

sideration: (TA in art. فسر:) Ed-Dahhák is related to have explained المَحْكَمَاتُ as meaning "what have not been abrogated;" and المَشَابِهَاتُ as meaning what have been abrogated. (TA in the present art.)

شبو

1. شَبَا, (K,) [aor. 2,] inf. n. شَبُو, (TA,) It was or became, high, elevated, or lofty. (K. [See also 4, first sentence.]) — شَبَتِ الفرسُ, (K,) inf. n. as above, (TA,) The mare stood upon her hind legs. (K.) [It is added in the TA that the vulgar say شَبَت: but see art. شَب, where a similar meaning is assigned to شَب said of a horse.] — شَبَّتْ وَجْهَهُ IIis face shone after having become altered. (K.) — شَبَا النَّارَ, (K,) inf. n. as above, (TA,) He kindled the fire; or made it to burn, burn up, burn brightly or fiercely, blaze, or flame; (K;) as also شَبَّهَا. (TA.)

4. أَشْبَتِ الشَّجَرَةَ, (S,) or اشْبَى الشَّجَرَ, (K,) inf. n. أَشْبَأَ, (TA,) The tree, (S,) or the trees, (K,) became tall, (S, K, TA,) and tangled and dense, by reason of luxuriance (K, TA) and sappiness. (TA.) — اشْبَى said of a man, He begat a boy [sharp] like the point of iron (كَشَبَا الحَدِيدِ): (Yz, TA:) or he had a son born to him sharp in intellect: (S, K, TA:) or he begat generous, or noble, children, by whom he had sharp means of attack and defence, like the points of spear-heads. (Ham p. 384.) = وَجَدْتُ لَهُ i. q. أَشْبَيْتُ الرَّجُلَ i. q. شَبَا [app. meaning I found the man to have sharpness]. (Ham p. 385.) — And اشْبَاهَهُ He exalted him, syn. رَفَعَهُ, (S,) and honoured him; namely, a man. (S, K.) — And He cast him into a well, or into an evil, or a hateful, plight: thus having two contr. meanings. (K.) = اشْبَى is also syn. with دَفَعَ [He impelled, pushed, thrust, &c.]. (K. [But perhaps this is a mistake for رَفَعَ, a syn. of اشْبَى mentioned before: if not, it may be from شَبَا signifying the "point" of anything.]) = And i. q. أعطى [He gave]. (K. [In this sense, accord. to the TK, trans. without a prep.; which I think doubtful.]) — And i. q. أَشْبَلَ, (K,) meaning أَشْفَقَ [i. e. He was, or became, favourably inclined; &c.]. (TA. [In this sense, also, both اشْبَى and اشْبَلَ, accord. to the TK, are trans. without a prep.; but this I think a mistake with respect to both of these verbs, the latter of which is well known to be trans. only by means of عَلَى.]) = [And i. q. أَشْبَهَهُ.] One says, اشْبَى فُلَانًا وَلَدَهُ, (S,) or اشْبَى زَيْدًا أَوْلَادَهُ, (K,) His children resembled such a one, or, Zeyd; syn. أَشْبَهَهُ. (S, K.)

شَبَا: see شَبَا, in two places. = Also The green substance that overspreads stagnant water; syn. طَحْلَبُ. (K.)

شَبُو [written in my original شَبُو] i. q. اذَى [i. e., app., اذَى, A state of annoyance or molestation: or annoyance, molestation, harm, or hurt: or a thing that annoys, &c.]. (TA.)

شَبَا The point (S, K) of the extremity (S) of anything: (S, K:) pl. شَبَا [or rather this is a

coll. gen. n.] and [the pl. properly so termed is] شَبَوَاتُ. (S, K.) — And The sting of the scorpion; (K;) [and] so شَبَا [mentioned above as having a pl. meaning]. (Sh, TA in art. شول; and Ham p. 385.) — And The portion with which one cuts, of a sword. (Har p. 17.) — And The two sides of the أَسَلَةٌ [i. e. toe, or tapering head or foremost part,] of a sandal: pl. as above [app. in all of the senses of the sing.]. (K.) — [And app. + Sharpness, as a quality of a man:] see 4. — Also The scorpion: (Fr, TA:) or the scorpion when just born: or a yellow scorpion: (K:) so in the M. (TA.) [See also the next paragraph.] — And A mare raising her head (عَاطِيَةٌ) in the bridle. (K.) And [A mare] standing upon her hind legs. (K.)

شَبْوَةٌ The scorpion; (A'Obeid, S, K, TA; [in the CK, شَبْوَةُ العَقْرَبِ is erroneously put for شَبْوَةُ العَقْرَبِ;]) a proper name thereof; it may be from الشَبَا signifying its sting; (Ham p. 385;) terminate; (TA;) imperfectly decl.: (A'Obeid, S, TA:) it is said in the K, "and [the article] ال is prefixed to it;" but this is a mistake: it should be, "and ال is not prefixed to it: (TA:) [but, although a proper name, it has a pl.]; the pl. is شَبَوَاتُ. (S.) [See also شَبَاةٌ, which signifies "a scorpion," and of which شَبَوَاتُ is a pl.] — جَارِيَةٌ شَبْوَةٌ A girl, or young woman, that is bold, much in motion, foul in speech or actions. (TA.)

مُشْبَى [pass. part. n. of 4,] Honoured [&c.]. (TA.) = See also what next follows.

