

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 **شَدُوٌّ**. — 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 *Sarāh* (السراة) 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 **زَبَابِز** [pl. of **زَبَابِز**]: and its pl. is **شَدَاوَات**. (Mṣb.)

شَدَا: see the next preceding paragraph.

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

شَدُوٌّ: 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. **شَدَاوَات** (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, **الشَّىءُ الحَلَقِيُّ** is erroneously put for **الشَّىءُ الحَلَقِيُّ**. (TA.) — See again **شَدَا**, last sentence.

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

شر

1. **شَرٌّ**, (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 رَجُلُ** [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 لِعَبْرٍ 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 **شَرَّةٌ فِي السَّمْسِ**, (A,) [aor. and inf. n. as in the next sentence;] and **شَرَّةٌ**, (A,) inf. n. **تَشَرِيرٌ**; (S;) and **اشْرَةٌ**; 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 **اشْرَةٌ**, (K,) inf. n. **شَرَارٌ**; (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] **أَقْط**, 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. **تَشَرِيرٌ**, *He rendered him notorious, or infamous, among men*. (Yz, K.) — See also 1, latter part, in two places.

3. **شَرَّةٌ**, (K,) inf. n. **مُشَارَةٌ**, (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. **اشْرَةٌ** *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.] **اشْرَةٌ** 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 يُشْرُونَ مَقْتَلِي** † [that they might publish, or make known, my slaughter]; as related by Aḡ; but it is better with **س**. (S.) — **مَا شَرَّةٌ**, and **مَا أَشْرَةٌ**, [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 أُخْبِرَةٌ** and **مَا خَيْرَةٌ** [which have the contr. meaning]. (TA in art. **خَيْرٌ**.)

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

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

R. Q. 1. **شَرَّوَةٌ**, (A'Obeyd, K,) inf. n. **شَرَّوَةٌ**, (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**.]) — **شَرَّوَتْهُ الْحَيَّةُ** *The serpent bit him*. (L, K, *.) — **شَرَّوَتْهُ النَّبَاتُ** *The cattle ate the herbage*. (K.) — **شَرَّوَتْهُ السَّيْفُ** *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. — **شَرَّوَتْهُ**, inf. n. as above, *It (a bird) expanded and flapped its wings, without alighting; like رَفَرَفَ*. (TA in art. **فَرَسٌ**.)

R. Q. 2. **بَشَّرَ شَرٌّ** *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: [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 لَيْسَ إِلَيْكَ** 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 أَشْرَاءُ** [pl. of **شَرٌّ** or of **شَرِيرٌ**]. (S.) A woman of the Arabs, (S, L,) who, accord. to some, was of the Benoo-ʿAmir, (L,) is related to have said, **أُعِيدُكَ بِاللَّهِ مِنْ نَفْسِ حَرِيٍّ وَعَيْنِ شَرِيٍّ**, meaning [I charm thee by invoking God, against