

melted it: (O:) or, accord. to El-Ḥaṣan, he has penetrated into her with love: (S:) the other reading is قَدْ شَعَفَا حُبًّا (O, K,) meaning he has become attached to her with love, and loved her excessively: (O:) [but it is also said that] شَعَفَنِي حُبُّهُ means The love of him overspread my heart from above; (O, K;) from شَعْفَةٌ signifying the "head" of the heart, "at the place of suspension of [or from] the نَبَاطُ;" (O, K;) and in like manner, بِحُبِّهِ شَعَفْتُ بِهِ (O, and so in the CK,) or شَعَفْتُ: (so in other copies of the K, in which, and in the CK, the verb in this case is said to be like فَرِحَ: [but this I regard as a mistake:]) and شَعَفَ الْقَلْبُ He, or it, struck, or smote, the شَعْفَةُ, or uppermost part, of the heart: (Ḥam p. 545:) Az, however, says, I know not any one that has assigned to the heart a شَعْفَةُ, except Lth; and vehement love takes possession of the core (سَوَاد) of the heart; not of its extremity: [but] accord. to Fr, شَعَفَ بِفُلَانٍ, like غَنِيَ, means The love of such a one rose to the highest places of his heart: others say that الشَّعْفُ [app. الشَّعْفُ] signifies the being frightened, and disquieted, like the beast when it is frightened; and that the Arabs transferred its attribution from beasts to human beings: (TA:) Abu-l-'Alā says that الشَّعْفُ signifies a thing's falling into the heart: (IB, TA:) one says also, شَعَفَهُ الْمَرَضُ Disease melted him: (TA:) and accord. to AZ, شَعَفَ بِكَذَا means He became diseased by such a thing. (S.)

شَعْفُ: see شَعْفَةٌ, in two places. — Also The upper, or uppermost, part of the hump of the camel: (O, K:) Lth says that it is like the heads of truffles, and the three stones upon which the cooking-pot is placed, that are round in their upper, or uppermost, parts. (O.) = Also Vehemence of love: (L:) [or simply love: for] one says, أَلْقَى عَلَيْهِ شَعْفَهُ, meaning [He cast] his love [upon him, or it]; as also شَعْفَهُ. (TA.)

شَعْفَةُ The head [or summit] of a mountain: (S, O, K:) and the upper, or uppermost, part of anything: (Ḥam pp. 130 and 545:) pl. شَعَفٌ [or rather this is a coll. gen. n., and accord. to Freytag it is used as a sing., in the two senses above mentioned, in the Deewān of Jerceer,] and [the pl. is] شَعَفَاتُ and شَعَفَاتُ (S, O, K:) and شَعَفٌ is also expl. as signifying an elevated part of the earth or ground. (TA.) — Also A lock of hair (خَصْلَةٌ) upon the head, (K,) or upon the upper, or uppermost, part of the head. (O, TA.) And شَعَفَاتُ (its pl., TA) signifies The hair of the head: so in the phrase رَجُلٌ رَجُلٌ شَعَفَاتُ [A man whose hair of the head is red, or red in the outer part and black beneath, or of a red colour tinged over with blackness, &c.]. (S, O, K.) — And The [pendent lock of hair termed] ذَوَابَّةُ of a boy, or young man. (S.) — And شَعْفَةُ الْقَلْبِ signifies The head of the heart, at the place of suspension of [or from] the نَبَاطُ [q. v.]. (O, TA.) [But see, in the first

paragraph, what Az says respecting this meaning.]

شَعَفَ, like سَحَابَ, Love's making away with the heart. (TA.)

شَعَفَى Insanity, or madness. (O, K.)

[شَعْفَةٌ dim. of شَعْفَةُ: pl. شَعَفَاتُ.] One says, مَا عَلَى رَأْسِهِ إِلَّا شَعَفَاتُ There is not upon his head aught save some small hairs of the [pendent lock of hair termed] ذَوَابَّةُ (S, O, K.)

مَشْغُوفٌ [Burned in the heart by love: (see 1:) or] diseased [therein]: (AZ, S:) or struck, or smitten, in the شَعْفَةُ of his heart by love, or by fright, or by insanity, or madness. (O, K.) Insane, or mad. (O, K.) Bereft of his heart. (TA.) [See also مَشْغُوفٌ.]

شعل

شَعَلَتِ الْخَيْلُ: see 8. — [Hence,] شَعَلَتِ النَّارُ 1. [The horsemen became spread or dispersed, or spread or dispersed themselves, in the hostile, or predatory, incursion]; quasi-pass. of أَشْعَلْتُهَا. (Ḥam p. 715.) — And شَعَلَ فِيهِ, aor. ʿ, (K,) inf. n. شَعْلٌ, (TA,) + He went far in it; (K;) namely, an affair. (TK.) = شَعَلَ النَّارُ: — and الْحَرْبُ: see 4. = شَعَلَ, aor. ʿ, (K,) inf. n. شَعْلٌ, (TA,) He (a horse) had the whiteness termed شَعْلٌ and شَعْلَةٌ [expl. below]; (K;) as also أَشْعَالٌ, (Mgh, K, TA,) which occurs in poetry with the ʾ made movent, i. e. أَشْعَالٌ, inf. n. أَشْعِلَالٌ; (TA; [in my copy of the Mgh written أَشْعِلَالٌ];) or أَشْعَلَ, (S,) or this last also, (TA,) inf. n. أَشْعِلَالٌ. (S, TA.) Among the faults in the "Khizānet el-Fikḥ" is أَشْعَالٌ, [expl. as meaning The having] a whiteness of the أَشْفَارُ [or edges of the eyelids]. (Mgh.)

