

signifies *He broke it*. (Lh, O, K.) One says, لَا تُشَقِّقَنَّكَ الْجَوْزَةُ بِالْجَنْدَلِ, i. e. *I will assuredly break [or crush] thee [as in the breaking of the walnut] with stones*: (O, TA:*) or *I will assuredly extract all that thou hast [as in the extracting of the contents of the walnut by means of stones]*: for شَفَعَ الْجَوْزَةَ, inf. n. as above, means *He extracted what was in the walnut*. (TA.)

2: see 1, first sentence: and see also 4, in three places.

3. شَاحَهُ *He reviled him; or contended with him in reviling*; (K, TA;) and contended with him in annoyance. (O, TA.)

4. اشْفَح الشَّحْلُ; (S, A, Mgh, O, K;) as also شَفَعَ, (S, A, Mgh, O,) inf. n. تَشْفِيعُ; (S;) i. q. أَزْهَى [meaning *The palm-trees showed redness, or yellowness, in their fruit*]: (S, A, O, K:) or their dates became altered from greenness to yellowness: (Mgh:) the former is said by Aṣ to be of the dial. of El-Hijáz: and † the latter verb is also said of the [kind of tree called] أَرَاك, meaning it became coloured in its fruit. (TA.) And اشْفَح الثَّمَرُ, (O,) or البُسْرُ, (K,) inf. n. إِشْفَاحُ; (TA;) and † شَفَعَ, (O, K,) inf. n. as above; (TA;) *The dates, or the unripe dates, became coloured, (O, K,) red, or yellow*: (O, TA:) or, as some say, became sweet. (TA.) The Prophet forbade the selling of dates before their becoming in this state. (S, A, O, TA.) = اشْفَحَهُ *He removed him far away*. (O, K.) = أَقْبَحَ بِهِ وَأَشْفَحَ [app. *How foul, or ugly, or the like, is he! as seems to be shown by what here follows*]: IDrd cites,

• أَقْبَحَ بِهِ مِنْ وَلَدٍ وَأَشْفَحَ •
• مِثْلُ جُرْيِ الْكَلْبِ لَا بَدَأُ أَقْبَحَ •

[*How foul is he, as offspring, and how ugly! like the little whelp of the dog; nay, rather, more foul!*]. (O.)

شَفَعَ [an inf. n. of شَفَعَ, q. v. — And,] accord. to AZ, i. q. شُحَّ [i. e. *Niggardliness, &c.*; or the being niggardly, &c.: see 1 in art. شَح]. (TA.)

شَفَعَة: see what next follows.

شَفَعَة and † شَفَعَة *An unripe date altering in redness, (K,) or altered to redness*. (Aṣ, TA.) — And the former signifies *The [ruddy] colour termed شَفَرَة*. (O, K.)

حُلَّةٌ شَفِيعَةٌ *A red [dress, or garment, such as is termed] حُلَّة*: (K:) the latter word being a rel. n. from شَفَعَة meaning “an unripe date altering to redness.” (TA.)

شَفِيعُ: see 1, in three places.

أَشْفَحَ *Red*; (TA;) or [of a ruddy colour;] i. q. أَشْفَرُ: (O, K, TA:) so says AHát. (TA.) — [Hence,] رَغْوَةٌ شَفَّاءُ [Froth, app. of milk,] that is not of a pure white hue, (O, K, TA,) but coloured. (TA.)

مَشْفُوعُ: see 1, in two places.

شَقَد

1. شَقَدَ, aor. ʿ, (S, M, L, K,) inf. n. شَقْدُ, (S, M, L,) *He scarcely ever, or never, slept, and had a malignant eye, affecting, or hurting, others, therewith*: (S, M, L, K:*) or *he had a strong, or powerful, eye, quickly affecting or hurting [others therewith]*. (M, L, K.) — And شَقَدَ, (S, M, L, K,) aor. ʿ; (K;) and شَقَدَ, aor. ʿ; (L, K;) *He went away, (S, M, L, K,) and went far off, (S, L,) being driven away*. (S, L, K.)

3. شَاقَدَهُ, (S, L,) inf. n. مُسَاقَدَةٌ, (K,) *He regarded him, or treated him, with enmity, or hostility*. (S, L, K.)

4. اشْقَدَهُ, (inf. n. إِشْقَادُ, L,) *He drove him away*. (S, M, L, K.)

شَقْدُ: see شَقْدَانُ, in three places.

شَقْدُ: see شَقْدَانُ, in four places: — and see also شَقْدُ.

شَقْدُ: see شَقْدَانُ, in three places.

شَقْبُ: see شَقْدَانُ. — شَقْدُ مَا بِهِ شَقْدٌ وَلَا نَقْدٌ *There is not in him any motion*. (IAṣr, S, L.) — And, (L, K, in the CK) لَا نَقْدٌ وَلَا شَقْدٌ, (K,) *as also مَا بِهِ شَقْدٌ وَلَا نَقْدٌ, (K,) There is not in it (namely, a commodity, or household furniture, L) any fault, or defect: and there is not in it (namely, language, or speech, L) any defect, imperfection, or unsoundness*. (L, K.) — And مَا لَهُ شَقْدٌ وَلَا نَقْدٌ *He possesses not anything*. (L, K.) — And مَا ذُوْنُهُ شَقْدٌ وَلَا نَقْدٌ *There is not anything to be feared, nor anything to be disliked, in the way to the attainment thereof*. (Meyd, TA.)

