

طَلَبِي I left for my lamb, or kid, one teat [of the mother], having milked the other teat and bound it with the صَرَار [q. v.]. (S.)

6: see 1, last sentence but one.

شَطْر The half of a thing; (S, A, Mgh, Msh, K;) as also شَطِير: (TA:) pl. [of pauc.] أَشْطَر (S, K) and [of mult.] شَطُور. (K.) It is said in a prov., أَحْلَبَ حَلْبًا لَكَ شَطْرُهُ [Milk thou a milking of which half shall be for thee]. (S.) And one says شَعْرَ شَطْرَانٍ Hair [half] black and [half] white. (A.) Accord. to Ibrāheem El-Harbee, (O,) the saying of the Prophet, مَنْ مَنَعَ صَدَقَةً فَإِنَّا آخِذُوهَا, [Whoso refuses to render a poor-rate, verily we take it from him, and half of his property], thus related by Bahz, is a mistake, and the right wording is, وَشَطْرَ مَالِهِ, meaning and his property shall be divided into two halves, and the collector of the poor-rate shall have the option given him and shall take that rate from out of the better of the two halves, as a punishment for the man's refusal of the rate; (O, K;) but it is said that this law was afterwards abrogated: (O:) Esh-Shāfi'ce, however, says that, in the old time, when one refused the poor-rate of his property, it was taken from him, and half of his property was taken as a punishment for his refusal; and he adduces this trad. as evidence thereof; but says that in recent times, only the poor-rate was taken from him, and this trad. was asserted to be abrogated. (TA. [More is there said on this subject, but I omit it as unprofitable.]) — It occurs in two trads. as meaning Half a مَكُون [q. v.], or half a وَتَق [q. v.], of barley. (TA.) — [In prosody, Half a verse.] — Also † A part, or portion, or somewhat, of a thing; (Mgh, K;) and so شَطِير. (TA.) In the trad. of the night-journey, فَوَضَعَ شَطْرَهَا means † [And He remitted] part, or somewhat, thereof; (K;) i. e., of the prayer. (TA.) And similar is the saying in another trad., الطَّهْرُ شَطْرُ الْإِيمَانِ [Purification is part of faith]. (TA.) — Either the fore pair or the hind pair of the teats of a she-camel: she has two pairs of teats, a fore pair and a hind pair, and each pair is thus called: (S, K;) and either of the two teats of a ewe or she-goat: (IAgr, TA:) pl. أَشْطَر. (S, TA.) Hence the saying, (S,) فَلَانٌ أَشْطَرُ حَلَبِ الدَّهْرِ أَشْطَرُهُ † Such a one has known, or tried, varieties of fortune: (S, TA:) has experienced the good and evil of fortune; (S, K, TA;) its straitness and its ampleness: being likened to one who has milked all the teats of a camel, that which yields plenty of milk and that which does not; the fore pair being the good; and the hind pair, the evil: or, as some say, أَشْطَر means streams, or flows, of milk: and [in like manner] one says, حَلَبِ الدَّهْرِ شَطْرِيهِ. (TA.) And, as is said in the "Kāmil" of Mbr, one says of a man experienced in affairs, فَلَانٌ قَدْ حَلَبَ أَشْطَرُهُ † Such a one has endured the difficulties and [enjoyed] the ampleness of fortune, and managed his affairs in poverty and in wealth: lit., has milked his pairs of teats, one pair after

another. (TA.) — Also A direction in which one looks or goes or the like. (S, A, Msh, K.) One says, قَصَدَ شَطْرَهُ He went in his, or its, direction; towards him, or it. (S, A.) And it is said in the Kur [ii. 139 and 144 and 145], قَوِّلْ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ Then turn thou thy face in the direction of the Sacred Mosque. (Fr, S.) The noun in this sense has no verb belonging to it: or one says, شَطَرَ شَطْرَهُ [expl. above: see 1]. (K.) — Also Distance, or remoteness. (TA.)

شَطْر: see شَطِير [of which it is both a syn. and a pl.].

وَدَّ فَلَانٌ شَطْرَهُ The offspring of such a one are half males and half females. (S, A, K. [In the Ham p. 478, it is written شَطْرَهُ.])

شَطْرَانِ (S, A, K,) fem. شَطْرِي (K,) A bowl, (S, K,) or vessel, (A, K,) half full. (S, A, K.)

شَطُور A ewe, or she-goat, having one teat longer than the other; (S, O, K;) like حَضُون in this sense [and perhaps in others also, agreeably with what is said of شَطَار in the first paragraph of this art.]: (S in art. حَضَن:) and (so in the S and O, but in the K "or") one having one of her teats dried up: (S, O, K:) and a she-camel having two of her teats dried up; for she has four teats. (S, O.) And A garment, or piece of cloth, having one of the two extremities of its breadth longer than the other. (O, K.) — See also the next paragraph.

