

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

## شو

1. *شَبَا*, (K,) [aor. *شَبَا*, (TA,) *It was or became, high, elevated, or lofty*. (K. [See also 4, first sentence.]) — *شَبَتِ الْفَرَسُ*, (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.] — *شَبَا وَجْهَهُ* *His 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 *شَبَا*. (TA.)

4. *أَشْبَتَ الشَّجَرَةَ*, (S,) or *أَشْبَى الشَّجَرَ*, (K,) inf. n. *أَشْبَا*, (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.)* — *أَشْبَى* said of a man, *He begat a boy [sharp] like the point of iron (كُنْبَا الْحَدِيدِ)*: (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 أَشْبَيْتَ الرَّجُلَ* i. q. *شَبَا* [app. meaning *I found the man to have sharpness*]. (Ham p. 385.) — And *أَشْبَاهُ* *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.)* — *أَشْبَى* is also *syn. with دَفَعَ* [*He impelled, pushed, thrust, &c.*]. (K.) [But perhaps this is a mistake for *رَفَعَ*, a *syn. of أَشْبَى* mentioned before: if not, it may be from *شَبَا* signifying the "point" of anything.] — And i. q. *أَعْطَى* [*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 *أَشْبَى* and *أَشْبَلَ*, 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 *أَعْلَى*].) — [And i. q. *أَنْبَهَ*.] One says, *أَشْبَى زَيْدًا أَوْلَادَهُ*, (S,) or *أَشْبَى فَلَانًا وَلَدَهُ*, (K,) *His children resembled such a one, or, Zeyd; syn. أَشْبَاهُهُ*. (S, K.)

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

*شُبُو* [written in my original *شُبُو*] i. q. *أَذَى* [i. e., app., *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 أَسَلَة* [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 (عَاطِيَةً) in the bridle. (K.)* And *[A mare] standing upon her hind legs. (K.)*

*شَبْوَة* *The scorpion*; (A'Obeid, S, K, TA; [in the CK, *شَبْوَة الْعَقْرَبُ* is erroneously put for *شَبْوَة الْعَقْرَبُ*];) a proper name thereof; it may be from *الشَّبَا* signifying its *sting*; (Ham p. 385;) determinate; (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 *شَبَا*, which signifies "a scorpion," and of which *شَبَوَاتُ* is a pl.] — *جَارِيَةٌ شَبْوَة* *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 IAr, but disallowed by Th. (TA.) And the former, accord. to IAr, *A man who begets generous offspring. (TA.)* — And *مُشْبِيَة* *A woman affectionate, kind, or favourably inclined, to her children. (TA.)*

## شت

1. *شَتَّ*, (S, A, Mgh, K,) aor. *شَتَّ*, (Mgh,) inf. n. *شَتَّ*, (S, Mgh, K\*) and *شَتَاتُ*, (S, A, K,\*) or the latter is a simple subst., (Mgh,) and *شَتَّ* (K, by implication,) and *شَتُّوتُ*; (MA;) and *أَشْتَتُ*, (K,) and *أَشْتَتَتْ*, and *أَشْتَتَتْ*; (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, decomposed, deranged, disorganized, disordered, or unsettled; syn. تَفَرَّقَ*, (S, A, Mgh, K, TA,) or *انْفَرَقَ*; (CK;) and of the third and fourth verbs, [or rather of all,] *أَشْتَرَّ*. (TA.) And *أَشْتَرَّتْ* *They became separated, disunited, dispersed, or scattered. (A.)* — See also 2, in two places.

2. *شَتَّتَ*, (S, K,) inf. n. *شَتَّتَيْتُ*; (S;) and *أَشْتَتَ*; and *أَشْتَتَ*, aor. *شَتَّ*, [which is anomalous in the case of a trans. verb of this class,] inf. n. *شَتَّ* and *شَتَاتُ* and *شَتَّتَيْتُ*; (K;) [the first and second mentioned in the K only with reference to

God as the agent;] *He dissolved, broke up, decomposed, 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, *أَشْتَتَ بِي قَوْمِي* *My people, or party, dissolved, broke up, &c., my state of affairs. (S, TA.)* And *بَقْلِي شَتَّ* *my mind, or heart. (Aq, TA.)* And *شَتَّهَرَهُ اللَّهُ* *God separated, disunited, dispersed, or scattered, them. (A.)*

4: see 2, in two places. — *أَشْتَتَ 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, Mgh, 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 *شَتَاتُ* is [similar in meaning, being] likewise an inf. n. of 1; (S, A, K;) or it is a subst. from the intrans. verb *شَتَّ*, (Mgh,) and signifies *a state of separation or disunion*; as in the saying, *أَخَافُ عَلَيْكَ الشَّتَاتَ* [*I fear for you separation, or disunion*]. (TA.) — Also i. q. *مُتَفَرِّقٌ* [meaning *Dissolved, broken up, decomposed, deranged, disorganized, disordered, or unsettled; and separated, disunited, dispersed, or scattered*]; as also *شَتَّتَيْتُ*, (S, A, Mgh,) [and *شَتَاتُ*, as will be shown in what follows;] or *شَتَّتَيْتُ* is *syn. with مُتَفَرِّقٌ*, [which is virtually the same as *مُتَفَرِّقٌ*], and *مُشْتَتٌ*: (K:) the pl. of *شَتَّ* is *أَشْتَاتُ* (S) [and *شَتُّوتُ* also, as will be shown by an ex. in what follows]: and *شَتَّى* is pl. of *شَتَّتَيْتُ*, like as *مَرَضَى* is of *مَرَضَ*; (Jel in xx. 55, and MF;) or, accord. to some, it is a sing. noun. (MF.) One says *أَمْرٌ شَتَّ* 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 *أَصَارَ جَمْعُهُمْ شَتَّتِيًا* i. e. *مُتَفَرِّقًا* [*Their company, or congregated body, became separated, disunited, dispersed, or scattered*]. (A.) And *أَشْتَاتَا* *They came separated, disunited, dispersed, or scattered; syn. مُتَفَرِّقِينَ*. (S, Mgh, K:) and so *أَشْتَاتَا*, (K,) in one copy of the K *ثَلَاثًا* and *شَتَاتًا*; and MF allows *شَتَاتًا*, like *ثَلَاثًا* and *رَبَاعًا*; 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 *شَتَاتًا* i. e. *The people, or party, came separated, &c.* (TA.) And *قَوْمٌ شَتَّى* (S, Mgh, K, TA) *A people, or party, separated, &c.; syn. مُتَفَرِّقُونَ*. (Mgh, TA:) or *consisting of sundry, or distinct, bodies; not of one*