

شرف Quasi

شَرَفْتُ الزَّرْعَ, mentioned under this head in the O and K: see Q. Q. 4 in art. شرف. The ن is held by Az to be augmentative, if not a mistake for ي. (O.)

شِرْفَانُ: see شِرْفَانُ, art. in شرف.

شره

عَلَى الطَّعَامِ (MA, Mgh, Mṣb, K) شَرِهَ (S, MA, Mgh, Mṣb, K) or إِلَى الطَّعَامِ (TA, Mgh, Mṣb) وَغَيْرِهِ (Mṣb,) or إِلَى الطَّعَامِ (TA, [perhaps a mistranscription,]) aor. ʔ, (Mṣb, K,) inf. n. شَرِهَ (S, MA, Mgh, Mṣb,) said of a man, (S,) *He was vehemently desirous, or greedy; (MA;) or very vehemently desirous, or very greedy; (Mgh, Mṣb;) or overcome by vehement desire, or greediness; (S, K;) of the food (MA, Mgh, Mṣb) &c. : (Mṣb:) or, as some say, he was affected with the worst of vehement desire, or of greediness. (TA.)*

شَرِهَ (S, Mṣb, K) and شَرِهَانُ (Lth, K) [*Very vehemently desirous, or greedy; (see 1;) or very vehemently desirous, or very greedy; (Mṣb;) or overcome by vehement desire, or greediness: (K:) or, accord. to some, affected with the worst of vehement desire, or of greediness. (TA.)*]

شَرِهَانُ: see the next preceding paragraph.

أَهْيَا أَشْرَاهِيَا, with kesr to the ء in اهيا, and with fet-ḥ to the ء in اشرا, and to the ش, (K, TA,) and with the ر quiescent, (TA,) [mentioned in this art. in consequence of the supposing اشرا with اهيا after it to compose one word,] but this is not its proper place; (K, TA;) so says Sgh; (TA;) an ancient Greek expression, (K, TA,) or Syriac, or, more correctly, Hebrew; (TA;) [the truth is that it is a mode of writing the Hebrew words אֲנִי אֲנִי אֲנִי “I shall be that I am,” in Exod. iii. 14, rendered in our Authorized Version “I am that I am;”] said in prayer; (TA;) [virtually] meaning *The existing from eternity, that will not cease to be: (K:) Sgh says, thus one of the learned men of the Jews pronounced it to me in ‘Adan Abyan: and some say شراھيا, as though abridging it, meaning يَا قَيُّوْمُ يَا قَيُّوْمُ [which may be rendered O Ever-living, O Self-subsisting by Whom all things subsist; but the latter epithet is variously explained]; so says Lth: (TA:) the people now say أَهْيَا أَشْرَاهِيَا, (so in some copies of the K,) with fet-ḥ to the ء in اهيا, and dropping the ء in what follows this word, [which, however, probably means that they say أَهْيَا أَشْرَاهِيَا,] or, as in the handwriting of Sgh, with medd to the ء in the former; (TA;) [in my MS. copy of the K أَهْيَا أَشْرَاهِيَا; in the CK أَهْيَا أَشْرَاهِيَا;] which is said in the K to be a mistake accord. to the assertion of the learned men of the Jews: but this, which is said to be a mistake, is what commonly obtains in the books of the people, [i. e. of the Jews,] and they seldom, or never, pronounce it otherwise than thus: As says that the vulgar say يَا هِيَا هِيَا, which is post-classical; correctly يَا هِيَا هِيَا [or يَا هِيَا هِيَا], with fet-ḥ to the ء:*

AḤát says, I think it to be originally يَا هِيَا شراھيا [which is inconsistent with the Hebrew]: and Ibn-Buzurj says, they said يَا هِيَا and يَا هِيَا in speaking to one from a near place. (TA.)

شرو

شَرُوْ Honey: (K:) or white honey: mentioned by Sgh: formed by transposition from شَوْرُ: (TA:) and also written شَرُوْ. (K.)

شَرُوْ: see what precedes.

شَرُوِي, originally شَرِيَا: } see art. شري.
شَرُوِي, originally شَرِيِي: }

شروال

شَرُوَال is [said to be] a dial. var. of سَرُوَال: (K:) I Amb says that Es-Sijistánee mentions his having heard some of the Arabs of the desert say شَرُوَال for سَرُوَال; but that it seems he heard them use the Pers. word, [which, it appears, is شَرُوَال as well as شَلُوَال,] and knew it not: (O, TA:*) شَرُوَال is a vulgar word, [now commonly pronounced شَرُوَال,] and some of the vulgar say شَلُوَال, with fet-ḥ to the ش. (TA.)

