

melted it: (O:) or, accord. to El-Ḥaṣan, he has penetrated into her with love: (§:) the other reading is **قَدَّ شَعْفًا حَبًّا**, (O, K,) meaning he has become attached to her with love, and loved her excessively: (O:) [but it is also said that] **شَعْفِي** **شَعْفِي** means *The love of him overspread my heart from above*; (O, K;) from **شَعْفَةٌ** signifying the "head" of the heart, "at the place of suspension of [or from] the **نِبَاطُ**;" (O, *K;) and in like manner, **بِحَبِّهِ** and **شَعْفَتْ بِهِ**, (O, and so in the CK,) or **شَعْفَتْ**: (so in other copies of the K, in which, and in the CK, the verb in this case is said to be like **فَرِحَ**: [but this I regard as a mistake:] and **شَعَفَ الْقَلْبَ** *He, or it, struck, or smote, the شَعْفَةَ, or uppermost part, of the heart*: (Ḥam p. 545:) Az, however, says, I know not any one that has assigned to the heart a **شَعْفَةَ**, except Lth; and vehement love takes possession of the core (سَوَاد) of the heart; not of its extremity: [but] accord. to Fr, **شَعَفَ بَغْلَانٍ**, like **عُنِيَ**, means *The love of such a one rose to the highest places of his heart*: others say that **الشَعْفُ** [app. **الشَّعْفُ**] signifies *the being frightened, and disquieted*, like the beast when it is frightened; and that the Arabs transferred its attribution from beasts to human beings: (TA:) Abu-l-'Alà says that **الشَّعْفُ** signifies a thing's falling into the heart: (IB, TA:) one says also, **شَعَفَهُ الْبَرَصُ** *Disease melted him*: (TA:) and accord. to AZ, **شَعَفَ بِكَذَا** means *He became diseased by such a thing*. (§.)

شَعْفُ: see **شَعْفَةٌ**, in two places. — Also *The upper, or uppermost, part of the hump of the camel*: (O, K:) Lth says that it is like the heads of truffles, and the three stones upon which the cooking-pot is placed, that are round in their upper, or uppermost, parts. (O.) — Also *Vehe- mence of love*: (L:) [or simply love: for] one says, **أَلْقَى عَلَيْهِ شَعْفَهُ**, meaning [*He cast*] his love [upon him, or it]; as also **شَعْفَهُ**. (TA.)

شَعْفَةٌ *The head [or summit] of a mountain*: (§, O, K:) and the upper, or uppermost, part of anything: (Ḥam pp. 130 and 545:) pl. **شَعْفٌ** [or rather this is a coll. gen. n., and accord. to Freytag it is used as a sing., in the two senses above mentioned, in the Deewán of Jereer,] and [the pl. is] **شَعْفَاتٌ** and **شَعْفَاتٌ**: (§, O, K:) and **شَعْفٌ** is also expl. as signifying an elevated part of the earth or ground. (TA.) — Also *A lock of hair (خَصْلَةٌ) upon the head*, (K,) or upon the upper, or uppermost, part of the head. (O, TA.) And **شَعْفَاتٌ** (its pl., TA) signifies *The hair of the head*: so in the phrase **رَجُلٌ صَبَبَ الشَّعْفَ** [*A man whose hair of the head is red, or red in the outer part and black beneath, or of a red colour tinged over with blackness, &c.*]. (§, O, K.) — And *The [pendent lock of hair termed] ذُوَابَةٌ of a boy, or young man*. (§.) — And **شَعْفَةُ الْقَلْبِ** signifies *The head of the heart, at the place of suspension of [or from] the نِبَاطُ [q. v.]. (O, TA. [But see, in the first*

paragraph, what Az says respecting this mean- ing.]

شَعْفٌ, like **سَحَابٌ**, *Love's making away with the heart*. (TA.)

شَعْفَانٌ *Insanity, or madness*. (O, K.)

[**شَعْفَانٌ** dim. of **شَعْفَةٌ**: pl. **شَعْفَانَاتٌ**.] One says, **مَا عَلَى رَأْسِهِ إِلَّا شَعْفَانَاتٌ** *There is not upon his head aught save some small hairs of the [pendent lock of hair termed] ذُوَابَةٌ*. (§, O, K.)

