

with what follows,) of fire: (TA:) or a *شُعْلَةٌ* of fire gleaming or radiating: (S, K:) accord. to ISk, a firebrand; i. e. a stick in which is fire: or, accord. to AHeyth, originally, a piece of wood, or stick, in which is fire gleaming or radiating: (Az, TA:) pl. *شُهَبٌ*, (S, K,) and some allow *شُهَبٌ*, (TA,) and *شُهَبَانٌ* (Akh, S, K) and *شُهَبَانٌ*, (K,) which is strange, (TA,) and *أَشْهَبٌ*, (K,) which last is [a pl. of pauc., but] thought by IM to be a quasi-pl. n. (TA.) The reading *بِشْهَابٍ قَبَسٍ*, instead of *بِشْهَابٍ قَبَسٍ*, in the *Kur* [xxvii. 7], is an instance of a word prefixed to another identical therewith. (Fr. L.)—Hence, [A shooting, or falling, star;] a star, or the like of a star, that darts down [or is hurled] by night; and particularly after a devil; as occurring in the *Kur* [xv. 18 and] xxxvii. 10; and in a trad.; respecting the attempt of a devil to hear, by stealth, words uttered in heaven. (TA.)—[Hence also,] *الشُّهَبُ* signifies *The shining, or brightly-shining, stars*: (K:) or *the seven stars* [or planets; meaning, not the Pleiades (which are called *التَّجْمُرُ*), but the Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn: the first three of which are said by Freytag to be called *الشُّهَبُ الشُّهَبُ*]. (TA.)—For another meaning assigned in the K to *الشُّهَبُ*, see *الشُّهَبُ*, voce *أَشْهَبٌ*.—*شُهَابٌ* also signifies † *One who is penetrating, sharp, or energetic, in an affair*; (K, TA;) as being likened to the [shooting] star. (TA.) One says, *إِنَّ فُلَانًا لَشُهَابٌ*, *إِنَّ حَرْبًا لَشُهَابٌ* † *Verily such a man is one who is penetrating, sharp, or energetic, in war.* (S, A.)* And *هَؤُلَاءِ شُهَبَانُ الْجَيْشِ* † [These are the braves, or heroes, of the army]. (A.)—Also the name of A certain devil: occurring in a trad.: hence the Prophet changed the name of a certain man [originally] thus named. (TA.)

شُهَابٌ: see *شُهَابٌ*.

أَشْهَبٌ: see *كَتَيْبَةُ شُهَابَةٍ*.

شَاهِبٌ: see *أَشْهَبٌ*, first sentence.

شَوْهَبٌ The hedge-hog; syn. *قَنْقَذٌ*. (S, K.)

أَشْهَبٌ Of the colour termed *شُهَيْبَةٌ*; (S, Mṣb, K;) as also *شَاهِبٌ*, (K,) occurring in the poetry of Hudheyl: (TA:) fem. of the former *شُهَيْبَةٌ*: (S, Mṣb, K:*) and pl. *شُهَبٌ*: (O:) the former epithet is applied to a horse, (S,) [contr. to an assertion of IAar, (see 4,)] and to a he-mule, (Mṣb,) and *شُهَيْبَةٌ* to a she-mule. (Mgh, Mṣb.) [Golius, on the authority of Meyd, explains *أَشْهَبٌ أَدْهَمٌ*, applied to a horse, as meaning *Subniger, spadiceus*: and *أَشْهَبٌ أَخْضَرٌ* as meaning *lucide leviterve viridis*: the correct meaning of the former seems to be of a blackish, or brownish, gray: and that of the latter, of a dark dust-coloured gray: see *أَدْهَمٌ* and *أَخْضَرٌ*.] *الشُّهَبَاءُ* was the name of a mare belonging to El-Kattál El-Bejelee. (O, K; in the CK El-Bejelee.) Applied to a she-goat, *شُهَيْبَةٌ* signifies *Of a white colour intermixed with black*: thus applied, it is like *مَلْحَاةٌ* applied to a ewe. (K.) Applied to a *غُرَّةٌ* [or blaze on a horse's forehead], it means *In*

