(TA.) — One says of wine, العُقْلُ عَلَى العُقْلِ الْمَاكُهُ وَتَذْهَبُ بِهِ اللهِ وَتَذْهَبُ بِهِ اللهِ وَتَذْهَبُ بِهِ اللهِ الله

R. Q. 1. مُعْلَلُ : 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, , فَرَّقَ ٱللهُ شَمْلَهُمْ (O, TA,) or شَتَّتَ ٱللهُ شَمْلَهُمْ (Msh,) or فرق الله شَهْلُه (Ṣ,) i. c. [May God dissolve, break up, discompose, derange, disorganize, disorder, or unsettle,] their, (Msh,) or his, (S,) united, or composed, state of affairs; (S, Msb;) and شَتْ شَهْلُهُ i. c. [May their united, or composed, state of affairs &c.] become dissolved, broken up, discomposed, &c.: (O, TA:) and [in the contr. case] one says, جُمْعَ ٱلله شَهْلَهُمْ (S, O, Msb, TA,) or شَهْلُهُ, (Mgh,) i. e. [May God unite, or compose,] their, (S, Msb,) or his, (Mgh,) disunited, or discomposed, state of affairs signifies the شَهُلُ ♦ signifies the same: El-Ba'ceth says,

قَدْ يَنْعَشُ ٱللهُ الفَتَى بَعْدَ عَثْرَةٍ وَقَدْ يَجْمَعُ ٱللهُ الشَّتِيتَ مِنَ الشَّمَلُ

[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 " Nawadir:" (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.) _ مَمْلِهَا لا and أَخَلُ فِي شَمْلِهَا _ same. (TA.) of a he-camel that has become concealed among a herd of [she-] camels, means He entered amid their dense multitude: (K, TA:) so in the M and the Moheet. (TA.) = Also, (AHn, O, K,) and so اشمال , and الممال , (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,

nhile not abundant and large. (TA.) = See also مُنْ مُنْ جُنُونِ And شَهَلٌ مِنْ جُنُونِ signifies Fear, or fright, like insanity: and so أَشَهَلُ اللهِ [used alone, and thus written]. (TA.)

شَهُلُ: see the next preceding paragraph, near the end.

in two places. = Also i. q. شَمْلُ see شَمَلُ as meaning Quarter, or shelter or protection]: الكتف in the copies of the K being a i. e. نَحْنُ في شَهَلكُمْر ,one says : الكَنَفُ mistake for iWe are in your quarter, &c.]. في كنفكم (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. أَشْهَالٌ: and in like manner * شُهْلُولٌ [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 شَمَالِيلُ: (K:) one says, مَا وَاللَّهُ عَلَيْكُ اللَّهُ عَلَيْكُ : شَهَالِيلُ * and شَهَلَةُ * and عَلَى النَّخْلَة إِلَّا شَهَلْ There is not upon the palm-tree save a small quantity remaining of its fruit: (S, TA:) or There شَمَالِيلُ \ and مَا بَقِيَ فِي النَّخْلَةِ إِلَّا شَمَلَةُ \ remained not upon the pulm-tree save somewhat in a sparse state [of its fruit]: (TA:) and أَصَابِنَا A small quantity of rain fell upon شَهَلٌ مَنْ مَطُر us: and رَأَيْتُ شَهَلًا منَ النَّاسِ وَالإبل I saw a small number of men and of camels. (S.) See also شَمَالٌ, in two places : = And see شَمَالٌ, last sentence.

شَمِلٌ Wrapping, or inwrapping, himself (مُشْتَمِلٌ with a شَمِلٌ [q. v.]. (TA.) = And Thin; syn. رَقِيقٌ: thus expl. by Sh, as applied in this sense by Ibn-Mukbil to a she-camel's tail, which he terms ليف (TA.)

كساء [garment of the kind called] شملة with which one wraps, or inwraps, himself (يُشْتَهَلُ به), (S, Mgh, K,) smaller than the (, S, K;) ; مِشْهَلَةٌ * as also) مِشْهَلُ * as also ; قَطِيفَة the last two expl. by Lth as a having a sparse villous substance, with which one wraps himself, smaller than the قطيفة: (TA:) or the first signifies a small which one wears in the manner of the إزار [or waist-wrapper]: (Msb:) or with the Arabs it is a مَثْرُر [or waist-wrapper] of wool or of [goats'] hair, which one wraps round him : and المشْهَلَة , 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 comprising the steel with which one strikes fire, with the apparatus of this latter: (Har p. 628:) the (Msb.) [See also مِثْمَالُ.] _[Hence the saying,] The night contracted upon ‡ ضَرَّ عَلَيْهِ اللَّيْلُ شَهْلَتَهُ him its covering of darkness]. (TA.) _ And The present world, or its enjoyments;

syn. الدُنْيا: (IAar, K, TA:) so called because compassing the intellect of a man (عَقْله), 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. ام.).

أشتمال A mode, or manner, of اشتمال [or wrapping oneself with a garment as expl. above: see 8]. (K, TA.) الشمالة الصمال is That [mode of mrapping 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. صور.])

in two places. شَهَلُ see شَهَلُ : see

ِ.شَهَالُ see : شَهَلُّ

(S, O, Msb, K, &c.,) the most common form of the word, (Msb,) and بشهَال , [a form which I think objectionable as likely to cause confusion, though it is probably the original form,] رِشُهَاُلٌ ♦ Ş, O, Mşb, Ķ,) and أنَّ ♦ (Ķ,) and (S, O, K, [in one place in the O crroneously written شَأْمُلٌ به (Ş, O, Mab, K,) (أَمُأُمُلٌ , (Ş, O, Mab, K,) which last is formed by transposition, (S, O, Msb,) مِشُوْمَلٌ * without , (MF, TA,) and , شَامَلٌ * and and الشَّمِيلُ اللهِ (O, K,) and أَشُولُ اللهِ (A) مَشْمُولُ اللهِ (Ķ,) and أشهُلٌ † (Ṣ, O, Mṣb, Ķ,) and أَشَهُلٌ † (Ṣ, Msb, K,) the last said by ISd not to have been heard except in the poetry of El-Ba'eeth, (TA,) and 🕈 شُهُلٌ, (MF, TA,) [every one of these] used as a subst. and as an epithet, (K,) [so that one says ريح شَمَالُ &c. as well as ريح الشَّمَالِ &c. and شَمَالُ &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 [or pole-star]: (S:) or the قطب wind that blors from the direction of the [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 mind 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 (بَنَات نَعْش): or from between the place of sunrise and the place of setting of the constellation of the Eagle (النَّسُور)