

10. *إِسْتَشْفَعْتُهُ إِلَى فُلَانٍ* I asked him to make intercession for me (*أَنْ يَشْفَعَ لِي*) to such a one.

(S, O, K,*) And *إِسْتَشْفَعْتُ بِهِ* I sought, or demanded, intercession (*الشَّفَاعَةَ*) [by means of him]. (Mṣb.) A poet, cited by Aboo-Leylā, says,

• زَعَمْتُ مَعَايِرُ أَبِي مُسْتَشْفِعُ
• لَمَّا حَرَجْتُ أَزْوَرَهُ أَقْلَامَهَا

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

شَفَعٌ contr. of *شَفَعٌ*; (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 *زَكَ*) 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. *أَشْفَاعٌ*, whence *الصَّلَاةُ بَيْنَ الْأَشْفَاعِ*, meaning *التَّرَاوِيحُ* [q. v. voce *تَرْوِيحَةٌ*]. (Mgh.) — *الشَّفَعُ* also signifies *The day of the sacrifice*; (O, K,*) thus in the words of the *Kur* [lxxxix. 2] *وَالشَّفَعِ* and *وَالْوَتْرِ*; by *الوتر* 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 *Kur* [li. 49], “and of everything we have created two of a pair;” (*كُلُّ شَيْءٍ خَلَقْنَاهُ لَكُمْ وَأَنْتُمْ لَا تَشْكُرُونَ*) (*كُلُّ شَيْءٍ خَلَقْنَاهُ لَكُمْ وَأَنْتُمْ لَا تَشْكُرُونَ*) or *Adam's wife*; *الوتر* 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*; *الوتر* meaning the third day: (O, TA,*) or *God*; [and *الوتر*, those who compose an odd number;] because of the saying in the *Kur* [lviii. 8], “there can be no secret discourse of three, but He is the maker of them, with Himself, to be four:” (*كُلُّ شَيْءٍ خَلَقْنَاهُ لَكُمْ وَأَنْتُمْ لَا تَشْكُرُونَ*) (*كُلُّ شَيْءٍ خَلَقْنَاهُ لَكُمْ وَأَنْتُمْ لَا تَشْكُرُونَ*) or the meaning of *الشَّفَعُ وَالْوَتْرُ* is *the prayers*; of which some are *شَفَعٌ* [i. e. an even number of rek'ahs], and some are *وَتْرٌ* [i. e. an odd number of rek'ahs]: (O, TA,*) [for] it is said that all the numbers consist of *شَفَعٌ* [i. e. even] and *وَتْرٌ* [i. e. odd]. (TA,*)

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

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

sense of the measure *مَفْعُولٌ*: (Mgh, Mṣb,*) 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 *ملك* [or *house*, or *piece of land*, by purchasing it, and coupling it with that previously possessed, and adjoining thereto]; (Mṣb;*) 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] neighbourhood: (KT,*) or the right of [immediate] neighbourhood with respect to [pre-emption of] a house or land. (PṢ,*) [See 1 in art. *سَقَبٌ*.] 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 (*شَفَعَهُ*) i. e. *طَلَبَهُ* 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, (Mṣb,*) any verb belonging to it [in the classical language]. (Mgh, Mṣb,*) Esh-Shaṣbee uses it in the first and in the second of the senses expl. above, [or nearly so,] in his saying, *مَنْ بَعَثَ شَفَعْتَهُ وَهُوَ حَاضِرٌ فَلَمْ يَطْلُبْ ذَلِكَ فَلَا شَفَعَةَ 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 Mṣb,*)] Esh-Shaṣbee says [also], *الشَّفَعَةُ 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,*) — *شَفَعَةُ الضُّحَى* *The two rek'ahs (رُكْعَتَانِ)* of the [prayer that is performed in the period of the morning called the] *ضُّحَى*; as also *شَفَعَةُ الضُّحَى*: (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 *شَفَعَةٌ*; the latter expl. in this sense by IAṣr; and as *syn. with سَعَةٌ* and *شُعَّةٌ* and *رَدَّةٌ* and *نَظْرَةٌ*, [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 *شَفَعَةٌ* in the sense here expl. on the authority of AA is *شَفَعٌ*. (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 *سُفْعَةٌ*, not *سُفَعَةٌ*.]

شَفَعَةٌ: see *شَفَعَةٌ*, first sentence.

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

شَفِيعٌ i. q. *صَاحِبُ شَفَاعَةٍ*; (S, K, TA,*) i. e. (TA,*) An intercessor; as also *شَافِعٌ*: pl. of the former *شَفَاعَةٌ*. (Mṣb, TA,*) [See *الشَّفَاعَةُ*, in art. *سَقَبٌ*.] — Also i. q. *صَاحِبُ شَفَعَةٍ*; (S, K,*) [meaning A possessor of the right termed *شَفَعَةٌ*; 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,*)

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

شَافِعٌ [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 *شَافِعٌ*: and one says also, *هَذِهِ شَاةُ الشَّافِعِ*, like as one says *صَلَاةُ الأُولَى* and *مَسْجِدُ الجَامِعِ* and *الأُولَى*. (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 شَافِعَةٍ* An eye [that makes a thing to appear a pair, i. e.,] that sees doubly. (O, K,*) — *فُلَانٌ يُعَادِيَنِي وَلَهُ شَافِعٌ* means † *Such a one treats me with enmity, and has one who aids him to do so*. (A, TA,*) — See also *شَفِيعٌ* and *مَشْفُوعٌ*.

أَشْفَعٌ Tall, or high. (L, TA,*)

مَشْفُوعٌ A ewe, or she-goat, that suckles any animal. (IAṣr, TA,*)

مَشْفُوعٌ One whose intercession is accepted: hence the *Kur-án* is termed by Ibn-Mes'ood *مَشْفُوعٌ* *شَافِعٌ*, 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,*)

مَشْفُوعٌ One who accepts intercession. (L, TA,*)

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