

sometimes in the *قذال*: but mostly in the tail: (TA:) or the former signifies a whiteness in the extremity of the tail of a horse: or, accord. to Lth, a whiteness in the forelock and the tail: or, as some say, in the head and the forelock: [or the quality of having such whiteness: for it is added that] the subst. [app. signifying such whiteness itself] is *شُعْلَةٌ* (Mgh:) or the former, a whiteness in the side of the tail: [or,] accord. to Ag, *شُعْلَةٌ* is a term applied to a whiteness of the tail when it intermixes with any other colour; and the horse is said to be *بَيْنُ الشَّعْلِ* [i. e. one that exhibits the quality of having such whiteness]. (S.)

شُعْلَةٌ A firebrand; a piece of wood in which fire is kindled; (Az, K, TA;) like *جَذْوَةٌ* and *قَبَسٌ* and *شِهَابٌ*: (Az, TA:) [this is what is meant by its being said that] what is termed *شُعْلَةٌ* [the only indication of the meaning in the S and O] is well known: (Msb:) pl. *شُعَلٌ*; (S, O, TA;) erroneously said in the K to be like *كُتُبٌ*. (TA.) [Hence,] one says, *فَلَانٌ شُعْلَةٌ نَارٌ* [Such a one is a firebrand]. (Er-Rághib, TA voce *ذَكَاءٌ*, q. v.) — And [A lighted wick: so in the present day: (see also *شُعْلَةٌ*)] or [the burnt [or lighted] extremity of a wick. (S voce *قِرَاطٌ*. [And the same meaning is intended there in the K; and also in the TA voce *جَذْوَةٌ*.]) — And The flame of fire; as also *شُعْلُولٌ*. (K, TA.) [In the CK *شُعُولٌ*; as though it were a second pl. of *شُعْلَةٌ*.] — And *شُعْلَةٌ*, (O, K, TA,) without ال, (K, TA,) is the name of a mare of *Keys Ibn-Sebāq*; (O, K, TA;) likened to the kindling of fire, because of her swiftness. (TA.) — See also *شُعْلٌ*, in three places.

شُعْلُولٌ: see the next preceding paragraph. — Also A party, division, sect, or distinct body or class, of men &c. (TA.) [See *شُعَالِيلٌ*, below.]

شُعِلٌ The like of stars, at the bottom of a cooking-pot; and in tinder, or burnt rag into which fire has fallen. (Ibn-'Abbād, O, TA.) — See the next paragraph. — And see also *أُشْعِلٌ*.

شُعْلَةٌ [A lighted wick; i. e.] a wick in which is fire; (S, O, K;) a wick soaked with oil or grease, in which is fire, used for giving light, and not thus called unless kindled with fire: (TA: [see also *شُعْلَةٌ*]) or the fire that is kindled in a wick: (K:) pl. *شُعَلٌ*, like as *صُحُفٌ* pl. of *صَحِيفَةٌ*; (T, S, O, TA;) in the K erroneously said to be *شُعِلٌ* [which, however, may be correct as a coll. gen. n.]. (TA.)

شُعَالِيلٌ [a pl., of which the sing. is app. *شُعْلُولٌ*, q. v.; Things, and persons, scattered, or dispersed]. Abou-Wejeh says,

- حَتَّى إِذَا مَا دَنَتْ مِنْهُ سَوَابِقُهَا
- وَلِغَامٍ بِعُطْفِيهِ شُعَالِيلٌ

[Until, or until when, those of them that outstripped approached him, and there were scattered portions of foam upon his two sides]. (TA.) And one says, *دَهَبُوا شُعَالِيلٌ*, (S, O, K,) like *شُعَارِيرٌ*,

i. e., (S, O,) [They went away] in a state of dispersion; (K;) [or] they dispersed themselves, or became dispersed. (S, O.)

شَاعِلٌ as used in a verse cited above (see 4) [may be the part. n. of the intrans. verb in the phrase *شَاعِلَتِ النَّارُ*, and thus] may mean [Burn-ing &c.; or] slightly burning: (Ham p. 715:) [or] it signifies *ذُو إِشْعَالٍ* [having the quality of kindling, &c.; being said to be a possessive epithet], (S, O, K,) like *تَامِرٌ* and *لَبِنٌ*, having no verb: (S, O: [but see 4, first sentence:]) or it may be for *شُعَلٌ*, meaning *شُعِلٌ*. (Ham ubi suprā. [See, again, 4.]) — See also the next paragraph.

أُشْعِلٌ A horse having the whiteness termed *شُعْلَةٌ* (Ag, S, Mgh, O, K) or *شُعَلٌ* [q. v.]; (Mgh, K;) as also *شُعِلٌ* and *شَاعِلٌ*: (O, K:) fem. of the first *شُعْلَةٌ*. (S, K.) — And *غَرَّةٌ شُعْلَاءٌ* [A blaze on a horse's forehead or face] taking in, i. e. including, one of the eyes. (Mgh, TA.)

قُنْدِيلٌ A [lamp of the kind called] *مَشْعَلٌ* [q. v.]. (K.) — See also *مَشْعَلَةٌ*.

نَارٌ مَشْعَلٌ [pass. part. n. of 4, q. v.]. One says *نَارٌ مَشْعَلَةٌ* [A fire kindled, &c.; or] burning up, burning brightly or fiercely, blazing, or flaming. (Lh, TA.) And *جَاءَ فُلَانٌ كَالْحَرِيقِ الْمَشْعَلِ* i. e. [Such a one came like the fire that is] kindled, &c. (S, O.) See also the next paragraph.

