

and **شَاكِلٌ** (O, K, TA,) [likewise] meaning **شَبَهٌ** (AA, O, K, TA,) and **مُشَابَهَةٌ** (TK:) and **شَاكِلَةٌ** also is *syn. with شَكْلٌ* [in the sense of **شَبَهٌ**]; (K, TA;) [for] one says, **هَذَا عَلَى شَاكِلَةِ أَبِيهِ** as meaning **شَبَهِهِ** [i. e. *This is accordant to the likeness of his father*]. (TA.) — And *I. q.* **هَذَا عَلَى شَكْلٍ هَذَا**, meaning **عَلَى مَثَالِهِ** [i. e. *This is according to the model, or pattern, or the mode, or manner, of this*]. (TA.) — And *The shape, form, or figure, (صُورَةٌ)* of a thing; *such as is perceived by the senses; and such as is imagined*: (K:) the *form (هَيْئَةٌ)*, of a body, *caused by the entire contents' being included by one boundary, as in the case of a sphere; or by several boundaries, as in those bodies that have several angles or sides, such as have four and such as have six* [&c.]: so says Ibn-El-Kemál: (TA:) pl. [of pauc., in this and in other senses,] **أَشْكَالٌ** and [of mult.] **شُكُولٌ**. (K.) — [It often means *A kind, sort, or variety, of animals, plants, food, &c.* — [And *The likeness, or the way or manner, of the actions of a person*:] it is said in a trad. respecting the description of the Prophet, **سَأَلْتُ أَبِي عَنْ شَكْلِهِ**, meaning [I asked my father respecting the likeness of his actions, or] respecting what was like his actions; accord. to IAmb: or, accord. to Az, respecting his particular way, course, mode, or manner, of acting, or conduct: (O:) and **شَاكِلَةٌ** [likewise, and more commonly,] signifies *a particular way, course, mode, or manner, of acting, or conduct*; (S, O, K, TA;) as in the saying, **كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ**, (S, O, TA,) in the *Qur* [xvii. 86], (O, TA,) i. e. *Every one does according to his particular way, &c.*, (Ibn-'Arafah, S, O, Bd, Jel, TA,) *that is suitable to his state in respect of right direction and of error, or to the essential nature of his soul, and to his circumstances that are consequent to the constitution, or temperament, of his body*: (Bd:) and according to his nature, or natural disposition, (Ibn-'Arafah, Er-Rághib, O, TA,) *by which he is restricted [as with a شَكَالٌ]*: (Er-Rághib, TA:) and his direction towards which he would go: (Akh, S, O, K, TA:) and his side [that he takes]: (Kátádeh, O, K, TA:) and his aim, intention, or purpose: (Kátádeh, O, K, TA:) and **شَكْلٌ** [likewise] signifies *aim, intention, or purpose*; *syn. قَصْدٌ*. (TA.) — Also *A thing that is suitable to one; or fit, or proper, for one*: you say, **هَذَا مِنْ هَوَايَ وَمِنْ شَكْلِي** [*This is of what is loved by me and of what is suitable to me*]: (K, TA:) and **تَيْسَ شَكْلُهُ مِنْ شَكْلِي** [*What is suitable to him is not of what is suitable to me*]. (TA.) [And hence, app.,] one says, **مَا شَكْلِي وَشَكْلُهُ**, meaning *What is my case and [what is] his, or its, case? because of his, or its, remoteness from me, (T and TA voce أم.)* — And sing. of **أَشْكَالٌ** (L, K, TA) signifying *Discordant affairs and objects of want, concerning things on account of which one imposes upon himself difficulty and for which one is anxious*: (Lth, TA:) and *dubious, or confused, affairs*: (TA:) or *discordant, and dubious, or confused, affairs*. (K. [In the CK,

