

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

**شَدَاةٌ**: see the next preceding paragraph.

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

**شَدُو**: see the next preceding paragraph.

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

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

## شر

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

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

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

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

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

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

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

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

R. Q. 1. **شُرَّشَرَةٌ**, (A'Obeyd, K,) inf. n. **شُرَّشَرَةٌ**, (S,) *He split it, or clave it*: (A'Obeyd, S:) and *cut it much, or in many pieces*. (A'Obeyd, S, K.) — *He bit it, and then shook it; namely, a thing*. (O, K, TA. [In the CK, **نَقَضَهُ** is erroneously put for **نَقَضَهُ**].) — **شَرَّشَرَتُهُ الْحَيَّةُ** *The serpent bit him*. (L, K, \*) — **شَرَّشَرَتِ الْمَاشِيَةَ النَّبَاتُ** *The cattle ate the herbage*. (K.) — **شَرَّشَرَتِ السَّيْفَ** *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. — **شُرَّشَرَتْ**, inf. n. as above, *It* (a bird) *expanded and flapped its wings, without alighting; like وَقُوفٌ*. (TA in art. **فَرَش**.)

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

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