

reason of long journeying. (Ham p. 130, [See an ex. from a poet, voce *أَيْة*].) The first [or each] is also applied to a head, as meaning *Dusty*, not renovated [by dressing or anointing], nor cleansed. (Msb.) — **الْأَشْعَثُ** † The wooden peg or stake: (A, K, TA:) so in a verse of El-Kumeyt cited in the first paragraph of art. **حَف**: an epithet in which the quality of a subst. is predominant: (TA:) so called because its head is disintegrated; or separated, disunited, or uncompacted, in its component parts [or its fibres; by its being battered by blows]. (A, TA.) — And † *What has dried up of the [barley-grass called] بَهْمَى* (K, TA:) [or] it is so called when its prickles have dried. (TA.)

شعد

Q. Q. 1. **شَعُوذٌ** (A, Msb,) inf. n. **شَعُوذَةٌ** (A, L, Msb, K,) *He practised the art termed شَعُوذَةٌ*, expl. below: (A, L, Msb, K:) as also **شَعْبَدٌ** (Msb, K,) inf. n. **شَعْبَدَةٌ**: (A, Msb, K:) so some say. (Msb.) [See what here follows.]

شَعُوذَةٌ *Legerdemain, or sleight-of-hand*, (A, L, K,) and *false miracles*, (TA,) and *fascinations*, (K,) or *fascination*, (A, L,) or a kind of play, (Msb,) like **سِحْرٌ**, (A, L, Msb, K,) *making a thing to appear different from what it really is*, (L, K,) or *showing a man what has no real existence*: (Msb:) or *making what is false to assume the form of what is true*: (TA:) as also **شَعْبَدَةٌ**: (A, Msb:) vulgarly termed **شَعْبَنَةٌ**. (TA.) — Also *Quickness: or lightness, or agility, in any affair*. (L.) — It is not a word of the language of the people of the desert. (Lth, L, Msb.)

شَعُوذِيٌّ *A messenger of princes or governors*, (L, K,) *who journeys on affairs of importance for them* (L) *upon post-horses or other beasts appointed for their conveyance*: (L, K:) so called because of his quickness. (L.) It is not a word of the language of the people of the desert. (Lth, L.) — See also what follows.

مُشَعُوذٌ and **مُشَعُوذٌ** *A man who practises the art termed شَعُوذَةٌ*; (L, K;) as also **شَعُوذِيٌّ**: (TA in art. **عَجَب**:) improperly called **مُشَعْبَدٌ**, and surnamed **أَبُو الْعَجَبِ**. (Eth-Tha'ālibee, TA.)

شعر

1. **شَعْرَبِه**, (S, Msb, K, &c.,) and **شَعْرَبِه**, (K,) which latter is disallowed by some, but both are correct, though the former is the [more] chaste, (TA,) aor. **شَعَرَ**, (S, Msb, K,) inf. n. **شَعْرٌ** (S, Msb, K, &c.) and **شَعَرَ** (K, TA) and **شَعَرَ**, (TA, and so in the CK in the place of **شَعَرَ**), but the first is the most common, (TA,) and **شَعْرَةٌ** (Msb, K) and **شَعْرَةٌ** and **شَعْرَةٌ**, (K,) of which last three the first is the most common, (TA,) and **شَعْرِيٌّ** and **شَعْرِيٌّ** (K) and **شَعْرِيٌّ** (TA) and **شَعْرِيٌّ** (Msb, K) and **شَعْرِيٌّ**, (K,) which is said to be the inf. n. of **شَعَرَ**, (TA,) and **مُشَعْرٌ** and **مُشَعْرَةٌ** (Lh, K) and **مُشَعْرٌ**, (K,) which is of extr. form, (TA,) *He*

