

شِرْوَى, in which the و is a substitute for ي, and شِرَايَى, [both signifying *Of, or relating to, selling, and also of, or relating to, buying,*] are rel. ns.; the former, of the inf. n. شَرَى; and the latter, of the inf. n. شِرَاة. (Mṣb, TA.)

شِرْيَان see شَرَى: — and see what next follows.

شِرْيَان and شِرْيَان (S, K,) the former of which is the more in repute, (TA,) the former said to be quasi-quadrilateral, like جِرْيَال, [and therefore mentioned also in the TA in art. شَرْن,] but held by IB to be of the measure فَعْلَان, (TA in art. شَرْن,) *A kind of tree, (S, K, TA,) of the عِضَاه [q. v.] of the mountains, (TA,) of which bows are made: (S, K, TA:) n. un. with ة: the tree thus called grows in the manner, and of the height and width, of the [species of lote-tree called] سِدْر, and has a yellow, sweet نَبَقَة [or drupe]: so says AHn: and he adds, Aboo-Ziyád says, bows are made of the شِرْيَان, and the bow made thereof is good, but black tinged with redness; its wood being of those woods of which good bows are [commonly] made; and they assert that it seldom, or never, becomes crooked: Mbr says that the شَوْحَط and تَبَع [q. v.] and شِرْيَان are one kind of tree, but differing in name and estimation according to the places of growth; such thereof as is upon the summit of the mountain being the نَبَع; and such as is at the base, or foot, or lowest or lower part, thereof, the شِرْيَان. (TA. [But see شَوْحَط.]) — Also sing. of شِرْيَان signifying The arteries; i. e. the pulsing veins; (S, K;) which spring from the heart: (S:) but the anatomists assert that they spring from the liver, and pass by the heart. (TA.) — شِرْيَان, with kesr, signifies also *A crack, or fissure, [in a rock,] such as is termed ثَمَّت. (Az, TA.)**

شِرَايَى see شِرْوَى.

شَار *Selling, or a seller: (Mgh, TA:) and buying, or a buyer: as also مُشْتَرٍ [in both senses, but generally in the latter sense; whereas شَار is generally used in the former sense]: (TA:) pl. of the former شِرَاة. (Mgh.) — Also, (S, TA,) and شَارِي, in which latter the ي is not the ي of a rel. n. but is an affix corroborative of the epithet, as in the cases of أَحْوَر and أَحْوَرِي [or أَحْمَر and أَحْمَرِي] and صَلْبِي and صَلْب, (TA,) *One of the people to whom is applied the appellation الشِرَاة, (S, TA,) which means the [heretics, or schismatics, commonly known by the name of] خَوَارِج [pl. of خَارِجِي, q. v.]: (S, M, Mgh, K, &c.:*) so called because they said, We have sold ourselves in obedience to God, i. e., for Paradise, when we separated ourselves from the erring Imáms: (S:) or because they sold themselves for the sake of what they believed: or because they said, Verily God has purchased us and our possessions: (Mgh:) but ISk says, because of their vehement hatred of the Muslims: and the author of the K says that it is from شَرَى signifying “he was*

angry,” and “he persisted, or persevered;” and he charges J with error in his explaining it as above, from their saying “we have sold ourselves” &c.; but this charge is senseless, for J has followed herein more than one of the leading authorities: the author of the K has followed ISd, who, however, adds, as to themselves, they say “We are the شِرَاة” because of the saying in the K̅ur ii. 203 [cited in the first paragraph of this art.], and the saying [in ix. 112] “Verily God hath purchased, of the believers, themselves” [&c.]; and the like is said in the Nh, with this addition, that شِرَاة is the pl. of شَار; i. e., it is from شَرَى, aor. يَشَرَى; or it may be from المِشَارَة meaning المِلَاجَة: moreover, the part. n. of شَرَى is شَرٍ; and this has not شِرَاة for its pl. (TA.)

شَارِي: see the next preceding paragraph.

المِشَرِي see شَار. — المِشَرِي *A certain star, (S, K,) well-known; (K;) [Jupiter;] one of the Seven Stars. (TA.) = And A certain bird. (K.)*

شزب

1. شَزَب, (S, A, O, K,) and شَزَب, (O, K,) aor. of each ٤, (K,) inf. n. شَزُوب (S, A, O, K) and شَزِب, (K,) *He was, or became, such as is termed شَاذِب meaning as expl. below: (S, A, O, K:) [mostly] said of a horse. (S, A, O, TA.)*

2. شَزَب, (O, K,) inf. n. تَشَزِيب (K,) *He, or it, caused it (a rod, O) to wither: (O, K, TA:) and he, or it, made him to become lean, or light of flesh; slender, and lean; or lean, and lank in the belly. (TA.)*

شَزَبَة: see what follows.

