

• سَأَيْتُهُ الْمَوْتَ حَتَّى أَتَشَفَّ آخِرَهُ •  
 meaning † [I vied with him in giving the draught of death] until he drank the last of it, i. e., the last of death. (TA.) — And البَعِيرُ الْحِزَامُ اشْتَفَّ كَلَّهُ means *The camel filled, and took up wholly, the girth, (O, K, TA,) so that nothing remained of it redundant, by reason of the largeness of the middle of his body. (TA.)*

10. اسْتَشَفَّهُ (O, K,) or اسْتَشَفَّ مَا وَرَاءَهُ (S, Mgh,) *He saw what was behind it. (O, Mgh, K.)* [Thus the former signifies *He saw through it*: and it is used in this sense both properly and tropically.] — Hence the saying to the seller of cloths, اسْتَشَفَّ هَذَا التُّوبُ, [which may be rendered *Look thou through this garment, or piece of cloth; but is expl. as meaning make thou this garment, or piece of cloth, single, [by unfolding it.] and raise it, or hold it up, in shade, in order that I may see whether it be close in texture or flimsy. (TA.)* — اسْتَشَفَّ also signifies [agreeably with the explanation of اسْتَشَفَّ مَا وَرَاءَهُ mentioned above] † *He distinguished a thing plainly, like as one distinguishes plainly a thing behind glass. (Har p. 244.)* — And one says, كَتَبْتُ كِتَابًا فَاسْتَشَفَّهُ, meaning † [I wrote a letter, or writing, &c., and] *he examined attentively what was in it. (TA.)* — See also 8. — And see 1, in two places. — [Freytag mentions as a signification of اسْتَشَفَّ “Desiderio alicujus rei implevit,” with الِى before the object: but he names no authority for this; and I doubt its correctness.]

R. Q. 1. شَفَّفَهُ: see 1, latter part. — Also, accord. to IAqr, (O, TA,) inf. n. شَفَّفَهُ (K, TA,) *It (heat, and cold,) dried it up; namely, a thing, (O, K, TA,) such as herbage, (O, TA,) &c. (TA.)* And accord. to AA, الشَّفْفَةُ signifies *The hoar-frost's burning [meaning blasting] the herbage of the earth: or the burning of a medicament that is sprinkled upon a wound: (O:) or it has the former of these two meanings, and signifies also the sprinkling of a medicament upon a wound. (K.)* [But I think that, for وَذَّرَ الدَّوَاءَ in the K, we should read وَذَّرَ الدَّوَاءَ, and thus reconcile the K in this case with the O: see, however, what next follows; which may be regarded either as confirming the reading in the K, or as having misled its author, in this instance.] — الشَّفْفَةُ signifies also *The sprinkling of urine and the like. (K.)* You say, شَفَّفَ بِيُولِهِ *He sprinkled his urine. (O.)* — Also *The trembling, and the being confused (الإختلاط), (O, K, TA,) resulting from intense jealousy. (TA.)* [See مُشَفَّفٌ.] — And شَفَّفَ عَلَيْهِ *He was solicitously affectionate, or pitiful or compassionate, towards him. (TA.)* [See, again, مُشَفَّفٌ.]

R. Q. 2. تَشَفَّفَ, said of herbage, *It began to dry up. (TA.)*

شَفٌّ A thin, fine, or delicate, garment or piece of cloth; (AZ, S, Mgh, O, \*Mgh, K;\*) as also شَفٌّ (AZ, S, O, Mgh, K) and شَفِيْفٌ: (Mgh:) you say شَفٌّ ثَوْبٌ (S, Mgh, Mgh) and شَفٌّ (S, Bk. I.

Mgh) and شَفِيْفٌ. (Mgh:) [see also شَفَّافٌ:] and the garment, or piece of cloth, itself, is termed شَفٌّ and شَفٌّ: (Har p. 70:) [i. e. each of these words is also used as a subst.; and this is perhaps meant in the O and K: or] شَفٌّ signifies also a certain thin, fine, or delicate, veil or covering: or, accord. to Aboo-Nasr, a certain thin, fine, or delicate, veil or covering, of wool, through which one sees what is behind it: (S:) pl. شَفُوفٌ. (O, Mgh, K.) Among the verses of “the Book” [of Sb, cited as exs. therein], is the following:

• لَلْبَيْسِ عِبَاءَةٌ وَتَعَرُّ عَيْنِي •  
 • أَحَبُّ إِلَيَّ مِنْ بَيْسِ الشُّفُوفِ •

[*Verily the wearing of a woollen cloak, my eye being therewithal unheated by tears, is more pleasing to me than the wearing of thin, fine, or delicate, garments. (O.)* — See also شَفٌّ. — شَفٌّ [app. شَفٌّ] also signifies *Pimples, or small pustules, that come forth and then go away. (Ibn-Buzurj, TA.)*

