

that which is wrong. (Meyd. [See also **Har** pp. 667-8.]) And اشْبَهَ الرَّجُلُ امَّةً (IAar, K.) and شَابَرَ (K.) [The man resembled his mother,] meaning + the man became impotent, and weak. (IAar, K.) And it is said in a trad. of 'Omar, إِنَّ الَّذِينَ يُشَبَّهُ عَنْهُ [Verily one becomes like by feeding upon milk]: i. e. the infant that is suckled often becomes like the woman who suckles it, because of the milk: (JK:) or [app. for الَّذِينَ يُشَبَّهُ عَلَيْهِ] (الَّذِينَ يُشَبَّهُ عَلَيْهِ): i. e. one acquires a likeness to the natural dispositions of the woman who suckles [him]: or, as it is also related, يُشَبَّهُ [app. for اشْبَهَ عَلَيْهِ] (TA). is also a verb of wonder: hence the saying,

5. تشبّه به [He became assimilated to him, or it: and he assumed, or affected, a likeness, or resemblance, to him, or it; he imitated him, or it;] he made himself to be like, or to resemble, him, or it; (MA, KL;*) i. q. تمثيل: (S, TA : [in the former, this meaning is indicated, but not expressed:]) said of a man. (S.) See also 4, last sentence but one. — [Hence,] تَشَبَّهَ لَهُ اللَّهُ كُذَا [It became imaged to him [in the mind, i. e. it seemed to him,] that it was so; syn. تَحْسِيلٌ, (S) and كُذَيْلٌ in art., تَخَابَلٌ and (, تَخَابَلَ: (S in that art.:) and شَبَّهَهُ إِلَيْهِ اللَّهُ كُذَا [signifies the same; or] it was imaged to him [in the mind] that it was so; syn. تَخْبِيلٌ. (PS in that art.)

6. تَسْاَبَةٌ signifies The *being equal*, or *uniform*; syn. إِسْتِوَاءٌ: (TA:) [or rather the *being consimilar*.] You say, تَشَابَهُ They were like, or they resembled, each other. (MA.) And الخطوط تتساًبة The lines are like one another; the lines resemble one another. (Mgh.) — See also the next paragraph, in two places.

8. اشتبهَ و تشابهَ They resembled each other so that they became confounded, or confused, or dubious. (K.) And اشتبهَ و تشابهَ (S, MA) and اشتبهَ و تشابهَ (MA) It (a thing, S, MA, or an affair, MA) was, or became, ambiguous, dubious, or obscure, (MA,) عَلَيَّ [to me], (S,) or عَلَيْهِ [to him]: (MA:) and شَبَهَ و عَلَيْهِ الْأُمْرُ the thing, or affair, was rendered confused, or dubious, to him: (K, *TA:) and شَبَهَ و الشَّيْءُ مُشْتَبِهٌ also, [see مشتبهٌ] the thing was, or became, confused, or dubious. (IAar, TA.)

مُثْلٌ شَبَهٌ شَبَّهٌ and * شَبَّهَ are syn., (S, Msb, K,) like the only other instances of the kind, i. e. of words of both these measures, that have been heard, having the same meaning, (S and TA in art. بَدْل,) i. q. * شَبِيهٌ, (S, Msb, K,) syn. مُثْلٌ, (K,) [i. e.] *A like; a similar person or thing;* (MA, Msb;) [*an analogue; a match;*] *a fellow:* (MA:) pl. (of all, TA) أَشْبَاهٌ. (K, TA.) One says, هَذَا شَبِيهُ [and * شَبَهٌ], i. e. * شَبِيهٌ [meaning *This is the like, &c., of him, or it.*] (S.) And شَبِيهُكَ غَلَانٌ شَبِيهُكَ

and شَبِيهُكَ [Such a one is the like, &c., of thee]. (JK.) [And هَذَا شَبِيهٌ بِهِ This is like him, or it. And hence, in lexicology, الْأَشْيَاءُ وَالنَّظَائِرُ The words that are alike in form : generally applied to rare instances.] — See also the next paragraph, in two places.

شَبَهَ: see the next preceding paragraph, in three places.—[Hence,] *syn. with شُكْل* [signifying *A likeness, resemblance, or semblance, as meaning something resembling*] ; (AA, K and TA in art. شَكْل;) and **شَبَهَةٌ** is *syn. with مِثْلٌ* [in the same sense]: (K in the present art. : [see exs. of the latter voce عَقْرُ]) pl. of the former [in this sense, as is indicated in the S,] **مَشَايِهٌ**, contr. to rule, like مَدَاكِيرٌ and مَحَاسِنٌ; (S, TA;) or this is a pl. having no proper sing. (TA.) One says, بَيْنَهُمَا شَبَهَةٌ [Between them two is a likeness, &c.]

