

(Ibn-El-Kutbee, TA.) The seed of the قنب [or hemp]: (Mgh, Mṣb, K:) it is useful as a remedy for the quartan fever, (K,) prepared as a beverage, (TA,) and for the [kinds of leprosy called] ببق and برص, (K,) applied as a liniment, (TA,) and it kills what are called حَبُّ الْقَرَعِ, (K,) which are worms in the belly, [tape-worms,] (TA,) when eaten, and also when applied to the belly externally. (K.)

شهر

1. شَهْرٌ, (S, A, K,) aor. =, (S, K,) inf. n. شَهَرَ and شَهْرَةٌ; (S;) and شَهَّرَهُ, (S, A, O, K,) inf. n. شَهَّرَ; (S;) and شَهَّرَهُ; (S, K;) He made it apparent, conspicuous, manifest, notorious, notable, commonly known, or public: (S, O, MF:) or [it generally means] he made it apparent, &c., as bad, evil, abominable, foul, or unseemly; he exposed it as such; or rendered it notorious in a bad sense, or infamous. (A, K.) You say, شَهَّرْتُ الْحَدِيثَ, inf. n. as above, I divulged the story, or discourse. (Mṣb.) And لَفْلَانٍ فَضِيلَةٌ أَشْهَرَهَا, (S, K;) [Such a one has an excellent quality which the people have made commonly known]. (S.) And شَهَّرْتُهُ بَيْنَ النَّاسِ I rendered him conspicuous [or notorious or celebrated or renowned] among the people. (Mṣb.) And شَهَّرْتُ زَيْدًا بِكَذَا and شَهَّرْتُهُ [I rendered Zeyd conspicuous, notorious, celebrated, or renowned, for such a thing]; (Mgh, * Mṣb;) [but] the latter has an intensive signification: أَشْهَرْتُهُ, with ا, in the sense of شَهَّرْتُهُ, has not been transmitted: (Mṣb:) or is not of established authority. (Mgh.) One says also, شَهَّرْتُ بِكَذَا, and أَشْهَرْتُ, [generally, but not always, in a bad sense, meaning] He was rendered, or became, notorious, or infamous, for such a thing: (A:) the latter verb being intrans. as well as trans. (TA.) And [hence one says,] أَشْهَرْتُ فَلَانًا meaning † I held such a one in light, or little, estimation, or in contempt, and exposed his vices, faults, or evil qualities or actions. (A.) — And شَهَّرَ سَيْفَهُ, (S, A, Mṣb, K,) aor. =, (S, Mṣb, K,) inf. n. شَهَّرَ, (S, Mṣb,) He drew his sword (S, Mṣb, TA) from its scabbard: (TA:) or he drew his sword and raised it over the people; (A, K;) as also شَهَّرَهُ. (K.)

2: see above, in three places. [In modern Arabic, شهر often signifies He paraded an offender as a public example; and it occurs in this sense in the S and TA in art. بلس, &c.: the offender, in this case, is generally mounted upon an ass or a camel, and often with his face towards the animal's tail.]

3. شَهْرًا, (K,) inf. n. مُشَاهَرَةٌ (S, K) and شَهَّرَهُ, (K,) He hired him, or took him as a hired man or hireling, for [or by] the month: (Lh, K:) or he made an engagement, or a contract, with him for work or the like, by the month, or month by month: (TA:) المُشَاهَرَةُ from الشَّهْرُ is like المُعَاوَمَةُ from العَامُ. (S, TA.)

4: see 1. — أَشْهَرْنَا, (S, Mṣb, * K,) inf. n. أَشْهَرْنَا, (Mṣb,) A month passed (lit. came) over us. (S,

Mṣb, * K.) And اشهر الصبي [The child became a month old; or] a month passed (lit. came) over the child: similar to أَحْوَلُ, (A,) or to أَحَالَ. (Mṣb.) And اشهرت الدار The house became altered, or changed, and months passed over it. (TA in art. حول.) — Also We remained, stayed, dwelt, or abode, a month in a place. (ISk, S.) — And We entered upon the month, i. e., the lunar month. (Th, S.) — And اشهرت She (a woman) entered upon the month of her bringing forth. (Mṣb, K.)

8. اشهر It was, or became, apparent, conspicuous, manifest, notorious, notable, commonly known, or public: (S:) or [it generally means] it was, or became, apparent, &c., as bad, evil, abominable, foul, or unseemly; it was, or became, exposed as such, or rendered notorious in a bad sense or infamous. (A, K.) It (a story, or discourse,) became divulged, or public. (Mṣb.) اشهرتكنا: see 1. — As a trans. verb: see 1 in three places.

