

it is not said except in the case of being in a state of ease and plenty. (TA.)

4. أَشْبَلَتِ الْمَرْأَةُ بَعْدَ بَعْلِهَا + *The woman bore with her children, [tending them patiently, after the loss of her husband,] without marrying:* (S, O:) [and] أَشْبَلَتْ عَلَى وَلَدِهَا † *She (a woman) applied herself constantly to the care of her children, after [the loss of] her husband, (K, TA,) and bore with them, (TA,) not marrying:* (K, TA:) and the epithet applied to her is مُشْبِلٌ [without ة]. (TA.) One says, هِيَ فِي إِشْبَالِهَا † *[She is, in her constant application of herself to the care of her children, &c., like the lioness over her whelps].* (TA.) — And أَشْبَلَ عَلَيْهِ † *He inclined to him; affected him; or was, or became, favourably inclined towards him:* (S, O, K, TA:) and he aided, helped, or assisted, him. (K, TA.)

[7. انشبل is expl. by Golius as signifying “*Leviter e loco exivit, effluxit;*” as on the authority of the KL; but I do not find it in my copy of that work; and think that it is some other word to which this meaning is there assigned.]

شَبْلٌ *The whelp, or young one, of the lion:* (S, Mgh, O, Mṣb:) or the *young one of the lion when it has attained to the seeking, or taking, of prey:* (K, TA:) [and Freytag says, on the authority of Meyd, of any wild beast:] pl. أَشْبَالٌ (S, O, Mṣb, K) and أَشْبِلٌ (S, O, K) [both properly pls. of pauc.] and [pl. of mult.] شُبُولٌ and شِبَالٌ. (K.)

شَابِلٌ *A lion whose canine teeth have become such as lock together, dissimilar; expl. by the words أَلْدَى أَشْبَكَتْ أَثْنَاهُ.* (K. [Perhaps, in this sense, a mistranscription for شَابَك, q. v.]) — And (K) + *A boy, or young man, full [or plump] in body, by reason of ease and plenty and of youthfulness:* (IAqr, O, K:) and so شَابِنٌ, and حَضْرٌ. (IAqr, O.) — [شَابِلَةٌ, expl. by Golius as signifying “*Diminuta lacte camela, pulli septimestris mater,*” as on the authority of the KL, is a mistake for شَائِلَةٌ.]

[أَشْبِلٌ, expl. by Golius as signifying “*Magno veretris præputio camelus,*” as on the authority of the KL, is a mistake for أَشْبِلٌ.]

مُشْبِلٌ *A lioness whose whelps, or young ones, accompany her, (S, O, Mṣb,) going with her. (S, O.) And A she-camel whose young one has become strong, and goes with her. (AZ, S, O.) — See also 4.*

مَشْبُولٌ *A place in which are lions' whelps or young ones. (Ham p. 416.)*

شبر

1. شَبْرٌ (S, K,) aor. ʾ, (K,) inf. n. شَبَرٌ, (TA,) *It was, or became, cold;* (S, K;) said of water. (S.) — شَبْرٌ الْجَدْيُ (K,) aor. ʾ, inf. n. شَبَرٌ, (TK,) *He put the شَبْرُ [q. v.] in the mouth of the kid; as also شَبْمَةٌ, (K,) inf. n. شَبِمٌ, (TA.)*

2: see what next precedes.

شَبْرٌ *Cold, or coldness;* (S, Mṣb, K;) accord. to the M, of water: (TA:) but one says غَدَاةٌ شَبْرٌ [A morning having coldness]: (S:) and يَوْمٌ ذُو شَبْرٍ *A day having coldness. (Mṣb.)* — Jureybeh Ibn-El-Ashyam El-Fak'asee says,

• وَقَدْ شَبَّهُوا الْعِزْرَ أَفْرَانًا •
• فَقَدْ وَجَدُوا مِيرَهَا ذَا شَبْرٍ •

[And they likened our horses to the camels carrying provision of corn; but they found their provision to be something having coldness]; meaning, accord. to Abou-Riyāsh, that they found death; for death is cold; and poison also is cold: but there is another reading, accord. to which the last word is بَشْرٌ, meaning “heaviness,” such as results from food. (Ham p. 363.) See also the next paragraph.

شَبْرٌ *Cold, as an epithet, (S, Mṣb, TA,) applied to water, (S, TA,) and to rain; and one says غَدَاةٌ شَبْمَةٌ, meaning A cold morning. (TA.)* [And] *Feeling cold:* (K:) or *feeling cold together with hunger. (AA, S, K.)* — Also *A weapon, or weapons; as being cold: and such has been said to be the meaning [of ذَا شَبْرٍ] in the verse cited above. (TA.)* — And *Death; because of its coldness:—and Poison; for the same reason. (K.)* [But see the verse cited above, and the explanation of it.] — And بَقَرَةٌ شَبْمَةٌ *A fat ox or cow, or beast of the bovine kind: (K, TA:) but the epithet commonly known is سَنَمَةٌ, [meaning “having a large hump,”] with س and ن. (TA.)*

شَبْرٌ: see شَبَامٌ.

