

أشغولة an instance of the measure أَشْغُولَة from أَشْغَل [similar to أَهْوَة and أَهْبَة, and to أَهْوَة, &c.; app. meaning *A thing with which one is busied, &c.*: and also *syn. with شغل*]. (O, K.)

مَشْغَلَة *A thing that causes one to be busied, &c.*: (K, TA:) pl. مَسَاغِل. (TA.)

فُلَانٌ قَارِعٌ شَغُلٌ: see شغل. — [Hence,] فُلَانٌ مَشْغُولٌ *Such a one is devoted to that which is unprofitable.* (TA.) — And جَارِيَةٌ مَشْغُولَةٌ *A young woman having a husband.* (TA.) — And مَالٌ مَشْغُولٌ *Property devoted to commerce.* (TA.) — And دَارٌ مَشْغُولَةٌ *A house in which are inhabitants.* (TA.)

مُشْتَغِلٌ and مُشْتَغِلٌ: see شغل.

شغى and شغو

1. شَغَى, aor. ʔ, inf. n. شَغَا, [signifies accord. to some] *He (a man) had a tooth, or teeth, exceeding the other teeth: and [accord. to others, agreeably with what is said to be the right meaning of شَاغِيَة below,] he had a tooth, or teeth, differing in the manner of growth from the other teeth.* (S.) [And] شَغِيَتِ السِّنُّ, aor. ʔ; (Msb, K;) and شَغَتِ, aor. ʔ; (K;) inf. n. (of the former, Msb, TA) شَغَا (Msb, K, TA) and [of the latter] شَغُو (K, TA, [in the CK شَغُو, but]) like عَلُو (TA); [accord. to some] *The tooth exceeded the other teeth: (Msb:) and [accord. to others] (Msb) the tooth differed from the other teeth (Msb, K, TA) in an absolute sense, (TA,) or in respect of its place of growth, (Msb,) or in its manner of growth, in length, and shortness, and receding, and projecting: (K, TA:) or, accord. to the A, شَغَا signifies the differing in respect of the manner of growth and of collocation: or the upper teeth's not falling upon the lower: (TA:) or, as IF says, the advancing of the upper teeth beyond the lower. (Msb.)* The epithet applied to a man is أَشْغَى; and to a woman, شَغَوَاءُ; and the pl. is شَغَوٌ: (S, Msb:) [and] the epithet applied to a tooth is شَغَوَاءُ and شَغِيَاءُ; (K;) or شَاغِيَة; (S, Msb;) which last is said by Az to have two meanings; one whereof is *exceeding [the other teeth]; and the other, being longer and larger, and differing in respect of the place [or more probably the manner] of its growth from those next to it: (Msb:) or, accord. to a marginal note in the S, in the handwriting of Aboo-Zekereyya, this signifies differing in the manner of its growth from the manner of growth of the others, whether exceeding or not exceeding: or, accord. to a marginal note in the copy of Aboo-Sahh El-Harawee, crooked; not exceeding. (TA.)*

2. تَشْغِيَة signifies *The dribbling of the urine, (Lth, K, TA,) little by little. (Lth, TA.)* One says of a man, تَشْغَى, (TK,) and أَشْغَى بِبَوْلِهِ, (IAth, TA,) *He dribbled his urine, (IAth, TA, TK,) little by little. (IAth, TA.)*

4. أَشْغَوْا بِهِ † *They disagreed with, differed from, or opposed, the people, in respect of his*

affair, or case: (K:) as though taken from شَغَا الْإِنْسَانُ. (TA.) — See also 2.

شَغَا inf. n. of شَغَى said of a man, (S,) or of شَغِيَتِ said of a tooth. (Msb, K.) — Also a subst. signifying *A dribbling of the urine; and so شَغِيَة. (K.)*

أَشْغَى: see شَغَوَاءُ, voce أَشْغَى.

شَغَا: see شَغِيَة.

شَاغِيَة: see 1, last sentence.

أَشْغَى; fem. شَغَوَاءُ and شَغِيَاءُ; and pl. شَغَوٌ: see 1, last sentence. — شَغَوَاءُ also signifies *An eagle; (S, Msb, K;) because its upper mandible exceeds the lower: (S, Msb:) and so أَشْغَوَاءُ. (T in art. امر.)*

مُشْتَغٍ *One who separates himself from every yoke-fellow, or familiar: — and one whose age (سِنُهُ) is deficient: — in both of these senses expl. as an epithet applied by Ru-beh to a رُبَاعِي [or boy four spans in height]. (TA.)*

