

or agile. (Ham p. 384.) — Also applied to milk, meaning Sour, (K, TA,) overcoming by its sourness. (TA.)

شمل

1. شَمَلَهُمُ الْأَمْرُ, aor. ٤; and شَمَلَهُمُ, aor. ٤; (S, Mṣb, K;) but the latter verb was unknown to Aḡ, (S, TA,) and is said by Lḥ to be rare; (TA;) inf. n. شَمَلٌ, (Mṣb, K,) which is of the former, (Mṣb,) and شَمُولٌ, (Mṣb, K,) and شَمَلٌ; (K;) i. q. عَمَرٌ [i. e. The event, or case, included them in common, in general, or universally, within the compass of its effect or effects, its operation or operations, its influence, or the like]: (S, Mṣb, K:) or شَمَلَهُمْ خَيْرًا or شَرًّا, or خَيْرًا and شَرًّا, (accord. to different copies of the K,) like فَرِحَ, (in the CK, or like فَرِحَ,) [app. means he, or it, caused that] good or evil, or good and evil, betided them [in common, in general, or universally]: and شَرًّا أَشَمَلَهُمْ [means] عَمَرٌ بِهِ [i. e. he, or it, included them in common, in general, or universally, with, or by, evil]: (K:) but one should not say, or what next follows, should be regarded as giving the primary signification of شَمَلٌ, is uncertain.] — شَمَلَهُ, aor. ٤, inf. n. شَمَلٌ and شَمُولٌ, He covered [or enveloped] him with the شَمَلَةٌ, (K, TA,) or, with the شَمَلَةٌ: such is thought by ISd to be meant by the explanation given by Lḥ, which is, غَطَى عَلَيْهِ الْمِشْمَلَةَ, (TA.) — هَذِهِ شَمَلَةٌ means شَمَلَةٌ [i. e. This is a شَمَلَةٌ sufficient in its dimensions, or sufficiently large, for thee]. (TA.) You say, اشْتَرَيْتُ شَمَلَةً تَشْمَلُنِي [I bought a شَمَلَةٌ sufficient in its dimensions, &c., for me]. (ISk, S, O.) — شَمَلْتُ لِقَاحًا, aor. ٤, (S, O, K,) inf. n. شَمَلٌ, (S, O,) said of a she-camel, (S, O, K,) She admitted impregnating seed, (K,) or she conceived, مِنْ فَحْلٍ فَلَانٍ, [from the stallion of such a one]. (S, O.) — شَمَلْتُ إِبِلَكُمْ بَعِيرًا لَنَا Your camels concealed among them a he-camel belonging to us, by his entering amid their dense multitude: (K, TA:) so in the M and the Moḥeet. (TA.) — شَمَلْتُ الشَّاةَ, aor. ٤ (S, K) and ٤, (K,) inf. n. شَمَلٌ, (S,) He suspended upon the ewe, or she-goat, the kind of bag called شَمَالٌ, and bound it upon her udder: (S, * K, TA:) and some say, شَمَلْتُ النَّاقَةَ, he suspended a شَمَالٌ upon the she-camel. (T, TA.) Also, and أَشْمَلَهَا, He put to the ewe, or she-goat, (K, TA,) or he made for her, (TA,) a شَمَالٌ. (K, TA.) — شَمَلْتُ بِهِ, (K, TA,) inf. n. شَمَلٌ, (TA,) He took [in it, i. e. in travelling it, (see the pass. part. n.,)] the direction of the left hand; syn. أَخَذْتُ ذَاتَ الشِّمَالِ: (K, TA:) so expl. by IAḡr. (TA.) — شَمَلْتُ الرِّيحَ, aor. ٤, inf. n. شَمُولٌ (S, O, TA) and شَمَالٌ, (O,) or شَمَلٌ, (TA,) The wind shifted to a northerly direction (شَمَالًا); (S, TA;) so expl. by Lḥ: (TA:) or the wind blew northerly; syn. هَبَّتْ شَمَالًا; as also أَشْمَلْتُ. (O. [In the TA, I find الرِّيحَ أَشْمَلْتُ أَشْمَلْتُ: but this, I doubt not,

