

was, or became, unprosperous, unfortunate, unhappy, or miserable; (S, Mṣb, TA;) شَقِيَ being contr. of سَعَدَ; (Mṣb;) and شَقَاوَةٌ &c. contr. of سَعَادَةٌ: (S, TA:) or he was, or became, in a state of straitness, distress, adversity, or difficulty. (AZ, K, TA.) [See also شَقَاوَةٌ below.] — Also † He suffered, or experienced, fatigue, (TA, and Ksh and Bḍ and Jel in xx. 1,) فِي كَذَا [in such a thing]. (TA.) — شَقَاهُ: see 3: — and 4.

3. شَقَاهُ (K, TA,) inf. n. مُشَاقَّةٌ (S, TA) and شَقَاةٌ (TA,) He laboured, strove, or struggled, with him, to prevail, or overcome, (S, K, TA,) in war, or battle, and the like; (K, TA;) so in the T; (TA;) he struggled, or contended, with, or against, the difficulty, or trouble, or inconvenience, that he experienced from him; (S, TA;) syn. عَانَجَهُ; (K, TA;) or مَارَسَهُ; and عَانَاهُ. (S, TA.) — And † شَقَاهُ فَشَقَاهُ, aor. of the latter verb †, He endeavoured to surpass him in mutual labouring, or striving, or struggling, to prevail, or overcome, &c., غَابَهُ فِي الشَّقَاةِ, [in the CK, فِي الشَّقَاةِ, but the former seems to be the right reading, and may be best rendered in the mutual striving against difficulty,] and he surpassed him [therein]. (K. [In the S, فَشَقَوْتُهُ, aor. أَشَقُوهُ; and only the latter verb as thus used is there explained.] — مُشَاقَّةٌ signifies also † The treating [one] with hardness, harshness, or illnature. (TA.) — And † The vying, one with another, in patience, or endurance: a rājiz says,

* إِذَا يُشَاقِي الصَّابِرَانَ لَمْ يَرْتِثْ
* يَتَأَدَّ مِنْ ضَعْفِ الْقَوَى لَا يَنْبِعُثْ

[When the two patient ones vie in endurance, he does not lag behind, almost, by reason of the weakness of powers, failing to hasten in pace]: he means a camel vying with the attendant thereof in endurance of going. (TA.)

4. اشْقَاهُ اللَّهُ God caused him to be unprosperous, unfortunate, unhappy, or miserable; contr. of أسعده: (S, Mṣb, TA:) or God caused him to be in a state of straitness, distress, adversity, or difficulty: and so شَقَاهُ. (K.) — And اشقى He combed. (AZ, K. [See مَشَقَى])

شَقْوَةٌ an inf. n. of شَقِيَ, as also شَقْوَةٌ: (S, K:) or a simple subst. (Mṣb.)

شَقِيٌّ Unprosperous, unfortunate, unhappy, or miserable: (S, Mṣb, TA:) [or in a state of straitness, distress, adversity, or difficulty: (see its verb:)] pl. أَشْقِيَاءٌ. (TA.) [And I have not been, in supplicating Thee, my Lord, unprosperous], means I have been one whose prayer has been answered. (TA.)

شَقَاوَةٌ an inf. n. of شَقِيَ; (S, K;) or a simple subst.; (Mṣb;) signifying Unprosperousness, &c.; [see its verb;] contr. of سَعَادَةٌ: (S, Er-Rāghib, TA:) it is of two kinds; أُخْرَاوِيَّةٌ [relating to the world to come] and دُنْيَاوِيَّةٌ [relating to the present world]: and the latter is of three kinds; نَفْسِيَّةٌ

[relating to the soul] and بَدَنِيَّةٌ [relating to the body] and خَارِجِيَّةٌ [relating to external circumstances]. (Er-Rāghib, TA.) — Also † Fatigue; syn. تَعَبٌ; but the latter has a more general signification; every شَقَاوَةٌ being تَعَبٌ, but every تَعَبٌ is not شَقَاوَةٌ. (TA.)

أَشْقَى [More, and most, unprosperous, &c. — And] † More [and most] fatigued. (TA.)

مَشَقَى A comb: a dial. var. of مَشَقَاةٌ. (AZ, K.)

شَقِيَ

1. شَقِيَ, inf. n. شَقِيٌّ, said of the نَاب [or tush] of a camel, It grew forth: a dial. var. of شَقَاةٌ. (K in art. شَقُو [but belonging to the present art.: mentioned in the TA, as not in the K, on the authority of ISd].) — [Freitag states, as on the authority of Abu-l-'Alà, that شَقِيَ is used for شَقِيَ He clave, or split, &c.: — and that Reiske has explained it as signifying He opened the mouth with a wide grinning (“amplo rictu”).]

شَاقٍ A long prominence, or projecting portion, or ledge, (حَيْدٌ طَالِعٌ طَوِيلٌ) of a mountain, (K, TA,) that cannot be ascended: (TA:) by rule it should be with ء [i. e. شَاقِيٌّ, as being derived from شَقَاةٌ]: (Sgh, TA:) pl. شَوَاقِي (K [correctly شَوَاقِي]) and شَقِيَانٌ. (TA. [Mentioned in the K in art. شَقُو, but belonging to the present art.]

