

pointed]. (O,* TA.) = شَقَّ (M, K,) aor. ٢; (K;) and شَقَّ (M, K,) aor. ٣; (K;) *He loved a thing, and became attached to it*; (M, K, TA;) said of a man: (TA:) and شَقَّ, inf. n. شَقٌّ, is said of a man's heart, (O, TA,) meaning as above: (O:) or شَقَّ signifies the heart's *yearning towards, or longing for, or desiring, a thing*. (Msb.) = شَقَّ also signifies *The being long*: (M:) or *the being long in the head*, (JK, S, TA,) as though it were stretched upwards: (TA:) one says of a horse, شَقَّ inf. n. شَقٌّ, meaning *He was long in the head*. (JK.) — شَقَّ الْمَرْأَةَ, signifies *becoming sleek, like مَسَان (or whetstones) by reason of fut*: see اسْتَبَّتِ الْفِصَالُ, in art. سَنَ: and the epithet applied to her is شَقِيَّةٌ, pl. شَقِيَّاتٌ. (JK, Ibn-'Abbād, O, TA.)

2. شَقَّ الْخِلَّةَ, inf. n. تَشَقُّقٌ: see 1, in the latter half of the paragraph. — تَشَقَّقُ also signifies *The cutting [a thing] in pieces*. (O, K. [See the pass. part. n.]) — And *The adorning [a person or thing]*. (K. [See 5.]) — See also the next paragraph, near the end.

3. شَانَقَهُ, inf. n. مُشَانَقَةٌ and شَانَقَ, *He mixed his cattle with his [i. e. another's] cattle*: (K, TA:) this is when [contributions to the poor-rate such as are termed] أَشْنَقُ [pl. of شَقٌّ] are incumbent on a man, or two men, or three, when their cattle are separate, and one says to another, شَانَقْنِي, i. e. *Mix thou my cattle and thy cattle*; for if they are separate, a شَقٌّ will be obligatory, or incumbent, on each of us; and if they are mixed, the case will be light to us: so the شَانَقَ signifies the *sharing in the شَقٌّ or in the شَقَانِ*. (L, TA.) [See also what follows in this paragraph: and see شَقَّقَ.] One says also لَا تَشَانَقُوا [for لَا تَشَانَقُوا] *Ye shall not put together what are separate [of cattle]*; شَانَقَ being syn. with الْمُشَانَقَةُ. (TA.) — شَانَقَ signifies also *The taking somewhat from the شَقٌّ*: and hence the trad., لَا شَانَقَ (K, TA:) this means *There shall not be taken from the شَقٌّ [any contribution to the poor-rate] unless it is complete [in number]*: (A'Obeyd, S, TA:) the شَقٌّ being, of camels, such as exceed five, up to ten; and what exceed ten, up to fifteen: (A'Obeyd, TA:) Abou-Sa'eed Ed-Dareer says, *up to nine*; and *up to fourteen*: but this is pronounced in the L to be wrong: (TA:) [Mtr also says,] it means *there shall not be taken aught of what exceed five, up to nine, for example*: or, accord. to Abou-Sa'eed Ed-Dareer, it is like the mixing; but this requires consideration: (Mgh:) Abou-Sa'eed says that لَا شَانَقَ means *a man shall not adjoin (يُشْنِقُ) [thus written here and thus expl. in the TA] his sheep or goats, and his camels, to the sheep or goats [and the camels] of another person, in order to annul what is obligatory, or incumbent, on him, of the poor-rate*: this is [for instance] in the case in which each of them has forty sheep or goats; so that it is incumbent on them to give two sheep or goats;

but when one of them adjoins (يُأْدُهُمَا) [thus in this instance in the TA, perhaps a mis-transcription for أَشْنَقَ] his sheep or goats to those of another, and the collector of the poor-rate finds them in his [the latter's] possession, he takes from them one sheep or goat. (TA.)

4. اشْتَقَ: see 1, in five places. — اِشْنَقَ [as inf. n. of أَشْنَقَ, from أَشْنَقَ الْقَرْبَةَ expl. in the first paragraph,] also signifies *The having the hand attached to the neck by means of a غُلٌّ [q. v.]*. (AA, TA.) — See also 3, in the latter half. — Accord. to IAqr, (O, TA,) اشْتَقَ also signifies *He took (O, K, TA) the شَقٌّ, i. e., (O, TA,) the [fine termed] أَرَشَ (O, K, TA:) or it was, or became, obligatory, or incumbent, on him to give the أَرَشَ; thus having two contr. meanings [assigned to it]: (K:) or it signifies also, accord. to IAqr, it was, or became, obligatory on him to give what is termed a شَقٌّ; and this is the case until his camels amount to five and twenty, when what is due of them is [a she-camel such as is termed] ابْنَةُ مَخَاضٍ. (O.) A man of the Arabs said, مِمَّا مَنْ يُشْنِقُ, which may mean *Of us is he who gives the شَقٌّ, i. e. cords, pl. of شَنْقٌ: or it may mean, who gives the شَقٌّ, i. e. أَرَشَ. (O.) — اشْتَقَ عَلَيْهِ He exalted himself above him; domineered over him; or oppressed him. (O, K.)**

5. تَشَقَّقَ He adorned himself; or was, or became, adorned: (JK, O:) and he clad himself with garments. (JK.)

