شئت [If thou be not ashamed, do what thou wilt,] is said to be an instance of an imperative phrase of which the meaning is predicative; i.e. it is as though he said, he who is not ashamed does what he will: (O, L, TA: * ) and other explanations of it are mentioned in the O and L: (TA:) [but] this is held by A’Obeyd to be the right meaning. (L.) In the phrase سبعة صنع الله His doing is in the accus. case as an inf. n.; but one may read it in the nom. case, meaning سبعة الله ما أحسن صنع الله عندك [How good is the doing of God with thee, or at thine abode!]. (K.) And صنع فرسي, inf. n. صنع and صنعت, صنع I tended well my horse; or took good care of him; (S, O, K, TA;)
supplied him with fodder, and fattened him: and  he reared, or nourished, his girl, or young woman: (TA;) and he reared, or nourished, the girl, or young woman, was treated
[or nourished] well, so that she became fat; as also  she was treate d
[or nourished], inf. n.  she was treate d, (so accord. to my MS. copy of the K,) or you say  she was treate d, (so accord. to other copies of the K, and in the O, [in the CK
[or nourished]]) without teshdeed; [which seems to indicate that the right reading is  she was treate d, agreeably with the reading in my MS. copy of the K which gives the imperative form; though it is stated in the TA that  is said by Jkt to be a dial. var. of  she was treate d:] (O, K;) and  she was treate d, Page 1733

with teshdeed, meaning  she treated [or nourished] well the girl, or young woman, and fattened her; (O, K; [in my MS. copy of the K]) because the  she was treate d of the girl, or young woman, is by means of many things, and by careful tending: (O, K:) so says Lth: (O:) but Az says that by other, or others, than Lth, it is allowed to say  she was treate d, without teshdeed: and hence the phrase in the Kur [xx. 40.], [And this I did] that thou mightest be reared and nourished in my sight; (O, TA;) for which some read  that thou mightest be reared and nourished in my sight, as an imperative; and some,  that thou mightest work in my sight, (Ksh, Bd,) lest thou shouldst do so contrary to my command. (Bd.) You say likewise, of a woman,  she was treate d: see S. And you say also  I reared him; and educated, disciplined, or trained, him well. (S, * O, K, TA.) Accord. to IDrst,  she was treate d, inf. n.  she was treate d, signifies He was, or became, skilled, or skilful: but IB says that  has not been heard. (TA.)

2  see 1, latter half, in two places.

3  primarily signifies The doing to one a thing in order that he may do another thing
to the doer of the former thing. (TA.) Hence, (TA,) The treating with gentleness, or blandishment; soothing, coaxing, wheedling, or cajoling; and endeavouring to conciliate. (O, K, TA.) Or this is from the last of the following significations. (TA.) You say صانعه He treated him with gentleness, or blandishment; &c. (O, TA.) And He acted hypocritically with him. (TA.) And صانعه عن الشيء He strove, or endeavoured, to turn him from the thing by deceit, or guile. (TA.) And hence, (A, TA,) or from the last signification in this paragraph, (TA,) The act of bribing. (S, O, Msb, * K, * TA.) One says صانعه بالمال He bribed [the prefect, ruler, judge, or the like]. (TA.) And صانعه بالمال من صانعه بالمال He who bribes with property is not ashamed of demanding the thing wanted. (S, O, TA.) Also A horse's not putting forth, or giving, the whole of his strength in going; reserving somewhat thereof: one says صانعه بالمال بذله سيره [He keeps back from thee somewhat by the manner in which he exerts his power of going]. (O, K, TA.)

4 صنعت He (a man, O) aided, or assisted, another. (O, K.) And accord. to Ibn-'Abbád, followed in the O and TS and K, one says also صنعت الأخرق, meaning The unskilful learned, and did soundly, thoroughly, skilfully, or well: but this is a mistake, occasioned by his deeming dubious, or obscure, a passage in the Nawádir of IAar, where the latter says that أصَعِّنَ الأَخْرَقَ أَلْفَارِسَ means أَعَانَ الأَخْرَقَ أَلْفَارِسَ i.e. The man aided, or assisted, the unskilful. (TA.) صنعت الفرس أَصَعِّنَ: see 1, latter half. [Freytag states, as on the authority of the K, that صنعت, said of a horse, signifies Non omnibus viribus usus cucurrit, sed ita tamen ut eques eo contentus esset (which is nearly the same as a signification of صناع signified likewise mentioned by him): but this is a mistake.]

5 صنعت signifies The affecting a goodly way, mode, or manner, of acting, or conduct, or the
like; (S, O, K, TA; [in the CK is a mistranscription for السَّمَت]) and the making a show thereof; (TA;) and the adorning oneself (K, TA) thereby, while internally unsound in the grounds of pretension to respect. (TA.) And ْﺖَﻌَـﻨَﺻِإ, said of a woman, means ْﺖَﻌَـﻨَﺻ ﺎَﻬَﺴْﻔَـﻧ [She cultivated and improved her person, so as to render herself comely, by art, and good nurture]: (S, O:) or she adorned, or embellished, herself. (PS.)

8 ْチンَع see 1, former half. ___ Accord. to Er-Rāghib, اصْـَطْـَنَاع signifies The exceeding the usual, or ordinary, bounds, or degree, in putting a thing into a good, sound, right, or proper, state. (TA.) ___ And hence, he says, the phrase in the Kur [xx. 43], َﻚُﺘْﻌَـﻨَﻄْﺻٱَو ﻰِﺴْﻔَـﻨِﻟ, which means And I have chosen thee [for myself] to establish my evidence and to serve as my spokesman between me and my creatures so that thy doing thus shall be as though I did it: (TA;) or it means I have reared thee, (Az, TA,) or I have chosen thee, (O, K, TA,) [for myself,] for a special affair which I require thee to accomplish in a sufficient manner, (Az, O, K, TA,) concerning Pharaoh and his forces. (Az, TA.) See also 1, last sentence but one. ___ One says also، اصْـَتنَع خَامِنُا, He ordered that a signet-ring should be made for him. (O, K.) [See also 10.] ___ And اصْـَتنَع [in which the pronoun seems to refer to i. e. sustenance, &c.,] also signifies قَـَدْـَمَهُ [app. meaning He offered it]. (TA.) ___ And اصْـَتنَع [alone, for مصنعة] He made, or prepared, a repast, feast, or banquet, to which to invite friends. (O, K, TA.) And He prepared food to be dispensed in the way, or cause, of God. (O and TA, from a trad.; mentioned also in the CK, but not in other copies of the K.)

10 اصْـَتنَع, accord. to the O, signifies He asked for it to be made for him: accord. to the L, اصْـَتنَع signifies he invited, or he induced, or caused (دعاء) [another] to make the thing. (TA.) In the saying of Es-Sarakhsee، َﺪْﻨِﻋ ِﻞُﺟﱠﺮﻟا ًةَﻮُﺴْﻨَﻠَـﻗ َﻊَﻨْﺼَﺘْﺳِا [app. meaning He asked, or desired, the man to make for him a َءْﻰﱠﺸﻟا (q. v.)], َﺪْﻨِﻋ is redundant. (Mgh.) [See also 8.]
A certain small creeping thing, or insect, (دبيب) or a flying thing (طائر): (K, TA:) mentioned by Sgh: (TA:) also written in the K (in art. صنع) and in one case or the other mistranscribed. (TA in art. صنع.)

صنع: see صنع, in two places. Also, and صنع, A certain small creeping thing, or insect, (دبيب) or a flying thing (طائر): (K, TA:) mentioned by Sgh: (TA:) also written in the K (in art. صنع) and in one case or the other mistranscribed. (TA in art. صنع.)

صنع an inf. n. of صنع [q. v.] (S, K, &c.) ___ And i. q. زرق [Sustenance, &c.] (TA.) See also صنع, in two places.

صنع A tailor: (O, K:) or one who is gentle, delicate, or skilful, (رفق, O,) or thin, fine, or delicate, (دق, so in the copies of the K,) or slender, or small, (دق, so in the TA,) [of which readings that in the O is app. the right,] in respect of the hands. (O, K.) See also صنع, in five places. Also A مصنعة of water; (O, K, TA:) i. e. a piece of wood [app. a plank or board] by means of which water is confined, and retained for a while: (TA:) pl. صنع: (O, K:) [but this explanation in the TA seems to have been founded upon a statement there made, that Az heard the Arabs call حواس of water صنع, of which حواس is the pl.] for I do not find صنع thus expl. in any lexicon except the TA:] and مصنعة, صناعة, with teshdeed, and صنع, (O, K,) like صحاب, (K,) accord. to Lth, (O,) signify pieces of wood [or planks or boards] put together in water, to confine the water, and retain it for a while; (O, K,) like the حواس [q. v.] (O.) ___ See also مصنعة, in two senses. ___ Also A manufactured thing (K, TA) of any kind, (TA,) such as a سفرة [q. v.], (K, TA,) &c. (TA.) ___ And A garment. (Ibn-'Abbád, O, K, TA:) You say, رأيت عليه صنعًا جيدًا [I saw upon him a goodly garment]. (Ibn-'Abbád, O, TA:) ___ And A turban. (Iaar, O, K, TA:) ___ And The iron instrument with which flesh-meat is roasted, called. (O, TS, K,) El-Marrár El-Fak'asee says, describing camels,

وجاهات وركبانها كالشروب
وسائرها مثل صنع الشواع

[And they came, their riders being like drinkers, or drunkards, and their driver like the سفود of roasted flesh-meat]. (O.) In the لسوود is put in the place of السفود; and after citing the
verse above, [and app. reading, regarding it as relating to the camels,] the author says that the poet means, سود الألوان.

(TA.) And Roasted flesh-meat [itself]; syn. شوآء. (So in copies of the K. [SM says that the right reading, as the explanation of الصنع الشوآء نفسه in this instance, is ملف الشوآء; and cites IAar as saying the الشوآء نفسه، but I think that the right reading is indicated by the addition المغبر to be ملف الشوآء, and that IAar gives this signification after mentioning that which here next precedes it.])

...(continued from previous text)...
and cuts out or makes, leathern buckets: (ISK, TA;) contr. of [حرفاء; (Mgh, Msb;)] and امرأة صناعة
signifies the same: (TA;) and امرأتان صناعتان and نسوة صنع as applied to a woman; and
افيت صنع the yeard صنع as applied to a man; and
مigrations [TA] and امرأة صناعة
اس님 and امرأة صناعة
It is said in a prov., [expl. in ar. ثلثة. (TA.) Hence, one says of a poet, and of any one who is eloquent,
لسنة صنع [A man skilful in the use of the tongue]: and in like manner, لسان [a skilful tongue]. (K, TA.) And امرأة صناع السنان A woman sharp-tongued: or long-tongued:
syn. سليطة. (TA.)

صنعة: see صنع, last sentence.

صنعة Work or handiwork, an art, a craft or handicraft, or a trade; (KL;) as also صناعة :
صنعة (KL,
PS;) any habitual work or occupation of a man; as also حرفة [ حرفة في art. حرفة ] [and so صناعة ، as is indicated
in the K voce حرفة; whence one says, حرفة صناعته رعاية الإبل (His habitual work or occupation, or his
business, is the tending, or pasturing, of camels): (M, and K in art. رعي) or صناعة [more particularly]
signifies the Work of the صنع [ a manufacture, or work of art; and workmanship, or the
skill of a worker, which last meaning is plainly indicated in the O, and by common usage:] and صناعة، the حرفة [i. e.
craft, or habitual work or occupation,] of the صنع، (S, Mgh, O, Msb, * K;) meaning of him who
works with his hand: (Mgh:) the pl. of صناعة is صناعات [ صنائع and صناعة (KL.) It is also an inf. n. of 1 as used in
the phrase صنعت فرسي [q. v.]. (S, O, K, TA.)

أسهم صنعة, with damm Arrows that are equal, equable, uniform, or even, the work of
one man. (TA.) [Perhaps صنعة is a quasi-pl. n. of صنع applied to an arrow.]

صنعن and صنعن and صنعن: see صنع.
see صنع, in eight places.

صنع in a sense in which it is used in a verse of Aboo-Dhu-eyb is a pl. of which ISd says, I know not any sing. thereof: accord. to Skr, it means The خرز [app. either the seams or the stitch-holes] of a مزادة or of an إداوة: or, as some say, the thongs used in the sewing thereof: and some say the making thereof, so that in this case it is an inf. n. (TA.)

صنع an inf. n. of 1 [q. v.] (MA.) And i. q. مصنع [meaning Made, wrought, manufactured, fabricated, or constructed: or made, &c., skilfully, or Well: see 1, first sentence]. (TA.) [Hence,]

Food (O, K, TA) that is made, or prepared, and to which people are invited; (TA;) and مصنع signifies [the same, i. e.] a repast, feast, or banquet, to which friends are invited: (O, K, TA;) one says، كنت في صنع فلان I was at the repast of such a one, made, or prepared, by him, to which people were invited: and the repast to which friends were invited. (TA.) And (i. e. the former word) Food prepared to be dispensed in the way, or cause, of God. (TA;) Also, applied to a sword, Polished, (S, O, K, TA;) and proved by experience; and so applied to an arrow: (K, TA;) or, applied to a sword, frequently renovated by polishing: (A, TA;) pl. صنع.

(TA.) And, applied to a horse, Well tended; (S, O, K, TA;) supplied with fodder, and fattened. (TA.) And [in like manner it is applied to a human being:] one says، هو صنعي He is the person whom I have reared; and whom I have educated, disciplined, or trained, well; (O, K, TA;) and so صنعيتني; (S, * O, K, TA;) and هو مصطعنة فلان he is the person whom such a one has reared; &c. (Z, TA.)

And A goodly and clean garment. (A, L, TA;) And A deed, or an action; (S, O, K, KL;) and so صنعة He did to him an evil, or a foul, deed: (S, O, K;) and صنعة means The evil [consequence] of a deed. (Ham ubi suprà.) And [particularly] A good deed, a benefit, favour, or kind act; (O, K, TA;) and so صنية : (S, * O, Msb, K;) [see a verse cited voce
ضمن: pl. [of either, of the latter agreeably with rule.] مصنع. (O, K.) Also Skilful in work of the hands or hand: (S, O, K, TA;) fem. [in this sense] صناع, in four places. Accord. to IDrst, صناع [likewise] signifies Skilled, or skilful, as part. n. of صنع; but IB says that صنع has not been heard. (TA.)

صناعة: see صنع, in four places. The saying of 'Alee, يأخذ من كل صناعة صناعته, if correctly related, means يأخذ من كل ذي صناعة مصنوعه. (From every one possessing skill in manufacture should be taken, or procured, that which he has manufactured: or perhaps من is a mistake for عين, and the meaning is, from every craftsman is to be acquired his craft). (Mgh.)

صناعة: see صنع, latter half, in four places.

صناعةPersons who tend their camels well, and fatten the young ones thereof, and give not their camels' milk to guests: occurring in a verse of 'Amir Ibn-Et-Tufeyl. (TA, in this art. and in art. صناع

صناع[Ancient manufacturer &c.] (TA. [There mentioned only as a proper name, or surname.])

صناعة: see صنع, former half.

صناعA handicraftsman; manufacturer; or Worker, or maker, with his hand; (S, * Mgh, O, * Msb, * K;) or one having a صناعة [i. e. craft &c.] which he exercises; (TA;) [an artificer, or artisan;] and صناع is [used in the same sense, and particularly as meaning one who works for hire under a master; being] a rel. n. from صناع [pl. of صناعة], like أنصاري and أمانطي. (TA:) the pl. of صناع is صناع. (Msb, TA.)
[More, or most, skilled in working with the hands, manufacturing, fabricating, or constructing]. See an ex. voce سرفة, and another voce تنوط.

[may be sued, agreeably with analogy, as an inf. n.: and as a n. of place, and of time]. A poet says,

* إن الصنيعة لا تكون صنيعة
* حتى يصاب بما طريق المصنع

[which may be rendered Verily that which is a good deed considered abstractedly, or without relation to the manner or object &c., will not be a good deed in effect except, or unless, the way of the doing, or the way that leads to the place (here meaning the object) of the doing, be rightly hit upon therewith]. (O, TA.) In the following verse of Nafi' Ibn-Lakeet, (TA in this art. and in art. شير, wrongly ascribed by J [in arts. شير and طرم] to Lebeed, (TA in art. طرم, and ascribed by others to other poets, (TA in art. طرم, it is expl. by IAar as signifying A place that is deemed goodly [in workmanship]; syn. مستملح [a n. of place, accord. to a general rule, as well as pass. part. n.: or مصنع may be here more literally rendered a place of skilful workmanship]: the poet says,

* مرت القذاذ فليس فيه مصنع
* لا الريش ينفع ولا التعقب

(TA in the present art.) meaning Having no feathers upon it, and having in it no place
exhibiting skilful workmanship, neither the feathers being of use to it, nor the binding around with sinews. (TA in art. ريش.) See also what here follows.

[TA in art. ﻋﻨﺼم] 

[TA in art. ﻋﻨﺼم] [A kind of tank, or reservoir, for rain-water; i. e.] a thing like a حوض, (S, Mgh, O, K, TA,) or like a صهريج (Msb, TA) and a بركة, (Msb,) that is made, or constructed, (Mgh, Msb,) for collecting the water of the rain: (S, Mgh, O, Msb, K, TA:) pl. of all the three words above, expl. by As as meaning excavations which people make for the rain-water, which they fill therewith, and from which they drink; and is another pl. of مصنعة the ى being inserted by poetic license; or it may be pl. of مصنوعة or مصنوع. 

[TA in art. ﻋﻨﺼم] and مصنوع [in like manner] signifies a حوض or a thing like a صهريج: and مصنوع is said to be a pl. thereof: (TA:) or مصنوع signifies a watering-trough, or tank, made for the rain-water, and not cased with baked bricks; and its pl. is مصنع. (TA voce بركة.) See also مصنع, in two places. [The pl.] مصنع signifies also Constructions such as قصور [or pavilions, &c.], (O, K,) and fortresses; (S, O, K,) and مصنع also signifies a fortress: and the former, Wells also. (TA.) And Towns, or villages, are thus called, (O, K,) by the Arabs, accord. to As: sing. مصنعة. (O, TA:) one says, هو من أهل المصانع, meaning He is of the people of the towns, or villages, and of the cultivated land. (A, TA.) Also Places set apart for horses, away from the tents or houses: sing. مصنعة. (AHn, TA.) [In Abul. Ann. ii. 42, where it seems to mean reservoir for rain-water, Reiske renders it Hospitia publica.] See also مصنع, in two places.

مصنوع: see مصنع, and مصنعة. Also [Fabricated, as applied to speech or a saying or sentence: a phrase, or word,] innovated, [or coined,] and given by its author as chaste (فصيح) Arabic; differing from مولد, which is applied to what is not so given: (Mz, 21st نوع: forged, as applied to a word, and poetry. (Id. 8th نوع:)}


He assorted it; i.e. made it into, or disposed it in, sorts, or species; (S, O, K;) and separated, or distinguished, its several parts or portions or constituents, one from another: (S, M, O, K;) is the separating, or distinguishing, of things, one from another. (Msb.) And hence, (Z, Msb, * TA,) you say, He composed the book. (MA.) The trees called \textit{\textsc{the trees called}\\ \text{the trees put forth their leaves}: (O, K: [and the like is said in the Msb:]}) AHn says that this signifies the trees began to leaf, so that they were of two sorts, one sort that had leaved and one sort that had not leaved; but this is not a valid saying; and in like manner, (M:) accord. to the A, both signify the trees became of different sorts; and in like manner, [the plants, or herbage]: (TA:) and signifies the fruits became so that some of them were ripe exclusively of others, and some of them coloured exclusively of others: (Msb:) and, the [trees called] arzî, the [trees called] the plants, or herbage, broke forth to leaf. (Ibn-'Abbád, O, K.) 'ObeydAlláh Ibn-Keys-er-Rukeiyát says,

\begin{quote}
[\textit{\textsc{May there be a sending down of rain to Hulwán, the possessor of vines, and of such as have put forth their leaves, of the fig-trees and the grape-vines thereof}: (O, K:) it is said in the K that the verb in this verse is thus, from \textit{\textsc{the trees called}}, not from \textit{\textsc{the trees called}}; and that J has erred in the reading}]
\end{quote}
that he has given; for the reading given by J, who ascribes this verse to Ibn-Ahmar, is صِنْفَة; but this is the reading of Fr, [as is said in the O,] and both readings are correct; and of the latter, [accord. to which the meaning is, and of such as have been made to consist of various sorts or species, of the fig-trees and the grape-vines thereof,] MF says, it is that which the case requires, the commendation being for the abundance and variety of the fruits of the trees, rather than for the trees putting forth their leaves. (TA.)

see above, in two places. ___ One says also, تَصَنِّفَتْ شَفَتِهَهُ His lip became chapped. (Ibn-‘Abbád, O, K.) And تَصَنِّفَتْ سَاقُ النَّعَامة The shank of the ostrich became chapped. (TA.)

صنف: see what next follows.

صنف A sort, or species, (Lth, S, M, O, Msb, K,) of a thing, (M, TA,) or of things, (Lth, TA,) as, for instance, of household goods, or furniture and utensils: (TA:) [a term subordinate to جنس:] and a part, or portion, or constituent, of anything: (Lth, Msb, TA:) pl. (of the former, Msb) أَصْنَافٌ and (of the latter, Msb) صُنُوفٌ. (M, O, Msb, K.)

Also the former, i. q. صَنَفَة [meaning A quality, an attribute, a property; or a description, as meaning the aggregate of the qualities or attributes or properties, of a thing, or the state, condition, or case, of a thing]. (M, K.) ___ See also صَنَفَة.

صنف: see the next paragraph.

صنف: see the next paragraph.

صنف and صَنَفَة صَنَفَة (S, M, O, K) and صَنَفَة صَنَفَة (Sh, O, K,) the first of which is the most chaste, (O, TA,) of a waist-wraper (إزار) (S, M,) or of a garment, (O, K,) The side thereof, i. e. (S, O) the side thereof that has no fringe of unwoven threads: (S, O, K;) or (M, K) its طُرُقة [or border] (M) upon which is the fringe consisting of unwoven threads: (M, K;) or any border; or side, thereof: (S, M, O, K;) accord. to IDrd, it is, with the
lexicologists, the *side* (حاشية) of a garment; and with others, the *part in which is the fringe of unwoven threads*: (O:) and the *corner* of a garment: the pl. of *صنفة* [coll. gen. n.] *صنفات* as used by a poet describing the سراب [or mirage], means, accord. to Th, The *sides*, *or borders*, of the سراب; the سراب being likened by him to a [garment such as is called] ملأاء. (M.) ___ And *صنفة* signifies also *A portion of a* قبيلة [or tribe]. (Sh, TA.)

ٌفْـْﺼَأ A species, or sort, of عود الطيب [i.e. aloes-wood] not of good quality: (M:) or one of the worst kinds of عود, (O, K,) little differing from خشب [i.e. wood used in carpentry and the like]: (O:) or inferior to the قمارى [i.e. used for fumigating therewith]: (TA:) so called in relation to a place [the situation of which I am unable to determine with certainty: see, respecting it, note 12 to ch. xx. of my Translation of the Thousand and One Nights]. (S, O.)

ٌفْـْﺼَأ ٌفْـْﺼَأ A male ostrich having his shanks excoriated: (M, O, K:) pl. *فْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْ~

(K.)

ٌفْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْ~

ٌفْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْ~

[As a subst., *A literary composition;* as also *مصنف: pl. of the former* مصنفات; and of the latter مصنفات.]

ٌفْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْ~

ٌفْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْ~

[Sorts, or species, separated, or distinguished, one from another; distributed, or classified;] is a phrase similar to *أبواب مبوة* [in art. بوب.] ___ See also *مصنف.*

ٌفْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْ~

[An author of a book or books]. (Z, O, K, TA,) __*مصنف, which is wrong, for it is like* *مصنف, which is wrong, for it is like* *مصنف, which is wrong, for it is like* (TA,) *Trees among which are two sorts, dry and fresh:*

(O, K;) or, accord. to Z, *trees varying in colours and fruits.* (TA.)
[He formed, fashioned, figured, shaped, sculptured, or pictured: app. from the noun here following]. (K.)

