

amount or quantity; (S, TA;) as also شَفَقٌ (TA.)

شفه

1. شَفَهَهُ, aor. ٤, (K,) inf. n. شَفَهُ, (TK,) *He struck his شَفَهُ* [i. e. lip]. (K.)—شَفَهُ, [said of a water, † *It had many lips of drinkers applied to it*; i. e. *it had many drinkers*: (see its part. n.:) and] said of food, † *It had many eaters*: (K, TA:) or [as a consequence thereof] *it became little in quantity*. (TA.)—And [hence], said of property, † *It had many seekers*. (K.)—And, said of a man, † *He had many askers, or beggars*, (K, TA,) *so that they consumed what he had, or possessed*. (TA.) [Or † *He was importuned by begging, so that what he had, or possessed, was consumed*: as pass. of what next follows.]—شَفَهُ † *He importuned him by begging, so that he consumed what he had, or possessed*. (S, K.) And one says, كَادَ الْعِيَالُ يَشْفُونَ مَالِي † *The family, or household, almost consumed my property*. (K, TA.)—Also, (S, K,) inf. n. شَفَهُ, (S,) i. q. شَغَلَ. (S, K.) You say, شَفَيْتَنِي عَنْ كَذَا † *He, or it, occupied me so as to divert me from such a thing*; syn. شَغَلَنِي. (S.) And نَحْنُ نَشْفُ عَلَىكَ الْمَرْعَ and الْهَاءُ, meaning † *We occupy the place of pasturage so as to keep it from thee, and the water, (نَشغَلُهُ عَنْكَ), i. e. it is sufficient for us without being more than sufficient*. (S, TA.) And شَفَهُ عَنْكَ مَا عِنْدَنَا † *What we had was employed so as to be kept from thee*; syn. شَغَلَ عَنْكَ. (JK.)—IAqr mentions the phrase شَفَيْتَ نَصِيبي, with fet-h, without explaining it; but Th says that it is سفيت, [i. e. سفيت, with س, and with kesr to the ف,] meaning “I forgot [my share, or portion].” (TA.)

3. شَافَهُ, (K,) inf. n. مُشَافَهُ, (TA,) *He put his lip (شَفَتَهُ) near to his [another's] lip*. (K, TA.) And كَلِمَةٌ مُشَافَةٌ (Msb, TA) and مُشَافَةٌ (Msb) *He spoke to him putting his lip near to his lip*: (TA:) [or mouth to mouth; for,] accord. to J, (TA,) مُشَافَةٌ signifies the talking with another mouth to mouth: (S, TA:) but the usage of the inf. n. of a verb different from that which it is thus made to qualify is, as Sb says, restricted to instances that have been heard: the phrase كَلِمَةٌ مُشَافَةٌ [has not been heard, and therefore] is not allowable. (TA.)—[Hence,] شَافَهُ الْبَلَدَ, and الْأَمْرَ, † *He was, or became, or drew, near to the town, or country, and the affair*. (A, K, TA.)

شَفَهُ, (T, S, Msb, K, &c.,) also pronounced شَفَهُ, (K,) is a word of which the third, i. e. the final, radical letter is elided; (T, Msb;) and accord. to some, (Msb,) this letter is ه, (T, Msb, K, TA,) so accord. to all of the Basrees, (TA,) the word being originally شَهَبَةٌ, (T, S, Msb, TA,) i. e. شَهَبَةٌ, (so in copies of the S,) or شَهَبَةٌ, like كَلْبَةٌ and سَجْدَةٌ, (Msb,) because it has the former of the dims. mentioned below, and the first of the pls. mentioned below, with ه, (S, Msb,*) and it is sometimes pronounced شَهَبَةٌ;

(T, TA;) or, as some assert, the deficient letter is و, (S, Msb,) the word being originally شَفَوَةٌ, like شَهَبَةٌ, (Msb,) because it has the last of the pls. mentioned below, (S, [but omitted in one of my copies,] and Msb,*) and the latter of the two dims. mentioned below; (Msb;) both of which assertions are stated on the authority of Kh; (IF, Msb;) [The lip of a human being;] شَفَتَا الْإِنْسَانَ meaning *the two covers of the mouth of the human being*: (K:) it is [properly] only of a human being: (Msb:) but it is sometimes, metaphorically, of the horse: and in like manner, of the دَلْوُ [or leathern bucket] as used by A'Obeyd; but ISd has expressed a doubt whether he had heard this from the Arabs: (TA:) the pl. is شَفَاهُ (S, Msb, K, &c.) and شَفَاتٌ (Lth, Msb, TA) and شَفَوَاتٌ, (Lth, S, Msb, K,) the second of which is said by Lth to be more agreeable with analogy than the third, though the third is more common, as being likened to سَوَاتٌ [pl. of سَنَةٌ]: (AZ, Msb, TA:) and Ks mentions the phrase, إِنَّهُ لَغَلِيظُ الشَّفَاهِ [as meaning *Verily he is thick in the lip*], as though the term شَفَهُ applied to every portion of the شَفَةُ: (TA:) the dim. is شَفِيَةٌ (S, Msb) and شَفِيَةٌ. (Msb.)—[Hence,] هُمُ الْأَهْلُ الشَّفَةُ † *They are those who have the right of drinking with their lips (بِشَفَاهِهِمْ) and of watering their beasts*. (Mgh.)—And بِنْتُ شَفَةٍ † *A word*; (S, Msb, K, TA;) as also ذَاتُ شَفَةٍ. (TA.) One says, مَا كَلِمَتُهُ بَيْنَتْ شَفَةَ † *I spoke not to him a word*: (S:) or مَا كَلِمَتِي بِنْتُ شَفَةٍ † *He spoke not to me a word*: (TA:) and مَا سَمِعْتُ مِنْهُ بِنْتُ شَفَةٍ † *I heard not from him a word*: (Msb:) and مَا كَلِمْتُ فَلَانًا ذَاتَ شَفَةٍ † *I spoke not to such a one a word*. (AZ, T voce دُو.)—And فَلَانٌ الشَّفَةُ † *Such a one is a person who asks, or begs, little of people*: (ISK, S, K, TA:) and also, † *importunate, (K, TA,) one who asks, or begs, much of people*: (TA:) thus having two contr. meanings. (K.)—And لَهُ فِي النَّاسِ شَفَةٌ † *He has praise, or commendation, among the people*: (S:) and لَهُ فِيْنَا شَفَةٌ حَسَنَةٌ † *He has a good report, or reputation, among us*. (A, K, TA.) And إِنَّ شَفَةَ النَّاسِ عَلَيْكَ لِحَسَنَةٍ † *Verily the people's speaking of thee is good*. (Lh, TA.) And مَا أَحْسَنَ شَفَةَ النَّاسِ عَلَيْكَ † *How good is the people's speaking of thee!* (K, TA.)—See also شَفَا, in art. شَفَى and شَفَى.

