

10. اسْتَشْفَعْتُ إِلَى فُلَانٍ *I asked him to make intercession for me* (أَنْ يَشْفَعَ لِي) *to such a one.* (S, O, K.) And اسْتَشْفَعْتُ بِهِ *I sought, or demanded, intercession* (الشَّفَاعَةُ) [by means of him]. (Mgh.) A poet, cited by Aboo-Leylā, says,

• زَعَمْتُ مَعَاشِرَ أَنْتَى مُسْتَشْفِعٌ
• لَمَّا خَرَجْتُ أَزُورُهُ أَقْلَامَهَا

i. e. Companies of men asserted me to be seeking intercession (زَعَمُوا أَنْتَى مُسْتَشْفِعٌ) for the object of eulogy, [when I went forth repairing to visit him,] by means of their writing-reeds (بِقَلَامِهِمْ), meaning by their letters (بِكُتُبِهِمْ). (O, TA.)

شَفْعٌ *contr. of وَتَرٌ*; (S, Mgh, O, K.) i. q. زَوْجٌ [i. e., like زَوْجٌ, it signifies One of a pair or couple; and sometimes, but rarely, a pair or couple together; and sometimes, (see for instance زَكَا) an even number, a number that may be divided into two equal numbers]: (O, K.) also one with which another is made to be a pair or couple: (TA:) [and, as will be seen in what follows, one with which an odd number is made to be an even number:] pl. شَفَاعٌ, (TA,) and app. الشَّفَاعُ, whence الصَّلَاةُ بَيْنَ الشَّفَاعِ, meaning الشَّفَاعُ [q. v. voce تَرْوِيحَةً]. (Mgh.) — الشَّفْعُ also signifies The day of the sacrifice; (O, K.) thus in the words of the K̄ur [lxxxix. 2] وَالشَّفْعُ وَالْوَتَرُ; by the وَتَرُ being meant the day of 'Arafāt: (O:) or in this instance it means the creatures of God, (O, K.) because of the saying in the K̄ur [li. 49], "and of everything we have created two of a pair;" (K:) the وَتَرُ meaning God: (O, K:) or Adam's wife; the وَتَرُ meaning Adam, who was made a pair with her: (I'Ab, O, TA:) or Adam's children: (TA:) or the two days after the sacrifice; the وَتَرُ meaning the third day: (O, TA:) or God; [and the وَتَرُ, those who compose an odd number;] because of the saying in the K̄ur [lviii. 8], "there can be no secret discourse of three, but He is the maker of them, with Himself, to be four:" (K:) or the meaning of الشَّفْعُ وَالْوَتَرُ is the prayers; of which some are شَفْعٌ [i. e. an even number of rek'ahs], and some are وَتَرٌ [i. e. an odd number of rek'ahs]: (O, TA:) [for] it is said that all the numbers consist of شَفْعٌ [i. e. even] and وَتَرٌ [i. e. odd]. (TA.)

شَفْعَةٌ: see the next paragraph, in two places, near the end.

شَفْعَةٌ is used in relation to a house and to land; (S, TA:) and شَفْعَةٌ, with two dammehs, is a dial. var. thereof thus used. (TA.) It signifies A مَلِكٌ [here meaning house, or piece of land,] that is coupled (مَشْفُوعٌ) [by purchase] with one's مَلِكٌ [i. e. house, or piece of land, previously possessed, and adjoining thereto]; (Mgh, Mshb;) from the phrase كَانَ وَتَرًا شَفْعَتَهُ [expl. above, in the second sentence of this art.]; (Mgh; [and the like is said in the Mshb;]) a noun of the same class as نَعْمَةٌ; being of the measure مَفْعُولٌ in the

