

a prov., **أَرَاكَ بَشْرًا مَا أَحَارَ مِشْفَرًا** [lit. *External skin hath shown thee what a lip hath transmitted to the stomach;*] meaning, *the external appearance hath rendered thee in no need of inquiring respecting the internal state*: (S, K:) originally said of a camel; (TA;) for when you see his external skin, whether he be fat or lean, you take it as an indication of the quality of his food. (K, TA.) — Also *The vulva, or external portion of the organs of generation, of a woman*: (R, MF:) but this is strange. (TA.) — And *† A piece of land: and of sand*: (K, TA:) each by way of comparison [to the lip of a camel]. (TA.) — Also *A state of resistance; inaccessibility, or unapproachableness*: (K:) *strength, or power*: (K,\* TA;) *vehemence, or hardness, or firmness*. (K, TA.) — And *A state of perdition or destruction*: and thus it is expl. as used in the saying mentioned by Meyd [in his Proverbs, perhaps the origin of this explanation], **تَرَكْتَهُ عَلَى مِثْلِ مِشْفَرِ الْأَسَدِ** [which may be rendered *I left him at the like of the lip of the lion*]; (TA;) applied to him who is exposed to destruction. (Meyd, TA.)\*

**عَيْشٌ مُشْفَرٌ** *Strait, scanty, subsistence*. (O, K.)

شفرج

**شَفْرَجٌ** *A tray (طَبَقٌ) on which are small saucers, or cups*, **فَيْخَاتٌ** and **سُكَّرَجَاتٌ**: (O, K:) a Pers. word, (S, O,) arabicized; (S, O, K;) from **بِشْبَارِجٍ** or **بِشْبَارِجٍ** (K, TA) or **بِشْبَارِجٍ**; (as in some copies of the K;) or what people call **بِشْبَارِجٍ**: (Yaakoob, S:) [i. e. **بِيشَ پَارَ** or **پیش پاره**, “pésh pâr,” and “pésh párah,” meaning “sweetmeats presented to a guest:”] accord. to El-Jawáleekeé, it signifies *different kinds of fleshmeat in طبایخ*: [but what this means I know not: I suppose it to be a corruption of some word signifying saucers or the like:] in the “Kitáb el-Moheet,” **شَفْرَاجٌ** is said to be pl. of **شَفْرَاجٌ**, signifying *a kind of food*. (TA.)

شع

1. **شَفَعَهُ**, (S, Mgh, Msh, K,) aor. ʿ, (Msh, K,) inf. n. **شَفَعٌ**, (S, Msh,) *He made it to be a شَفَعٌ*; (S, K, TA;) meaning (TA) *he made it (a single thing) to be a زوج* [i. e. *he made it to be one of a pair or couple*; and sometimes, *he made it to be a pair or couple together*]: (Mgh, TA:) or *he adjoined it to, or coupled it with, that which was a single thing*: (Msh:) accord. to Er-Rághib, **الشَّفَعُ** signifies *the adjoining a thing to its like*. (TA.) You say, **كَانَ وَتَرًا فَشَفَعْتُهُ**, (S,) or **كَانَ وَتَرًا فَشَفَعْتُهُ بِأَخْرٍ** i. e. [It was a single thing, and] *I made it to be one of a pair, or couple, with another*. (Mgh. [In Har p. 194, I find the phrase **كَانَ وَتَرًا فَشَفَعَهُ** ʿ, expl. in like manner; but **شَفَعَهُ** thus used I do not find in any lexicon: it may, however, be correctly thus used; for **شَفَعٌ**, which has the form, app. has also the signification, of its quasi-pass.]) [And **شَفَعٌ**

**الْبَيْتُ بِمِلْكٍ آخَرَ** *The possession (here meaning house, or piece of land,) was coupled by purchase with another possession: and شَفَعٌ بِهِ مِلْكٌ It had a possession coupled with it by purchase: see شَفَعَةٌ.* You say also, **شَفَعْتُ الرَّكْعَةَ** *I made the ركعة to be two*. (Msh.) And a poet says,

• مَا كَانَ أَبْصَرُنِي بِغَرَاتِ الصَّبِيِّ •  
• فَأَيُّومٌ قَدْ شَفَعَتْ لِي الْأَشْبَاحَ •