[An idol: or an idol of a particular kind: a that is worshipped: (K:) or a that is made of stones, and of wood; as is said on the authority of I'Ab: (Msb:) or a thing well known, that is carved of wood, and that is made of molten and cast silver and copper or brass: (M; and the like is said in the Msb on the authority of IF:) or the is made of metals that melt; and the is made of stone or of wood: (Msb:) or, accord. to Hishám ElKelbee, the former is made of wood or of gold or of silver or of other metal; and the latter, of stones: or, accord. to Ibn-'Arafeh and El-Fihree, the former is an image; and the latter is a shapeless thing: or, as some say, the former is a thing having corporeal from, carved of wood or of stone or of silver, and worshipped; and [the latter (in the TA the , but this I suppose to be a mistake for the )] is a incorporeal form: or the former is a thing having the form of a human being; and the latter, a thing having some other form: or the former is a thing having material substance or shape; and the latter, a thing not having material substance or shape: or the former is of stones or other material; and the latter, an embodied form: (TA:) or, accord. to IAth, the latter [?] is anything having corporeal form, made of metal or of wood and stones, like the form of a human being, made, and set up, and worshipped; and the former [?] an incorporeal form: (TA in art. ; from explanations given above, it seems that the reverse of this is the case:)] and
Abu-l-'Abbás states, on the authority of IAar, that صورة and صنمة signify an image (صورة) that is worshipped; (TA in the present art.;) each of these two words is thus (بالتتحريك), though it would seem that accord. to the K the latter is صنمة (TA in art. صنم (S, K) it is said (S) is an arabicized word, from تصييم (S, K) [which is Pers., though SM says,] I know not in what language, for in Pers. it is بيت (TA:) the pl. is بيت (S, M, Msb;) which, as used in the Kur xiv. 38, is said by Er-Râghib to mean things that divert one from God. (TA.)

صنمة: see the next preceding paragraph. Also A calamity; a dial. var. of صلامة; (K, TA;) which is mentioned by Az, but omitted in the K in art. صلم (TA.) And The قصبة [or quill] of any feather. (K.)
The palm-trees had pairs, or triplets, or more, growing together from single roots. (IKtt, TA.)

:**notes:**

One of a pair, (AHn, S, M, K,) or of three, (S, M,) or of more than two, (K,) or of more than three, (M,) or of five, or of six, (TA,) of palm-trees, (S, M, K,) or of any trees, (AHn, M, K,) or of trees resembling one another, (M,) growing from one root; (AHn, S, M, K,) each [or every one] of such being called the صنو of the other [or others growing with it]; (AHn, M,) as also صنو, (M, K,) mentioned by Zj: (M:) two of such are termed صنيان صنوان (S, K) and صنيان صنيان صنيان صنيان, [which last implies that صنو is a dial. var. of صنو] and also صنيان صنيان صنيان صنيان, [which imply that صني and صني and صني are also dial. vars. of صنو and صنو and صنو;] (K;) and the pl. is صنوان (AZ, S, M) and [of pauc.] صنوان, (M,) the former pl. differing from the first of the duals mentioned above by being perfectly decl. (AZ, S, * TA.) Hence, in the Kur [xiii. 4], صنوان ونهر صنوان, (TA,) i. e. Palmtrees having one root and [others] having distinct roots: Hafs read صنوان, like قنوان pl. of قنوان; of the dial. of Temeem. (Bd.) And hence, (TA,) A brother; but not so called unless coupled with another: (Sh, TA:) or a brother by the same father: (Az, TA:) [or a brother by the same mother; as is indicated by an explanation of one of the pls in what follows:] or a brother such as is termed شقيق, (M, K,) which means by the father and mother: (TA in art. شقيق:) and a son; (M, K,) because he has branched forth from one stock [with his father]: (TA:) and a paternal uncle; (M, K,) but this last meaning is taken from a trad. cited in what follows: (TA:) the fem. is with أَصْنَاء and the pl. is أَصْنَاء [a pl. of pauc.] and صنوان [as above]. (M, K,) It is
said in a trad., [The paternal uncle of the man is the son of his father]; (T, S;) meaning that the stock of both is one. (T, TA.) [And it is said that] صنوان ونَّاَـنَـنَـصَأ, relating to a man's children, means Sons of one mother by different fathers, and children of different mothers by one father. (Har p. 608.) [Hence the pl. أَصَنِّيَّنَّانَ signifies also Likes, or fellows. (IAar, TA.) And رَكَتَّيْنَانَ صنوان Two wells near together, (AZ, S, M, K, TA,) or (so in the TA and in some copies of the K) that yield water from one spring. (AZ, S, K, TA.) صنوان also signifies A widened well (حَفْر) from which water is not drawn and of the water of which no use is made: (Ibn-Buzurj, K:) pl. صنوان. (Ibn-Buzurj, TA.) See also what follows.

صنَّيَّ صنَّي A small حَسَى [q. v.] to which no one comes for water; (S, K,) and for which no one cares: dim. of صنَّوِي: (S:) or, as some say, (S,) a cleft in a mountain: (S, TA:) or a ravine, or gap, (شَعَب,) in which water flows, between two mountains. (TA.)
 شيء

...thing, S) wholly: (Fr, S, M, K; and so (M.)

*He took it* (a thing, S) *wholly*: (Fr, S, M, K;) and so (M.)

*Axedh bacsainite*
He chid the people or party [app. saying to them] (TA.)

He silenced them, saying to them (K, TA:) and they said also (TA.)

thus in the M, or rather (TA) it is a verbal noun, (S, IAth, TA,) used in commanding silence, (S, TA,) meaning Be silent, (S, IAth, K, TA,) addressed to a single person, and to two persons, and to a pl. number, and to a male, and to a female: (IAth, TA:) and one says also: Mbr says, if you say, Be silent, O man, it is to distinguish between that which is determinate and that which is indeterminate: (S, TA:) [i.e.,] as IJ says, the saying صه, with tenween, is as though you said السكوت أُسكت سكوتا; and when you pronounce it without tenween, it is as though you said السكوت أُسكت السكوت: or, as IAth says, when with tenween, it is as though you said السكوت أُسكت السكوت; and when without tenween, as though you said, أُسكت السكوت: and the or معروف منك (TA.)
1. **toContain**

It was, or became, such as is termed صهب, i.e., of the colour termed صهية. (Mgh, L, Msb, TA) as also صهاب. (L, TA.) See also صهب.

4. **LowerCase**

He (a stallion [meaning a stallion camel]) had young ones such as are termed صهب [pl. of أحصأ] born to him: (K) or, accord. to the M and L, he (a man) had children such as are so termed born to him. (TA.) See also صهب.

9. **LowerCase**

See the first paragraph.

: see what next follows.

[ teh last said in the L and Msb and TA to be an inf. n., (see 1,) and so may be each of the others, used as simple subs.,] Redness, (T, Mgh, Msb, K) or [a redness such as is termed] شقرة, (S, K) in the hair (T, S, Mgh, Msb, K) of the head (T, S, Mgh) and of the beard, when the exterior is red, with blackness in the interior: (T, Mgh:) or a tinge of redness over the hair, the roots being black, so that the hair when anointed appears as though it were black: (As, TA:) or redness in blackness: (A:) or redness, of the hair, tinged over with blackness: or, as some say, redness of the whole of the hair.

(TA.)
applied to a camel, i.e. صبهاء [q. v.]; (S, K; and its fem., with ہ is syn. with صبهاء [fem. of صبه:]; or a camel of which the origin is referred to a certain stallion, or a place, named صهاب: (S, K;)

or, if not used as a prefixed noun, it means sprung from a stallion named صهاب: Tarefeh uses the fem. as a prefixed noun in the phrase صهابۃ العثنون [A she-camel of the colour termed صهیة in the long hairs beneath the lower jaw]: (T, TA:) but Himyán [without using it as a prefixed noun] says,

* يطر عنها الوزر الصهاجا

[Making to fly from her, or it makes to fly from her, the fur of the colour termed صهیة]; meaning صهیة contracting it, and changing the ی into گ: and El-'Ajjáj applies صهیة in a similar manner, as an epithet, to a camel's lip. (TA:) Also Full, or complete, without lack or defect. (K.) And applied to camels (نع) as meaning From which the poor-rate has not been taken; (K, TA;) they being left complete, without lack or deficiency. (TA;) And, applied to a man, (K, TA;) Low, ignoble, or mean; (TA;) for whom, or to whom, there is no دیوان [or register of the names of pensioners or the like]. (K, TA;) And Hard, strong, vehement, or violent. (A, K;) Hence, موت صهايى A hard, or violent, death; like موت أحمر. (A, TA;)

اْﺐَﻫِـruits in صهاب صاهی, صاهب صهاب: (O, K;) or صهاب صاهی, (O, K; or صهاب صاهی, (O, K;) or صهاب صاهی, (so in a copy of the K, in the CK صهاب صاهی,) a call to ewes to be milked: (O, K;) it [i.e. صهاب] is a name for ُعََُُفَُس: (O:) in one copy of the K, a call to the stallion [meaning the stallion camel] on the occasion of covering. (TA;)

A hard place: (Sh, K;) pl. صهاب. (Sh, TA;)

Level ground: (K;) so some say: (Sh, TA;) pl. as above: (TA;) or ضهب has this meaning. (O;) Any place, (K;) or any high, or rugged, or high and rugged,
ground, or place of a mountain, (O,) upon which the sun is vehemently hot so that flesh-meat is broiled upon it: (O, K:) Lth assigns this meaning to ضیه‌بَه، but AM says that the right word is ضیه‌بَه. (TA in art. ضیه‌بَه.) And A hard rock: and stones: (K:) [or] by stones are here meant hard rocks: (O:) [but] this is a meaning of the pl. ضیه‌بَه. (JK.) A hard, or strong, camel: fem. with ﺔ: likened to the stones so called. (T, O, TA.) And A tall man. (K.) And A hot day: (K:) or a day intensely hot: (O, TA:) and so ﺔﯿِـهَـب. (TA.)

And Intenseness of heat: (K:) so on the authority of IAar alone; others explaining it as an epithet. (TA.)

صیه‌بَه applied to hair, (A, TA,) [and to camel's fur or hair,] and to a man, (S,) and to a camel, (A,) or to a male [of mankind and of camels], (Mgh, Msb,) fem. صیه‌بَه: (A, Mgh, Msb:) pl. صیه‌بَه: (S, A, Msb, K:) Of the colour termed صیه‌بَه [expl. above]: (S, A, Mgh, Msb:) as some say, (TA,) applied to hair, it means having redness intermixed with its whiteness: (K, TA:) accord. to As, it is nearly the same as صیه‌بَه: (TA:) applied to a camel, having redness intermixed with his whiteness, the upper part of the fur being red, and the inner parts white: (S:) or not having the inner parts of the fur intensely white, the flanks and sides having somewhat of whiteness; the being less white than what is termed ﺔَـبْهَـر, having a dusky hue in the upper parts and a whiteness in the lower parts: (T, TA:) or not intensely white: (K:) or, accord. to IAar, white: and he says that the were called by the Arabs the Kureysh of camels, i. e. the most noble, and the best, as Kureysh were considered by them the best of them; also, that صیه‌بَه was said to be the most famous and the best of colours, and that a she-camel of that colour was said to be the most swift of all: [see also ﺔَـبْهَـر as applied to a camel:] but accord. to As, ﺔَـبْهَـر applied to a camel signifies white: and صیه‌بَه, white intermixed with redness: (TA:) [see also صیه‌بَه ﺔَـبْهَـر:] the dim. is صیه‌بَه. (Msb.) صیه‌بَه: (TA:) [lit. Persons red, or reddish, &c., in respect of the mustaches, &c.,] is a designation of enemies; and is applied to them even if not really صیه‌بَه sessal: (As, S, A, * L, K:) originally applied to the Greeks ﺔَـبْهَـر ﺔَـرَـو ﺔَـرَـو (الروو).
because redness of the hair was [common] among them, and they were enemies of the Arabs: (S, L, TA:) applied to others, it designates them as being as great enemies as the Greeks. (TA.) ___ ُﺐَﻬْﺻَﻷا is an appellation of The lion: (K:) because of his colour. (TA.) ___ And [for the same reason] ُأَصْبَهْ is a designation of The male ostrich. (L, TA.) ___ Hence also (S, TA) ُﺐَﻬْﺻَأ signifies Wine: (S, K:) or wine expressed from white grapes: (K:) used in this sense as a proper name: (AHn, K:) but also used without the article ُءﺂَﺒْﻬﱠﺼﻟا signifies ُﺐِﻬْﻴَﺻُأ dim. of ُﺐَﻬْﺻَأ, q. v. (Msb.) ُﺐِﻬْﺻُأ مْﻮَـﻳ A cold day: (K:) or a day intensely cold. (A, TA.) ُﺐَﻬْﺻُأ ُﺐِﻬْﻴَﺻُأ dim. of ُﺐَﻬْﺻَأ, q. v. (Msb.) ُﺐِﻬْﺻُأ مْﻮَـﻳ Flesh-meat mixed with fat. (A, TA.) ___ What is termed صَفَیف [here app. meaning cut into strips or slices, and laid upon live coals, or upon rocky ground vehemently heated by the sun (see ُﺐَﻬْـﻴَﺻ)] (O, K, and so in a copy of the S, in some copies of the K ﻆﻴِﻠَﻏ, and in one copy ﻒﻴِﻌَﺿ,) of roast flesh-meat. (S, O, K.) ___ And Wild animals (ِﺶْﺣَو) [of various kinds or species] mixed together: (O, K, and in one of my copies of the S.)
1. (S, A, K,) aor. صْهر (K,) He melted, or liquefied, a thing, (S, A, K,) such as fat, (A, TA,) and the like; (TA;) as also صْهر. (K,) The saying لَا صْهرَكُ بِمَرَةٍ اِصْتِهِر makes app. means I will assuredly melt thee [in the fire of Hell] by making thee to swear a bitter oath: (S:) or I will assuredly make thee to swear a hard oath. (A.) One says also صْهرت فِلَانَا يُبْيِمِنُ كَاذِبَة تُوِجِبُ لِهِ الْثَّانِ [I caused such a one to melt, by making him to swear a false oath that would procure for him, as a consequence thereof, the fire of Hell]. (AO.) Also, inf. n. as above, He, or it, burned: he thoroughly cooked with fire. (TA.) It (heat) affected him severely. (A.) And صْهرَتِهِ الْشَّمَس The sun affected him severely by its heat, (S, * A, K, * TA,) so that it pained his brain. (TA.) Ibn-Ahmār says, describing the young one of a ظَائِر (S, O,) which was bearing water to it, (O,)

* تَروَى لَقِيَ أَلْفَيِ فِي صَفْصَفـَ

* تِصْهَرَتِهِ الْشَّمَس فَما يِنْصِهرَ

i. e. [She bearing water to a castaway, cast upon a plain,] which the sun was melting, [or severely affecting,] and [which did not melt, meaning] which endured the sun's melting it. (S, * O. [In both of my copies of the S, and in the O and TA, the first word is تَروَى, as above; not تَروَى.] And you say، صْهرُ الْجَرَحِ بِيَاِبَا The heat made the chameleon's back to glisten. (TA.) And you say، صْهرُ خِيَزَهُ He seasoned his bread with صِهْرَةٍ، (AZ, A, TA,) i. e. melted fat. (A, TA.) And صْهرُ رِأسِهِ He anointed his head with صِهْرَةٍ. (A, K,) And صْهرُ بَذْنِهِ He anointed his body with [which is like صْهرُ] صِهْرَةٍ. (L, TA,) also signifies He brought, or drew, it (i. e. a thing, O) near, إِلَيْهِ.
him or it]; and so. (O, TA.)

He became that kind of relation to them termed (TA) and so (K) and so his (Mgh in art.): أَصْهَرُهُم he took to himself a wife from among them; (S, A, Msb;) and so A:) and (A:) and he connected himself with them, and became, or made himself, an object of inviolable respect, by a covenant of mutual protection, or by relationship, or consanguinity, or by marriage: (IAar, S:) or he sought to bring himself near to them by the relationship termed (T, TA.)

see 3, in three places. One says also, The army drew near to the [other] army. (A, O, K.) See also 1, last sentence.

It (a thing, S, K, such as fat, and the like, TA) became melted, or liquefied. (S, K.) See also 1.

see 1. Also His (a chameleon's) back glistened by reason of the heat of the sun; (A, * K;) and so (S, K:) And He ate . (O, K.)

see the next preceding paragraph.

Roasted, broiled, or fried; syn. . (TA,) And Hot; syn. . (Kr, K.)

Relationship; nearness with respect to kindred; syn. قرابة: (A, K:) and [affinity; or] the sacred, or inviolable, tie of relationship consisting in being a father or brother or other kinsman of a man's wife: (Mgh, K:) and the sacred, or inviolable, tie of relationship by marriage: (A:) Fr makes the former word of the fem. gender. (Sgh, TA,) And A relation, or kinsman, or kinswoman, of a man's wife: (Kh, S, A, Msb:) and of a woman's husband:
(A:) or the father or brother or other kinsman of a woman’s husband; syn. حمّٞ [and حمّٞ &c. (see art. حمّٞ): (Kh, As, ISk, Msb:) and the father or brother or other kinsman of a man’s wife: (Kh, As, ISk, S, Msb, K:) so accord. to some of the Arabs: (Kh, As, S, Msb:) or none says otherwise, accord. to As, and IAar says the like: (Mgh:) or any relation of a man’s wife or of a woman’s husband whom it is unlawful to marry; as the father, and brother, and son, and

paternal uncle, and maternal uncle: (Az, Msb:) or a man’s relation by marriage: and a kinsman of a man’s relation by marriage: (A:) or a man who has married among a people: (Lth, Mgh:) and the husband of a man’s daughter: and the husband of a man’s sister: (IAar, K:) Fr says that, in the Kur xxv. 56, it signifies, a relation whom it is lawful to marry; as the daughter of a paternal uncle, and of a maternal uncle, and the like: and نسب in the same, a relation whom it is unlawful to marry: Zj, that the former signifies a relation whom it is unlawful to marry: and the latter, such as is not a صهر, of those mentioned in the Kur [iv. 27], from the words your mothers are forbidden unto you to the words and your combining [as your wives] two sisters: I’Ab explains صهر and نسب in the former passage of the Kur differently from Fr [altogether], and differently in part from Zj; saying that the former applies to the seven relations first mentioned in iv. 27 in the Kur, and صهر to the remaining six there mentioned and that mentioned in the next preceding verse; [so that it includes ٌا man’s foster-mother, who has suckled him; his fostersister, who has been suckled with him; his WifE’s mother; his step-daughter under his guardianship, born of his wife unto whom he has gone in; his son’s wife; his wife’s sister combined with that wife; and his father’s wife;] and this, says Az, is correct: (Mgh:) in the Kur xxv. 56, it means صهر, whether male or female: (Jel:) or صهر: (Bd:) pl. أصهار (S, A, Msb, K, &c.) and صهرآ: (K;) which latter is extr. (TA.) صهر, applied to a female,
And a grave, or sepulchre: (ISd, K:) for they used to bury their daughters alive, and say, We have married them to the grave: then, in the time of El-Islám, this expression was used, and it was said, [An excellent son-in-law is the grave]: or it means, correctly, that which supplies the place of the chest. (ISd.)

Also Bread seasoned with ظهر; and so ظهر (A, O, TA.)

What is melted (As, K, TA) of fat, (As, TA,) and the like: (TA:) or (TA, in the K and ) any piece of fat, (K, TA,) whether small or large: (TA:) and marrow; syn. نقي and مخ (K, TA;) which mean the same. (TA.) One says, There is not in the camel any fatness (طريق; ISk, S;) or any marrow. (TA.)

A melter of fat: and a roaster, broiler, or frier: pl. ظهر. (K.)

See ظهر, first sentence.

The sheath of the moon. (K. [See what is meant thereby voce ظهر; of which it is a dial. var. in this sense, and app. in other senses also.])

A thing (A, O, K, TA) like a منبر [or pulpit], of clay, (K, TA,) or of wood, (TA,) for the household utensils of brass (A, O, K, TA) and the like, (O, K,) which are put thereon: (A, O:)

[Q. v.]; (K:) a dial. var. of the latter word; signifying A thing like a [or watering-trough, or tank]: (S;) accord. to Az, a construction of clay and stones, built between [and across] two narrow branches of a small water-course of a valley, so that the water is kept back thereby, and they drink from it a long time. (TA.)

Melted, or liquefied. (S, K.) [And used also as a subst., in the sense of ظهر.

Also ظهر as meaning ظهر, or ظهر as meaning ظهر.

Also ظهر as meaning ظهر; and so ظهر (A, O, TA.)
but ISd says that it is not of established authority. (TA.)

: see , in two places.
Q. 1. They plastered a |[or plaster of quick lime]. (L.)

Q. 2. (They made for themselves a |, i. e. a |. (T and TA in art.

|, (S, A, Msb, K) and |, but this latter is of weak authority, (Msb,) and |, (S, K,) as also |, by a change of the last letter, (ISd, TA,) A [i. e. watering-trough, or tank], (K,) or a thing like a |, (S, A,) in which water collects; (S, A, K,) a tank, or cistern, for rain-water: (ISd, TA:) arabicized: (Msb:)

originally Pers.: pl. |. (S,) [See also |, in art. |.] |,

: see the next preceding paragraph: and also that here following.

Made with |, (K,) i. e. [or plaster of quick lime]. (TA:) One says [A tank, or the like, made with |. (S,) And in like manner, (S,) A watering-trough, or tank,] plastered with |. (L.)
A vehement voice. (S, O, K.) A rájiz says,

* قَدْ شَيْبَتْ رَأْسِي بِصُوَّتٍ صَهْصُلٍ

[She has rendered my head hoary by a vehement voice]. (TA.) And a clamorous old woman; (S, O, K, TA;) Vehement of Voice; (TA;) and so صَهْصُلٍ. (TA;) so too صَهْصُلٍ. (Aṣ, S, O, K.)

ُصَهْصُلٍ: see the next preceding paragraph.

* قَدْ شَيْبَتْ رَأْسِي بِصُوَّتٍ صَهْصُلٍ
Q. 1: see R. Q. 1 in art.
**He neighed;** lit. uttered his voice; or voiced. (S, O, K.)

The horses neighed, one to another. See an ex. in a verse cited voce ḍowr, where تتصاهل occurs for تتصاهل.

A voice with hoarseness, roughness, harshness, or gruffness; [this is app. correct, or nearly so; but what follows I think evidently wrong; and probably taken from a copy of the O, in this instance incorrect:] like صهل and صهل is syn. with صهل: (K accord. to the CK and TA: [to which is added in the TA, i.e. hoarseness, roughness, harshness, or gruffness, in the voice:]) or syn. with صهل: (so in my MS. copy of the K:) [the explanation given by Sgh appears to be correctly as follows:] one says, صهل and صهل, i.e. [In his voice is] sharpness and hardness: it is said in a trad. of Umm-Maabad, صهل in صوتته صهل, accord. to different relations: and A'Obeyd says that صهل is like [i.e. hoarseness, &c.], not intense, but pleasing. (Thus I find in the O.) [It is said in Har p. 646 that صهل and صهل signify الماء القليل, the little water: but I think that this has been taken from some commentator who had found صهل and صهل erroneously written for صهل and صهل, with ض.]

: see the next paragraph.

[an inf. n., see 1,] and صهل (S, O, K) and صهل, of which the pl. is صهل, (O, K,) and صهل, [which last is an
The neighing or neigh, lit. the voicing or voice, of the horse: (S, O, K;) similar to Possessors of horses and of camels: (TA in art. TA;) it is said in a trad. of Umm-Zara. And he set me among possessors of horses and of camels: (O, TA;) she meant that she was among people of little property, and he transferred her to people of much wealth; for the possessors of horses and of camels are more [rich] than the possessors of sheep or goats. (TA in the present art.)

Neighing, lit. uttering his voice; [or rather that neighs much or often;] an epithet applied to a horse; (JK, * S, Msb, * K;) and so ذو صاهل صهال and ذوه صاهل صهال. (JK. [But these two I find not elsewhere in this sense.]) ___ [Hence,] بنات صهال Horses. (TA in art. بنية. [It should be observed that بنات applied to irrational beings is pl. of ابن as well as of ابنية.])

صهال applied to a he-camel signifies That strikes, or beats, (O, K,) with his fore leg and his hind leg, (K,) and bites, and does not ever utter a grumbling cry, in consequence of his disdainfulness, (O, K,) but whose inside makes a confused and continued, or rumbling, sound, (K, TA,) by reason of his disdainfulness: (TA;) so expl. by Lth: one says ذو صال صاهل and ذو صال Sedative. (O, TA;) and ذو صال شهق and ذو صال شهق. (O, K) and ذو صال شهق. (O, TA;) or ذو صال شهق applied to a man, Vehement in springing or rushing, or in assaulting or attacking, and in excitement or
provocation: (M, K, TA:) or a man whose anger is vehement; as also دَوْ شَاهِقَ (TA in art. شهق.)

[C is expl. by Reiske as signifying Firma ac tenax durities: so says Freytag: but I find not any authority for this.]