شَفٌّ: see شَفٌّ, in three places. — Also, (S, Mgh, O, K,) and شَفٌّ (L, K,) but the former is that which is well known, (L, TA,) and شَفِيْفٌ, (TA,) *Gain, or profit; increase obtained in traffic: and excess, surplus, or redundancy: syn. رِبْحٌ [q. v.]: and فَضْلٌ; (S, Mgh, O, K;) and زِيَادَةٌ. (Mgh, TA.)* Hence (Mgh) نَهَى عَنِ شَفِّ مَا لَمْ يُضْمَنْ, meaning [*He (the Prophet, TA) forbade] the رِبْحٌ [i. e. gain, or profit, of that for which one has not made himself responsible to the purchaser]. (O, Mgh.)* And one says, لَبَدَا عَلَى هَذَا شَفٌّ [There is, or pertains, to this, an excess above this]. (Ksh in ii. 15.) And قَالَ قَوْلًا شَفًّا *He said a saying that was a redundancy. (TA.)* — And A deficiency: thus having two contr. meanings. (ISK and S and O in explanation of the first word, K in explanation of the first and second words, and TA in explanation of all.) — Also, the first word, i. q. مَهْنًا: one says to a person when regarding him with a wish for the like of a thing that he has attained, or that he possesses, without desiring that it should pass away from him, يَا شَفِّ لَكَ يَا فَلَانٌ [May it be an unalloyed gratification to thee, O such a one]. (TA.) — And A thing that is little, or small, in quantity; mean, or paltry. (TA.) [See also شَفِيْفٌ, last signification.]

شَفْفٌ: see شَفِيْفٌ, last signification. — Also i. q. خَفَّةٌ [Lightness, &c.]. (TA.) — And sometimes it signifies *Evilness, or narrowness of the circumstances, (رَقَّةٌ,) of one's state, or condition. (TA.)*

شَفَّافٌ: see شَفَّافَةٌ.

شَفِيْفٌ: see شَفٌّ, in two places: — and see شَفٌّ. — Also *Cold, as a subst.; (ISK, S, O, Mgh;) thus in the saying, وَجَدَ فِي أَسْنَانِهِ شَفِيْفًا [He felt, or experienced, in his teeth, cold]; (S, O;) and so شَقَانٌ: (ISK, Mgh;) or, as some say, (O,)*

the hurting, or paining, (لُدْعٌ, [in the CK لُدْعٌ] of cold: (S, O, K;) and intense cold, with rain and wind; and شَفَّافٌ is its pl.: (TA:) or intense cold [alone]: (Mgh:) or a cold wind in which is moisture: (O:) and شَقَانٌ signifies the cold of a wind in which is moisture: (S:) or شَفِيْفٌ has this last signification; and شَقَانٌ, the signification next preceding it: one says, لَبَا شَقَانٌ لَبَا شَفِيْفٌ A cold and moist wind, having [much] cold and moisture, made him to betake himself to a covert: (IDrd, IF, Mgh:) or شَفِيْفٌ signifies rain and hail: (O:) or so شَقَانٌ; [or rain and cold: for برد is written in my original without any syll. sign;] wherefore some of the lawyers say that it is rain and more: (Mgh:) or شَفِيْفٌ signifies also rain in which is hail: (K, TA:) or rain in which is cold: (CK:) or a cold wind; (K;) as also شَفَّافٌ: (O, K:) or this last signifies a wind of mild cold: (S, TA:) and شَقَانٌ, cold and wind: (O, K:) one says, غَدَاةٌ ذَاتُ شَقَانٍ a morning having cold and wind (S, \*O, K) with moisture. (S.) — And Intense heat (IDrd, Es-Sarakustee, O, Mgh, K) of the sun: (IDrd, O, K:) thus having two contr. significations. (K.) — And Pain in the stomach. (Aboo-Sa'eed, O.) — [Also Affected with pain: or with hurt, or grief. (Freytag, from the Deewán of the Hudhalees.)] — Also Small, or little, in number, quantity, or amount; and so شَفْفٌ. (O, K.) [See also شَفٌّ, last signification.]

شَفَّافَةٌ A portion of water remaining in a vessel; (S, O, K;) and likewise, of milk: (TA:) or the last drop remaining in a vessel: (Ham p. 239:) I Ath says that some of the later writers mention it as being with س. (TA.) Dhu-Rummeh uses the phrase الشَّفَّافُ شَفَّافٌ, in a verse, as meaning *In the remaining portion of the day. (O.)*

شَقَّافٌ Extremely [or very] thin or fine or delicate, so that a thing behind it is visible: (KL:) [translucent:] transparent: applied to a gem, or the like; and to a garment, or piece of cloth. (TA.) [See also شَفٌّ.]

شَقَّانٌ: see شَفِيْفٌ, in six places.

شَفَّافٌ A garment, or piece of cloth, not well or strongly or compactly [woven or] made. (O, K.) — See also شَفِيْفٌ.

شَفَّافِيْفٌ Vehement thirst. (O, K.)

أَشَفٌّ [a noun denoting excess]. It is said in a trad. of Ráfi', فَكَانَ الْخَلْعَالُ أَشَفَّ مِنْهَا قَلِيْلًا, meaning [And the anklet, or pair of anklets, was more than they [in value or weight]; (syn. أَفْضَلُ and أَزْيَدُ); i. e. more [in value or weight] than the dirhems. (Mgh.)] And one says, مِنْ أَشَفِّ مِنْ فَلَانٍ, meaning *Such a one is a little greater, or older, (أَكْبَرُ قَلِيْلًا,) than such a one. (TA.)*

مَجْفُوفٌ is said by Ibn-Buzurj to be like مَشْفُوفٌ