

straggled, or spread out dispersedly; (S, TA;) or branched forth from the stem, and separated, divided, &c. (Mṣb.) See also 2. One says also, **تَشَعَّبَ أَمْرُ الرَّجُلِ** + [The state of affairs of the man became broken up, discomposed, deranged, disorganized, or (agreeably with another explanation of the verb in what follows) rendered unsound, impaired, or marred]. (A.) — Also † the latter verb, [or each,] *It became closed up; [or repaired by having a crack or cracks closed up, or by being pieced;]* said of a cracked thing: (TA:) and † both verbs, *i. q.* **انْصَلَحَ** [which means, in a general sense, *it became rectified, repaired, mended, amended, adjusted, or put into a right, or proper, state; &c.;* but I have not found this verb (**انصلح**) in its proper art. in any of the Lexicons]: (K, TA:) and † the latter signifies also *it became cracked; (A;)* [and in like manner the former, said of a number of things; or *it became cracked in several places* when said of a single thing: and hence † both signify, in a general sense, *it became corrupted, rendered unsound, impaired, or marred; a meaning which may justly be assigned to the former verb in the phrase mentioned in the next preceding sentence.*]

7: see 5, in nine places: and see also 3.

8: see 1, in the former half of the paragraph.

**شَعْبٌ** inf. n. of **شَعَبَ** [q. v.]. (Mṣb.) — [Used as a simple subst., it signifies *Collection, or union: and also separation, division, or disunion; and] a state of separation or division or disunion; (K, TA:)* as also † **شُعْبَةٌ**: (S, TA:) pl. of the former **شُعُوبٌ**. (TA.) — And [hence, perhaps, as implying both union and division,] *Such as is divided [into sub-tribes], of the tribes of the Arabs and foreigners: (S: [in my copy of the Mṣb, ما انقسمت فيه قبائل العرب, as though it meant the tribes of the Arabs collectively, agreeably with another explanation to be mentioned below; but I think that there may be a mistranscription in this case:] pl. شُعُوبٌ: (S, Mṣb:) or it signifies, as some say, (Mṣb,) or signifies also, (S,) a great tribe; syn. قَبِيلَةٌ عَظِيمَةٌ, (S, A, K,) or حَيٌّ عَظِيمٌ; (Mṣb;)* the parent of the [tribes called] **قَبَائِلُ**, to which they refer their origin, and which comprises them: (S:) or, as some say, *a great tribe (حَيٌّ عَظِيمٌ) forming a branch of a قَبِيلَةٌ: or a قَبِيلَةٌ itself: (TA:)* A'Obeyd says, on the authority of Ibn-El-Kelbee, on the authority of his father, that the **شَعْبٌ** is greater than the **قَبِيلَةٌ**; next to which is the **فَصِيلَةٌ**; then, the **عِمَارَةٌ**; then, the **بَطْنٌ**; then, the **فَخْدٌ**: (S, TA:) but IB says that the true order is that which Ez-Zubeyr Ibn-Bekkár has stated, and is as follows: (TA:) [i. e.] the genealogies of the Arabs consist of six degrees; (Mṣb;) first, the **شَعْبٌ**; then, the **قَبِيلَةٌ**; then, the **عِمَارَةٌ**, (Mṣb, TA,) with fet-h and with kesr, to the **ع**; (Mṣb;) then, the **بَطْنٌ**; then, the **فَخْدٌ**; and then, the **فَصِيلَةٌ**: thus, Khuzeymeh is a **شَعْبٌ**; and Kináneh, a **قَبِيلَةٌ**; and Kureysh, an **عِمَارَةٌ**; and Kusei, a **بَطْنٌ**; and Hâshim, a **فَخْدٌ**; and El-'Abbás, a **فَصِيلَةٌ**: (Mṣb, TA:) and Aboo-Usámeh says that