Its pl., صِهَالَةٌ see صَهِيلٌ and see also صَوَاهَلٌ, in art. ثَعَوَّ. Its pl., صَوَاهَلٌ, is also applied (by the poet Aboo-Zubeyd Et-Tá-ee, O, TA) to The sounds of حَاسَم [i. e. iron shovels or spades]. (O, K.) Also (by the poet Temeem Ibn-Abee-Mukbil, O, TA) to The sounds of flies among herbage; (O, K;) app. meaning the humming or buzzing.

[sounds] of their flying. (O, TA.)

صَهِيلٌ: تَصِهَالٌ.
1. صهَو (or صحى, aor. صح، inf. n. صحى, accord. to A'Obeyd; or صلى accord. to Kh; it (a wound) was, or became, moist: (S:) or صلى or صلى [as written in different copies of the K], aor. صلى; صلى; he had a wound and it became moist. (K.) The former, He had much property. (Az, K.) And i. q. (K,) inf. n. صلى (TA,) as expl. by IAb, (TA,) He mounted upon its, or his, صلى [q. v.; (K, TA;)] said with reference to a mountain and to an animal. (TA.)

2. صلى He had a complaint of the صلى [q. v.; (K, TA;)] said of a horse. (TA.) صلى He anointed the boy, or young male child, with clarified butter, and put him in the sun, in consequence of a disease (M, K) that had befallen him: (K,) or he so anointed him, and put him to sleep in the sun, in consequence of a disease. (JK.)

3. صلى صلى: see صلى, in art. صلى.

4. صلى صلى: see the next following paragraph, last sentence but one.

The part of the back, of a horse, which is the place of the saddle-cloth: (S:) or the smooth, or soft, part صلى [so in copies of the K, but the right reading is صلى, A: صلى, lit. the part that is found to be smooth, or soft, to sit upon, see an ex. of this verb in the Ham p. 675,) of the two sides of the صلى [or back] of the horse: (K,) or the part, of the back, of the horse, whereon the rider sits: (K, and EM p. 43: [see an ex. of one of its pls. voce خشفاء:) and (K) the hinder part of the hump of the camel; (JK, K,)
also called the رَادِفَة; (JK;) or, as some say, the [part called] رَادِفَة, which one sees above the rump: (TA:) pl. صهَّوات. (K;) [Hence, app.,] one says, تس او صهَّوات meaning A fat he-goat. (TA.) And signifies also The middle portions of the flesh extending along the two sides of the backbone of a bird of the species termed قَطاَ. (TA.) Also The uppermost part of any mountain, (S,) and of anything. (Har p. 374.) And The exterior uppermost part of a house, or chamber; the interior uppermost part thereof being called سَمِكَ. (Ham p. 725.) And A tower (JK, S, K) made (JK, S) upon a hill, (JK, S, K,) on the highest part thereof: (JK, K;) pl. صهَّوات, (JK;) or (S,) which is extr. [in respect of rule], like شَهَى pl. of شهَى: mentioned by AHei. (TA.) And The like of a cave, or cavern, in a mountain, in which is water (K, TA) of the rain: (TA:) pl. صهَّوات, (K, TA,) with kesr and the long أ: (TA:) or صَهْءاَتا signifies places in which water falls, upon the heads of mountains, like the قَلَب [a mistranscription for قَلَب, q. v.: (JK;) or,] accord. to AA, places in which water wells forth; pl. of صهَّوة: but in the handwriting of Az, is expl. as meaning the places in which water wells forth; and as pl. of صهَّوة: in the Mj, صهَّاهَا is said to be pl. of صهَا and of صهُّا also. (TA.) Also A depressed tract of land to which stray camels betake themselves: (K;) or a depressed place surrounded by mountains; (JK;) [or] so صهَا, accord. to Az. (TA.) 

: see what next precedes.
صهی

See صهی
He made signs set up for the guidance of travellers in the way.

(TA. [The verb is originally ىًﻮُﺻ: and ىًﻮُﺻ is pl. of ىًﻮُﺻ.]) [See also art. ىًﻮُﺻ.]

The people, or party, alighted in what are termed ىًﻮُﺻ, meaning elevated

or rugged and elevated tracts of land. (Ikt, TA.) [See also art. ىًﻮُﺻ.]

i. q. فارغ (K,) so in the Tekmileh, (TA,) applied to a thing, meaning Empty, void, or Vacant. (TK.)

A sign for the guidance of travellers, consisting of stones, (AA, S, IAth, Msb,) set up

(Msb) in the way (Msb) in an unknown desert: (IAth:) or a stone that is a sign for

guidance in the way: (M, K,) or an elevated sign of the way, set up in rugged

ground: (M:) pl. ىًﻮُﺻ (AA, S, M, IAth, Msb) and pl. pl. ىًﻮُﺻ (M, Msb, K,) the latter like

برطب, (Msb, TA,) or,
as some say, this is a pl., not a pl. pl. (TA.) It is said in a trad., [Verily

Ellslám has signs and marks of guidance like those of the way]. (S.) Hence [the pl.]

ىًﻮُﺻ is applied to signify Graves: (S:) occurring in a trad. in this sense. (TA.) And the sing., (S, K,) accord. to As, (S,)

signifies Rugged and elevated ground, (S, K,) but inferior to a mountain: (S:) or an
elevated and a rugged spot, upon which, sometimes, stones are set up in order

that one may be directed thereby to the right way; like نُوُحة (M in art. نُوُحة.) And A place of

varying, or of coming and going, of the wind: (S, K,) a poet says, (namely, Imra-el- Keys, TA,)
And a wind blew them (referring to the word جمار, i.e. live coals, in a verse immediately preceding) in the place of varying of the places of varying of the wind: (S:) but Aboo-Zekereeyā, in the margin of his book [or his copy of the S], throws doubt upon the word meaning wind [in this explanation]. (TA. [See De Slane's Diwan d'Amrol'kais, p. 20 of the Arabic text and p. 34 of his translation.]) Also An

assemblage of beasts, or birds, of prey: (M, K:) on the authority of Kr. (M.) And The sound of the echo: (K:) mentioned by Az; but written by him with fet-h [i.e. صوّة. (TA.) أخذة بصوّاه. (K): expl. in the K as meaning He took it in its fresh state (in the CK erroneously بطراءته), is a mistranscription; correctly, بصراه, with fet-h to the ص, and with ر, as written by Az. (TA. [صرأة صرآة, both omitted in the K, are expl. in their proper place in the TA as syn. with جذة. غضارمة.]})
صوب

1

ٌبْﻮَﺻ (S, M, A, K) and بﺎَﺼَﻣ (Har p. 240,) said of rain; (S, M, A, *) It poured forth; (M, A, K;) as also بﺎَﺻ (M, K;) or it descended; and بﻮُﺻَﻳ signifies the like. (S.) A poet says,

فسقى ديارك غير مفسدها
صوب الربيع وديمة تهمي

which may mean, [And may] the descending of the rain called the ربيع [and continuous rain, or continuous and still rain, pouring forth, water thy districts, not injuring them]: or it may mean, [may] the rain of the season called the ربيع [&c.]: so says IHsh. (MF, TA.) And one says of a calamity (ةﱠﺪِﺷ,) on the occasion of its befalling، بﺎَﺻ ْبَﺮُق، meaning It became [or fell] in its قرار [or settled or fixed place, or in the place where it should remain). (S, TA. [See also art. ﺔَﺤِر.) ___ And بﺎَﺻ, aor. as above, (M, TA,) inf. n. صوب (K, TA;) It, or he, came from a high place; (K, TA;) descended from above; (M, TA;) as also بﻮُﺻَﻳ: (K, TA;) and (TA) it, or he, descended; went down, downwards, down a declivity, or from a higher to a lower place or position; or it sloped down; syn. ﺔَﺤِر. and so بﻮُﺻَﻳ. (M, TA. [See also 4, first sentence; and see 2, last sentence.]) ___ [Hence, app.,] They fell upon them, or assaulted them: and agreeably with this meaning is expl. the saying of the Hudhalee,
They fell upon, or assaulted, six tents, or dwellings, and four; so that it was as though there were upon them numerous locusts. (TA.) [app. meaning]

signifies also The sky's bringing rain. (A, K.) And The pouring forth (A, K, TA) of water [&c.]. (TA.) One says,Chop, or cut down, for He poured forth the water; as also Chop, as syn. with Aṣāb. (M, TA.) see the latter in eight places.

see above, last sentence but one. ___ [Hence, app.,] Chop the trees. Chop the horse in running. (S, TA.) And Chop is the contr. of [generally in a trans. sense (though also in an intrans. sense as will be seen below); i. e. it signifies The making to descend]. (M, TA.) One says,May God degrade him; lit.] may God lower, or depress, his head. (TA.) It is said in a trad.,May God [May God degrade him; lit.] may God lower, or depress, his head. (TA.) It is said in a trad., God will, or may God, lower his head [in the fire of Hell]. (L, TA.) And one says,God will, or may God, lower his head [in the fire of Hell]. (L, TA.) And one says,He lowered, or depressed, his hand, or arm. (L, TA.) And He inclined the vessel (Mgh, Msb) downwards, in order that what was in it might run [out]: (Mgh:) or he lowered, or depressed, the vessel; and in like manner, the head of the piece of wood. (T, TA.) And He directed his sight towards him. (Msb in art. [From الصواب.] And I said that his saying was [i. e. right; or I pronounced his saying to be right]. (Msb.) And He pronounced his opinion to be right]. (A.) And He said to him Thou hast hit the right thing; or said, or

meaning [They fell upon, or assaulted, six tents, or dwellings, and four; so that it was as though there were upon them numerous locusts. (TA.) [app. meaning] Chop, or cut down, for He poured forth the water; as also Chop, as syn. with Aṣāb. (M, TA.) see the latter in eight places.
If I do, or say, wrong, tell me that I have done so; and if I do, or say, right, tell me that I have done so. (A, TA.)

Long have continued my descending, or going down, and my ascending, or going up, in the land. (A in art. صعد.)

He descended, or went down, into a lower land, or country; contr. of أصعد. (A, TA.)

It hit, or struck, the butt, or target; or went right thereto; (S, TA;) and اصباب القرطاس (أصباب الفصوص) [See also 1 as syn. with 5; and see 2, last sentence.] as above, said of an arrow, It went right; did not deviate from the right course: (S, K, TA.)

It went right towards the thing, or animal, shot at; (M, TA.)

He hit the butt, or target; (S, TA;) he did not miss the butt, or target. (TA.)

He shot, or cast, and hit the object of his aim: (Msb.:) one says, He hit the object of his aim: (Msb.:) one says, Hence, likening an event, &c., to an arrow, one says, an affliction, or a calamity, &c., smote him, or befell him. (S.)

And an archer or the like [as meaning He hit the object of his aim]: (Msb.) one says, He shot, or cast, and hit the object of his aim: (Msb.:) one says, Hence, likening an event, &c., to an arrow, one says, an affliction, or a calamity, &c., smote him, or befell him. (S.)
reached him [so as to take effect upon him]: (Mgh, * Msb:) whence the saying, أصابه من قول الناس ما أصابه [There reached him &c., of the sayings of the people, what reached him &c.].

(Msb.) [Thus tropically used, أصابه may generally be rendered It hit, struck, smote, wounded, hurt, affected, assailed, or befell, him. One says, أصابه مرض, and A disease, and pain, and wind, &c., smote, affected, or assailed, him.] And صبها المطر, (S, Msb,) aor. يصبوها, inf. n. صب, (Msb,) [The rain fell, or lighted, upon him, or it; wetted him, or it;] he, or it, was rained upon. (S.) And صب السماء الأرض i.e. [The sky, or clouds, or rain,] watered the earth, or land, copiously: (Lth, M, TA:) or it means بسوها (it smote it with rain; or sent rain upon it]. (M, L, TA.) In the following verse, cited by IAar,

* فكيف ترجى العادلات تجلد
* وصرى إذا ما النفس صب حيمها

he explains as being like قدص, and says that it may be of the dial. of him who says صب السماء; but [ISd remarks,] I know not how this is, for صب is not trans.; [though, as shown above, he has mentioned it as being trans.:] and in my opinion, [he says,] صب here is from the phrase صبت السماء الأرض [explanatory; the meaning of the verse being, But how should the censuring women hope for my constraining myself to behave with hardness, and for my being patient, when the beloved of the soul has been smitten by death, or by the decree of death; for ISd adds,] كأن المنى صابت الحيم فأصابته بصوحا]. (M, TA, *)__

[is also used in many phrases in which its agent is likened to an archer.] One says, أصاب الصواب [He hit the right thing or point, or the object, or aim, of his words or of his actions]: (A:) and أصاب which means the same. (S in art. And أصاب alone [means thus likewise; or] he said, or did, that which was right. (M, K, *) And أصاب في قوله وفعله He hit the right thing in his saying and
his deed; (Msb:) and so in his opinion; contr. of أَخْطَا، أُصَابَ بِغِيْبَتِهِ. (A.) And He attained, or obtained, the thing that he sought, or wanted: whence the saying, اِصْبَابَ مِنْ زُوجِهِ [and so app. سَفْقُ أَصَابُهَا] He obtained his desired enjoyment of his wife: (Msb:) أَصَابَ مِنْ أُمِّهِ أُمَّةً. (A.) And He obtained his desired enjoyment of his wife: (Msb:) He attained, or obtained, the thing that he sought, or wanted: whence the saying, بَلَا حِيْأَرُ يَرَى مَنْ زُوجُهُ أَصَابُهَا (see سَفْقُ أَصَابُهَا) in his opinion; contr. of أَخْطَا، أُصَابَ بِغِيْبَتِهِ. (A.) And He obtained his desired enjoyment of his wife: (Msb:) He compressed me: (Mgh:) and it is said in a trad., (A:) بِبَكِيرٍ أُصَابَ أَصَابُهَا. (T:) but it is said in a trad., (A:) بِبَكِيرٍ أُصَابَ أَصَابُهَا. (T:) And He obtained his desired enjoyment of his wife: (Msb:) and so app. بَلَا حِيْأَرُ يَرَى مَنْ زُوجُهُ أَصَابُهَا. He used to kiss the head of some one or more of his wives when he was fasting. (TA: and the like is said in the Mgh.) And He took, or took with his hand, of the property and other things. (TA:) And contr. of أَصَابَ اللَّيْلَةِ أُمَّةً: (He hit upon, or lighted on, the thing;) he found the thing. (S, M, K, * TA:) And (He found it, met with it, or experienced it; namely, a good or an evil event. And He found it out, or discovered it; namely, an enigma (see 8 in art. حِجْو) or the like. And) He found it to be right: and he saw it, considered it, or held it, to be right. (TA: see also 10.) And He aimed at it; (As, TA:) he desired, wished, willed, intended, or meant, it. (As, M, A, Msb, TA:) One says, أُصَابَ فَلَانُ اَلْجِوْابَ، أُصَابَ فَلَانُ اَلْجِوْابَ Such a one aimed at, and desired, [to say] that which was right, (As, Msb, * TA:) and failed of giving rightly the reply. (As, TA:) And (A:) Whither do ye two desire to go?]; a saying of Ru-beh. (TA:) and (A:) Running by his command softly, or gently,] whithersoever He desireth. (M, * TA:) And أُصَابَ اللَّهُ أَذْى أَرَادَ means God desireth, or meaneth, [thereby,] What He desireth, or meaneth. (TA:) And أُصَابَ اللَّهُ أَذْى أَرَادَ means God desireth, or meaneth, [thereby,] What He desireth, or meaneth. (TA:) And أُصَابَ اللَّهُ أَذْى أَرَادَ [i.e. May God intend thee good]. (A.) And alone He desired, or intended, or meant, that which was right. (M, K, *) One says also, [meaning He did good to him]. (El-Muârrij, TA in art. [But] أُصَابَ اللَّهُ أَذْى أَرَادَ، أُصَابَهُ بِكَرَّ، أُصَابَهُ بِكَرَّ، أُصَابَهُ بِكَرَّ، أُصَابَهُ بِكَرَّ. (As) inf. n. أُصَابَةُ، أُصَابَةُ، أُصَابَةُ، أُصَابَةُ، أُصَابَةُ، أُصَابَةُ. (K,) with which are syn. مَصَابَهُ، مَصَابَهُ، مَصَابَهُ، مَصَابَهُ، مَصَابَهُ، مَصَابَهُ. (K,) with which are syn. مَصَابَهُ، مَصَابَهُ، مَصَابَهُ، مَصَابَهُ، مَصَابَهُ، مَصَابَهُ. (K,) with which are syn. مَصَابَهُ، مَصَابَهُ، مَصَابَهُ، مَصَابَهُ، مَصَابَهُ، مَصَابَهُ. (K,) with which are syn. مَصَابَهُ، مَصَابَهُ، مَصَابَهُ، مَصَابَهُ، مَصَابَهُ، مَصَابَهُ. (K,) with which are syn. مَصَابَهُ، مَصَابَهُ، مَصَابَهُ، مَصَابَهُ، مَصَابَهُ، مَصَابَهُ. (K,) with which are syn. مَصَابَهُ، مَصَابَهُ، مَصَابَهُ، مَصَابَهُ، مَصَابَهُ، مَصَابَهُ. (K,) with which are syn. مَصَابَهُ، مَصَابَهُ، مَصَابَهُ، مَصَابَهُ، مَصَابَهُ، مَصَابَهُ. (K,) with which are syn. مَصَابَهُ، مَصَابَهُ، مَصَابَهُ، مَصَابَهُ، مَصَابَهُ، مَصَابَهُ. (K,) with which are syn. مَصَابَهُ، مَصَابَهُ، مَصَابَهُ، مَصَابَهُ، مَصَابَهُ، مَصَابَهُ. (K,) with which are syn.
accordance with a usage generally allowable] (S, TA) and (K, TA, ) [generally] means *He afflicted him with, or by, such a thing; or gave pain to him thereby.* (M, K: * in the latter, only the inf. n. of the verb in this sense; and so in other senses.) [Thus one says, He afflicted him with evil; or did evil to him: and He afflicted him with, or did to him, an abominable, or an evil, thing or action: and He punished him by blood-revenge: and He, (i. e. God,) or it, (a thing,) affected him with disease; or rendered him diseased: and in many similar cases, the phrase may be well rendered with a verb derived from the noun; like phrases in which affect (a Latin equivalent of أصاب) occurs; as in honore affect, meaning honoravit. ] El-Hárith Ibn-Khuld El-Makhzoomee says,

* رجلأ أظليم إن مصابكم
* أهدى السلام عَيْنَةَ ظلمٍ

[O Dhuleymeh, verily your afflicting a man who has given the salutation of peace, greeting, is tyranny]: IB says that this verse is not of El-'Arjee, as El-Hareeree imagined it to be: the correct reading is أظليم, as above: أظليم is an apocopated from أظليم; which is the dim. of ظلم: some read أظليم, أظليم, and some أظليم: [the verse is cited accord. to this last reading in the S:] رجلأ is governed in the accus. case by مصاب [as an inf. n.]: and ظلم is the enunciative of إن، (L, TA, ) أصابهم الَّذَّهَر بنفوسهم وأموالهم، (M.) means *Time, or fate, afflicted them by destruction, or extirpation, among themselves and their cattle, or possessions.* (M.) [In the K, the الإصابة is expl. as signifying الاحتياج: but the right reading is evidently الإصابة, as Ibr D has remarked in the margin of my copy of the TA; so that أصاب signifies *He destroyed, or extirpated:* agreeably with an explanation in the sentence next preceding above, from the M.] من يبرد الله به خيرا يصب منه, occurring in a trad., means *Him whom
God intendeth good He trieth with afflictions, that He may recompense him for them. (TA.) And one says, I was not affected with weakness of intellect, or madness, and I have become affected therewith: see مصاب, below. (IAar, TA.)

[quasi-pass. of 2]: see 1, in three places. Also It was, or became, lowered, or depressed; syn. تسائل. (A.)

accord. to Freytag, signifies He, or it, was well directed: but for this he names no authority.]

see 1, first sentence.

A certain species of tree, from which, when it is pressed, there issues what resembles milk, a drop of which sometimes spirits into the eye, producing an effect like that of a flame of fire, and in some instances weakening the sight: (M, TA:) or a certain kind of bitter tree; (As, T, M, K, TA:) one of which is termed صاب: (M, K: [in the latter it is said that صاب is the pl. of صابة; but properly speaking, the former is a coll. gen. n., and the latter is its n. un. :]) or the expressed juice of a kind of bitter tree: (S:) but accord. to the K, this is a mistake, though it is the saying of leading lexicologists: (TA:) or, as some say, the expressed juice of the صير [or aloe s]. (M.)

an inf. n. used as a subst. (Msb) meaning Rain; (Lth, Msb;) and so صيب, which is originally صيب, i. e. of the measure فعل صيب from : (Bd ii. 18:) orصティブ is an epithet applied to clouds ((SEن, Sh, O, or سحاب, S, Msb) meaning having rain, (O,) i. q. صيب: (S, Msb:) or صيب and صوب and صيب [the last of which is written in the CK
all signify the same, (M, K,) as epithets applied to rain, meaning pouring forth: (M:) or صيبأ، which is originally of the measure [being altered from صيبأ] means rain pouring forth much, or abundantly: (IDrd, O:) [صائب also, is applied as an epithet to rain, like صيبأ and صيبأ; and] in the phrase صبأ المطر، accord. to Abu-l-'Alà, is pl. of صائب; or it may be an inf. n., like حرمان: and if one say صبأ، with fet-h, the meaning is, what has poured forth of rain, notwithstanding the ى in it, for similar to this are روح أديدان and الروح أديدان (meaning tall palm trees) from the العود. (Ham p. 796.) Also Course, or tendency, syn. قدص: so in the saying, to one who is traversing a desert in uncertainty and has declined from the right way, فلان مستقيم [Rectify thy course]: and in the phrase Such a one is pursuing the right course, [Such a one is pursuing the right course], said of a person when he is not declining from his way to the right or left. (TA. [See also another ex. voce أوبأ.]) And A place, or point, of tendency or direction or bearing, syn. جهة, (Msb, TA,) of a thing; (Msb) and ناحية [which means the same; and also a side; or a lateral, or an adjacent, part or tract of a thing; and in this sense صواب is used in the present day]; and جنب [which generally has the latter of these meanings]. (TA.) See also صواب, in three places.

Of a thing; and in this sense صواب is used in the present day]; and جنب [which generally has the latter of these meanings]. (TA.) See also صواب, in three places.

Also Weakness, or feebleness, in the intellect; (M, A, K;) or a touch of insanity therein; (A,) or somewhat of insanity, or of madness produced by diabolical possession. (S.) See also صاب. صواب A collection, (جماعة, M, or مجمعة, K,) or a collection, or heap, not measured nor weighed, (صبار، A) of wheat: (M, A, K:) a heap of wheat, and of dates, and of other things: (M:) a quantity collected together of dust or earth: (TA:) or anything collected together: (Kr, M, K:) a place in which dates are collected and dried is thus called by the people of El-Felj. (ISk, S.) One says، دخلت على فلان إذا الذائار صواب بين يديه i.e. [I went in to such a one, and lo, the deenaars were a heap poured out without measure before him: (S, M, * A: *) or, as some relate the saying،
which is thus used as a gen. n. (M.)

صواب: see صواب.

A thing that is right, or what is said and of what is done; [like مسارع] (Msb:) contr. of خطأ; (S, M, Msb, K;) as also صواب. (S, Msb, K.) One says,DOMContentLoaded[meaning Leave thou me, and on me be the consequence of my wrong saying or deed, and my right]. (S.) [And hence the phrase, frequent in some of the lexicons &c., meaning The right, or correct, word or wording or reading is thus: and صواب كذا The right, or correct, writing or wording or reading of it is thus.] ___ And one says also صواب قول صواب [meaning A right, or correct, saying: thus using each as an epithet]. (M.)

صواب: see صائب, in two places.

صواب: see صائب; and see also art.

صواب: see صائب. Also, (S, M, A, K,) and صواب صواب, and (A) ইঃচিশটে and , (M, K,) An arrow going right, or hitting the mark: (S, M, A, * K, * TA:) ↓ the last of these is the only epithet, known to II, of the measure نعينل having the sound and having ل for its ع, except عويص [held by him to be only] used as a subst.: صواب is pl. of صواب, like قومه and قائم pl. of قائم; or from صواب السهم اهداف having the object and صواب من الهفيم having the object and صواب السهم اهداف having the object. (M.) [See also Chapter 2, Art. 1.] One says, صواب: Verily it is an arrow that goes right. (TA.) [A prov. [expl. in art. خطا. (S.) ___ Hence, one says also رأى صواب صواب I have not found. (Mgh.)

صواب: see صواب, in two places: and

صواب: see صواب, in two places: and see art.
The choice, or best, class of a people;

A choice, or an excellent, people.

The collective body of a people; (M;) and so صيَبَةِ (Fr, S, M in art. صيَبَةِ).

