

Prophet: (Bd, Jel:) or shall be cloven on the day of resurrection: but the former is confirmed by another reading, وَقَدْ انشَقَّ القَمَرُ: (Bd:) or, accord. to Er-Rághib, the meaning is, † the case hath become manifest. (TA.) One says, انشَقَّ الشَّيْءُ بِنِصْفَيْنِ [The thing became cloven, &c., in halves]. (S.) [And انشَقَّ مِنْهُ It became cloven, &c., from it: and it branched off from it; as a river from another river, and the like. And انشَقَّ عَنْهُ It clave asunder from over it, so as to disclose it: see also 8.] — [Hence,] انشَقَّ فلانٌ انشَقَّ مِنَ الغَضَبِ † Such a one was as though his interior were filled with anger so that he split. (TA.) — And انشَقَّت العَصَا † The affair, or state of affairs, became discomposed, deranged, or disordered: (S, K, TA:) and انشَقَّت العَصَا بِالْبَيْنِ, and † تَشَقَّتْ, (Lth, M, TA,) † the affair, or state of affairs, became discomposed, deranged, or disorganized, by separation: (Lth, TA:) and انشَقَّ الأمرُ † the affair, or state of affairs, became discomposed, deranged, or disorganized, being incongruous, or inconsistent. (M, TA.) And انشَقَّت عَصَا الطَّاعَةِ † [The compact of allegiance, or obedience, became broken]. (M.) — انشَقَّ said of lightning: see 1, in the latter half of the paragraph.

8. اشتقاقٌ signifies The taking the شِقِّ of a thing, (S, K,) i. e. the half thereof. (S.) One says, اشتقَّ الشَّيْءَ He took the شِقِّ [or half] of the thing. (TK.) — And † The taking [or deriving] a word from a word, (S, K,) with the condition of reciprocal relation in meaning and [radical] composition, and of reciprocal difference in form: [and it is of three kinds:] الإشتقاقُ الصَّغِيرُ is that derivation in which there is a reciprocal relation between the two words in the letters and in the order [thereof]; as in الضَّرْبُ from الضَّرْبُ: الإشتقاقُ الكَبِيرُ is that in which there is a reciprocal relation between the two words as to the letter and the meaning, exclusively of the order; as in جَبَدٌ from الجَدْبُ: الإشتقاقُ الأَكْبَرُ is that in which there is a reciprocal relation between the two words in the place [or places] of utterance; as in نَعَقٌ from النَّعِقِ. (KT.) [You say, اشتقَّ كَلِمَةً or كَلِمَةً, and اسْمًا, He derived a word, and a name, مِنْ آخَرَ from another; and † شَقَّهُ sometimes signifies the same, as is shown by a citation voce رَحِمَ.] — [And, as syn. with اختراع, (see 8 in art. خرج,)] The constructing, or founding, (بُنْيَانٌ) of a thing of, or from, what is originated without premeditation. (M.) — And † The taking to the right and left, (S, K, TA,) not pursuing the right, or direct, course, (S, TA,) in speech, and in contention, or disputation, or litigation: (S, K, TA:) or الإشتقاقُ الكَلَامِ signifies the taking to the right and left in speech: (so in a copy of the M: [but I think that the right reading is الإشتقاقُ فِي الكَلَامِ, agreeably with what here follows:]) you say, اشتقَّ فِي الكَلَامِ, and فِي الخُصُومَةِ. (TK.) See also 6. And [in like manner] one says of a horse, اشتقَّ فِي عَدْوِهِ † He

went to the right and left in his running. (M.) [See also انشَقَّ.] — اشتقَّ الطَّرِيقُ فِي الفَلَاةِ † The road went [or branched off] into the desert. (TA. [See also 7.]

10. استشقَّ بِالْجَوَالِي He turned the sack upon one of his two sides (عَلَى أَحَدِ شِقَيْهِ), in order to pass through a door. (TA.) — [استشقَّ, as stated by Freytag, is expl. by Jac. Schultens, but on what authority is not said, as signifying “Prodiit, manifestus evasit.”]

R. Q. 1. شَقَّقَ, (JK, S, K,) inf. n. شَقَّقَةً, (S,) said of a stallion [camel], He brayed [in his شَقَّقَةً, or faucial bag]. (JK, S, K.) [It is said that] the primary meaning of شَقَّقَةً is Loudness of voice; or the being loud in voice. (JK.) — And said of a sparrow, It uttered a cry: (K, TA:) or one says of a sparrow, يُشَقِّقُ فِي صَوْتِهِ [app. meaning It makes a loud twittering in its cry]. (S.)

