

not use in this sense either of the more analogical forms of شاعر and شَعَار. (Sb, TA.)

شاعر *A poet*: (T, S, Mṣb, K:) so called because of his intelligence; (S, Mṣb;) or because he knows what others know not: (T, TA:) accord. to Akh, it is a possessive epithet, like تَامِرٌ and لَابِنٌ (S:) pl. شُعْرَاءُ (S, Mṣb, K,) deviating from analogy: (S, Mṣb:) Sb says that the measure فاعِلٌ is likened in this case to فَعِيلٌ; and hence this pl.: (TA:) or, accord. to IKh, the pl. is of this form because the sing. is from شَعَرَ, and therefore should by rule be of the measure فَعِيلٌ, like شَرِيفٌ [from شَرَفٌ]; but were it so, it might be confounded with شَعِيرٌ meaning the grain thus called, therefore they said شَاعِرٌ, and regarded in the pl. the original form of the sing. (Mṣb.) A wonderful poet is called حَنْدِيدٌ: one next below him, شاعرٌ; then, شَوْبَعٌ [the dim.]: (Yoo, K:) then, شُعْرُورٌ; and then, مُتَشَاعِرٌ. (K.) — Also † *A liar*: because of the many lies in poetry: and so, accord. to some, in the Kur xxi. 5. (B, TA.) — Excellent poetry: (Sb, T, K:) or *known poetry*: but the former explanation is the more correct. (TA.) One also says, sometimes, كَلِمَةٌ شَاعِرَةٌ, [by كَلِمَةٌ] meaning قَصِيدَةٌ: but generally in a phrase of this kind the two words are cognate, as in وَبَلٌ وَابِلٌ and بَيْلٌ لَبِيلٌ. (TA.)

شَوْبَعٌ: see the next preceding paragraph.

أَشْعَرُ [More, and most, knowing or cognizant or understanding: see 1, first sentence. — And,] applied to a verse, (T,) or to a poem, (S,) *More* [and most] poetical. (T, S.) — Also, (S, A, K,) and شَعْرٌ (A, K,) and شَعْرَانِي (K,) which last (SM says) I have seen written شَعْرَانِي (TA,) *A man having much hair upon his body*: (S, A:) or *having hair upon the whole of the body*: (IAth, L voce أَجْرَدٌ [q. v.], in explanation of the first:) or *having much and long hair* (K, TA) *upon the head and body*: (TA:) and the first and second, a goat having much hair: fem. of the first شَعْرَاءُ: (TA:) and pl. of the first شُعْرٌ. (S, K.) One says أَشْعَثُ أَشْعَرُ, meaning *Having his head unshaven and not combed nor anointed*. (TA.) And فَلَانٌ أَشْعَرُ الرَّقَبَةِ [lit. *Such a one is hairy in the neck*] is said of a man though he have not hair upon his neck, as meaning † *such a one is strong, like a lion*. (A, TA.) — [The fem.] شَعْرَاءُ also signifies *A testicle, or scrotum*, (خَصِيَّةٌ) *having much hair*: (TA:) and the سُوَّةُ [or pudendum]: thus used as a subst. (IAṣr, TA in art. مَعَطٌ.) See also شَعْرَةٌ. — And *A furred garment*. (Th, K.) — And as an epithet, † *Evil, foul, or abominable*: [as being likened to that which is shaggy, and therefore unseemly:] (K, TA:) in the K, الْحَشِينَةُ is erroneously put for الْحَبِيَّةُ. (TA.) One says, دَاهِيَةٌ شَعْرَاءُ (S, A, K,) and وَبَرَاءُ (S, A,) and زَبَاءُ (TA in art. زَب), † *An evil, a foul, or an abominable*, (TA,) or *a severe, or great*, (K,) *calamity or misfortune*: pl. شُعْرٌ. (K, TA.) And

