

3. **شاكسه** *He treated him, or behaved towards him, with hardness, harshness, or illnature.* (O, K.)

6. **شاكسوا** *They treated, or behaved towards, one another with hardness, harshness, or illnature; or disagreed, one with another; in buying or selling: (IDrd, O, TA:) or they treated, or behaved towards, one another with contrariety, or opposition. (K, TA.) [Hence,] اللَّيْلُ وَالنَّهَارُ الْبَتَّانِ يَتَشَاكِسَانِ † The night and the day are opposed to each other: (TA:) or alternate. (Az, A, O, TA.)*

شَكْسٌ: see **شَكْسٌ**. — **مَحَلَّةٌ شَكْسٌ** † *A strait place of alighting or abode. (TA.)* — **الشَّكْسُ** *A day, or two days, before the new moon; i. q. المِسْحَاقُ. (AA, O, K.)*

شَكْسٌ } see the next following paragraph.
شَكْسٌ }

شَكْسٌ, (Fr, S, Mṣb, K,) or **شَكْسٌ**, (S,) and **شَكْسٌ**, (K,) the first agreeable with analogy, (S,) *A man (S) refractory, untractable, perverse, stubborn, or obstinate, in disposition: (S, K:) or hard in disposition, or illnature: (TA:) or evil in disposition, or illnature, and very perverse or cross or repugnant and averse; syn. شَرِسٌ: (Mṣb:) and شَكْسٌ and مَشَكْسٌ are likewise epithets applied [in the same sense, but the latter having an intensive signification,] to a man: (IAṣr, TA:) pl. شَكْسٌ; (S, K;) a pl. of the first or third; (K;) or of the second, like as **صَدُقٌ** is pl. of **صَدُقٌ**. (S.) — Also the first, † *Niggardly; tenacious; avaricious. (K.)**

مَشَكْسٌ: see the next preceding paragraph.

مُتَشَاكِسُونَ (Kur xxxix. 30) *Disagreeing, one with another; (A, K, TA;) and behaving with hardness, harshness, or illnature: (A:) or disputing, or contending, together. (TA.) [See the verb, 6.]*

شكل

1. **شَكَلَ**, as an intrans. verb: see 4, in three places. — And see 5. — **شَكَلَ الْفَرَسَ بِالشَّكَالِ** (S,) or **شَكَلَ الدَّابَّةَ**, (Mṣb, K,) aor. ʔ, inf. n. **شَكَلٌ**, (Mṣb,) *He bound [the horse or] the beast, with the شَكَالِ; (Mṣb;) [i. e.] he bound the legs of [the horse or] the beast with the rope called شَكَالِ; as also شَكَلَهَا, (K,) inf. n. **تَشَكِيلٌ**. (TA.) And **شَكَلْتُ الطَّائِرَ** [app. *I bound the legs of the bird in like manner*]. (S.) And **شَكَلْتُ عَنِ البَعِيرِ** *I bound the camel's شَكَالِ between the fore girth and the hind girth; (S;) [i. e.] I put [or extended], between the hind girth and the fore girth of the camel, a cord, or string, called شَكَالِ, and then bound it, in order that the hind girth might not become [too] near to the sheath of the penis. (TA in art. حَقَبُ.) — And [hence, i. e.] from the شَكَالِ of the beast, (TA,) **شَكَلَ الكِتَابَ**, (AHát, S, Mṣb, K, TA,) inf. n. as above, (Mṣb, TA,) † *He restricted [the meaning or pronunciation of]***

the writing, (قَهْدَةٌ, AHát, S, TA,) or he marked the writing, (أَعْلَمَهُ, Mṣb,) with the signs of the desinential syntax (AHát, S, Mṣb, TA) [and the other syllabical signs and the diacritical points]: or i. q. أَعَجَمَهُ: (K:) but AHát says that **شَكَلَ الكِتَابَ** has the former meaning; and **أَعَجَمَهُ** signifies *he dotted, or pointed, it [with the diacritical points]: (TA:) and الكِتَابَ شَكَلَ signifies the same as **شَكَلَهُ**; (S, Mṣb, K, TA;) as though [meaning] *he removed from it dubiousness and confusion; (S, K, TA;) so that the ʔ in this case is to denote privation: (TA:) this [J says (TA)] I have transcribed from a book, without having heard it. (S.) — And **شَكَلْتُ شَعْرَهَا**, (O, TA,) aor. ʔ; thus correctly, as pointed by IKṭṭ; accord. to the **شَكَلْتُ**; (TA;) † *She (a woman) plaited two locks of her hair, of the fore part of her head, on the right and left, (O, K, TA,) and then bound with them her other ذَوَائِبَ [or pendent locks or plaits]. (TA.) — And **شَكَلَ** [thus in the TA, so that it may be either **شَكَلَ** or **شَكَلُ**] † *He (the lion) compressed the lioness: on the authority of IKṭṭ. (TA.) — **شَكَلْتُ**, aor. ʔ, (K, TA,) inf. n. **شَكَلٌ**, (TA,) *She (a woman) used amorous gesture or behaviour; or such gesture, or behaviour, with coquettish boldness, and feigned coyness or opposition; displayed what is termed شَكَلٌ, i. e. غُنْجٌ and دَلٌّ and غَزَلٌ; (K, TA;) and شَكَلْتُ [signifies the same], i. e. تَدَلَّلْتُ [and in like manner **شَكَلَ** is said of a man]. (TA.) — See also **شَكَلُ** below, in two places. — And **رَكَنْتُ** *I inclined to such a thing; or trusted to, or relied upon, it, so as to be, or become, easy, or quiet, in mind. (O.)*******