**المَشْكَنَةُ** is erroneously put for **المَشْكَنَةُ**.) — Also *A like*; *syn. مَثَلٌ*; (S, Mgh, O, Mṣb, K;) and so **شَكْلٌ**: (O, K:) or, as some say, *the like of another in nature or constitution*: (Mṣb: [and accord. to Er-Rághib, it seems that the attribute properly denoted by it is congruity between two persons in respect of the way or manner of acting or conduct: but in the passage in which this is expressed in the TA, I find erasures and alterations which render it doubtful:] pl. **أَشْكَالٌ** (S, Mgh, O, Mṣb, K\*) and **شُكُولٌ** [as above]. (S, O, Mṣb, K\*) One says, **هَذَا شَكْلٌ هَذَا** *This is the like of this*. (Mṣb.) And **فَلَانٌ شَكْلٌ فَلَانٍ** *Such a one is the like of such a one in his several states or conditions* [&c.]. (TA.) In the saying in the *Qur* [xxxviii. 58], **وَأَخْرَجْنَا مِنْ شَكْلِهِ**, (O, TA,) meaning *And other punishment of the like thereof*, (Zj, TA,) Mujáhid read **مِنْ شَكْلِهِ**. (O, TA.) — Also sing. of **أَشْكَالٌ** signifying, (O, K,) accord. to IAḡr, (O,) *Certain ornaments (O, K) consisting of pearls or of silver, (K,) resembling one another, worn as ear-drops by women*: (O, K:) or, as some say, the sing. signifies *a certain thing which girls, or young women, used to append to their hair, of pearls or of silver*. (O.) — And *A species of plant, (IAḡr, O, K,) diversified in colour, (K,) yellow and red. (IAḡr, O, K.)* — [And *The various syllabical signs, or vowel-points &c., by which the pronunciation of words is indicated and restricted*: originally an inf. n., and therefore thus used in a pl. sense.] — See also the next paragraph.

**شَكْلٌ**: see the next preceding paragraph, latter part, in two places. — Also, as an attribute of a woman, *Amorous gesture or behaviour; or such gesture, or behaviour, combined with coquettish boldness, and feigned coyness or opposition*; *syn. دَلٌّ*, (S, O, Mṣb, K,) and **غَنَجٌ**, and **غَزَلٌ**; (K; [in the CK, **غَزَلٌ**, which is a mistranscription;]) or her **غَنَجٌ**, and *comely or pleasing دَلٌّ*, whereby a woman renders herself comely or pleasing; (TA;) and **شَكْلٌ** signifies the same. (K.) One says **شَكْلٌ شَكْلٌ** [*A woman having amorous gesture or behaviour; &c.*]. (S, O, Mṣb.)

**شَكْلٌ**, in a sheep or goat, *The quality of being white in the شَاكِلَةٌ*. (S, O. [See **أَشْكَالٌ**].) [In this sense, accord. to the TK, an inf. n., of which the verb is **شَكَلَ**, said of a ram &c.]. — And in an eye, *The quality of having what is termed شَكْلَةٌ* [q. v.]. (S, O.) [Accord. to the TK, in this sense also an inf. n., of which the verb is **شَكَلَ**, said of a thing, as meaning *It had a redness in its whiteness.*]

**شَكْلَةٌ**: see **شَكْلٌ**, first signification. — One says also, **فِيهِ شَكْلَةٌ مِنْ سَمْرَةٍ** [*In him, or it, is an admixture of a tawny, or brownish, colour*], and **شَكْلَةٌ مِنْ سَوَادٍ** [*an admixture of blackness*]: (TA:) [or] **شَكْلَةٌ** signifies *redness mixed with whiteness*: (Sh, Mṣb, TA:) in camels, (K, TA,) and in sheep or goats, (TA,) *blackness mixed with redness, (K, TA,) or with dust-colour*: in the hyena, accord. to IAḡr, *a colour in which are*