شَبَامٌ *A certain plant, (AHn, K,) resembling in colour the حَنَاءَ [q. v.]. (AHn, TA.)*

شَبَامٌ *A piece of wood which is put crosswise in the mouth of a kid, (S, K, TA,) or, as in the M, in the two sides of the mouth of a kid or lamb, and tied behind its head, (TA,) in order that it may not suck its mother; (S, K;) as also شَبْرٌ: (K:) and so حَشَاكُ. (IDrd and S in art. حَشَكَ.) — Also, (K,) or the dual, شَبَامَانُ, (S, TA,) *Two threads, or strings, attached to the [kind of face-veil called] بَرْفَعٌ, by which the woman [draws and] binds [the two upper corners of] it to the back of her head: (S, K:) [also called ثِيَابٌ:] pl. شَبْرٌ. (O in art. سَبَكَ.)**

مُشَبَّرٌ: see the following paragraph. Applied to a lion, it means *Having his mouth tied, or bound; from شَبَامٌ in the former of the senses expl. above: (Meyd, TA:) thus in the following prov.:*

• تَفَرَّقَ مِنْ صَوْتِ الْغُرَا •
• بِ وَتَفَرَّسَ الْأَسَدُ الْمُشَبَّرَ •

[She is frightened at the cry of the crow, or raven, and breaks the neck of the lion whose mouth is tied]: (Meyd, K, TA:) or, accord. to another relation, الْمُشَبَّرُ, [meaning “the grim-faced,”] from شَتَامَةُ الْوَجْهِ: (Meyd:) a saying

originating from the fact of a woman's breaking the neck of a lion, and then hearing the cry of a crow, or raven, and being frightened: applied to him who advances boldly to undertake that which is of high account, [or attended with peril,] and fears that which is contemptible. (Meyd, K.)

مَشْبُومٌ [and مُشَبَّرٌ] *A kid, or lamb, having the piece of wood called شَبَامٌ put into its mouth and tied behind its head, in order that it may not suck its mother. (TA.)*

شبه

2. تَشْبِيهُ and بِهِ, (MA, K,) inf. n. تَشْبِيهٌ, (S, K, KL,) *He made it to be like it, or to resemble it; he assimilated it to it; (MA, KL;) i. q. مَثَلُهُ [meaning thus: and also meaning he likened it to it, or compared it with it; agreeably with the explanation here next following]: (S, K.)* — شَبَّهْتُ الشَّيْءَ بِالشَّيْءِ *I put the thing in the place, or predicament, of the [other] thing, by reason of an attribute connecting them [or common to them]; which attribute may be real and ideal; real as when one says, “this dirhem is like this dirhem,” and “this blackness is like this blackness;” and ideal as when one says, “Zeyd is like the lion” or “like the ass” i. e. in his strength or his stupidity, and “Zeyd is like 'Amr” i. e. in his power and his generosity and similar qualities; and sometimes it is tropical, as when one says, “the absent is like the non-existent,” and “the garment is like the dirhem” i. e. the value of the garment is equivalent to the dirhem. (Mṣb.)* شَبَّهَ, [app. for شَبَّهَ شَيْئًا بِشَيْءٍ:] accord. to IAqr, means *He made a thing equal to a thing, or like a thing. (TA.)* — [Hence,] شَبَّهَهُ عَلَيْهِ, inf. n. as above, *He rendered it confused to him [by making it to appear like some other thing]; (JK, TA;) he rendered it ambiguous, dubious, or obscure, to him. (MA.)* See also 8, [with which it is, in its pass. form, and in its act. form likewise, nearly or exactly syn. in one of the senses,] in two places. — [And شَبَّهْتُ إِلَيْهِ النَّفْسَ, or الْحَالُ, *The mind, or the case, imaged it to him; like حَيَاتُهُ: see art. حَيَل.* See also 5, [with which, in its pass. form, this verb is nearly or exactly syn. in one sense.] — [And تَشْبِيهٌ used as a simple subst. means A comparison, simile, similitude, or parable: and has for its pl. تَشْبِيهَاتٌ. Hence, عَلَى التَّشْبِيهِ, *By way of comparison.*]

3: see the next paragraph, in four places.

4. أَشَبَّهُهُ, [inf. n. إِشْبَاهُهُ:] and شَابَهُهُ, [inf. n. مُشَابَهَةٌ:] (S, K;) *He was, or became, like him; he resembled him; syn. مَائِلُهُ. (K.)* One says أَشَبَّهُهُ الْوَلَدُ أَبَاهُ, and شَابَهُهُ, *The child [resembled his father, or] shared with his father in some one of his qualities, or attributes. (Mṣb.)* And مَنْ يُشَابَهُ, (Meyd, TA,) or مَنْ أَشَبَّهُهُ فَمَا ظَلَمَ, as some relate it, (TA,) [Whoso resembles his father, he has not done that which is wrong:] a prov., meaning, he has not put the likeness in the wrong place; for there is not any one more fit, or proper, for him to resemble than he: or it may mean that the father has not done