مَشْعُوفٌ [*Burned in the heart by love*: (see 1:) or] *diseased [therein]: (AZ, §:) or struck, or smitten, in the شَعْفَةَ of his heart by love, or by fright, or by insanity, or madness*. (O, K.) *Insane, or mad*. (O, K.) *Bereft of his heart*. (TA.) [See also **مَشْعُوفٌ**.]

شعل

1. **شَعَلَتِ النَّارُ**: see 8. — [Hence,] **شَعَلَتِ النَّارُ** *The horsemen became spread or dis- persed, or spread or dispersed themselves, in the hostile, or predatory, incursion*; quasi-pass. of **أَشْعَلْتَهَا**. (Ḥam p. 715.) — And **شَعَلَ فِيهِ**, aor. **شَعَلَ**, (K,) inf. n. **شَعَلٌ**, (TA,) + *He went far in it*; (K;) namely, an affair. (TK.) — **شَعَلَ النَّارُ**: — and **الْحَرْبُ**: see 4. — **شَعَلَ**, aor. **شَعَلَ**, (K,) inf. n. **شَعَلٌ**, (TA,) *He (a horse) had the whiteness termed شَعَلٌ and شَعْلَةٌ* [expl. below]; (K;) as also **أَشْعَالٌ**, (Mgh, K, TA,) which occurs in poetry with the **ل** made movent, i. e. **أَشْعَالٌ**, inf. n. **أَشْعِلَالٌ**; (TA; [in my copy of the Mgh written **أَشْعِلَالٌ**];) or **أَشْعَلٌ**, (§,) or this last also, (TA,) inf. n. **أَشْعِلَالٌ**. (§, TA.) Among the faults in the "Khizánat el-Fik-h" is **الإشْعَالُ**, [expl. as meaning *The having*] a whiteness of the **أَشْفَارُ** [or edges of the eyelids]. (Mgh.)

2. **شَعَلَ النَّارُ**: see what next follows.

4. **أَشْعَلَ النَّارَ**; (AZ, §, O, Mṣb, K;) and **شَعَلَهَا**, (AZ, O, Mṣb, K,) aor. **شَعَلَ**, inf. n. **شَعَلٌ**; (TA;) and [in an intensive sense] **شَعَلَهَا**, (K,) inf. n. **شَعَلٌ**; (TA;) *He kindled the fire; or made it to burn up, burn brightly or fiercely, blaze, or flame*; syn. **أَضْرَمَهَا**, (§, O, TA,) or **أَوْقَدَهَا**, (Mṣb, by implication,) or **أَنْهَبَهَا**; (K, TA;) *في الحَطَبِ* [in the firewood]. (§, O, TA.) — [Hence,] one says also, **أَشْعَلْتُ الْحَرْبَ** + [*I kindled war, or the war; or made it to burn fiercely, or to rage*]; and **شَعَلْتُهَا**; mentioned by Abu-l-'Alà. (Ḥam p. 715.) 'Amr Ibn-El-Itnábeh says,

3. **شَعَلَ النَّارُ**: see what next follows.

4. **أَشْعَلَ النَّارَ**; (AZ, §, O, Mṣb, K;) and **شَعَلَهَا**, (AZ, O, Mṣb, K,) aor. **شَعَلَ**, inf. n. **شَعَلٌ**; (TA;) and [in an intensive sense] **شَعَلَهَا**, (K,) inf. n. **شَعَلٌ**; (TA;) *He kindled the fire; or made it to burn up, burn brightly or fiercely, blaze, or flame*; syn. **أَضْرَمَهَا**, (§, O, TA,) or **أَوْقَدَهَا**, (Mṣb, by implication,) or **أَنْهَبَهَا**; (K, TA;) *في الحَطَبِ* [in the firewood]. (§, O, TA.) — [Hence,] one says also, **أَشْعَلْتُ الْحَرْبَ** + [*I kindled war, or the war; or made it to burn fiercely, or to rage*]; and **شَعَلْتُهَا**; mentioned by Abu-l-'Alà. (Ḥam p. 715.) 'Amr Ibn-El-Itnábeh says,

* **لَيْسُوا بِأَنْكَاسٍ وَلَا مِجَالٍ إِذَا**
* **مَا الْحَرْبُ شَبَّتْ أَشْعَلُوا بِالشَّعَالِ**