More, and most, affected with weakness in the intellect, or insanity, or madness: see صيَبَةِ. When a man says to another أَنْتُ مَصَابٌ [meaning Thou art affected with weakness in the intellect, &c.], the latter replies أَنْتُ أَصْوَابٌ مَنِيَّ [Thou art more affected with weakness in the intellect, &c., than I]. (IAar, M, TA. [Thus these phrases are used in the present day.])

A place of pouring forth: pl. مصَابَاتِ. One says، مَصَابٍ الوَذِقِ [It is the place of the pouring of rain in the clouds]: and مَصَابٌ المَطرِ [I watched, or watched for, the places of the pouring of rain in the clouds]: and مَصَابٍ السُّماَاٰءِ [The places of the pouring of the rain watered them; or may the places &c. water them]. (A.)

pass. part. n. of 4 [meaning Hit, struck, smitten, wounded, hurt, affected, assailed, afflicted, &c.]. (S, Msb, TA.) أَصَوَابُ أَصَوَابٌ مَنِيَّ [Affected with weakness, or feebleness, in the intellect; (TA;)
or with somewhat of insanity, or madness produced by diabolical possession: (S, TA:)
or mad, or possessed. (TA.) [See صيَبَةِ; and see also 4, last sentence; and أَصَوَابُ أَصَوَابٌ مَنِيَّ. Also Syn. with صيَبَةِ. (S, TA:]}
see 4, latter half, in two places. ___ And *Syn. with* مُصِيبَة, q. v. (A, Msb.) Also *The sugar-cane.* (L, TA, and so in a copy of the S.)

مصوب *pass. part. n. of صَاب [q. v.]. (Msb.)

مصوب *A ladle.* (IAar, K.)

مصيب : see صَاب, in two places.

مصيبة *Syn. with* مُصَابّة: (K, TA:) see 4, latter half. ___ See also مصيبة. مُصيبة is a saying mentioned by Ibn-Buzurj, as meaning [I left the people disposed, or placed,] *according to their classes, or ranks.* (TA.)

مصوبة : see the next paragraph.

مصوبة، (S, M, A, Msb, K,) said by Ahmad Ibn-Yahyà to be originally مصوبة، (TA,) and مصيبة (S, M, K) and مصوبة (M, K) and مصاب (A, Msb) and صابة، (M, K,) signify the same, (S, M, A, Msb, K,) *An affliction, a calamity, a misfortune, a disaster, or an evil accident:* (M, Msb, TA:) it is said in the Towsheeh that the primary signification of مصيبة is *a shot with an arrow:* (TA:) the pl. is مصائب، (S, M, A, Msb,) the form commonly obtaining, (Msb,) but irregular, (M,) the Arabs agreeing in pronouncing it with ې، as though they likened the radical letter to the augmentative, (S,) or they imagined what is of the measure مَفْعَلَة to be of the measure فَعْلَة without a radical ې or ې (M,) and it is thought by As to be of the speech of the people of the cities, (Msb,) and مصاب، (M,) which is the original form، (S,) or is said to be so، (Msb,) and is said by Zj to be the form preferred by the grammarians، (TA,) and مصائبات، (As، A، Msb،)

فَطَّ مُصْوَب *A nibbing in which the exterior of the writing-reed is made to extend beyond the pith:* opposed to قَامَ (TA in art. حَرِف.)
A thing with which bread is made; (K) a wooden implement with which the makers of bread expand the cake of bread; (AHei, TA) the of the maker of bread, with which the dough, or bread, is expanded: (TA in art. لط) an arabicized word, (K, TA,) form the Pers. جوبه [or جوبه]. (TA.)

[See what is said in art. صرح respecting words in which both ص and ج occur.]
صوت

1. صوت (S, M, O, K) and أصوات (M, O, K) inf. n. صوت (S, M) said of a thing (S, O) [and of a man and of any animal]; and أصوات (S, M, O, K) inf. n. أصوات, said of a man (S) [and of any animal &c.]; and أصاب (M, K) It sounded; it, or he, made, produced, emitted, sent forth, or uttered, a sound, noise, voice, or cry; (PS and KL in explanation of the first, and MA and KL in explanation of the second;) he raised his voice, voiced, called or called out, cried or cried out, shouted, clamoured, exclaimed, or vociferated: (M, K) صوت signifies also the making lamentation: (KL:) and صوت به, (M, TA,) inf. n. as above, (TA,) he called, hailed, or summoned, him; called out, cried out, or shouted, to him. (M, * TA.) It is said in a trad., كانوا يكرهون الصوت عند القتال [They used to dislike blustering on the occasion of combat, or fight]: meaning one's calling to another, or doing a deed to be mentioned in after times, and shouting, and making oneself known in a boasting and self-conceited manner. (TA.) [See also صوت below.]

2. صوت see above, in two places: and see also 4, likewise in two places.

3. أصوات signifies also He became possessed of [or fame, &c.; i. e. he became famous]. (O.) [It is also trans.; as in the phrase] أصوات الفوس He made the bow to sound [or twang]: (M, TA:) [and so is صوت الفوس] صوت العلّك [He caused the kind of resin called علّك to make a sound, or sounds]. (K voce القص) [And it is trans. by means af ب; as in the phrase] أصوات بالرجل [And in like manner صوت جرس] He rendered the man notorious by a thing that he did not desire. (Ibn-Buzurj, TA.)
The age resounded with the mention of him; meaning] he became famous, or celebrated. (K.) ___ And the mention of him was heard. (S, O, K.) being called: of the measure أنفع أنفع from the sound أنفع. (S, O.) ___ And he became straight in stature after having been bent; (S, O, K;) as though his youthful vigour returned to him; (S, O;) [in one of my copies of the former of which, and in the TA,} is put for } أقبل شبابه; or the right explanation is, as though he conformed with a prayer that his youthful vigour might be restored to him; for] it is said, by a poet, of Nasr Ibn-Duhmán, after he had lived a hundred and ninety years, (S, O,) when, in answer to a prayer of his people, his youthful vigour returned to him and his hair became again black. (O.) ___ Also He went away hiding himself. (K.)

A sound, (M, MA, TA, PS,) a noise, a voice, a cry, a shout, an exclamation, or a vociferation; (MA, PS;) of a human being and of other things: (ISk, TA:) conventionally, the sound of speech: (Msb:) [also a tone, considered with regard to the degree of elevation or depression of the voice:] and any sort of singing: (M, TA:) [and an air, or a song:] and it is used to signify a clamour, or confused noise, or mixture of sounds, (S,) and a cry for aid or succour: (S, M;) the pl. is أصوات: (M, Msb, TA:) it is masc.: (S, * M, Msb, TA:) in the following verse, (S, M, Msb,) of Ruweyshid Ibn-Ketheer (S, M) Et-Tá-ee, (S,)

[O thou, the rider urging on his beast, ask the sons of Asad what is this clamour?] (S, M, Msb,) the poet has made the sound fem. because meaning thereby, the cry of the son of Asad and the clamour of the son of Asad and the clamour of the son of Asad, (S,) or he has made it fem. as meaning the clamour, (M, Msb,) or the like is often done by the Arabs, when two words,
masc. and fem., are syn.: thus they say, أَصْحَبُ النَّهَارَ، meaning陪你 days; and أَحْلَاءُ النَّهَارَ، (Msb:) but the making a masc. n. fem. for this reason is bad; though the reverse is held to be allowable. (M.) The Arabs say، I hear a sound, or voice, but I see not a deed. (TA.) in the Kur xvii. 66 is said to mean With the sounds of thy singing, and musical pipes. (M, TA.) اسم صوت is a term applied to A noun significant of a sound: nouns of this kind being of two classes; namely, nouns applied to the purpose of addressing irrational beings, or what are virtually in the predicament of irrational beings, as young infants; and onomatopoeias, or nouns imitative of sounds: the former class consists of two descriptions of words; namely, ejaculations used for the purpose of chiding, as هل (to horses) and عَلَس (to mules) and كَخْكْ (to a young infant);

and ejaculations used for the purpose of calling, as جَيْه (to camels) and نَشَا (to an ass): of the other class are غَقَق (imitative of the cry of the crow) and طَقَق (imitative of the sound produced by the falling of stones) and قُبُق (imitative of the sound produced by the fall of a sword) &c.: nouns significant of sounds are generally indecl., because they resemble certain particles in neither governing nor being governed; but some of them are occasionally decl. [like other nouns]. (ElAshmoonee's Expos. of the Alfeeyeh of Ibn-Málik, section بِنَاعِلَالَّوًصِلِلَأَلِصَأ). See also the next paragraph, in four places.

Fame, report, repute, or reputation, whether good or evil: (TA:) or good fame, good report, good repute or reputation, that spreads (S) among the people; (S, Msb;) so some say; (TA:) not evil: (S:) [they may often be well rendered renown.] صَبَتْ صوت is originally صَبَتْ suo, the و being changed into ى on account of the kesreh preceding it: it seems as though they made it to be of the measure فعل to distinguish between the صوت that is heard and the fame &c. that is known:
but sometimes they said, [i.e. *His fame &c., or good fame &c.,

spread among the people*]: (S, TA:) and [He has fame &c., or good

fame &c., among the people]: and [His fame &c., or good fame &c., Went

among them]. (A.) It is said in a trad., [There is no servant

of God, i.e. no man, but he has] a report by which he is known [in Heaven]; and it may be in

respect of good and evil. (TA.) And in another trad., [The distinction

between the lawful (i.e. marriage) and the unlawful (i.e. fornication) is the report that is made in the

case of the former, and the tambourine that is used in that case], meaning the publication of the marriage, and the going

of the report thereof among the people. (TA.) also signifies *A blacksmith's hammer*. (K, * TA.) ___ And An

artificer, or a handicraftsman; syn. *a goldsmith*; syn. (So in the

CK and in my MS. copy of the K.)

: see the next preceding paragraph.

[Sounding; making, producing, emitting, sending forth, or uttering, a sound,

noise, voice, or cry; (see its verb, *صَائِم*;) raising his voice, calling or calling out, crying

or crying out, shouting, exclaiming, or vociferating; (S, Msb, TA;) as also ; the two words

being like and the latter originally ; the latter originally ; (TA. [But see the next paragraph: and see also *

دَصَائِمْنِا ُهُتْﻮَﺻ ِﰱ ِسﺎﱠﻨﻟا*

بَﻫَذ ُهُتِّﻴِﺻ ﱡمِﻬَﻴِﻓ

تْﻮَﺻَ اَم ْﻦِﻣ ٍﺪْﺒَﻋ ﱡلِإ ُهَّل ٌتْﻴِﺻ ِﰱ ِءﺂَﻤﱠﺴﻟا

ٌﻞْﺻَﻓ ﺎَﻣ َْﲔَـﺑ ِلَﻼَﳊا ِماَﺮَﳊاَو ُتْﻮﱠﺼﻟا ٌفﱠﺪﻟاَو

difference between the lawful (i.e. marriage) and the unlawful (i.e. fornication) is the report that is made in the

case of the former, and the tambourine that is used in that case], meaning the publication of the marriage, and the going

of the report thereof among the people. (TA.) also signifies *A blacksmith's hammer*. (K, * TA.) ___ And An

artificer, or a handicraftsman; syn. *a goldsmith*; syn. (So in the

CK and in my MS. copy of the K.)

: see the next preceding paragraph.

[Sounding; making, producing, emitting, sending forth, or uttering, a sound,

noise, voice, or cry; (see its verb, *صَائِم*;) raising his voice, calling or calling out, crying

or crying out, shouting, exclaiming, or vociferating; (S, Msb, TA;) as also ; the two words

being like and the latter originally ; the latter originally ; (TA. [But see the next paragraph: and see also *

دَصَائِمْنِا ُهُتْﻮَﺻ ِﰱ ِسﺎﱠﻨﻟا*

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CK and in my MS. copy of the K.)

: see the next preceding paragraph.
voice], (A.) See also صانت.

مصوات: see صوت.

مصوات: see the next paragraph, in two places.

مصوات One who raises his voice, calls or calls out, cries or cries out, shouts, clamours, exclaims, or vociferates; i. q. مصوت: (K, TA:) [or, as also صوات, often occurring, who does so much, or is in the habit of doing so; each being of a measure denoting intensiveness of the signification.] Hence, one says, مصوات, meaning There is not in the house any one (K, TA) that raises his voice, &c.: in some copies of the K مصوت, which has the same meaning. (TA.)

مصصات Straight in stature. (S.)
صوح

: see صوح, in art.
حﻮﺻ

1 (S, K,) [third pers. حَص, aor. حَصَح] inf. n. حْﻮُﺻَﻳ, (TK,) I clave, split, or slit, it; (S, K,) namely, a thing.

(س.

2 حَصُّتِ البَقِلَ said of the wind, (أَرْيَح, S, A,) and of the heat, (الْحَرْر, A,) and of the sun, (الشَّمْس, TA,) inf. n. حُصِّبُ، (S, K,) I clave, split, or slit, it; (S, K;) namely, a thing.

(K,) It dried up, or caused to dry up, (S, A, K,) the herbs, or leguminous plants, (S, A,) so that they became much split; (A;) and so حَحْشُب the wood; and the like of these: and حَصِّت signifies the same. (TA.) And حَحْشُب, said of dryness, It caused the hair to split much, and to fall off, and become scattered. (L.) See also 5, in four places. ___ It is said in a trad., نُهِي عَن بِعْنِ النَّخْلِ قَبْلَ أَنّ يَصُوحَ، meaning [He forbade the selling of palm-trees] before that the good thereof become distinguishable from the bad: related by some with ز [i. e. حَرْصُ] (TA:) but El-Khat- tábee says that the right word is حَصُّي, with و. (TA in art. حَرْصُ.)

5 حَصُّتِ البَقِلَ The herbs, or leguminous plants, became dried up; as also حَصُّتِ البَقِلَ: (IB, TA:) or became completely dried up; or became blighted and dried up; and حَصُّت signifies the same:

(L:) or became dried up in the hot season, not by reason of a blight or the like: (T, TA:) or became dried up in the upper part, (AA, S, K,) yet retaining moisture: (AA, S,) or became dried up and split; (As, TA:) and حَصُّت signifies the same, or] became dried up and much split: (A;) or (and so the verb حَصُّت said of wood, and the like,) became much split, spontaneously, and parts thereof became scattered: and حَصُّت signifies the same. (TA.) It is said in a trad. of 'Alee, فِبَادَوْا الْعَلَمَ قَبْلَ حَصِّبَ نِبِيّهَةَ Therefore hasten ye to obtain knowledge before
the drying up of its plants for want of mental vigour. (TA.) It also signifies It became much split; (S, K;) said of hair &c.; (S,) as also : (K: [but this latter is more correctly expl. below:})) or said of hair, it fell off and became scattered; as also: (K:) or it became much split, (A, L,) of itself, (L,) [or by reason of dryness, (see 2,) and fell off and became scattered. (L.)

7 انصاح It clave, split, or slit; or became cloven, split, or slit. (S, K,) See also 5. It (a mountain) became much cleft, or cracked, and dried, by reason of want of rain. (TA, from a trad.)

It (a garment) slit, or rent, of itself. (AO, S,) It (the moon, S, K, and the dawn, and lightning, TA) showed its light: (S, K, TA:) originally, became cleft. (TA,) [See also 7 in art. صحيح]

: see what next follows.

 صحيح (S, A, K) and صحيح (IAar, K) The Wall (حائط) of a valley: (S, K,) [app. meaning its perpendicular side; for] a valley has صحيح, (S,) which means the two sides thereof, resembling two walls. (A,) And The lower part of a mountain: (K:) or the face of a mountain that stands up (S, K) appearing (S) as though it were a wall. (S, K,) It is said in a trad., ألقوه بين الصفرين حتى أكلته السباع, meaning [They cast him between the two mountains [so that the beasts, or birds, of prey ate him]. (S.)

صاحت A plain, (A,) or land, (K,) that produces nothing (A, K) ever; (K,) i.e., in which is no good. (A.)

صاحت, with damm [to the ص], Dry. (K,) And The sweat of horses: (S, K;) said to be likened to gypsum because of its whiteness.

Gypsum. (S, K,) And The sweat of horses:
(T, L.) __ And Milk mixed with water, the latter being the more in quantity. (Aboo-Sa'eed, K.) __ Also An elevated piece, (جَوَّةٌ، so in the L and CK, and in my MS. copy of the K,) or such as is soft, or yielding, (رخوةٌ، so in the TA as from the K,) of land. (L, K.) __ And The spadix (طَلَّعٌ) of the palm-tree, (Ahn, K,) when it dries up, and falls in pieces and becomes scattered. (Ahn.)

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should be without teshdeed, like سِقَاطَةٌ &c., and so it is written in the L as relating to wool,] What has become much split, of hair, and what has fallen off and become scattered, thereof, (K,) and so of wool. (L, TA.)

منسق Flowing, or flowing copiously, running upon the surface of the ground; (K, TA;) applied to rain-water. (TA.) __ And Herbage of which the blossoms have appeared. (TA.) [See a verse cited voce مرفق.]
He listened to him, or it. (S, K, TA.) [See a verse of Aboo-Du-ád (cited here as an ex. in the S and TA) voce:]

And اصخ signifies also He was silent, or spake not, or ceased from speaking; so in the saying، أَصَحَ فَلَان عِلِيَّ حَقَّ فَلَان، meaning Such a one was silent respecting the right, or due, of such a one, that he might take it away. (A, TA.)

[And it is said that] it signifies thus in the prov., أَصَحَ إِصَاحَةُ الْمَنْدَهِ لِلنَّاَشِدِ، i. e. He was silent with the silence of the frequent chider of camels [or of him who drives and chides many camels] to one making known, or giving information of, a thing lost: applied to him who strives, or labours, in seeking [a thing] and then lacks ability, and desists. (Meyd. [But the verse cited voce suggests another rendering, which I think preferable. In Freytag's Arab. Prov. i. 718, is omitted.])
The name of one of the letters of the alphabet. (M, L. [See art. ص.]) [It is also The title of a سورة, the thirty-eighth chapter of the Kur-an.] If you make it a sign of the سورة, you write it as a single letter, and make it indeclinable with its last letter quiescent [in pronunciation]: if you make it a name for the سورة, you write it as [it is pronounced] in spelling; and say صاد, with kesr, because of the concurrence of two quiescent letters [in the former case]; and you may say صاد, because this is easier of pronunciation: some make it imperfectly decl., considering it as fem. [and a proper name]: and some make it perfectly decl., considering it as masc.; and say، قرأت صادا [I read, or recited, the chapter ص: and the like is done in the cases of ق [the title of the fiftieth chapter] and ن [the title of the sixtieighth chapter].

(Msb.) Accord. to ISd, its medial radical letter is originally و: (L) accord. to IJ, it is ك. (MF.) See also art. صاد.
1 صور، aor. (S, M, K,) inf. n. صارة، (M, K,) He made it (a thing, M, K, or, as some say, specially the neck, M) to incline, or lean; (S, M, K,) as also صارة، aor. صور، (S;) and صارة، (S, M, Msb, K,) or he demolished it threw it down, or pulled it down to the ground; as also صارة، (K.) One says, of a man, يصور عَنْقه, صرُطَيْلِإ الْشَّيْء, I inclined, or bent, the thing to, or towards, me. (El-Ahmar.) And صرَطَ لَأَجْتَنِي النَّمْر I inclined, or bent, the branch, that I might pluck, or gather, the fruit. (A.) And قُلُوب لَا تُصوِّرُها الأَرْحَام [Hearts which the ties of relationship do not incline]. (TA, from a trad.) فَصَرُهُنَّ إِلَيْكِ, in the Kur [ii. 262], means And turn them towards thee; and so فَصَرُهُنَّ: (Akh, S, M:) but the former is the more common reading: this is the meaning commonly known, of each reading: though Lh says that the former means as above, and the latter means cut them, and divide them, in pieces; (M;) and some thus explain the former, making a transposition in the verse, as though the words were thus صر جَهَوُلِإ َنْيَتْجَِأَل رَمَثلَا [He turned his face towards a person or thing. (M, K,) And صر جَهَوُلِإ َوُهُوُهَى يُصُور], (Lth.) And صر جَهَوُلِإ َوُهُوُهَى يُصُور, (S;) One says also, فَخَذْ إِلَيْكَ أَرْبَعَةَ مِنَ أَلْحَرَّر فَصَرُهُنَّ. (S.) And He separated, or dispursed: and He collected.] ___ See also 2. He also signifies He (a man, M) uttered a cry, or sound. (M, K,) صور، (M, A, K,) [aor. يصور،] inf. n. صور، (S, M, A,) He, (Lth,) or it, (a thing, M, Msb, K, or a man's neck, M,
inclined, or leaned; (Lth, S, * M, A, K;) as also it bent; or was, or became, crooked. (A.) One says, ِﰱ ِﻪِﻘُﻨُﻋ ٌرَﻮَﺻ In his neck is an inclining; and a bending, or crookedness. (A.) And صور as an attribute of a man signifies also An inclining, or inclination; (S;) a desiring, or desire. (S, Msb.)

He formed, fashioned, figured, shaped, sculptured, or pictured, ِﰱ ِﻪِﻘُﻨُﻋ ٌرَﻮَﺻ him, or it; (S, M, K;) and صور signifies the same; (Msb, and Bd in iii. 4;) and so does صار, accord. to Aboo-'Alec, in the saying, 

Which (referring to a church) he has built, and in which he has made a cross, or crosses, and has made sculptured, or painted, work]. (M.) One says, صورَةَ الله صورة حسنة [God formed him a goodly, or beautiful, form]. (S.) See also 5, in two places.

He, or it, was, or became, formed, fashioned, figured, shaped, sculptured, or pictured. (S, M, K, TA.) And [hence, ] تصور ِ ﱡُهُرّﻮﺻُ ﱡُهَرﱢﻮَﺻَو ٌةَرﻮُﺻَأ He imagined a thing; imaged it in the mind; as also تصور ِ ﱡُهَرّﻮﺻُ تصورَةَ لله صورة حسنة He imagined, or conceived, the form of the thing. (S.) in logic signifies The forming of an idea; conception, perception, or apprehension; sometimes qualified by the epithet صورَةَ سَادِج i. e. simple. ] Also He (being pierced with a spear or the like) inclined, to fall: (S:) or he (being struck) fell: (M, K:) or he, or it, fell, or alighted. (TA.)

Also It a thing) became demolished, and cut, or divided, in pieces: (O:)
it (a mountain) became demolished, and fell: (Sgh, TA:) it cracked, and split. (TA.)

He doubled it, or folded it; or he bent it; syn. شن. (O.)

صار : see صير, below, in two places.

صور Small palm-trees: (M, K:) or a collection of small palm-trees: (S, M, K:) a word having no proper sing.: (S, M:) [but see صور:] pl. صوراً: (Sh, M, K:) and other trees: pl. as above. (Sh, TA.) Also The root of a palm-tree, (M, K,) or of a palm-trunk. (M.) And The bank, or side, of a river or rivulet. (M, K.) And The side of the neck. (O, * K, * TA. [In the CK, تيلى RV. is erroneously put for تيليث.] And The forelock: so in the saying of a rájiz,

ْكانَكْ عرفًا مانًا من صورة

[As though a mane inclining from his forelock]. (S.)

صور A horn: (S, M:) and a horn in which one blows: (S, M, K:) so in the Kur [vi. 73, &c.], يِوم يَنْفَخُ فِي الْصَّورَ. [L e. On the day when the horn shall be blown in]: El-Kelbee says, I know not what is الصور: and it is said to be pl. of صورة, like as يسر is of يسر; [or rather a coll. gen. n., of which صورة is the n. un.;] i. e., [the phrase means] When the souls shall be blown into the forms of the dead: and El-Hasan read في الصور: (S, L, TA:) this is related on the authority of AO; but AHeyth asserts him to have said wrong. (L, TA.)

صور inf. n. of صور [q. v.]. (M, A.) Also An itching (أَكْالَانِ) in the head. (IAar, TA.) [See also صورة .]

صور The head, (O,) or the upper, or uppermost, part, (K,) of a mountain: (O, K:) and صورة [with ء] has been heard from the Arabs as its dim. (TA.) See also صور.

صور An inclination, or a desire. (TA.) You say, أرى لكِ إلَيِّ صورة I see thee to have a loving
inclination to him. (A.) And I have not any inclination to, or desire for, her.

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(TA, from a trad.) ___ And An itching, or itch, (حكة,) in the head: (A:) or an affection like حكة in a man's head, occasioning a desire to be loused. (S, M, K.) [See also صورة.] And A palm-tree.

