so says AZ: and he cites this verse:

فَإِنِّي لَا أَلِينُ لِقَوْلِ شُدَّى ٢ وَلَوْ كَانَتُ أُشَدُّ * مِنَ الحَديد

[And, or for, I will not become gentle for a hard saying, (lit. a saying of hardness,) though it should be harder than iron]. (L.) And أَصَابَتْني i. e. Hardship, &c., befell شدّى meaning مُدّى me]. (AZ, S.) [And شدة also signifies A strong, an intense, or a great, degree of any quality &c.]

see the next preceding paragraph, in

: (Ş, L :) شدة Possessing the quality of شديد i. e. hard; applied to a substance and to an attribute: firm, compact, or sound: (L:) strong, powerful, forceful; vigorous, robust, sturdy, or hardy; (A, Mgh, L, Msb;) applied to a thing, (Msb,) and to a man; (A, Mgh, L;) as also أَشْدَاءُ (Mgh :) pl., applied to men, أَشْدِيدُ القُوَى and [applied to things and men] شداد (A, L) and شدر, (Sb, L,) which last preserves its original form [without idghám] because not resembling a verb: (L:) also courageous, brave, firm of heart: (L, K:) and niggardly, tenacious, or avaricious; (A, L, Msb, K;) as also * مُتَشَدِّدُ: (S, A, L, K:) and [as is implied by the first explanation above, and shown by frequent usage,] vehement, violent, intense, pressing, severe, strict, rigorous, tight, strait or difficult, hard as meaning hard to be borne, troublesome, distressing or distressful, afflictive, calamitous, or adverse. (L, IIe هُوَ شَدِيدٌ عَلَى قُوْمِهِ ,You say is hard, or severe, or rigorous, to his people]. (A.) [And مُديدٌ عَلَى كُذَا Niggardly, tenacious, or avaricious, of such a thing.] Aboo-Dhu-eyb in the sense of شَدِيد,

حَدَرْنَاهُ بِالأَثْوَابِ فِي قَعْرِ هُوَّةٍ شَديد عَلَى مَا ضُرَّ فِي اللَّحْدِ جُولُهَا

[We lowered him, with the grave-clothes, into the bottom of a cavity in the ground, the sides whereof were tenacious of what was comprised in the lateral hollow which was the place of the corpse]. (L.) And the words of the Kur [c. 8], , accord. to Zj, mean And verily, on account of the love of wealth, he is niggardly, or tenacious, or avaricious. (L.) شَديْدَةُ جَفْنِ applied to a man, and شَديدُ العَيْنِ metaphorically applied by a poet to a shecamel, mean Whom sleep does not overcome. (L.) And الشديد means The lion ; (K ;) because of his strength and hardiness. (TA.) أخديد with a subst. or an inf. n. following it in the gen. case, the latter having the article Ul prefixed to it, or being prefixed to another noun in the gen. case, supplies the place of an intensive epithet; as in شَديدُ Intensely, or very, black; and شُديدُ السَّوَادِ Vehemently, or exceedingly, or very, angry; and] مسك شديد الرائحة Strong-smelling musk; (L;) [and رَجُلُ شَديدُ بِيَاضِ العَيْنِ A man intensely

[i. e. I feared the hardness, &c., of such a one]: white in the eye.] _ السُّروفُ السُّدِيدَةُ [The strong letters] are those letters which, in a state of quiescence, prevent the current of the voice in their utterance; namely i, v, v, v, s, d, s, and &; (TA;) the letters comprised in the words (K.) .أُجَدْتَ طَبَقَكَ

> rendered such , شَدِيدٌ as a subst. from شَدِيدَةً by the affix ة]: see مُدّة.

> , in a greater, شدّة Possessing the quality of أشُدّ and in the greatest, degree; i. e. more, and most, hard, &c.]. See an ex. in a verse cited voce يَّ أَنْ أَنْ أَنْ أَنْ أَلُمْ أَنْ أَلُمْ أَلُمْ أَنْ أَلِمُ أَنْ أَلِمُ الْأَشْدِ الْأَشْدِ expl. in art. حلب. And بُقَى أُشَدُّهُ [The hardest part of it has remained] is another prov., applied to him who attains a part of that which he wants, and is unable to attain the completion thereof. (TA. [See also Freytag's "Arab. Prov.," i.169.]) [With an indeterminate subst. or inf. n. following it in the accus. case, it supplies the place of a simple epithet denoting the comparative and superlative degrees; as in أَشَدُّ سَوَادًا More, and most, black; and أَشَدُّ غَضَبًا More, and most, angry.] أَشُدُّ النَّهَارِ The time when the day is most advanced, the sun being at the highest. (L. ([.شُدُّ النَّهَارِ See]