شَقْدُ: see شَقْدَانُ, in six places.

شَقْدُ: see شَقْدَانُ, in two places.

شَقْدُ: see شَقْدَانُ, in the latter half.

شَقْدَة and شَقْدَة: see شَقْدَانُ, near the end; the latter, in two places.

شَقْدَى: see what next follows.

عَقَابٌ شَقْدَاءُ *An eagle vehemently hungry, (S, M, L, K,) and eager in seeking food*; (M, L;) as also † شَقْدَى. (K.) A poet likens a horse thereto. (M, L.)

شَقْدَانُ, as a sing. n.: see شَقْدَانُ (of which it is also a pl.), in two places, near the end.

شَقْدَانُ *One who scarcely ever, or never, sleeps*; (S, M, L, K;) as also † شَقْدُ; (S, M, K;) and *who has a malignant eye, (S, M,) affecting, or hurting, others therewith; as also † شَقْدُ (S, M, K, in the TA) and † شَقِيدُ (M:) or who has a strong, or powerful, eye, quickly affecting or hurting [others therewith]*; (M, L, K;) as also † شَقْدُ and † شَقِيدُ (M:) and العَيْنُ شَقْدٌ *one who scarcely ever, or never, sleeps; whom drowsiness does not overcome*. (T, L.) — Also *Driven away, and remote; and so † شَقْدُ (L.) — And*

شَقْدَانَةٌ *A light-spirited woman*: (Th, M, L:) *foul, or obscene, in her speech; clamorous, and foul-tongued*. (T, L.) — Also *The male chameleon*; (M, L, K;) and so † شَقْدُ and † شَقْدُ and † شَقْدُ: or all these words signify *a slender and compact male chameleon, with a small head, that cleaves to the trunk of the kind of tree called عَصَاهُ*: (M, L:) pl. شَقْدَانُ (M, L, K) and شَقْدَايَ: (M:) the former pl. like كِرْوَانُ, pl. of كِرْوَانُ; (L;) and also used as a sing., meaning *a male chameleon*; (Th, M;) thus used by a poetess: (M:) also † شَقْدُ (S, M, L, K) and † شَقْدُ (M, L) and † شَقْدُ (M, L, K) and † شَقْدُ (K) the young one of a chameleon: (Lh, S, M, L, K:) pl. شَقْدَانُ (S, M, L, K) and شَقْدَايَ: (M, L, K:) the former pl. like صِنَوَانُ, pl. of صِنُو. (S.) A poet says, describing asses,

• فَرَعَتْ بِهَا حَتَّى إِذَا • رَأَتْ الشَّقْدَايَ تَصْطَلِي •

And they pastured therein until the heat became vehement and they saw the male chameleons thirsty, desiring to go to water, and repairing to the sun: some say, that شَقْدَايَ here signifies *moths*, (فَرَّاش), but this is a mistake. (M, L.) شَقْدَانُ also signifies *The animals called ضَبَّ and وَرَل and طَحْن and سَامِرَابَرَص and دَسَاة*: and the sing. is † شَقْدَة: (M, L:) or any small animals that creep or walk upon the earth, and venomous or noxious reptiles and the like: (M, L, K:) sing. † شَقْدَة (M, L) and † شَقْدُ (M,) or † شَقْدُ (L,) and † شَقْدُ (M,) or † شَقْدُ (L;) but it does not appear how † شَقْدَة can be a sing. of شَقْدَانُ unless the augmentative letter be regarded as elided. (M, L.) — Also *The wolf*; (M, L, K;) and so † شَقْدَانُ (Th, M, L, K) and † شَقْدُ (M, L,) or † شَقْدُ (K,) or † شَقْدُ. (TA.) — Also *The hawk*; syn. صَقْر; (M, L;) and so † شَقْدَانُ (Th, M, L) and † شَقْدُ (M, L,) or † شَقْدُ. (TA.) — And شَقْدَانُ [the pl.] also signifies *The young ones of the kinds of birds called حَبَارَى and قَطَا* (M, L, K) and the like. (M, L.)

شَقِيدُ: see شَقْدَانُ, in two places.

طَرْدٌ مَشَقْدٌ *A driving far away*. (M, L.)

شَقَر

1. شَقَرَ, aor. ʿ, inf. n. شَقْرُ (M, L, Mṣb, K [in the CK and TA شَقَر, which is evidently wrong,]) and شَقْرَة, (Lth, K,) or the latter is a simple subst.; (M;) and شَقَر; and † شَقَر; (M, K;) *He was, or became, of the colour termed شَقْرَة*. (M, L, Mṣb, K.)

9: see 1.

شَقَرُ: see شَقُور.

شَقَر [The red, or blood-coloured, anemone;] i. q. شَقَائِي الثُّغْمَانِ (S, M, A, Mṣb, K:) it is not a sweet-scented flower: (Mṣb:) n. un. with ʿ; (S, M, Mṣb, K;) pl. [of the n. un.] شَقَرَاتُ: (K:) as