2. **شَكَلَ**, as an intrans. verb: see 4: — and see also 5. — **شَكَلَهُ**, inf. n. **تَشَكِيلٌ**, *He formed, fashioned, figured, shaped, sculptured, or pictured, it; syn. صَوَّرَهُ; (K, TA;) namely, a thing. (TA.) — See also 1, in three places.*

3. **مَشَاكَلَةٌ** signifies *The being conformable, suitable, agreeable, similar, homogeneous, or congenial; syn. مُوَافَقَةٌ; (S, K;) as also تَشَاكُلٌ: (IDrd, S, K;) Er-Rághib [strangely] says that **المَشَاكَلَةُ** is from **الشَّكَلُ** signifying “the binding,” or “shackling,” a beast [with the **شَكَالِ**]. (TA.) You say, **هُوَ يُشَاكَلُهُ** [*He, or it, is conformable, &c., with him, or it; or resembles him, or it*]. (Mṣb.) And **هَذَا الأَمْرُ لَا يُشَاكَلُكَ** [*i. e. This affair will not be suitable to thee*]. (TA.) And **تَشَاكَلَا** *They resembled each other. (MA.)**

4. **اشكَلَ** [primarily] signifies **صَارَ ذَا شَكَلٍ** [meaning *It, or he, was, or became, such as had a likeness or resemblance, or a like, or match, &c.*]. (TA.) — [And hence, app.,] said of a thing, or case, or an affair; (S, Mgh, O, Mṣb, K;) as also **شَكَلَ**, (O, K, TA, [in the CK, erroneously, **شَكَلَ**, evidently not meant by the author of the K, as it is his rule, after mentioning a verb of this form, to add **كَفَرِحَ** or the like,]) inf. n. **شَكَلٌ**; (TA;) and **شَكَلَ**, (K,) inf. n. **تَشَكِيلٌ**; (TA;) † *It was,*

*or became, dubious, or confused; syn. التَّبَسُّسُ, (S, O, Mṣb, K,) and اِخْتَلَطَ, (O, TA,) or اِشْتَبَهَ: (Mgh:) [and شَكَلَ is mentioned in this sense by Golius as on the authority of J (whom I do not find to have mentioned it either in this art. or elsewhere), and by Freytag as on the authority of Abu-l-'Alà: accord. to Sh, اشكَلَ in this sense is from شَكَلَةٌ signifying “redness mixed with whiteness:” (see مُشَكَّلٌ) but] accord. to Er-Rághib, اشكَلَ in a thing, or case, or an affair, is metaphorical, [and] like اِشْتَبَاهَ from الشَّبَهَةِ. (TA.) One says, **اشكَلَ الأمرُ عَلَى الرَّجُلِ** † [*The thing, or case, or affair, was, or became, dubious, or confused, to the man*]; and **شَكَلَ** means the same. (Zj, O.) And **اشكَلْتُ عَلَى الأَخْبَارِ** † [*The tidings were dubious, or confused, to me*], and **اشكَلْتُ**; both meaning the same. (TA.) And one says also, **اشكَلَاتٌ عَلَيْهِ** and **اشكَلَاتٌ عَلَيْهِ** [meaning *There is doubt, or uncertainty, and there are doubts, or uncertainties, respecting it: thus using the inf. n. as a simple subst., and therefore pluralizing it*]. (Mz, 3rd نوع; &c.) — It is also said of a disease; [app. as meaning † *It became nearly cured; because still in a somewhat doubtful state;] like as you say **تَبَائِلٌ**; and so **شَكَلَ**. (TA.) — **اشكَلَ النخْلُ** *The palm-trees became in that state in which their dates were sweet (Ks, S, A, O, K) and ripe, (Ks, S, O, Mṣb,) or nearly ripe; (A, TA;) and شَكَلَ signifies the same. (O.) — And **اشكَلتُ العَيْنَ** *The eye had in it what is termed شَكَلَةٌ [q. v.: see also شَكَلٌ]. (K.) — اشكَلَ الكِتَابَ: see 1.****

5. **تَشَكَّلَ** *It (a thing, TA) was, or became, formed, fashioned, figured, shaped, sculptured, or pictured; syn. تَصَوَّرَ. (K, TA.) — And He became goodly in shape, form, or aspect. (TK in art. طَرَزَ.) — تَشَكَّلَ العِنَبُ, (S, K,) and شَكَلَ, and شَكَلَ, (K,) *The grapes became in that state in which some of them were ripe: (S, K:) or became black, and beginning to be ripe: (K:) thus in the M. (TA.) — See also 4, near the end. — And see 1, also near the end.**

6: see 3, in two places.

8: see 4.

[10. **استشكَلَهُ** is often used by the learned in the present day as meaning *He deemed it* (i. e. a word or phrase or sentence) *dubious, or confused.*]

شَكَلَ *i. q. شَبَهَ* [as meaning *A likeness, resemblance, or semblance; a well-known signification of the latter word, but one which I do not find unequivocally assigned to it in its proper art. in any of the lexicons. (AA, K, TA. [In the CK, and in my MS. copy of the K, in the place of الشَّبَهَةِ as the first explanation of الشَّكَلُ in the K accord. to the TA, we find الشَّبَهَةِ; but that the explanation which I have given is correct, is shown by what here follows.] One says, **فِي فلَانٍ شَكَلٌ مِنْ أَبِيهِ**, meaning *شَبَهَ* [i. e. *In such a one is a likeness, or resemblance, of his father*]: (AA, TA:) and **شَكَلَةٌ** (AA, O, K, TA) and **اشكَلَةٌ** and **شَكَلَةٌ** (AA, O, K, TA)*