شري

1. شَرَاهَ (S, Mgh, Mṣb, K, &c.,) aor. ʔ, (S, Mṣb, K,) inf. n. شَرِي (S, Mgh, Mṣb, TA) and شَرَاهُ (S, *Mgh, Mṣb, *TA,) the former inf. n. the more in repute, (Mṣb, TA,) and this is of the dial. of Nejd, the latter being of the dial. of El-Hijáz, or the latter may be said to be with medd for the purpose of assimilating it to a preceding word, accord. to El-Munádee, or it may be regarded as an inf. n. of شَرَاهَ (TA,) i. q. بَاعَهُ [in the sense in which this is generally used, i. e. *He sold it*]; (S, Mgh, K;) *he gave it for a price: (Mṣb:) and i. q. اشْتَرَاهُ [in the sense in which this is generally used, i. e. *he bought it*]; (S, Mgh;) i. e. شَرَاهُ signifies also *he took it, or acquired it, for a price: (Mṣb:) or this and اشْتَرَاهُ both signify بَاعَهُ [as meaning *he sold it*]; (T, *K, TA;) but the former is more used than the latter in this sense: (T, TA:) and both signify also [he bought it; i. e.] *he possessed it by sale; (K;) which is the more usual meaning of the latter: (T, TA:) thus the former has two contr. meanings, (S, Mṣb, K,) and the latter also: (K:) for the two persons selling and buying sell and buy the price and the thing upon which the price is put; so that each of the things given in exchange is sold in one point of view and bought in another. (Mṣb, TA.) It is said in the Kur [ii. 203], وَمَنْ آتَاكَ مِنَ الْبَيْتِ مِنْ يَشْرِي, i. e. [And of men is he] *who sells [himself in the endeavour to obtain the approval of God]. (S, *TA.)* And in the same, [xii. 20], وَشَرَوْهُ بِمَنْ بَخْسٍ, i. e. *And they sold him [for a deficient, or an insufficient, price]. (S, TA.)* And in the same [ii. 15], أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالََةَ بِالْأَيْدِي, (S,) [lit. *Those are they who have purchased error****

with right direction,] meaning, † *who have taken the الضَّلَالََةَ in exchange for the الْبَيْدِي: (Ksh, Bd, Jel:) or † who have preferred the الضَّلَالََةَ to the الْبَيْدِي: (Ksh, Bd:) [for] of any one who relinquishes a thing and lays hold upon another thing, one says اشْتَرَاهُ; (K, TA;) which is thus tropically used [as meaning † he took it in exchange بِغَيْرِهِ by giving up another thing]; (TA;) and hence this saying in the Kur-án. (K, TA.) — [Hence,] شَرِي بِنَفْسِهِ † *He advanced before the people, or party, (K, TA,) to their enemy, (TA,) and fought in defence of them: or † he advanced to the Sultán, and spoke for the people: (K, TA:) [as though he sold himself for them; the ب in بِنَفْسِهِ being app. redundant:] or, as in the Tekmileh, شَرِي إِلَى الْقَوْمِ † he advanced to the people, or party, and fought them. (TA.) — And شَرِي فَلَانًا (K,) inf. n. شَرِي (TA,) † *He mocked at, scoffed at, laughed at, derided, or ridiculed, such a one: (K:) [and] so شَرَاهُ. (TA voce جَدَّعَهُ [q. v.: thus there written, perhaps for the purpose of assimilating it to جَدَّعَهُ].) — And i. q. أَرْغَمَهُ † [He angered such a one; or did evil to him, and angered him]: (Lh, K, TA:) and so أَوْرَمَهُ, and غَطَّاهُ [or perhaps غَطَّاهُ, for both are expl. alike]: all said of God. (Lh, TA.) And فَعَلَ بِهِ مَا شَرَاهُ † *He did to him that which occasioned evil to him; or that which displeased, grieved, or vexed, him; syn. سَاءَهُ. (TA.)* And لَعَنَهُ اللَّهُ وَشَرَاهُ † [May God remove him far from good or prosperity, or curse him, and do evil to him, or displease or grieve or vex him]. (TA.) — شَرِي اللَّهُ (K,) inf. n. شَرِي (TA,) also signifies *God smote him, or may God smite him, with the eruption termed شَرِي [q. v.]. (K, TA.) — And شَرَاهُ (K,) aor. ʔ, inf. n. شَرِي (TA,) i. q. شَرِهَ (K, TA,) i. e. *He spread it [to dry]; (TA;) [in copies of the K, in art. شر, written, in this sense, شَرَاهُ;] namely, flesh-meat, and a garment, or piece of cloth, and [the preparation of curd called] أَقْط. (K.) — شَرِي, aor. ʔ, inf. n. شَرِي (S, K,) said of lightning, (S, K, &c.,) *It shone, or gleamed, much: (S:) or it shone, or gleamed, (K, TA,) and spread in the face of the clouds, or, as in the T, became dispersed in the face of the clouds: (TA:) and اشْرِي signifies the same; (K;) or it shone, or gleamed, consecutively: the latter verb mentioned by Sgh. (TA.) — And hence, (S,) said of the nose-rein of a camel, (S, TA,) *It was, or became, in a state of commotion, (TA,) or, of much commotion. (S, TA.) [See also 12.] — Also, (K,) aor. and inf. n. as above, (TA,) *He (a man) was, or became, angry: (K, TA:) or he was, or became, flurried by reason of anger. (S, TA.) — And, said of evil, or mischief, It spread, بَيْنَهُمْ among them: (K, TA:) or became great, or formidable; and in like manner said of an affair, or event. (Nh, TA.) [See also 10.] — Also, and اشْتَرِي, *He (a man, S) persisted, or persevered, (S, K,) in an affair, (S,) or in his error, and his corrupt conduct: and the former, said of a man, is like غَرِي in measure and meaning [i. e. he persisted, or persevered, in his anger]. (TA.) One says of a horse, شَرِي فِي سَبْرِهِ (S, K,) inf. n. as above, (TA,) *He per-**********