(§, O, and Ḥam ubi suprà,) + *They are not persons in whom is no good, nor such as are not firm on their horses: [when war is kindled,] they make to burn fiercely, and excite, that which is slightly burning: such may be the meaning; for it may be that the ب in **بالشَّعَالِ** is pleonastically inserted, and **الشَّعَالِ** may mean as above: or **بالشَّعَالِ** may*

mean by him who makes it to burn fiercely, [as is implied in the § and O,] or by that which does so. (Ḥam.) — And **أَشْعَلْتَهُ غَضَبًا** (O, TA, and Ḥam p. 194) + *I excited him, or inflamed him, with anger*. (TA.) — And **أَشْعَلَ إِبْنَهُ بِالْقَطْرَانِ** + *He smeared his camels much with tar*; (§, O, K, TA;) [which has a burning effect;] *smearing them generally, and not merely the scattered scabs exclusively of the other parts of the body*. (TA.) — And **أَشْعَلَ الْخَيْلَ فِي الْغَارَةِ** + *He spread, or dispersed, the horsemen in the hostile, or pre- datory, incursion*: (O, K, TA;) and [in like manner] one says **أَشْعَلُوا الْغَارَةَ** + [*They spread, or dispersed, themselves, or their horsemen, in the hostile, or predatory, incursion*]. (§ and K in art. **شَعُو**.) And **أَشْعَلْتُ جَمْعَهُمْ** + *I dispersed or scattered, their congregation*. (O, TA.) And **أَشْعَلَ الْإِبِلَ** + *He dispersed the camels*. (Lh, K, TA.) — And **أَشْعَلَ السَّقِيَّ** + *He made [the watering or] the water [of the irrigation] abundant*. (IAḡr, K, TA.) — **أَشْعَلَتِ الْغَارَةُ** + *The horsemen making a hostile, or predatory, incursion became dispersed, or dispersed themselves*. (§, K.) — **أَشْعَلَتِ الطَّعْنَةُ** + *The spear-wound, or the like, emitted its blood in a scattered state*. (Ibn-'Ab- bád, O, K.) And **أَشْعَلَتِ الْقَرْبَةَ**, and **الْمَزَادَةَ**, + *The water-skin, and the leathern water-bag, shed its water in a scattered state*. (§, K.) And **أَشْعَلَتِ الْعَيْنُ** + *The eye shed its tears copiously*. (O, K.) — See also 1, last sentence.

5: see what next follows.

8. **أَشْعَلَتِ النَّارُ**; (Lh, §, O, Mṣb, K, TA;) and **شَعَلَتْ**, aor. **شَعَلَتْ**; (Mṣb;) and [in an intensive sense] **تَشَعَلَتْ**; (K, TA;) *The fire became kindled; or it burned up, burned brightly or fiercely, blazed, or flamed*; syn. **تَأَجَّجَتْ**, (Lh, TA,) or **أَضْرَمَتْ**, (§, O, TA,) or **تَوَقَّدَتْ**, (Mṣb,) and **أَنْهَبَتْ**; (K, *TA;) *في الحَطَبِ* [in the fire- wood]. (Lh, TA.) — Hence, **أَشْتَعَلَ غَضَبًا** + *He became excited, or inflamed, with anger*: (TA:) or he became filled with wrath. (Mṣb.) — Hence also, **أَشْتَعَلَ الشَّيْبُ فِي الرَّأْسِ** + *Whiteness of the hair became glistening in the head*; including the hair of the beard. (TA.) And **أَشْتَعَلَ الرَّأْسُ شَيْبًا** [in the Kṣur xix. 3, expl. in art. **شَيْب**]. (§, Mṣb.)

9: see 1.

11: see 1. — **أَشْعَلَ رَأْسَهُ**, (O, K,) inf. n. **أَشْعِلَالٌ**, (TA,) *His hair became separated, or loosened, and ruffled, or bristling up*. (O, K.)

Q. Q. 4. **أَشْعَالٌ**: see 1.

شَعْلٌ + *A man light, agile, or active, and clever, ingenious, acute, or sharp*: (O, K:) and so **مَعْلٌ**. (O, TA.)

شَعْلَةٌ [properly a subst. as distinguished from an inf. n.] + *A whiteness in the tail of a horse, and the forelock, and the قَدَالُ [or place where the عَدَارُ, i. e. each of the two cheek-straps of the headstall, is tied, behind the forelock]: (K:) or in some part of the forelock; or, as some say, in a side thereof: and*