شَكَ

1. شَكَ is intrans. by itself, and trans. by means of the particle فِي: — one says شَكَ الأَمْرُ, aor. يَشَكُّ [contr. to analogy in the case of an intrans. verb of this class], inf. n. شَكٌّ, The thing, or case, or affair, was, or became, dubious, or confused: (Mṣb:) — and شَكَ فِيهِ, (MA, K,) first pers. شَكَّتُ فِيهِ, (S, Mṣb,) aor. as above, (JM, PṢ, &c.,) and so the inf. n., (MA, &c.,) He doubted, wavered or vacillated in opinion, or was uncertain, respecting it; (MA, Mṣb, and so accord. to explanations of شَكٌّ [q. v. infra] in the S and Mṣb and K &c.;) syn. اِزْتَابَ; (Mṣb;) and شَكَ عَلَيَّ signifies the same. (S, K.) — شَكَ عَلَيَّ means شَقِيَ [i. e. The case, or affair, was difficult, hard, distressing, &c., to me]: (O, TA:) or, as some say, [was such that] I doubted (شَكَّتُ) respecting it. (TA.) — شَكَ said of a camel, (IAḡr, S, K,) aor. and inf. n. as above, (S,) He limped, or halted; or had a slight lameness, (IAḡr, S, TA,) of his hind leg: (IAḡr, TA:) or his arm stuck to his side, (K, TA,) and he had a slight lameness in consequence thereof: (TA:) and † اشتك, likewise said of a camel, he had a slight lameness; (Ibn-'Abbād, O, TA;) like شَكَ. (Ibn-'Abbād, O.) — شَكَ also signifies The cleaving or sticking [of a thing to another thing]. (S, O, TA.) So in a verse of Abou-Dahbal El-Jumaḥee cited voce يَلْبَسُ. (S.) And one says, شَكَّتْ الرَّجْمُ The relationship was, or became, closely united. (O, TA. [See شَاكَةٌ, voce شَاكٌ.] — شَكَ فِي السَّلَاحِ, (K, TA,) aor.

and inf. n. as above, (TA,) He put on [or around him,] or attired himself with, the arms, or weapons, completely, not leaving any of them; (TA;) [as though] he entered amid them. (K, TA.) — شَكَتَهُ بِالرَّمْحِ, (S, O, Mṣb, in the K شَكَّهُ,) and بِالسَّيْفِ, and the like, aor. as above, (TA,) and so the inf. n., (Mṣb, TA,) I pierced, or transpierced, him, or it, (طَعَنْتَهُ, Mṣb, or خَرَقْتَهُ, O, and in like manner in the TA, but in my copies of the S خَرَقْتَهُ [meaning I made a hole in him, or it], and thus in one place in the TA, and اِنْتَضَمَّتُهُ, S, O, and in like manner in the K,) with the spear, (S, O, Mṣb, K,) and with the arrow, &c.: (TA:) but IDrd says that, accord. to some, شَكَ is only by the conjoining two things with an arrow or a spear: (O, TA:) [thus,] فَشَكَ رَجْلَهُ مَعَ رِكَابِهِ means And he clave and transpierced his leg, or foot, together with his stirrup. (Mgh.) — [Hence,] شَكَتُ إِلَيْهِ الْبِلَادَ I traversed, or crossed, or cut through, the countries, or districts, to him. (O, TA.) — And شَكَ عَلَيْهِ الثُّوبُ The garment was put [or drawn] together upon him, and fastened with a thorn or a wooden pin: or was let down, or made to hang down, upon him. (TA.) — شَكُّوا نِيوتَهُمْ They placed their tents in one row, or series, (O, Mṣb, K,) in one regular order, (T, TA,) near together. (Mṣb.) — Hence, شَكُّوا الأَرْحَامَ They made the relationships to be closely connected. (Mṣb.) And شَكَ He was made, or asserted, to be connected with the lineage of another. (IAḡr, O.) — And شَكَتُهُ said of anything means I drew and joined, or adjoined, it [to another thing]. (Mṣb.) [And I infixed it in, or thrust it into, another thing.] — مَا شَكَ مَا شَكَتُ, [or, more probably, مَا شَكَتُ,] a phrase in a verse of El-Farezdaq, in which it forms an apodosis, [i. e., app., Its friend (the sword, or the spear, both of which are meanings of الخليل,) would not be conjoined (or grasped) with my hand]. (TA.) — شَكَ الثُّوبَ He (the sewer) made the stitch-holes far apart [in sewing the garment, or piece of cloth]. (O, TA.) [Thus the verb has two contr. meanings.] — شَكَتُ إِلَيْهِ, with kesr, and شَكَتُهُ, (Ibn-'Abbād, O, and so in the K accord. to the TA, as also in the TK, in the CK and in my MS. copy of the K شَكَتُهُ and إِلَيْهِ,) I inclined to him, or it; or trusted to, or relied upon, him, or it, so as to be, or become, easy, or quiet, in mind; or leaned, rested, or relied, upon him, or it; syn. رَكَتُ. (Ibn-'Abbād, O, K.)

2. تَشَكَّى فِيهِ, (S, O, K,*) inf. n. تَشَكُّيٌّ, (O,) He made me to doubt, to waver or vacillate in opinion, or to be uncertain, respecting it; (S, K, TA;) he threw me, or made me to fall, into doubt, &c., respecting it. (O.)

5: } see the first paragraph.
8: }

شَكَ [used as a subst.] signifies Doubt; (Mṣb; [see 1;]) or the contr. of يَقِينٌ; (S, O, Mṣb, K;) by which explanation is meant a wavering or