شَقٌّ sing. of شُقُوقٌ; (S, Mgh, Msh, K;) originally an inf. n.; (S, Msh;) An opening forming an interstice in a thing: (Msh:) or a fissure, cleft, chink, split, slit, rent, crack, or the like, syn. صَدْعٌ, in wood or a stick, or in a wall, or in a glass vessel [&c.]: (T, TA:) [or] a place that is مَشْقُوقٌ [i. e. cloven or cleft, split, &c.]: (see 1, first sentence: and see also مَشَّقٌ:) and often signifying an incision, a gash, or a furrow, or trench: (M, K:) as though an inf. n. used as a subst. in this sense: pl. as above, شُقُوقٌ: (M:) it differs from شَقَاتٌ, (S, Mgh,) by having a general signification: (Mgh:) accord. to Yağkoob, one says, شُقُوقٌ بِيدِ فلانٍ شُقُوقٌ (S, Mgh) and بِرِجْلِهِ (S) [i. e. In the hand, or arm, of such a one are cracks, or the like, and in his foot, or leg]: but [it is asserted that in this case] one should not say شَقَاتٌ: (S, Mgh: [see, however, this word:]) and hence, شَقُّ القَبْرِ The trench, or oblong excavation, in the middle of the grave: and accord. to As, شُقُوقٌ signifies صُدُوعٌ [i. e. fissures, &c.,] in mountains, and in the earth, or ground. (Mgh.) — The rima vulvæ of a woman; i. e. the gap [or chink] between the two edges, or borders, of the labia majora of her vulva: as also † مَشَّقٌ. (M, K.) — And † The daybreak. (S, K, TA.) — See also the next paragraph, first and fifth sentences. — And see the last two sentences of the same paragraph.

شِقٌّ The half (S, Mgh, Msh, K) of a thing (S, Msh, K) of any kind; as also † شِقٌّ: (K:) or the half of a thing when it is cloven, or split, or divided lengthwise; (M;) as also † شَقَّةٌ. (AHn, S, M, K.) One says, أَخَذْتُ شِقَّ الشَّاةِ and † شَقَّةٌ الشَّاةِ I took the half of the sheep or goat: (S, TA:) the vulgar pronounce the ش with fet-h. (TA.) And خَذْ هَذَا الشَّقَّ Take thou this † شَقَّةٌ [i. e. half] of the sheep or goat. (TA.) Hence the trad., وَتَوَّ بِشِقِّ تَمْرَةٍ i. e. [Give ye alms though it be but] the half of a date; meaning deem not anything little that is given as alms.

(TA.) And المَالُ بَيْنِي وَبَيْنَكَ شِقُّ الشَّعْرَةِ and الشَّعْرَةُ † شَقٌّ, (O, K,*) [in the CK and in my MS. copy of the K شِقٌّ, but the former reading appears to be the right, شِقٌّ being an inf. n. as in a similar saying in the former half of the first paragraph of this art., and شِقٌّ being a subst. used as an inf. n. or for كَشِقٌّ,] meaning [The property is between us] two halves, equal [in division]. (K.) — [Hence,] A certain kind of the jinn, or genii; (Ibn-'Abbád, O, K;) a species of diabolical beings having the form of the half of a human being. (Kzw in his Descr. of the Jinn.) — The lateral half, or half and side; as when one says that a person paralyzed has a شِقٌّ inclining; and as when one speaks of the شِقِّ of a مَحْبِلٌ [meaning either of the two dorsers, or panniers, or oblong chests, which are borne, one on either side, by a camel, and which, with a small tent over them, compose a مَحْبِلٌ: see this last word, and مَحَارَّةٌ]. (Mgh.) — The side of the body; as when one says of a person that his left شِقٌّ was grazed, or abraded. (Mgh.) [Hence,] one says of a horse, يَجِيءُ عَلَى أَحَدِ شِقَيْهِ [He inclines, or leans, upon one of his two sides]. (O.) [And مَشَى عَلَى شِقِّهِ and فِي شِقِّهِ He went, or walked, inclining upon one side.] — The side, or lateral part, (Lth, Msh, K, TA,) of a thing; the two sides of a thing being called شِقَاهُ: (Lth, TA:) or, as some say, (TA,) the side of a mountain. (S, TA.) [Hence,] one says, فَلانٌ مِنْ شِقِّ العَشِيرَةِ لَا مِنْ صَمِيمِهَا † [Such a one is of the collateral class of the kinsfolk, or tribe, not of the main stock thereof]. (Mgh in art. عرض.) — I. q. † شَقِيقٌ; (S, Msh, K;) [which primarily signifies The cloven-off half of a thing; i. e.,] when a thing is cloven in halves, each of the halves is called the شَقِيقِ of the other. (S, K.) — [And hence, † The counterpart of a person or thing: and this appears to be meant by J, and accord. to SM in the K, where it is said that شِقٌّ is syn. with † شَقِيقٌ; for they add immediately after:] one says هُوَ أَخِي وَشِقِّي † [He is my brother, and the counterpart of myself]; (S, TA;) as though he were cloven from me, because of the resemblance of each of us to the other. (TA.) One says also, هَذَا † شَقِيقُهُ, meaning † This is the like of him, or it. (TA.) And [hence] it is said in a trad., النَّسَاءُ شَقَاتُ الرِّجَالِ, [in which شَقَاتٌ is the pl. of † شَقِيقٌ as fem., or of شَقِيقَةٌ in the same sense,] meaning † Women are the likes of men in natural dispositions; as though they were cloven from them; or because Eve was created from Adam. (TA.) — And † A man's brother; (M;) and so † شَقِيقٌ; (S, M, O, K, TA;) meaning a brother by the father and mother; (TA;) from شَقِيقٌ as meaning “either half of a thing that is cloven in halves;” (S, TA;) or as though the relationship of one were cloven from that of the other: (IDrd, O, K:) pl. of the latter أَشَقَاءٌ. (M, Msh.) — And a name for A thing at which one looks: (Lth, O, K:) [but this is app. taken from the following