

question, as meaning + *I relieved him from doubt*: and شَفَاهُ عَنِ السَّأَلَةِ in the same art. in the K, as meaning + *He relieved him from doubt respecting the question*. See 8 as quasi-pass. of the verb thus used.] — And قَالَ إِنَّ يَشْفِيكَ + [He will please thee if he speak; i. e.] his speech will please thee. (Har p. 433.) — شَفَاهُ also signifies *He sought, or demanded, or desired, for him, recovery, or restoration to convalescence*; and so أَشْفَاهُ: (K, TA:) thus in the M. (TA.)

2. شَفَاهُ بِكُلِّ شَيْءٍ, inf. n. تَشْفِيَةٌ, *He treated him medically, or curatively, with everything whereby he might attain recovery, or restoration to convalescence*. (TA.) — مَا شَفَى فُلَانٌ أَفْضَلَ مَا شَفَى فُلَانٌ رِبْحٌ i. e. مَا أَزْدَادُ and رِبْحٌ [meaning *The gain of such a one* (ما being here what is termed excellent than thy gain)] is said to be an instance of substitution, [originally شَفَفَ and شَفَفَتْ,] like [تَقَصَّى and تَقَصَّى and] [تَقَصَّصَ and تَقَصَّصَ]. (TA.)

3. مُشَافَاةٌ [an inf. n. of which the verb, if used, is شَافَى]: see 3 in art. شَفِه.

4. اشْفَى عَلَيْهِ *He was, or became, on the brink of it*; (S, Mṣb, K, TA;) namely, a thing; and death: (S, Mṣb:) mostly used in relation to evil, but also in relation to good: so says IKṭṭ. (TA.) [See شَفَا.] — And اشْفَى [alone] + *He was, or became, at the point of [giving or receiving] a charge or an injunction, or a trust or deposit*. (TA.) — And + *He was, or became, in the last part of the night*; which is termed اللَّيْلُ الشَّفَا. (TA.) — أَشْفَى نَفْسَهُ عَلَى هَلِكٍ (K and TA in art. خَطَرَ) and اشْفَى بِهَا (TA in the same) i. e. عَلَى شَفَا هَلِكٍ [meaning + *He caused himself to be on the brink of destruction*]. (TA *ibid.*) — اشْفَاهُ *He gave him a remedial medicine*. (Az, TA.) And *He prescribed for him a remedy in which should be his recovery, or restoration to convalescence*. (TA.) And أَشْفَيْتَكَ الشَّيْءَ (S, K*) *I gave thee the thing in order that thou shouldst attain, or seek, recovery, or restoration to convalescence, thereby*. (S: in two copies thereof, and in like manner in the K, بِه, تَشْتَفِي بِهِ, and in like manner in the K, بِه, تَشْتَفِي بِهِ.) And اشْفَاهُ اللَّهُ عَسَلًا *God made honey to be his remedy*. (AO, S: and the like is said by IKṭṭ as cited in the TA.) — See also 1, last sentence. — اشْفَى also signifies + *He gave [a person] something*. (TA.)

5. تَشْفَى: see 8 [with which it is syn.]. — [Hence,] تَشْفَى مِنْ غَيْظِهِ (S, MĀ, K) + *He recovered from his anger, wrath, or rage*. (MA.) And تَشْفَى مِنْ عَدُوِّهِ (T, TA,) or بِالْعَدُوِّ, and اشْفَى بِهِ (Mṣb,) + *He inflicted injury upon his enemy [or the enemy] in a manner that rejoiced him [or relieved him from his anger]*: (T, TA:) [or he attained what he desired from his enemy or the enemy, and so appeased his anger:] because latent anger is like a disease; and when

it departs by reason of that which one seeks to obtain from his enemy, he is as though he became free, or recovered, from his disease. (Mṣb.)

6. تَشَاقَبَتِ الْهَيَاءُ a phrase mentioned by IAar as meaning *I exhausted the water*: said by ISd to be originally تَشَافَفْتُ. (TA in art. شَف.)

8. اشْتَفَى بِكَذَا (S, K, TA) *He attained recovery, or restoration to convalescence, by means of such a thing*; (TA;) and so تَشْفَى: (TK:) and اشْتَفَى مِنْ عَيْتِهِ [if not a mistranscription for اشْتَفَى] *he became free from his disease, sickness, or malady; recovered from it; or became convalescent*. (TA.) See 4, latter part. — And see also 5. — [Also + *He was, or became, content with such a thing; or relieved from doubt thereby*: and] + *he profited by such a thing*. (MA.) One says, اشْتَفَيْتُ بِمَا أَخْبَرْتَنِي فُلَانٌ + *I was, or became, content with that which such a one told me, [or relieved from doubt thereby,] because it was true*. (IB in art. حَك, from Az.) And أَخْبَرَهُ فُلَانٌ قَاتِلَتْنِي بِهِ + [Such a one gave him information] and he profited by his veracity. (TA.)

10. اشْتَفَى *He sought, or demanded, a remedy, or cure*. (TA.) See 4, latter part. — And see also 8.