(Aar.) [See also صورة.]___

Form, fashion, figure, shape, or semblance; syn. شكل, (M, K,) and مثال; (Msb;) the external state of a thing; (IAth;) that whereby a thing is sensibly distinguished by men in general, and even by many other animate beings, from other things; as the صورة of a man, and of a horse, and of an ass. (B.) ___ And An effigy; an image, or a statue; a picture; anything that is formed, fashioned, figured, or shaped, after the likeness of any of God's creatures, animate or inanimate: it is said that the maker of an effigy, or image, will be punished on the day of resurrection, and will be commanded to put life into it; and that the angels will not enter a house in which is a صورة. (Mgh.) [See also تصاور.] ___ [Hence, A mental image; or a resemblance, of any object, formed, or conceived, by the mind; an idea: a meaning of frequent occurrence in philosophical works &c.] ___ And Species; syn. نوع. (K.) ___ And The essence of a thing; that by being which a thing is what it is; or the property, or quality, or the aggregate of properties or qualities, whereby a thing is what it is; syn. حقيقة. [Specific character;] that whereby a thing is mentally distinguished by particular persons, not by the vulgar, from other things; as the صورة by which a man is specially distinguished, consisting in reason and thought and other distinctive attributes:
a quality, an attribute, a property; or a description, as meaning the aggregate of the qualities or attributes or properties, of a thing; or the state, condition, or case, of a thing; syn.

The quality, &c., of the thing is of such a kind; (IAth, Msb:) and the description, statement, or form, of the question is of such a kind; (Msb:) and so in the saying of the Prophet, My Lord came to me to-night in a most goodly state; or صورة may here refer to the Prophet, and may mean external state, or manner of being, or condition. (IAth.) And The mode, or manner, of an action. (IAth.) The pl. is صور and صور and صور; (S, M, K;) the second of which is rare, and by some disallowed. (MF.) The saying of the Prophet خلق الله آدم على صورته may mean that God created Adam in the صورة [or form &c.] that He, namely, God, originated and ordained; or in the صورة proper to him, namely, Adam. (M.) صورة signifies also The face: so in a trad. cited voce صور; in which it is said that the صورة is pronounced sacred, i.e. that it is not to be slapped: and in another, in which it is said that the Prophet disliked marking the صورة with a hot iron. (TA.)

A herd of [wild] bulls or cows; (S, M, Msb, K;) as also صور and صور and صور [the latter in the CK written صور] and صور [in some copies of the K erroneously written صور, which, as observed in the TA, is a repetition]: (M, K, TA:) pl. of the first (S, M) and second and third (M) चित: (S, M) Also A sweet odour; and so صور and صور and صور and صور and صور: (S, Msb;) as also صور, (Msb,) and صور, (S,) and صور [also] signifies [the same, i.e.] a चित or a चित of musk: (O, K:) or صور and صور and صور and صور and صور signify a small quantity of musk: (M, K:) or a piece, or portion, thereof: (M:) and صور signifies also musk [itself]: (TA:) pl. صور. (M, K.) [Said in the M to be Pers.] The two corners of the mouth; (O, K:) called by the vulgar صور and صور and صور (O in art.)
صيأر: see the next preceding paragraph, in two places.

صؤيرة [with ِ] a dim. of صارة [q. v.]. (TA.)

صيأر Goodly in صورة [i. e. form &c.]. (Fr, S, K;) as also رجل صيأر شير (TA in art. شور.) One says رجل صيأر شير (Fr, S) and صار شير (TA ubi suprà) A man goodly in صورة [or form &c.] and in شارة [i. e. appearance or apparel &c.]. (Fr, S.) [See also شير in art. شور.]

صيأر A sparrow (عصفور) that answers when called. (S, M, K. *)

صاور: see صاور, first sentence.

صاور: see صاور, first sentence.

صاور Inclining: (M, K:) pl. صاور. (M.) One says رجل أصاور A man having an inclining, or a bending, or crooked, neck. (A.) And هو أصاور إلي كذا He is inclining his neck and face towards such a thing. (A.) [And hence,] Having an inclination, or a desire, (S, M, Meb.) to, or for, (إلى) a friend, or an object of love. (M.)

صاور [pl. of تصوير] Effigies, images, or statues; pictures; and the like. (S, Mgh.) [See also صورة.]

صاور [A sculptor; and a painter, or limner, or the like]. The Former, or Fashioner, of all existing things, who hath established them, and given to every one of them a special form and a particular manner of being whereby it is distinguished, with their variety and multitude. (TA.)
One says, (O, K.) ٌعْﻮَﺻ (K,) inf. n. (TA,) I measured it with the صاع [q. v.]. (O, K.)

One says, (O.) ُﻪُﺘْﻌُﺻ (O, K,) aor. صاع ٌعْﻮَﺻ (O, K,) inf. n. (TA,) I measured it with the صاع. (O.) And (I collected it together; like as the measurer collects the corn &c. in the measure: and the contr., i. e.] I dispersed it, or scattered it; (S, O, K,) in which sense it is [said to be] tropical; (TA;) aor. صيع (K in art.) صيع (TA in that art.) signifies the same. (K in that art.) One says, عٌﻴﺻ ُﺖْﻌُﺻ َناَﺮْـﻗَﻷا I came to the antagonists, and others, from their sides: (K, TA;) of a courageous man, or a courageous armed man, one says, يِصْوَع أَقْرَانَهُ He comes to his antagonists from their sides; (S, O, TA;) and the like is cited in the T from Lth; or as meaning he encompasses their sides; (TA;) or he collects together his antagonists (IKtt, Z, TA,) from every side, (IKtt, TA,) like as the measurer collects together that which is measured: (Z, TA;) and of a man, (S, O,) or a pastor, (Lth, IKtt, Z,) يِصْوَع الإِلَٰهَّ (S, O,) or مَـشِيَّته (Lth,) or إِلَٰهَّ (IKtt, Z,) He comes to the camels or to his cattle [or to his camels] from their sides; or he encompasses their sides; (Lth, TA;) or he collects them together (IKtt, Z, TA,) from every side, (IKtt, TA,) like as the measurer collects together that which is measured: (Z, TA;) but Az says that the foregoing explanations by Lth are wrong; that ُعﻮُﺼَﻳ ُﻪَﻧاَﺮْـﻗَأ, said of a courageous man, or a courageous armed man, means he charges upon his antagonists and disperses them; and يِصْوَع إِلَٰهَّ, said of a pastor, he disperses his camels in the place of pasture; and يِصْوَع المعْرِز, said of a hegoat, he disperses the [she-] goats; and صاع الغنم, aor. as above, and so the inf. n., he dispersed the sheep or goats; (TA;) and صاع الغنم, inf. n. صاع، signifies thus likewise: (Lh, TA in art. Lh also says that صاع الغنم, aor. صيع، inf. n. يصوه، and صعتها, aor. صبع، inf. n. صبع، both signify I dispersed the sheep or goats: (O in art. صبع) or, accord. to IKtt, صاع إِلَٰهَّ, said of a pastor, has two
he collected together his camels from every side; and also he dispersed his camels. (TA.) Also I frightened him. (Ibn-‘Abbád, * O, * K.) And he dispersed his camels. (O in art.) I urged, or incited, the people, or party; (Lh, O and TA in that art.) and so I urged, or incited, them. (Lh, O and K in that art.) aor. صعت الْقُوم, (Lh, O ibid.,) inf. n. صَعِّبٍ, (TA ibid.) ___ [And I urged, or incited, the people, or party; (Lh, O and TA in that art.;) and so I urged, or incited, them. (Lh, O and K in that art.,) aor. صعت الْقُوم, (Lh, O ibid.,) inf. n. صَعِّبٍ, (TA ibid.) ___] And He propelled the ball with the صَوْعَةٍ. (See صَوْعَةٍ below, last sentence.)] ___ And [app. for صَوْعَةٍ,] aor. صَوْعَةٍ, (O, K.) inf. n. صَوْعَةٍ, (TA,) The bees followed [as though driving along] one another. (O, K.) And صَوْعَةٍ, inf. n. صَوْعَةٍ, He folded, or doubled, the thing; twisted it; or bent it. (Ikt, TA.)}

2 صَوْعَةٍ مَوْضَعًا, (O, K.) inf. n. صَوْعَةٍ, (K.) She (a woman) prepared a place, such as is termed صَوْعَةٍ الْرِّيحٍ, صَوْعَةٍ الْمَّهَابَاتِ, The wind dried up, or caused to dry up, the plants, or herbage; (O, K;) as also صَوْعَةٍ. صَوْعَةٍ الشَّيْءِ, (TA.) He made the thing pointed in its head. (Ibn-‘Abbád, O, K.) And He rounded the thing in its sides. (O, K.) صَوْعَةٍ, (K.) inf. n. as above, (O,) said of an ass, [meaning a wild ass,] He drove his she asses to the right and left: (O, K;) so expl. by Ibn-‘Abbád. (O.) And, said of a horse, He went at random, and resisted his owner [or rider]. (TA.) صَوْعَةٍ إِلَيْهِ, (O, TA.) [said of a man, as is indicated in the O,] He turned about his head towards him: and he turned his face towards him. (O, TA.) صَوْعَةٍ أَسَهُ, said of a bird, It moved, or moved about, its head. (TA.)

أصاع الغنم: see 1, latter half.
5 It became dispersed, or scattered; as also The people, or party, became dispersed, or scattered, and remote, all of them, one from another.

(O, K.) Also, said of hair, It became contracted, and much split: [app. by reason of dryness: like

चोष्न (Lh, O, K:) or it became dispersed, or scattered; (Lh, O, K;) and it fell off by degrees. (O, K.) And, said of herbage, It became dried up; (S, O, K;) like चोष्न; (O;) as also चोष्न. (S; and O and K in art. चौष्य)

7 Also He turned away, or back, retreating, or returning, (S, O, K, TA,) and went (S, TA) quickly, or hastening: (S, O, K, TA:) or you say, आचम वोला The people, or party, went away quickly: and मद्रा He went away [turning back] quickly. (TA.) [See an ex. voce तरास.

And It (a bird) ascended, or mounted, into the air, between the earth and sky, or into the middle of the sky. (TA in art. चौष्य, from the book entitled Ghareeb el- Hamâm by El-Hasan Ibn-' Abd-Alláh El-Kátib El-Isbahánee.)

चाँग (S, Mgh, O, Msb, K) and चौष्य (O, K) and सौष्य (S, O, K) and सौष्य, (O, K;) thus accord. to five different readers of the Kur in xii. 72, (O, K, * TA,) A certain measure used for measuring corn (& c.), (S, O, Msb, K,) and upon which turn [or depend] the decisions of the Muslims [relating to measures of capacity]: (K:) or the latter being a certain vessel, in [or from which one drinks [as will be expl. hereafter in this paragraph]: (S, TA:) the former is four मिनिदम [pl. of मिनिदम]; (S, O, Msb, K;) i. e. (Msb) five अर्थाल [or pints] and a third, (Mgh, Msb, TA,) by the measure of Baghdád; (Msb;) the मिनिदम being a pint and a third: (K, TA:) so with the people of El-Hijáz, (Mgh, TA,) [i. e.] so with the people of the Harameyn, as was proved by a number of specimens of the चाँग used in dealings with the Prophet, (Msb,) and so accord. to Esh-Sháfi‘ee: (TA:) but with the people of El-' Irák it was eight pints, (Mgh, Msb, TA,) with whom agreed Aboo-
Haneefeh; the مَدَّ with them being two pints; (Msb, TA;) but the addition was made by El-Hajjáj; and their صُوَاعُ was the فَقْيرٌ, and was unknown to the people of El-Medeeneh, as is said by Az: (Msb:) accord. to Ed-Dáwoodee, its invariable measure is, *four times the quantity* [of corn & c.] that fills the two hands, that are *neither large nor small, of a man*; for the صُوَاعُ of the Prophet is not found in every place; and this (the author of the K says, TA:) I have tried, and found to be correct: (K, TA:) the word is masc. and fem.: (Zj, Msb, K, TA:) accord. to Fr, the people of El-Hijáz make it fem.; and Benoo-Asad, except some of them, make it masc., as do the people of Nejd; and Zj says that the more chaste way is to make it masc.: (Msb:) the pl. (of pauc., used by those who make the sing. fem., O, Msb) is صُوَاعُل, (S, Mgh, O, Msb, K,) for which one may say صُوَاعُل, (S, O, K, *) changing the و into hemzeh, (S, O,) and accord. to AAF some say صُوَاعُل, like صُوَاعُل, (Mgh, Msb,) a pl. of دَار, (Mgh,) but AHát says that this is a vulgar mistake, (Msb,) and صُوَاعُل, (O, Msb, K,) which is used by those who make the sing. masc., (O, Msb,) and [of mult.] صُوَاعُل, (K,) which is app. pl. of صُوَاعُل, with kesr, (TA,) and صِعِعِان, (Mgh, O, Msb, K,) which is [likewise] a pl. of mult., (Msb,) or this last is pl. of صُوَاعُل: and this sing. signifies *a [vessel of the kind called] جَامِ, [app. here used in the sense which this word commonly has in Pers., i. e. as meaning a cup,] in which, (K, TA,) or from which, (TA,) one drinks:* (K, TA:) Sa'eed Ibn-Jubeyr says that the صُوَاعُل of the king [mentioned in the Kur xii. 72] was the Persian مَكْوُكُ, of which the two extremities [are compressed so that they] meet together [app. in such a manner that the whole vessel resembles a small boat, the word مَكْوُكُ being expl. in several dictionaries as applied to a drinking-vessel of this form, probably from the Pers. مَكْوُكُ signifying a shuttle and used in this sense in modern Arabic]: El-Hasan says that the صُوَاعُل and the سِقَابَة are one thing, as Zj also says; and that the صُوَاعُل of the king is said to have been of وَرَق [meaning silver], and that they used to measure with it and sometimes they drank with it: Zj says that it is explained as *an oblong vessel, resembling the مَكْوُكُ, with which the king used to drink; and said by some to have been of مَسَس [which (as is said in the TA in art. مَسَس) means copper, from the Pers. مَسَس]. (TA:) [See also صُوَاعُل, with غَ] signifies also The place [or plot] in which a صَعَاعَل [of seed] is sown: so in a trad. (TA:) __ And *A depressed piece of ground;* (S, O, K, TA;) as also
like an excavation; or, as some say, a depressed place, sloping down from its surrounding borders: (TA:) or a narrow, depressed place. (TA in art. طا) And A place that is swept and in which one then plays: (Ibn-Abbád, O, K:) [see the verse cited in what follows:] and صاعة is said to signify a piece of ground which a boy sweeps, removing its pebbles, and in which he plays with the ball: and a bare place, in which is nothing. (TA:) And The place of the breast of the ostrich when she puts it upon the ground: (K:) or such a place is called صاع جوجم النعام. (IF, O.) And one says، صاع جوجم وردة meaning He struck him in the middle of his breast. (Z, TA.) And it is said that: صاع also signifies The [kind of goffstick called] صولجان. (K.) In the following verse of El-Museiyab Ibn-' Alas, describing a she-camel,

[the most obvious meaning of which is, Her fore legs moved briskly for the purpose of hastening, as though she were propelling a ball with the hands of a player in a piece of ground cleared for that exercise,] or, as some relate it، يعطف بالصاع، meaning With the hands of a player with the ball, it is said by some that he means صاع، [though it is not easy to see why, if so, he did not say صاع،] and that by the صاع، he means the صولجان، because it is bent (ُفطع) for the purpose of striking with it, that the ball may be propelled (ُعاصت) with it. (O.)

صاع Portions of herbage beginning to dry up. (Ibn-Abbád, O, K:) And of the flesh of a horse, Such as is scattered, or sparse; not collected together in one place. (Ibn-Abbád, O.)
Also A place prepared by a woman for the separating and loosening of cotton: (Lth, O, K, TA:) and a skin, like a نطع, which a woman sometimes makes, or prepares, for the separating and loosening of cotton and of wool upon it. (Ish, O, TA.) And A place specially made, or prepared, for guests. (Z, TA.)

see صاع, latter half, in two places.

A place prepared by a woman for the separating and loosening of cotton:

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see صاع, latter half, in two places.
He melted it, and poured it forth into a mould; \(\text{TA}^2\) he cast it, molten, in a mould: \(\text{PS}\) he made, formed, fashioned, or moulded, it, by the goldsmith's art; namely, an ornament [and the like]: \(\text{MA}\) [this last is the most usual meaning:] or \(\text{he prepared it,} \)

\(\text{K, TA}\) and \(\text{cast it,} \) \(\text{TA}\) namely, a thing, \(\text{after the pattern of a right model.} \) \(\text{K, TA}\) One says of a man, \(\text{He cast the gold so as to make of it ornaments; or he made, formed, fashioned, or moulded, the gold into ornaments.} \) \(\text{Msb}\) \(\text{Hence,} \)

God created him \(\text{S, O, K, TA}\) in a goodly mode, or manner, of creation. \(\text{O, TA}\) And 

was created after his \(\text[i. e. another's] \) mode, or manner, of creation. \(\text{TA}\) \(\text{And} \) 

He composed, and adjusted, poetry, or speech, discourse, or language. \(\text{TA}\) \(\text{And} \) 

They alter speech, \(\text{embellish it with lies,} \) and falsify it, or forge it. \(\text{TA}\) 

\(\text{And} \) 

Such a one forges, or fabricates, that which is false, or untrue: \(\text{O, Msb: *} \) a metaphorical phrase. \(\text{S}\) \(\text{And} \) 

\(\text{K}\) \(\text{and} \) 

\(\text{S}\) \(\text{O, Msb,} \) \(\text{TA}\) \(\text{inf. n.} \) 

Such a one forged, or fabricated, a lie, a falsehood, or an untruth. \(\text{TA}\) \(\text{And} \) 

\(\text{S}\) \(\text{O}\) \(\text{K}\) \(\text{inf. n.} \) 

Such a one means \(\text{The} \) 

lying of the tongue. \(\text{Har p. 605.} \) 

\(\text{And} \) 

\(\text{O, K: *} \) \(\text{a metaphorical phrase.} \) \(\text{S}\) \(\text{And} \) 

\(\text{O}\) \(\text{also signifies The} \) 

The lying of the tongue. \(\text{Har p. 605.} \) 

\(\text{And} \) 

\(\text{O, K: *} \) \(\text{also signifies It sank into the} \) 

ground, said of water; and into the food, said of sauce, or seasoning: \(\text{O, K: *} \) \(\text{so says ISh.} \) \(\text{TA}\) \(\text{And} \) 

\(\text{O} \) 

The lying of the tongue. \(\text{Har p. 605.} \) 

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\(\text{O} \) 

The lying of the tongue.
beverage, or wine, was easy and agreeable to him to swallow; *q. ماء, (Ibn-’Abbad, O, K,) as a dial. var. (Ibn-’Abbad, O.)

 تصوّغ 5: see what next follows.

 تصوّغ 7 quasi-pass. of صاغ [in all its senses, proper and tropical: meaning It was, or became, melted, and poured forth into a mould; &c.: and in like manner Freytag explains تصوّغ as used in the book entitled Les oiseaux et les fleurs, p. 7, meaning formatus, fictus fuit; but this is app. post classical]. (O, K.)

 تصوّغ inf. n. of صاغ [q. v.] (S &c.) [In the Kur xii. 72,] some read نقد صوغ الملك [meaning We miss, or see not, or find not, the King’s molten vessel, or vessel made of melted metal]: in this instance, تصوّغ is an inf. n. (O, K, TA) used as a subst., (O, TA,) in the sense of المصاغى, which means [i.e. the thing that has been melted, and poured forth into a mould; &c.]: like تصاغ [a pass. part. n. of a verb which is not mentioned]: (TA:) it is like the phrase نقد دهم ضرب الأمير, (O, K, * TA,) meaning مضرويته: (O, TA:) and Er-Rághib says that it [i.e. the vessel thus termed] is held to have been made of molten gold: (TA:) some read [in the Kur xii. 72], as though this also were [originally] an inf. n. (O, K, TA) from تصاغ, (O, TA,) like قولُم بالَّوَال (O, K, TA) from قامَ بالَّوَال. (O, TA.) [See also صاغ, with the unpointed ع.] One says also, هذا تصاغ هذا. This is of the measure of this; or is the like in measure of this: [as though of the make, form, fashion, mould, or cast, of this:] (S, O, Msb:) and هذَا الماء تصاغُ الإناَة This water is of the measure of the vessel; or is the like in measure of the vessel: and everything that is the like in measure of another thing is said to be تصاغُ. (O.) حما تصاغان They two are likes: (S, O, K;) or they two are coëtaneans; syn. لدّة [which is properly a sing., though here used as a dual]. (IDrd, O, K.) And هو تصاغ أخيه (AA, O, K) He is he who was born immediately after his brother; and [in like manner, before him, for] he may be above him and he may be below him, (O,) like تصاغه; as also تصاغ أخيه, (K, TA, [In the CK, erroneously,}
[She is thy sister who was born immediately after thee; or before thee]: (O, TA:) the pl. is اَصْوَعَتْ. (TA voice صَوْعَتْ.)

صِيَاغَةٌ: see the last sentence here preceding, in two places.

صِيَاغَةٌ is originally صِيَاغَةٌ (S, O, Msb,) the و being changed into ى because of the kesreh before it: (S O:) it is like قَيْمَةٌ (Msb.) [Its primary signification is A mode, or manner, of صَوْعَتْ i.e. melting, and pouring forth into a mould; &c.: and hence it signifies a make, form, fashion, mould, or cast:] and it is syn. with صِيَاغَةٌ، q. v.: (TA:) and signifies the making [a thing]; and making according to a certain measure or proportion [and the like]. (Msb.) One says صِيَاغَةٌ سَهَامْ صِيَاغَةٌ (S, O, K) Arrows [one in make:] uniform; (TA:) of the make of one man. (S, O, K, * TA.) And صِيَاغَةٌ مَهْسَ حَدّ صِيَاغَةٌ. (TA:) And صَوْعَتْ اَذَكَوْلِا اَذَكَوْلِا صِيَاغَةٌ The shape of the affair, or case, is thus and thus. (TA.)

This last mentioned by Lh. (TA.)

The craft, or art, (K, TA,) or Work, or operation, (S, O, Msb, * TA,) of the صَائِغٌ [q. v.;] (S, O, Msb, K, TA,) [generally meaning the craft or art, or the work or operation, of the goldsmith;] the act of melting [gold &c.], and pouring [it] forth into a mould; [&c.; (see 1, first sentence;)] as also and صِيَاغَةٌ، this last mentioned by Lh. (TA.)
A goldsmith, or worker in gold: (MA, KL:) the pl. of صاغ is صاغات [originally صاغة] and صاغ and صاغ. (TA.) One says, هو صاغ الحلى [and صاغها i.e. He is the moulder of ornaments, or of women's ornaments, of gold or of silver &c.]. (TA.) [And hence حلم الصاغلا lit. Goldsmiths' salt; meaning chrysocolla, i.e. borax: thus termed in the language of the present day.] Aboo-Ráfi' the غئاص is related to have said, [كأن عمر يمازحي يقول أكذب الناس الصواغ يقول اليوم وغداً ` Omar used to jest with me, saying, The most lying of men is the goldsmith, who says, To-day, and Tomorrow]. (TA.) And تاذلها الصواغون [lit. A lie which the goldsmiths have told] is a saying (of Aboo-Hureyreh, O) occurring in a trad. (S, O.) [Hence,] the pl. صواغ means Persons who alter speech, [embellish it with lies,] and falsify it, or forge it: and صواغ, one who moulds speech, and falsifies it, or embellishes it with lies: (TA:) and [in like manner] صياغ, (O, K, TA:) originally صياغ, (TA,) one who lies much, and embellishes his speech [with lies]. (K, O, TA:) the pl. of this last is سادة pl. of سيد. (TA.) [See also صياغة i. q. ثيدة A mess of crumbled bread moistened with broth and piled up in the middle of a bowl]. (Fr, O, K.)
as though originally، أصِحَ، being mentioned in this art.,] Water such as is common (عَامَّ [app. meaning to all)
who desire to take of it)، and much in quantity. (IAar, TA،)

مَصَغَ، [as a coll. gen. n.,] with fet-h، Moulded ornaments or women's ornaments, of gold or the
like; syn. حَلَى مَصَغَة. (TA،)

: see صَوْعَ، second sentence.

: see صَوْعَ، second sentence.
1 صاف, (S, O, K) aor. صاف, (S, O, K) inf. n. صاف and صاف, (S, O, K) inf. n. صاف; (S) He (a ram) had much صاف [or wool], (S, O, K,) after having little thereof. (S, O.) صاف السهم عن الهدف, aor. صاف and صاف, (S, M, O, Msb, K) inf. n. صاف and صاف صيف and صيف, (O and K in art. صيف,) The arrow turned aside from the butt: (S, M, O, Msb, K:) like صاف عن وجهه. (S and O in art. صاف.) His face turned away from me. (K.) And صاف عن شيء, (S, M, O,) aor. صاف, inf. n. صاف, (M,) His (a man's, S, O) evil, or mischief, turned away from me. (S, * M, O. *)

2 صوف الكَرم The grape-vine showed its fruitstalks anew after the cutting off of its fruit- (M.)

