

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], *تَرَكْتُهُ 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.)\*

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

شفرج

*شَفَارِجٌ* *A tray (طَبَقٌ) on which are small saucers, or cups, سُكَّرَجَاتٌ and قَبِيحَاتٌ:* (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*: (Yağkoob, S:) [i. e. *بِشْبَارِجٍ* or *بِشْبَارِجٍ*, “pesh pâr,” and “pesh párah,” meaning “sweetmeats presented to a guest:”] accord. to El-Jawáleekee, it signifies *different kinds of fleshmeat in طبابخ*: [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*,” *شَفَارِجٍ* is said to be pl. of *شَفَارِجٍ*, signifying *a kind of food.* (TA.)

شفع

1. *شَفَعَهُ*, (S, Mgh, Mšb, K,) aor. ʿ, (Mšb, K,) inf. n. *شَفَعٌ*, (S, Mšb,) *He made it to be a شَفَعٌ*; (S, K, TA;) meaning (TA) *he made it (a single thing) to be a زَوْجٌ* [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:* (Mšb:) accord. to Er-Rághib, *الشَّفَعُ* signifies *the adjoining a thing to its like.* (TA.) You say, *كَانَ وَتَرَا فَشَفَعْتُهُ*, (S,) or *كَانَ وَتَرَا فَشَفَعْتُهُ* 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 وَتَرَا فَشَفَعَهُ* ʿ *بِأَخْرَ* 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 بِمِلْكِكَ أَخْرَ* *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.* (Mšb.) And a poet says,

• مَا كَانَ أَبْصَرِي بِغُرَاتِ الصَّبِيِّ •  
• فَالْيَوْمَ قَدْ شَفَعْتُ 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 *لِأَنَّ وَلَدَهَا 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, *شَفَعٌ* 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 K̅ur [iv. 87], *مَنْ يَشْفَعْ 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,] *شَفَعٌ لَهُ*, (MA,) or *إِلَى الْإِمِيرِ*, (S, O, K, TA,) or *إِلَى فُلَانٍ*, (MA,) aor. ʿ, (K, TA,) inf. n. *شَفَاعَةٌ*; (MA, K, TA;) and *شَفَعٌ فِيهِ*, (MA,) or *شَفَعٌ لَهُ*; (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*, (Mšb,) inf. n. *شَفَاعَةٌ* (IK̅tt, Mšb, TA) and *شَفَعٌ*, (Mšb, [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:* (IK̅tt, Mšb, 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 شَفِيعِ* [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., *اشْفَعْ تُشَفِّعُ* [Intercede thou: thou shalt have thine intercession accepted]. (TA.) The saying in the K̅ur [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 شَافِعِ; (Ibn-'Arafah, O, K;) and the same is the case in the K̅ur lxxiv. 49, (Ibn-'Arafah, 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 K̅ur [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-K̅utabee, (Mgh,) [i. e.] El-K̅uteybee, (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 *عَنِ*, *He (a man) was smitten by the [evil] eye.* (IK̅tt, TA. [But see *شَفَعَةٌ*, last sentence,])

2: see 1, near the beginning. — *شَفَعْتُهُ فِيهِ*, *شَفَعْتُهُ* inf. n. *شَفِيعٌ*, *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. *شَفَعٌ* [signifies *It was made a pair or couple, accord. to the K̅ voce وَتَرَا*; this word being there expl. as meaning *مِنَ الْعَدَدِ* but in the M and A, in the same place, instead of *شَفَعٌ*, we find *شَفَعٌ*. — *شَفَعٌ لَهُ*, and *شَفَعٌ فِيهِ*: see 1, near the middle of the paragraph. — [It is said in the TA that *شَفَعَهُ* also is quasi-pass. of *شَفَعٌ*: but *شَفَعَهُ* is evidently, here, a mis-transcription, app. for *شَفَعٌ*, meaning *He was granted intercession.*] — Also *He became a شَافِعِي* [i. e. *a follower of the Imám Esh-Sháfi'ee*] in persuasion: but this is post-classical. (TA.)