which are hairs differing from the whiteness [of the blaze]. (S.) And *الأشَاهِبُ* is [a pl. formed from *الأشْهَبُ* as though this were a subst.] applied to the Benu-l-Mundhir, (K,) or one of the troops of En-Noqmán Ibn-El-Mundhir, consisting of the sons of his paternal uncle and his maternal uncles, and their brethren; (TA;) so called because of their comeliness, (K,) or because of the whiteness of their faces. (TA.)—Applied to ambergris, (K, TA,) † *Of an excellent colour, i. e., (TA,) inclining to whiteness.* (K, TA.) And applied to an iron head or blade of an arrow or of a spear &c., † *That has been filed so that its blackness has gone*: (S, A, TA:) or *that has been filed lightly, so that all its blackness has not gone.* (AḤn, TA.) [Hence,] *كَتَيْبَةُ شُهَبَاءَ* † *A great troop having numerous weapons*; (K;) so called because of the iron; (S;) or because of the whiteness of the weapons and iron, intermixed with blackness: or *a troop of which the iron [of the weapons and armour] is white and bright*: (TA:) or, as also *كَتَيْبَةُ شُهَابَةٍ*, a troop upon which is [seen] the whiteness of the iron [weapons &c.]. (T, TA. [See also *كَتَيْبَةُ مَلْحَاةٌ*, voce *أَمْلَحٌ*].) And *جَيْشٌ شُهَبٌ* † *A strong army* [app. because of its numerous weapons]. (TA.)—*أَرْضٌ شُهَبَاءٌ* † *A land in which is no verdure, by reason of the paucity of rain.* (TA.) And [hence,] *سَنَةٌ شُهَبَاءٌ* † *A year of drought, or sterility, white in consequence thereof*, (TA,) in which is no verdure, or in which is no rain: (K, TA:) next in degree is the *بَيْضَاءُ*; then, the *حَمْرَاءُ*, which is more severe than the *بَيْضَاءُ*; (TA;) and then, the *سَوْدَاءُ*: (TA in art. *حمر*:) or *a year that is white by reason of the abundance of snow and the want of herbage*: (IB, TA:) or *a year of drought, or sterility*; because the seed-produce dries up therein, and becomes yellow: and *عَامٌ أَشْهَبٌ* signifies the same. (Har p. 150.) And *عَامَانِ شُهَبَانٍ* † *Two white years* (*عَامَانِ أَبْيَضَانِ*) between which is no verdure (K, TA) of herbage. (TA.) And *يَوْمٌ أَشْهَبٌ* † *A cold day*: (A, K:) or *a day of cold wind*; thought to be so called on account of the snow and hoar frost and hail therein: (L, TA:) or *a day of hoar-frost*: (Az, TA:) *a day of cold wind and hoar frost*; and [in like manner] the night (*الليْلَةُ*) is termed *شُهَبَاءٌ*. (S.) In the following verse, cited by Sb,

فِدَى لِبْنِي ذُهَلِ بْنِ شَيْبَانَ نَاقِي
إِذَا كَانَ يَوْمٌ ذُو كَوَاكِبِ أَشْهَبِ

[May my she-camel be a ransom for the sons of Dhuhl Ibn-Sheybán when there is a day of difficulties, or distresses, . . .] the meaning may be *أشْهَبِ* [or whitish] by reason of the whiteness of the weapons, or by reason of the dust. (TA.) And *الشُّهَبُ* [pl. of *أَشْهَبٌ*], (O,) or *شُهَبٌ* [pl. of *شُهَابٌ*], (K,) [but the former, I think, is evidently the right,] † *The white nights*; (*الليالي البيض*); [i. e. the thirteenth and fourteenth and fifteenth nights of the lunar month; so called because lighted by the moon throughout; (see art. *بيض*);] (O:) *three nights of the month*; (K, TA;) because of the alteration of their colour. (TA.)—*أَشْهَبٌ* [or

