

course; expl. by the words **وَوَجَّهَهُ** وَوَجَّهَهُ. **خَالَفَهُ** عَنِ نَيْتِهِ وَوَجَّهَهُ. (ISK, S, K.) = And **شَطْنُهُ**, (S, K,) aor. 2, (S,) inf. n. **شَطَّنَ**, (TA,) *He bound him with the شَطْن* [or rope, or long rope, &c.]. (S, K.)

4. **اِشْطَنَهُ** *He made him, or caused him, to be, or become, distant, or remote.* (S, K.)

Q. Q. 1. **شَيْطَانٌ** *He acted as a شَيْطَانٌ* [i. e., as implied in the context, a devil; or one excessively, or inordinately, proud or corrupt or unbelieving or rebellious, or one insolent and audacious in pride and in acts of rebellion]; (K;) and **تَشَيْطَانٌ**; (S, K;) both signify the same; (K, TA;) *he became, and acted, like the شَيْطَانٌ*. (TA.)

Q. Q. 2. **تَشَيْطَانٌ**: see what next precedes.

شَطْنٌ *A rope*, (S, Mṣb, K,) in a general sense: (K;) or *a long rope*: (Kh, S, K;) or *a long and strongly-twisted rope by means of which one draws water*: (TA:) pl. **أَشْطَانٌ**. (S, Mṣb, K.) Mention is made, in a trad., of a horse as being **مَرْبُوطٌ بِشَطْنَيْنِ** [i. e. *Tied with two ropes, or long ropes, &c.*] because of his strength. (TA.) And one says of a strong-spirited horse, **إِنَّهُ لَيَنْزُو بَيْنَ شَطْنَيْنِ** [*Verily he leaps between two ropes, or long ropes, &c.*]: a saying applied as a prov. to him who exults, or exults greatly, or excessively, and behaves insolently and ungratefully, and is strong. (TA.) An Arab of the desert described a horse (S, Mṣb) that did not become abraded in the sole of his hoof (so in a copy of the S) by saying, **كَأَنَّهُ شَيْطَانٌ فِي أَشْطَانٍ** [*As though he were a devil in ropes, or long ropes, &c.*]. (S, Mṣb.)

نَوَى شَطُونٌ (S) or **نَيْةٌ شَطُونٌ** (K) [*A place to which one purposes journeying*] that is distant, or remote. (S, K.) And **غَزْوَةٌ شَطُونٌ** [*A warring and plundering expedition*] that is distant. (K.) And **حَرْبٌ شَطُونٌ** [*Distant war*: or] **† war that is difficult** [because distant]. (TA. See an ex. in a verse cited voce **جَبَّةٌ**.) [See also **شَطِينٌ**, and **شَاظِنٌ**.] — **بِئْرٌ شَطُونٌ** † *A deep well*, (S, K, TA,) *curving in its interior*: (TA:) or *a well from which the bucket is drawn out by means of two ropes, from its two sides, wide in the upper part and narrow in the lower part*; (K, TA;) so that if one draws out the bucket from it by means of one rope, one draws it against the casing, and it becomes rent. (TA.) And **رُمْحٌ شَطُونٌ** † *A long and crooked spear*. (TA.)

شَطِينٌ *Distant, or remote.* (TA. [See also **شَطُونٌ**, and **شَاظِنٌ**].)

شَاظِنٌ [*Distant, or remote, in respect of the place of alighting or abode*]; i. q. **شَاظِبٌ** [q. v.]. (TA in art. **شَطَبٌ**. [See also **شَطُونٌ**, and **شَطِينٌ**].) — And † *Far from the truth* [and from the mercy of God: see 1]. (TA.) — And i. q. **خَبِيثٌ** † [*Bad, corrupt, &c.*; like **سَاظِنٌ**]. (K.) Umeiyeh (S, TA) Ibn-Abi-ṣ-Ṣalt, referring to Solomon, (TA,) says,

• **أَيَّمَا شَاظِنٍ عَصَاهُ عَكَاهُ**
• **تُرْمِلُقَى فِي السِّجْنِ وَالْأَغْلَالِ**
[Whatever bad one disobeyed him, he bound him in irons; then he was cast into the prison and the shackles for the neck and hands]. (S, TA.)

