

a thirsty soul, and] an evil, or a malignant, eye : (S, L:) or an eye that looks at one with vehement hatred. (TA.) And الشَّرُّ [The evil one] is an appellation of Iblees. (K.) — [It is also used to denote the comparative and superlative degrees; like the contr. خَيْرٌ.] You say, هُوَ شَرُّ مِنْكَ [He is worse, or more evil or wrongdoing &c., than thou]. (K.) And هَذَا شَرٌّ مِنْ ذَلِكَ [This is worse, &c., than that]. (Mṣb.) And فَلَانٌ شَرُّ النَّاسِ [Such a one is the worst, &c., of mankind]; (S;) and أَشْرُ; (S, Mṣb, K;) this latter being the original, (Mgh, Mṣb,) but rare, (K,) or bad, (S, K,) peculiar to the dial. of the Benoo-Amir, (Mṣb,) or unused. (Mgh.) The fem. [of شَرٌّ] is شَرَّةٌ, [like as the fem. of its contr., خَيْرٌ, is خَيْرَةٌ.] (K,) and (of أَشْرُ, S,\* or of شَرٌّ, which is used for أَشْرُ, Kr) شَرِيٌّ. (S, Kr, K.) And [using the dim. form of شَرٌّ,] you say, هُوَ شَرِيرٌ مِنْكَ [He is a little worse, &c., than thou]. (Ibn-Buzurj, TA in art. خَيْرٌ. [See خَيْرٌ.]) — مَا أَشْرُ مَا شَرٌّ: see 4.

شَرٌّ A vice, fault, defect, blemish, or something amiss : (TA:) a thing disapproved, disliked, or hated. (K, TA.) You say, مَا رَدَدْتُ هَذَا عَلَيْكَ مِنْ شَرِّهِ I did not give this back to thee on account of any fault &c., in it, but I preferred to give it to thee. (TA.) And مَا قُلْتُ ذَلِكَ لِشَرِّكَ I said not that on account of a thing that thou disapprovest, &c. : (K, TA:) or this has a different meaning, expl. above in the first paragraph. (TA.) — See also شَرٌّ, first sentence.

شَرَّةٌ: see شَرٌّ, first sentence. — Also The inordinate desire, or eagerness, (S,) and sprightliness, of youth : (S, K:) and in an absolute sense, inordinate desire, or eagerness; and [simply] desire; and sprightliness: (TA:) [and] sharpness, and angriness. (Har p. 35.) It is said in a trad., إِنَّ لِبُنْدَا الْقُرْآنِ شَرَّةً تُرْمِئُ النَّاسَ عَنْهُ فَتَوَّاهُ [Verily there is an eagerness for this Qur-an: then men have a nearness of it]. (L.)

شَرٌّ; n. un. with ة: see what next follows. شَرَارٌ (S, A, O, Mṣb, TA,) accord. to the K شَرَارٌ, but this is a mistake, (MF,) and شَرَرٌ (S, A, O, Mṣb, K,) which is a contraction of شَرَارٌ, (Mṣb,) Sparks of fire : (S, O, Mṣb, K:) n. un. of each with ة. (S, A, O, Mṣb,\* K.) See an ex. voce شَرَارٌ.

شَرِيرٌ: see شَرٌّ, in three places. — Also The side of the sea, or of a great river; (AHn, K;) the shore thereof: (Kr, TA:) or the part that is near to a sea or great river: pl. أَشْرَةٌ: (AA, TA:) which signifies also seas or great rivers [themselves]. (TA.) — And (as some say, TA) A kind of tree that grows in the sea, or in a great river. (K, TA.)

شَرِيرٌ dim. of شَرٌّ: see the latter, last sentence but one.

مَسَلَّةٌ A [large needle such as is termed] شَرِيرَةٌ (K, TA) of iron. (TA.)

أَبْوَكٌ [Emitting many sparks]. One says, نَارٌ شَرَارَةٌ وَأَتَتْ مِنْهَا شَرَارَةٌ [Thy father is a fire that emits many sparks, and thou art a spark from it]. (A.)

بَعُوضٌ Certain insects (K) resembling gnats, (S, K,) which cover the face of a man, but do not bite; sometimes called الأَدْيُ (S:) of the dial. of the people of Es-Sawád: (T, TA:) [it is with tenween; for] the n. un. is with ة. (K.)

شَرِيرٌ (S, A, K) Abounding in شَرٌّ [or evil or wrongdoing &c.; very evil &c.]; applied to a man : (S, A:) pl. شَرِيرُونَ (K) and أَشْرَارٌ, which latter is anomalous. (Ham. p. 699.)

شَرَشْرٌ (IAqr, S, K,) or (so in the S, but in the K “and”) شَرَشْرٌ, (Ibn-Ziyád, S, K,) A certain plant, (S, K,) which extends along the ground like ropes, (Ibn-Ziyád, AHn, K,) in the same manner as the قَطْبُ, but having no thorns that hurt any one: (Ibn-Ziyád, AHn:) Az says that it is a well-known plant, seen by him in the desert; that it fattens the camels, and makes their milk plentiful; and that it is mentioned by IAqr and others among the plants of the desert: شَرَشْرَةٌ is expl. in the K as though it were the name of another plant; but it is not so; for شَرَشْرٌ is the pl. [or rather coll. gen. n.] thereof: it is a herb smaller than the عَرَفَجُ, having a yellow flower, and twigs, or shoots, and large dust-coloured leaves: it grows in plain, or soft, ground; and spreads wide, as though it were ropes, by reason of length, of the measure of a man in a standing posture; and has berries (حَبٌّ), like those of the هَرَّاسُ. (TA.) — شَرَشْرَةٌ Roasted flesh-meat, of which the grease, or gravy, drips; (S, K;) like شَلَشَلٌ and شَرَّاشٌ. (TA.)