شَفَا The point or extremity, verge, brink, or edge, of anything; (S, Mṣb, K, &c.) like شَفَاةٌ; for شَفَا الحُفْرَةَ (Ksh in iii. 99) or شَفَا البَيْتِ (Bḍ *ibid.*) and شَفَتَهَا both signify the same, (Ksh, Bḍ,) i. e. حَرْفَهَا (Ksh) or طَرْفَهَا; (Bḍ;) but the final و in the former is changed into ل, and in the latter [accord. to those who hold شَفَا to be originally شَفَاةٌ] it is elided; (Ksh, Bḍ;) شَفَا being originally شَفَوُ: (Bḍ:) [but شَفَا generally signifies as expl. above; and شَفَاةٌ almost always signifies the “lip” of a human being:] the dual is شَفَوَانِ; this being known, as Akh says, by the fact that إِمَالَةٌ in the word شَفَا is not allowable: (S:) and the pl. is أَشْفَاةٌ. (TA.) It is said in the Kur [iii. 99], وَكَتَبْنَا عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا [And ye were on the verge, or brink, of a pit of the fire of Hell, and He saved, or rescued, you from it]. (S.) And one says, هُوَ عَلَى شَفَا الْهَلَاكِ + [He is on the brink of destruction]. (TA.) — Also + *A little*; (S, A, K, TA;) *a small part, or portion; somewhat*; (A, TA;) *somewhat remaining of the moon when near the change*, (K, TA, [الهَلَاكِ in the CK is erroneously put for الهَلَالِ,]) and of the sight (البَصَرِ), and of the day, and the like, as in the T. (TA.) One says of a man on the occasion of his dying, and of the moon at [the last period of the month called] its مَحَاقِ, and of the sun at its setting, (S,) مَا بَقِيَ مِنْهُ إِلَّا شَفَا [and مِنْهَا when said of the sun] + *There has not remained of him, or it, save a little*: (S, K:*) and [in like manner] أَتَيْتُهُ مِنَ الْعُمُرِ [of life]. (S.) And one says, أَتَيْتُهُ مِنَ الشَّمْسِ بِشَفَا مِنْ ضَوْءِ الشَّمْسِ + [I came to him in a time when there was little remaining of the light of the sun]. (TA.) El-'Ajjāj says,

• وَمِرْبَابًا عَالٍ لِمَنْ تَشَرَّقَا • أَشْرَقَتْهُ بِلَا شَفَا أَوْ بِشَفَا •

meaning [*Many an elevated place of observation, high to him who ascends it, I have ascended*] when the sun had set or when there was somewhat of it remaining. (S.) One says also, صَارَ فِي شَفَا صَارَ فِي شَفَا meaning + *He was, or became, in the last part of the night*. (TA.) And it is said in a trad., (in relation to [the temporary marriage termed] المِتْعَةُ), فَلَوْ لَا نَهَيْتُهُ عَنْهَا مَا أَحْتَاَجَ إِلَى الزَّوْنِ إِلَّا شَفَا (المِتْعَةُ), accord. to the T meaning [Were it not for his (i. e. God's) forbidding it, none would need having recourse to fornication,] save a small number of men: (T, TA:) or, accord. to 'Aṭṭā, it means, *but would be on the brink thereof, without falling into it*; شَفَا being thus used in the place of the inf. n. إِشْفَاهُ: so says IAth, as from Az. (TA.)

شَفَاةٌ, in which the deficient letter is و, (K, TA,) for it has for pl. شَفَوَاتٌ, (TA,) or ه, (K, TA,) for it has [also] for pl. شَفَاهُ, (TA,) has been mentioned before, (K, TA,) in art. شَفِه [q. v.]. (TA.) — See also شَفَا above, first sentence.

شَفَاةٌ (K, TA,) like كَسَاةٌ, (TA,) [in the CK erroneously written شَفَاهُ,] primarily signifies *The becoming free from disease, sickness, or malady; recovering therefrom; or becoming convalescent*: — and then, *Medical, or curative, treatment*: (TA:) the giving of health: (KL:) inf. n. of شَفَاهُ [q. v.]: (S, Mṣb, TA:) — and [then], (TA,) *A medicine, or remedy*: pl. أَشْفِيَةٌ, and pl. أَشْفَاةٌ. (K, TA.) [Hence, دَارُ الشَّفَاهِ *The hospital*.] — [And hence,] one says, شَفَاةُ الْعِيِّ السُّؤَالُ + [The remedy of inability is the asking information]. (TA.)

شَفَى: } see art. شَفِه.
شَفِيَةٌ: }
شَفَوَى: }

شَافٍ [Recovering, or restoring to convalescence; remedial;] health-giving. (KL.) — [Hence, جَوَابُ شَافٍ + *An answer that relieves from doubt*.]

أَشْفَى *More [and most remedial or] health-giving*. (KL.) — Also *A man whose lips do not close together*: fem. شَفِيَاءٌ. (TA.) See أَشْفَهُ, in art. شَفِه.

اشْفَى *An instrument for perforating*; (K;) *a thing pertaining to the makers or sewers of boots or shoes or sandals &c.*; (S;) [i. e.] the awl used by them: (MA, KL:) and the instrument with which leather, or skin, is sewed: (Mgh, K:) or, accord. to ISk, it is [an instrument used] for water-skins and water-bags and the like; and the مِخْصَفٌ is for sandals: (S:) [see also art. اشْف:] masc. and fem.: (K, TA:) pl. أَشْفَاةٌ. (Mgh, TA.) — Th mentions the saying, إِنَّ لَطِئْتَهُ لَطِئْتَهُ الْإِشْفَى [If thou contend with him in slapping, thou wilt do so with the اشْفَى]; meaning that when one does so, it will be against himself. (TA.) — And اشْفَى الْبِرْتَقِ, a phrase used by a poet, means + *Sharp in the elbow*. (TA.)

شق

1. شَقَّه, (S, M, Mṣb, K,) aor. ٤, (M, Mṣb,)