*blackness and an ugly yellowness*: (TA:) in the eye, *a redness in the white*: (Mgh:) or, in the eye, *i. q. شُهْبَةٌ* [q. v.]: (K:) or, accord. to AO, (TA,) *the like of a redness in the white of the eye*; (S, O, TA;) and such was in the eyes of the Prophet; (O;) but if in the black of the eye, it is termed **شُهْبَةٌ**: (S, O, TA:) and the like is in the eyes of the [hawks, or falcons, termed] **صُقُورٌ** and **بُرَاقٌ**: accord. to some, it is *yellowness mixing with the white of the eye, around the black*, as in the eye of the hawk (**الصُّقْرُ**); but he [i. e. AO] says, I have not heard it used except in relation to redness, not in relation to yellowness. (TA.) **فِيهِ شَكْلَةٌ مِنْ دَمٍ** means *In him, or it, is a little [or a small admixture] of blood*. (TA.)

**شَكْلَةٌ** *A woman using, or displaying, what is termed شَكْلٌ*, i. e. **غَنَجٌ** and **دَلٌّ** and **غَزَلٌ** [meaning *amorous gesture or behaviour, &c.*], (K, TA,) in a comely, or pleasing, manner. (TA.)

**شَكْلَةٌ** fem. of **أَشْكَالٌ** [q. v.]. (S, O.) — Also *A want*; *syn. حَاجَةٌ*; and so **أَشْكَالَةٌ**, (S, O, K, [both of these words twice mentioned in this sense in the K,]) and **شُوكَلَةٌ**; this last and the second on the authority of IAḡr; (O;) accord. to Er-Rághib, *such as binds, or shackles, (تُعَيْدٌ) a man [as though with a شَكَالٌ]*. (TA.) One says, **لَنَا قَبْلَكَ أَشْكَالَةٌ** [&c.] i. e. **حَاجَةٌ** [We have a want to be supplied to us on thy part; meaning *we want a thing of thee*]. (S, O.) — Also *i. q. مَدَاهِنَةٌ*. (So in the O and TA. [But whether by this explanation be meant the inf. n., or the fem. pass. part. n., of **دَاهَنٌ**, is not indicated. Words of the measure **فَعْلَانَةٌ** having the meaning of an inf. n., like **بَغَضَانَةٌ**, are rare.]

**شَكَالٌ**, of which the pl. is **شُكَالٌ**, (S, O, Mṣb, K,) the latter also pronounced **شُكُلٌ**, (TA,) *i. q. عَقَالٌ* [*A cord, or rope, with which a camel's fore shank and arm are bound together*]: (S, O:) [or, accord. to the TA, by **عَقَالٌ** is here meant what next follows:] *a rope with which the legs of a beast (دَابَّةٌ) are bound*: (K:) *a bond that is attached upon the fore and hind foot [or feet] of a horse [or the like] and of a camel*: (KL:) [*hobbles for a horse or the like, having a rope extending from the shackles of the fore feet to those of the hind feet*: so accord. to present usage; and so accord. to the TK, in Turkish **كُوسْتَك**: Fei says only,] the **شَكَالٌ** of the beast (دَابَّةٌ) is well known; and the pl. is as above. (Mṣb.) In relation to the [camel's saddle called] **رَحْلٌ**, (K, TA,) accord. to Aḡr, (S, O, TA,) *A string, or cord, that is put [or extended and tied] between the تَصْدِيرِ [or fore girth] and the حَقَبِ [or hind girth]*, (S, O, K, TA,) *in order that the latter may not become [too] near to the sheath of the penis*; also called the **زَوَارِ**, on the authority of AA: (S, O, TA:) and [in relation to the saddle called **قَتَبٌ**,] *a bond [in like manner extended and tied, for the same purpose,] between the حَقَبِ [or hind girth] and the بَطَانِ [by which is meant the fore girth, answering to the تَصْدِيرِ of the رَجُلِ]: and a bond [probably meaning the rope men-*