شَفَةُ, and شَفِيَةٌ or شَفِيَةٌ: } see the next preceding paragraph.

شَفِيٌّ and شَفِيٌّ are both allowable as rel. ns. of شَفَةُ [i. e. as meaning *Labial*: and so, accord. to some, is شَفَوِيٌّ]. (S.) الْحُرُوفُ الشَّفِيَّةُ (Kh, T, S, Msb, K) and الشَّفَوِيَّةُ, (Kh, T, Msb,) or the latter is not allowable, (S,) [i. e. *The labial letters,*] are ب and ف and م: (T, S, K:) [or, accord. to Lumsden (Ar. Gr. p. 28), ب and م and و: and, it seems, accord. to some, (see De Sacy's Gr. Ar. sec. ed. i. 27,) ج and ش and ض,

which is strange:] so called because their place of utterance is from the شَفَةُ, without any action of the tongue. (T, TA.)

شَفِيَّةٌ: dim. of شَفَةُ, q. v.

شَاهِيٌّ A man (S, Mgh) large [in some copies of the S thick] in the شَفَاتِ [or lips]; (S, Mgh, K;) as also أَشَفَهُ. (Mgh. [But see this latter below.]

شَافَهُ Thirsty, (K, TA,) not finding water enough to moisten his lip: like سَافَهُ, mentioned in art. سَفَهُ. (TA.)

أَشَفَى: see شَفَاهِيٌّ.—[Accord. to some,] أَشَفَى signifies A man whose lips do not close together: (S, K:) but there is no proof of its correctness: (S:) the fem. in this sense is شَفِيَاءٌ. (TA in art. شَفَى.)

مَشْفُوهٌ † A water at which there are many lips (شَفَاهُ TA, and Har p. 669,) of those coming to drink, (Har,) so that it has become little in quantity; (TA;) or water at which are many people: (S, K:*) or water that is sought: or, as some say, forbidden to those who come to drink of it because of its being little in quantity. (TA.)—And hence, (Har ubi supra,) † Food upon which are [put] many hands; (K, TA, Har;) having many eaters: or that has become little in quantity. (TA.)—And † Property sought by many: (TA:) [or little in quantity; for] one says, أَتَانَا وَأَمْوَالَنَا † *He came to us when our possessions were little in quantity*. (K, TA.)—And † A man of whom people have asked, or begged, much, (S,) or importuned by begging, (K,) so that all that he had, or possessed, is consumed: (S, K:) like مَشْمُودٌ, and مَضْفُوفٌ, and مَكْتُورٌ عَلَيْهِ: (so in one of my copies of the S:) and sometimes it means † one whose household and guests have consumed his property. (IB, TA.)

شفي and شفو

1. شَفَتِ الشَّمْسُ, aor. ٤, [inf. n. app. شَفَا, but said in the TK to be شَفَوٌ,] *The sun was, or became, near to setting*: (K in art. شَفَوُ:) and شَفَتِ, (K in art. شَفَى,) [aor. ٤,] inf. n. شَفَا, (TA,) *it (the sun) set*; as also شَفَيْتِ: (K:) or, accord. to IKtt, *set save a little*; and the like is said in the T. (TA.) قَبِيلُ الشَّفَا means *A little before the setting of the sun*. (TA.) [See also شَفَا below.]—And شَفَا said of the هَلَالُ [or moon a little after or before the change], *It rose*. (K.) And said of a شَخْسٌ [or bodily form or figure seen from a distance, or a person], *It, or he, appeared, or became apparent*. (K.)—شَفَاهُ, (S, Msb, K,) aor. ٤, (Msb, K,) inf. n. شَفَاهُ, (S, Msb,) *He (God, S, Msb) recovered him, or restored him to convalescence, syn. أَبْرَأَهُ, so in the M, but in the K أَبْرَأَهُ, (TA,) namely a sick person, (Msb,) مِنْ مَرَضِهِ [from his disease, or sickness]. (S, TA.)—[Hence, شَفَيْتَهُ, in art. بَضَعُ in the S, said by a person respecting one who asked him concerning a*