

أشغولة an instance of the measure أَفْعُولَةٌ from الشَّغْلُ [similar to الْهُوَّةُ and الْهَيْبَةُ and to الْعُوبَةُ, &c.; app. meaning *A thing with which one is busied, &c.*: and also *syn. with شَغْلٌ*]. (O, K.)

مَشْغَلَةٌ *A thing that causes one to be busied, &c.*: (K, TA:) pl. مَشَاغِلٌ. (TA.)

فُلَانٌ فَارِغٌ مَشْغُولٌ: see شَغْلٌ. — [Hence,] فُلَانٌ فَارِغٌ مَشْغُولٌ *Such a one is devoted to that which is unprofitable.* (TA.) — And جَارِيَةٌ مَشْغُولَةٌ *A young woman having a husband.* (TA.) — And مَالٌ مَشْغُولٌ *Property devoted to commerce.* (TA.) — And دَارٌ مَشْغُولَةٌ *A house in which are inhabitants.* (TA.)

مُشْتَعِلٌ and مُشْتَعَلٌ: see شَغْلٌ.

### شغى and شغو

1. شَغَى, aor. ʔ, inf. n. شَغَا, [signifies accord. to some] *He (a man) had a tooth, or teeth, exceeding the other teeth:* and [accord. to others, agreeably with what is said to be the right meaning of شَاغِيَةٌ below,] *he had a tooth, or teeth, differing in the manner of growth from the other teeth.* (S.) [And] شَغِيَتِ السِّنُّ, aor. ʔ; (Mṣb, K;) and شَغَتِ, aor. ʔ; (K;) inf. n. (of the former, Mṣb, TA) شَغَا (Mṣb, K, TA) and [of the latter] شَغُو, (K, TA, [in the CK شَغُو, but]) like عَلُو; (TA:) [accord. to some] *The tooth exceeded the other teeth:* (Mṣb:) and [accord. to others] (Mṣb) *the tooth differed from the other teeth* (Mṣb, K, TA) in an absolute sense, (TA,) or in respect of its place of growth, (Mṣb,) or in its manner of growth, in length, and shortness, and receding, and projecting: (K, TA:) or, accord. to the A, شَغَا signifies the *differing in respect of the manner of growth and of collocation:* or the *upper teeth's not falling upon the lower:* (TA:) or, as IF says, the *advancing of the upper teeth beyond the lower.* (Mṣb.) The epithet applied to a man is شَغَى; and to a woman, شَغَوَاءُ; and the pl. is شَغَوٌ: (S, Mṣb:) [and] the epithet applied to a tooth is شَغَوَاءُ and شَغِيَاءُ; (K;) or شَاغِيَةٌ; (S, Mṣb;) which last is said by Az to have two meanings; one whereof is *exceeding [the other teeth];* and the other, *being longer and larger, and differing in respect of the place [or more probably the manner] of its growth from those next to it:* (Mṣb:) or, accord. to a marginal note in the S, in the handwriting of Aboo-Zekereeyah, this signifies *differing in the manner of growth from the manner of growth of the others, whether exceeding or not exceeding:* or, accord. to a marginal note in the copy of Aboo-Sahl El-Harawec, *crooked; not exceeding.* (TA.)

2. شَغِيَةٌ signifies *The dribbling of the urine,* (Lth, K, TA,) *little by little.* (Lth, TA.) One says of a man, شَغَى, (TK,) and شَغَى بِبَوْلِهِ, (IAth, TA,) *He dribbled his urine,* (IAth, TA, TK,) *little by little.* (IAth, TA.)

4. أَشْغَوْا بِهِ † *They disagreed with, differed from, or opposed, the people, in respect of his*

*affair, or case:* (K:) as though taken from شَغَا الأَسْنَانَ. (TA.) — See also 2.

شَغَا inf. n. of شَغَى said of a man, (S,) or of شَغِيَتِ said of a tooth. (Mṣb, K.) — Also a subst. signifying *A dribbling of the urine;* and so شَغِيَةٌ. (K.)

أَشْغَى: see شَغَوَاءُ, voce شَغَى.

شَغَا: see شَغَى.

شَاغِيَةٌ: see 1, last sentence.

أَشْغَى; fem. شَغَوَاءُ and شَغِيَاءُ; and pl. شَغَوٌ: see 1, last sentence. — شَغَوَاءُ also signifies *An eagle;* (S, Mṣb, K;) because its upper mandible exceeds the lower: (S, Mṣb:) and so أَمْرٌ شَغَوَةٌ. (T in art. ام.)

مُشْتَعِلٌ *One who separates himself from every yoke-fellow, or familiar:* — and *one whose age (سِنُهُ) is deficient:* — in both of these senses expl. as an epithet applied by Ru-beh to رُبَاعِيٌّ [or boy four spans in height]. (TA.)