أَمْرٌ أَشْهَبٌ] also signifies † *A hard, or difficult, affair or case*, (K, TA,) such as is disliked, or hated. (TA.) And *أَشْهَبٌ بَازِلٌ* † *A hard, or difficult, affair or case, that is beyond one's power [of accomplishment or endurance]*: termed *بازِلٌ* because the camel thus termed is one that has attained its utmost strength. (O, TA. [See also art. *بزل*].)—And *الأشْهَبُ* signifies *The lion*. (O, K.) [And in the Deewán of Jereer, it is applied to *The swine*. (Freytag.)]

شهد

1. *شَهِدَ*, (S, A, Mgh, L, Mṣb, K,) aor. †; (K;) and *شَهِدَ*, aor. †; (K;) also pronounced and written *شَهِدَ*, (Akh, S, K,) and *شَهِدَ*, and *شَهِدَ*, accord. to a rule applying to all verbs of the measure *فَعَلَ* of which the medial radical letter is a faucial; (MF;) inf. n. *شَهَادَةٌ* (S, A, Mgh, L, Mṣb, K) and *شَهِدَ*; (TA; [there written without any syll. sign, and not found by me in any other Lex.];) *He told, or gave information of, what he had witnessed, or seen or beheld with his eye*: (Mgh, L, Mṣb:) this is the primary signification: (L:) *he declared what he knew: he gave testimony, attestation, or evidence; he bore witness*: (L:) *he gave decisive information.* (S, A, L, K.) [See also *شَهَادَةٌ* below.] You say, *شَهِدَ بِكَذَا*, inf. n. as above, (S, A, Mgh, L, Mṣb, K,) *He told, or gave information of, such a thing, as having witnessed it, or seen or beheld it with his eye*; (Mgh, Mṣb;) or *declared such a thing as knowing it*; (L;) or *gave his testimony, attestation, or evidence, respecting it; or bore witness of it, or to it*; (S, A, L, K;) *عِنْدَ السَّامِعِ* [in the presence of the judge]; *لِفُلَانٍ* [for, or in favour of, such a one], (S, Mgh, L, K,) and *عَلَى فُلَانٍ* [against, or in opposition to, such a one]. (Mgh.) And *عَلَى شَهِدَ* *كَذَا* *He gave decisive information [respecting such a thing (as in the Kur xlvi. 9, and in many other instances); he testified respecting it].* (S, L. [See also another meaning of this phrase in what follows.]) [Hence,] *لَا إِلَهَ إِلَّا هُوَ*, in the *Kur* [iii. 16], means *God hath given evidence that there is no deity but He*: (Abu-l-'Abbás, IAmb, Jel:) or *God knoweth &c.*; (Aḥmad Ibn-Yahyá, K;) and so *شَهِدَ اللَّهُ* throughout the *Kur-án*: (Aḥmad Ibn-Yahyá:) or *God saith &c.*: or *God hath written &c.* (K.) And *أَشْهَدُ* &c. or *God hath written &c.* (K.) *أَشْهَدُ* [or acknowledge,] and *I declare, [or testify, that there is no deity but God:]* (K:) [Fei says,] the verb is trans. in this phrase by itself [i. e. without the intervention of a prep.] because it is used in the sense of *أَعْلَمُ*. (Mṣb.) [And hence, *كَلِمَةُ الشَّهَادَةِ* means *The sentence declaring that there is no deity but God and that Mohámmad is God's apostle.*—*شَهِدَ بِاللَّهِ*, (Mgh,* Mṣb,) aor. †, inf. n. *شَهَادَةٌ*, (Mgh,) means *He swore by God*: (Mgh, Mṣb:) and *أَشْهَدُ بِكَذَا* *I swear by such a thing.* (S, K.) *أَشْهَدُ بِاللَّهِ لَقَدْ كَانَ كَذَا* *I swear by God that such a thing happened, or took place, combines the meaning of witnessing with that of swearing and that of informing at the time of*