

(TA.) — One says of wine, *تَشْتَمِلُ عَلَى الْعَقْلِ* + [It compasses the intellect, and so takes possession of it, and makes away with it]: (Ham p. 555:) or *تَشْتَمِلُ عَلَى عَقْلِ الْإِنْسَانِ* + [It compasses the intellect of the man, and conceals it]; and thus one says of the present world or its enjoyments (الدُّنْيَا). (TA.) [اشتمل] *اشتمل* often means + He took, or got, possession of a thing; got it, or held it, within his grasp, or in his possession. — [Hence,] one says, *اشتمل على ناقه فذهب بها* + He mounted a she-camel and went away with her. (AZ, O.) — And *اشتمل عليه* + He shrouded, covered, or protected, him with himself, or his own person. (TA.) — See also 7

R. Q. 1. *شَمَلٌ*: see 1, last sentence: — and see also 7.

*شَمَلٌ* A state of union or composedness: and a state of disunion or discomposedness: thus having two contr. significations: (MF, TA:) or a united, or composed, state of the affairs, (S, Mṣb, TA,) and of the number, (TA,) of a people, or company of men: (S, Mṣb, TA:) and a disunited, or discomposed, state of the affairs [&c.] thereof. (S, Mgh, Mṣb.) In imprecating evil upon enemies, (O, TA,) [or upon an enemy,] one says, *فَرَّقَ اللَّهُ شَمَلَهُمْ*, (O, TA,) or *فَرَّقَ اللَّهُ شَمَلَهُمْ*, (Mṣb,) or *فَرَّقَ اللَّهُ شَمَلَهُ*, (S,) i. e. [May God dissolve, break up, discompose, derange, disorganize, disorder, or unsettle,] their, (Mṣb,) or his, (S,) united, or composed, state of affairs; (S, Mṣb;) and *شَمَلُهُمْ* i. e. [May their united, or composed, state of affairs &c.] become dissolved, broken up, discomposed, &c.: (O, TA:) and [in the contr. case] one says, *جَمَعَ اللَّهُ شَمَلَهُمْ*, (S, O, Mṣb, TA,) or *شَمَلَهُ*, (Mgh,) i. e. [May God unite, or compose,] their, (S, Mṣb,) or his, (Mgh,) disunited, or discomposed, state of affairs [&c.]. (S, Mgh, Mṣb.) And *شَمَلٌ* signifies the same: El-Ba'eeth says,

- قَدْ يَنْعَشُ اللَّهُ الْفَتَى بَعْدَ عَثْرَةٍ
- وَقَدْ يَجْمَعُ اللَّهُ الشَّمَلَ مِنَ الشَّمَلِ

[Sometimes, or often, God raises the young man after a stumble: and sometimes, or often, God unites, or composes, what is dissolved, or broken up, of the state of affairs previously united, or composed]: (S, O:) AZ cites this ex. in his "Nawádir:" (S:) but Aboo-Omar El-Jarmee says that he had not heard the word thus except in this verse: (S, O:) Ibn-Buzurj, however, cites another verse as presenting an ex. of the same. (TA.) — *دَخَلَ فِي شَمَلِهَا* and *شَمَلِهَا*, said of a he-camel that has become concealed among a herd of [she-] camels, means He entered amid their dense multitude: (K, TA:) so in the M and the Moḥeṭ. (TA.) — Also, (AHn, O, K,) and so *شَمَلٌ*, and *شَمَلٌ*, (K,) A raceme of a palm-tree: (AHn, O, K:) Et-Tirimmáh likens thereto a camel's tail: (TA:) or such as has little fruit: (K:) or of which some of the fruit has been plucked; but AO used to say that it is the produce [or spadic] of the male palm-tree,

while not abundant and large. (TA.) — See also *شَمَلٌ*. — And *شَمَلٌ مِنْ جُنُونٍ* signifies Fear, or fright, like insanity: and so *شَمَلٌ* [used alone, and thus written]. (TA.)

*شَمَلٌ*: see the next preceding paragraph, near the end.

*شَمَلٌ*: see *شَمَلٌ*, in two places. — Also i. q. *كَنْفٌ* [as meaning Quarter, or shelter or protection]: *الْكَنْفُ* in the copies of the K being a mistake for *الْكَنْفُ*: one says, *نَحْنُ فِي شَمَلِكُمْ* i. e. *فِي كَنْفِكُمْ* [We are in your quarter, &c.]. (TA.) — And A small quantity (S, K) of dates upon a palm-tree (S) or of ripe dates: (K:) and of rain: (S, K:) and a small number (S, K) of men and of camels (S) or of men &c.: pl. *أَشْمَالٌ*: and in like manner *شَمَلٌ* [app. in all of these applications]; (K;) [or] as meaning a light quantity of fruit of the palm-tree; (TA;) and the pl. of the latter is *شَمَائِلٌ*: (K:) one says, *مَا شَمَلٌ عَلَى النَّخْلَةِ إِلَّا شَمَلٌ* and *شَمَلَةٌ* and *شَمَائِلٌ* There is not upon the palm-tree save a small quantity remaining of its fruit: (S, TA:) or *مَا بَقِيَ فِي النَّخْلَةِ إِلَّا شَمَلَةٌ* and *شَمَائِلٌ* There remained not upon the palm-tree save somewhat in a sparse state [of its fruit]: (TA:) and *أَصَابَنَا شَمَلٌ* A small quantity of rain fell upon us: and *رَأَيْتُ شَمَلًا مِنَ النَّاسِ وَالْإِبِلِ* I saw a small number of men and of camels. (S.) — See also *شَمَالٌ*, in two places: — And see *شَمَلٌ*, last sentence.