مُشَبِّ [act. part. n. of 4,] A man having a son born to him sharp in intellect; (Th, K, TA;) and so مُشْبَى, (K, TA, [in the CK, erroneously, مُشْبَى,]) accord. to IAqr, but disallowed by Th. (TA.) And the former, accord. to IAqr, A man who begets generous offspring. (TA.) — And مُشْبِيَةٌ A woman affectionate, kind, or favourably inclined, to her children. (TA.)

ش ت

1. شَتَّ, (S, A, Mgh, K,) aor. 2, (Msb,) inf. n. شَتُّ, (S, Msb, K*) and شَتَاتٌ, (S, A, K,*), or the latter is a simple subst., (Msb,) and شَتَيْتُ (K, by implication,) and شَتَوْتُ; (MA;) and شَتَّ, (K,) and شَتَّتْ, and شَتَّتَتْ; (S, K; [but the last, app., has an intensive signification;]) It (the state of affairs, S, or the state of union of a people or party, A, TA) became dissolved, broken up, discomposed, deranged, disorganized, disordered, or unsettled; syn. تَفَرَّقَ, (S, A, Msb, K, TA,) or اِنْفَرَقَ; (CK;) and of the third and fourth verbs, [or rather of all,] اِنْتَشَرَ. (TA.) And شَتَّتُوا They became separated, disunited, dispersed, or scattered. (A.) = See also 2, in two places.

2. شَتَّتِ, (S, K,) inf. n. تَشَتَّتِ; (S;) and شَتَّتْ; and شَتَّ, aor. 2, [which is anomalous in the case of a trans. verb of this class,] inf. n. شَتَّ and شَتَاتٌ and شَتَيْتُ; (K;) [the first and second mentioned in the K only with reference to

God as the agent;] He dissolved, broke up, discomposed, deranged, disorganized, disordered, or unsettled, syn. تَفَرَّقَ, (S, K,) the state of affairs [&c.], (S,) and the state of union of a people or party. (TA.) And one says also, شَتَّتِ بِي قَوْمِي My people, or party, dissolved, broke up, &c., my state of affairs. (S, TA.) And بِقَلْبِي شَتَّتْ Such and such things discomposed, or disorganized, (تَفَرَّقَ, [which may also be rendered frightened,]) my mind, or heart. (Aq, TA.) And شَتَّتَهُ اللهُ God separated, disunited, dispersed, or scattered, them. (A.)

4: see 2, in two places. = أَشَتَّ عَلَيْكَ It (a thing) was, or became, distinct, or clear, to thee. (Freytag, from the Deewán of the Hudhalees.)

5: see 1, in two places.

7 and 10: see 1.

شَتَّ an inf. n. of 1 [q. v.] (S, Msb, K.) — And signifying Separation, disunion, or dispersion: so in the saying, الْحَمْدُ لِلَّهِ الَّذِي جَمَعَنَا مِنْ شَتِّ [Praise be to God who has brought us together from a state of separation, disunion, or dispersion]: (TA:) a saying mentioned by AA, as heard by him from an Arab of the desert: (S, TA:) and شَتَاتٌ is [similar in meaning, being] likewise an inf. n. of 1; (S, A, K;) or it is a subst. from the intrans. verb شَتَّتَ, (Msb,) and signifies a state of separation or disunion; as in the saying, أَخَافُ عَلَيْكُمْ الشَّتَاتَ [I fear for you separation, or disunion]. (TA.) = Also i. q. مُتَفَرِّقٌ [meaning Dissolved, broken up, discomposed, deranged, disorganized, disordered, or unsettled; and separated, disunited, dispersed, or scattered]; as also شَتَيْتُ, (S, A, Msb,) [and شَتَاتٌ, as will be shown in what follows;] or شَتَيْتُ is syn. with مُفَرِّقٌ, [which is virtually the same as مُتَفَرِّقٌ,] and شَتَّتَ: (K:) the pl. of شَتَّ is أَشَتَاتٌ (S) [and شَتَوْتُ also, as will be shown by an ex. in what follows]: and شَتَّى is pl. of شَتَيْتُ, like as مَرَضَى is of مَرِيضٌ; (Jel in xx. 55, and MF;) or, accord. to some, it is a sing. noun. (MF.) One says أَمْرٌ شَتٌّ i. e. مُتَفَرِّقٌ [A state of affairs dissolved, broken up, &c.]; (S;) and [so] أَمْرٌ شَتَاتٌ, the latter word being an inf. n. used as an epithet. (Ham p. 176.) And شَتَّتَتْ جَمْعُهُمْ شَتَّتَاتًا i. e. مُتَفَرِّقًا [Their company, or congregated body, became separated, disunited, dispersed, or scattered]. (A.) And أَشَتَاتًا They came separated, disunited, dispersed, or scattered; syn. مُتَفَرِّقِينَ: (S, Msb, K:) and so شَتَّتَتْ شَتَاتٌ, (K,) in one copy of the K ثَلَاثٌ وَشَتَاتٌ; and MF allows شَتَّتَاتٌ, like رَبَاعٌ and رَبَاعٌ; but there is no apparent reason for the repetition; and accord. to the L, the phrase as transmitted from the authorities worthy of confidence is جَاءَ الْقَوْمُ شَتَاتًا and شَتَاتٌ i. e. The people, or party, came separated, &c. (TA.) And شَتَّتَتْ قَوْمٌ شَتَّى (S, Msb, K, TA) A people, or party, separated, &c.; syn. مُتَفَرِّقُونَ: (Msb, TA:) or consisting of sundry, or distinct, bodies; not of one