3 اصاف الله عنى شره God turned away, or may God turn away, from me his evil, or mischief. (S, K.) [Mentioned also in art. صيف.]

4 تصوف He became a صوف: (Msb:) he devoted himself to religious exercises; or applied himself to devotion: or he asserted himself to do so: (TA:) but it is post-classical. (Msb.) تصوف صاف صاف, (S, M, O, K) and تصوف صاف (S, M, O, Msb, K) and تصوف صاف, (M, O, K,) which last is formed by transposition [from the second], (M,) and تصوف (M, O, K) and تصوف صوفان (AHeyth, TA) and تصوف, (M, O, K,) A ram having much صوف [or wool]: (S, M, O, Msb, K:) fem. with َة, (K, [in which it seems to refer only to the last, i. e.,]) the fem. epithet is لمة صافنة صافان, (O,) or لمة، صوفانة، (AHeyth, and so in a copy of the M,) and لمة صافنة also. (M.) And لمة صافة [A lock of
hair hanging down below the lobe of the ear, of which the hair is like [i.e. wool]. (M.) See also صوف. And see art. صيف.

Wool: an appertenance of sheep, (in the S, in the M, and in the O and Msb [more definitely] which is to them like شعر to goats and وبر to camels: (M) [in the K only said to be well known] n. un. صوفة. (M) [i.e. this latter has a more particular signification [meaning a portion, flock, tuft, or wisp, of wool]: (S, O, Msb, K:) and sometimes صوف is used in the sense of the n. un., as mentioned by Sb: (M:) the pl. of أصوف صوف meaning Sorts of wool: (M:) and the dim. of the n. un. is صوفا. (TA.) One says وقُسَأٌ [An unskilful woman that has found wool]: (As, O, K:) a prov. (As, O) relating to property possessed by such as does not deserve to have it: (As, TA:) because the unskilful woman, when she lights upon wool, mars it, (O, K,) not spinning it well: (O:) applied to the stupid person who finds property and wastes it; (O, K;) or to him who finds that of which he knows not the value, and wastes it. (Z, TA.) And one says فَلَان يَبِس الصُوف والقَطْن meaning Such a one wears what is made of wool and of cotton. (A, TA.) In the saying of a poet,

[Of one that is milked and ridden, that yields a row of bowls of her milk, (but see صوف, of which other explanations have been given,) that mingles camels' fur and wool,] the latter hemistich means, as Th says, accord. to IAar, that is sold, and with the price whereof are purchased camels and sheep: or, accord. to As, that is quick in her pace; the drawing back of her fore legs being likened to [the motion of] the bow of the who mixes camels' fur and wool. (M.) One says also, أُخَذَت بصوف رقبته, (S, M, K, but in the M أُخَذَت بصوف رقبته, (M, O) and (M, K,) and (M, K,) and بصافها and بطافها, and مَفَا وَصَفَهَا, and مَفَا وَصَفَهَا, (S, O,) meaning [I laid
hold upon] the pendent hair in the hollow of the back of his neck: (IDrd, S, M, O, K:) or
the downy hairs upon the back of his neck: (M, O:) or the skin of his neck: (IAar, S, O, K:)
or the back of his neck, altogether: (Fr, S, O, K:) or I took him by force: (Abu-l-Ghowth, S, O, K:)
or I followed him, thinking that I should not reach him, and overtook him: and this
one says whether he lay hold upon his neck or not. (Abu-s-Semeyda‘, S, O, K.) And
[He gave it altogether]; like: أَعِطَاهُ سَوَى رُكْبَتِهِ [lit. The wool of the sea] is a thing [or substance] in the form
of the animal صوف البحر [i.e., of wool; evidently meaning sea-weed resembling wool; such as is found
in abundance thrown up on the beaches of the Red Sea: and that this is generally, if not in every instance, meant by the identical
Hebrew word نَحْزَة, as used in the Bible, has been most satisfactorily shown in art. Red Sea (by my deeply-lamented nephew Edward
Stanley Poole) in Dr. William Smith’s Dictionary of the Bible]: it is said in one of the [q. v.]. (M &c.)
[Also applied by physicians to A pessary, or suppository, of wool, containing a medicament of some kind, to be inserted into the vagina or rectum.]
Also Any of those who had the management of aught of the work of the House of God, i.e. the Kaabeh, and who were called: (M:) [accord. to the TA, it is said that
they were also called آل صوفان, or] that [meaning the الصلوفان and الصوفان
are both alike appel-lations applied to any of such persons:] J and others say that صوفة was the father of a tribe of Mudar,
who used to serve the Kaabeh, and to return with the pilgrims from Arafát, in the Time of Ignorance; and it is implied in the S [that
عَلَى صُوفَانٍ] صَوْفَةٍ, or] that صوفان was also called صوفان; and in a saying of Z, that
were appellations of one and the same people: [hence, app., the applications of صوفان and صوفة to any servants of the Kaabeh:]

but accord. to Sgh and the K, آل صوفان is a mistake for آل صوفة. (TA.)

ٌﺔَﻓﻮُﺻ صوفان, and its fem., with ة: see صاف and for the former see also صوفة. Also [A species of agaric, i.e., of the kind of fungus thus called;] a certain thing [or substance] that comes forth from the heart of trees, flaccid and dry, in which fire is struck, and which is the best of things for the purpose of those who strike fire. (TA.)

ٌﺔَﻧﺎَﻓﻮُﺻ صوفانة, applied to a ewe, is fem. of صاف: see صاف. (AHeyth, TA.) Also A certain herb, or leguminous plant, (بقلة, M, K,) and short, (K,) mentioned by Aboo-Nasr as of the kind termed أحراح [pl. of أحراح], but not specifically described by him. (AHn, M.)

Compra, a post-classical word, A man of the people called the صوفة: (Msb:) [formerly applied to any devotee: afterwards, particularly, to a mystic; one who seeks to raise himself to a high degree of spiritual excellence by contemplation of divine things so as to elicit the mysteries thereof:] the صوفة may be so called [from the Greek: or] in relation to the people called آل صوفان, [see صوفة] as resembling them in the devotion of themselves to religious exercises: or in relation to those called أهل الصوفة: or in relation to الصوف [i.e. wool], which is proper to devotees and recluse: this last is the derivation commonly received. (TA.)

ٌفَاﱠﻮَﺻ صافان; and its fem., with ة: see صاف.

ٌﺚَﻳَﻮُﺻ صوفة dim. of صوفة, n. un. of صوف, q. v. (TA.)

A manufacturer of صرف [or wool, or of woollen garments &c.]. (TA.)

ٌصَﺎَف صائف: see صاف.
[A garment of the kind called] جبة صوف [or wool]. (TA.)

صف صوف: see صاف.
The seminal fluid of a man. (Th, Kr, K.) Also the first. (K.) One says, لَقَيْتُهُ أَوَّلَ صَوُوكَ I met him the first thing. (S, O, K.) And in like manner, أَفْعَلْهُ أَوَّلَ كُلٍّ صَوُوكَ [Do thou it the first of everything]. (TA.) And خَذْ هَذَا أَوَّلَ صَوُوكَ [There is not in him, or it, any motion]. (IDrd, O, K.)

Sticking, or cleaving. (AA, TA.) And [app. as an epithet in which the quality of a subst. is predominant]

Sticking blood: or blood of the جُفَ [or belly, &c.]. (TA.) See also art. صَوُوكَ.
صل، [aor. صول] inf. n. صول عليه

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صل، (S, O, K) and صلال عليه، (O,) He leaped, or sprang, upon him: (S, O, K) and (K) صلال عليه، (M, K,) aor.
صل، (TA,) inf. n. صول and صولان صولان and صول صول صول and صول صول صول "he sprang, or rushed, upon him; made an assault, or attack, upon him; namely, his adversary, or antagonist; syn. سطأ; (M, K, TA;) and حمل; (TA:) [or he sprang upon him and seized him violently or laid violent hands upon him; for so is said to signify:] and صلال عليه he overbore him, overpowered him, or subdued him; (S, * O, * Msb, * TA; [a meaning also assigned to سطأ;]) namely, one man another nam. (TA.) [See also 1 in art. صلال.] One says، Many a saying is more severe than a leaping or springing [&c.]. (S, O.) And it is said in a trad. respecting prayer، By Thee may I، spring, or rush, or assault, and subdue. (TA.) صلال، aor. as above، inf. n. صول، is also said of a stallion [camel], meaning He leaped، or sprang: or، accord. to AZ، صلال، inf. n. صلال، said of a camel، means he leaped، or sprang، upon the [other] camels، and fought them: (Msb:) or one says of a stallion، صلال، inf. n. صلال، meaning he fought the [other] camels، (M, K,) and sent them on before: (M:) or، accord. to AZ، one says of a camel، (S,) or، accord. to Es-Sarakustee، some of the Arabs say of a camel، (Msb,) صلال، (S, Msb، [in one of my copies of the S، but the former is the right،] like قريب، (Msb،) with ے، (S، Msb،) inf. n. صلال، meaning he betook himself to the killing of men، and springing، or rushing، upon them: (S) and without ے in speaking of the act of one adversary، or antagonist، against another: (Msb:) Hamzeh El-Isbahânee
says, in his Proverbs, that  صال الجمل means the camel bit; but he is alone in saying this. (TA.) One says also, صال العير means The he-ass attacked the she-ass: (S, O, M, K, TA,) and attacked her or them, biting her or them with the fore teeth, and kicking her or them with the hind leg or hind legs. (TA.)  صال البر means He swept away, or cleared, the wheat from the pieces of stick and of rubbish: and  صالنا الخنطة means we swept the wheat well, and so cleared it from rubbish]; the teshdeed denotes intensiveness of meaning: (O:)  تصويلى means the sweeping of the  بدر [or collected wheat or grain, or perhaps the place in which wheat or grain is trodden out], (O,) or of the sides thereof [to clear it of rubbish]. (K.)  صال: see art.  صال, and its inf. n.: see 1, last sentence but one.  تصويلى also signifies The extracting a thing by means of water: (K, TA: [in the CK, بلالا is erroneously put for بلالا]) like the extracting a pebble from rice [by washing]. (TA.) [And app. The soaking a thing to extract the juice or bitterness &c.: see  صال. See also an ex. in De Sacy's Chrest. Arabe, sec. ed., vol. ii. p. 130 of the Ar. text; and see his remarks thereon in p. 335 of the transl. and notes.]

Also The mixing, and stirring about, and beating, a thing.] One says,  المشواه which is a mistranscription,] The locusts are mixed, and stirred about, and beaten, in his  المشومى [O, K] i. e. frying-pan. (TK.)

and  صالية and  مصاولة [of which the first and second are inf. ns., the third being a quasi-inf. n.,] are syn. with  موائبة; (S, O, K;) signifying i. e. He leaped, or sprang, upon him; or he assaulted, or assailed, him: or he contended with him, each leaping, or springing, upon the other, or each assaulting, or assailing, the other]. (K.) [See also 6.]
i. q. *The two stallion-camels leap, or spring, upon each other; or assault, or assail, each other.* (S.)

صلوة is an inf. n.: (S, O, K [see 1, first sentence:]) or it signifies *a leap, or spring:* (TA:) or *a single act of a camel's leaping, or springing, upon [other] camels, and fighting them;* as also "صبايلة [(Msb:)]

[but more commonly, *impetuosity,* of a man, and of a camel or the like.] [Hence,] One who springs upon the food, and devours it immoderately. (M, TA. *) [لُهَلَة *means* أَوْلَى صُولاَة أَلْيُهْتِيْقَلَ لَوْأَلْوُصَة*]

[ةَلْوَص is an inf. n. of 1 [q. v.]. (M, O, Msb, K.) [And also an inf. n. of 3, q. v.]

صلوبة: see 3. See also صبايلة.
أصول من جمل

More impetuous than a camel; or more wont to spring upon others, or to assault, or assail, them, than a camel. (TA.)

مصولن

A thing in which colocynths are soaked in order that their bitterness may depart. (AZ, S, O, K.) And, accord. to Ibn-Abbád, An implement with which the ears of corn are swept away, or cleared, from the pieces of stick and of rubbish. (O. [See also what next follows.])

مصولنة

A broom (مكسة, O, K) with which the sides of the بيدر [or collected wheat or grain, or perhaps the place in which wheat or grain is trodden out,] are swept to clear it of rubbish: (O, TA:) so says IAar. (TA. [See also what next precedes.])

مصولنة من حنطة مصولنة

see حنطة مصولنة.
and a stick with a curved, or crooked, end; syn. (S, K:) [or rather] a stick of which the end is curved [artificially] with which a ball is struck by men on horseback: a stick of which the end curves, or crooks, naturally, on its tree, is called (T, TA:) of Pers. origin, (S,) [i. e. from the Pers. جوجان, arabicized: (T, S:) pl. صولجانة; (S, K;) the ئ being added in the pl. because of the foreign origin, (S, M, TA,) as is mostly the case in broken pls. of words of foreign origin. (M, TA.)

: see the next paragraph here preceding.
He abstained, (Msb, TA,) in an absolute sense: (Msb:) this is the primary signification: (TA:) [or] this is said to be the signification in the proper language of the Arabs: (Msb:) and in the language of the law, (Msb, TA,) he observed a particular kind of abstinence; (Msb:) i. e. (TA) he abstained from food (S, M, K, TA) and drink (M, K, TA) and coitus: (M, K;) and (S, * M, &c.) by a tropical application, (TA,) from speech: (S, * M, Mgh, Msb, * K, TA:) or صوم in the proper language of the Arabs signifies a man's abstaining from eating: and by a secondary application, a particular serving of God [by fasting]; (Mgh;) [i. e.] the abstaining from eating and drinking and coitus from daybreak to sunset: (KT:) accord. to Kh, it signifies [properly] the standing without work. (S.) صام means صام في الشَّهْر صام الشَّهْر [He fasted during the month]: agreeably with what is said in the Kur ii. 181. (TA.) And it is said (S, M) by I'Ab (S) that the saying, in the Kur [xix. 27], (S, M, * M,) إنَّى نَذَرَتَ لِلرَّحْمَن صُوْمًا [Verily I have vowed unto the Compassionate] an abstaining from speech. (S, M, Msb.) One says also, صام الفرس, inf. n. صام صائم, (S, M) and صائم صائم, (M,) The horse stood without eating of fodder; (S,) or abstained from the eating of fodder. (M, A, Mgh.) And صام عن السَّيْر He abstained from going along, or journeying. (TA.) [Hence,]

The sun became [apparently] stationary [in the mid-heaven]: (T, TA:) or attained its full height. (M, TA:) And صام النَّهَار صام النَّهَار, (inf. n. صوم,) The day reached its midpoint. (S, M, Mgh, K, TA,) And صام الْرِّيح صام الْرِّيح, (M, TA,) inf. n. صوم, (S, K,) The wind became still, or
calm. (S, M, K, TA.) ___ And صام الماء, [inf. n. صيام (see صلاقة) and probably صوم also,] The water became still, or motionless; syn. دام قام. (TA.) ___ And صام النعوم, (M, K,) inf. n. صوم, (M,) The ostrich cast forth its dung; (M, K, TA;) and in the same sense the verb is used in relation to the domestic fowl; because each stands still in doing this, or because each becomes tranquil by reason of the passing forth of that which occasions annoyance: and accord. to [some one or more of the copies of] the M, صام النعوم, inf. n. صوم, The تُخَر, by which is here meant the young one of the كَوْن, [or rather of the bustard called جَبَرَى] cast forth what was in its belly. (TA,) صام The كَوْن, i. q. [He tasted, or experienced, his death]. (K,) And صام He (a man) shaded himself by means of the tree called. صوم. (K.)

8 إِصْنَومٍ see 1, first sentence.

صوم an inf. n. of 1 [q. v.]. (S, M &c.) ___ [Hence,] وقت الصوم means also [The month of Ramadán: (K, TA;) whence the saying of Aboo-Zeyd, أَقْمَتْ بِالبَيْسَة صُوْمٍ, meaning I remained, stayed, dwelt, or abode, in El-Basrah] two Ramadáns. (TA.) ___ And [in like manner] صوم also means A Christian church; syn. البيعة. (S, K, TA:) as though for الوقف [the place of station: for, as Hooker says, speaking of the ancient usage of the Church, their manner was to stand at prayer, whereupon their meetings unto that purpose had the names of stations given them]. (TA.) See also صائم. Also The dung of the ostrich. (S, M, K,) And, in the dial. of Hudheyl, (S,) Certain trees, (S, M,) or a certain tree, (K,) [but] the n. un. is with of the form of the figure of a human being, (M,) ugly in appearance, (M, K,) very much so, the fruits of which are called رؤوس السَّبَايِطين, i. e. [the heads] of the serpents, [see شيطان and زَوْمٍ] not having leaves: AHn says that they have [what are termed] هَذَبٍ [q. v.,] their branches do not spread forth, they grow in the manner of the [species of tamarisk called] أَنْثى, but are not so tall, and mostly grow in the districts of
Benoo-Shebábeh. (M.)

سَوَاحَةً, for سَوَاحٍ, inf. n. of un. of صَامِةٌ: see a verse cited voce تَابَ, in art. صَامِةَ, see صَامٍ.

أَرْضٌ سَوَاحَةٌ Dry land or ground, in which is no water. (K.)

سَوَاحَةً is like سَوَاحٍ but having an intensive signification [i. e. meaning Abstaining, &c., much or often]. (Msb.) One says رجل صَوْامُ قَوْامٌ [often] in the day, and who rises [often] in the night [to pray]. (TA.)

صَامٍ Abstaining, in an absolute sense: this is said to be the signification in the proper language of the Arabs: and in the language of the law, observing a particular kind of abstinence; (Msb.; [i. e.]) abstaining from food (S, M, K) and drink and coitus: and, [by a tropical application, (see 1, first sentence,)] from speech: (M, K;) it is applied to a man: (S, M, Msb;) and signifies the same, (S, K;) so applied; (S;) as also صَوْامُ, (M, K;) applied to a man, (M,) and to a woman, and to two men, (TA,) and to a pl. number; (M, K;) being an inf. n. used as an epithet; (TA;) or it is a pl., [or rather quasi-pl. n.,] like زُورُ: (M voce ضِيفٍ;) or, in the proper language of the Arabs, صَامٍ signifies abstaining from eating: and by a secondary application, serving God in a particular manner [by fasting: see again 1, first sentence]: (Mgh;) accord. to AO, it signifies any creature abstaining from food, or from speech, or from going along or journeying: (S, Msb;) pl. صَوَاَمٍ and صَوَاَيْمٍ (S, M, Mgh, Msb, K) and صَوَاَمِ (S, M, Msb, K) and صَوَاَيْمُ (S, M, K,) the last of which [written in the CK صيام] is extr. (M.) ___ Applied to a horse, Standing still (S, M, Msb) without eating of fodder (S, Msb) or without eating anything: (M;) or abstaining from the eating of fodder: (Mgh;) or standing upon his four legs. (Az in art. صوَانٍ, and TA.) ___ And بِكَرَةٍ صَائِمَةٌ A sheave of a pulley that remains still, (Mgh, TA,) that
will not revolve. (S, Mgh, TA.) ___ And ماء صائم Water that is still, or motionless; syn. قائم and دائم. (Mgh, TA.)

مصام The station, or standing-place, of a horse; as also مصام النجم. (S, K, TA.) ___ And مصام ماجان The [imaginary] place of suspension of the asterism [meaning the Pleiades]. (M.) Imra-el-Keys says,

* كَأَنَّ النُّزِيرًا عَلَقْتُ فِيهِ مَصَامَهَا
* بَأَمْرٍسِ كَأَنَّى إِلَى صَمِّ جَنَّال

[As though the Pleiades were hung, in their place of suspension, by means of ropes of flax, to hard and solid rocks: i. e. they seemed as though they were stationary: he means that the night was tedious to him]. (S. [See EM p. 36, where a reading of the former hemistich different from that above is given, with the same and another reading of the latter hemistich.]) ___ One says also، جئته والشمس في مصاحها، meaning [I came to him when the sun was] in the middle of the sky. (TA.)

مصامة: see the next preceding paragraph.
**صون**

Chapter 1

(M, K) first pers. صانته, (S, Msb.) aor. صانون, (TA,) inf. n. صبان and صياني and صبان (S, M, Msb, K)

He preserved it, kept it, laid it up, took care of it, or reserved it, (Msb, K) in its repository; (Msb;) and اضطانه signifies the same: (M, K:) but one should not say اصانه, as the vulgar say. (TA.) [hence] one says, (M, Msb,) by way of comparison, (M,) ناص and ناسي and تناسي (S, M, Msb, K.)

He preserved his honour, or reputation, (from pollution). (Msb. [See also 6.] And فلا ان مهنين ود يصون يديانه i.e. [Such a one preserves from disgrace] his cheeks; (A in art. دينج) or ديج صان عرضه (M, Msb,) inf. n. صون صيانه, (M, Msb, K,) inf. n. صوان صياني and صوان (M, TA) inf. n. صوان, The horse reserved somewhat of his running for the time of need. (M, TA.) And ذو صون فرس له صون ود، and:Dوال: ٍنْﻮَﺻ ِﻪْﻴَـﺘَﺟﺎَﺒﻳِد i.e. Such a one preserves from disgrace his cheeks; (A in art. جيب) or تناسي his face. (Har p. 15.) And صان الفرس عدوه (M, TA) and صانه, (TA,) inf. n. صوان صياني and صوان (M, Msb, K,) inf. n. صوان, means صف بين رجله, صوان [app. the same as صف رجله. He set his hind legs evenly, side by side]: (M:) or he stood upon the extremity of his hoof, (S, M, K,) by reason of attenuation, or abrasion, such as is termed حفا وري. (S, K.) And صانون, inf. n. صانون, (TA,) inf. n. صانون, He (a horse) limped, or halted, much; (M:) or, as expl. by IB, slightly. (TA.) يصان المشي i.e. [Reserving somewhat of the rate of going, (TA,) or as meaning suffering pain in the hoofs from attenuation, or abrasion: (S:) accord. to IB, it means limping, or halting, and suffering pain in the hoofs, from fatigue. (TA.)

تَصَوَّنُ 5 1

is the contr. of تَصَوَّنْ (Msb,) or of تِبَذَّلْ (S and Msb in art. بذل:) one says, of a man, تَصَوَّنْ تَصَوَّنْ (S, and the

تَصَوَّنُ 6 5

see the next paragraph.
latter on the authority of IJ, (M, TA,) and mentioned also by Z, (TA,) He preserved himself, or his honour, or reputation, (M, TA,) from the things, or actions, for which he should be blamed, (TA. [See also 1, second sentence.])

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And see 1, first sentence.

صَوَنَةَ [A receptacle for perfumes &c., such as is commonly called] an َﻦِﻣ ِﺐِﻳﺎَﻌَﳌا َنَﻮَـﺘْﺻِإ َنْﻮَﺻ an inf. n. of 1 [q. v.]. (S, M, &c.) See also صَيَانَةَ, below. ___ And see صَوَنَةَ.

صَوَنَةَ [originally صَوَنَةَ i. q. : one says, the الصَوَنَةَ, This are the garments of reservation for wear on extraordinary occasions]: (M, TA:) contr. of َنْﻮِﺻَم. (TA.)

صَوَنَةَ and صَوَنَةَ (S, M, Msb, K) and صَوَنَةَ (K) and صَوَنَةَ (S, Msb, K) and صَوَنَةَ (K,) but the third and the last two are extr., (TA,) A thing, (M, Msb, K,) or receptacle, (S,) [or chest or the like,] used as a repository for a garment, (S, K,) as also صَوَنَةٌ, (Skr, cited by Reiske in Abulf. Ann. ii. 614,) [or for clothes,] or for a thing: (M, Msb:) pl.

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صَوَنَةَ pl. of صَيَانَةَ. (K,) See art. صَيَانَةَ.

صَوَنَةَ pl. of صَوَنَةَ. (MA;) or صَوَنَةَ signifies any place in which one reposit a garment. (TA in art. صَوَنَةَ.)

أَصَوَنَةَ (MA;) or أَصَوَنَةَ signifies any place in which one reposit a garment. (TA in art. صَوَنَةَ.)

عَتِيْدَةَ (IAar, K.)

نَﻮُﺻَم [Originally صَوَنَةَ, i.e. صَوَنَةَ : one says, the These are the garments of reservation for wear on extraordinary occasions]: (M, TA:) contr. of َنْﻮِﺻَم, (TA.)

