

and **شَيَان**, like **تَيَحَان** and **تَيَحَان** [q. v.], (L in art. **تَيَحَان**) [applied to a man,] *Far-sighted*; (K;) either in the proper sense, or metonymically applied to a man *characterized by deliberation, and reflection, and looking to the results of affairs.* (TA.) Each is also applied as an epithet to a horse. (L in art. **تَيَحَان**) [The radical letters of this epithet are either **شَو** or **شَيَا**; therefore it is mentioned again in art. **شَيَا**; and another form thereof, without **ء**, (**شَيَان**), is mentioned in art. **شَوَى**.]

شوب

1. **شُوبٌ**, aor. **يَشُوبُهُ**, (S, A, Mšb,) inf. n. **شُوبٌ** (S, A, Mšb, K) and **شَيَابٌ**, (K,) *He mixed it*; (S, A, Mšb, K;) such as milk with water; (Mšb;) or honey with water. (A.) [And *It mingled with it*: for] one says also, **كَانَ رِيْقَتَهَا خَمْرًا يَشُوبُهَا**, **عَسَلٌ** [As though her saliva were wine with which honey mingled]. (A.) — [It is sometimes used in a good sense, but more frequently in a bad sense; and often means *He adulterated, vitiated, or sophisticated, it.*] It is said in a trad., **يَشُوبُ يَشُوبُ** + [Swearing, and unprofitable speech, attend your selling; therefore mix ye it with alms]. (TA.) And it is said in a prov., **هُوَ يَشُوبُ وَيَرُوبُ** + *He mixes, or confounds, or makes a confusion or disorder, in speech and in actions*: (S, TA:) or *he says right one time and wrong another time*: (Aš, TA:) or *he defends without energy*: (TA:) or *he is sometimes incited to motion, or action, and defends himself, but without energy, and sometimes he is motionless, and does not become excited to motion, or action*; and it is not from [the words **شُوبٌ** and **رُوبٌ** applied to] milk: so says Aboo-Su'ed [i. e. Aš]: and he says also that **شَابَ عَنْهُ وَرَابَ** means *he defended him at one time, and was sluggish, or indolent, at another time*: and that **شُوبٌ** + **عنه** inf. n. **تَشُوبِي**, means *he defended him without energy*: and thus this latter is expl. in the K, as is likewise **عنه شَاب**: also that the Arabs say, **لَقِيتُ فُلَانًا الْيَوْمَ يَشُوبُ عَنْ أَصْحَابِهِ**, meaning *I found such a one to-day defending his companions in some measure.* (TA.) [See also art. **رُوبٌ**.] — **شَابَ** also signifies *He acted treacherously, perfidiously, or unfaithfully*: (Fr, TA:) *he lied: he deceived in selling or buying: and he acted dishonestly, insincerely, or with dissimulation.* (IAqr, TA.) — [See also Har p. 448; where it is implied that it signifies also *He spoke truth, or was veracious.*]

2: see the preceding paragraph.

7: see what next follows.

8: **اشْتَابَ** *It was, or became, mixed*; (O, K;) as also **انْشَابَ**. (K.)

شُوبٌ inf. n. of 1 [q. v.]. (S, A, &c.) — [Hence,] **لَا شُوبَ وَلَا رُوبَ**, occurring in a trad., means *There is, or shall be, no dishonesty, insincerity, or dissimulation, nor mixing, in the selling, or buying*: so says IAqr: or *I am irresponsible with respect to this commodity*: or, as he is related to have said, *thou art irresponsible for its being*

faulty, or defective. (TA. [See also **شُوبَةٌ**.]) — And **شُوبٌ** (TA) and **شَيَابٌ**, (S, TA,) [each an inf. n. used as a subst. properly so termed,] or **شَيَابَةٌ**, (so in one copy of the S,) signify *A mixture; an admixture; or a thing mixed with another thing.* (S, TA.) Thus **شُوبًا** signifies in the Kur xxxvii. 65: (TA:) or, accord. to one reading, the word there is **شُوبًا**, meaning *a thing with which another thing is mixed.* (Bd.) **الشُّوبُ** also signifies [particularly] *What is mixed [with something else], of water or of milk*: (K:) one says, **سَقَاهُ الدَّوْبَ بِالشُّوبِ** *He gave him to drink honey with water, or milk, mixed [therewith]*: (TA:) or **سَقَاهُ الشُّوبَ بِالدَّوْبِ** *He gave him to drink milk [mixed] with honey.* (IDrd, TA.) And *Mixed honey*; as in the saying, **مَا عِنْدِي شُوبٌ وَلَا رُوبٌ** *I have not mixed honey nor milk such as is termed رَائِبٌ [q. v.]:* (IAqr, TA:) or [simply] *honey &c.*; (A, Mšb, TA;) so called because they mix it with beverages; (Mšb;) as in the saying, **سَقَاهُ الشُّوبَ بِالرُّوبِ** *He gave him to drink honey with clarified butter, or with milk.* (A.) And *Broth*; as in the saying, **مَا عِنْدَهُ شُوبٌ وَلَا رُوبٌ** *He has not broth nor milk.* (S, K: but in the latter, **لَهُ**.) And **شُوبٌ** signifies also *A piece of dough.* (K.) — And [the pl.] **أَشْوَابٌ** signifies *A medley, or mixed multitude, of sundry sorts*: a less particular term than **أَوْبَاشٌ**, which signifies a medley, or mixed multitude, of the low, or lower, or lowest, sort: (TA, from a trad.): accord. to El-Jawāleekce, it is an arabicized word, from the Pers. **أَشْوَبٌ**. (TA in art. **وشب**.)

