

that which is wrong. (Meyd. [See also Har pp. 667-8.]) And **اشبه الرجل أمه**, (IAar, K,) and **شابهها**, (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 اللَّبْنَ 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 **اللبن يشبه** [app. for **اللبن يشبه عليه**]: i. e. one acquires a likeness to the natural dispositions of the woman who suckles [him]: or, as it is also related, **يتشبهه** [app. for **يُتَشَبَّهُ عَلَيْهِ**]. (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. برح.]

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 **ك*** in art. **خيل**,) and **تخايل**: (S in that art.:) and **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, **تشابهوا** They were like, or they resembled, each other. (MA.) And **الخطوط تشابهوا** The lines are like one another; the lines resemble one another. (Mgh.) — See also the next paragraph, in two places.

8. **اشتبها** and **تشابهها** They resembled each other so that they became confounded, or confused, or dubious. (K.) And **اشتبها** (S, MA) and **تشابهها** (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 **الامر يشبه** the thing, or affair, was rendered confused, or dubious, to him: (K, TA:) and **الشيء يشبه**, also, [see **مشتبه**,] the thing was, or became, confused, or dubious. (IAar, TA.)

شبه and **شبهه** 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. **شبيهه**, (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** 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.

شبه: see the next preceding paragraph, in three places. — [Hence,] **شكّل** [signifying A likeness, resemblance, or semblance, as meaning something resembling]; (AA, K and TA in art. **شكل**;) and **شبهه** 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 **مكاسين** 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 IAar says,

• أَصْبَحَ فِيهِ شَبَهٌ مِنْ أُمِّهِ •
• مِنْ عَظْمِ الرَّأْسِ وَمِنْ حُرْطِيهِ •

[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, **له شبهه** 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 **شبهه**, (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 **شبهه** [A mug of شبه]. (S.) = See also **شبهان**.

شبهه: see **شبهه**, in two places. — [Hence,] **مشتبه**, or **dubiousness**: (S, K:) pl. **شبهه** (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 شبهه** [There is not any confusedness, or dubiousness, in respect of it]: referring to property. (Mšb voce **شائبة**, in art. **شوب**.)

شبهان and **شبهه**, (K accord. to the TA,) the latter on the authority of IB, (TA, [and mentioned also in the M voce **سبال** 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] **عشاء**: (S, K:) or the **نهام** [i. e. panic grass]: (K, TA, but not in the CK:) or the **نهام** [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 **شبهه**.

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 أشبهه بك** This is more suitable to thee. And **هذا الأشبهه** This is the most suitable.]

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

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

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

مشتبهات [part. n. of 8, q. v.]. (S,) and **مشتبهات**, [thus agreeably with an explanation of its verb by IAar, (see 8, last sentence,)] (JK,) or **مشتبهات**, and **مشتبهات** like **معتمة** (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 **سفف**:)] **مشتبهات** and **مشتبهات**, 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.)

مشتابهه Consimilar, or conformable, in its several parts: thus **مشتابهها** means in the Kur xxxix. 24.

(Jel.) And **مشتابهات** Things like, or resembling, one another. (JK, S.) — See also **مشتبهه**. — **مشتابهات** 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 **مشتابه** 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 **محكم** [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-