

planted; (L, K;) or in which trees of the kind called *نَبَع* grow; or that produces plants, or herbage: (L:) pl. *شُؤُون*: (L, K:) which is said by ISd to mean *lines, or streaks, in a mountain*: or, as some say, *cracks, or clefts*: and to these cracks, or clefts, the poet *Keys Ibn-Kurāḥ* likens [imaginary] clefts in the liver, occasioned by love. (L.)

إِنَّهُ لَيْشَانُ شَانٍ أَنْ نُفْسِدَكَ is a saying mentioned by Lh, expl. [only] by the words *أَيُّ انْ نَعْمَلُ فِي فِسَادِكَ* [i. e. *نَعْمَلُ فِي فِسَادِكَ*], app. meaning *Verily he is busying himself in the doing of a thing in order that we may labour in causing thee to be in a bad, or corrupt, state*. (L.)

شاهبلوط

شَاهِبْلُوط [a Pers. word, and also used by the Arabs in the present day, applied to The *chestnut*]: also written *شَاه بَلُوط*. (TA voce *بَلُوط* and voce *جَمَل*.)

شاهين

شَاهِين A certain well-known bird, (K, TA,) of those that prey; (Mṣb, TA;) it is of the birds called *صُقُور* [pl. of *صُقْر*], as are also the *بَاشِق* and the *بَازِي* and the *زُرْق* and the *يُؤْيُؤ*; (AḤāt in "the Book of Birds," TA in art. *بَشَق*;) [said by Golius, on the authority of Dmr, to be the *white falcon*; and to this bird it is perhaps applied by some of the Arabs; but some of them, I believe most of them, and I believe also that they do so most properly, apply this appellation in the present day to the *gerfalcon*, which is not wholly white; and some, to the *falcon gentle*:] the word is [of Pers. origin,] not genuine Arabic; (TA;) it is an arabicized word: the pl. is *شَوَاهِين*, and sometimes *شَيَاهِين* is used in its stead, formed by substitution [of *ي* for *و*] for facilitating the pronunciation. (Mṣb.) — Also † The *عمود* [meaning *beam*] of the *balance*. (K.) — And *صَنْجَة* [which signifies *A balance, and a steelyard, and a weight of a balance*]: so in the *Expos. of the "Muwaṭṭa"*. (MF, TA.)

شأو

1. *شَاوَتْ الْقَوْمَ*, (AZ, S,) aor. 2, (JM, PS,) or 2, (Ḥam p. 786,) inf. n. *شَاوُ*, (AZ, S, K,) *I preceded, or outwent, the people, or party*. (AZ, S, K.) Accord. to [several of] the copies of the K, *شَاءَهُ* i. e. like *شَاعَهُ* in measure, which is incorrect, [in other copies *شَاءَهُ*, agreeably with what is said in the S,] signifies *He strove, or contended, with him to precede him, or outgo him*: or *he preceded him, or outwent him*: but in the S it is said, *شَاءَهُ*, of the measure *فَاعَلَهُ*, signifies *he strove, or contended, with him to precede him, or outgo him*: and *شَاءَهُ* like *شَاءَهُ*, [the former belonging to art. *شَاوُ* and] formed by transposition, signifies *he preceded him, or outwent him*; and both of these are used by the poet (El-Ḥārith Ibn-Khālid El-Makhzomee, TA) in his saying,

- مَرَّ الْحُدُوجُ وَمَا شَاوَنَكَ نَقْرَةً
- وَلَقَدْ أَرَاكَ تُشَاءُ بِالْأَطْعَانِ

this [passage in the S], however, is taken from what is said by A'Obeyd, in [his work] "El-Ghareeb el-Muṣannaf," which is as follows: *شَاوَتْ*, like *شَاعَتْ* [in measure], and *شَانِي*, like *شَعَانِي*, mean *the affair, or event, grieved me*; and thus in the verse of El-Ḥārith Ibn-Khālid, which he cites; and the same is said in the T on the authority of IAḥr, who says that the poet has used two dial. vars.: [accordingly the verse may be rendered, *The camels with their saddles upon them passed along and they grieved thee not at all; but I see thee that thou art grieved by the women borne in the camel-vehicles*:] it is said in the M, *شَاوَتْ* means *the thing preceded me, or outwent me*: and also *the thing grieved me*: formed by transposition from *شَانِي*, as is proved by its having no inf. n.: IAḥr says that they are two dial. vars. because of his not being a grammarian. (TA.) [See also 8.] — And *شَاوَتْ مِنَ الْبُئْرِ*, (Lh, TA,) or *شَاوَتْ*, (S,) inf. n. *شَاوُ*, (K, TA,) *I drew forth the earth from the well*: (S, K:*) or *I drew forth a basketful of earth* (*شَاوَاتِي*) or *two basketfuls of earth from the well*. (Lh, TA.)

3. *شَاءَهُ*: see 1. *يُشَاوِي* occurs in a verse of Milḥah El-Jarmee, meaning *يُسَابِقُ*, from *شَاوُ* meaning *طَلَّقَ*: one says *شَاءَهُ*, aor. *يُشَاءُهُ*, meaning *سَبَقَهُ*: but the verb of the measure regularly formed from *الشَاوُ* is *شَاعَى*; so that *يُشَاوِي* is formed by transposition and by the change of the *ء* into *ي*. (Ḥam p. 786.)

6. *تَشَايَ مَا بَيْنَهُمَا*, (S, K, TA, [in the CK, erroneously, *تَشَاوِي*],) like *تَشَاعَى* [in measure], (S,) *The space between them two became far-extending*. (S, K.) — And *تَشَايَ الْقَوْمَ* *The people, or party, became scattered, or dispersed*. (S, K.)

