

inf. n. شَقَّى (S, M, Mṣb.) *He cut it [or divided it] lengthwise*; (TA in art. قد) [i. e.] *he clave it, split it, rived or rifted it, or slit it; so as to separate it; [i. e. he clave, split, rived or rifted, slit, rent, ripped, tore, broke, or burst, it asunder;] or without separating it; [i. e. he cracked, chapped, incised or incised, gashed, slashed, furrowed, or trenched, it; or clave, split, &c., or cut, it open;] syn. صَدَعَهُ (K); or [more explicitly] الشَّقِّ signifies الصَّدْعُ البَائِنُ [the cleaving &c. that separates]; or غَيْرَ البَائِنِ [that which does not separate]; or الصَّدْعُ [the cleaving, &c.] in a general sense: (M:) and in like manner, [but with an intensive signification, or implying frequency or repetition of the action, or its application to several objects, generally meaning *he clave it, &c., much, or in pieces, or in several places,*] شَقَّقَهُ: (M, K:) you say, شَقَّقَ الحَطَبَ (S, K) وَغَيْرَهُ (S) i. e. شَقَّه [but properly meaning *He clave in pieces the firewood &c.*]. (K. [In the CK, شَقَّ الحَطَبَ is erroneously put for شَقَّقَ الحَطَبَ.]) — شَقَّ رَأْسَهُ generally means *He clave his head, or his pericranium*: and sometimes, as in an instance in the K voce شَقَّأ, *he divided the hair of his head.* — شَقَّ العَصَا [lit. *He split the staff*] means *† he separated himself from the community*; (S, K, TA) and particularly, that of the Muslims: because the staff is not thus called but when it is whole, not when it is split: accord. to Lth, يَشُقُّ عَصَا المُسْلِمِينَ and يَشُقُّهُمُ signify alike: but they differ in meaning, as will be shown hereafter. (TA.) شَقَّ عَصَا المُسْلِمِينَ (K, TA,) said of a خَارِجِي [i. e. heretic or schismatic], also means *† He effected disunion and dissension in the body of the Muslims.* (TA.) And one says also, شَقَّ عَصَا الطَّاعَةِ + [He broke the compact of allegiance, or obedience; became a rebel]. (M.) — لَا وَآذَى شَقَّ الرِّجَالَ لِلْحَيْلِ وَالْجِبَالَ لِلسَّيْلِ [app. meaning *† No, by Him who clave men for the riding upon horses, and the mountains for the flowing of the torrent,*] is a saying mentioned by IAḩr, but not expl. by him. (M. [It is there added, وَعِنْدِي أَنَّهُ جَعَلَ الرِّجَالَ وَالْجِبَالَ جُمْلَةً، وَأَحَدَةً تُرَخَّرَقِبَهَا فَجَعَلَ الرِّجَالَ لِهَيْدِهِ وَالْجِبَالَ لِهَذَا: an expression of opinion which is, to me, by no means clear, though reconcilable with my rendering.]) — الأَبْلَمَةَ and المَالُ بَيْنَنَا شَقَّ الأَبْلَمَةَ [The property is divided between us as in the dividing of the ابلمة; or the cattle are divided &c.;] means we are equal in respect of the property, or cattle: for the ابلمة means the [kind of leaf called] خَوْصَةٌ, which, when it is split lengthwise, splits in halves: (M:) or, accord. to Aboo-Ziyád, the ابلمة is a herb, or leguminous plant, (بَقْلَةٌ) to which there come forth pods, like [those of] the bean; and when you split them lengthwise, they split in halves, equally, from the first part to the last thereof: شَقَّ is in the accus. case as an inf. n., مَشْفُوقٌ being understood. (Ḩar p. 639.) [See also شَقَّ. — شَقَّ (S, M, K,) aor. ʔ, inf. n. شَقَّقَ (M,) said of the canine tooth of a camel, † *It [clave the gum and] came forth*: (S, M, K,*

