

• سَاقِيَتُهُ الْمَوْتَ حَتَّى أَشْتَفَّ 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 الْحَزَامُ اشْتَفَّ كُتْلَهُ 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. اسْتَشَفَّ (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 الثَّوْبُ, [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 كَتَبْتُ, 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. شَفَفَهُ: see 1, latter part. — Also, accord. to IAAr, (O, TA,) inf. n. شَفَفَهُ (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, الشَّفَفَةُ 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 وَذَرِ الدَّوَاءَ in the K, we should read وَذَرِ 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.] — الشَّفَفَةُ signifies also *The sprinkling of urine and the like. (K.)* You say, شَفَفَ بَبُولَهُ *He sprinkled his urine.* (O.) — Also *The trembling, and the being confused (الإختِلَاطُ), (O, K, TA,) resulting from intense jealousy.* (TA. [See مُشَفَّفٌ.]) — And شَفَفَ 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 شَفِيفٌ (Mgh:) you say شَفٌّ ثَوْبٌ (S, Mgh, Mgh) and شَفٌّ (S, Bk. I.

Mgh) and شَفِيفٌ. (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 Abou-Naṣr, 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 وَتَقَرُّ 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 شَفِيفٌ (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) نَبَى عَنْ شَفٍّ مَا لَمْ يُضْمَنْ, meaning [He (the Prophet, TA) forbade] the رِبْحَ [i. e. gain, or profit, of that for which one has not made himself responsible to the purchaser]. (O, Mgh.) And one says, لَبِذًا 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. مَهْمًا: 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 شَفٌّ لَكَ يَا شَفٌّ [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 شَفِيفٌ, last signification.]

شَفَفٌ: see شَفِيفٌ, 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.

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

the hurting, or paining, (لَذَعٌ, [in the CK لَذَعٌ] 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 شَفَّانٌ signifies the cold of a wind in which is moisture: (S:) or شَفِيفٌ has this last signification; and شَفَّانٌ, the signification next preceding it: one says, لَبَّاءُ شَفَّانٌ شَفِيفٌ A cold and moist wind, having [much] cold and moisture, made him to betake himself to a covert: (IDrd, IF, Mgh;) or شَفِيفٌ signifies rain and hail: (O:) or so شَفَّانٌ; [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 شَفِيفٌ 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 شَفَّانٌ, cold and wind: (O, K;) one says, غَدَاةٌ شَفَّانٌ a morning having cold and wind (S,* O, K) with moisture. (S.) — And Intense heat (IDrd, Es-Sarakusṭee, O, Mgh, K) of the sun: (IDrd, O, K;) thus having two contr. significations. (K.) — And Pain in the stomach. (Abou-Sa'eed, O.) — [Also Affected with pain: or with hurt, or grief. (Freytag, from the Deewān of the Hudhalees.)] — Also Small, or little, in number, quantity, or amount; and so شَفَفٌ. (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:) IATH 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.)

شَفَّافٌ 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.]

شَفَّانٌ: see شَفِيفٌ, in six places.

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

شَفَّافِيَةٌ Vehement thirst. (O, K.)

أَشَفٌّ [a noun denoting excess]. It is said in a trad. of Rāfi', أَشَفَّ مِنْهَا قَلِيلًا, meaning [And the anklet, or pair of anklets, was] more than they [in value or weight]; (syn. أَفْضَلُ and أَزِيدُ;) i. e. more [in value or weight] than the dirhems. (Mgh.) And one says, أَشَفَّ مِنْ فُلَانٍ, meaning *Such a one is a little greater, or older, (أكْبَرُ قَلِيلًا,) than such a one.* (TA.)

مَجْنُونٌ is said by Ibn-Buzurj to be like مَجْنُونٌ