طَلِبِّى *I left for my lamb*, or *kid, one teat* [*of the mother*], *having milked the other teat and bound it with the* صِرَار [q. v.]. (Ṣ.)

6: see **1**, last sentence but one.

شَطْرٌ The *half* of a thing; (Ṣ, A, Mgh, Mṣb, Ḳ;) as also ▼ شَطِيرٌ: (TA:) pl. [of pauc.] أَشْطُرٌ (Ṣ, Ḳ) and [of mult.] شُطُورٌ. (Ḳ.) It is said in a prov., أُحْلُبْ حَلَبًا لَكَ شَطْرُهُ [*Milk thou a milking of which half shall be for thee*]. (Ṣ.) And one says شَعَرٌ شَطْرَانِ *Hair* [*half*] *black and* [*half*] *white.* (A.) Accord. to Ibráheem El-Ḥarbee, (O,) the saying of the Prophet, مَنْ مَنَعَ صَدَقَةً فَإِنَّا آخِذُوهَا وَشَطْرَ مَالِهِ [*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, وَشُطِرَ مَالُهُ, 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, Ḳ;) but it is said that this law was afterwards abrogated: (O:) Esh-Sháfi'ee, 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* مَكُّوك [q. v.], or *half a* وَسْق [q. v.], of barley. (TA.) — [In prosody, *Half a verse.*] — Also ‡ *A part*, or *portion*, or *somewhat*, of a thing; (Mgh, Ḳ;) and so ▼ شَطِيرٌ. (TA.) In the trad. of the night-journey, فَوَضَعَ شَطْرَهَا means † [*And He remitted*] *part*, or *somewhat, thereof*; (Ḳ;) i. e., of the prayer. (TA.) And similar is the saying in another trad., الطُّهُورُ شَطْرُ الإِيمَانِ † [*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: (Ṣ, Ḳ:) and *either of the two teats* of a ewe or she-goat: (IAạr, TA:) pl. أَشْطُرٌ. (Ṣ, TA.) Hence the saying, (Ṣ,) فُلَانٌ حَلَبَ الدَّهْرَ أَشْطُرَهُ ‡ *Such a one has known*, or *tried, varieties of fortune*: (Ṣ,* TA:) *has experienced the good and evil of fortune*; (Ṣ, Ḳ, 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, أَشْطُر means *streams*, or *flows, of milk*: and [in like manner] one says, حَلَبَ الدَّهْرَ شَطْرَيْهِ. (TA.) And, as is said in the "Kámil" of Mbr, one says of a man experienced in affairs, فُلَانٌ قَدْ حَلَبَ أَشْطُرَهُ ‡ *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. (Ṣ, A, Mṣb, Ḳ.) One says, قَصَدَ شَطْرَهُ *He went in his*, or *its, direction; towards him*, or *it*. (Ṣ, A.) And it is said in the Ḳur [ii. 139 and 144 and 145], فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ *Then turn thou thy face in the direction of the Sacred Mosque.* (Fr, Ṣ.) The noun in this sense has no verb belonging to it: or one says, شَطَرَ شَطْرَهُ [expl. above: see 1]. (Ḳ.) — Also *Distance*, or *remoteness*. (TA.)

شُطْرٌ: see شَطِيرٌ [of which it is both a syn. and a pl.].

وَلَدُ فُلَانٍ شِطْرَةٌ *The offspring of such a one are half males and half females.* (Ṣ, A, Ḳ. [In the Ḥam p. 478, it is written شَطْرة.])

شَطْرَانُ, (Ṣ, A, Ḳ,) fem. شَطْرَى, (Ḳ,) A bowl, (Ṣ, Ḳ,) or vessel, (A, Ḳ,) *half full*. (Ṣ, A, Ḳ.)

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

شَطِيرٌ: see شَطْرٌ, in two places. — Also *Distant*, or *remote*; (Aṣ, Ṣ, A, Mgh, Mṣb, Ḳ;) applied to a town, or country, (Aṣ, Ṣ,) an abode, (A, Mgh, Mṣb,) and a tribe. (A.) And so ▼ شُطْرٌ in the phrase نَوًى شُطْرٌ [*A distant tract*, or *region, towards which one journeys*]: (Ṣ, Ḳ:) so too ▼ شَطُورٌ in the phrase نِيَّةٌ شَطُورٌ [which may mean as above, (like نِيَّةٌ شَطُونٌ,) or *a remote*, or *far-reaching, intention*, or *aim*, or *purpose*]. (TA.) — Also *A stranger*; (Ṣ, O, Mṣb, Ḳ;) because of his remoteness from his people; (TA;) as in a verse cited voce إِذًا: (Ṣ, O:) or *one who is alone*, or *solitary*: (A:) pl. شُطُرٌ. (TA.)

شَاطِرٌ [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*, (Mṣb,) and *who wearies them by his wickedness* (Ṣ, Mṣb, Ḳ) *and baseness* (Mṣb) *and guile*: (TA:) *i. q.* خَلِيعٌ [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: Aboo-Is-ḥáḳ 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 wearied his family, and withdrawn far from them* [*in spirit*], *though with them* [*bodily*], *because 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. شُطَّارٌ. (TA.)

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

هُمْ مُشَاطِرُونَا *They are persons whose houses adjoin ours.* (O, Ḳ.)

شطرنج

شِطْرَنْجٌ (O, L, Mṣb, Ḳ) and شَطْرَنْجٌ; (L, Mṣb;) some say the former; and some, the latter; (Mṣb;) the latter said to be of established authority, as a dial. var., though disallowed in the Ḳ [and in the O]; but the former is the more approved on account of its being conformable with Arabic words, (Mṣb, TA,) such as جِرْدَحْل, (TA,) which the latter is not; (Mṣb, TA;) and sometimes it is pronounced with the unpointed س, (O,) this being a dial. var.; (Ḳ;) *A well-known game*; [namely, *chess*:] (O, L, Ḳ:) a Pers. word, (TA,) arabicized; (Mṣb, Ḳ, TA;) [said to be] from صَدْ رَنْگ "a hundred stratagems;" or from شُدْ رَنْج "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 رَنْگ "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 الشِّطَارَةُ, (O, Ḳ,) or المُشَاطَرَةُ, referring to the word شطرنج; (TA;) or from التَّشْطِيرُ, (O, Ḳ,) referring to the word سطرنج; so says Ibn-Hishám El-Lakhmee: 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. شَطَنَ, (Ṣ, TA,) [aor. ـُ,] inf. n. شُطُونٌ, (PṢ,) *He was*, or *became, distant*, or *remote*, (Ṣ, TA,) عَنْهُ [*from him*, or *it*]. (Ṣ.) And شَطَنَتِ الدَّارُ, (Mṣb, TA,) aor. as above, (Mṣb,) and so the inf. n., *The abode*, or *dwelling, was distant*, or *remote*. (Mṣb, TA.) — And † *He was*, or *became, remote*, or *far, from the truth, and from the mercy of God*. (Mṣb.) — And شَطَنَ فِى الأَرْضِ, (Ḳ,) inf. n. as above, (TA,) *It entered into the earth*, either رَاسِخًا [app. as meaning *becoming firmly fixed* therein], or وَاغِلًا [app. as meaning *penetrating, and becoming concealed*]. (Ḳ.) — شَطَنَهُ, (Ṣ, Ḳ,) aor. ـُ, inf. n. شَطْنٌ, (Ṣ,) *He turned away in opposition to him* (namely, his companion, Ḳ) *from his design*, or *aim*, or *his direction that he was pursuing, and his way*, or