8. *اِشْتَايَ* *He preceded, or outwent*: (S, K:) so says El-Mufaḍḍal. (S.) — And *He gave ear, hearkened, or listened*. (S, K.)

شَاوُ The utmost extent, term, limit, point, reach, or goal. (S, Mṣb, K.) — And *A heat, or single run to a goal or limit*: so in the saying, *عَدَا شَاوًا* (S) or *جَرَى شَاوًا* (Mṣb) [*He (a horse, TA) ran a heat*]. — And *i. g. هَمَّة*: thus in the saying, *إِنَّهُ لَيَعِيدُ الشَّوُ* + [*Verily he is far-aiming, or far-aspiring, in purpose, desire, or ambition*]: (Lh, TA:) and *شَاوُ* is a dial. var. thereof. (TA.) — Also *A [basket such as is termed] زَبِيل*; and so *مَشَاءَهُ*: (K:) or † the latter signifies *أَزْبِيل* in which the earth of a well is taken forth; of the measure of *مَشَاعَةٌ*; and the pl. is *مَشَاءُ*: (S:) and *شَاوُ* signifies, (S,) or signifies also, (K,) the earth that is taken forth from a well (S, K) with the like of the *مَشَاءُ*, (as in a copy of the S,) or *such as fills the مَشَاءُ*: (so in another copy of the S [agreeably with what next follows]:) *أَزْبِيل* of the earth of a well. (Aḥ, T, TA.) — And hence, i. e. as being likened to a *زَبِيل* of the earth of a well, † The dung that the he-ass and the she-ass casts forth: (Aḥ, T, TA:) or the dung of the she-

camel; (M, K;) but the more approved word is [*شَاوُ*], with *س*. (M, TA.) — Also The nose-rein (*زِمَام*) of a she-camel. (Lth, K.)

مَشَاءَةٌ; see the next preceding paragraph, in two places.

مُخْتَلَفٌ [part. n. of 8, q. v.: — and] *i. q. مُخْتَلَفٌ* [app. as meaning *Disagreeing, differing, or discordant*]. (TA.)

شب

1. *شَبَّ*, aor. 2, (S, Mgh, Mṣb, K,) inf. n. *شَبَابٌ* (S, Mgh, Mṣb, K*) and *شَبِيْبَةٌ* (S, Mṣb, K*) and *شَبُوبٌ* and *شَبِيْبٌ*, (TA,) *He became a youth, or young man*; i. e. *he attained to the state termed شَبَابٌ meaning as expl. below*; (S, Mgh, Mṣb, K;) said of a boy. (S, Mṣb.) [And in like manner *شَبَّتْ* is said of a girl, i. e. *She became a young woman*.] — *شَبَّ* used as a noun: see below. — [Perhaps as an inf. n. of which the verb is *شَبَّ*, (as Freytag has assumed,) but more probably of *شَبَّ*, which will be found mentioned in this paragraph, for I do not find the former verb in the requisite sense,] *شَبَّ* signifies *Anything's being, or becoming, raised, or elevated*. (K.) — *شَبَّ* said of a horse, (S, Mṣb, K,) aor. 2, and 2, (S, K,) inf. n. *شَبَابٌ* and *شَبِيْبٌ* (S, Mṣb, K) and *شَبُوبٌ*, (K,) *He was brisk, lively, or sprightly*, (S, Mṣb, K,*) and *raised his fore legs* (S, Mṣb, K) together, (S, Mṣb,) *as though in leaping*, (TA,) and *played*. (S.) [See also *شَبَّتْ* in art. *شَبُو*, said of a mare.] And likewise *He was or became, restive, or refractory*: one says, *عَضَاهُ* and *شَبِيْبُهُ* and *بَرِئْتُ إِلَيْكَ مِنْ شَبَابِهِ* and *عَضِيْبُهُ* [I am irresponsible to thee for his being restive, or refractory, and for his biting]. (S.) — *شَبَّتِ النَّارُ*, [aor., accord. to rule, 2,] (Mṣb, K,) and *شَبَّتْ* [pass. of the trans. verb *شَبَّ*, q. v. infra], inf. n. *شَبُوبٌ* (which is of the intrans., TA) and *شَبَّ* (which is of the trans. verb, TA), *The fire burned, burned up, burned brightly or fiercely, blazed, or flamed*. (Mṣb, K.) [See also 5.] [And hence,] *شَبَّتِ الْحَرْبُ بَيْنَهُمْ* † [*War, or the war, burned, or burned fiercely, between them*]. (A, TA.) — *شَبَّ* *It was raised, or elevated*. (O, TA.) — *شَبَّ النَّارُ*, aor. 2, (S, O, Mṣb,) inf. n. *شَبَّ* (S, O, K) and *شَبُوبٌ*, (S, K,) or the latter is the inf. n. of the intrans. verb mentioned above, (TA,) *He kindled the fire; or made it to burn, burn up, burn brightly or fiercely, blaze, or flame*; (S, O, Mṣb, K;*) as also *شَبِيْبًا*, inf. n. *تَشَبِيْبٌ*; (L;) and *أَشْبَاهًا*: (A and TA in art. *شَبُو*;) and so *شَبَاهَا*. (TA in art. *شَبُو*.) And in like manner, *شَبَّ الْحَرْبُ* † *He kindled war, or the war; or made it to burn, or burn fiercely*. (S.) — [Hence,] *شَبَّ*, aor. 2, said of the blackness of a garment, (Sh, A, TA,) † *It heightened and increased*, (A,) or *made to appear bright and beautiful, and [as it were] burning, or glowing*, (Sh, TA,) the whiteness of the wearer. (Sh, A, TA.) And *شَبَّ نَوْتَهَا* (aor. as above, S) † *It*