شَطِير: see شَطْر, in two places. — Also Distant, or remote; (As, S, A, Mgh, Msh, K;) applied to a town, or country, (As, S,) an abode, (A, Mgh, Msh,) and a tribe. (A.) And so شَطِير in the phrase نَوَى شَطْرَهُ [A distant tract, or region, towards which one journeys]: (S, K:) so too شَطُور in the phrase نَبَتْ شَطُور [which may mean as above, (like نَبَتْ شَطُون,) or a remote, or far-reaching, intention, or aim, or purpose]. (TA.) — Also A stranger; (S, O, Msh, K;) because of his remoteness from his people; (TA;) as in a verse cited voce إِذَا: (S, O:) or one who is alone, or solitary: (A:) pl. شَطِير. (TA.)

شَاطِر [One who withdraws far away from his family; or breaks off from them, or quits them, in anger: (see 1, last sentence:) or] one who disagrees with his family, (Msh,) and who nearies them by his wickedness (S, Msh, K) and baseness (Msh) and guile: (TA:) i. q. خَلِيع [meaning as above, and having other similar meanings; generally vitious, or immoral; bad, evil, wicked, or mischievous]: (A:) accord. to some, it is post-classical: Abou-Is-hāk says that it signifies one who takes a wrong course: it is also expl. as signifying one who outstrips; like the [messenger called] بَرِيد, who takes a long journey in a short space of time: and hence, [as a conventional term of the mystics,] it is applied to one who outstrips, and is quick, in attaining nearness to God: or as meaning one who has nearied his family, and withdrawn far from them [in spirit], though with them [bodily], be-

cause of their inviting him to carnal lusts, and accustomed ways [of the world]: (TA:) [in the present day, it is applied to a sharper, or clever thief: and to any clever, or cunning, person:] pl. شَطَار. (TA.)

مَشْطُور [Halved. — And hence,] A verse of the metre termed الرَّجَز, (O, K,) and of that termed الشَّرِيع, (TA,) having three of its six feet wanting; (O, K;) properly, having half thereof taken away. (O.) — Also Bread done over with [the seasoning, or condiment, called] كَامَخ. (O, K.)

هُمْ مَشَاطِرُونَا They are persons whose houses adjoin ours. (O, K.)

شطنج

شَطْرَنْج (O, L, Msh, K) and شَطْرَنْج; (L, Msh;) some say the former; and some, the latter; (Msh;) the latter said to be of established authority, as a dial. var., though disallowed in the K [and in the O]; but the former is the more approved on account of its being conformable with Arabic words, (Msh, TA,) such as جَرْدَحْل, (TA,) which the latter is not; (Msh, TA;) and sometimes it is pronounced with the unpointed س, (O,) this being a dial. var.; (K;) A well-known game; [namely, chess:] (O, L, K:) a Pers. word, (TA,) arabicized; (Msh, K, TA;) [said to be] from صَدْرَنْج "a hundred stratagems;" or from شُدْرَنْج "trouble departed," meaning that trouble departs from him who plays at it; (TA;) [or from شَاهْ رَنْج "the royal care or sorrow;" or from شَشْ رَنْج "six species or ranks," because the pieces are of so many species: (Richardson's Pers. Arab. and Engl. Dict., Johnson's ed.:)] or [accord. to some] it is from الشَّطَارَة, (O, K,) or المَشَاطِرَة, referring to the word شَطْر; (TA;) or from الشَّطِير, (O, K,) referring to the word شَطْر; so says Ibn-Hishām El-Lakhme: but, as IB and others have said, these derivations are only partial, making the ن and the ج to be augmentative letters, and are manifestly incorrect. (MF, TA.)

شطن

1. شَطْن, (S, TA,) [aor. ʾ,] inf. n. شَطُون, (PS,) He was, or became, distant, or remote, (S, TA,) عَنْهُ [from him, or it]. (S.) And شَطْنَتِ الدَّارُ, (Msh, TA,) aor. as above, (Msh,) and so the inf. n., The abode, or dwelling, was distant, or remote. (Msh, TA.) — And † He was, or became, remote, or far, from the truth, and from the mercy of God. (Msh.) — And شَطْنُ فِي الْأَرْضِ, (K,) inf. n. as above, (TA,) It entered into the earth, either رَاسِحًا [app. as meaning becoming firmly fixed therein], or وَاعِلًا [app. as meaning penetrating, and becoming concealed]. (K.) — شَطْنَهُ, (S, K,) aor. ʾ, inf. n. شَطْن, (S,) He turned away in opposition to him (namely, his companion, K) from his design, or aim, or his direction that he was pursuing, and his way, or