شهر The new moon, when it appears: (IF, A, Mgh, O, Mṣb, K:) so called because of its conspicuousness. (Mgh, Mṣb.) This is the original signification. (Mgh.) [See the last sentence of this paragraph.] You say, رَأَيْتُ الشَّهْرَ, meaning I saw the new moon of the month. (Mgh.) Hence it is said in a trad., صَوْمُوا الشَّهْرَ, meaning Fast ye the first day of the lunar month. (Lh, TA.) And hence the trad., إِنَّمَا الشَّهْرُ تِسْعٌ وَعِشْرُونَ, meaning The utility of watching for the new moon is on the nine and twentieth night. (L, TA.) [Or the meaning is, that the lunar month is a period of nine and twenty nights.] — Also The moon: or the moon when conspicuous, and near to being full. (K.) — And [A lunar month;] a certain well-known number of days: so called because made manifest by the moon: (ISd, K:) an arabicized word; or, as some say, Arabic; (Mṣb;) and so called because of its being manifest: (Mṣb, TA:) pl. [of pauc.] أَشْهُرٌ (Mṣb, K) and [of mult.] شَهْرٌ. (S, Mṣb, K.) The following are the modern names of the months: 1. المَحْرَمُ [to which the epithet الحَرَامُ is often added]: 2. صَفَرٌ [to which the epithet الخَيْرُ is often added]: 3. رَبِيعُ الْأَوَّلِ: 4. رَبِيعُ الْآخِرِ: 5. [الثَّانِي]: 6. جُمَادَى الْأُولَى: 7. رَجَبٌ [to which is often added the epithet الأَصْمَرُ, and that of الفَرْدُ]: 8. شَعْبَانٌ [to which we often find the epithet المُعْظَمُ added, and sometimes that of الشَّرِيفُ]: 9. رَمَضَانَ [to which the epithet المَبَارَكُ is appropriated]: 10. شَوَّالٌ [to which the epithet المَكْرَمُ is frequently added]: 11. ذُو الْقَعْدَةِ: and 12. ذُو الْحِجَّةِ: [see the second of the two tables in p. 1254:] and the following are the names by which they were called by the tribe of 'Ad, agreeably with the foregoing numeration: 1. مُؤْتَمِرٌ: 2. نَاجِرٌ: 3. خَوَّانٌ: 4. بَصَّانٌ: 5. عَادِلٌ: 6. حَنِينٌ: 7. الأَصْمَرُ: 8. عَادِلٌ: 9. نَاتِقٌ: 10. وَعَلٌ: 11. وَرَنَةٌ: and 12. بَرَكٌ [or مُؤْتَمِرٌ?]. (Ibn-El-Kelbee, in TA, voce مؤْتَمِرٌ.)

[But authors differ respecting some of these names, as will be seen in other articles.] أَشْهُرٌ مَعْلُومَاتٌ, said, in the Kṣur [ii. 193], to be the period of the pilgrimage, for by الحَجُّ, which immediately precedes, is meant وَقْتُ الْحَجِّ, (Mgh, Mṣb,) or زَمَانُ الْحَجِّ, (Mṣb,) applies to Showwāl and Dhu-l-Kaʿdeh and ten days of Dhu-l-Ḥijjah, (Mgh, Mṣb,) accord. to Aboo-Haneefeh (Mgh) and most of the learned, part of Dhu-l-Ḥijjah being called a month tropically, as is often done by the Arabs in similar cases, relating to time; for ex. when they say, مَا رَأَيْتَهُ مَذَى يَوْمَانِ, the period of separation having been a day and a part of a day: (Mṣb:) or [and] nine days of Dhu-l-Ḥijjah with the night preceding the day of the sacrifice, accord. to Esh-Sháfi'ce: (Mgh:) or [and] all Dhu-l-Ḥijjah, accord. to Málik: (Mgh, Mṣb:) [in these two explanations the two months next preceding being meant to be included:] or Showwāl and Dhu-l-Kaʿdeh and Dhu-l-Ḥijjah and Moharram, accord. to Aboo-Amr Esh-Shaʿabee. (Mṣb.) — Also † A learned man: (O, K:) [because of his celebrity:] pl. شُهْرٌ. (O, TA.) — [And accord. to the K, it signifies also The like of a nail-paring: but this is app. a mistake, perhaps originating from a mutilated transcript of what here follows:] a poet says, describing camels,

• أَبْدَانٌ مِنْ نَجْدٍ عَلَى ثِقَةٍ
• وَالشَّهْرُ مِثْلُ فُلَامَةِ الظَّفِيرِ

[They went forth from Nejd in a state of confidence, the new moon being like the nail-paring]. (O.)

شُهْرَةٌ a subst. from الإِشْتِهَارُ, (Mgh,) signifying The appearance, conspicuousness, manifestness, notoriousness, notableness, or publicity, of a thing: (S, O, Mṣb:) or [generally] its appearance, &c., as bad, evil, abominable, foul, or unseemly; its notoriousness in a bad sense, or infamousness. (A, K.) — Any evil thing that exposes its author to disgrace; any disgraceful, or shameful, thing; a vice, or fault, or the like. (IAq, O, TA.) — A dress of the most excellent or superb kind; and one of the vilest or meanest kind: both of which are forbidden. (Mgh.) — [It is also used in the sense of مَشْهُورٌ.] One says, جَعَلْتُهُ شُهْرَةً † [He rendered him notorious, either in a bad or in a good sense]. (A.) And صَارَ شُهْرَةً, (K in art. دول,) i. e. مَشْهُورًا † [He became notorious, &c.]; said of a man. (TK in that art.)

شَهْرِيٌّ A بردون [or hackney] between the رَمَكَةٌ [or mare of mean breed] and the horse of generous breed: one says, لَمْ يَرْكَبِ الشَّهْرِيَّةَ, and الشَّهْرِيَّ [He did not ride hackneys of the sort above mentioned]: (A:) or شَهْرِيَّةٌ signifies بُرَادَيْنِ [or hackneys]; and its pl. is شَهَارٌ: (Mgh:) or a sort of بُرَادَيْنِ [or hackneys]; (Lth, O, K;) a horse of which the dam is Arabian but not the sire. (Lth, O.)

شَهْرِيَّةٌ — مَشْهُورٌ. — شَهْرِيَّةٌ A woman, and a she-ass, broad (O, K) and bulky. (O.)