### شف

1. شَفَّ, aor. ʔ, inf. n. شَفُوفٌ (S, Mgh, O, Mṣb, K) and شَفِيفٌ (S, O, K) and شَفَفٌ, (CK, [but not in my MS. copy of the K nor in the TA,]) *It (a garment, or piece of cloth,) was thin, fine, or delicate,* (S, Mgh, O, Mṣb, K,) *so that what was behind it was visible,* (S, IB, Mgh, [for شَفَفٌ in some copies of the S, and خَلْفُهُ in others, I read مَا خَلْفُهُ, which is the right reading accord. to IB and the TA, agreeably with the reading in the Mgh, which is مَا وَرَاءَهُ,]) *or so as to tell what was beneath it:* (O, K:) [and it, (a gem, or the like,) was translucent: or was transparent. (See شَفَّافٌ.)] One says, شَفَّ عَلَيْهِ ثَوْبُهُ *His garment was thin, &c., upon him.* (S.) — And شَفَّ جِسْمُهُ, aor. ʔ, inf. n. شَفُوفٌ, *His body became lean, or emaciated.* (S, O, K.) = شَفَّ, aor. ʔ, inf. n. شَفَّ, *It (a thing, O, Mṣb) exceeded; or was, or became, redundant.* (S, O, Mṣb, K.) Hence, in a trad., شَفَّ نَحْوًا مِنْ دَاتِقٍ *It exceeded by about a دَاتِقٍ.* (Sh, O.) And one says, شَفَّ عَلَيْهِ, aor. ʔ, [so in the L and TA, contr. to rule, probably a mistranscription for شَفَّفَ,] inf. n. شَفُوفٌ; and شَفَّفَ, and شَفَّفَ; [app. meaning, as seems to be indicated by the context, *It exceeded it:*] and شَفَّفَتْ فِي السَّلْعَةِ [app. a mistranscription for شَفَّفَتْ] *I gained in, or upon, the article of merchandise:* (TA: [and so, app., شَفَّفَتْ: see شَفَّى:] and فِي تِجَارَتِهِ *[He obtained what is termed شَفَّ in his traffic; i. e.] he made gain, or profit, in his traffic;* syn. رِبِحٌ. (S and K in art. رِبِح.) — And sometimes (Mṣb) it signifies also the contr.; i. e. *It fell short; or was, or became, deficient.* (Mṣb, K.) One says, (O, Mṣb,) of a dirhem, (O,) هَذَا يَشْفُ قَلِيلًا *This falls short, or is deficient, a little.*

(O, Mṣb.) And شَفَّ عَنْهُ الثَّوْبُ, aor. ʔ, *The garment was too short for him.* (TA.) = Also شَفَّ, (O, K,) aor. ʔ, (O,) *It (a thing, O) was, or became, in a state of motion, commotion, or agitation.* (O, K.) = And شَفَّ لَكَ الشَّيْءُ i. q. ثَبَّتَ and ثَبَّتَ [app. meaning *The thing belonged, or pertained, to thee permanently, or constantly; or may the thing belong, &c.*]. (TA.) = شَفَّهُ, (S, M, O, K,) aor. ʔ, inf. n. شَفَّ (S, M, TA) and شَفُوفٌ, (M, TA,) *It (anxiety) rendered him lean, or emaciated;* (S, O, K;) as also شَفَّفَهُ; (S;) both are also expl. as meaning *it rendered him lean, or lank in the belly, so that he became slender:* (TA:) or, accord. to the M, *it (grief, and love,) pained his heart: or rendered him lean, or emaciated: or deprived him of his reason: and it is said of grief as meaning it manifested what he felt of impatience.* (TA.) And شَفَّ النَّفْسُ, as used in a verse of Towbeh Ibn-El-Homeiyir, *It hurt and melted the souls.* (Ham p. 594.) = See also 8, in two places.

2: see the preceding paragraph, in two places.

4. أَشْفَفْتُهُمْ *I preferred them, or judged them to excel.* (K.) You say, أَشْفَفْتُ بَعْضَ وَلَدِي عَلَى بَعْضٍ *I preferred some of my children above some.* (S. [And the like is said in the Mgh.]) And أَشْفَفْتُ هَذَا عَلَى هَذَا *I preferred this above this.* (Mṣb.) — And أَشْفَ فُلَانٌ الدِّرْهَمَ *Such a one made the dirhem to exceed: or, made it to fall short.* (TA.) = أَشْفَ عَلَيْهِ [if not a mistranscription for أَشْفَ, which I rather think it to be,] *He excelled him, or surpassed him.* (TA.) = أَشْفَ الْفَمُ *The mouth had in it a fetid odour.* (Ibn-Buzurj, TA.)

6. تَسَافَفْتُهُ *I took away his or its, شَفَّ, i. e. excess, or redundance.* (O, K.) — See also the next paragraph, in three places.

8. كَلَّهُ (K) اشْتَفَّ مَا فِي الْإِنَاءِ (S, O, K) *He drank what was in the vessel, all of it,* (S, O, K,) *even the شَفَاقَةٌ [or last drop or remains],* (O,) *not leaving any of it remaining;* (S;) [and so اشْتَفَّ;] as also شَتَاقٌ: (S, O, K:) and اشْتَفَّ الْمَاءَ *He drank the water to the uttermost, not leaving any of it remaining;* as also شَفَّهُ, aor. ʔ, inf. n. شَفَّ: and شَفَّفْتُ الْمَاءَ *I drank much of the water without having my thirst satisfied.* (TA.) [Hence,] in the trad. of Umm-Zarā, [And if he drank, he drank up all that was in the vessel]. (S, O.) And it is said in a prov., لَيْسَ الرِّثْيُ عَنِ الشَّتَاقِ (S, O, TA) i. e. *The satisfying of thirst is not from the drinking up all that is in the vessel;* for it is sometimes effected by less than this: (O, TA:) it is applied in forbidding one's going to the utmost in an affair, and persevering therein. (S, O, TA.) Accord. to IAgr, one says also تَسَافَفْتُ الْمَاءَ *I exhausted the water;* which, ISd says, is originally تَسَافَفْتُ. (TA.) — 'Abd-Allah Ibn-Sebreh El-Harashay uses the first of these verbs metaphorically in relation to death; saying,