

(a woman's hair) showed, [or set off,] and rendered beautiful, her colour, or complexion: (S:) it (a woman's head-covering, and her hair,) increased, and showed, [or heightened, and set off,] her beauty: (K:) it (a woman's black head-covering) increased her fairness, and rendered her beautiful. (TA.) And يَشِبُّ الْوَجْهَ, said of patience, † It gives beauty and colour to the countenance. (TA, from a trad.) — See also 4, in two places.

2. شَبَّ النَّارَ, inf. n. تَشْبِيبٌ: see the preceding paragraph. — Hence, تَشْبِيبُ الشَّعْرِ: The making the commencement of poetry elegant, or ornate, by the mention of women: (L, TA:) or the primary meaning of التَّشْبِيبُ is the mention of the days of youth and of play or sport, and amatory language; and it is in the commencing of odes; and the commencement thereof is so called, absolutely, though there be not in it any mention of youth: (TA:) it means التَّشْبِيبُ, (S, O,) or التَّشْبِيبُ بِالنِّسَاءِ, (K, TA, [in the CK, erroneously, التَّشْبِيبُ بِالنِّسَاءِ,]) i. e. بِذِكْرِهِنَّ: (TA:) one says, يَتَشَبَّبُ بِفُلَانَةٍ, (S, O,) and يَتَشَبَّبُ بِهَا [if this be not a mistranscription for يَتَشَبَّبُ,] (TA,) meaning يَتَشَبَّبُ بِهَا: (S, O, TA:) [see this fully expl. in art. نَسَب: i. e.] تَشْبِيبُ بِفُلَانَةٍ, inf. n. تَشْبِيبٌ, means, † He spoke of such a female in amatory language [in the commencement of his ode], (Mṣb, TA,) and alluded to the love of her: (Mṣb:) and شَبَّ قَصِيدَتَهُ † He embellished [the commencement of] his ode by the mention of women: (Mṣh, Mṣb:) and شَبَّ قَصِيدَتَهُ بِفُلَانَةٍ † [He embellished the commencement of his ode by mentioning, in amatory language, such a female]: (A, TA:) and شَبَّابٌ is used in the sense of تَشْبِيبٌ; thus a قَصِيدَةٌ is said to be حَسَنَةٌ الشَّبَابِ † [Beautiful in the mention of women &c.]; and Jerceer is said to have been أَرْقُ النَّاسِ شَبَابًا † [The most elegant of men in the mention of women &c.]. (A, TA.) — Hence, i. e. from التَّشْبِيبِ الْقَصِيدَةِ, may be derived التَّشْبِيبُ as a conventional term in the science of the division of inheritances; meaning † The mention of daughters according to the different degrees [of descent]: (Mṣh:) it is as when one says, “he died, and left three daughters of a son, subordinate one to another, and three daughters of a son's son, in like manner, and three daughters of a son's son's son, in like manner, and the sons died and the daughters remained.” (O.) — تَشْبِيبُ الْكُتُبِ signifies † The commencing of books, or writings: and hence شَبَّ بِجَاوِبِهِ, occurring in a trad., meaning † He commenced answering him: not from the تَشْبِيبِ of women in poetry. (TA.)

4. اَشْبَهَ اللَّهُ God made him, or may God make him, to become a youth, or young man; i. e., to attain to the state termed شَبَابٌ meaning as expl. below: and اَشْبَهَ اللَّهُ قَرْنَهُ means the same: (S, A, TA:) the latter [lit. means God made, or may God make, his equal in age to become a youth, &c., (see Har p. 572,) and therefore] is

tropical. (A, TA.) — اَشْبَيْتُ الْفَرَسَ I excited the horse to be brisk, lively, or sprightly, and to raise his fore legs together, as though in leaping, and to play. (S, * K, * TA.) — اَشْبُ النَّارَ: see 1. — اَشْبَى لِي الرَّجُلُ, inf. n. اِشْبَابٌ; as also شَبَّ †; † The man appeared before my upraised eyes when not hoped for. (AZ, TA.) — And اَشْبَى لِي كَذَا, and شَبَّ †; † Such a thing was prepared, or appointed, or ordained, for me. (S, K, * TA.) — اَشْبَى † He became one whose child, or children, had attained to the state of شَبَابٌ [i. e. youth, or young manhood, &c.]: (K:) [or] اَشْبَى الرَّجُلُ بَيْنَ: the man became one whose children had attained to that state: (S, TA:) and in like manner, اَشْبَى اَوْلَادًا is said of a woman. (TA.) — And اَشْبَى said of [the species of bovine antelope called] the wild bull, (S, K,) He became such as is termed شَبَّابٌ [q. v.], i. e., (S,) he became advanced in age, or full-grown; (Mṣn, S, K;) one whose state termed اِسْتَانٌ [q. v.] had ended. (S.)

5. تَشَبَّبَتِ النَّارُ The fire became kindled; or made to burn, burn up, burn brightly or fiercely, blaze, or flame: see also 1. One says on the occasion of kindling fire,

تَشْبِيبِي تَشَبَّبَ التَّمِيمَةَ

جَاءَتْ بِهَا تَمْرٌ إِلَى تَمِيمَةَ

[Be thou kindled like the state of kindling of the calumny that Temr brought to Temeemeh: but to what this alludes I know not]: it is like the saying, اَوْقَدَ بِالتَّمِيمَةِ نَارًا [He kindled a fire with calumny]. (A, TA.) — See also 2.

