

(S, O, Mṣb, K;) as also شَنَعَ (O, K) and شَنَعٌ, (S, O, K) the last like أَكْبَرُ in the phrase اللَّهُ أَكْبَرُ, meaning كَبِيرٌ, accord. to one of the two interpretations of this phrase: (O, TA:) pl. of the first شَنَعَ. (Mṣb, TA.)* It is applied to a day, in this sense: or as meaning *disliked*, or *hated*: (TA:) and so is شَنَعَ (S, O, K, TA,) in the former sense, (TA,) or in the latter. (O, K, TA.) And you say مَنظَرٌ شَنِيعٌ and مَشَنَّعٌ [An aspect that is bad, evil, &c.] and أَمْرًا مُشَنَّعًا, meaning قَبِيحَةٌ [i. e. An unseemly, or ugly, woman]. (TA.) And أَسْرٌ شَنِيعٌ [An evil, or abominable, name]: and قَوْمٌ شَنِيعٌ [A people, or party, having evil, or abominable, names]. (A, TA.) And قَصَّةٌ شَنِيعَةٌ [An evil, or abominable, or a foul, story]. (TA.) And غَيْرَةٌ شَنِيعَةٌ Abominable, excessive jealousy: (O, K, TA:) in [some of] the copies of the K, erroneously, غَيْرَةٌ. (TA.)

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

أَشَنَّعُ; and its fem. شَنَّعَةٌ: see شَنِيعٌ, in four places: and see also شَنَّعٌ.

مَشَنَّعٌ: see مَشَنَّعٌ, in art. شَنَّعٌ.

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

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

شَفَّ

1. شَفَّتْ إِلَى الشَّيْءِ, (S,) aor. ٢, (O, Mṣb,) inf. n. شَفَّتْ, (S, O, K,) I looked in a state of opposition, or resistance, (فِي أَعْتِرَاضٍ) 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), K, TA,) 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.] — شَفَّ 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 ل,] aor. ٢, (S, K,) inf. n. شَفَّ, (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 شَفَّهُ, with ء: (S, O:) or الشَّفَفُ [i. e. الشَّفَفُ] is a subst. signifying vehemence of enmity. (Ham

p. 108.) — And شَفَّ لَهُ, (IAḡr, 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.]. (IAḡr, ISd, O, K, TA.) — And شَفَّ, (K, TA, [in the former of which it is erroneously implied that the verb is followed by لَهُ,]) His upper lip turned upwards; (K, TA;) inf. n. شَفَّ; (TA;) or this is a subst., signifying a turning upwards of the upper lip: so says AZ. (O.)

2. تَشَفَّفًا, inf. n. تَشَفَّفَ, 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 أَشَفَّفًا. (Zj, O, K.) — [Hence,] شَفَّفَ كَلَامَهُ وَقَرَطَهُ † [He adorned and embellished his language]. (TA.) — شَفَّفَ إِلَيْهِ, inf. n. as above, He looked at him, or it, from the outer corner of the eye. (Yaḡkoob, TA.) [See also 1.]

4: see the next preceding paragraph.

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

شَفَفٌ (incorrectly pronounced with damm, IDrd, O, K, i. e. شَفَفٌ, O, TA) The upper قَرَطٌ [i. e. ear-ring or ear-drop]: (S, O, K:) or a pendant [مَعْلَاقٌ] in [or suspended from] the قَوْفٌ [app. meaning the upper part, or perhaps, the helix, in the CK erroneously written قَوْفٌ,] 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 قَرَطٌ; (IAḡr, TA:) or, as some say, i. q. قَرَطٌ: (TA:) pl. [of mult.] شَفَفٌ (IDrd, S, O, K) and [of pauc.] أَشَفَفٌ. (TA.)

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

• وَلَنْ تَدَاوِي عِلَّةَ الْقَلْبِ الشَّفَفِ •

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

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

شَانَفٌ 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 بِأَنفِهِ † Verily he is raising his nose [in aversion] from us. (O,* K.)

مَشَنَّوَةٌ † A she-camel having a زَمَامٌ [or nose-rein] attached to her. (AA, O, K.)

شَقَّ

1. شَقَّقَ الْبَعِيرَ, aor. ٢ (S, M, Mṣb, K) and ٢, (M, K,) inf. n. شَقَّقَ, (S, M, Mṣb,) He curbed the camel by means of his زَمَامٌ [or nose-rein], (S, K,) or pulled the حَطَامٌ [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, Mṣb, K) by pulling his زَمَامٌ, (M, Mṣb,) while riding him, (Mṣb, K,) like as the rider of the horse does with his horse: (Mṣb:) and شَقَّقَهُ signifies the same: (S, M, Mṣb, K:) or شَقَّقَ is intrans.; you say, شَقَّقَ الْبَعِيرَ and هُوَ شَقَّقَ, the reverse of the usual rule; (IJ, M;) or the latter is intrans. also; (S, Mṣb, K;) signifying he (the camel) raised his head. (S, M, Mṣb, 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 شَقَّقَ الْبَعِيرَ, (M, K,) inf. n. as above, (M,) He bound the he-camel, or the she-camel, with the شَقَاقُ [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, (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 الْقَرْبَةَ, (IDrd, O, K,) aor. ٢, (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, وَكَاةٌ is erroneously put for أَوْكَاةٌ, or, as in some copies of the K, وَكَاةٌ:] or he suspended it: and [in like manner] شَقَّقَ الْقَرْبَةَ, inf. n. as above, he suspended the water-skin to a peg: (TA:) or the latter signifies he put a شَقَاقٌ to the water-skin: (M:) or he bound the water-skin with a شَقَاقٌ, (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 gallons; pl. مَشَقَّقٌ.] — شَقَّقَ الْخَلِيَةَ, (M, K,) aor. ٢, inf. n. شَقَّقَ; (M;) and شَقَّقَهَا, (M, K,) inf. n. تَشَقَّقَ; (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 شَقِيقٌ beneath it; and sometimes two portions of the honey-comb, and three: (M: [accord. to which one says also, شَقَّقَ فِي الْخَلِيَةِ الْقَرْصِينَ وَالْتَلَاةَ,] this is done only when the bees are rearing their young ones. (M, K.)* — Accord. to Aboo-Sa'eed, شَقَّقَهُ and أَشَقَّقَتْ الشَّيْءَ 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 مَرْهَقَاتٍ •

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