

camel's saddle; its قَادِمَة and its أَحْرَة. (Mgh.) And أَغْرَزَ الشَّحْمَ فِي شَعَبِ السَّفُودِ † [Infix thou the flesh-meat upon the prongs of the roasting-instrument]. (A, TA.) And شُعْبَةٌ مِنْجَلٌ † [A tooth of a reaping-hook]. (K in art. سن.) And شُعْبَةٌ مِنْ شَعَبِ السِّينِ † [A tooth, or cusp, of the teeth, or cusps, of the س]; the شَعَبُ of the س being three. (S and L in art. س.) And شَعَبُ الْفَرَسِ † The outer parts, or regions, of the horse (أَقْطَارُهُ, A, or نَوَاحِيهِ, K); all of them: (K:) or the prominent parts (S, K) of them, (K,) or of him; (S, and so in some copies of the K;) as the neck, and the مَنْسَجُ [or withers, &c.], (S, TA,) and the crests of the hips, (TA,) or such as his head, and his حَارِكُ [or withers, &c.], and the crests of his hips. (A.) — Also A small water-course, or channel in which water flows; as in the phrase حَافِلٌ شُعْبَةٌ a small water-course filled with a torrent: (S:) or a water-course in sand; (K;) or in the elevated part of a depressed tract into which sand has poured and remained. (TA.) And A small portion of a [water-course such as is called] تَلْعَةٌ; or what is smaller than a تَلْعَةٌ; accord. to different copies of the K; الشُّعْبَةُ being expl. as meaning مَا صَغُرَ مِنَ التَّلْعَةِ and, in one copy, عَنِ التَّلْعَةِ. (TA.) And Such as is large, of the channels for irrigation of valleys: (K, TA:) or, as some say, a branch from a تَلْعَةٌ, and from a valley, or torrent-bed, taking a different course therefrom: pl. as above. (TA.) — And A portion, part, or piece, of a thing; or somewhat thereof: (S, Mṣb, K, TA:) pl. as above. (TA.) One says, اشْعَبْ لِي شُعْبَةً مِنَ الْمَالِ Give thou to me a portion of the property. (TA.) And فِي يَدِهِ شُعْبَةٌ خَيْرٌ † [In his hand is somewhat of good, or of wealth]. (TA.) And it is said in a trad., الْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ † Modesty is a part of faith: and in another, الشَّبَابُ شُعْبَةٌ مِنَ الْجُنُونِ † [Youth is a part of insanity]. (TA.) In explanation of the phrase, in the Kṣur [lxxvii. 30], إِلَى ظِلِّ ذِي ثَلَاثِ شَعَبٍ [Unto a shade, or shadow, having three parts, or divisions], it is said that the fire [of Hell], on the day of resurrection, will divide into three parts; and whenever they shall attempt to go forth to a place, it will repel them: by ظِلٌّ being here meant that the fire will form a covering; for [literally] there will be no ظِلٌّ in this case. (Th, L.) — And A piece such as is called رُوْبَةٌ, with which a wooden bowl [or the like] is repaired. (S.) — Accord. to Lth, (T, TA,) شَعَبُ الدَّمْرِ means † The changes, or vicissitudes, of time or fortune; (T, A, TA;) and he cites the saying of Dhu-r-Rummeh,

• وَلَا تَقْسِمُ شُعْبًا وَاحِدًا شَعَبٌ •

which he explains by saying, i. e. I thought that one thing, or state of things, would not be divided into many things, or states: [i. e. Nor did I think that the vicissitudes of fortune would divide one whole body of men into many parties:] but Az disapproves of this explanation, and says that شَعَبٌ here means Intentions, designs, or purposes:

he says that the poet describes tribes assembled together in the [season called] رَبِيعٌ, who, when they desired to return to the watering-places, differed in their intentions, or designs; wherefore he says, Nor did I think that various intentions would divide [one whole body of men who before had] a consentient intention. (L, TA.) — [See also the pl. شَعَابٌ below.]

شَعْبَانٌ, imperfectly decl., (Mṣb,) The name of a month [i. e. the eighth month of the Arabian year]: pl. شَعْبَانَاتٌ (S, Mṣb, K) and شَعْبَائِينَ: (Mṣb, K:) so called from تَشَعَّبَ “it became separated;” (K, TA;) because therein they used to separate, or disperse themselves, in search of water [when the months were regulated by the solar year; this month then corresponding partly to June and partly to July, as shown voce زَمَنٌ, q. v.]; or, as some say, for predatory expeditions [after having been restrained therefrom during the sacred month of Rejeb]; or, accord. to some, as Th says, from شَعَبَ “it appeared;” because of its appearance between the months of Rejeb and Ramadán. (TA.) — غَزَالٌ شَعْبَانٌ A certain insect, (K, TA,) a species of the جُنْدَبُ, or of the جَحْدَبُ. (TA.)