these classes are agreeable with the order obtaining in the structure of man; the **شَعْبٌ** is the greatest of them, derived from the **شَعْبٌ** [or suture] of the head; next is the **قَبِيلَةٌ**, from the **قَبِيلَةٌ** [which is a term applied to any one of the four principal bones] of the head; then, the **عِمَارَةٌ**, which is the breast; then, the **بَطْنٌ** [or belly]; then, the **فَخْدٌ** [or thigh]; and then, the **فَصِيلَةٌ**, which is the shank: to these some add the **عَشِيرَةٌ**, which consists of few in comparison with what are before mentioned: (TA:) and some add after this the **رَهْطٌ**: some also add the **جَنْمٌ** before the **شَعْبٌ**: (TA in art. **بَطْنٌ**;) the pl. is as above. (TA.) It signifies also *A nation, people, race, or family of mankind; syn. جَيْلٌ; as expl. by IM and others: in the K, [and in a copy of the A,] erroneously, جَبَلٌ [a mountain]: (TA:) but it is [strangely] said by Aboo-'Obeyd El-Bekree that accord. to all except Bundár, the word in this sense is † **شَعْبٌ**, with kesr. (MF.) And the pl., **شُعُوبٌ**, is [said to be] especially applied to denote the foreigners (**العجم**): (TA:) [thus it is said that] the phrase, in a trad., **إِنَّ رَجُلًا مِنَ الشُّعُوبِ** means [Verily a man] of the foreigners (**العجم**) [became a Muslim: but see **الشُّعُوبِيَّةُ**]. (S.) — Also, [as implying separation,] *Distance, or remoteness. (A, K.)* So in the phrase **شَعْبُ الدَّارِ** [The distance, or remoteness, of the abode, or dwelling]. (TA.) — And *A crack (S, A, K, TA) in a thing, (S,) which the شُعَابُ repairs. (S, TA.)* — And *The place of junction [i. e. the suture] of the قَبَائِلُ [or principal bones] of the head; (K;) the شَأْنُ which conjoins the قَبَائِلُ of the head: the قَبَائِلُ in the head being [the frontal bone, the occipital bone, and the two parietal bones; in all,] four in number. (S.)* — [Hence, perhaps,] **شُعْبَانٌ** † *They two are likes [or like each other]. (S.)* — See also **شَعْبٌ**. — Also *Distant, or remote; (K;) as in the phrase مَاءٌ شَعْبٌ [Distant, or remote, water]: pl. شُعُوبٌ. (TA.)**

**شَعْبٌ**: see the dual **شُعْبَانِ** voce **شُعْبَةٌ**.

**شَعْبٌ** *A road: (Mṣb:) or a road in a mountain: (S, A, O, L, Mṣb, K;) primarily a road in a mountain (Har p. 29) and in valleys: (Id. p. 72:) afterwards applied to any road: (Id. p. 29:) [see also **مَشَعَبٌ**]: pl. شُعَابٌ. (S, O, Mṣb.)* And *A water-course, or place in which water flows, in [a low, or depressed, tract, such as is called] a بَطْنٌ of land, (ISH, A, O, K,) having two elevated borders, and in width equal to the stature of a man lying down, and sometimes between the two faces, or acclivities, of two mountains. (ISH, O.)* Or it signifies, (K,) or signifies also, (A,) *A ravine, or gap, [or pass,] between two mountains. (A, K.)* — Also [A reef of rocks in the sea: so in the present day: or] *a زَرْبَةٌ or زَرْبَةٌ (accord. to different copies of the K in art. **جَهَن** [but neither of these two words do I find in their proper art. in any Lex.]) in the sea, such as is connected with the shore: if not connected with the shore, a bow-shot distant, it is called **جَهَن**. (K and TA in art. **جَهَن**.)* — And *A brand, or mark made with a*