one says to a man when he has said a thing that one blames or with which one finds fault, جُنْتُ بِهَا شَعْرَاءَ ذَاتٍ وَبَرٍ [Thou hast said it as a foul, or an abominable, thing]. (S, A.) — And أَشْعَرُ signifies also *The hair that surrounds the solid hoof*: (S:) or [the extremity, or border, of the pastern, next the solid hoof; i. e.] the extremity of the skin surrounding the solid hoof, (K, TA,) where the small hairs grow around it: (TA:) or the part between the hoof of a horse and the place where the hair of the pastern terminates: and the part of a camel's foot where the hair terminates: (TA:) pl. أَشَاعِرُ (S, TA,) because it is [in this sense] a subst. (TA.) — Also *The side of the vulva, or external portion of the female organs of generation*: (K:) it is said that the أَشْعَرَانِ are the إِسْتَنَانِ, which are the two sides [or labia majora] of the vulva of a woman: or the two parts next to the شُفْرَانِ, which are the two borders of the إِسْتَنَانِ: or the two parts between the إِسْتَنَانِ and the شُفْرَانِ: (L, TA:) or the two parts next to the شُفْرَانِ, in the hair, particularly: (Zj, in his "Khalḳ el-Insān:") the أَشَاعِرُ of the حَيْةَ [or vulva of a camel &c.] are the parts where the hair terminates: (TA:) and the أَشَاعِرُ of a she-camel are the sides of the vulva. (S, L, TA.) — And *A thing that comes forth from [between] the two halves of the hoof of a sheep or goat, resembling a نُوْلٌ* [or wart]; (Lh, K;) for which it is cauterized. (Lh, TA.) — And *Flesh coming forth beneath the nail*: pl. شُعْرٌ (K, TA,) with two ḍammehs, (TA,) or شُعْرٌ. (So in the CK.) — And [the fem.] شَعْرَاءُ also signifies † *Land (أَرْضٌ) containing, or having, trees*: or *abounding in trees*: (A, K:) [and so, app., † شَعْرَانٌ; for] there is a mountain in [the province of] El-Mowṣil called شَعْرَانٌ, said by AA to be thus called because of the abundance of its trees: (S:) or شَعْرَاءُ signifies *many trees*: (A'Obeid, S:) or i. q. أَجْمَةٌ [i. e. a thicket, wood, or forest; &c.]: (TA:) and a meadow (رَوْضَةٌ, AHn, A, K, TA) *having its upper part covered with trees*, (AHn, K* TA,) or *abounding in trees*, (TA,) or *abounding in herbage*: (A:) and a tract of sand (رَمْلَةٌ) *producing [the plant called] نَصِيٌّ* (Sgh, L, K) and the like. (Sgh, K.) — And † *A certain tree of the kind called خَبِضٌ* (K, TA,) *not having leaves, but having [what are termed] هَذَبٌ* [q. v.], *very eagerly desired by the camels, and that puts forth strong twigs or branches*; mentioned in the L on the authority of AHn, and by Sgh on the authority of Abou-Ziyād; and the latter adds that it has firewood. (TA.) — And † *A certain fruit*: (AHn, TA:) *a species of peach*: (S, K:) sing. and pl. the same: (AHn, S, K:) or *a single peach*: (IKṭṭ, MF:) or *الْأَشْعَرُ* is a name of the peach, and the pl. is شُعْرٌ. (Mṭr, TA.) — Also † *A kind of fly*, (S, K,) *said to be that which has a sting*, (S,) *blue, or red, that alights upon camels and asses and dogs*; (K;) as also † شُعَيْرَاءُ: (TA:) *a kind of fly that stings the ass, so that he goes round*: AHn says that it is of two species, that of the dog and that of the camel: that of the dog

is well known, inclines to slenderness and redness, and touches nothing but the dog: that of the camel inclines to yellowness, is larger than that of the dog, has wings, and is downy under the wings: sometimes it is in such numbers that the owners of the camels cannot milk in the day-time nor ride any of them; so that they leave doing this until night: it stings the camel in the soft parts of the udder and around them, and beneath the tail and the belly and the armpits; and they do not protect the animal from it save by tar: it flies over the camels so that one hears it to make a humming, or buzzing, sound. (TA. [See also شُعْرُورٌ, under which its pl. شُعْرٌ is mentioned.]) — And [hence, perhaps, as this kind of fly is seen in swarms,] † *A multitude of men*. (K.)

أَشَاعِرُ: see شُعْرٌ.

مَشْعَرٌ i. q. مَعْلَمٌ [meaning *A place where a thing is known to be*]. (TA.) — And hence, *A place of the performance of religious services*. (TA.) See this word, and its pl. مَشَاعِرُ, voce شِعَارٌ, in four places. — [The pl.] الْمَشَاعِرُ also signifies *The five senses*; (S, A, TA;) *the hearing, the sight, the smell, the taste, and the touch*. (S and Mṣb in art. حَس.) — See also شِعَارٌ.

دِيَّةُ الْمَشْعَرَةِ *The bloodwit that is exacted for killing kings*: it is a thousand camels. (A, TA. [See 4.]

مُتَشَاعِرٌ *One who affects, or pretends, to be a poet, but is not*. (S, L, K, TA.) See شَاعِرٌ.

شَعْفٌ

1. شَعَفَ (S, O, K,) aor. عَ, (K,) inf. n. شَعْفٌ, though it is implied in the K, by its being said that the verb is like مَنَعَ, that it is شَعَفَ, (TA,) *He smeared, anointed, or overspread, a camel* [suffering from the mange, or scab], with tar, (S, O, K, and Bḍ in xii. 30,) and burned him by so doing. (Bḍ ibid.) Imra-el-Kays says,

- لِيَقْتُلْنِي وَقَدْ شَعَفْتُ فَوَادَهَا •
- كَمَا شَعَفَ الْمَهْنُوءَةُ الرَّجُلَ الطَّالِي •

[That he should slay me, I having overspread her heart with love of me, like as the man anointing overspreads her (meaning the camel) that is smeared with tar]; but it is also related otherwise, i. e. قَطَرْتُ فَوَادَهَا كَمَا قَطَرُ: (O, TA:) Abou-Alee El-Kálee says that she [the camel] that is smeared with tar experiences, by reason of the tar, a pleasurable sensation with a burning. (TA.) — Hence, [as indicated above,] قَدْ شَعَفَهَا حُبًّا [He has overspread and burned her heart with love]; as some read in the Kur xii. 30; others reading شَعَفَهَا: (Bḍ:) [or he has burned her heart with love; for] شَعَفَهُ الْحُبُّ means *love burned his heart*: (S:) there are two readings of the words of the Kur above; (O, K;) [as well as two other readings mentioned in art. شَغَفَ:] قَدْ شَعَفَهَا حُبًّا (S, O, K,) one, a reading of El-Ḥasan (S, O) and others; meaning [as above: or], accord. to AZ, *he has diseased her heart with love*, (S, O,) and