

Quasi شرف

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 ى. (O.)

شَرَفَ: see شَرِيفٌ, art. in شرف.

شره

عَلَى الطَّعَامِ (MA, Mgh, Mṣb, K) شَرِهَ (S, MA, Mgh, Mṣb, K) or إِلَى الطَّعَامِ (MA, Mgh, Mṣb) وَغَيْرِهِ (Mṣb,) or (TA, [perhaps a mistranscription,]) aor. ى, (Mṣb, K,) inf. n. شَرِهٌ (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.)

شَرِهٌ (S, Mṣb, K) and شَرِهَانٌ (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.)

شَرِهَانٌ: see the next preceding paragraph.

أَهْيَا أَشْرَاهِيَا, with kesr to the ه in اهيا, and with fet-h to the ه 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 אֲשֶׁר 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 شراهيا, as though abridging it, meaning يَا قَيُّومُ يَا حَيُّ يَا قَيُّومُ [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 شَرَاهِيَا, (so in some copies of the K,) with fet-h to the ه in اهيا, and dropping the ه in what follows this word, [which, however, probably means that they say أَهْيَا شَرَاهِيَا,] or, as in the handwriting of Sgh, with medd to the ه in the former; (TA;) [in my MS. copy of the K أَهْيَا شَرَاهِيَا; in the CK, أَهْيَا شَرَاهِيَا;] 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: Aṣ says that the vulgar say يَا هِيَا, which is post-classical; correctly يَا هِيَا [or يَا هِيَا], with fet-h to the ه:

AḤūt says, I think it to be originally شراهيا [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

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

شُرُو: see what precedes.

شُرُو, originally شَرِيَا: } see art. شوى.
شُرُو, originally شَرِيِي: }

شروال

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

شوى

1. شَرَاهٌ (S, Mgh, Mṣb, K, &c.) aor. ى, (S, Mṣb, K,) inf. n. شَرِي (S, Mgh, Mṣb, TA) and شَرَاهٌ (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 شَرَاهٌ (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. شَرَاهٌ 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 النَّاسِ مَنْ يَشْرِي, [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 الضَّلَالَةَ بِالْهَدْيِ [lit. *Those are they who have purchased error*

with right direction,] meaning, † *who have taken the الهدى in exchange for الضلالة:* (Ksh, Bd, Jel:) or † *who have preferred the الضلالة to الهدى:* (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 بغيره by giving up another thing;* (TA;) and hence this saying in the Kur-an. (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 بنفسه being app. redundant:] or, as in the Tekmileh, شَرِي بِنَفْسِهِ إِلَى الْقَوْمِ † *he advanced to the people, or party, and fought them.* (TA.) — And شَرِي شَرِي (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 (TA.) And شَرِي اللَّهُ † [*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. ى, inf. n. شَرِي (TA,) i. q. شَرَاهُ (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. ى, 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 سَيْرِهِ (S, K,) inf. n. as above, (TA,) *He per-*