صَوَنَةَ and صَوَنَةَ (S, M, Msb, K) and صَوَنَةَ (K) and صَوَنَةَ (S, Msb, K) and صَوَنَةَ (K,) but the third and the last two are extr., (TA,) A thing, (M, Msb, K,) or receptacle, (S,) [or chest or the like,] used as a repository for a garment, (S, K,) as also صَوَنَةٌ, (Skr, cited by Reiske in Abulf. Ann. ii. 614,) [or for clothes,] or for a thing: (M, Msb:) pl.

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صَوَنَةَ pl. of صَوَنَةَ. (K,) See art. صَوَنَةَ.

صَوَنَةَ [Flint-stone; and flint-stones: thus in the present day:] A sort of stones, (S, Msb,) in which is hardness; (Msb;) hard stones, (M, K,) of a certain sort, (K,) with which fire is struck: or, as some say, certain black stones which are not hard: (M;) or a sort of hard stones, which, when fire smites it, crackles and cracks, and sometimes fire is
struck with it, but it is not fit for making time, nor for heating for the purpose of roasting thereon: (Az, TA:) one thereof is called صوانة. (S, M, Msb, K.)

الصوانة The [meaning anus]: (K, TA:) so called because it keeps [from escape] much, or often, what would issue from it.

(TA:) See also صوان.

[thus app., like سيد and جيد, written in my copy of the Msb] One who preserves his honour, or reputation. (Msb.)

مصان: see صوان, in two places.

مصان: see مصان.

مصان: see مصان, مصوان, مصون and مصوان. (S, M, Msb, K,) like مصدف and مصوف, (S and Msb in art. مصوف, q. v.,) the latter of the dial. of Temeem, (M,) Preserved, kept, laid up, taken care of, or reserved; (S, * M, * Msb, K;) applied to a garment [&c.]; (S, M;) as also صوان, which is an inf. n. used. as an epithet: (M:) one should not say "منصان, (S, TA,) nor منصان, as the vulgar say. (TA.)

مصوان A bow-case; (K, TA;) as also مصوان. (TA.)

مصوان: see مصوان.
The palm-tree needed irrigation, and became slender: (Az, TA:) or became dry, or dried up; (S, M, K;) as also أَصْوَىٰ أَصْوَىٰ, (K;) and in like manner one says of other trees: and sometimes, of animals. (M.) And صُوَىُّ الصَّرْع The udder had no milk remaining in it. (Ham p. 661.) ___ [Hence,] صُوَىُّ الشَّاة The ewe, or she-goat, became fat, (S, TA,) in consequence of her udder's having been made to dry up. (S.) And صُوَىُّ هُوَّ صَوَىُّ He became strong. (K.)

He abstained from milking her, in order that she might become fat, (M, K,) and not be weak. (M.) You say, صُوَىُّ بُلْيَنَةٌ I abstained from milking the she-camel for some days in order that the milk might collect in her udder so that she might become fat: or I made her milk to dry up, that she might become fatter. (M.) And صُوَىُّ النَّاشَةٌ, inf. n. as above, I made the udder of the ewe, or goat, to become dry, that she might become fatter: (S:) or صُوَىُّ الْعُنْمَ I made the milk of the ewes, or goats, to dry up, purposely, that they might become fatter; like as one says in relation to camels: the subst. from the verb thus used is صُوَىُّ; and this is said to mean The leaving an animal and not milking her. (M.) Some say that صُوَىُّ is like صَرْعَةٌ; and hence the trad., النَّاشَةٌ خَلَاةٍ [i. e. The causing the milk to collect in the udder of an animal by abstaining from milking her for some days, when one desires to sell her, is an endeavouring to deceive: but I think that the right reading in this instance is probably صَرْعَةٌ, with صُوَىُّ (TA:) ___ It is also used in relation to a stallion (S, M, K)
of the camels: (S:) thus it is used by El-Fak'asee. (M.) One says, صوتُ الفحل, (M,) inf. n. as above, (S, K,) I put no burden upon the stallion [camel], and did not bind him with a rope, in order that he might become more brisk in covering, and more strong; (S, * M, K; *) thus expl. by El-'Adebbes El-Kinánee: (S:) or I exempted him from work, and fed him, until his spirit returned to him, and he became fat. (M.) I chose for my camels a stallion, and fed and nourished him for the office of the stallion. (S.) See also 1. [And see art. صو.]

اصوی 4 see 1. __ One says also اصوی الفوم, meaning The people's cattle became lean, or emaciated; like اضوی الفوم. (IKtt, TA.) [See also art. صو.]

صوی a subst. from 2, q. v. (M.) صو : see its fem., صویة, voce صاو. ___ [Also, app., Empty] سنبل (or ears of corn): accord. to the TA (on the authority of Az): the word in this sense, and thus applied, is there written with the article, الاصوی الفوم, without any syll. sign.]

صویة : see the following paragraph.

صاو Dry, (S, K, TA,) by reason of thirst, or want of irrigation, or by reason of leanness, or emaciation. (TA.) You say خنقة, (M, K, TA,) and صاو (M, TA,) [agreeably with rule, as part. n. of صویة, or صویة, (so in copies of the K, [app. a mistranscription,]) A dry, or driedup, palm-tree: (M, K,) and in like manner one terms other trees: and sometimes, animals: thus the poet Sálídeh applies the epithet صاویة to wild cows or wild oxen. (M.) ___ And Strong. (TA.)
** résulté de l'archer**, (S, M, Msb, K) inf. n. ** résulté**, (S, M, Msb, K) said of an arrow, (S, M, Msb, K) *i. q.*

**(S, M, Msb, K)** like ** resultant for its aor. (S, M, Msb, K)**

: see ** resultant in art.**

: see ** resultant.**

: see ** resultant.**

: An arrow * going right, or hitting the mark: * pl. ** resultant (M, K) and ** resultant (MF, TA), or the latter is pl. of ** resultant, which signifies the same. (M, in art. ** resultant.**

: see ** resultant.**

: see art. ** resultant.**

: see ** resultant, in four places.**

: see art. ** resultant.**

and ** resultant (M, A, K) and ** resultant (A, K) The ** resultant (M, A, K) [as meaning the original stock] of a people, (M,) or [as meaning the original, or the principal, or most essential, part, ] of a thing: (A, K,) and the purest, or choice, or best, part or portion, (M, * A, K,) of a thing (M, K) of any kind, (M,) or of a people. (A.)

One says, ** resultant, or resultant is the original stock] of his people: ** (Fr, TA:) and ** resultant, or resultant is the purest in race of his people. (A, * TA,) And ** resultant, or an excellent, people. (TA.) Also the first, The collective body of a people; (Kr, M;) and so ** resultant. (M in art. ** resultant. And A lord, master, or chief. (M, K,)
(Quasi root)

and: see art.
He raised his voice, voiced, called or called out, cried or cried out: (S, A, O, Msb, K:) or did so vehemently, cried aloud, uttered a loud cry or crying, shouted, exclaimed, or vociferated: (T, S, * A, * O, * Msb, * TA:) or did so with his utmost force or power; (K, TA:) as also (A, * TA:) it is said of a man, and of other things: (TA:) or of anything: (T, TA:) originally, of an animal, and often of a bird of the crow-kind, but rarely of a bird unrestrictedly, and sometimes of a spear as being likened to an animal.

(Ham. p. 187.) One says, صاح صيحة شديدة [He called, or cried, &c., with a vehement calling or crying &c., or with a vehement call or cry &c.]. (A.) And صاح or cried, or called out or cried out, to it [or to him]. (Msb.) And صاح or called, hailed, or summoned, him; called out, cried out, or shouted, to him. (A, TA.) و صاح They were frightened, or terrified. (K.) And صاح فهم them[1:2]. (K.) — One says also, لقيته قبل كل صيحة They perished. (K.) — I met him before every calling, or crying, and dispersing; meaning I met him before daybreak: (S, TA:) so in the Proverbs of Meyd. (TA:) Or أتىته قبل صيحة and نفر I came to him before everything. (A.) And غضب من من غير صيحة ولا نفر He was angry for neither little nor much: (ISk, S, K:) or for nothing. (A.) صاححة الشجرة (A, Msb,) or the palm-tree, (K.) became tall. (A, Msb, K.) And صاح العنقود The raceme came forth
completely from its envelope, and became long, and in a fresh and tender state.

(K.) And صاح الكافور [app. meaning The spathe of the palm-tree put forth its spadix, or its raceme, to its full length]. (A.)

I broke and split the thing much. (TA in art. صوح.)

See also 1.

This signifies The calling or crying, or calling out or crying out, &c., of people, one to another. (S, K.) One says, تصاحوا The people, or party, called or cried, &c., one to another. (A, TK.) See also 1.

The thing became much broken and cloven or split or slit. (TA in this art. and art. صوح.) See also 7.

It became much split or slit: (K, TA:) it is like the phrase تدعاي البنيان [q. v.]. (A, TA.)

It became slit, or rent, or much slit or rent. (A, Msb. [See also 7 in art. صوح.]) And انصاحت العصا انصاحت العصا The staff became much split or cracked; as also تصيحت . (A.)

[Hence,] انصاحت is also said of the dawn and of lightning [meaning It showed its light: originally, became cleft: as expl. in art. صوح]. (A.)

[They expect not, or wait not for, aught but the like of the cryingout, or cry, of the pregnant woman]; meaning, evil, or mischief, that shall come upon them suddenly. (TA.)
Hence also (S) *Punishment, castigation, or chastisement.* (S, A, K.) *And a hostile, or predatory, incursion, by which the tribe are surprised.* (T.A.)

: see what next follows.

A sort of dates of El-Medeeneh, (T, S, A, Mgh, Msb, K.)

black, and hard to chew: (T, Mgh, TA:) said to be so called in relation to a certain ram, named صيحان, which was tied to a palm-tree, (A, Msb, K, *) which was hence called خِلَأ صيحانة, or the name of the ram was صيحان, and is a rel. n. changed from its proper form, like خَلَأ صيحاني, (K, TA,) from صناعي, (K, TA,) from صناعي, (T, S, A, Mgh, Msb, K.)

A clamorous man: and anything noisy, or sounding much. (The Lexicons passim.) *And the crying, or clamour, of the place of the wailing of women.* (K.)

Another name for the constellation Bootes. (Kzw.) And a certain perfume, or fragrant substance: (K, TA:) or a wash for the head, (A, K, *) consisting of خَلْق [q. v.], and the like. (A, TA.)
He took, captured, or caught, it; (Mgh, L;) [made it his prey;] snared, or ensnared, it; trapped, or entrapped, it; (MF;) or sought to take, capture, catch, snare, or trap, it; hunted it, or chased it: namely, [game, i. e.] any kind of wild animals, or the like, (L;) fowl, &c., (Msb,) and fish. (L;) [And صاد, and صيد, without the mention of the object, this being understood, He took, captured, caught, snared or ensnared, trapped or entrapped, game, i. e. any kind of wild animals, or the like, fowl, &c., or fish; or he sought to take &c.; he hunted or chased, stalked, or lurked for game; he fowled; or he fished.] You say, خرج يصيد [&c., meaning He went forth to take &c., or seeking to take &c., game, or wild animals or the like; to hunt or chase, to stalk, or lurk for game; to fowl; or to fish]. (S, K.) And خرج يصيد the wild animals. (L;) And صاد فلانا صيدا \[I took &c., or sought to take &c., for such a one, game, or a wild animal, or wild animals, or the like.\] (M, * K.) And صيد المكان, and صاد فيه, i. q. [He took &c., or sought to take &c., game, or wild animals, or the like, in the place]: Sb mentions, as a phrase of the Arabs, صادا وحش قنواق being the name of a certain land [or of two mountains]. (M.) And صقر الصيد [The hawk preys]. (Msb and K in art. صقر is applied to beasts and to birds [That prey upon others; predatory]. (S and K in art. خرج, &c.) [Hence,] one says, هو يصيد
He captivates men by goodness, beneficence, or kindness. (A.) And Aim thou at that which is right and just: thou shalt obtain that which thou wantest. (A.) We went forth to take, or hunt after, the eggs of ostriches. (T, TA.) And a good phrase of the Arabs, mentioned, but not expl., by IAar; app. meaning We drew forth truffles from the ground, like as one draws forth wild animals from their lurking-places. (M, TA.) We took or caught in vessels or collected the water of the sky. (Th, M, A.* صيد (Lth, S, M, L.) of the dial. of El-Hijáz, aor. صيد (Lth, L) inf. n. صيد (Lth, S, M, L) and صاد (Lth, M, L) [aor. صيد] He (a camel) had the disease termed [expl. below]: (Lth, S, M, L) the the in صيد is preserved unchanged because it is so preserved in the original form, which is أصیل, (S.) though they may not have said صيد أصیل and صاد أصیل, (Sb, M;) and the like is the case in عور: (Sb, * S, M:*) the augmentative letters are rejected for the purpose of alleviation: hence, one does not say, in the case of verbs of this class, مَا أَفْعَلْهُ, [i. e. مَا أَعُورُهُ, and the like,] forming thus verbs of wonder, because the original form is augmented, and a verb of four letters cannot be formed from a verb of four letters, for a measure can only be formed from a measure that is less. (S.) Also, both verbs, (the former accord. to the S and M, and ↓ the latter likewise accord. to the M,) He (a man) was unable to look aside, (S, M,) by reason of disease. (S.) And صيد, inf. n. صيد, He raised his head, by reason of pride: and he (a king) looked not aside, to the right or left. (S.) And صيد (K, TA, in the CK erroneously صيد,) He (a man, TA) had an inclining, or a bending, neck. (K, TA.) And صدت فلانا I made such a one to have an inclining, or a bending, neck. (K, TA. [See also 4.])

٤اصادة
He made him, incited him, or induced him, to take &c., or to seek to take &c., wild animals, or the like, [fowl,] or fish. (L.) Also He, or it, [app. meaning the vein called صاد or the disease termed صيد,] annoyed, or hurt, him; (K;) namely, a camel. (TK.) And He cured him (i. e. a camel, TK) of
the disease termed صيد, (K, TA,) by burning with a hot iron. (TA.) Thus it has two contr. significations. (K.) ___ And He (God) caused his camel to have the disease termed صيد.

(M.)

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A certain vein (M, K) between the eyes of a camel, (K,) or between the eye and the nose; (M;) whence the disease termed صيد: pl. ظَّامَانِ and pl. pl. ظَّامَانِ [in the CK ظَّامَانِ]. (K.) ___ See also صيد, in two places. ___ And see ظَّامَانِ, likewise in two places. Also Brass; syn. صيد:

and copper: (S, M, K;) or a species thereof: (K;) or cooking-pots made of صفر, (A'Obeyd, TA,) or of copper: (A'Obeyd, M, TA,) pl. صيدان, (M, TA,) like تَيْبَاء pl. of تَيْبَاء; and some say that صيدان [q. v., thus written صيدان] signifies copper. (TA.) See also art. صيد.

an instance of in the sense of مفعولاً, (Msb,) or an inf. n. used as a subst. [properly so called, and therefore used in a sing. and in a pl. sense], (Msb, TA,) [i. e.] an inf. n. used in the place of the objective complement of its verb; (IJ, M;) [Game, chase, or prey; an object, or objects, of the chase or the like; i.e. صيد (S, Mgh, K, TA) used as a subst.; (TA;) meaning what is taken, captured, or caught; or sought to be taken or captured or caught; (by the chase, or by means of a snare or trap, or by artifice of any kind; of wild animals or the like; (L;) of fowl &c.; (Msb;) and of fish: (L;) or what is
repugnant, or difficult of approach, (Mgh, L, K,) wild, or shy, by nature, not to be taken but by means of artifice, whatever it be, (Mgh,) but lawful to be taken, (L,) having no owner: (L, K:) or any wild animal, or wild animals, whether, or not, taken or sought to be taken: (IAar, M:) but this last application of the word is a deviation from general usage: (M:) pl. صید. (Mgh, Msb.) [Also The quarry of the hawk; the prey of any beast or bird &c.] [for نَرمْص، صید گ لا حرمه، (Meyd, A, but in the latter نرمص، صید گ،) is a prov. (Meyd, A) inciting one to seize an opportunity, (A,) applied to a man who seeks another to execute blood-revenge upon him, and lights upon him when he is inadvertent; meaning Thy prey has become within thy power, therefore be not thou neglectful of him [so as to suffer him to escape, or rather be not thou rendered hopeless of him]. (Meyd. [See also Freytag's Arab. Prov. i. 712; where نرمص، حرمه is put in the place of Nرمص، حرمه,]] See also صید.

صید: see the next paragraph.

صید (S, M, A, L, K) and صید، with kesr, (K,) or صید، (L,) and صاد، (M, * L, K,) A certain disease in a camel's head, in consequence of which he raises it: (S:) a certain disease which causes a camel to raise his head: or a certain disease in a camel's head, which causes his neck to twist: (M:) or a certain disease which attacks camels in the head, in consequence of which there flows from their noses what resembles froth, or foam, and they raise their heads: (ISk, L, K: *) or a certain disease in a camel's neck, in consequence of which he is unable to turn his face aside: it is said that its cure is burning with a hot iron (A, TA) between the eyes: (TA:) [for] it arises from a vein between the eyes, called صاد. (K.) [Hence,] also صید، (M, * A,) and صاد، (M,) Fixedness of the face of a king, so that it does not turn aside (M, A) to the right or left, by reason of pride. (A. [See also صید، of which it is the inf. n.]) [And the former, An inclination, or bending, of the
neck: (see َﺪِﻴَﺻ) hence, {I will assuredly straighten the bending of thy neck: or I will assuredly rectify thy proud stiffness}. (A.)

أَصِيد : see َصَيَد.

[Of, or made of, brass or copper:] a rel. n. from َصَادَد signifying brass and copper. (S.)

صلِادْي: see ُدَيْصَأ. (S, A, L, K) or stone, (M,) of a white colour; (M, L,) of which cooking-pots are made; (S, M, A, L, K;) as also َصِيَاد. (A, L) See also َصِيَاد. ___ And Rugged land or ground, (S, M, K,) containing stones: (M,) or land of which the earth is red, having rough stones even with the ground: (ISh:) or even, or level, ground, in which are pebbles: (AA:) or pebbles themselves. (Abu-Wejreh, L.)

ٌرِيَدْدَيِدَد: see ُدَيْصَأ and َلَيْحَر َدﺎَيِدَد and gold: (K,) [but this seems to be taken from the following passage in the T:] in the stone-cookingpot (البرمة) there is sometimes [what is termed] َصِيدِاد، in which is an appearance like the glistering of gold and silver; and the best is that which is like gold: so says AA. (T, L.) See also art. ٌرِيَدْدَيِدَد. ___ And Stone cookingpots: (S, L, K; and M in art.) a coll. gen. n.: n. un. with َت. (IB, L) ___ See also َلَيْدَيِدَد. ___ And َدَيَدَد Small pebbles. (L. [See also art َلَيْدَيِدَد.])

[as a n. un.: see َدَيَدَد, above. ___ Also] A َدَيَدَد of the kind called َرَيْدَد. (ISk, S, K,) ___ And A woman of evil disposition, (ISk, S, K,) [and] so َدَيَدَد, (M,) and of much talk. (ISk, S, K,) ___ See also art. َدَيَدَد.

[see َدَيَدَد. ___ [Hence,] A woman who takes, captures, or ensnares, something from her husband. (L, from a trad.) See also َدَيَدَد.

ٌدَدَد َدَيَدَد: see َدَيَدَد. ___ And َدَيَدَد: see َدَيَدَد. ___ [A man accustomed to, or in the habit of, taking, capturing, catching,
snaring, or trapping, game, i.e. any kind of wild animals, or the like, fowl, &c., or fish; a sportsman; a hunter, a fowler, or a fisherman: see 1, second sentence: (Msb:) and

signifies the same as (K:) you say [A dog used for hunting]: (S, A:) and

[An hawk used for catching game]: and the same epithet is applied to a female: (M:) its pl. is صياد (S, M, A) and صياد; (S, M, A, L;) the latter of the dial. of those, (S, M,) namely, the tribe of Temeem, (M,) who say رسول for رسول; (S, M:) the

being with kesr in order that the ك may be preserved unchanged. (S.) See also أصياد, last sentence.

, applied to a man, Practising the taking, capturing, or catching, &c., of game, or any kind of wild animals, or the like, fowl, &c., or fish; hunting, fowling, or fishing: see 1, second sentence: (Mgh, Msb.)

ُدَيْصَأ in the dial. of El-Yemen signifies The shank; syn. The sāq. (M.)

, like [in measure], An arrow going right, or hitting the mark. (K.)

أصياد [More, or most, wont, or able, to take, or capture, or catch, game, or prey]

لِيَث عُفْرِين ومن ضُيوُن[More wont, or able, to capture prey than the lion of 'Ifirreen and than the he-cat] is a prov. (Meyd.) Also A camel having the disease termed صياد; (S, M, A, L;) and so for, for صاد; (L, K;) like for دول مال, for دول ل. (L,) or for for صيد: (L:) pl. of the first صيد. (L:) [Hence,] A man unable to look aside, (S, M,) by reason of disease. (S.) A man Who raises his head by reason of pride. (S.) A king who looks not aside, (M, A,) to the right or left, by reason of his pride. (S.) A king: (K:) originally used in relation to a camel, and a king is so called because he raises his head by reason of pride, or because he does not look to the right or left. (S.) And A man having an inclining, or a bending, neck. (K, TA.)

The lion; (K:) because he walks proudly, not looking aside, as though he had the disease termed صياد; (TA;) as also [as act. part. n. of 8]; and theصاد; (K, TA;) thus likened to a camel having the disease above mentioned; or, as in
some copies of the K, not. (TA.)

[A place of taking, capturing, or catching, &c., of game, or any kind of wild animals, or the like, fowl, &c., or fish; a place of hunting, fowling, or fishing]. (A. [The meaning is there indicated by the context, but not expressed.]) Also signifies The upper, or highest, part of a mountain. (MF, from Aboo-'Alee El-Yoosee. [But this, accord. to the S &c., belongs to art.)

Masad.]]

and Masadia: see Masada.

Masadi: see the next preceding paragraph.

Masadia: see the next preceding paragraph.
He, or it, attained to the state, or condition, of such a thing; (T,) became such a thing; (T, Msb;) in which sense the verb is like (in meaning, when the latter is non-attributive, and in having its subject in the nom. case and its predicate in the accus.). (T.) You say, Zeyd became a man; or attained to the state, or condition, of a man. (TA.) And Zeyd became rich, not having been so. (Msb.) And The expressed juice became wine. (Msb.) The thing, or affair, or case, came eventually (see to such a state, or condition.)
difference between منصرف and مرجع is, that the former word necessarily implies a difference [of the latter state or condition] from the former state or condition; but the latter word does not. (Bd in iii. 156.) [In this case, the ulterior state or condition is likened to a place: for] __ also signifies He, or it, attained in respect of place: so in the saying, صار زيد إلى عمر [Zeyd came, or went, or pursued a course that brought him, to 'Amr]. (TA.) صرت [I came, &c., to such a one] is similar to the phrase in the Kur [iii. 27] And to God, as the ultimate object, is the transition, or course, of every human being]. (S.) Hence, ألا إلى الله المنصر [in the Kur xiii. last verse, which Bd explains by adding the words ينفع الوسائط والتدنيمات; the meaning being, Verily to God are things, or events, referrible, mediatly and dependently: in the Expos. of the Jel expl. as meaning ترجع] [And in like manner one says, صار له كذا Such a thing came to, betided, or befell, him, or it: and hence, he, or it, came to have, or became possessed of, such a thing.] __ And صار في أرض فلاة [He became, or came to be, meaning he found himself, in a desert, or waterless, land]; i. q. [He entered, lit. became in, the season called ربيع; i. q. [which is expl. in the S as signifying دخل في الربيع]. (K in art. ربع.) And one says, [inf. n. صير] The man stayed, or abode, at the water. (TA.) And صار الرجل The people stayed, or abode, at the water. (M, K, TA.) صاره, (S,) first pers. صاره, (M,) aor. as above, (S,) inf. n. صير,[K,) a dial. var. of صاره having for its aor. [q. v.,] [S,) He cut it; (S, M, K) and clave it, or split it. (M.) __ And in like manner, [i. e. as a dial. var. of صاره having for its aor. [يصيره] He made it to incline, or lean. (S.) You say, صار وجهه (M,) as also [يصير] صير [M and K in art. صور,) He turned his face towards a person or thing. (M.) And صرت عفنة I twisted his neck. (M.) [Respecting the phrase فصرن [in the Kur ii. 262, accord. to one reading, see 1 in art. [S,) صاره, aor. صير, inf. n. صير, signifies also حبسه [He confined, restricted, &c., him, or it]. (Msb.)
He made him, or it, to be in such a state, or condition; or he made him, or it, to be such a thing; [as also أُصادَرَ صِيرَةً لِهِ عَدَا; ] syn. جعله. (S.) You say, أُصادَرَ صِيرَةً لِهِ عَدَا and أُصادَرَ صِيرَةً لِهِ عَدَا He made me to be to him a slave]. (A.) [And أُصادَرَ صِيرَةً لِهِ عَدَا He, or it, made, or caused, him, or it, to come, or to pursue a course that led, to such a state, or condition; brought, or reduced, him, or it, thereto.]'Omeyleh El-Fezáree said to his paternal uncle Ibn-'Ankà, ما أُلذِى أُصادَرَ إِلَى مَا أَرَى بِعَمَّ What hath made thee to come, or brought thee, or reduced thee, to the state, or condition, that I see, O my paternal uncle?}. (M.) [In this case, the ulterior state or condition is likened to a place: for] you say, أُصادَرَ صِيرَةً إِلَى إِيَهَ [meaning He, or it, made him to come, or brought him, to him, or it; i. e., to a person, or place, or to a state, or condition:] (M, K;) and أُصادَرَ صِيرَةً إِلَى إِيَهَ the hajah [Want, or need, or necessity, made me to come, or brought me, to him, or it]. (A.) And [hence,] صِيرَةً إِلَى إِيَهَ He committed to him the thing, or affair; syn. فوَضَهُ إِلَى إِيَهَ (M in art. فوْض) [And صِيرَةً إِلَى إِيَهَ He made such a thing to come to, betide, or befall, him, or it: and consequently, he made him, or it, to have, or become possessed of, such a thing.] [تصير is also by word, or covenant, as well as by deed. (Bd in ii. 20.) (You say, صِيرَةً كَذَا meaning He asserted, or pronounced him, or it, to be in such a state, or condition; or to be such a thing: in which case, also, it is syn. with جعله, whereby it is expl. in the S. And صِيرَةً كَذَا He asserted, or pronounced, such a thing to belong to him, or it; asserted, or pronounced, him, or it, to have such a thing; attributed to him, or it, such a thing; and appointed or assigned, to him, or it, such a thing.]