شَرَشْرٌ: see the next preceding paragraph.

شَرَشْرَةٌ (Ináyeḥ, and so in some copies of the K,) or شَرَشْرَةٌ, (so in other copies of the K, accord. to the TA,) sing. شَرَّاشِرٌ, (K,) which signifies The fringe-like extremities of a tail; (S,\* K,\* A, TA;) and of wings. (TA.) — Hence, metaphorically, [or synecdochically,] the pl. is used as signifying † The whole: and hence the saying, أَلْقَى عَلَيْهِ شَرَّاشِرَهُ † He betook himself altogether to it; as though, says Aṣ, by reason of his eagerness, he threw himself altogether upon it: accord. to Esh-Shiháb, it means he betook himself [to it], openly or secretly: or شَرَّاشِرٌ signifies † the whole body; (K;) and أَجْرَامُهُ and أَجْرَانُهُ and أَلْقَى عَلَيْهِ شَرَّاشِرَهُ, provs. mentioned by Meyd, all signify the same [app. † he threw upon it the weight of his body: see Freytag's Arab. Prov., ii. 409 and 410: and see art. جَرَمٌ]: or the first of these means † he loved it so that he courted death, or destruction, (استهلك,) in his love of it: (TA:) or he loved it with a love that he would not give up, because of his necessity: (Lth, TA:) or † he desired it inordinately, or eagerly, and loved it. (A.) [See also أَلْقَى عَلَيْهِ أَرْوَاقَهُ, voce رَوْقٌ. Accord. to different authorities,] شَرَّاشِرٌ also signifies † Burdens, or weights; (S, K;) sing. شَرَشْرَةٌ: (S:) and it is so

expl. as used in the saying mentioned above: or it there signifies † weight, and whole person: or the reduplication implies intensiveness; as though this word originally signified weight of evil: but F, in his comments on the Preface of the Ksh, objects to this, as the word does not imply the contr. of خَيْرٌ, but dispersion. (TA.) Also † Self: (K, TA:) and the saying mentioned above is expl. as meaning † He threw himself upon it, through inordinate, or eager, desire, and love. (S, TA.) And † Love: (K:) or † love of self. (Kr, TA.)

شَرَشْرَةٌ: see the next preceding paragraph.

شَرَشْرَةٌ A piece of anything. (K.) — See also شَرَشْرٌ.

شَرَشْرٌ A certain bird, (K, TA,) of small size; said by Aṣ to be thus called by the people of El-Hijáz; and by the Arabs of the desert, بِرَقَشٌ [a mistranscription for بِرَقَشٌ]: it is said to be dust-coloured; in elegance, like the حَمِيرَةٌ; and to be a little larger than the عَصْفُورُ [or sparrow]. (L, TA.) [Freytag, on the authority of Dmr, says that it is the same as is called بِرَقَشٌ: (but see بِرَقَشٌ:) and describes it as being of an ashy colour, with some mixture of redness; and of the passerine kind.]

أَشْرٌ; and its fem., شَرِيٌّ: see شَرٌّ, latter half, in three places. — شَرِيٌّ is also applied to a woman as meaning A great imputer of vices, faults, or the like, to others. (AA, L.)

إِشْرَارَةٌ A خَصْفَةٌ (S, K,) i. e. mat, (TA,) upon which [the preparation of curd called] أَقَطُ (S, K) and other things (S) are spread (S, K\*) to dry; (TA;) [as also مَشْرٌ or مَشْرٌ, as written in different copies of the S voce عَبَيْتٌ:] or a piece of cloth, of those whereof a tent is composed, used for that purpose: (TA:) or a tablet of stone or wood, upon which flesh-meat is dried: (Lth, IAqr:) pl. أَشَارِيرٌ: or this pl. signifies pieces of flesh-meat cut into strips and dried: (S:) or the sing. signifies also flesh-meat cut into strips and dried. (K, TA.) — Also A great herd of camels: (K:) because scattered. (TA.)

مَشْرٌ or مَشْرٌ: see the next preceding paragraph.

المَشْرَشْرُ The lion: (Sgh, K:) from الشَّرَشْرَةُ “the biting” a thing “and then shaking” it. (Sgh, TA.)

شرب

شَرِبٌ (S, A, K, &c.) aor. شَرَبَ, (A, K,) inf. n. شَرَبٌ 1. شَرِبٌ (S, A, Mṣb, K, &c.) and شَرَبٌ (S, A, K,) agreeably with three different readings of the Kurlvi. 55, (S, TA,) the first of which (with damm) is that generally obtaining, (Fr, TA,) and is the only one admitted by Jaṣfar Ibn-Moḥammad, notwithstanding which the second form (with fet-ḥ) is said by MF to be the most chaste as well as the most agreeable with analogy, (TA,) or the second (with fet-ḥ) is an inf. n., and the first is a simple subst., (AO, S, Mṣb, K,) and so is the third, (AO, S, K,) and مَشْرَبٌ (S, K,) which is