أَثُدُّةً, (S, A, Mgh, L, K, &c.,) also pronounced (Seer, K,) but the latter form is rare, (TA,) is both masc. and fem., (Zj, TA,) and as used in the Kur it has somewhat different meanings: (Az, TA:) in the phrase رَحْتَى يَبْلُغَ أَشُدَّهُ (Ş, K,) and other phrases in the Kur, (TA,) أَشُدُ is expl. as meaning The state of strength; (S, Mgh, L, K;) which is from eighteen to thirty years: (S, L, K:) or from about seventeen to forty: (Zj:) or from thirty to forty: (Zj in another place:) or puberty: (Az, Mgh, L:) or firmness, or soundness, of judgment, produced by experience: (L:) or puberty together with such maturity as gives evidence of rectitude of conduct or course of life; (Zj, Az, Mgh, L;) which may be at, or before, the age of eighteen years; accord. to most of the men of science, and among them Esh-Sháfi'ce; (Zj, Az, L;) and the extreme term of which is three and thirty years: (Mgh:) or the age of forty years; as in the Kur xlvi. 14: (L:) أَشُدُ [originally is a sing. having a pl. form, like أَثُدُوْ these two words are [said to be] the only instances of the kind: (Ṣ, Ķ: [but see آنُكُ or a pl. having no proper sing., (S, Mgh, K,) like or (: ﴿) : مَذَاكِيرُ and عَبَادِيدُ and أَبَابِيلُ and آسَالُ its sing. is مُدَّدُةً (AHeyth, S, Mgh, K,) accord. to Sb; and this is good with respect to the meaning, because one says, بَلَغَ الغُلَامُ شَدَّتُه ; (Ṣ ;) but does not form a pl. of the measure أَفْعُلُ (Ṣ, Ķ;) for as to أَنْتُورُ (Ṣ,) which is said by AHeyth to be pl. of نعمة (TA,) [and respecting which Mtr says that] أَنُدُ is said to be pl. formed by regard, نعمة is of أنعم like as ing the 5 as elided, (Mgh, [and AHeyth says the like,]) it is only pl. of نعم in the phrase يوم نعبر:

(Ṣ:) or its sing. is مُثَدُّ, like as كُلُبُ is of وَأُكُلُبُ or أَذُوُّبُ is of إِنَّاثُ (Ṣ, Ķ;) accord. to some; (S;) but neither 3 nor 3 has been heard from the Arabs [as sing. of أَشُدُ ; and they are only deduced from analogy: (S, K:) or it is pl. of أَشَد ; and the i is not regarded in the formation of this pl. (IJ, from A'Obeyd.)

The place, or part, where the fillet, or the like, is bound, or tied]. (A.)

A man having, (A, Mgh, L,) or having with him, (L,) a strong beast, (A, Mgh, L,) or strong beasts; (L;) contr. of . (Mgh, L.) It is said in a trad., يَرْدُ مُشِدُّهُمْ عَلَى مُضْعِفِهِمْ [He among them who has a strong beast, or strong beasts, shall give back a portion of the spoil to him of them who has a weak beast, or weak beasts]; meaning that the strong warrior and plunderer shall share with (پساهم) the weak in the plunder that he gains. (L.)

. شَديدُ see : مُتَشَدَّدُ

1. شَنَحُ , (Ṣ, A, Mṣb, &c.,) aor. عرب (Mṣb, Ķ,*) inf. n. مُدُنَّخ, (S, A, Msb, K, &c.,) He broke, or crushed, syn. ڪَسَر, (S, A, Msb, K,) and فَضَعَ , (TA, and Ham p. 363,) or , (TA,) a hollow thing, (S, A, L, TA,) or a soft, or tender, or an easily-broken, thing, (A,) or a moist thing, (K,) or a moist and soft thing, such as the and the like, (L, TA,) a person's head, (S, A, L, Msh, TA,) and a colocynth, and an unripe date, (A,) and any hollow bone, and a rod, (Msb,) or, as some say, a dry thing, (K,) with the hand, or with a stone &c. : (Ham ubi suprà :) or he pressed, or squeezed, syn. غمز, [app. so as to crush,] a hollow thing, or a soft, or tender, or an easilybroken, thing, as a head, and a colocynth, and an شَدَخ دَمَايَهُمْ تُحْتَ [Hence,] شَدَخ دَمَايَهُمْ تُحْتَ He made their blood (lit. bloods) to go for nothing, or to be of no account. (A, K.*) And [simply] شَدْخُ الدَّمَاء + He made the blood [of men] (lit. bloods) to go for nothing, unretaliated, or uncompensated by mulcts; or to be of no account. (Ḥam p. 91.) And شَدَخْتُ الدِّيَاتَ تَحْتَ قَدَمَى + I made the bloodwits to be of no account [so that they should not be exacted]. (Ham ibid.) -And مُشَدِّت He hit, or hurt, his شَدَّت , i.e. the part of the neck so called. (K.) = And شَدَتَ aor. -, (TA,) inf. n. مُدُوخ (K, TA) and مُدُوخ (TA,) He, (a man, TK,) or it, (a thing, or an affair, TA,) deviated, or declined, (K, TA,) from the right course, aim, or scope, (TA,) or from the [proper] way. (AO, TA.) __ أَفَدُخُتِ الغُرُّةُ (Ṣ, TA,) aor. -, (TA,) inf. n. ثَدُخُ (K, TA) and (TA,) The blaze on the horse's forehead spread widely upon the face (\$) [from the forelock to the nose, without reaching to the eyes: see شادخة]: or spread, and extended downwards, (K, TA,) filling the forehead, without reaching