knew it; knew, or had knowledge, of it; was cognizant of it; or understood it; (S, A, Msb, K, TA;) as also **شَعَرَ لَهُ**: (Lh, TA:) or *he knew the minute particulars of it: or he perceived it by means of [any of] the senses*. (TA.) Lh mentions the phrase **أَشَعَرَ فَلَانًا مَا عَمِلَهُ** and **أَشَعَرَ فَلَانًا مَا عَمِلَهُ** [I know what such a one did or has done], and **مَا شَعَرْتُ فَلَانًا مَا عَمِلَهُ** [I knew not what such a one did], as on the authority of Ks, and says that they are forms of speech used by the Arabs. (TA.) [See also **شَعَرَ**, below.] **شَعَرَ**, (A, Msb, K,) aor. **شَعَرَ**, (Msb, K,) inf. n. **شَعْرٌ** and **شَعَرَ**, (K, TA,) or **شَعَرَ**, (so accord. to the CK instead of **شَعَرَ**.) *He said, or spoke, or gave utterance to, poetry; spoke in verse; poetized; or versified; syn. قَالَ شَعْرًا*; [for poetry was always spoken by the Arabs in the classical times; and seldom written, if written at all, until after the life-time of the author;] (A, Msb, K;) as also **شَعَرَ**: (K:) or the latter signifies *he made good, or excellent, poetry or verses*; (K, MF;) and this is the signification more commonly approved, as being more agreeable with analogy: (MF:) or the latter signifies *he was, or became, a poet*; (S;) as also **شَعَرَ**, aor. **شَعَرَ**. (TA.) One says, **شَعَرْتُ لِفُلَانٍ** *I said, or spoke, poetry, &c., to such a one*. (TS, O, TA.) And **لَوْ شَعَرَ بِنَقْصِهِ لَمْ يَشَعَرَ** [Had he known his deficiency, he had not spoken poetry, or versified]. (A.) — **شَاعَرٌ** *شَاعَرٌ*: see 3. — **شَاعَرٌ** as a trans. verb syn. with **اشعر**: see 4. — As syn. with **شاعر**: see 3. — **شَعَرَ**, aor. **شَعَرَ**, (K,) inf. n. **شَعْرٌ**, (TA,) *His (a man's, TA) hair became abundant* (K, TA) and *long*: (TA:) and said likewise of a goat, or other hairy animal, *his hair became abundant*. (TA.) — Also † *He possessed slaves*. (Lh, K.)

2. **شَعَرَ** as an intrans. verb: see 4: — and as a trans. verb also: see 4.

3. **شَاعَرَةٌ** *شَاعَرَةٌ*, (S, K,) aor. of the latter **شَعَرَ**, that is with fet-h, (S, MF,) accord. to Ks, who holds it to be thus even in this case, where superiority is signified, on account of the faucial letter; or, accord. to most, **شَعَرَ**, agreeably with the general rule; (MF;) *He vied, or contended, with him in poetry, and he surpassed him therein*. (S, K, MF.) — And **شَاعَرُهُ**, (S,) and **شَاعَرُهَا**, (A, Msb, K,) and **شَاعَرَهَا**, (A, K,) *He slept with him, and with her*, (نَاوَمَهُ, S, and نَامَ مَعَهَا, Msb, K, or ضَاجَعَهَا, A,) *in one شَعَارٌ* [or innermost garment]. (S, A, Msb, K.) — [Reiske, as mentioned by Freytag, explains **شاعر** as signifying also *Tractavit, prensavit, vellicavit*: but without naming any authority.]

