

(S, O, M_{sb}, K;) as also شَنَعَ (O, K) and أَشْنَعَ (S, O, K,) the last like أَكْبَرَ in the phrase اللَّهُ أَكْبَرُ, meaning كَبِيرُ, accord. to one of the two interpretations of this phrase: (O, TA:) pl. of the first شَنَعَ. (M_{sb}, TA.)* It is applied to a day, in this sense: or as meaning *disliked*, or *hated*: (TA:) and so is أَشْنَعَ (S, O, K, TA,) in the former sense, (TA,) or in the latter. (O, K, TA.) And you say مَنَظَرُ شَنِيعٍ and مُشْنَعٌ [An aspect that is bad, evil, &c.] and امْرَأَةٌ مُشْنَعَةٌ, meaning قَبِيحَةٌ [i. e. An unseemly, or ugly, woman]. (TA.) And اسْمُ شَنِيعٍ [An evil, or abominable, name]: and قَوْمُ شَنِيعِ الْأَسَامِي [A people, or party, having evil, or abominable, names]. (A, TA.) And قِصَّةُ شَنِيعَةٍ [An evil, or abominable, or a foul, story]. (TA.) And غَيْرَةُ شَنِيعَةٍ Abominable, excessive jealousy: (O, K, TA:) in [some of] the copies of the K, erroneously, غَيْرَةُ. (TA.)

شَنْعَنَ Incongruous, unsound, weak, or faulty, [and therefore unseemly,] in make; (IDrd, O, K, TA;) as also أَشْنَعَ الخَلْقِ applied to a man: the former is from الشُّنُوعُ: and some say that it signifies *tall*. (TA.)

أَشْنَعَ; and its fem. شَنِيعَةٌ: see شَنِيعٌ, in four places: and see also شَنْعَنَ.

مَشْنَعٌ: see مَشْنَأٌ, in art. شَأْنٌ.

مَشْنَعٌ; and its fem., with ة: see شَنِيعٌ, in two places.

مَشْنُوعٌ i. q. مَشْهُورٌ [Well, or commonly, known; notorious; &c.]. (O, L, K.)

شَفَّ

1. شَفَّتْ إِلَى الشَّيْءِ (S,) aor. ʔ, (O, M_{sb},) inf. n. شَفَفَ (S, O, K,) I looked in a state of opposition, or resistance, (فِي اعْتِرَاضٍ,) at the thing; like شَفَّتْ: (S, O:*) or الشَّفَفُ signifies the looking at a thing, (O,) or the looking at a thing like him who is opposing it, or resisting it, (كَالْمُعْتَرِضِ عَلَيْهِ,) and the raising of the eyes in looking at a thing, (TA,) like him who wonders at it, or like him who dislikes it, or hates it; (O, K, TA;) and so الشَّفَفُ, as AZ says. (TA.) [See also 2.] = شَفَفَ لَهُ (S, O, K,) and بِهِ also, or, correctly, accord. to ISd, this verb is trans. in the sense here next following without any particle, (TA,) [but two exs. are cited in the O from trads. in which it is trans. by means of لَ,] aor. ʔ, (S, K,) inf. n. شَفَفَ (S, O,) He hated him, (أَبْغَضَهُ,) and met him in a morose manner: (S, O, K:) [in the K, the latter meaning is expressed by تَنَكَّرَهُ, for تَنَكَّرَ لَهُ: in the S and O, the former meaning is expressed as above, on the authority of ISk; and it is also said that الشَّفَفُ is syn. with الْبُغْضُ and التَّنَكُّرُ:] in the former of these two senses it is like شَفَفَهُ, with ʔ: (S, O:) or الشَّفَفُ [i. e. الشَّفَفُ] is a subst. signifying *vehemence of enmity*. (Ham

p. 108.) — And شَفَفَ لَهُ (IAq, ISd, O,* K, TA,) and بِهِ (ISd, TA,) i. q. فَطِنَ [i. e. He knew it; knew, had knowledge, or was cognizant, of it; or knew it instinctively; &c.]. (IAq, ISd, O, K, TA.) = And شَفَفَ (K, TA, [in the former of which it is erroneously implied that the verb is followed by ʔ,]) His upper lip turned upwards; (K, TA;) inf. n. شَفَفَ; (TA;) or this is a subst., signifying a turning upwards of the upper lip: so says AZ. (O.)

2. شَفَفَهَا, inf. n. تَشْفِيفٌ, He adorned her (i. e. a woman, S, or a girl, or young woman, O, K) with the [ornament called] شَفَفٌ; (S, O, K;) like as one says, قَرَطَهَا; (S, TA;) as also أَشْنَفَهَا. (Zj, O, K.) — [Hence,] شَفَفَ كَلَامَهُ وَقَرَطَهُ [He adorned and embellished his language]. (TA.) = شَفَفَ إِلَيْهِ, inf. n. as above, He looked at him, or it, from the outer corner of the eye. (Yağkoob, TA.) [See also 1.]

4: see the next preceding paragraph.

5. تَشَفَّتْ She adorned herself with the [ornament called] شَفَفٌ; (S, O, K;) like as one says, تَقَرَّطَتْ. (S.)

شَفَفَ (incorrectly pronounced with damm, IDrd, O, K, i. e. شَفَفَ, O, TA) The upper part [i. e. ear-ring or ear-drop]: (S, O, K:) or a pendant (مَعْلَقٌ) in [or suspended from] the قَوْفُ [app. meaning the upper part, or perhaps, the helix, in the CK erroneously written فَوْقُ,] of the ear; (Lth, O, K;) and likewise such as is attached to necklaces: (Lth, O:) or such as is suspended from the upper part of the ear; what is suspended from the lower part [or lobe] thereof being termed رَعْنَةٌ; (IDrd, O, K;) or this latter is termed رَعْنَةٌ; (IAq, TA:) or, as some say, i. q. قَرَطُ: (TA:) pl. [of mult.] شَفَفَاتٌ (IDrd, S, O, K) and [of pauc.] أَشْنَفَاتٌ. (TA.)