شَاذِب *Lean, or light of flesh; slender, and lean; or lean, and lank in the belly; applied to a horse: (S, O:) [or] شَزَبَة signifies thus, applied to a she-ass, (K, TA,) and a she-camel: (so accord. to the CK:) and شَاذِب, lean, &c., as above; and tough; (A, K;) applied to a horse, (A, TA,) and to a man, &c.: (TA:) or lean, or light of flesh, though not emaciated: (Aṣ, TA:) and, applied to a man, very slender or slim or spare: (A:) pl. شَزَب, (S, A, O, K,) applied to horses, (S, A, O,) and [as also of شَاذِبَة] شَاذِب, (K.) And شَاذِبَة *A she-gazelle lean, or light of flesh; or slender, and lean; or lean, and lank in the belly; in consequence of her having come from afar: pl. شَاذِب. (TA.) — And Rough; (S, K, TA;) applied to a place. (S, TA.)**

شزر

1. شَزَرَ, and شَزَرَ إِلَيْهِ, aor. ٤, (K,) inf. n. شَزْر, (TA,) *He looked askew, or sideways, at him, (IAmb, K,) not turning his face towards him, (TA,) [or with a slight turning of the face, (see لَحْظَة,)] by reason of hatred or of awe: (IAmb:) or he looked at him with a look of aversion: or he looked at him from the right and left: (K:) or from the outer angle of the eye: generally, in anger: or with hatred and anger: (TA:) or,*

(K,) as also نَظَرَ إِلَيْهِ شَزْرًا, (S, A, Mgh, Mṣb,) *he looked at him from the outer angle of the eye, (S, A, Mṣb, K,) with anger, (S, K,) or with aversion, like as one looks who hates another, (A, Mgh,) or like one who is averse and angry: (Mṣb:) or شَزْرَة signifies he looked at him with the look of an enemy. (TA.) The saying of 'Alee, اَلْحَظُوا الشَّرَّ وَأَطْعِنُوا الْبَسْرَ, is expl. as signifying Look ye from the right and left [and thrust ye straight forward]. (TA.) — Also شَزْرَة, (Fr, K,) aor. and inf. n. as above, (Fr,) *He smote him with the [evil] eye. (Fr, K.) — Also شَزْرَة He thrust him, or pierced him, (K,) with a spear-head. (TA.) And طَعَنَهُ شَزْرًا He thrust him, or pierced him, sideways. (A.) — شَزَرَ الْحَبْلَ, aor. ٤ and ٤, (K,) inf. n. شَزْر, (TA,) *He twisted the rope, or cord, from the left [by rolling it against his body from left to right]: (ISd, K:) or he twisted it upwards [by rolling it upwards against his thigh or body]: (Aṣ, AM:) or he twisted it from without [by rolling it against his thigh], and turned it towards his belly [contrarily to the usual manner, which is termed يَسْر, and which is the twisting downwards, by rolling the rope or cord downwards either against the body or against the thigh]; (ISd, K;) as also شَزْرَة. (K.) [See also شَزْر, below.]***

3. شَاذِرَة, inf. n. مُشَاذِرَة, *He treated him, or regarded him, with enmity, or hostility: whence [the manner of looking termed] الشَزْر. (AA.)*

4. اَشْرَاهُ اللَّهُ *God cast him into an evil case from which he could not extricate himself. (TA.)*

5. تَشَزَّر *He was angry. (K.) [See also تَشَذَّر.] — He prepared himself, لِقَاتِلٍ for fight, (K,) and لِلسُّجُودِ [for prostration in prayer]. (Mgh.)*

6. تَشَاذَرُوا *They looked, one at another, in the manner termed شَزْر, (S, K,) from the outer angle of the eye. (TA.) [See 1.]*

10. اسْتَشَزَّر: see 1, last sentence but one. — Also *It (a rope or cord) was twisted in the manner described above, in the explanation of شَزْر الْحَبْل. (K.)*

طَعَنَ شَزْرًا *A thrusting, or piercing, from the right and from the left: (S, M, TA:) or with the right hand and the left. (TA.) — قَتَلَ شَزْرًا A twisting upwards, contrarily to the manner in which the spindle [usually] turns. (S.) [See 1.] — غَزَلَ شَزْرًا Spun thread [app. twisted in a manner the reverse of that which is usual: (see 1; and see also رَدَن:) or] that is uneven. (K.) — طَحَنَ شَزْرًا [in which شَزْرًا appears to be an inf. n., though its verb is not mentioned,] *He ground with the hand-mill turning it from his right: [i. e., making it to revolve in the same course as do the hands of a watch:] (S, A, K:*) the contrary [which is the common way] is termed بَتًا. (A, TA.) — And مَا زَالَ شَزْرًا He ceased not to be taking the wrong way. (IAṣr, TA.) = شَزْر also signifies Difficulty (K) in an affair. (TA.)**

فِي لَحْظِهِ شَزْرًا [In his glance is a sidelong and