

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

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

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

شام

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

2: see what next precedes.

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

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

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

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

6. *شؤموا*, (S, Mṣb, K, TA, &c.,) in some of the copies of the K *شؤموا*, (TA,) [and in like manner *شؤم*, which is often opposed to *شؤم*, (see an instance in Bq xvii. 14.) is used in the K in art. *عطس*, and *شؤم* 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 *شؤم* is used in the same manner in “*Les Oiseaux et les Fleurs*,” p. 83, as mentioned by Freytag, so that *شؤم* and *شؤم* are the contr. of *شؤم* and *شؤم*,] *They augured evil from him, or it; regarded him, or it, as an evil omen*; (Mṣb, KL;*) like *شؤم*: (Mṣb:) *deemed him, or it, unlucky, or inauspicious*. (KL.) — *شؤم*, thus, with medd, also signifies *He took the direction of الشام* [i. e. *Syria*]. (TA.) — See also 5.

10: see the next preceding paragraph.

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

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

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

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

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

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

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

شؤم: see *شؤم*.

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