*hot iron, (S, K,) upon camels, (K,) peculiar to the Benoo-Minkar, in form resembling the [hooked stick called] مَخِين: (S:) or a brand upon the thigh, lengthwise, [consisting of] two lines meeting at the top and separated at the bottom: (ISH, TA:) or a brand united [at the upper part and] at the lower part separated: (Aboo-'Alee in the "Tedhkireh," TA: [but there is an omission here, so that the reverse may perhaps be meant:]) or a brand upon the neck, like the مَخِين: (Suh in the R, TA:) in a marginal note in the copy of the L, it is said that **شَعْبٌ** signifying a brand is with kesr to the ش and with fet-h [i. e. **شَعْبٌ** and † **شَعْبٌ**]. (TA.) — See also **شُعَابٌ**. — [And see the pl. **شُعَابٌ** below.]*

**شَعْبٌ** *Width, or distance, (A, K,) or great width or distance, (S,) between the horns (S, A, K) of a goat (S, TA) and of a gazelle, (TA,) and between the shoulders, (A, K,) and between two branches. (A.)* [See also 1, last signification.]

**شُعْبَةٌ**: see **شَعْبٌ**, second sentence. — Also *The space, or interstice, between two horns: and between two branches: (K:) pl. شُعَابٌ and شُعَابٌ, (K, TA,) in this and all the following senses. (TA.)* — And *A cleft in a mountain, to which birds (الطَيْرُ, for which المَطَرُ is erroneously substituted in [several of] the copies of the K, TA) resort: pl. as above. (K, TA.)* — Also *A branch of a tree, (S, A, Mgh, Mṣb, TA,) growing out apart, or divaricating, therefrom: (Mṣb, TA:) or the extremity of a branch: (K, TA: [said in the latter to be tropical in this latter sense; but why, I see not:]) pl. شُعَابٌ (S, Mgh, Mṣb, TA) and شُعَابٌ, as above. (TA.)* And *شُعْبُ الغصنِ The divaricating, or straggling, [branchlets, or] extremities [or shoots or stalks] of the branch. (TA.)* And [hence] **عَصَا فِي رَأْسِهَا شُعْبَانٌ** [A staff having at his head two forking portions or projections]; (A, TA;) and Az mentions, as heard by him from the Arabs, † **شُعْبَانٌ**, without ت, instead of **شُعْبَانٌ** in this phrase. (L, TA.) And **شُعْبَةٌ مِنْ رَيْحَانٍ** [A sprig, spray, bunch, or branchlet, of sweet basil, or of sweet-smelling plants]: and **شُعْبَةٌ مِنْ شَعْرٍ** [and **صُوفٌ مِنْ شُعْبَةٍ** and of wool]. (JK in art. طوق.) And **أَنَا شُعْبَةٌ مِنْ دَوْحَتِكَ** † [I am a branch, or branchlet, of thy great tree]. (A, TA.) And **مَسْأَلَةٌ كَثِيرَةُ الشُّعْبِ** † [A question having many branches, or ramifications]. (Mṣb.) And [the pl.] **شُعْبٌ** [as meaning] † **The fingers: (K, TA:)** one says, **قَبَضَ عَلَيْهِ بِشُعْبِ يَدِهِ** † *He laid hold upon it with his fingers. (A, TA.)* And **قَعَدَ بَيْنَ شُعْبَتَيْهَا** † *He sat between her two legs: (A:) and **بَيْنَ شُعْبَيْهَا الأربعة** † [He sat (in the Mgh **جَلَسَ**), as implied in the A, and in the Mṣb,] between her arms and her legs; (A, Mgh, Mṣb, K;) or between her legs and the **شُفْرَانِ** [dual of **شُفْرٌ**, q. v.,] of her **فَرْجٍ**; (A, Mgh, K;) occurring in a trad.; (Mgh, Mṣb;) an allusion to **جَمَاعٌ**. (A, Mgh, Mṣb, K.) And **شُعْبَتَا الرَّحْلِ** † *The [two upright pieces of wood] of the**