

that which is wrong. (Meyd. [See also Har pp. 667-8.]) And **اشبه الرجل أمه** (IAqr, K,) and **شابهها** (K,) [The man resembled his mother,] meaning †the man became impotent, and weak. (IAqr, K.) And it is said in a trad. of 'Omar, **إِنَّ اللَّيْنَ يُشْبَهُ عَلَيْهِ** [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 **الليّن يشبه** [app. for **الليّن يشبه عليه**]: i. e. one acquires a likeness to the natural dispositions of the woman who suckles [him]: or, as it is also related, **يتشبه** [app. for **يتشبه عليه**]. (TA.) — **اشبه** is also a verb of wonder: hence the saying,

* **مَا أَشْبَهَ اللَّيْلَةَ بِالْبَارِحَةِ** *

How like is this night to yesternight! expl. in art. [بحر.]

5. **تشبه 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. **تمثل**: (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,] **تشبه له أنه كذا** [It became imaged to him [in the mind, i. e. it seemed to him,] that it was so; syn. **تخيل**, (S and K* in art. **خيل**), and **تخايل**: (S in that art.:) and **تشبه إليه أنه كذا** [signifies the same; or] it was imaged to him [in the mind] that it was so; syn. **خيل**. (PŠ in that art.)

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

8. **اشتبهت** and **تشابهت** They resembled each other so that they became confounded, or confused, or dubious. (K.) And **اشبه** (S, MA) and **تشابه** (MA) It (a thing, S, MA, or an affair, MA) was, or became, ambiguous, dubious, or obscure, (MA,) **على** [to me], (S,) or **عليه** [to him]: (MA:) and **اشبهت عليه الأمر** the thing, or affair, was rendered confused, or dubious, to him: (K, TA:) and **اشبهت الشيء**, also, [see **مشتبه**,] the thing was, or became, confused, or dubious. (IAqr, TA.)

مثل and **شبه** are syn., (S, Mšb, K,) like **مثل** and **مثل**, and **بدل** and **بدل**, and **نكل** and **نكل**, 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. **بدل**), i. q. **شبيه**, (S, Mšb, K,) syn. **مثل**, (K,) [i. e.] A like; a similar person or thing; (MA, Mšb;) [an analogue; a match;] a fellow: (MA:) pl. (of all, TA) **أشباه**. (K, TA.) One says, **هذا يشبه** [and **شبهه**, i. e. **شبيهه**] meaning This is the like, &c., of him, or it]. (S.) And **شبهك** [Such a one is the like, &c., of thee]. (JK.) [And **هذا شبيهه** This is like him, or it. And hence, in lexicology, **الأشباه والنظائر** The words that are alike in form: generally applied to rare instances.] — See also the next paragraph, in two places.

and **شبهك** and **شبيهك** [Such a one is the like, &c., of thee]. (JK.) [And **هذا شبيهه** This is like him, or it. And hence, in lexicology, **الأشباه والنظائر** The words that are alike in form: generally applied to rare instances.] — See also the next paragraph, in two places.

شبه: see the next preceding paragraph, in three places. — [Hence,] **syn. with شكّل** [signifying A likeness, resemblance, or semblance, as meaning something resembling]; (AA, K, and TA in art. **شكل**;) and **شبهته** is **syn. with مثل** [in the same sense]: (K in the present art.: [see exs. of the latter voce **عقر**:]) pl. of the former [in this sense, as is indicated in the S,] **مشابه**, contr. to rule, like **محاسن** and **مذاكير**; (S, TA;) or this is a pl. having no proper sing. (TA.) One says, **بينهما شبه** [Between them two is a likeness, &c.]. (S.) And **نزع إلى أبيه في الشبه** [He inclined to his father in likeness]. (S, in art. **نزع**.) And a poet cited by IAqr says,

* **أَصْبَحَ فِيهِ شَبَهٌ مِنْ أُمِّهِ** *
* **مِنْ عَظْمِ الرَّأْسِ وَمِنْ حُرُوطِهِ** *

[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, **مثل في شبهته** i. e. **مثل** [In him is a likeness, or something having a likeness, to him, or it]. (TK.) — Also, (JK, S, Mšb, K, &c.,) and **شبه**, (JK, S, K,) and **شبهان**, (K, TA, but not in the CK,) [A sort of fine brass;] a metal resembling gold in its colour, the highest in quality of **صفر** [or brass]; (Mšb;) **نحاس**; (K;) a sort of **نحاس** (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. **أشباه**. (K.) One says **كوز شبه** and **شبه** [A mug of شبه]. (S.) — See also **شبهان**.

شبهته: see **شبه**, in two places. — [Hence,] **Confusedness, or dubiousness**: (S, K:) pl. **شبه** (TA) [and **شبهات** and **شبهات** and **شبهات**: whence the phrase **أصحاب الشبهات** Those persons who are of dubious characters; those who are objects of suspicion]. One says, **ليس فيه شبهة** [There is not any confusedness, or dubiousness, in respect of it]: referring to property. (Mšb voce **شائبة**, in art. **شوب**.)

شبهان and **شبه**, (K accord. to the TA,) the latter on the authority of IB, (TA, [and mentioned also in the M voce **سيال** on the authority of AA,]) A certain thorny plant, (K accord. to the TA,) resembling the **سمر** [or gum-acacia-tree], (TA,) having an elegant red blossom, and grains like the **شهدانج** [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 **شبهان**, (K accord. to the TA,) or **شبهان**, (so in a copy of the S,) or both, (so in

copies of the K,) or **شبهان**, or **شبهان**, (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] **عضاه**: (S, K:) or the **نمار** [i. e. panic grass]: (K, TA, but not in the CK:) or the **نمار** [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 **شبهان**].) — See also **شبه**.

شبهان, or **شبهان**, or **شبهان**: see the next preceding paragraph.

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

شبيهه: see **شبهه**, in four places.

أشبهه من التمرة [More, and most, like]. **أشبهه** [More like than the date to the date] is a prov.: and so **أشبهه من الماء بالماء** [More like than water to water]. (Meyd.) — [And **More, or most, suitable**. One says, **هذا أشبه بك** This is more suitable to thee. And **هذا الأشبه** This is the most suitable.]

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

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

مشابه: see **شبهه**, of which it is said to be an anomalous pl.

مشتبهات [part. n. of 8, q. v.]. **مشتبهات**, (S,) and **مشتبهات**, [thus agreeably with an explanation of its verb by IAqr, (see 8, last sentence,)] (JK,) or **مشتبهات**, and **مشتبهات** like **معتظمة**, (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 **مشتبه** in this sense in a verse cited voce **سَف**:)] **مشتبهات** and **مشتبهات** in the Kqr [vi. 99], means resembling one another so that they become confounded, or confused, or dubious, and not resembling one another &c. (TA.)

مشتابه Consimilar, or conformable, in its several parts: thus **مشتابه** means in the Kqr xxxix. 24. (Jel.) And **مشتابهات** Things like, or resembling, one another. (JK, S.) — See also **مشتبه**. — **مشتبهات** in the Kqr 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 **مشتابه** in the Kqr 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 **مختر** [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-