TA:) [said to be] a dial. var. of شَقَّأ: (S:) and said of the canine tooth of a child, (M, TA,) in like manner, (TA,) meaning *it made its first appearance*: (M:) and said also of a plant, [as meaning *it came forth*] on the ground's first cleaving open from it. (M, TA.) — Also, aor. ʔ, inf. n. شَقَّى, said of the dawn, † *It rose*; as though it clave the place of its rising and came forth therefrom. (TA.) — Also, aor. ʔ, (TA,) inf. n. شَقَّى, said of lightning, † *It [clave the clouds, and] extended high, into the midst of the sky, without going to the right and left*: (K, TA:) so says A'Obeyd: (TA: [see شَقَّقَ]) and † انشَقَّ and † تشَقَّقَ, said of lightning, signify انشَقَّ [probably meaning the same; (see عَقِيقَةٌ); or, as expl. in the S and also in the O, in art. عَقَّ, *it was, or became, in a state of commotion, (تَضَرَّبَ) in the clouds*]: (M, TA:) or † تشَقَّقَ said of lightning means *it spread wide and long*. (JK.) — شَقَّ السَّبِيلَ (K in art. عَبَّرَ) + *He passed along the way*; as though he cut it, or furrowed it. (TK in that art.) And شَقَّ النَهْرَ + *He crossed the river by swimming*. (TA in art. قَطَعَ.) — شَقَّ المَاءَ + *He opened a way, passage, vent, or channel, for the water to flow forth*; syn. بَجَسَهُ. (A and K in art. بَجَسَ.) — شَقَّ أَمْرَهُ, aor. ʔ, inf. n. شَقَّ, + *He, or it, discomposed, deranged, or disordered, so that it became incongruous, or inconsistent, his affair, or state of affairs*. (M, TA.) [A phrase similar to شَقَّ العَصَا, mentioned above. And so, app., what next follows.] — شَقَّ الكَلَامَ, i. q. قَدَّه [also expl. as syn. with قَطَعَهُ, which generally means *† He cut short, or broke off, the speech; or ceased from speaking; but sometimes, and perhaps in this case, he articulated speech, or the speech*: compare a signification of 2.]. (M and L in art. قَدَّ.) — See also 8. — شَقَّ بَصْرَ المَيِّتِ i. q. شَخَّصَ [i. e. + *The eye, or eyes, of the dying man became fixedly open; or his eyelids became raised upwards, and he looked intently, and became disquieted, or disturbed*]: (M, TA:) and (TA) *the dying man looked at a thing, his sight not recoiling to him*: (S, K, TA:) said of him to whom death is present: (S, TA:) or [simply] *the eyes of the dying man became open*: (TA:) one should not say شَقَّ المَيِّتَ بَصْرَهُ: (S, M, K:) and شَقَّى, with damm to the ش, is not approved. (IAḩh, TA.) — شَقَّ عَلَيْهِ (M, K, in the S عَلَى, and in the Mṣb عَلَيْهِ), aor. ʔ, (S, M, Mṣb,) inf. n. شَقَّى (S, M, K) and مَشَقَّقَهُ (S, K,) [or the latter is a simple subst., as seems to be indicated in the M and Mṣb,] † *It [a thing, S, or an affair, or event, M, Mṣb, K] affected him severely; had a severe effect upon him; distressed, afflicted, troubled, molested, inconvenienced, fatigued, or wearied, him*: (M:) *it was difficult, hard, distressing, grievous, or severe, to him*; (K, TA;) and *onerous, burdensome, oppressive, or troublesome, to him*. (TA.) And شَقَّ عَلَيْهِ, [inf. n., app., شَقَّى only,] † *He caused him to fall into a difficult, hard, distressing, grievous, or severe, case*: (K, TA:) *imposed upon him that which was onerous, burdensome, oppressive, or troublesome*. (TA.) And شَقَّتِ السَّفْرَةَ

† *The journey was [difficult, hard, or] far-extending*. (Mṣb.) — شَقَّى, said of the solid hoof, and of the pastern of a horse or the like, *It was, or became, affected with the disease termed شَقَّاق, occasioning cracks*. (M, TA.)

2: see 1, first sentence. — شَقَّقَ الكَلَامَ (S, K, TA,) inf. n. تَشَقَّقَى (TA,) † *He uttered, or pronounced, speech, or the speech, in the best manner*: (S, K, TA:) and *he sought with repeated efforts, in speaking, to utter, or pronounce, the speech in the best manner*. (TA.)

3. شَقَّاهُ (M, Mgh, Mṣb,) inf. n. مُشَاقَّةٌ (S, M, Mgh, Mṣb, K) and شَقَّاقٌ (S, M, Mṣb, K,) the latter inf. n. occurring in the Kur ii. 131 and iv. 39 [&c.], (TA,) † *He acted with him contrariously, or adversely, (S, \* M, Mgh, Mṣb, K,) and inimically*; (K;) properly, *each of them doing to the other that which was distressing, grievous, or troublesome, so that each of them was in a شَقَّ [or side] other than that of his fellow*; (Mṣb;) or as though he became in a شَقَّ, i. e. side, in respect of him: (Mgh:) accord. to Er-Rághib, the inf. n. signifies the being in a شَقَّ [or side] other than that of one's fellow: or it is from العَصَا بَيْنَكَ شَقَّ وَبَيْنَ صَاحِبِكَ [meaning "the effecting disunion and dissension between thee and thy fellow"], so that it is tropical: (TA:) or the primary meaning of الشَقَّاقُ is the being [mutually] remote. (Ḩam p. 326.) See also 1, in the first quarter of the paragraph.

4. اشَقَّى النَّخْلَ *The palm-trees put forth their شَوَاقٍ*, pl. of شَاقَّةٌ [q. v.]: mentioned by Th, on the authority of some one or more of the Benoo-Suwááh. (M.)

5. شَقَّقَ شَقَّقَ quasi-pass. of 2: (S, M, K:) said of firewood (S, K) &c. (S) [as meaning *It became cloven in pieces*]. See 7, in two places. — Said of lightning: see 1, in two places, in the latter half of the paragraph. — Said of a horse, † *He was, or became, lean, or light of flesh; slender and lean; or lean, and lank in the belly*. (A'Obeyd, TA.)

6. تَشَقَّقَا, said of two adversaries, or litigants, as also † اشْتَقَّقَا, *They wrangled, quarrelled, or contended, each with the other, (M, TA,) and took to the right and left in contention*; (TA;) فِي الشَّيْءِ [in respect of the thing]. (M.)

7. انشَقَّى quasi-pass. of شَقَّه as expl. in the first sentence of this art.: [i. e. it signifies *It became divided lengthwise, cloven, split, riven or rifted, slit, rent, ripped, torn, broken, or burst, asunder; or it became cracked, chapped, incised or incised, gashed, slashed, furrowed, or trenched; or cloven, or split, &c., or cut, open*: or it clave, split, &c.]: (S, M:) and in like manner, † تشَقَّقَى is quasi-pass. of شَقَّقَهُ [i. e. it signifies *it became cloven or split &c., or it clave or split &c., much, or in pieces, or in several or many places*]: (M:) or the former signifies [sometimes] *it opened so as to have in it an interstice*. (Mṣb.) وَأَنشَقَّ القَمَرَ, in the Kur liv. 1, means *And the moon hath been cloven (Bḩ, Jel) in twain, (Jel,) as a sign to the*