*شَمَلٌ* Wrapping, or inwrapping, himself (*مُشْتَمِلٌ*) with a *شَمَلَةٌ* [q. v.]. (TA.) — And *Thin*; syn. *رَقِيقٌ*: thus expl. by Sh, as applied in this sense by Ibn-Muḥbil to a she-camel's tail, which he terms *لِيفٌ*. (TA.)

*شَمَلَةٌ* A [garment of the kind called] *كِسَاءٌ*, with which one wraps, or inwraps, himself (*يُشْتَمِلُ بِهِ*), (S, Mgh, K,) smaller than the *قَطِيفَةٌ*; as also *مُشَمَلٌ* (K) and *مُشَمَلَةٌ*; (S, K;) the last two expl. by Lth as a *كِسَاءٌ* having a sparse villous substance, with which one wraps himself, smaller than the *قَطِيفَةٌ*: (TA:) or the first signifies a small *كِسَاءٌ* which one wears in the manner of the *إِزَارٌ* [or waist-wrapper]: (Mṣb:) or with the Arabs it is a *مُتَزَّرٌ* [or waist-wrapper] of wool or of [goats'] hair, which one wraps round him: and *مُشَمَلَةٌ*, such as is made of two pieces sewed together, with which a man wraps himself when he sleeps by night: (Az, TA:) and this last, accord. to Meyd, signifies a *كِسَاءٌ* comprising the steel with which one strikes fire, with the apparatus of this latter: (Har p. 628:) the pl. of the first is *شَمَالٌ* (Mṣb, TA) and *شَمَائِلٌ*. (Mṣb.) [See also *شَمَالٌ*.] — [Hence the saying,] *ضَمَرَ عَلَيْهِ اللَّيْلُ شَمَلَتَهُ* † [The night contracted upon him its covering of darkness]. (TA.) — And *أُمُّ شَمَلَةٍ* † The present world, or its enjoyments;

syn. *الدُّنْيَا*: (IAar, K, TA:) so called because compassing the intellect of a man (*تَشْتَمِلُ عَلَى عَقْلِهِ*), and concealing it. (TA.) — And + Wine: (AA, K, TA:) so called for the same reason. (TA.) — And The sun. (Z, TA; and T in art. امر.)

*شَمَلَةٌ* A mode, or manner, of *اِشْتِمَالٌ* [or wrapping oneself with a garment as expl. above: see 8]. (K, TA.) *الشَّمَلَةُ الصَّمَاءُ* is That [mode of wrapping oneself] which is without a shirt and without drawers beneath; in the case of which, prayer is disliked. (TA. [See 8, and see also art. صر.])

*شَمَلَةٌ*: see *شَمَلٌ*, in two places.

*شَمَلٌ*: see *شَمَالٌ*.

*شَمَلٌ*: see *شَمَلٌ*, near the end of the paragraph. — Also, (TA,) and *شَمَلَةٌ*; (S, O, K, TA;) the former applied to a he-camel; (TA;) and the latter to a she-camel, as also *شَمَلَانٌ* and *شَمَلِيْلٌ*, (S, O, Mṣb, K, TA,) which are likewise applied to a he-camel, (TA,) and *شَمَالٌ*; (K;) Light, active, or agile; (S, O, Mṣb, K;) or swift. (Mṣb, K, TA.) Hence the phrase *طَأْطَأْتُ شَمَلِيْلِي* [I hastened my light one, or my swift one]: or, accord. to AA, he means his hand, or arm, called the *شَمَالُ*; [i. e. I lowered my left hand or arm;] *شَمَالٌ* and *شَمَالٌ* meaning the same. (S, O.)

*شَمَالٌ*, (S, O, Mṣb, K, &c.,) the most common form of the word, (Mṣb,) and *شَمَالٌ*, [a form which I think objectionable as likely to cause confusion, though it is probably the original form,] (K,) and *شَمَالٌ*, (S, O, Mṣb, K,) and *شَمَالٌ*, (S, O, K, [in one place in the O erroneously written *شَامَلٌ*]) and *شَامَلٌ*, (S, O, Mṣb, K,) which last is formed by transposition, (S, O, Mṣb,) and *شَامَلٌ*, without *ء*, (MF, TA,) and *شَوْمَلٌ*, and *شَمِيْلٌ* and *شَمُولٌ*, (O, K,) and *شَمِيْلٌ*, (K,) and *شَمَلٌ*, (S, O, Mṣb, K,) and *شَمَلٌ*, (S, Mṣb, K,) the last said by ISd not to have been heard except in the poetry of El-Ba'eeth, (TA,) and *شَمَلٌ*, (MF, TA,) [every one of these] used as a subst. and as an epithet, (K,) [so that one says *رِيحُ الشَّمَالِ* &c. as well as *شَمَالٌ* &c. and *شَمَالٌ* &c. alone; The north wind: or a northerly wind:] the wind that is the opposite to the *جَنُوبُ*: (Mṣb:) the wind that blows from the direction of the *قُطْبُ* [or pole-star]: (S:) or the wind that blows from the direction of the *حَجَرٌ* [which is on what is called the north, but what is rather to be called the north-west, side of the Kaḥbeh]: (M, K:) or the wind that blows from the direction of the right hand of a person facing the *كِبْلَةُ* [by which is meant the angle of the Black Stone; i. e., correctly speaking, from the north]: (Th, M, K:) or, correctly, the wind that blows from between the place of sunrise and the constellation of the Bear (*بَنَاتُ نَعَشٍ*): or from between the place of sunrise and the place of setting of the constellation of the Eagle (*النَّسْرُ*)