is a mistranscription of the passage in the O, which I have here followed; i. e. أَشْمَلْتُ الرِّيحَ; or of a similar passage in which هَبَّتْ شَمَالًا is put instead of هَبَّتْ alone.] One says of two persons when they are separated, شَمَلْتُ رِيحَهُمَا + [Their wind has become north, or northerly]. (TA voce جَنُوبٌ, q. v. [See also مَشْمُولٌ.]) — شَمَلْتُ الخَمْرَ, (K,) aor. ٤, inf. n. شَمَلٌ, (TA,) He exposed the wine to the شَمَالٌ [i. e. north, or northerly, wind], so that it became cold, or cool. (K.) — And شَمَلُوا, (S, and in like manner in the Ham p. 595,) or شَمَلُوا, [expressly said to be] like فَرِحُوا, (K, [but this I think to be a mistake, the weight of authority, and the form of the part. n., which is مَشْمُولٌ, being against it,]) They were smitten, or blown upon, by the wind called the شَمَالٌ. (S, K.) — شَمَلْتُ النَّخْلَةَ, (K,) aor. ٤, inf. n. شَمَلٌ, (TA,) He picked the ripe dates that were upon the palm-tree; as also أَشْمَلَهَا, and شَمَلَهَا: (K:) or this last (which is mentioned on the authority of Seer), accord. to some, signifies he took of the شَمَائِلِ of the palm-tree; i. e., of the few dates remaining upon it. (TA.)

2. تَشْمِيلٌ [properly inf. n. of شَمَلٌ]: see 5, of which it is an anomalous inf. n. (TA.) — And for its proper verb see 7. — Also The taking by the شَمَالٌ [or left hand]. (TA.) — And شَمَلْتُ النَّخْلَةَ He bound pieces of [the garments called] أَكْسِيَةٌ [pl. of كِسَاءٌ] beneath the racemes of the palm-tree, because of its shaking off its fruit. (TA.)

4. أَشْمَلَهُمْ شَرًّا: see 1, first sentence. — اشْمَلُ إِشْمَالٌ, (AZ, S, O,) inf. n. إِشْمَالٌ; (S;) or اشْمَلُ شَوْلُهُ لِقَاحًا; (K;) The stallion-camel got with young from half to two thirds of the number of his شَوْلٌ [or she-camels that had passed seven or eight months since the period of their bringing forth]: (AZ, S, O, K:) when he has got them all with young, one says, أَقَمَهَا; (AZ, S, O, TA;) and of the شَوْلٌ one says, قَمَرَهُ, inf. n. قَمَرٌ. (TA.) — اشْمَلْتُ خَرَائِفَهُ Such a one picked the ripe dates that were upon his خَرَائِفٌ [or palm-trees of which he gathered the fruit for himself and his household], except a few. (S, O.) — See also 1, last sentence. — اشْمَلُهُ He gave him a شَمَلَةٌ [q. v.]. (K, TA.) — اشْمَلْتُ الشَّاةَ: see 1. — اشْمَلْتُ He became possessor of a شَمَلَةٌ, (Lḥ, TA,) or, of a مِشْمَلٌ. (K.) — اشْمَلُوا They entered upon [a time in which blew] the [north, or northerly,] wind termed الشَّمَالُ: (S, O, K:) like as they say, اجْنَبُوا اشْمَلْتُ الرِّيحَ: (TA.) — اشْمَلْتُ الرِّيحَ: see 1, latter half. — See also 7.

