

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

- فَإِنِّي لَا أَلِينُ لِقَوْلِ شَدَىٰ
- وَتَوَكَّأْتُ أَشَدَّ مِنْ الْحَدِيدِ

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

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

شَدِيدٌ Possessing the quality of شِدَّة (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, Mṣb;) applied to a thing, (Mṣb,) and to a man; (A, Mgh, L;) as also شَدِيدُ الْقَوَى: (Mgh:) pl., applied to men, أَشْدَاءُ and [applied to things and men] شِدَادٌ (A, L) and شُدْدٌ (Sb, L,) which last preserves its original form [without idghām] because not resembling a verb: (L:) also *courageous, brave, firm of heart*: (L, K:*) and *niggardly, tenacious, or avaricious*; (A, L, Mṣb, K;) as also مُتَشَدِّدٌ:

(S, A, L, K:) and [as is implied by the first explanation above, and shown by frequent usage,] *vehement, violent, intense, pressing, severe, strict, rigorous, tight, strait or difficult, hard as meaning hard to be borne, troublesome, distressing or distressful, afflictive, calamitous, or adverse*. (L, KL, PṢ, &c.) You say, هُوَ شَدِيدٌ عَلَىٰ قَوْمِهِ [He is hard, or severe, or rigorous, to his people]. (A.) [And شَدِيدٌ عَلَىٰ كَذَا *Niggardly, tenacious, or avaricious, of such a thing*.] Abou-Dhu-eyb says, using شَدِيدٌ in the sense of شَحِيحٌ,

- حَذَرْنَاهُ بِالْأَثْوَابِ فِي قَعْرِ هُوَّةِ
- شَدِيدٍ عَلَىٰ مَا صُرِّفَ فِي اللَّحْدِ جَوْلَهَا

[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], وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ, accord. to Zj, mean *And verily, on account of the love of wealth, he is niggardly, or tenacious, or avaricious*. (L.) شَدِيدَةُ جَفْنِ applied to a man, and شَدِيدَةُ الْعَيْنِ metaphorically applied by a poet to a she-camel, mean *Whom sleep does not overcome*. (L.) And الشَّدِيدُ means *The lion*; (K;) because of his strength and hardness. (TA.) [شَدِيدٌ with a subst. or an inf. n. following it in the gen. case, the latter having the article ال prefixed to it, or being prefixed to another noun in the gen. case, supplies the place of an intensive epithet; as in شَدِيدُ السَّوَادِ *Intensely, or very, black*; and شَدِيدُ الْعُضْبِ *Vehemently, or exceedingly, or very, angry*; and] مِسْكٌ شَدِيدُ الرَّائِحَةِ *Strong-smelling musk*; (L;) [and رَجُلٌ شَدِيدٌ بَيَاضِ الْعَيْنِ *A man intensely*

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

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

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

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

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

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

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

مُتَشَدِّدٌ: see شَدِيدٌ.

شدخ

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