أصبر 4 see 2, in six places.

تصير أباً 5 He became like his father. (S, M, K.)
صرًى: see what next follows.

The **ulterior** or ultimate, latter or last, state, or condition; the end, conclusion, event, issue, or result; of a thing, an affair, or a case; (S, M, O, Msb, K;) as also صیر (O, K) and **مصیر** (S, O, Msb, TA) and **مصیرة** (TA) and صبورة (S, M, K;) of the measure **صعول** (S,) and صورة. (K.) ___ The **Verge**, brink, or point, of an affair, or event. (M, K.) You say, أَنَا عَلَى صِير مِن أَمْر كَأْذَا I am on the verge of such an affair, or event. (M.) And أَنَا عَلَى صِير مِن حَاجِتِي I am at the point of [attaining] the object of my want. (M.) And أَنَا عَلَى صِير مِن قَضَاء حَاجِتِي I am at the point of accomplishing my want. (A.) And فَلَان عَلَى صِير أَمْر Such a one is at the point of accomplishing an affair. (S.) A water at which people stay, or abide; (O, M, K;) as also صير. (TA.) A crevice of a door. (S, M, A, Msb, K.) It is said in a trad., من نظار في صير باب فوقعته عينه فهي هدر Whosoever looks into the crevice of a door and has his eye put out, it is a thing for which no mulct is to be exacted: (S, M;) A'Obeyd says that this is the only instance in which the word [in this sense] has been heard. (S.) [The **condiment**, made of small fish, called صنحة: (S, M, K;) or [a condiment, or the like, resembling صنحة: (M, K;) or what is called in Pers. مَاهِي أَوَّه jelly of salted fish]; as also صنحة: (Mgh voce صنحة:) and the small salted fish of which صنحة is made: (K, M, K;) or the young ones of fish: [a coll. gen. n.:] n. un. with س: (Msb:) thought by IDrd to be Syriac; (TA;) by IAth, to be Pers., as also صنحة. (TA in art. صنح.) Also The **اسبف** [properly **bishop**] of the Jews. (O, K.) See also the next paragraph.

صیرة, (S, M, Msb, K;) accord. to A'Obeyd صیرة, with fet-h, but Az says that this is a mistake, (TA;) **An enclosure** حظيرة for sheep or goats (S, M, Msb, K) and for cows or bulls, (M, K;) constructed of wood and stones (M, TA) and of branches of trees; (TA;) as also صیرة, (M, K;) which latter is said by IDrd to be of the dial. of the people of Baghdád: (TA;) pl. of the former صیر (S, M, Msb, K) and [coll. gen. n.] صیر. (M, K;) See also **صریر.**
The stringed instrument thus called: (TS and TA in that art. and O and TA in the present art.) [this is the right meaning, as is shown by the latter of the two verses cited voce: but,] accord. to AHeyth, (O,) the sound of the جْﻨَﺻ. (O and K in the present art.) See also art. صور.

A grave. (AA, O, K. [Perhaps so called as being the ulterior abode.]) One says، هِذَا صِبَرُ فُلَان This is the grave of such a one. (O.) And A company (جماعه). (O, K.) See also art. صور.

A thing, upon the head of a قارة [or small isolated mountain or the like], resembling the heap of stones, piled up as a sign of the way, called، اَمْرَة except that it is cased, and the اَمْرَة is taller than it, and larger; or [in my originals and ] they are both cased, but the اَمْرَة is peaked and tall, and the صبَرُ is round and wide, and has angles [app. at the base]; and sometimes it is excavated, and gold and silver are found in it: it is of the work of 'Ád and Irem. (O, TA.)

Staying, or abiding, at a water. (TA.) And A party, or people, staying, or abiding, at a water. (O, TA.) Also A twister of men's necks. (TA.) [And The pivot at the top, and that at the heel, of a door; the former of which turns in a socket in the lintel, and the latter in a socket in the threshold:] see سَكَف.
see the next preceding paragraph. Also **Rain.** (M, TA.) ___ And **Herbage, or pasture.** (M.) See the next paragraph. ___ Also The **state of dryness to which herbage comes.** (M.)

___ Also **Judgment, or opinion,** (S,) and **understanding, or intellect, or intelligence;** (S, M, K;) as in the saying, [He has not judgment nor understanding]: (S, M:) or a **judgment, or an opinion, to which one eventually comes;** as in the saying, [He has not a first, nor a final, idea, thought, judgment, or opinion]. (A.)

Also, (O, K;) as AHn says, on the authority of Aboo-Ziyád, (O;) and **Dry herbage or pasture, that is eaten long after its being green:** (O, K;) and he adds that no herbs have **صيور** except such as are of the kinds called **الأقاليين والتغمر.** (O, TA.) **صيور** signifies **A confused and dubious affair,** (M, K;) through **which there is no way of passing;** as in the phrase, [He has not a final idea, thought, judgment, or opinion]. (A.)

Alfádh [accord. to some of the copies of that work]: originally meaning **a mountain, or hill, such as is termed** without a pass: but it is more probably **صيور** [q. v., in art. صبور]. (M.)

___ **صيورة:** see صيور, first sentence.

**صيور:** an inf. n. of **صبر** [q. v.]. (S, M, &c.) [Also **A place, and hence a state or condition, to which a person, or thing, eventually comes: a place of destination.**] See **صبر.** ___ **A place where people alight and abide: a good place where people alight and abide.** (TA.)

___ **A place to which waters come, or take their course:** (M, K;) [or a place of herbage, or pasture, and of water:] pl. **مصاير:** so in the saying, They went forth to their places of herbage, or pasture, and of water. (A.) See also art. **مصيرة.**

___ **مصيرة:** see **صبر,** first sentence.
The palm-tree bore dates which had become such as are termed صيص, i. e., صيص; (K, * TA:) as also صيصت, صيصت, (K,) inf. n. صيصت; (TA:) and صيصت, (K,) inf. n. صيصت; (TA:) all three on the authority of IAar, and the first mentioned by Sgh, in the O; and صيصت from صيصت, صيصت [a dial. var. of صيص]. (TA.)

see the preceding paragraph.

see the preceding paragraph.

in the dial. of Belhárith Ibn-Kaab, The [bad] kind of dates called حشف; (S,) i. q. صيص; as also صيص and صيص being dial. vars. of صيص and صيص. (S.)

: see صيصية, throughout.

: see صيص. [It is also said to signify] Dates without stones. (L in art. لح) Also The pips of a colocynth that have no hearts, (AHn, S, K,) being husks only; (AHn;) to which a poet likens ticks that have been long left in a desolate place: (AHn, S: *) and so, accord. to some, of anything, such as the melon and the cucumber and the like. (AHn.)

(S, IB, O,) or صيصية, (K,) thus in all the copies of the K, but it is a mistake, or a contracted form, (TA,) The weaver’s [implement called] شوكة, with which he makes the warp and the woof even: (S, IB, K;) but IB says that its last radical letter is כ, not ص; so that it should be mentioned among the class of infirm words: (TA:) pl. صيص. (S,) Hence, (S,) The spur of the cock. (S, K,) [Hence also,) The horn of the bull or cow, and
of the gazelle: (K:) pl. as above, (TA,) signifying the **horns** of bulls or cows; which were sometimes fixed upon spears, instead of

the iron heads: (S:) and to such horns, called by this name, conflict and faction, or sedition, (تفسيرة) is likened in a trad., because of its
grievousness: some say that the sing. is صيصة, [as in the K,] contracted. (TA.) ___ And hence, (TA,) **A wooden pin,** or

**peg,** with which dates are plucked out when they are compacted in a mass,
closely adhering together, in the receptacle of woven palm-leaves, or the like, in

which they are packed]: (K:) likened to the horn of a bull or cow: in this sense, the word is written صيصة: and a
certain poet changes it to صيصح. (TA.) ___ [Hence also,] **Anything with which one defends himself:** pl.
as above, (K,) [in the CK erroneously written صيصي، as though it had the article ي prefixed to it, or were itself prefixed to

another noun, for otherwise it is written and pronounced] with the [final] ي elided. (TA.) ___ [Hence also,] **A fortress:** (K:) pl.
in this sense as above. (S, TA.) ___ [Hence also,] **A pastor who manages** [and protects] well his

**herds or flocks:** (AA, K;) in this sense also written صيصة. (AA, as in the TA.)
صيع

1. صيع, aor. صيع, inf. n. صيع, see 1 in art. صروع, in three places.

2. تصيع الغنم 4: see 1, in art. صروع, latter half.

3. تصيع 5: see 5 in art. صروع, last sentence. Also, said of water, It was, or became, in a state of commotion upon the surface of the ground: (IDrd, O, K, * TA:) but تصيع is more approved [in this sense, or as meaning it ran upon the surface of the ground, as expl. in art. صريع]. (TA.)

4. انصاع 7: see art. صروع. It belongs to this art. and to art. صريع (K.)

5. فظل يكسوها الغبار البصرا: [an epithet mentioned, but not expl., in the O and TA: it seems to be from صيع I dispersed it, or scattered it; and hence to be syn. with صريع, signifying In a state of commotion, or of exceeding commotion]. Rubeh says,

*فظل يكسوها الغبار البصرا*

[app. meaning And he passed the day enveloping her, or it, or them, in the dust in a state of commotion, or of exceeding commotion]. (O, TA.)
He soaked his food in sauce, or seasoning: (Ish, O, K.)
and He soaked it with clarified butter. (Ish, O.) [صبغة] has a similar meaning, and is better known.

and other words in which ك is substituted for و, see in art.
‫ﺻﻴ ﻒ‬
َ
َ , (TA,) He, or it, (a company of men, M, Msb,) remained,
َ , (S, M, O, Msb, K,) aor. ‫ﻒ‬
ُ ‫ﺼﻴ‬
ٌ ْ‫ﺻﻴ‬
َ ‫ﺻﺎ‬
1‫ف‬
ِ ‫ﻳ‬, inf. n. ‫ﻒ‬

َ , (S, O,) or during
stayed, dwelt, or abode, (S, M, O, Msb, K,) during the [season called] ‫ﺻﻴْﻒ‬

َ , (O, Msb,) or during a ‫ﺻﻴْﻒ‬
َ , (K,) ‫ ﺑﻪ‬in it, (S, M, O, K,) i. e. in a place; (S, M, O;) as also
his, or their, ‫ﺻﻴْﻒ‬
ِِ

َ
َ [probably a mistranscription
َ ‫ﺻﻴﱠ‬
َ ‫ﺻﻴﱠ‬
‫ اِ ﱠ‬is like ‫ﻒ‬
َ َ
َ ‫ ا ﱠ‬is a var., and of which, together with one of this var., an ex. will be found in what follows]: (TA:) you
for ‫ﺗَﺼﻴﱠﻒ‬, of which ‫ﺻﻴﱠﻒ‬
ِ
َ in such a place], and in like manner ُ‫ﺻْﻔﺘُﻪ‬, and
ُ ‫[ ﺻْﻔ‬I remained during the ‫ﺻﻴْﻒ‬
َ ‫ﺖ ِﲟََﻜﺎِن َﻛ‬
say, ‫ﺬ ا‬
ِ
ِ
َ َ‫ ﺗ‬, and ُ‫ﺻﻴﱠـْﻔﺘُﻪ‬
َ [probably a mistranscription for ُ‫ﺻﻴـﱠْﻔﺘُﻪ‬
ُ‫ﺼﻴـﱠْﻔﺘُﻪ‬
‫ اِ ﱠ‬, as seems to be indicated by what here follows]: (M:) a Hudhalee
says,

*

َ َ‫ﺗ‬
ُ ‫ﺼﻴﱠـْﻔ‬
ْ ‫ﺻﻴﱠـَﻔ‬
‫ﺖ ﻧُـْﻌَﻤﺎَن َوٱ ﱠ‬
‫ﺖ‬

*

َ in Noamán, and she remained during the ‫]ﺻَﻴْﻒ‬. (M, TA.)
I remained during the ‫ﺻﻴْﻒ‬

[

ُ , (TA,) The land was rained
ُ ‫ﺻﻴَﻔﺖ اﻷَْر‬, (S, M, O, K,) a verb of the class of ‫ﻋُ ِ َﲎ‬, (K,) originally ‫ﺻِﻴَﻔﺖ‬
‫ض‬
ِ ِ
َ . (S, M, O. *) And ‫ﺻْﻔﻨَﺎ‬, of the measure ‫ﻓُﻌْﻠﻨَﺎ‬, like ‫ُﺧِﺮﻓْـﻨَﺎ‬
upon by the rain of the [season called] ‫ﺻﻴْﻒ‬
ِ
ِ
ُْ
َْ
ْ ِّ‫ ﺻُﻴ‬. (M, TA. *)
and ‫رﺑِﻌﻨَ ﺎ‬, We were rained upon by the rain of the ‫ﺻﻴﻒ‬: (S:) and in like manner ‫ﻔﻨَﺎ‬
َ (S, M, O, Msb, K) and ٌ‫ﺻﻨﻴْـُﻔﻮﻓَﺔ‬
َ (S, M,
َ َ ُْ
ُ ِ َ‫ﻳ‬, (S, O, K,) inf. n. ‫ﻒ‬
ٌ ْ‫ﺻﻴ‬
‫ف‬
ِ ‫ﺻﺎف اﻟﱠﺴﻬﻢ ﻋِﻦ اﳍَﺪ‬, (S, M, O, Msb, * K, *) aor. ‫ﺼﻴﻒ‬
ٌ َِ
O) and ‫ﻣﺼﻴﻒ‬, (M,) The arrow turned aside from the butt: (S, M, O, Msb, K:) a dial. var. of ‫ ﺻﺎ ف‬having
ُ َ‫ ﻳ‬and
ُ ‫ﺼﻮ‬
for its aor. ‫ف‬
___ And

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1


The stallion-camel turned away from covering the female that he had covered. (M.)

It (a thing, S, O, K) sufficed me for my [season termed] صيف, (S, O, K) or for my صيف:

(Msb:) by the thing here spoken of is meant food, or a garment, or some other thing. (TA.) ___ See also 1, in three places.

He made an engagement, or a contract, with him for work or the like for the days of the صيف. (S.) And in like manner, صيف استأجره مصايف and صيف هرجل for him hired him, or took him as a hired man or hireling, for the period of the صيف. (M.)

They entered the [season called] صيف: (S, M, O, Msb, K:) like أشتوا أشتئ، (TA.) ___ And اصافت She (a camel) brought forth in the صيف. (M.) ___ [Hence,]

اصاف said of a man, He had offspring born to him in the summer of his age, i. e.] when he was old, or advanced in age: (S, M, O, K, TA:) or he had no offspring born to him until he was advanced in age, or old. (L, TA.) And He abstained from women while a young man, and then married when old, or advanced in age. (M, TA.)

God turned away, or may God turn away, from me the evil, or mischief, of such a one: (S, O, K: *) belonging to this art. and to art. صيف. (O, TA.)

A certain portion of the year is said by ISk to be fem.: (TA, voce صيف; q. v.:) [but by others
I find it treated as masc.:] the لَعْبَ’s being} as meaning one of the seasons is well known: (M:) Lth says, it is one of the quarters of the year; and is applied by the vulgar to a half of the year [i. e. to the half-year commencing at the vernal equinox; the other half-year being called by them the شَتَتاء:] Az says, it is, with the Arabs, the division which the vulgar in El-'Irák and Khurásán call the رَيْبِع [i. e. the spring]; it consists of three months; and the division that next follows it is with the Arabs the قِيَّط: and in it is the جَرَّم [q. v.] of the قِيَّط; then, after this, is the division called the خَرْيَف; and then, after this, the division called the شَتَتاء: (TA:) [i. e.] it is the quarter of the year vulgarly called the رَيْبِع, commencing when the sun enters Aries: but is applied by the vulgar to the قِيَّط, which is the [summer, i. e.] the quarter commencing when the sun enters Cancer: (Msb in art. ﻃِرَم; q. v.:) [F says,] the لَعْبَ is the قِيَّط [i. e. summer, or the hot season]; or [the season] after the رَيْبِع: (K:) and [Sgh says,] the لَعْبَ is one of the divisions of the year; which is after the رَيْبِع: (O:) [but unless this explanation in the O denote only a vulgar meaning, and the latter of the two explanations in the K be virtually a repetition, we must suppose that, in each of them, by the رَيْبِع is meant the season of rain thus termed, which ends in March: (see the latter of the two tables which I have inserted voce لَعْبَ:) most probably, I think, both have been faultily transcribed from what here follows; for the S is largely copied in the O, and the S and O are among the principal sources of the K, which generally follows the O when it differs (rightly or wrongly) from the S:] the لَعْبَ is one of the divisions of the year; which is after that called the رَيْبِعُ الْأَوْلِ and before that called] (S:) [this admits of two renderings, both of which are correct; namely, the quarter after the season of two months called the رَيْبِعُ الْأَوْلِ (which ends in March) and before the quarter called the القِيَّط (which is summer); and also the season of two months after that called the القِيَّط and before the similar season called the القِيَّط: (see the former of the two tables to which I have referred above:) but probably the latter only was meant by him who first gave this explanation:] the pl. is لَعْبَ (M, O, K) and لَعْبَ (M, Msb:) is a more particular term [app. meaning a single لَعْبَ; (see 2;)] it is like شَتَتاء [q. v.];
(O, K.) and its pl. is صيف, like بدر pl. of بدءة. (Fr, O, K.) also signifies The rain that comes in the [season called] صيف; (S, O, Msb, K;) [see, again, the second of the tables to which I have referred above, and see also نُوُذُو] and (O, K) so صيف; (M, O, K;) also signifying the herbage thereof: (M:) or, (K,) accord. to Lth, (O,) the latter signifies the rain that falls after the division [a mistake for the rain] called the ربيع; (O, K;) and so the former; (K;) and it is also called صيفى للأَبْرَام which likewise signifies the herbage thereof. (TA.) Hence the prov., relating to the completing of the performance of a needful affair, {مَكَامُ الرَّبيعِ الصَّفِيفَ [The completion of the rain called the ربيع is that called the صيف]: for the rain called the صيف is the first rain, and the صيف is that which is [next] after it. (TA.) [A verse] in the end (of) سورة النساء [the 4th chapter of the Kur-án, but which verse I know not], mentioned in a tradition. (TA.) Also The female of the بومة [or owl]. (Kr, M.)

صيفى: see the next preceding paragraph, latter half.

A thing of, or belonging to, the [Season called] صيفى. (S, O.) ___ A young camel born in the صيف. (M.) [And in like manner a sheep or goat: see صفرى صيفى.] ___ And [hence,] A son born to a father [in the summer of his age, i. e.] old, or advanced in age. (S, M, O.) [See an ex. in a verse cited voce دَرايِعى.] ___ See also صيفى, near the end of the paragraph. ___ صيفى [used as a subst., or as an epithet in which the quality of a subst. is predominant, for مِريمة صيفى] and صيفى signify The [or provision of corn &c.] in the first part of the صيف [here meaning Spring]; i. e. the second مريمة for the first of the مريمة is the صيفى, then the صيفى, then the دفيفى, and then the مريمة of a people is their صيفى in the صيفى [See مريمة.] ___ مريمة is also applied to The latter, or last, season of the bringing forth of camels; so in an explanation of هيم in the S and TA.]

صيفى [fem. of صيفى: and also used as a subst., or as an epithet in which the quality of a subst. is predominant: see the latter word].
is used as an imitative sequent in the phrase [S, O, K] meaning A warm, or hot, [summer or] spring: (PS:) a phrase like A hot day; (S, O. K.) and one says [as meaning a hot night]. (S, O, Msb.) And \[app.\] Rain coming in the spring; as also occurring in a verse cited voce (M.) See also in art. صيف

Also, as a subst., A warring, or warring and plundering, expedition in the [i.e. either spring or summer]: (M, Mgh, and Ham p. 239:) pl. صَوَافِينَ. (Mgh, and Ham ib.) And [particularly] (Mgh) A warring, or warring and plundering, expedition against the Greeks: because they [i.e. the Arabs] used to go on expeditions of this kind in the spring, (S, Mgh, O, K,) and to return in the winter, (Mgh,) on account of the cold and snow. (S, O, K.) And they said, \[as meaning Such a one was commander of the army going on a warring, or warring and plundering, expedition in the: (Ham ubi suprà:) [but Mtr says,] he who explains صَافَةٌ as meaning the place of engaged in, such an expedition, errs: [adding that the Hanafee Imám Mohammad has used the phrase either by surmise or by extension of the [proper] meaning. (Mgh.) See also in art.صيف

A warring, or warring and plundering, expedition in the [season called spring; (S, O, TA;) as also (S, K, TA) and a time thereof: (Sb, M, TA:) pl. مَصِيبٌ. (Msb.) And A place in which dates are dried in the [season called] spring.
(Har p. 165.) [Also part. n. of the verb in the phrase ] you say: **Land rained upon by the rain of the [season called]**. (S, M, O, K.) Also, applied to a channel in which water flows, **Winding, or tortuous**: (S, M:) from صاف, like مضيف from ضاقت. (S.) [See an ex. in a verse cited voce كرية : and see also مضيف.]

Also, (M, O, K,) and مضيف and (O, K,) [in the CK, erroneously, مضيف and ] and مضيف, (M, O, K,) applied to a she-camel, (M, O, K,) *That has brought forth in the [season called]*. (M, L, TA:) or *having with her her young one*: (O, K, TA:) pl. of the last مضيف. (TA in art. جر:) And [hence,] the first, *having a child born to him in the summer of his age, i. e.] when he is old, or advanced in age. (TA.)

Having in it abundance of the rain of the [season called] صيف. (O, K,) And, so applied, *Late in producing herbage*. (O, K,) See also مضيف. [Hence,] A man *who does not take a wife until he has whiteness in the hair of his head mixed with the blackness thereof*. (O, K,)
صيك

1 صاك به صيك، aor. صيك: see 1 in art. صوك.

3 ظل يصايكي منذ اليوم 3 a dial. var. of يصائتكني (TA in art. صوك. See 3 in art. صاك.)


The knot of the end, or of the suspensory thong, of a whip. (S and K in art.)

Such a thing was appointed, or ordained, or prepared, for them, or for him. (Ibn-'Abbád, S, O, K.) This is its proper place. (TA.)

And the knot of the end, or of the suspensory thong, of a whip. (S and K in art.)

And see art. صَبَالٌ and صَبِّالَةَ
(Quasi root)
Of, or relating to, the الصين [i.e. China]. (TA.) Hence, صوان, (K, TA,) and the pl. صواناً, (S,)

Vessels of الصين, (S, K, TA,) made in the country thus called [i.e. China]. (TA.)

A certain drug, [said to be] well known. (TA. [But what it is I have been unable to learn.])

and صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صبانى, صбан