

or agile. (Ham p. 384.) — Also applied to milk, meaning *Sour*, (K, TA,) *overcoming by its sourness*. (TA.)

شمل

1. شَمِلَهُمُ الْأَمْرُ, aor. ٤; and شَمِلَهُمُ, aor. ٤; (S, Mṣb, K;) but the latter verb was unknown to Aṣ, (S, TA,) and is said by Lḥ to be rare; (TA;) inf. n. شَمِلَ, (Mṣb, K,) which is of the former, (Mṣb,) and شَمُولٌ, (Mṣb, K,) and شَمَلٌ; (K;) i. q. عَمِمَهُ [i. e. *The event, or case, included them in common, in general, or universally, within the compass of its effect or effects, its operation or operations, its influence, or the like*]: (S, Mṣb, K;) or شَمِلَهُمْ خَيْرًا or شَرًّا, or خَيْرًا and شَرًّا, (accord. to different copies of the K,) like فَرِحَ, (in the CK, or like فَرِحَ,) [app. means *he, or it, caused that*] good or evil, or good and evil, betided them [in common, in general, or universally]: and شَمِلَهُمْ شَرًّا [means] عَمِمَهُ بِهِ [i. e. *he, or it, included them in common, in general, or universally, with, or by, evil*]: (K;) but one should not say, اشملهم خيرا. (TA.) [Whether what precedes, or what next follows, should be regarded as giving the primary signification of شَمِلَ, is uncertain.] — شَمِلَهُ, aor. ٤, inf. n. شَمِلَ and شَمُولٌ, *He covered [or enveloped] him with the شَمْلَةُ*, (K, TA,) or, *with the مَشْمَلَةٌ*: such is thought by ISd to be meant by the explanation given by Lḥ, which is, *عَطَى عَلَيْهِ الْبِشْمَلَةَ*. (TA.) — هَذِهِ شَمْلَةٌ *means* تَعَدَكَ [i. e. *This is a شَمْلَةٌ sufficient in its dimensions, or sufficiently large, for thee*]. (TA.) You say, اشتريت شَمْلَةَ تَشْمَلُنِي [I bought a شَمْلَةٌ sufficient in its dimensions, &c., for me]. (ISK, S, O.) — شَمِلْتُ لِقَاحًا, aor. ٤, (S, O, K,) inf. n. شَمِلَ, (S, O,) said of a she-camel, (S, O, K,) *She admitted impregnating seed, (K,) or she conceived, مِنْ فَعْلٍ فَلَانٍ, [from the stallion of such a one]*. (S, O.) — شَمِلْتُ إِبْنَكُمْ بَعِيرًا لَنَا *Your camels concealed among them a he-camel belonging to us, by his entering amid their dense multitude*: (K, TA:) so in the M and the Moḥeet. (TA.) — شَمِلَ الشَّاةُ, aor. ٤ (S, K) and ٤, (K,) inf. n. شَمِلَ, (S,) *He suspended upon the ewe, or she-goat, the kind of bag called شِمَالٌ, and bound it upon her udder*: (S, K, TA:) and some say, شَمِلَ التَّاقَةَ, *he suspended a شِمَالٌ upon the she-camel*. (T, TA.) Also, and اشملها, *He put to the ewe, or she-goat, (K, TA,) or he made for her, (TA,) a شِمَالٌ*. (K, TA.) — شَمِلَ بِهِ, (K, TA,) inf. n. شَمِلَ, (TA,) *He took [in it, i. e. in travelling it, (see the pass. part. n.,)] the direction of the left hand; syn. أَخَذَ ذَاتَ الشِّمَالِ*. (K, TA:) so expl. by IAḡr. (TA.) — شَمِلَتِ الرِّيحُ, aor. ٤, inf. n. شَمُولٌ (S, O, TA) and شِمَالٌ, (O,) or شَمَلٌ, (TA,) *The wind shifted to a northerly direction (شِمَالًا)*; (S, TA;) so expl. by Lḥ: (TA:) or *the wind blew northerly; syn. هَبَّتْ شِمَالًا*; as also اشملت. (O. [In the TA, I find اشملت الرِّيحُ: but this, I doubt not,

is a mistranscription of the passage in the O, which I have here followed; i. e. اشملت الرِّيحُ هَبَّتْ شِمَالًا مثل شَمَلَتْ; or of a similar passage in which إِذَا هَبَّتْ is put instead of هَبَّتْ alone.] One says of two persons when they are separated, شَمَلَتْ رِيحُهُمَا + [Their wind has become north, or northerly]. (TA voce جَنُوبٌ, q. v. [See also مَشْمُولٌ.]) — شَمِلَ الخَمْرُ, (K,) aor. ٤, inf. n. شَمِلَ, (TA,) *He exposed the wine to the شِمَالٌ [i. e. north, or northerly, wind], so that it became cold, or cool*. (K.) — And شَمِلُوا, (S, and in like manner in the Ham p. 595,) or شَمِلُوا, [expressly said to be] like فَرِحُوا, (K, [but this I think to be a mistake, the weight of authority, and the form of the part. n., which is مَشْمُولٌ, being against it,]) *They were smitten, or blown upon, by the wind called the شِمَالٌ*. (S, K.) — شَمِلَ النَّخْلَةَ, (K,) aor. ٤, inf. n. شَمِلَ, (TA,) *He picked the ripe dates that were upon the palm-tree; as also اشملها, and اشملها*: (K;) or this last (which is mentioned on the authority of Seer), accord. to some, signifies *he took of the شَمَالِيلِ of the palm-tree; i. e., of the few dates remaining upon it*. (TA.)

