

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 أَشُهَبٌ, (K,) which last is [a pl. of pauc., but] thought by IM to be a quasi-pl. n. (TA.) The reading بِشُهَابٍ قَبَسٍ, instead of بِشُهَابٍ 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,] الشُّهْبُ signifies The shining, or brightly-shining, stars : (K:) or the seven stars [or planets; meaning, not the Pleiades (which are called النُّجُومُ), but the Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn: the first three of which are said by Freytag to be called صِغَارُ الشُّهْبِ]. (TA.) — For another meaning assigned in the K to الشُّهْبِ, see الشُّهْبُ, voce أَشُهَبٌ. — أَشُهَبٌ 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 نَشَابٌ, إِنَّ فُلَانًا نَشَابٌ † Verily such a man is one who is penetrating, sharp, or energetic, in war. (S, A.)\* And هُوَلَاءُ 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.

أَشُهَبٌ: see أَشُهَبٌ.

شَاهِبٌ: see أَشُهَبٌ, first sentence.

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

أَشُهَبٌ Of the colour termed شُهْبَةٌ; (S, Mṣb, K;) as also شَاهِبٌ, (K,) occurring in the poetry of Hudheyl: (TA:) fem. of the former شُهْبَةٌ: (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 شُهْبَةٌ to a she-mule. (Mgh, Mṣb.) [Golius, on the authority of Meyd, explains أَشُهَبٌ أَدْهَمُ, applied to a horse, as meaning Subniger, spadiceus: and أَشُهَبٌ أَخْضَرُ as meaning lucide leviterve viridis: the correct meaning of the former seems to be of a blackish, or bronnish, gray: and that of the latter, of a dark dust-coloured gray: see أَخْضَرُ and أَدْهَمُ.] الشُّهْبَاءُ was the name of a mare belonging to El-Kattál El-Bejelee. (O, K; in the CḲ El-Bejlee.) Applied to a she-goat, شُهْبَاءٌ signifies Of a white colour intermixed with black: thus applied, it is like غَرَّةٌ applied to a ewe. (K.) Applied to a غَرَّةٌ [or blaze on a horse's forehead], it means In

which are hairs differing from the whiteness [of the blaze]. (S.) And الأَشَاهِبُ is [a pl. formed from الأَشُهْبُ as though this were a subst.] applied to the Benu-l-Mundhir, (K,) or one of the troops of En-Noqámán 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. (AHn, TA.) [Hence,] كَتَيْبَةٌ شُهْبَاءٌ † 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 † كَتَيْبَةٌ شُهَابَةٌ, a troop upon which is [seen] the whiteness of the iron [weapons &c.]. (T, TA. [See also كَتَيْبَةٌ مَلْحَاءٌ, voce أَمْلَحٌ.]) And جَيْشٌ أَشُهَبٌ A strong army [app. because of its numerous weapons]. (TA.) — أَرْضٌ شُهْبَاءٌ † A land in which is no verdure, by reason of the paucity of rain. (TA.) And [hence,] سَنَةٌ شُهْبَاءٌ † 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. حَمْر:) 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 أَشُهَبٌ signifies the same. (Har p. 150.) And عَامَانِ أَبْيَضَانِ † Two white years (عَامَانِ أَبْيَضَانِ) between which is no verdure (K, TA) of herbage. (TA.) And يَوْمٌ أَشُهَبٌ † 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 (الليالي) is termed شُهْبَاءٌ. (S.) In the following verse, cited by Sb,

فِدَى بِنِي دَهْلٍ بِنِ شَيْبَانَ نَاقِي  
إِذَا كَانَ يَوْمٌ ذُو كَوَاكِبِ أَشُهَبِ

[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 أَشُهَبِ [or whitish] by reason of the whiteness of the weapons, or by reason of the dust. (TA.) And الشُّهْبُ [pl. of أَشُهَبِ], (O,) or شُهَبٌ [pl. of شُهَابِ], (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. بِيض);] (O;) three nights of the month; (K, TA;) because of the alteration of their colour. (TA.) — أَشُهَبٌ [or

أَمْرٌ أَشُهَبٌ] also signifies † A hard, or difficult, affair or case, (K, TA,) such as is disliked, or hated. (TA.) And أَشُهَبٌ بَازِلٌ † A hard, or difficult, affair or case, that is beyond one's power [of accomplishment or endurance]: termed بَازِلٌ because the camel thus termed is one that has attained its utmost strength. (O, TA. [See also art. بَزَل.]) — And الأَشُهْبُ 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. ʿ; (K;) and شَهِدَ, aor. ʿ; (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 شهد; (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 بَكْدًا, 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 الْحَاكِمِ [in the presence of the judge]; (S, Mgh, L, K,) and عَلَى فُلَانٍ [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 xlv. 9, and in many other instances); he testified respecting it]. (S, L. [See also another meaning of this phrase in what follows.]) [Hence,] شَهِدَ اللَّهُ أَنَّهُ 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 أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ I know, (Mṣb, K,) [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. ʿ, inf. n. شَهَادَةٌ, (Mgh,) means He swore by God: (Mgh, Mṣb:) and أَشْهَدُ بَكْدًا 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