2. شَعَلَ النَّارُ: see what next follows.

4. أَشْعَلَ النَّارَ; (AZ, S, O, Mgh, K;) and شَعَلَهَا, (AZ, O, Mgh, K,) aor. ʿ, inf. n. شَعْلٌ; (TA;) and [in an intensive sense] شَعْلَهَا, (K,) inf. n. شَعْلٌ; (TA;) He kindled the fire; or made it to burn up, burn brightly or fiercely, blaze, or flame; syn. أَضْرَمَهَا, (S, O, TA,) or أَوْقَدَهَا, (Mgh, by implication,) or أَهْبَأَهَا; (K, TA;) فِي الْحَطَبِ [in the firewood]. (S, O, TA.) — [Hence,] one says also, أَشْعَلْتُ الْحَرْبَ + [I kindled war, or the war; or made it to burn fiercely, or to rage]; and شَعْلَتَهَا; mentioned by Abu-l-'Alā. (Ḥam p. 715.) 'Amr Ibn-El-Iṭnābeh says,

لَيْسُوا بِأَنْكَاسٍ وَلَا مِثْلٍ إِذَا
مَا الْحَرْبُ ثَبَّتْ أَشْعَلُوا بِالشَّاعِلِ

(S, O, and Ḥam ubi suprā,) + They are not persons in whom is no good, nor such as are not firm on their horses: [when war is kindled,] they make to burn fiercely, and excite, that which is slightly burning: such may be the meaning; for it may be that the ب in الشَّاعِلِ is pleonastically inserted, and الشَّاعِلِ may mean as above: or الشَّاعِلِ may

mean by him who makes it to burn fiercely, [as is implied in the S and O,] or by that which does so. (Ḥam.) — And أَشْعَلْتُهُ غَضَبًا (O, TA, and Ḥam p. 194) + I excited him, or inflamed him, with anger. (TA.) — And أَشْعَلَ بِالْقَطْرَانِ + He smeared his camels much with tar; (S, O, K, TA;) [which has a burning effect;] smearing them generally, and not merely the scattered scabs exclusively of the other parts of the body. (TA.) — And أَشْعَلَ الْخَيْلَ فِي الْغَارَةِ + He spread, or dispersed, the horsemen in the hostile, or predatory, incursion: (O, K, TA;) and [in like manner] one says أَشْعَلُوا الْغَارَةَ + [They spread, or dispersed, themselves, or their horsemen, in the hostile, or predatory, incursion]. (S and K in art. شَعُو.) And أَشْعَلْتُ جَمْعَهُمُ + I dispersed or scattered, their congregation. (O, TA.) And أَشْعَلَ الْإِبِلَ + He dispersed the camels. (Lh, K, TA.) — And أَشْعَلَ الشَّقَى + He made [the watering or] the water [of the irrigation] abundant. (IAḡr, K, TA.) = أَشْعَلَتِ الْغَارَةُ + The horsemen making a hostile, or predatory, incursion became dispersed, or dispersed themselves. (S, K.) — أَشْعَلَتِ الطَّعْنَةُ + The spear-wound, or the like, emitted its blood in a scattered state. (Ibn-'Ab-bād, O, K.) And أَشْعَلَتِ الْقِرْبَةُ, and الْمَزَادَةُ, + The water-skin, and the leathern water-bag, shed its water in a scattered state. (S, K.) And أَشْعَلَتِ الْعَيْنُ + The eye shed its tears copiously. (O, K.) — See also 1, last sentence.

5: see what next follows.

8. أَشْعَلَتِ النَّارُ; (Lh, S, O, Mgh, K, TA;) and شَعَلَتْ, aor. ʿ; (Mgh;) and [in an intensive sense] شَعْلَتْ; (K, TA;) The fire became kindled; or it burned up, burned brightly or fiercely, blazed, or flamed; syn. تَأَجَّجَتْ, (Lh, TA,) or أَضْطَرَمَّتْ, (S, O, TA,) or تَوَقَّدَتْ, (Mgh,) and أَتَهَبَّتْ; (K, TA;) فِي الْحَطَبِ [in the firewood]. (Lh, TA.) — Hence, أَشْعَلَ غَضَبًا + He became excited, or inflamed, with anger: (TA;) or he became filled with wrath. (Mgh.) — Hence also, أَشْعَلَ الشَّيْبُ فِي الرَّأْسِ + Whiteness of the hair became glistening in the head; including the hair of the beard. (TA.) And أَشْعَلَ الرَّأْسُ شَيْبًا [in the Kur xix. 3, expl. in art. شَيْب]. (S, Mgh.)

9: see 1.

11: see 1. — أَشْعَلَ رَأْسَهُ, (O, K,) inf. n. أَشْعِلَالٌ, (TA,) His hair became separated, or loosened, and ruffled, or bristling up. (O, K.)

Q. Q. 4. أَشْعَالٌ: see 1.

شَعْلٌ + A man light, agile, or active, and clever, ingenious, acute, or sharp: (O, K;) and so مَعْلٌ. (O, TA.)

شَعْلَةٌ [properly a subst. as distinguished from an inf. n.] + A whiteness in the tail of a horse, and the forelock, and the قَذَالُ [or place where the عَذَارُ, i. e. each of the two cheek-strings of the headstall, is tied, behind the forelock]: (K:) or in some part of the forelock; or, as some say, in a side thereof: and