

(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. تَشَبَّ النَّارَ, inf. n. تَشْيِبُ: see the preceding paragraph. — Hence, تَشْيِبُ الشَّعْرِ † The making the commencement of poetry elegant, or ornate, by the mention of women: (L, TA:) or the primary meaning of التَّشْيِيبُ 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 التَّسْيِيبُ, (S, O,) or التَّسْيِيبُ بِالنِّسَاءِ, (K, TA, [in the CK, erroneously, [التَّشْيِيبُ بِالنِّسَاءِ,] i. e. بِذِكْرِهِنَّ: (TA:) one says, يَتَشَبَّبُ بِفُلَانَةٍ, (S, O,) and يَتَشَبَّبُ بِهَا [if this be not a mistranscription for تَشْيِيبُ], (TA,) meaning يَتَسَبَّبُ بِهَا: (S, O, TA:) [see this fully expl. in art. نَسَب: i. e.] تَشْيِيبُ بِفُلَانَةٍ, inf. n. تَشْيِيبُ, means, † He spoke of such a female in amatory language [in the commencement of his ode], (Msb, TA,) and alluded to the love of her: (Msb:) and تَشَبَّبَ قَصِيدَتَهُ † He embellished [the commencement of] his ode by the mention of women: (Mgh, Msb:) and تَشَبَّبَ قَصِيدَتَهُ بِفُلَانَةٍ † [He embellished the commencement of his ode by mentioning, in amatory language, such a female]: (A, TA:) and تَشَبَّبَ is used in the sense of تَشْيِيبُ; thus a قَصِيدَةٌ is said to be حَسَنَةٌ الشَّبَابِ † [Beautiful in the mention of women &c.]; and Jereer 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 تَشْيِيبُ الْقَصِيدَةِ, may be derived التَّشْيِيبُ as a conventional term in the science of the division of inheritances; meaning † The mention of daughters according to the different degrees [of descent]: (Mgh:) 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.) — التَّشْيِيبُ الْكُتُبِ signifies † The commencing of books, or writings: and hence تَشَبَّبَ يُجَاوِبُهُ, occurring in a trad., meaning † He commenced answering him: not from the تَشْيِيبُ of women in poetry. (TA.)

4. اَشَبَّهُ 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 اَشَبَّهُ 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.) — اَشَبَّتِ الْفَرَسُ 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.) — اَشَبَّ النَّارَ: see 1. — اَشَبَّ لِي الرَّجُلُ, inf. n. اِشْبَابٌ; as also شَبٌّ; † The man appeared before my upraised eyes when not hoped for. (AZ, TA.) — And اَشَبَّ لِي كَذَا, and شَبٌّ † Such a thing was prepared, or appointed, or ordained, for me. (S, K, TA.) — اَشَبَّ † He became one whose child, or children, had attained to the state of شَبَابٌ [i. e. youth, or young manhood, &c.]: (K:) [or] اَشَبَّ الرَّجُلُ بَنِينَ † the man became one whose children had attained to that state: (S, TA:) and in like manner, اَشَبَّتْ اَوْلَادًا is said of a woman. (TA.) — And اَشَبَّ said of [the species of bovine antelope called] the wild bull, (S, K,) He became such as is termed شَبٌّ [q. v.], i. e., (S,) he became advanced in age, or full-grown; (Mسن, S, K;) one whose state termed اِسْنَانٌ [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,

تَشْبِي تَشَبَّبَ النَّيْمَةَ  
جَاءَتْ بِهَا تَمْرًا إِلَى تَيْمَةَ

[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 بِالنَّيْمَةِ نَارًا [He kindled a fire with calumny]. (A, TA.) — See also 2.

10. It is said in a trad., يَجُوزُ شَهَادَةُ الصِّبَانِ عَلَى الْكِبَارِ يُسْتَشْبُونُ 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 يُسْتَشْبُونُ 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. (Mgh.) — 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 شَبٌّ الْفَرَسِ meaning “the horse raised his fore-legs together from the ground.” (TA.)

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

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

[but شَبٌّ بِمَانِي, as also شَبٌّ alone, is a name now commonly given to alum:] or it is a certain thing resembling زَاَج: (S, Msb:) or a species thereof: accord. to El-Farábee, the stones from which come زَاَج and the like: Az says, it is one of the minerals produced by God in the earth, with which one tans, and resembling زَاَج, 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 Mfr, in the saying that one tans with شَبٌّ, this word is a mistranscription; for شَبٌّ 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 عِلَافِ [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: (Msb:) 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 دَاءٌ. (TA.)

شَبٌّ and دَبٌّ, though originally verbs, are used as nouns, by the introduction of مَنْ before them: one says, مِنْ شَبٍّ وَأَعْيَيْتِي مِنْ شَبٍّ إِلَى دَبٍّ [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.)

شَبٌّ and شَبُوبٌ, applied to a [bovine antelope of the species called the] wild bull, (As, S, K,) and to a sheep or goat, (K,) and مُشَبَّبٌ, applied to the former, and مُشَبَّبٌ, (As, S, K,) sometimes, applied to the former, (As, S,) or to both, (K,) Advanced in age, or full-grown, (Mسن, S, K,) whose state termed اِسْنَانٌ [q. v.] has ended; (As, S;) and مُشَبَّبَةٌ is in like manner applied to a she-camel as meaning مُسْتَبَّةٌ: (TA:) or شَبُوبٌ, (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, شَبَّبٌ, 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 شَبُوبٌ, which is likewise applied to the female; or, accord. to AHát and ISh, when he is a year old, and weaned, he is called دَبٌّ; and then, شَبَّبٌ [meaning more than a year old]; and the female, شَبْبَةٌ. (TA.)

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