شَيْطَانٌ a word of well-known meaning [i. e. *A devil*; and with the article **ال**, *the devil, Satan*]: (S, K:) *any that is excessively, or inordinately, proud or corrupt or unbelieving or rebellious, or that is insolent and audacious in pride and in acts of rebellion, of mankind, and of the jinn, or genii, and of beasts*; (A'Obeyd, S, Mṣb, K;) as is shown in relation to the first and second of these by what is said in the Kṣur vi. 112, and ii. 13 and 96: (TA:) the ن is radical, (S, Mṣb, TA,) the word being of the measure **فِعَالٌ**, from **شَطَّنَ**, (Mṣb, TA,) signifying "he was, or became, distant, or remote," (TA,) or signifying "he was, or became, remote, or far, from the truth, and from the mercy of God;" (Mṣb;) as is indicated by the pl. **شَيْطَانِينَ**; [for] the reading of El-Ḥasan in the Kṣur xxvi. 210, **الشَّيَاطُونُ**, is anomalous, [like **بَسَاتُونٌ** for **بَسَاتِينٌ**], and is said by Th to be a mistake: (TA:) or, as some say, the ن is augmentative, (S, Mṣb, TA,*) and the ي is radical, so that the word is of the measure **فَعْلَانٌ**, (Mṣb,) from **شَاظَ**, aor. **شَيْطَ**, (Mṣb, TA,) signifying "it was, or became, null, void, of no account," and the like, and "it burned," or "became burnt," (Mṣb,) or signifying "he burned with anger:" (TA:) [in the Kṣur, the word is always perfectly decl.; and so it is said to be by SM, in art. **شَيْط** of the TA; unless used as a proper name: but J says,] if you make it to be of the measure **فِعَالٌ** from **تَشَيْطَانٌ** said of a man, [or rather because they say of a man **تَشَيْطَانٌ**], you make it perfectly decl.; but if you make it to be from **شَيْطَ** ["he burned" a thing], you make it imperfectly decl., because it is of the measure **فَعْلَانٌ**. (S.) — Also **The serpent**: (S, K:) or *a certain species of serpents*; (Fr, S, TA;) *having a mane, of fowl aspect*: or, as some say, *a slender, light, or active, serpent*. (TA.) — Respecting the saying in the Kṣur [xxxvii. 63], **طَلْعَهَا كَأَنَّ رُؤُوسَ الشَّيَاطِينِ**, [Its fruit is as though it were the heads of the شَيْطَانِينَ], Fr says that there are three ways in which it may be explained: one is, that the **طَلْع** is likened to the heads of the شَيْطَانِينَ [meaning devils] in respect of foulness, or ugliness, because these are described as foul, or ugly: (S:) or it is likened to the *evil in disposition of the jinn*, because these are imagined as foul, or ugly: Zj says, in explaining it, that one says of a thing deemed foul, or ugly, **كَأَنَّ وَجْهَ شَيْطَانٍ** [as though it were the face of a devil], and **كَأَنَّ رَأْسَ شَيْطَانٍ** [as though it were the head of a devil]; for though the شَيْطَان is not seen, he is conceived in the mind as the foulest, or ugliest, of things: (TA:) the second is, that [the meaning is *foul, or ugly, serpents*; for] the Arabs apply the name شَيْطَان to a sort of serpents, *having a mane, foul, or ugly, in the head and face*: (S, TA:*) the third is, that *a certain foul, or ugly, plant is*

named **رُؤُوسُ الشَّيَاطِينِ** (S, TA;) which is expl. in the K only as meaning *a certain plant*. (TA.) — **شَيْطَانُ الْفَلَا** [lit. *The devil of the waterless deserts*] means † *thirst*. (K.) — **شَيْطَانٌ** signifies also † *Any biamable faculty, or power, [or propensity,] of a man*. (Br-Rāghib, TA.) One says, **رَجَبَهُ شَيْطَانُهُ** i. e. † [*His anger got the ascendancy over him; or] he was, or became, angry*. (TA.) And **نَزَعَ شَيْطَانَهُ** † *He plucked out his pride*. (TA.) — Also, [probably as being likened to a serpent,] † *A mark made with a hot iron in the upper part of the haunch of a camel, perpendicularly, upon the thigh, extending to the hock*; (K, TA;) from the "Tedhkireh" of Aboo-'Alee; (TA;) likewise called **مُشَيْطَنَةٌ**. (AZ, K, TA.)

الشَّيْطَانِيَّةُ *A certain sect of the extravagant zealots of [the schismatics called] the شَيْعَةُ*; so named from [their founder] **الشَّيْطَانُ الطَّاقِي**, (TA,) an appellation of Moḥammad Ibn-En-Noḡmān. (K and TA in art. **طَوَقٌ**.)

مُشَاظِنٌ *One who draws out the bucket from the well بِشَطْنَيْنِ*, (K, TA,) i. e. *with two ropes*. (TA.)

مُشَيْطَنَةٌ: see **شَيْطَانٌ**, last sentence.

شظ

1. **شَطَّ الْجُودَلِيَّ**, (S,) or **الْوِعَاءَ**, (K,) aor. 2, inf. n. **شَطَّ**, (TA,) *He fastened its شَطَاظٌ* [q. v.] upon the sack: (S:) or *he put the شَطَاظ into the bag*; [meaning *into its loop, or handle*]; as also **اِشْطَهَ**: (K:) or the latter signifies *he put to it, or made for it, (namely the sack,) a شَطَاظ*. (S.)

4: see the preceding paragraph.

شَطَاظٌ *The stick, or piece of wood, which is inserted into the loop, or handle, of a sack*; (S;) *a curved piece of wood*, (K, TA,) *with a pointed extremity*, (TA,) *which is put into the two loops, or handles, of a pair of sacks*, (K, TA,) *when they are bound upon the camel*: (TA:) there are two such pieces of wood: (S,* TA:) pl. **أَشْطَظَةٌ**. (K.) And *A piece of wood, or peg, with which they make fast the rope of a burden*. (Ibn-Maṡroof, as cited by Golius.)

شَطِظٌ *A sack made fast, or bound*. (Fr. K.) = *A stick, or piece of wood, split in several places*. (Fr, K.)

شظف

1. **شَظَفَ الشَّجَرَ**, (S, O, K,) aor. 2; (K;) and **شَظَفَ**, (O, K,) aor. 2; (K;) inf. n. **شَظَافَةٌ**, (O, K,) of the former verb; (O;) *The trees, not being sufficiently watered, became hard, without losing their moisture*. (S, O, K.) — And **شَظَفَتْ يَدُهُ** *His hand became rough, or coarse*. (Ḥar p. 70.) — And **شَظَفَ الْعَيْشَ** *The means of subsistence became dry and hard*. (K,* TA.) = **شَظَفَ السَّمَّ**, (S, Mṣb, K,) aor. 2, (K,) *The arrow entered between the skin and the flesh*. (S, Mṣb, K, Omitted in the TA.) = **شَظَفَتْهُ عَنِ الشَّيْءِ**,