sense of the measure مَفْعُولٌ: (Mgh, Mshb;) this is the primary signification: then it was applied to denote a particular kind of obtaining possession; (Mgh;) [i. e.] it is also used as meaning the obtaining possession of that مَلِكٌ [or house, or piece of land, by purchasing it, and coupling it with that previously possessed, and adjoining thereto]; (Mshb;) or one's making a demand respecting that which he seeks [to possess, for the right of the pre-emption thereof], and adjoining it to that which he [already] has: (O, K:) and with the lawyers it signifies the right of obtaining possession of a piece of land, [i. e. the right of pre-emption thereof, or of a house,] against one's co-sharer whose possession is recent, by compulsion, for a compensation: (K:) or the right of obtaining possession of a piece of land, by compulsion, for [the payment of] what it cost the [former] purchaser, by reason of partnership or of [immediate] neighbourship: (KT:) or the right of [immediate] neighbourship with respect to [pre-emption of] a house or land. (PS.) [See 1 in art. سَقَب.] El-Kutabee says, in explaining this word, in the Time of Ignorance, when a man desired to sell a house, his neighbour used to come to him and to make a demand to him (شَفْعٌ) i. e. (طَلَبٌ) respecting that which he sold [for the right of pre-emption], and he pronounced him to have a better right, or title, or claim, [as a purchaser,] to that which was sold, than he whose connexion was more remote: as though he took it from الشَّفَاعَةُ: but the [right] derivation is that first mentioned. (Mgh.) We have not heard, (Mgh,) or there is not known, (Mshb,) any verb belonging to it [in the classical language]. (Mgh, Mshb.) Esh-Shaabee uses it in the first and in the second of the senses expl. above, [or nearly so,] in his saying, مَنْ بَعَثَ شَفْعَتَهُ وَهُوَ حَاضِرٌ فَلَمْ يَطْلُبْ ذَلِكَ فَلَا شَفْعَةَ لَهُ [i. e. He whose claimed possession to be coupled by purchase with one already belonging to him is sold when he is present without his demanding that possession, there shall be no obtaining possession for him by his purchasing it for that purpose]. (Mgh. [And the like is said in the Mshb.]) Esh-Shaabee says [also], الشَّفْعَةُ عَلَى رُؤُوسِ الرِّجَالِ [The possession that is coupled by purchase with another possession is apportioned according to the heads of the men entitled thereto]: i. e., when the house is shared by a company of men whose shares are different, and one of them sells his portion, what is sold to his co-sharers is to be apportioned among them equally, according to their heads, not according to their [former] shares: (O, K, TA:) so in the Nh. (TA.) — شَفْعَةُ الضَّحَى The two rek'ahs (رَكْعَتَانِ) of the [prayer that is performed in the period of the morning called the] ضَحَى; as also شَفْعَةُ الضَّحَى: (O, K:) occurring in a trad., thus accord. to two different relations. (O.) — Also Diabolical, or demoniacal, possession; or madness, or insanity; (AA, O, K;) and so شَفْعَةٌ; the latter expl. in this sense by IAqr; and as syn. with سَفْعَةٌ and سُنْعَةٌ and رَدَّةٌ and نَظَرَةٌ, [perceived] in the face: [see these words; the second and third of which generally mean an unseemliness or ugliness; and so, sometimes, does

the last:] the pl. of شَفْعَةٌ in the sense here expl. on the authority of AA is شَفْعٌ. (TA.) — And IF states that it has been said to signify The [evil] eye, by which one is smitten: but he doubts its correctness; and thinks that it may be with the unpointed س. (O.) [See سَفْعَةٌ, not شَفْعَةٌ.]

شَفْعَةٌ: see شَفْعَةٌ, first sentence.

شَفُوعٌ A she-camel that fills two milking-vessels in one milking. (S, K.) — See also شَانِعٌ.

شَنِيعٌ i. q. صَاحِبُ شَفَاعَةٍ; (S, K, TA;) i. e. (TA) An intercessor; as also شَانِعٌ: pl. of the former شَفَاعَاءُ. (Mshb, TA.) [See الشَّفَاعَةُ, in art. سَقَف.] — Also i. q. صَاحِبُ شَفْعَةٍ; (S, K;) [meaning A possessor of the right termed شَفْعَةٌ; or] one who demands, and is granted, as a neighbour [or a partner], in preference to him whose connexion is more remote, the right of purchasing a house [or piece of land] that is to be sold. (TA.)

شَفَانِعٌ Sorts of pasture, or herbage, that grow two and two: (Ibn-Abbād, O, K:) or twins (تَوَامِرُ [pl. of تَوَامٍ]) of plants. (O, K.)

شَانِعٌ [act. part. n. of 1, q. v. — Hence], applied to a she-camel, † Having a young one in her belly and another following her: (Fr, Sh, S, Mgh, K, TA:) or applied in this sense to a ewe or she-goat: (K:) or, thus applied, having her young one with her: (A'Obeyd, S, Mgh:) thus called because her young one has made her to be one of a pair [with it], or because she has made it to be one of a pair [with her]: (A'Obeyd, S, K:) and شَفُوعٌ, thus applied, signifies the same as شَانِعٌ: and one says also, هَذِهِ شَاةُ الشَانِعِ, like as one says صَلَاةُ شَفْعَةٍ. (TA.) — Also A he-goat, (O, K, TA,) himself: (O:) or a ram: or such as, when he impregnates, impregnates with twins. (O, K.) — عَيْنُ شَانِعَةٍ An eye [that makes a thing to appear a pair, i. e.,] that sees doubly. (O, K.) — فَلَانٌ يُعَادِيَنِي وَلَهُ شَانِعٌ means † Such a one treats me with enmity, and has one who aids him to do so. (A, TA.) — See also مُشَفِّعٌ and شَفِيعٌ.

أَشْفَعُ Tall, or high. (L, TA.)

مُشَفِّعٌ A ewe, or she-goat, that suckles any animal. (IAqr, TA.)

مُشَفِّعٌ One whose intercession is accepted: hence the K̄ur-án is termed by Ibn-Mes'ood مُشَفِّعٌ شَانِعٌ, i. e. An intercessor of which the intercession will be accepted, for him who follows it and does according to what is in it, that his unpremeditated transgressions may be forgiven. (O, TA.)

مُشَفِّعٌ One who accepts intercession. (L, TA.)

مَشْفُوعٌ A possession (مَلِكٌ [here meaning house, or piece of land,]) coupled [by purchase] with a man's possession [previously belonging to him,