(S.) And نَزَعَ إِلَى أُبْيَهِ فِي الْتَّبَهِ [He inclined to his father in likeness]. (S., in art. نَزَعٌ.) And a poet cited by IAar says,

* أَصْبَحَ فِيهِ شَبَّةٌ مِنْ أُمَّهِ
* مِنْ عَظَمِ الرَّأْسِ وَمِنْ خَرْطَمِهِ

[He became so that there was in him a resemblance of his mother, in respect of bigness of the head, and of his nose]. (TA.) And one says also, **أَنْ شَبِهَ بِهِ شَبَهًا** i. e. [In him is a likeness, or something having a likeness, to him, or it]. (TK.) — Also, (JK, S, Mṣb, K, &c.,) and **شَبَهَةً**, (JK, S, K,) and **شَبَهَانْ**, (K, TA, but not in the CK,) [A sort of fine brass;] a metal resembling gold in its colour, the highest in quality of **صُفْر** [or brass]; (Mṣb;) **يَلْوَسْ**; (K;) a sort of **تُحَاسْ** (JK, T, S, M*) rendered yellow by the addition of an alloy (lit. a medicament): (T, M, TA:) so called because resembling gold in its colour: (M, TA:) pl. **أَشْبَاهٌ**. (K.) One says **كُوزْ شَبَهَانْ** [A mug of شَبَهَانْ]. (S.) — See also **شَبَهَانْ**.

شَبَهَ: see **شَبَهَ**, in two places.—[Hence,]
Confusedness, or dubiousness: (**S, K:**) pl. **شَبَهَاتٌ** (**TA**) [and **شَبَهَاتٍ** and **شَبَهَاتٍ**]: whence
the phrase **أَصْحَابُ الشَّبَهَاتِ** *Those persons who are
of dubious characters; those who are objects of
suspicion*]. One says, **لَيْسَ فِيهِ شَبَهَةٌ** [*There is not
any confusedness, or dubiousness, in respect of it*]:
referring to property. (**Mṣb** voce **شَائِئَةٌ**, in art.
شَوْبَ.)

and شَبَهَانْ (K accord. to the TA,) the latter on the authority of IB, (TA, [and mentioned also in the M voce سَيَالْ on the authority of AA,]) *A certain thorny plant, (K accord. to the TA,) resembling the سُمُرْ [or gum-acacia-tree], (TA,) having an elegant red blossom, and grains like the شَهْدَائِجْ [or hemp-seed], an antidote for the bite, or sting, of venomous reptiles, beneficial for the cough, lithotriptic, and binding to the bowels.* (K accord. to the TA: but see what here follows.) And شَهْبَانْ (K accord. to the TA,) or شَبَهَانْ (so in a copy of the S,) or both, (so in

copies of the K,) or شَبَّهَانْ †, شَبَّهَانْ †, (so in different copies of the S, [the latter of these two I find in one copy only,]) *A kind of trees, of the [kind called] عَصَاهْ : (S, K:) or the ثَمَامْ [i. e. panic grass]: (K, TA, but not in the CK:) or the ثَمَامْ [now commonly applied to *wild thyme*, *thymus serpyllum*], (S, K), one of the sweet-smelling plants, (S,) having an elegant red flower, &c., as in the next preceding sentence. (So in copies of the K. [See شَبَّهَانْ] — See also شَبَّهَانْ.]*

شَبَهَانْ: see the next preceding paragraph.

شَاهٌ (Lth, JK, K) and شَاهٌ (CK [but not in my MS. copy of the K nor in the TA]) *A certain grain, like that called حُرْفٌ (Lth, JK, K) in colour, [see حُرْفٌ and رِشادٌ,] which is taken, i. e. swallowed, as a medicine.* (Lth, JK.)

شَبِيهُ: see **شَبَهٌ**, in four places.

أشبَهُ مِنَ التَّمَرَ [More, and most, like]. [More like than the date to the date] is a prov.: and so أَشَبَهُ مِنَ الْمَاءِ بِالْمَاءِ [More like than water to water]. (Meyd.) — [And More, or most, suitable. One says, هَذَا أَشَبَهُ بِكَ This is more suitable to thee. And هَذَا الْأَشَبَهُ This is the most suitable.]

مشبّه: [see its verb: — and] see **مشبّه**. —
Also, applied to the plant called **نَصْيَّ**, *Becoming yellow.* (TA.)

અનુભૂતિ : [see its verb : — and] see **અનુભૂતિ**.

مشابهٔ: see **شَبَهٌ**, of which it is said to be an anomalous pl.

[part. n. of 8, q. v.]. مُشَبِّهَاتٌ, (S,) and مُشَبِّهَاتٍ [thus agreeably with an explanation of its verb by IAAr, (see 8, last sentence,)] (JK,) or أُمُورٌ مُشَبِّهةٌ like مُعَظَّمَةٌ, (K,) Things, or affairs, that are confused or dubious [by reason of their resembling one another or from any other cause] : (JK, S, K:) [and uncertain : (see an ex. of مُشَبِّهٌ in this sense in a verse cited voce سَنَفٌ:) مُشَبِّهٌ وَغَيْرُ مُشَابِهٌ, in the Kur [vi. 99], means resembling one another so that they become confounded, or confused, or dubious, and not resembling one another &c. (TA.)

مشابهٰ Consimilar, or conformable, in its several parts: thus مشابهٰ means in the Kur xxxix. 24. (Jel.) And مشابهات Things like, or resembling,

one another. (S.R., p.) See also مُشَابَهَات in the Kur iii. 5 means Verses that are equivocal, or ambiguous; i. e. susceptible of different interpretations: (Ksh :) or verses unintelligible; such as the commencements [of many] of the chapters: (Jel :) or the مُسَابِهَات in the Kur is that of which the meaning is not to be learned from its words; and this is of two sorts; one is that of which the meaning is known by referring it to what is termed مُعْنَى [q. v.]; and the other is that of which the knowledge of its real meaning is not attainable in any way: (TA :) or it means what is not understood without repeated con-