

sentence.] — And *Distress that befalls a man by reason of disease or of fight.* (K, TA.)

**شَجِبَ** and **شَجِبَ** *Perishing*: (S, O, K:) [accord. to an explanation of their verbs by AO, in relation to religion or to the present worldly state:] or the former, (S,) or each, (O,) signifies, *grieving, or mourning; or sorrowful, sad, or unhappy.* (S, O.)

**شَجِبَ** *Three pieces of wood [set up as a tripod] upon which the pastor hangs his bucket (K, TA) and his skin for water or milk.* (TA.) [See also **شَجَابَ** (voce **مَشَجِبَ**), of which it is said in the TA to be pl.]

**شَجَابَ**: see **مَشَجِبَ**. — Also *A stopper*; syn. **سِدَادٌ**. (S, O, TA.)

**شَجُوبٌ** *A woman affected with anxiety, whose heart is given up thereto.* (O, K.)

**شَجِبَ**: see **شَجِبَ** — and **شَجِبَ**. — Also *A raven (غُرَابٌ) croaking vehemently, or that croaks vehemently*: (S, O, K:) a raven uttering the croak that is ominous of separation: a raven of separation that bemoans, by its croak, a misfortune. (TA.) — Also *Irrational in talk, and loquacious.* (K.) It is said in a trad., **النَّاسُ ثَلَاثَةٌ** *الْمَجَالِسُ ثَلَاثَةٌ*, i. e. *Men are [of] three [sorts]; a speaker of what is bad, or an utterer of foul, or obscene, language, aiding in wrongdoing; and a speaker of what is good, and an enjoiner thereof, and a forbiddor of what is disapproved, so that he obtains good fortune; and one who is silent: or, accord. to A'Obeyd, شَجِبَ signifies perishing, or in a state of perdition, and sinning.* (TA.) [Or] the Prophet said, **الْمَجَالِسُ ثَلَاثَةٌ** *فَسَالِمٌ وَغَانِمٌ وَشَاجِبٌ*, meaning [Assemblies are of three sorts;] *secure from sin; and acquiring recompense; and perishing, or in a state of perdition, and sinning.* (O.)

**مَشَجِبٌ** *Pieces of wood, (T, Mṣb, K,) bound together [at the top], upon which clothes are spread, (T, Mṣb,) or upon which clothes are put; as also شَجَابٌ; (K;) of which latter the pl. is شَجَابٌ: (TA: [see this last word above:]) pieces of wood, or sticks, of which the heads are joined together, and the feet parted asunder, upon which clothes are put, and sometimes the water-skins are hung thereon for the purpose of cooling the water: (Nh, TA:) or a piece of wood upon which clothes are put: (S:) Suh says, in the R, that they used to call the water-skin **شَجِبٌ**, and they used not to hold it otherwise than suspended, so that **مَشَجِبٌ** properly signifies the piece of wood, or stick, to which the water-skin is suspended: then they amplified the application of this word so as to call thereby the thing upon which clothes are suspended: (MF, TA:) the pl. is **مَشَاجِبُ**. (A.)*

## شجر

1. **شَجْرٌ** is an inf. n. of **شَجَرَ**, and signifies *The being, or becoming, intricate, complicated, perplexed, confused, or intricately intermixed; as*

also **اشْتَجَارٌ**. (TA.) You say, **شَجَرَ الْأَمْرَ بَيْنَهُمْ**, (**شَجَرَ**, (Mṣb, K,) aor. ʔ, inf. n. **شَجْرٌ** (Mṣb, TA) and **شَجُورٌ**, (K, TA,) *The affair, or case, was, or became, complicated, intricate, or confused, so as to be a subject of disagreement, or difference, between them; syn. اضْطَرَبَ; (Mṣb;) and so شَجَرَ بَيْنَهُمْ [in which **الْأَمْرُ** is understood]; syn. **اِخْتَلَفَ**: (S:) *it was, or became, an occasion of contention, or dispute, or of disagreement, or difference, between them.* (K, TA.) **فِيهَا شَجَرَ بَيْنَهُمْ**, in the Kur iv. 68, means *Respecting that which hath become complicated, or intricate, or confused, [so as to be a subject of disagreement, or difference,] between them: and hence the word شَجْرٌ, ["trees," and "shrubs,"] because of the intermixing, or confusion, of the branches: (Bḍ:) or respecting the disagreement, or difference, that has happened between them.* (Zj, Mgh.) And it is said in a trad., **إِيَّاكُمْ وَمَا شَجَرَ بَيْنَ أَصْحَابِي** *Avoid ye the disagreement, or difference, that hath occurred among my companions.* (TA.) — **شَجَرَهُ**, (K,) aor. ʔ, (TA,) inf. n. **شَجْرٌ**, *He tied it; namely, a thing.* (K.) — **شَجَرَهُ بِالرَّمْحِ** *He thrust, or pierced, him with the spear, (S, A, K, TA,) so that it stuck fast in him.* (TA.) — **شَجَرَهُ عَنْهُ**, (S, A, K,) aor. ʔ, (TA,) inf. n. **شَجْرٌ**, (S,) *He, or it, averted, or diverted, him, from it; (S, A, K;) namely, an affair: (K:) he removed, or put away, (TS, K,) him, (K,) or it, (TS,) from it: (TS, K:) he withheld, or debarred, and repelled, him from it.* (K.) You say, **مَا شَجَرَكْ عَنْهُ** *What has averted thee, or diverted thee, from it?* (S, A.) — **شَجَرَ الْبَيْتَ**, (S, K,) aor. and inf. n. as above, (TA,) *He propped up the بيت [or tent] with a pole.* (S, K, TA.) [In some copies of the K, **بِعَمُودٍ** is erroneously put for **بِعَمُودٍ**.] In like manner **شَجَرْتَهُ** is said of anything as meaning *I propped it up with a pole or the like.* (TA.) And **شَجَرَ الشَّجْرَةَ**, (T, K, TA,) and **التَّبَاتَ**, (T, TA,) inf. n. as above, (TA,) *He raised the hanging branches of the tree, or shrub, (T, K, TA,) and of the plant.* (T, TA.) And **شَجَرَ الثَّوْبَ** *He raised the garment, it having gone down.* (T, TA.) And **شَجْرٌ**, inf. n. as above, is said of anything as meaning *It was raised, upraised, uplifted, or elevated.* (TA.) — **شَجَرَ فَاهُ** *He opened his mouth (A, K, TA) with a stick, or a piece of wood, (A, TA,) by inserting this into the part of the mouth called its شَجْرٌ, (TA,) فَأَوْجَرَهُ [and then put, or poured, medicine, or water, &c., into his mouth]. (A, TA.) And شَجَرَ الدَّابَّةَ, (TS, K, TA,) aor. and inf. n. as above; or, accord. to one relation of a trad. in which it occurs, **اشْتَجَرَهَا** *He made the beast to open its mouth by jerking its bridle to curb it.* (TS, K, TA.) — And **شَجَرَ الشَّيْءَ** *He threw the thing upon the مَشَجِرَ [q. v.], (S, K,) i. e. the مَشَجِبَ.* (S.) — **كَثُرَ جَمِيعُهُ** [app. meaning *Its aggregate became large in quantity; or it became much in the aggregate*]: (TS, K, TA:) but accord. to Aḡ, [it seems to signify *it became collected together, and then scattered, or dispersed, by something*: for he says that] **شَجْرٌ** [its reg.**

