

course; expl. by the words *وَجَّهَهُ وَجْهَهُ*.
(ISK, S, K.) = And *شَطَنَهُ*, (S, K,) aor. 2, (S,) inf. n. *شَطَنَ*, (TA,) *He bound him with the شَطَنَ* [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. *شَطِنَ* *He acted as a شَيْطَان* [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 *تَشَطَّنَ*; (S, K;) both signify the same; (K, TA;) *he became, and acted, like the شَيْطَان*. (TA.)

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

شَطَنَ *A rope*, (S, Msh, 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. *أَشْطَان*. (S, Msh, 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, Msh) 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, Msh.)

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 *شَاطِنٌ*.] — *أَشْطَرُ 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 *رَمَحٌ شَطُونٌ* + A long and crooked spear. (TA.)

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

شَاطِنٌ [Distant, or remote, in respect of the place of alighting or abode]; i. q. *شَاطِبٌ* [q. v.]. (TA in art. *شَطَبَ*. [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 *سَاطِنٌ*]. (K.) Umeiyeh (S, TA) Ibn-Abi-s-Salt, referring to Solomon, (TA,) says,

* *أَيَّمَا شَاطِنٍ عَصَاهُ عَكَاهُ*
* *ثُمَّ يُلْقَى 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'Obeid, S, Msh, K;) as is shown in relation to the first and second of these by what is said in the *Kur* vi. 112, and ii. 13 and 96: (TA:) the ن is radical, (S, Msh, TA,) the word being of the measure *فَعَالٌ*, from *شَطَنَ*, (Msh, 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;" (Msh;) as is indicated by the pl. *شَيَاطِينُ*; [for] the reading of El-Hasan in the *Kur* xxvi. 210, *الشَّيَاطِينُ*, is anomalous, [like *بَسَاتُونٌ* for *بَسَاتِينُ*], and is said by Th to be a mistake: (TA:) or, as some say, the ن is augmentative, (S, Msh, TA,*) and the ي is radical, so that the word is of the measure *فَعْلَانٌ*, (Msh,) from *شَاطَ*, aor. *يَشِيطُ*, (Msh, TA,) signifying "it was, or became, null, void, of no account," and the like, and "it burned," or "became burnt," (Msh,) or signifying "he burned with anger:" but the former opinion is the more common: (TA:) [in the *Kur*, the word is always perfectly decl.; and so it is said to be by SM, in art. *شِيطَ* of the TA; unless used as a proper name: but J says,] if you make it to be of the measure *فَعَالٌ* from *تَشَطَّنَ* said of a man, [or rather because they say of a man *تَشِيطُنَ*,] you make it perfectly decl.; but if you make it to be from *شِيطَ* ["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 foul aspect: or, as some say, a slender, light, or active, serpent. (TA.) — Respecting the saying in the *Kur* [xxxvii. 63], *طَلْعَهَا كَأَنَّهُ رُؤُوسُ الشَّيَاطِينِ*, [Its fruit is as though it were the heads of the شَيَاطِينِ], Fr says that there are three ways in which it may be explained: one is, that the *طَلْعُ* is likened to the heads of the *شَيَاطِينِ* [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, *كَأَنَّهُ وَجْهٌ شَيْطَانٍ* [as though it were the face of a devil], and *كَأَنَّهُ رَأْسٌ شَيْطَانٍ* [as though it were the head of a devil]; for though the *شَيْطَانُ* 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 *شَيْطَانُ* 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 الْفَلَاحِ* [lit. The devil of the waterless deserts] means + thirst. (K.) — *شَيْطَانٌ* signifies also + Any blamable faculty, or power, [or propensity,] of a man. (B-Raghīb, TA.) One says, *رَجَبُهُ 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 Abou-'Alee; (TA;) likewise called *مُشِيطَةٌ*. (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. *طَوَّقَ*.)

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

مُشِيطَةٌ: see *شَيْطَانٌ*, last sentence.

شظ

1. *شَظَّ الْجُودَالَى*, (S,) or *الْوَعَاءَ*, (K,) aor. 2, inf. n. *شَظَّ*, (TA,) *He fastened its شَظَاظَ* [q. v.] upon the sack: (S:) or he put the *شَظَاظَ* into the bag; [meaning into its loop, or handle;] as also *اِشْظَهَ*: (K:) or the latter signifies he put to it, or made for it, (namely the sack,) a *شَظَاظَ*. (S.)

4: see the preceding paragraph.

شَظَاظٌ 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. *أَشْظَافَةٌ*. (K.) And A piece of wood, or peg, with which they make fast the rope of a burden. (Ibn-Maḡroof, as cited by Golius.)

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

شظف

1. *شَظَفَ الشَّجَرُ*, (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. (Har p. 70.) — And *شَظَفَ الْعَيْشُ* The means of subsistence became dry and hard. (K, TA.) = *شَظَفَ* *الشَّهْمُ*, (S, Msh, K,) aor. 2, (K,) The arrow entered between the skin and the flesh. (S, Msh, K. Omitted in the TA.) = *شَظَفَتْهُ عَنِ الشَّيْءِ*,