جَرَادٌ مَشْعَلٌ † Locusts that are numerous, (K, TA,) spreading, (S, O,) in a state of dispersion, (K,) running in every direction. (S, O.) One says, (S, O, TA,) of an army, (TA,) *جَاؤُوا كَالْجَرَادِ الْمَشْعَلِ* (S, O, TA) † They came [like locusts numerous and spreading, &c.,] coming forth from every direction: thus the last word is written accord. to Az [and J] and Sgh; and thus, and also *الْمَشْعَلِ*, accord. to Z. (TA.) And *كَيْتِيَّةٌ مَشْعَلَةٌ* † [A military force] spreading, or in a state of dispersion. (S, O.)

مَشْعَلٌ A certain thing, (S, O, K,) used by the Arabs of the desert, (S, O,) made of skins (S, O, K) sewed together, like the *نِطْعٌ* [q. v.], (S, O,) having four legs (S, O, K) of wood, to which it is bound, so that it becomes like the watering-trough; (S, O;) [the beverage called] *نَبِيدٌ* is prepared in it, (S, O, K,) because [generally] they have not jars: (S, O:) also called *مِشْعَالٌ*: (O, K:) pl. *مَشَاعِلٌ*. (S, O.) *مَشْعَالٌ* occurs in a trad. [as meaning He drank the quantity that filled a *مَشْعَلٌ* of *نَبِيدٌ*]. (O.) — Also i. q. *مُصَفِّةٌ* [A clarifier, or strainer, for wine &c.]: (O, K:) pl. as above. (TA.)

مَشْعَلَةٌ A particular sort of large support for a light: (KL:) [i. e. a sort of cresset, consisting of a staff with a cylindrical frame of iron at the top which is filled with flaming pine-wood or the like or tarred rags, or, as is sometimes the case, having two, three, four, or five, of these receptacles for fire: it is borne before travellers and

others at night; and is thus called in the present day, and also, more commonly, *مُشْعَلٌ*: (two cressets of the sort thus called are figured in my “Modern Egyptians,” ch. vi.: see also *مَشَاعِلِي*, below:)] the place in which fire is kindled: (TA: [a loose explanation, meaning a cresset:]) what is thus called is the thing of which the pl. is *مَشَاعِلٌ*: (S, O:) [accord. to El-Wāhīdee, it is *مُشْعَلَةٌ*; for he says that] *المشعلة* with *kesr* to the *م* means the instrument in which fire is carried: and *مَشْعَلَةٌ* [thus, with a fet-hah over the *م*,] means fire kindled; or made to burn up, burn brightly or fiercely, blaze, or flame; syn. *نَارٌ موقدة*. (W p. 51.)

مُشْعَلَةٌ: see the next preceding paragraph.

مِشْعَالٌ: see *مُشْعَلٌ*.

مَشَاعِلِي, a rel. n. formed from *مَشَاعِلٌ* pl. of *مُشْعَلَةٌ*, is a n. un. of which the coll. gen. n. is *مَشَاعِلِيَّةٌ*, and signifies A bearer of the cresset called *مُشْعَلَةٌ*: hence applied also to a nightman: and hence, to a cleanser of wells: a scavenger; or remover of offal and the like: and to an executioner. (See De Sacy's Chrest. Arabe, sec. ed., i. 201—203; and Quatremère's “Hist. des Sultans Mamlouks,” sec. part, 4 and 5.)

شعو

4. *إِشْعَاءٌ*, (S, K,) inf. n. *اشْعَى الْقَوْمَ الْغَارَةَ*, (S,) The people, or party, spread, or dispersed, themselves, or their horsemen, in the hostile, or predatory, incursion; syn. *أَشْعَلُوهُ*. (S, K.) — And *اشْعَى بِهِ*, (K,) inf. n. as above, (TA,) He was, or became, grieved, or disquieted, by it; syn. *أَهْتَمَّ*. (Ibn-Habeb, Sgh, K.)

غَارَةٌ شُعْوَاءٌ A raid, or hostile or predatory incursion, spreading widely and dispersedly. (S, K.) [See an ex. in the last of the verses cited voce *رَبٌّ*.] — And *شَجَرَةٌ شُعْوَاءٌ* A tree having spreading branches. (ISd, K.)

شَوَاعِيٌّ, (S, K,) and *جَاءَتِ الْخَيْلُ شَوَاعِيٌّ*, from which *شَوَاعِيٌّ* is [said to be] formed by transposition, (S,) The horsemen came scattered, or dispersed, or in a state of dispersion. (S, K.)

شغب

1. *شَغَبَ عَلَيْهِمُ*, (S, A, Msb, K,) and *بِهِمُ*, (S, Msb, K,) and *فِيهِمُ*, (TA,) and *شَغَبَهُمُ*, (S, Msb, K,) aor. *شَغَبَ*, (A, Msb, K,) inf. n. *شَغْبٌ*, (S, A, K, TA,) with which *شَغْبٌ* is syn., (A, K,) a syn. sometimes used, (A,) or this latter is not allowable, (S, K,) as some say, (K,) and is ascribed by I Ath to the vulgar, and said by El-Hareere in the “Durrat el-Ghowwās” to be a mistake, but IB says in the commentaries on the “Durrat” that it is correct, mentioned by IDrd, and MF says that it is mentioned by IJ, as well as by Z in the A; (TA;) and one says also *شَغَبَ عَلَيْهِمُ*, [and it seems to be implied that one says likewise *شَغَبَ*