part. n.] is applied to anything *collected together, and then scattered, or dispersed, by something* (TA.)

2. **تَشَجِيرُ النَّخْلِ** i. q. **تَشْخِيرُهُ**, (K,) *The laying of the racemes of the palm-trees upon the branches, lest they should break*: (K in art. **شَخِرَ**;) this is done when the fruit is much in quantity, and the racemes are large, and one fears for the heart of the tree, and for the base, or lower part, of the raceme. (TA in the present art.)

3. **شَجَرَ الشَّجَرَ** *The cattle pastured upon شَجْرٌ [i. e. trees, or shrubs], (ISk, S, A, K,) having consumed the herbs and leguminous plants.* (ISk, S, A.) — **مُشَاجِرَةٌ فَلَانٌ فَلَانًا**, (K,) inf. n. **مُشَاجِرَةٌ**, (S,) *Such a one contended, disputed, or litigated, with such a one.* (S, K, TA.)

4. **اشْجَرَتِ الْأَرْضُ** *The land produced شَجْرٌ [i. e. trees, or shrubs].* (K.)

6: see 8, in three places.

7: see 8, in two places, and see 7 in art. **سَجَرَ**.

8. **اشْتَجَرَ** *It was, or became, knit, or connected, together, one part with another; as also اشْتَبَكَ: it was, or became, commingled, one part amid, or within, another; (TA;) and so تَشَاجَرٌ: (Ham p. 161:) it was, or became, intricate, complicated, perplexed, confused, or intricately intermixed.* (TA: see 1, first sentence.) It is said in a trad., relating to conflict and faction (**فِتْنَةٌ**), **يَشْتَجِرُونَ فِيهَا أَتْبَاجَ الرَّأْسِ** *They become knit together therein, like the knitting together of the bones of the head that interjoin, one with another, one entering into another: or the meaning is, they disagree, or differ, one with another.* (TA.) You say, **اشْتَجَرُوا بِرِمَاجِهِمْ** (TA) and **تَشَاجَرُوا بِهَا** (S, A, Mṣb, TA) *They became knit together, or commingled, one with another, [in conflict,] with their spears: (TA:) or they thrust, or pierced, one another with their spears.* (S, A, Mgh, Mṣb, TA.) And **اشْتَجَرُوا** (Zj, S, A, Mṣb, K) and **تَشَاجَرُوا** (Zj, S, A, Mgh, K) *They became commingled, or confused, or embroiled, disagreeing, or differing: (Zj, TA:) they contended, or disputed, together; (S, A, Mgh, Mṣb;) or disagreed, or differed.* (S, A, Mgh, Mṣb, K.) — Also *He preceded, outwent, or outstripped; (K, TA;) and so انْشَجَرَ.* (K.) — And, said of sleep, *It withdrew, or kept aloof, from one; (K, TA;) as also انْشَجَرَ.* (K.) — Also (S, K) said of a man, (S,) *He put his hand beneath his شَجْرٌ, against the part beneath his chin: (S:) or he put his hand beneath his chin and leaned upon his elbow, (K, TA,) not laying his side upon the bed.* (TA.) — [And, said of a horse, *He was bridled, reined, or curbed: (Freytag, from the Deewán of the Hudhalees:) or perhaps the verb in this sense is in the passive form:] — see 1, last sentence but two.*

**شَجْرٌ** *A discordant, or complicated, or confused, affair, or case.* (O, K.) — Also *The part, of a كَرَانٍ [or camel's saddle], that is between the رَحْلٌ, (K, TA, [this word erroneously written in the CK with ز,]) which are the قَادِمَةٌ and the آخِرَةٌ, (TA in art. **شَخِرَ**), [i. e. the شَرْخَانِ,] the كَرٌ*