

acc. of pers. and أَنْ; to make known to (with ب of pers. or thing made known, and acc. of pers. to whom the discovery is made).

شَعَلَ *To light a fire.*—اِشْتَعَلَ VIII. *To be lighted, to become shining.*

شَعَفَ aor. a. *To affect in the heart's core, inspire with violent love.*

شَعَلَ aor. a. *To employ, occupy.* شُعْل plur. of شَعْل n.a. *Work, occupation, employment.*

شَفَعَ aor. a. *To make even that which was odd, to intercede, be an intercessor (with عِنْدَ of pers. to whom, and لِ of pers. for whom intercession is made).* شَفْع n.a. *A pair, double; وَالشَّفْعِ* 89 v. 2, "By the double and the single;" numerous interpretations are given; according to one of the most plausible it may mean, *All created things,—which are said to have been made in pairs,—and The Creator, who is One and Single.* شَافِعَ part. act. *One who intercedes.* شُفْعَاء Plur. (2nd declension) *An intercessor.* شَفَاعَةٌ *Intercession.*

شَفَى *To fear, pity.* شَفَقَ *Redness of the sky after sunset.*—اَشْفَقَ IV. *To be afraid (with مِنْ or with أَنْ of verb).* مُشْفِقٌ part. act. *One who is afraid or in terror.*

شَفَّهَ aor. a. *To strike any one on the lip.* شَفْهَةٌ for شَفْهَةٌ (see سَنَةٌ, rt. سَنَا), *A lip; Dual شَفَتَانِ and Oblique شَفَتَيْنِ The two lips.*

شَفَا aor. o. *To be near setting (the sun);* and شَفَى aor. i. *To heal, cure.* شَفَا *A brink.* شِفَاءٌ *Medicine, remedy, means of cure.*

شَقَّ aor. o. *To split, cleave, place under a difficulty, or impose a hard condition (with عَلَى).* شَقٌّ n.a. *The act of splitting, a fissure, difficulty, labour, trouble.* شَقٌّ *Difficulty, trouble.*

أَشَقَّ *A distance, a tract, a long way.* أَشَقٌّ comp. form (2nd declension for أَشَقُّ) *More troublesome, more difficult to be borne.*—

شَاقَّ III. *To contend with, oppose, resist, separate one's-self from (with acc.); الَّذِينَ* 16 v. 29, "Concerning whom ye used to contend (with the believers)."

شِقَاقٌ n.a. *The act of separating one's-self, schism, heresy, dissent, contention; شِقَاقِي* 11 v. 91, "Your contending with me."—اِشْتَقَّ or تَشَقَّقَ V. D. S. Gr. T. 1, p. 220, *To be split open, cleft asunder (with ب);* at 25 v. 27

تَشَقَّقُ is for تَشَقَّقُ, D. S. Gr. T. 1, p. 221, and the meaning of the passage is that the Heavens shall be cloven asunder by the clouds on which the Angels shall descend.—اِنْشَقَّ VII. *To be cloven asunder; وَأَنْشَقَّ الْقَمَرُ* 54 v. 1, "And the moon hath been (or shall be) cloven asunder;" the former meaning having reference to a miracle said to have been wrought by Mohammad, and the latter to one of the signs of the last day. اِنْشِقَاقٌ n.a. *The act of cleaving asunder.*

شَقَا aor. o. *To make miserable; and شَقَى aor. a. To be miserable, wretched, unhappy.* شَقِيٌّ *Miserable; at 19 vv. 4 and 49 it may be rendered "disappointed."* أَشَقَى comp. form, *Most wretched; أَشَقَّاهَا* 91 v. 12, "The greatest wretch among them," whose name was نَدَارٌ see 54 v. 29. شِقْوَةٌ *Misery, wretchedness.*

شَكَّ *To doubt.* شَكٌّ *A doubt.* شَكَرَ aor. o. *To give thanks, to be grateful (with لِ);* 27 v. 40, "He is only grateful to the benefit of his own soul;" to thank, show or feel gratitude for (with acc.); اَنْ أَشْكُرَ