شف

1. شَفَّ, aor. ʔ, inf. n. شَفُوفٌ (S, Mgh, O, Msb, K) and شَفِيفٌ (S, O, K) and شَفَفٌ (CK, [but not in my MS. copy of the K nor in the TA,]) *It (a garment, or piece of cloth,) was thin, fine, or delicate, (S, Mgh, O, Msb, K,) so that what was behind it was visible, (S, IB, Mgh, [for حَلَفَهُ in some copies of the S, and حَلَفَهُ in others, I read مَا حَلَفَهُ, which is the right reading accord. to IB and the TA, agreeably with the reading in the Mgh, which is مَا وَرَاءَهُ,]) or so as to tell what was beneath it: (O, K:) [and it, (a gem, or the like,) was translucent: or was transparent. (See شَفَافٌ.)] One says, شَفَّ عَلَيْهِ ثَوْبُهُ *His garment was thin, &c., upon him. (S.) — And شَفَّ جِسْمُهُ, aor. ʔ, inf. n. شَفُوفٌ, His body became lean, or emaciated. (S, O, K.) — شَفَّ, aor. ʔ, inf. n. شَفَّ, It (a thing, O, Msb) exceeded; or was, or became, redundant. (S, O, Msb, K.) Hence, in a trad., شَفَّ نَحْوًا مِنْ دَانِقٍ *It exceeded by about a دَانِقٍ. (Sh, O.)* And one says, شَفَّ عَلَيْهِ, aor. ʔ, [so in the L and TA, contr. to rule, probably a mistranscription for يَشْفُ,] inf. n. شَفُوفٌ; and شَفَفٌ, and شَفَفٌ; [app. meaning, as seems to be indicated by the context, *It exceeded it:*] and شَفَفْتُ فِي السَّلْعَةِ [app. a mistranscription for شَفَفْتُ] *I gained in, or upon, the article of merchandise: (TA: [and so, app., شَفَفْتُ: see شَفَى:] and فِي تِجَارَتِهِ* [He obtained what is termed شَفَفٌ in his traffic; i. e.] *he made gain, or profit, in his traffic; syn. رِبْح. (S and K in art. رِبْح.) — And sometimes (Msb) it signifies also the contr.; i. e. It fell short; or was, or became, deficient. (Msb, K.) One says, (O, Msb,) of a dirhem, (O,) هَذَا يَشْفُ قَلِيلًا *This falls short, or is deficient, a little.****

(O, Msb.) And شَفَّ عَنْهُ الثَّوْبُ, aor. ʔ, *The garment was too short for him. (TA.) — Also شَفَّ, (O, K,) aor. ʔ, (O,) It (a thing, O) was, or became, in a state of motion, commotion, or agitation. (O, K.) — And شَفَّ لَكَ الشَّيْءُ i. q. ثَبَّتَ and ثَبَّتَ [app. meaning *The thing belonged, or pertained, to thee permanently, or constantly; or may the thing belong, &c.*]. (TA.) — شَفَّهُ, (S, M, O, K,) aor. ʔ, inf. n. شَفَّ (S, M, TA) and شَفُوفٌ, (M, TA,) *It (anxiety) rendered him lean, or emaciated; (S, O, K;) as also شَفَفَهُ; (S;) both are also expl. as meaning it rendered him lean, or lank in the belly, so that he became slender: (TA:) or, accord. to the M, it (grief, and love,) pained his heart: or rendered him lean, or emaciated: or deprived him of his reason: and it is said of grief as meaning it manifested what he felt of impatience. (TA.)* And شَفَّ النَّفْسُ, as used in a verse of Towbeh Ibn-El-Homeiyir, *It hurt and melted the souls. (Ham p. 594.) — See also 8, in two places.**

2: see the preceding paragraph, in two places.

4. أَشْفَقْتُهُمْ *I preferred them, or judged them to excel. (K.)* You say, أَشْفَقْتُ بَعْضَ وَلَدِي عَلَى بَعْضٍ *I preferred some of my children above some. (S. [And the like is said in the Mgh.])* And أَشْفَقْتُ هَذَا عَلَى هَذَا *I preferred this above this. (Msb.) — And أَشْفَقْتُ فَلَانٌ الدِّرْهَمَ Such a one made the dirhem to exceed: or, made it to full short. (TA.) — أَشْفَقَ عَلَيْهِ [if not a mistranscription for أَشْفَقَ, which I rather think it to be,] *He excelled him, or surpassed him. (TA.) — أَشْفَقَ الْفَمُ The mouth had in it a fetid odour. (Ibn-Buzurj, TA.)**

6. تَشَافَفْتُ *I took away his or its, شَفَّ, i. e. excess, or redundancy. (O, K.) — See also the next paragraph, in three places.*

8. كَلَّهَ مَا فِي الْإِنَاءِ (S, O, K) *He drank what was in the vessel, all of it, (S, O, K,) even the شَفَافَة [or last drop or remains], (O,) not leaving any of it remaining; (S;) [and so أَشْفَقْتُ;] as also تَشَافَفْتُ: (S, O, K:) and أَشْفَقْتُ الْهَاءَ *He drank the water to the uttermost, not leaving any of it remaining; as also شَفَّهُ, aor. ʔ, inf. n. شَفَّ: and أَشْفَقْتُ الْهَاءَ I drank much of the water without having my thirst satisfied. (TA.) [Hence,] in the trad. of Umm-Zara, وَإِنْ شَرِبَ أَشْفَقْتُ [And if he drank, he drank up all that was in the vessel]. (S, O.) And it is said in a prov., لَيْسَ الرِّبَى عَنِ الشَّافِ (S, O, TA) i. e. *The satisfying of thirst is not from the drinking up all that is in the vessel; for it is sometimes effected by less than this: (O, TA:) it is applied in forbidding one's going to the utmost in an affair, and persevering therein. (S, O, TA.)* Accord. to IAqr, one says also تَشَافَفْتُ الْهَاءَ *I exhausted the water; which, ISd says, is originally تَشَافَفْتُ. (TA.) — 'Abd-Allah Ibn-Sebreh El-Harashree uses the first of these verbs metaphorically in relation to death; saying,***