شَعَابٌ pl. of شَعَبٌ: (S, O, Mṣb:) and of شُعْبَةٌ. (K, TA.) — شَعَلْتُ شَعَابِي جَدْوَالِي is a prov., [expl. as] meaning The abundance of the food [that I have to procure for my family] has occupied me so as to divert me from giving to people: (S, TA:) [Z considers شَعَابٌ here, as pl. of شُعْبَةٌ “a branch,” and as meaning duties, and relations: (Freytag's Arab. Prov., i. 653:)] but El-Mundhree says that شَعَابِي is a mistranscription: the other reading is سَعَاتِي, meaning “my expending upon my family.” (Meyd. [See also سَعَاءٌ, in art. سَعُو and سَعَى])

شُعُوبٌ (S, A, Mṣb, K,) without the article ال, and imperfectly decl., (Mṣb,) and الشُّعُوبُ (A, Mṣb, K,) with the article, and perfectly decl., (Mṣb,) but several authors disallow this latter, accounting it wrong; (TA;) a name for Death; (S, A, Mṣb, K;*) so called because it separates men: (S, Mṣb:) the former is a proper name: (Mṣb:) J says [in the S] that it is determinate, and does not admit the article ال: in the L, it is said that شُعُوبٌ and الشُّعُوبُ both signify as above; and that in either case it may be originally an epithet, being like the epithets قَتُولٌ and ضُرُوبٌ; and if so, the article in this case is as in عَبَّاسُ and الْحَسَنُ and الْحَرِثُ: and this opinion is confirmed by what is said of its derivation: but he who says شُعُوبٌ, without the article, makes the word a pure substantive, and deprives it literally of the character of an epithet; wherefore the article is not necessarily attached to it, as it is not to عَبَّاسٌ and حَرِثٌ; yet the essence of an epithet is in it still, as in the instance of حَبَّةٌ بَنُ حَبَّةٌ, a name for “bread,” so called because it reinvigorates the hungry; and as in وَاِسِطٌ, [a certain town] so called, accord. to Sb, because midway between El-'Iráq [‘Iráq el-'Ajam] and El-Baṣrah:

thus in the L. (TA.) One says of a person when he has been at the point of death and then escaped, أَقَصَّتْهُ شُعُوبٌ [Death became near to him]. (TA.) And it is said in a trad., قَمَا زِلْتُ وَأَضَعَا رِجْلِي قَمَا زِلْتُ وَأَضَعَا رِجْلِي, i. e. [And I ceased not putting my foot upon his cheek until] I made death to visit him. (TA.)

شُعَيْبٌ A [leathern water-bag such as is called] مَزَادَةٌ [q. v.]; (A'Obeyd, S, K;) as also رَاوِيَةٌ and سَطِيحَةٌ: (A'Obeyd, S:) or one that has been repaired, or pieced: (TA:) or one that is made of two hides: (K:) or one that is made of two hides facing each other, without فِتَامٌ at their corners; فِتَامٌ in [the making of] مَزَايِدُ being the taking of the hide and folding it, and then adding at the sides what will widen it: or one that is pieced (تُفَامٌ) with a third skin, between the two skins, that it may be rendered wider: or one that is made of two pieces joined together: (TA:) or one that is sewed (مَخْرُوزَةٌ, K and TA, in the مَخْرُوزَةٌ,) on both sides: (K:) called thus because one part is joined to another: (L, TA:) pl. شُعَيْبٌ. (K, TA.) — Also An old, worn-out skin for water or milk: (K:) because it is pieced, or repaired: (TA:) pl. as above. (K.) — And A camel's saddle; syn. رَحْلٌ: because it is joined, part to part: so in the saying of El-Marrár, describing a she-camel,

* إِذَا هِيَ خَرَّتْ خَرَّ مِنْ عَن يَمِينِهَا *
* شُعَيْبٌ بِهِ إِحْمَامُهَا وَلُغُوبُهَا *

[When she falls down, or fell down, there falls down, or fell down, from her right side a saddle by reason of which was her fevered and jaded state]. (TA.) — And غَرِيبٌ شُعَيْبٌ q. v. [A man who is a stranger, &c.]. (AA, TA voce غَرِيبٌ.)

شُعَابَةٌ The art, or craft, of repairing cracks [in wooden bowls &c., by piecing them]. (TA.)

شُعُوبِيٌّ: see what next follows.

الشُّعُوبِيَّةُ A sect which does not prefer, or exalt, the Arabs above the 'Ajam [or foreigners or Persians]: (S:) or a sect which prefers, or exalts, the 'Ajam above the Arabs: (Mṣb:) or those who despise the circumstances, or condition, of the Arabs; (A, K;) one of whom is called شُعُوبِيٌّ; (A, K;) a rel. n. formed from the pl., (IM, Mṣb, TA,) شُعُوبٌ being predominantly applied to the 'Ajam; (IM, TA;) like أَنْصَارِيٌّ [from الْأَنْصَارُ]. (IM, Mṣb, TA.) In the phrase إِنَّ رَجُلًا مِنَ الشُّعُوبِ أَسْلَمَ, occurring in a trad., [and mentioned before, voce شَعَبٌ,] الشُّعُوبِ may mean الْعَجَمُ; or it may be [used as] a pl. of الشُّعُوبِيٌّ, like as الْيَهُودُ and الْمَجُوسُ are [used as] pls. of الْيَهُودِيٌّ and الْمَجُوسِيٌّ. (IAth, TA.)

شُعَابٌ A repairer of cracks [in wooden bowls &c., by piecing them]. (S, Mṣb, TA.)