5. تَشْمَلُ الشَّمَلَةَ, [and تَشْمَلُ الشَّمَلَةَ, (see 5 in art. درس,)] inf. n. تَشْمَلٌ and تَشْمِيلٌ; (K;) the former reg.; the latter, which is mentioned by Lḥ, irreg., an instance like that in the saying [in the Kḡr lxxiii. 8], وَتَبَّتْ إِلَيْهِ تَبْتِيلاً; (TA;) He covered himself with the شَمَلَةٌ [q. v.]. (K.) [See also 8.]

7. انْشَمَرَ i. q. شَمَرَ, (K, TA,) or انْشَمَرَ, (O, TA,) [both of which signify He passed along striving, or exerting himself; and the latter signifies also he acted with a penetrative force or energy; and he hastened, or went quickly;] فِي حَاجَتِهِ [in his needful affair]. (O, TA.) And i. q. أُسْرِعَ [He hastened; went quickly; or was quick, swift, or fleet]: (K:) or so أَشْمَلُ: (thus in the O, as on the authority of IDrd:) or so أَشْمَلُ, inf. n. اشْتِمَالٌ: (thus accord. to my copy of the Mṣb:) and likewise (O, K) أَشْمَلُ, (S, O, K,) inf. n. شَمَلَةٌ: (S:) and so أَشْمَلُ, (K,) inf. n. تَشْمِيلٌ. (TA.) And i. q. انْشَمَرَ, (O, TA) and انْضَمَرَ, (TA,) [both meaning It became contracted,] as used by a poet in relation to a she-camel's udder. (O, TA.)

8. اشْتَمَلَ بِثَوْبِهِ He wrapped, or inwrapped, himself with his garment; syn. تَلَفَّفَ: (S, O:) or اشْتَمَلَ بِالثَّوْبِ signifies he wrapped the garment around the whole of his body so that his arm, or hand, did not come forth from it: (K:) or, as some say, he wrapped himself with the garment, and threw [a part of] it upon his left side. (TA.) [See also 5.] اشْتِمَالُ الصَّمَاءِ, which is forbidden by the Prophet, is, accord. to Aḡ, The wrapping oneself with the garment so as to cover with it his body, not raising a side thereof in such a manner that there is in it an opening from which he may put forth his hand, or arm: (O:) this is also termed التَّلَفُّعُ: and sometimes one reclines in the state thus described: (TA:) but A'Obeyd says, accord. to the explanation of the lawyers, it is the wrapping oneself with one garment, not having upon him another, then raising it on one side and putting it upon his shoulders: [so says Sgh; and he adds,] he who explains it thus has regard to the dislike of one's uncovering himself and exposing to view the pudenda; and he who explains it as do the lexicologists dislikes one's covering his whole body for fear of his becoming in a state in which his respiration would become obstructed so that he would perish: (O:) or it is one's covering his whole body with the كِسَاءٌ or with the إِزَارٌ; (S, Mṣb;) to which some add, not raising aught of the sides thereof. (Mṣb.) [See also art. صم.] One says also, يَشْتَمِلُ عَلَى السِّيفِ [He wraps his garment over the sword; or] he covers the sword with his garment. (S, O.) — [Hence, اشْتَمَلَ عَلَى كَذَا It comprehended, or comprised, such a thing.] One says, الرَّحْمُ تَشْتَمِلُ عَلَى الْوَدِّ + The womb comprises [or encloses] the young. (TA.) [And in like manner one says of a woman, اشْتَمَلَ مِنْهُ عَلَى وَكْدٍ + She became with child by him. And الْكِتَابُ يَشْتَمِلُ عَلَى كَذَا وَكَذَا + The book, or writing, comprises such and such things. And hence the phrase in grammar, بَدَلُ اشْتِمَالٍ + A substitute for an antecedent to indicate an implication therein.] — One says also, اشْتَمَلَ عَلَيْهِ الْأَمْرُ, meaning † The event [such as a misfortune or an evil of any kind beset him, or beset him on every side, or] encompassed him; (K, TA;) like as the كِسَاءٌ encompasses the body.