

question, as meaning + *I relieved him from doubt*: and *شَفَاهُ عَنِ الْمَسْأَلَةِ* 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 *شَفَاكَ إِنْ قَالَ* + [*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 فَلَانٌ أَفْضَلَ* [meaning *The gain of such a one* (ما being here what is termed *مَصْدَرِيَّة*, as *إِزْدَادٌ* and *رَبَحٌ* are intrans.) is said to be an instance of substitution, [originally *شَفَفَ* and *شَفَفَتْ*,] like [*تَقَصَّى* and *تَقَصَّى* and *تَقَصَّى* and *تَقَصَّى*]. (TA.)

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

4. *اشْفَى عَلَيْهِ* *He was, or became, on the brink of it*; (S, Mgh, K, TA;) namely, a thing; and death: (S, Mgh:) mostly used in relation to evil, but also in relation to good: so says IKt. (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 *الشَّيْلُ*. (TA.) = *أَشْفَى نَفْسَهُ عَلَى هَلَكٍ* (K and TA in art. *خطر*) and *اشْفَى بِهَا* (TA in the same) i. e. *أَشْفَى عَلَى شَفَا هَلَكٍ* [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, *تَشْفِي*: in two other copies thereof, and in like manner in the K, *تَشْفِي*.) And *اشْفَاهُ* *God made honey to be his remedy*. (AO, S: and the like is said by IKt. 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, MA, K) + *He recovered from his anger, wrath, or rage*. (MA.) And *تَشْفَى مِنْ عَدُوِّهِ*, (T, TA,) or *بِالْعَدُوِّ*, and *اشْتَفَى* (Mgh), + *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. (Mgh.)

6. *تَشَافَيْتُ الْمَاءَ* a phrase mentioned by IAqr 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 عِلَّتِهِ* [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 أَخْبَرَنِي فَلَانٌ* + *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. *حك*, from Az.) And *أَخْبَرَهُ* + *فَلَانٌ فَاشْتَفَى 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, Mgh, K, &c.) like *شَفَّةٌ*; for *شَفَا الْحُفْرَةِ* (Ksh in iii. 99) or *شَفَا الْبَيْتِ* (Bd ibid.) and *شَفَتَهَا* both signify the same, (Ksh, Bd,) i. e. *حَرْفُهَا* (Ksh) or *طَرَفُهَا* (Bd); but the final *و* in the former is changed into *ل*, and in the latter [accord. to those who hold *شَفَّةٌ* to be originally *شَفْوَةٌ*] it is elided; (Ksh, Bd;) *شَفَا* being originally *شَفُو*: (Bd:) [but *شَفَا* generally signifies as expl. above; and *شَفَّةٌ* 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 *أَشْفَاءُ*. (TA.) It is said in the Kur [iii. 99], *وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا* [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, [الهِلَالُ in the CK is erroneously put for الْهَلَالُ,]) and of the sight (البَصَرُ), 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 *مُحَاقٍ*, 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 مِنْ الْعَمْرِ* [of life]. (S.) And one says, *بَشَفَا 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,

• وَمَرَبًا عَالٍ لِمَنْ تَشَرَّفَا • أَشْرَفْتَهُ بِلَا شَفَا أَوْ بَشَفَا •

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 الْقَمَرِ* 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] *الْمُنْعَةِ*), *فَلَوْ لَا نَهْيُهُ عَنْهَا مَا أَحْتَاَجَ إِلَى الزَّيْنِ إِلَّا شَفَا*, 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 'Atā, it means, but would be on the brink thereof, without falling into it; *شَفَا* being thus used in the place of the inf. n. *إِشْفَاءٌ*: so says IAth, as from Az. (TA.)

شَفَّةٌ, in which the deficient letter is *و*, (K, TA,) for it has for pl. *شَفَوَاتٌ*, (TA,) or *و*, (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.

شَفَا, (K, TA,) like *كَسَا*, (TA,) [in the CK erroneously written *شَفَا*,] 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, Mgh, TA:) — and [then], (TA,) *A medicine, or remedy*: pl. *أَشْفِيَةٌ*, and pl. *أَشْفَاءٌ*. (K, TA.) [Hence, *دَارُ الشِّفَاءِ* The hospital.] — [And hence,] one says, *شَفَا الْعِيَّ السُّؤَالِ* [The remedy of inability is the asking information]. (TA.)

شَفَى:
شَفِيَّةٌ:
شَفَوِيٌّ:
} see art. *شَفِه*.

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*.

إِشْفَى 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 *مِنْخَصَفٌ* is for sandals: (S:) [see also art. *أَشْف*]: masc. and fem.: (K, TA:) pl. *أَشْفَاءٌ*. (Mgh, TA.) — Th mentions the saying, *لَا طُمْتُ 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 *إِشْفَى الْبِرْقِي*, a phrase used by a poet, means + *Sharp in the elbow*. (TA.)

شَق

1. *شَقَّه*, (S, M, Mgh, K,) aor. *شَقَّ*, (M, Mgh, K,)