شَفَفَ Hating, (S, O, K,) and meeting in a morose manner. (K.) IB cites, as an ex.,

وَلَنْ تُدَاوِيَ عِلَّةَ الْقَلْبِ الشَّفَفُ

[And thou wilt not cure the hating heart]. (TA.)

شَفَفَ شَفَفًا [A lip, meaning an upper lip] turning upwards: (O:) or شَفَفَ شَفَفًا [A sheep or goat] having the upper lip turning upwards. (TA.)

شَانَفَ Turning away, or averse. (O, K.) One says, مَا لِي أَرَاكَ شَانِفًا عَنِّي What ails me that I see thee turning away, or averse, from me? (O.) — And إِنَّهُ لَشَانِفٌ عَنَّا بِأَنْفِهِ Verily he is raising his nose [in aversion] from us. (O,* K.)

مَشْنُوقَةٌ + A she-camel having a زِمَامٌ [or nose-rein] attached to her. (AA, O, K.)

شَقَّ

1. شَقَّقَ الْبَعِيرَ, aor. ʔ (S, M, M_{sb}, K,) and ʔ, (M, K,) inf. n. شَقَّقَ (S, M, M_{sb},) He curbed the camel by means of his زِمَامٌ [or nose-rein], (S, K,) or pulled the حِطَامَ [or halter, or leading-rope,] of the camel, (M,) while riding him, (S,

M,) in the direction of his [own] head, (M,) so as to make the prominences behind his [the camel's] ears cleave to the upright piece of wood rising from the fore part of the saddle: (M, K:) or he raised the camel's head (M, M_{sb}, K) by pulling his زِمَامَ (M, M_{sb},) while riding him, (M_{sb}, K,) like as the rider of the horse does with his horse: (M_{sb};) and شَقَّقَهُ signifies the same: (S, M, M_{sb}, K:) or شَقَّقَ is intrans.; you say, شَقَّقَ الْبَعِيرَ and شَقَّقَ هُوَ, the reverse of the usual rule; (IJ, M;) or the latter is intrans. also; (S, M_{sb}, K;) signifying he (the camel) raised his head. (S, M, M_{sb}, K.)* — Hence, شَقَّقَهَا, occurring in a trad., referring to a female hare, inf. n. as above, means, as implying restraint, I cast, or shot, at her, or I struck her, so as to render her incapable of motion. (O.) — And شَقَّقَ الْبَعِيرَ, or الشَّقَاقَ (M, K,) inf. n. as above, (M,) He bound the he-camel, or the she-camel, with the شَقَاقَ [q. v.]. (M, K.) — And شَقَّقَ رَأْسَ الدَّابَّةِ (M,) or رَأْسَ الْفَرَسِ (K,) He bound (M, K) the head of the beast, (M,) or the head of the horse, (K,) to the upper part of a tree, (M,) or to the head of a tree, or to a tree, (accord. to different copies of the K,) or to a peg, (M,) or to an elevated peg, (K,) so that his neck became extended and erect. (M, TA.) — And شَقَّقَ الْقِرْبَةَ (IDrd, O, K,) aor. ʔ, (IDrd, O,) inf. n. as above, (TA,) + He bound the mouth of the water-skin with the bond called وَكَاةٌ, and then bound the extremity of its وَكَاةٌ to its fore legs: (IDrd, O, K, TA: [in the CK, أَوْكَاةٌ is erroneously put for وَكَاةٌ, or, as in some copies of the K, وَكَاةٌ,]) or he suspended it: and [in like manner] شَقَّقَ الْقِرْبَةَ, inf. n. as above, he suspended the water-skin to a peg: (TA:) or the latter signifies he put a شَقَاقَ to the water-skin: (M:) or he bound the water-skin with a شَقَاقَ (S, K, TA,) i. e. a cord with which its mouth is bound. (S.) — [Hence, شَقَّقَهُ, as used in the present day, and in post-classical works, meaning + He hanged him by the neck, till he died: (see the pass. part. n., below:) whence شَقَّقَهُ, meaning A gallows; pl. مَشَائِقُ.] — شَقَّقَ الْخَلِيَّةَ (M, K,) aor. ʔ, inf. n. شَقَّقَ; (M;) and شَقَّقَهَا (M, K,) inf. n. تَشْقِيقٌ; (TA;) He put a piece of wood, which is called شَقِيقٌ (M, K,) pared for the purpose, (M,) into the hive, and with it raised a portion of the honey-comb in the width of the hive, (M, K,*) having fixed the شَقِيقَ beneath it; and sometimes two portions of the honey-comb, and three: (M: [accord. to which one says also, فِي الْخَلِيَّةِ الْقُرْصَيْنِ وَالثَّلَاثَةِ, this is done only when the bees are rearing their young ones. (M, K.)* — Accord. to Abou-Sa'eed, شَقَّقَهُ and أَشَقَّقَهُ signify the same: (TA: [in which the meaning is not expl.; but it is immediately added, app. to indicate the meaning here intended;]) El-Mutanakhkhil El-Hudhalee says, describing a bow and arrows,

شَقَّقَتْ بِهَا مَعَابِلَ مُرْهَقَاتٍ

i. e. I put its string into [the notches of] arrows [broad and long in the heads, made sharp or