[How clear was my sight with the inadvertencies of youth! but to-day, objects have become doubled to me]: i. e., I see the object [as] two objects, by reason of the weakness and dispersedness of my sight. (O, K.)\* — [Hence,] one says of a she-camel, (S, O,) and of a ewe, or she-goat, (O,) **شَفَعَتْ**, (S, O,) inf. n. **شَفَعٌ**, (S,) meaning *She became such as is termed شَافِعٌ* [q. v.]: (S, O:) she is thus termed **شَفَعْتَهُ** *أَوْ شَفَعَهَا* *أَوْ شَفَعْتَهُ* [because her young one has made her to be one of a pair, or couple, with itself, or because she has made it to be one of a pair or couple, with another that is in her belly], (S, O, K,) inf. n. **شَفَعٌ**, or the inf. n. in this case is **شَفَعٌ**, with kesr. (O, K.) — One says also, **إِنَّهُ لِيَشْفَعُ عَلَيَّ بِالْعَدَاوَةِ** (K,) or **لِي**, (O,) i. e. *† Verily he aids [another, becoming to him one of a pair, by enmity] against me, and acts injuriously to me [conjointly with another]*. (O, K, TA.) Accord. to Er-Rághib, **يَشْفَعُ** means *He joins himself to another, and aids him, becoming to him one of a pair, or a شَفِيعٌ* [i. e. *an intercessor*], in doing good or evil, so that he aids him, or partakes with him, in [procuring] the benefit or the harm thereof; and thus it means in the saying in the Kur [iv. 87], **مَنْ يَشْفَعُ شَفَاعَةً حَسَنَةً** [and in what follows the same]: (TA:) or these words mean *Whoso adds a [good] deed to a [good] deed*: (O, K:) or, as some say, the **شَفَاعَةُ** here is a man's instituting, or prescribing, to another, a way of good or evil, so that he [the latter] imitates him, and thus becomes as though he were to him one of a pair. (TA.) [But accord. to the expositors in general, and accord. to the general usage of the inf. n. **شَفَعَةٌ** as distinguished from **شَفَعٌ**, what is here meant is *Intercession*.] — [Hence also,] **شَفَعَ لَهُ** (MA,) **إِلَى الْأَمِيرِ** (S,\* K,\* TA,) or **إِلَى فُلَانٍ** (MA, K, TA;) aor. ʿ, (K, TA,) inf. n. **شَفَاعَةٌ**; (MA, K, TA;) and **تَشَفَعُ فِيهِ**, (MA,) or **تَشَفَعُ فِيهِ**; (S, TA;) *He made petition, or intercession, for him [to such a one, or to the prince or the like; thus adjoining himself to him as an aider]*: (MA, TA:) and **شَفَعَ بَيْنَ النَّاسِ** [He interceded between the people], inf. n. **شَفَاعَةٌ**: (Jel in iv. 87:) and **شَفَعْتُ فِي الْأَمْرِ** (Msh,) inf. n. **شَفَاعَةٌ** (IKtt, Msh, TA) and **شَفَعٌ**, (Msh, [but the latter is scarcely to be found elsewhere thus used,]) *I pleaded, [or interceded,] in the affair, or case, [in favour of another,] for some means of access or ingratiating, or some right or due*: (IKtt,\* Msh, TA.)\* **شَفَاعَةٌ** is mentioned, but not explained, in the K: (TA:) as distinguished from **شَفَعٌ** meaning as expl. above, it signifies the *joining oneself to another*

as an aider to him or a petitioner respecting him [or for him]; and in most instances the former person is one of higher station than the latter: (Er-Rághib, TA:) or the *speaking of the شَفِيعٌ* [or intercessor] to the king [or some other person] respecting some object of want which the speaker asks for another person: it is also expl. as signifying the *passing over without punishment, or the forgiving, [or rather the asking, or requesting, the passing over &c., (for the word طَلَبٌ, probably accidentally omitted by the transcriber at the commencement of the explanation, should doubtless be supplied,)] of sins, crimes, or misdeeds*. (TA.) Hence, in a trad., **إِشْفَعُ تُشْفَعُ** [Intercede thou: thou shalt have thine intercession accepted]. (TA.) The saying in the Kur [ii. 117], **وَلَا تَنْفَعُ شَفَاعَةُ** [Nor shall intercession profit it] means that it shall have no شَافِعٌ [or intercessor] for his شَفَاعَةُ [or intercession] to profit it; being a denial of the شَافِعٌ; (Ibn-'Arafch, O, K;) and the same is the case in the Kur lxxiv. 49, (Ibn-'Arafch, O, TA,) and xx. 108. (TA.) **شَفَعٌ**, inf. n. **شَفَعٌ** and **شَفَاعَةٌ**, also signifies *He prayed, or supplicated*: and thus Mbr and Th explain the words of the Kur [ii. 256] **مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ** [Who is he that shall pray, or supplicate, in his presence, except by his permission?]. (TA.) — Accord. to El-Kutabee, (Mgh,) [i. e.] El-Kuteybec, (TA,) one says also, of a neighbour of one who desires to sell a dwelling [or land] **شَفَعَ إِلَيْهِ فِي مَا بَاعَ**, meaning *He made a demand to him, i. e. to the latter, respecting that which he sold [for the right of pre-emption]*: and of the latter person, **فَشَفَعَهُ** [and he admitted his right of pre-emption, i. e.] and he pronounced him to have a better right, or title, or claim, [as a purchaser,] to that which was sold, that he whose connexion was more remote. (Mgh, TA.)\* **شَفَعٌ**, inf. n. **شَفَعٌ**, signifies also *He, or it, was, or became, tall, or high*. (TA.) — And **شَفَعٌ**, like **شَفِيءٌ**, *He (a man) was smitten by the [evil] eye*. (IKtt, TA. [But see شَفَعَةٌ, last sentence.]])

2: see 1, near the beginning. — **شَفَعْتُهُ فِيهِ**, inf. n. **تَشْفِيعٌ**, *I accepted his intercession (شَفَاعَتَهُ) [for him]*. (S,\* O, K.) See, again, 1, in the last quarter of the paragraph. — And see another signification of the verb in a later part of the same paragraph.

5. **تَشَفَعٌ** [signifies *It was made a pair or couple*, accord. to the K voce وتر; this word being there expl. as meaning **مَا لَمْ يَتَشَفَعُ مِنَ الْعَدَدِ**: but in the M and A, in the same place, instead of **يَتَشَفَعُ**, we find **يُشَفَعُ لَهُ**. — **تَشَفَعُ لَهُ**, and **فِيهِ**: see 1, near the middle of the paragraph. — [It is said in the TA that **تَشَفَعَهُ** also is quasi-pass. of **يَتَشَفَعُ**: but **تَشَفَعَهُ** is evidently, here, a mis-transcription, app. for **تَشَفَعُ**, meaning *He was granted intercession*.] — Also *He became a شَافِعِيٌّ* [i. e. *a follower of the Imam Esh-Sháfi'ee*] in persuasion: but this is post-classical. (TA.)