6: see 3.

شَقٌّ What is between one فَرِيضَةٌ and the next فَرِيضَةٌ, (A'Obeyd, S, M, Mgh, Msb, K, TA,) [meaning a number that is between two other numbers whereof each imposes the obligation of giving a due termed فَرِيضَةٌ,] of camels, and of sheep or goats, (M, TA,) in relation to the poor-rate: (S, Mgh, K, TA:) so called because nothing is taken therefrom; so that it is adjoined (أُشْنِقَ) i. e. أَضِيفَ to that [number] which is next to it [of the numbers below it]: (JM:) accord. to some, it is syn. with وَقَصَ (Mgh, Msb;) but some say that it relates peculiarly to camels; (M, Mgh, Msb;) and وَقَصَ, to bulls and cows: (Mgh, Msb;) used in relation to sheep or goats, it is what is between forty and a hundred and twenty; and in like manner as to other numbers [that impose the obligation of giving a فَرِيضَةٌ]: (K, TA:) Ahmad Ibn-Hambal is related to have said that the شَقٌّ is what is above the فَرِيضَةٌ, absolutely; as, for instance, what is above forty sheep or goats: (TA: [I here render the word دُونَ "above," though it also means "below," because nothing is due from sheep or goats fewer than forty:] as A'Obeyd says, it is, of camels, such as exceed five, up to ten; and what exceed ten, up to fifteen: (O,* TA: [see also 3:] Ks states, on the authority of some one or more of the Arabs, that it is up to twenty-five; and says that it is what does not impose the obligation of the فَرِيضَةٌ; meaning what is between five and twenty-five: (Fr, TA:) [but it is also expl. as applied to the

due itself that is to be contributed to the poor-rates for certain numbers of camels: thus] Abou-'Amr Esh-Sheybānee says, the شَقٌّ for five camels is a sheep or goat; for ten, two sheep or goats; for fifteen, three sheep or goats; and for twenty, four sheep or goats; the term شَقٌّ being applied alike to the sheep or goat, and to the two sheep or goats, and to the three sheep or goats, and to the four sheep or goats; what exceeds this last being termed فَرِيضَةٌ: (TA:) or, in the case of the poor-rate, the lowest شَقٌّ (الشَقُّ الْأَسْفَلُ) is a sheep or goat for five camels; and the highest شَقٌّ (الشَقُّ الْأَعْلَى) is a بنت مَخَاضٍ for five and twenty: (O, K:) the pl. of شَقٌّ is أَشْنَقُ (M, Msb, TA) and شَنْقٌ. (M.) — Also What is above the bloodwit (مَا دُونَ الدِّيَةِ): (Aq, S, O, Msb, K:) the term أَشْنَقُ, (S, M, Msb,) pl. of شَقٌّ, (M,) being applied to the fines, for wounds, that are sent with the complete bloodwit (S, M,* O, Msb) by him upon whom rests the obligation to send such; (S, O, Msb;) as though they were attached to the main, or greatest, fine: (S, M,* O:) and an addition, in the bloodwit, (M, Msb,) of five, (M,) or of six, (M, Msb,) or of seven, (Msb,) to the hundred camels [which constitute the complete bloodwit], (M, Msb,*) in order that it may be described as ample: (Msb:) [for,] as IAqr and Aq and El-Athram say, the man of rank or quality, when he gave [the bloodwit], used to add to it five [or more] camels, to show thereby his excellence and his generosity: (TA:) a redundancy [in the case of the bloodwit]; (O, K;) one of the explanations of the term given by Aq: (O:) or in the case of bloodwits (دِيَّاتٍ), the lowest شَقٌّ (الشَقُّ الْأَسْفَلُ) is twenty camels whereof every one is a بنت مَخَاضٍ; and the highest شَقٌّ (الشَقُّ الْأَعْلَى) is twenty camels whereof every one is a جَذَعَةٌ: (O, K:) and some say that أَشْنَقُ الدِّيَّاتِ means the sorts of bloodwits; the bloodwit for purely-unintentional homicide being a hundred camels, which those who are responsible for it undertake to give in fifths, consisting of twenty whereof every one is an ابْنَةُ مَخَاضٍ, and twenty whereof every one is an ابْنُ لَبُونٍ, and twenty whereof every one is an ابْنُ لَبُونٍ, and twenty whereof every one is a حَقَّةٌ, and twenty whereof every one is a جَذَعَةٌ; these also being termed أَشْنَقُ. (TA.) — It signifies also A fine, or mulct, for a wound or the like; (O, Msb, K;) as, for instance, for a burn, (O, TA,) or such as a wound on the head that lays bare the bone, (Msb, TA,) and other wounds, (Msb,) and for a tooth [knocked out], and for an eye blinded, and for an arm or a hand vitiated, or rendered unsound and motionless, or stiff; and for anything short of what requires the complete bloodwit: (TA:) or, as some say, a fine for that which does not render obnoxious to retaliation; as a scratch, or laceration of the skin, and the like: (M:) pl. أَشْنَقٌ. (M, Msb.) — Also A burden borne on one side of a beast, equivoquant to another borne on the other side; syn. عَذْلٌ: (K, TA: [in the CK and my MS. copy of the K, الْعَذْلُ is