2. تَشْمِيلٌ [properly inf. n. of شَمِلَ]: see 5, of which it is an anomalous inf. n. (TA.) — And for its proper verb see 7. — Also *The taking by the شِمَالِ [or left hand]*. (TA.) — And شَمِلَ النَّخْلَةَ *He bound pieces of [the garments called] التَّخْلَةُ beneath the racemes of the palm-tree, because of its shaking off its fruit*. (TA.)

4. اشمل شَرًّا: see 1, first sentence. — اشمل شَوْهَةً, (AZ, S, O,) inf. n. اشْمَالٌ; (S;) or اشمل شَوْهَةً لِقَاحًا; (K;) *The stallion-camel got with young from half to two thirds of the number of his شَوْلٍ [or she-camels that had passed seven or eight months since the period of their bringing forth]*: (AZ, S, O, K:) when he has got them all with young, one says, أَقَمَهَا; (AZ, S, O, TA;) and of the شَوْلِ one says, قَمَّتْ, inf. n. قَمُومٌ. (TA.) — اشمل فلان خروانقه *Such a one picked the ripe dates that were upon his خروانف [or palm-trees of which he gathered the fruit for himself and his household], except a few*. (S, O.) — See also 1, last sentence. — اشملته *He gave him a شَمْلَةٌ* [q. v.]. (K, TA.) — اشمل الشاة: see 1. — اشمل *He became possessor of a مَشْمَلَةٌ*, (Lḥ, TA,) or, of a مَشْمَلٌ. (K.) — اشملوا *They entered upon [a time in which blew] the [north, or northerly,] wind termed الشِمَالُ*: (S, O, K:) like as they say, اجنبوا in the case of the جَنُوبِ. (TA.) — اشملت الرِّيحُ: see 1, latter half. — See also 7.

5. تشمِلُ الشَمْلَةَ, [and تشمِلُ الشَمْلَةَ, (see 5 in art. درس)] inf. n. تشْمِلُ and تشْمِيلٌ; (K;) the former reg.; the latter, which is mentioned by Lḥ, irreg., an instance like that in the saying [in the Kur lxxiii. 8], وَتَبَّتْ إِلَيْهِ تَبْتِيلًا, (TA;) *He covered himself with the شَمْلَةَ* [q. v.]. (K.) [See also 8.]

7. انشمِلَ i. q. شَمِرَ, (K, TA,) or انشمِرَ, (O, TA,) [both of which signify *He passed along striving, or exerting himself; and the latter signifies also he acted with a penetrative force or energy; and he hastened, or went quickly*]; *انشمِلَ فِي حَاجَتِهِ* [in his needful affair]. (O, TA.) And i. q. أُسْرِعَ [He hastened; went quickly; or was quick, swift, or fleet]: (K:) or so انشمِلَ: (thus in the O, as on the authority of IDrd:) or so اشتمِلَ, inf. n. اشتمال: (thus accord. to my copy of the Mṣb:) and likewise (O, K) انشمِلَ, (S, O, K,) inf. n. شَمْلَةٌ: (S:) and so شَمِلَ, (K,) inf. n. تَشْمِيلٌ. (TA.) And i. q. انشمِرَ (O, TA) and انضمِرَ, (TA,) [both meaning *It became contracted*,] as used by a poet in relation to a she-camel's udder. (O, TA.)

8. اشتمل بثوبه *He wrapped, or innwrapped, himself with his garment; syn. تَلَفَّفَ*: (S, O:) or اشتمل بالثوبِ signifies *he wrapped the garment around the whole of his body so that his arm, or hand, did not come forth from it*: (K:) or, as some say, *he wrapped himself with the garment, and threw [a part of] it upon his left side*. (TA.) [See also 5.] اشتمال الصماء, which is forbidden by the Prophet, is, accord. to Aṣ, *The wrapping oneself with the garment so as to cover with it his body, not raising a side thereof in such a manner that there is in it an opening from which he may put forth his hand, or arm*: (O:) this is also termed التَّلَفُّعُ: and sometimes one reclines in the state thus described: (TA:) but A'Obeyd says, accord. to the explanation of the lawyers, it is *the wrapping oneself with one garment, not having upon him another, then raising it on one side and putting it upon his shoulders*: [so says Sgh; and he adds,] he who explains it thus has regard to the dislike of one's uncovering himself and exposing to view the pudenda; and he who explains it as do the lexicologists dislikes one's covering his whole body for fear of his becoming in a state in which his respiration would become obstructed so that he would perish: (O:) or it is *one's covering his whole body with the كِسَاءُ or with the إِزَارِ*; (S, Mṣb;) to which some add, *not raising aught of the sides thereof*. (Mṣb.) [See also art. صر.] One says also, يشتمل على السيف [He wraps his garment over the sword; or] *he covers the sword with his garment*. (S, O.) — [Hence, اشتمل على كذا *It comprehended, or comprised, such a thing*.] One says, الرَّحِمُ تَشْمِيلٌ عَلَى الْوَلَدِ + *The womb comprises [or encloses] the young*. (TA.) [And in like manner one says of a woman, اشتملت منه على ولد *She became with child by him*. And الكِتَابُ يَشْتَمِلُ عَلَى كَذَا وَكَذَا *The book, or writing, comprises such and such things*. And hence the phrase in grammar, اِشْتِمَالٌ + *A substitute for an antecedent to indicate an implication therein*.] — One says also, اشتمل عَلَيْهِ الْأَمْرُ, meaning *The event [such as a misfortune or an evil of any kind beset him, or beset him on every side, or] encompassed him*; (K, TA;) *like as the كِسَاءُ encompasses the body*.