10. It is said in a trad., يَجُوزُ شَهَادَةُ الصَّبِيَّانِ عَلَى الْكِبَارِ يَسْتَشْبُونَ [The boys' giving testimony against those that are full grown is allowable, when they (the former) are deemed to have attained to the state of youths, or young men]: it is as though it were said that if they take upon themselves the bearing witness in boyhood, and give their testimony when full grown, it is allowable: (TA:) or يَسْتَشْبُونَ means they shall be sought youths, such as have attained to puberty, or maturity, in the case of giving testimony: or they shall be waited for, in the case of giving testimony, until the period of becoming youths, or young men. (Mṣh.) — And it is said in another trad., اِسْتَشْبُوا عَلَى اَسْوَقِكُمْ فِي الْبَوْلِ, i. e. Sit upon your shanks as one does when preparing to rise, not stooping with the whole body near to the ground; [having your feet only upon the ground; in the voiding of urine:] from شَبَّ الْفَرَسُ meaning “the horse raised his fore-legs together from the ground.” (TA.)

R. Q. 1. شَبَّ شَيْئًا He completed [a thing]; (AA, O, K;) said of a man. (AA, TA.)

شَبَّ, and its fem. شَبَّةٌ: see شَابٌ. — Also The stones of زَاغٍ [or vitriol]: (K:) or the stones from which زَاغٌ and the like thereof are obtained; the best whereof is that which is brought from El-Yemen, which is white شَبَّابٌ, and is very glistening: (TA:)

[but شَبَّ يَمَانِي, as also شَبَّ alone, is a name now commonly given to alum:] or it is a certain thing resembling زَاغٍ: (S, Mṣb:) or a species thereof: accord. to El-Farábee, the stones from which come زَاغٌ and the like: Az says, it is one of the minerals produced by God in the earth, with which one tans, and resembling زَاغٍ, and the name [correctly] heard is thus, with ب, but is by some mistranscribed with the three-dotted ث, [i. e. شَثٌ] which is a kind of tree of bitter taste, and I know not whether one tans with it or not: accord. to Mṣr, in the saying that one tans with شَبَّ, this word is a mistranscription; for شَبَّ is a dye, and one does not tan with a dye; it is mistranscribed for شَثٌ, which is a kind of tree like the dwarf apple-tree, whereof the leaves are like those of the خَلَّافٍ [q. v.], and with them one tans: El-Farábee also says, in the section of ث, that the شَثٌ is a species of mountain-tree, with which one tans: from all which it appears that one tans with both of them; for an affirmation is to be preferred to a negation: (Mṣb:) and it is a well-known medicine; (K, TA;) as some say: so accord. to the correct copies of the K, in some of which, دَوَاءٌ is put for دَوَاءٌ. (TA.)

شَبَّ and دَبَّ, though originally verbs, are used as nouns, by the introduction of مِّن before them: one says, مِّنْ شَبَّ and مِّنْ شَبَّ إِلَى دَبَّ and مِّنْ شَبَّ إِلَى دَبَّ [expl. in art. دَب]: (S:) and in like manner they are used in another saying expl. in art. دَب [q. v.]: (S in that art. :) or, without tenween, they may be regarded as verbs used in the way of حِكَايَةٌ [or imitation]. (MF.)

شَبَّةٌ The burning, burning up, burning brightly or fiercely, blazing, or flaming, of fire. (TA.)

شَبَّابٌ and شَبَّابَةٌ, applied to a [bovine antelope of the species called the] wild bull, (Aṣ, S, K,) and to a sheep or goat, (K,) and مُشَبَّبٌ, applied to the former, and مَشَبَّبٌ, (Aṣ, S, K,) sometimes, applied to the former, (Aṣ, S,) or to both, (K,) Advanced in age, or full-grown, (Mṣn, S, K,) whose state termed اِسْتَانٌ [q. v.] has ended; (Aṣ, S;) and مُشَبَّبَةٌ is in like manner applied to a she-camel as meaning مُسْتَنَّةٌ: (TA:) or شَبَّابٌ, (AA, K,) applied to both, (K,) as also مُشَبَّبٌ, (TA,) or to a bull, (AA,) is syn. with شَابٌ [meaning youthful, or in the prime of life]: (AA, K, TA:) and accord. to AO, شَبَّابٌ, applied to a bull, means that has attained to the end of شَبَابٌ [i. e. youthfulness, or the prime of life]: (S, TA:) or, as some say, that has attained to the end of his full growth and strength; as also شَبَّابَةٌ, which is likewise applied to the female; or, accord. to AHát and ISh, when he is a year old, and weaned, he is called دَبَّابٌ; and then, شَبَّابٌ [meaning more than a year old]; and the female, شَبَّابَةٌ. (TA.)

شَبَابٌ and شَبَابَةٌ [both mentioned above as inf. ns.] (S, Mṣb, K) [and شَبَابِيَّةٌ which is a simple subst.] Youth, youthfulness, the prime of man-