4. **اشعره** *He made him to know*. (S.) You say, **اشعره بالأمر** and **الأمر**, (K,) the latter of which is less usual than the former, because one says **شعر به** but not **شعره**, (MF,) *He acquainted him with the affair; made him to know it*. (K.) And **أَشَعَرْتُ أَمْرًا** *I made known the affair of such a one*. (A.) And **أَشَعَرْتُ فَلَانًا** *I made such a one notorious for an evil deed or quality*. (A.) — Also, (inf. n. **اشْعَارٌ**, Msb,) *He marked it,*

namely a beast destined for sacrifice at Mekkeh, (S, Mgh, Msb, K, TA,) *by stabbing it in the right side of its hump so that blood flowed from it*, (S,) or *by making a slit in its skin*, (K,) or *by stabbing it* (K, TA) *in one side of its hump with a مِبْضَعٌ or the like*, (TA,) *so that the blood appeared*, (K, TA,) or *by making an incision in its hump so that the blood flowed*, (Msb,) *in order that it might be known to be destined for sacrifice*. (S, Msb.) — [Hence, app.,] † *He wounded him so as to cause blood to come*. (TA.) It is said in a trad. respecting the assassination of 'Othmán, **أَشَعَرَهُ مِبْضَعًا** † *He wounded him so as to cause blood to come with a مِبْضَعٌ* [q. v.]: (TA:) and in another trad., **أَشَعَرَ أَمِيرَ الْمُؤْمِنِينَ** † [The Prince of the Faithful was wounded so that blood came from him]. (S.) — And † *He pierced him with a spear so as to make the spear-head enter his inside: and اشعره سَنَانًا* † *he made the spear-head to enter into the midst of him*: [but this is said to be] from **اشعره به** “he made it to cleave to it.” (TA.) **أَشَعَرَ** is said specially of a king, meaning *He was slain*. (A, TA.) — Also *He made it to be a distinguishing sign: as when the performance of a religious service is made, or appointed, by God to be a sign [whereby his religion is distinguished]*. (TA.) — And **اشعروا** *They called, uttering their شَعَارٌ* [whereby they might know one another]: or *they appointed for themselves a شَعَارٌ in their journey*. (Lh, K, TA. [See also 10.]) — **مَا أَشَعَرُهُ** [How good, or excellent, a poet is he!]. (TA in art. **حَزِي**: see **مُخَر** in that art.) — **اشعر** [from **شَعَرَ** or **شَعَرَ** signifying “hair”] *It (a foetus, S, A, K, in the belly of its mother, TA) had hair growing upon it*; (S, A, K;) as also **تَشَعَّرَ**; (S, K;) and **شَعَرَ**, inf. n. **تَشَعِيرٌ**; and **استشعر**. (K.) — And **اشعرت** *She (a camel) cast forth her foetus with hair upon it*. (Ktr, K.) — And **اشعر** *He lined a boot*, (A, K,) and a **جَبَّةٌ**, (A,) and the **مِثْرَةٌ** of a horse's saddle, and a **قَلَنْسَوَةٌ**, and the like, (TA,) *with hair*; (A, K;) as also **شَعَرَ**; (Lh, A, K;) and **شَعَرَ**, (K,) inf. n. **تَشَعِيرٌ**: (TA:) or, said of a **مِثْرَةٌ**, *he covered it with hair*. (A.) — And **اشعره** *He clad him with a شَعَارٌ* [i. e. an innermost garment]. (S, A, K.) And **اشعره** *He put on him a garment as a شَعَارٌ*, i. e., next his body. (TA.) [Hence,] **اشعره فلان شرًا** † *Such a one involved him in evil*. (S, A.) And **اشعره الحب مرضًا** † [Love involved him in disease]. (S.) And **اشعره به** † *He made it (i. e. anything) to cleave, or stick, to it, [like the شَعَارٌ to the body,] i. e., to another thing*. (K.) — [And † *It clave to him, or it, as the شَعَارٌ cleaves to the body*. Hence,] **اشعره البهر** † [Anxiety clave to him as the شَعَارٌ cleaves to the body]. (A.) And **اشعر البهر** † *Anxiety clave to my heart* (K, TA) as the **أَشَعَرَ الرَّجُلُ** *cleaves to the body*. (TA.) And **اشعر الرجل** † *The man clave to anxiety as the شَعَارٌ cleaves to the body*. (S, TA. [In one of my copies of the S, أَشَعَرَ, accord. to which reading, the phrase