شُوبٌ: see **شُوبًا** in the next preceding paragraph.

شُوبَةٌ *Deceit, delusion, guile, or circumvention*: (K: [see also **شُوبٌ**]:) [or, app., somewhat thereof:] one says, **فِي فُلَانٍ شُوبَةٌ** [In such a one is deceit, &c.]. (TA.)

شَيَابَةٌ *A virgin in the night of her devirgination*: (Ibn-Abi-l-Hadeed, MF:) [either from **شَابَ** having for its aor. **يَشُوبُ**, signifying “he mixed,” or from **شَابَ** having for its aor. **يَشِيْبُ**, signifying “he became white-headed, or hoary;” as shown by what follows:] one says, **بَاتَتْ بِبَيْلَةِ شَيَابَةٍ**, (S and A in art. **شيب**, and K in the present art.) and **بَيْلَةَ الشَّيْبَاءِ**, (K,) *She passed the night of a virgin then devirginated*, (S, A, K,) and *of the virgin then devirginated*: (K, TA:) said of a virgin-bride when she is devirginated by the bridegroom in the night in which she has been first brought to him: (A, K, TA:) in the contr. case, when she is not devirginated, one says, **بَاتَتْ بِبَيْلَةِ حَرَّةٍ**: (S, TA:) and one says also, **بَيْلَةَ حَرَّةٍ** and **بَيْلَةَ شَيَابَةٍ**: (TA in art. **حر**:) Z, in the A, mentions the first phrase in art. **شيب**, and makes it to be tropical, as though the bride were in that night afflicted by an event so severe as to cause the locks of her hair to become white: in the L it is said that the **ي** in **شيباء** is substituted for **و**, because of [the allusion of the phrase to] the mixing of the sperma genitale of the man with that of the woman; but that **شُوبًا** has not been

heard instead of **شيباء**: ISd, in the M, mentions it in arts. **شوب** and **شيب**; observing that the **ي** is said to take the place of **و**: J, as well as Z and others, mentions it in art. **شيب** [q. v.]. (TA.)

شُوبٌ and **شَيَابَةٌ**: see **شُوبٌ**.

شَائِبَةٌ sing. of **شَوَائِبٌ** meaning *The whiteness [mixing] with the darkness of night.* (Har p. 58.) — The saying **لَيْسَ فِيهِ شَائِبَةٌ مُلْكٌ** may be from **شَابَهُ** “he mixed it;” meaning *There is not in it anything [of ownership, or right of possession,] mixed therewith, though small, or however small; like as one says, لَيْسَ فِيهِ عُلْقَةٌ وَلَا شِبْهَةٌ*; it being an instance of the measure **فَاعِلَةٌ** in the sense of the measure **مَنْعُولَةٌ**, as in **عَيْشَةٌ رَاضِيَةٌ**: thus the lawyers use it. (Mšb.) — **شَائِبَةٌ** is also sing. of **شَوَائِبٌ** meaning *Uncleanesses, filths, or pollutions; or unclean, filthy, or foul, things.* (S, Mšb, K.)*

مَشُوبٌ (S, Mšb) and **مَشِيْبٌ**, the latter from **شيب** [“it was mixed”], *Mixed.* (S, Mšb.) A poet says, (namely, Suleyk Ibn-Es-Sulakeh Es-Saadee, TA.)

وَمَا قُدُورٌ فِي الْقِصَاعِ مَشِيْبٌ

i. e. [And the water of cooking-pots, in the wooden bowls,] *mixed with seeds for seasoning and with sauces.* (S.) — **الْفَتْحَةُ الْمَشُوبَةُ بِالْكَسْرِ** means [The fet-ḥah that is mingled with kesreh; which is] *the fet-ḥah that precedes the ʾ of إمالة*; as in **عَابِدٌ** and **عَارِفٌ** [when they are pronounced “‘elbidun” and “‘erifun”]; for **امالة** consists in inclining [the sound of] fet-ḥah towards [that of] kesreh; whereby [the sound of] the ʾ that follows it is inclined, and is not a pure ʾ; for like as [the sound of] the fet-ḥah is mingled [with that of kesreh], so is [the sound of] the ʾ [mingled with that of ى]. (L, TA.)

مَشَاوِبٌ, with damm [to the م], and fet-ḥ to the و, [not with both of these vowels to the و as supposed by Freytag,] *The case [غلاف] of a flask or bottle*; (K;) because it is mixed with redness and yellowness and greenness; mentioned by AHát on the authority of Aš: (TA:) pl. **مَشَاوِبٌ**: (AHát, K:) or the pl. signifies [receptacles of the sorts called] **أَسْفَاطٌ** [pl. of **سَفْطٌ**] and **حَقَقٌ** [pl. of **حَقَّةٌ**] *made of palm-leaves.* (A.)

شود

2. **شَوَدَ السَّحَابُ الشَّمْسَ** *The clouds covered the sun, (K,) as though it were turbaned with a dust-coloured haze inclining to yellow; as is the case in a year of drought; i. e. (T, L) thin clouds containing no water surrounding it, (T, L, K,) having the hue above described.* (T, L.) — **شَوَدَتِ الشَّمْسُ** [thus in the L and K, not **شَوَدَتْ** nor **تَشَوَدَتْ**,] *The sun inclined to setting, (T, L, K,) and became covered with such clouds [as those above described]:* (T, L:) *became turbaned with clouds.* (AHn, L.) — **شَوَدَهُ**, (inf. n. **تَشْوِيْدٌ**, L,) + *He turbaned him; attired him with a turban*: (AZ, T, L, K:) app.