

camel's saddle; its قَادِمَة and its آخِرَة. (Mgh.) And أَغْرِزَ اللَّحْمَ فِي شُعْبِ السُّفُودِ [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 شُعْبِ السِّينِ [A tooth, or cusp, of the teeth, or cusps, of the س]; the شُعْب of the س being three. (S and L in art. س.) And شُعْبُ الْفَرْسِ [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 مَنْجَج [or withers, &c.], (S, TA,) and the crests of the hips, (TA,) or such as his head, and his حَارِك [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 شُعْبَةً 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] تَلْعَةً; or what is smaller than a تَلْعَةً; accord. to different copies of the K; شُعْبَةُ الشَّعْبَةِ being expl. as meaning مَا صَغَرَ 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 تَلْعَةً, 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, Mgh, 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 Kur [lxvii. 30], إِلَى ظِلِّ دِي ثَلَاثِ شُعَبٍ [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 رُؤْيَةٌ, with which a wooden bowl [or the like] is repaired. (S.) — Accord. to Lth, (T, TA,) شُعْبُ الدُّفْرِ means †The changes, or vicissitudes, of time or fortune; (T, A, TA;) and he cites the saying of Dhu-r-Rummeh,

• وَلَا تُقَسِّمُ شُعْبًا وَاحِدًا شُعْبَ •

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 شُعْب here means Intentions, designs, or purposes:

he says that the poet describes tribes assembled together in the [season called] رَبِيع, 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. شُعَاب below.]

شُعْبَانٌ, imperfectly decl., (Mgh,) The name of a month [i. e. the eighth month of the Arabian year]: pl. شُعْبَانَاتُ (S, Mgh, K) and شُعَابِينُ (Mgh, K:) so called 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 زَمَن, 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.) — غَزَالُ شُعْبَانَ A certain insect, (K, TA,) a species of the جُنْدَب, or of the جُنْدَب. (TA.)

شُعَابُ pl. of شُعْب: (S, O, Mgh:) and of شُعْبَةٌ. (K, TA.) — شَغَلْتُ شُعَابِي جَدْوَاً 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 شُعَاب here, as pl. of شُعْبَةٌ "a branch," and as meaning duties, and relations: (Freytag's Arab. Prov., i. 653:)] but El-Mundhree says that شُعَابِي is a mistranscription: the other reading is سَعَاتِي, meaning "my expending upon my family." (Meyd. [See also سَعَاةٌ, in art. سَعَى and سَعَى])

شُعُوبٌ, (S, A, Mgh, K,) without the article ال, and imperfectly decl., (Mgh,) and الشُّعُوبُ, (A, Mgh, K,) with the article, and perfectly decl., (Mgh,) but several authors disallow this latter, accounting it wrong; (TA;) a name for Death; (S, A, Mgh, K;) so called because it separates men: (S, Mgh:) the former is a proper name: (Mgh:) 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 الْعَبَاسُ and الْحَرِثُ and الْحَسَنُ: and this opinion is confirmed by what is said of its derivation: but he who says شُعُوب, 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 حَرِثٌ and عَبَاسٌ; yet the essence of an epithet is in it still, as in the instance of حَبَّةٌ, a name for "bread," so called because it reinvigorates the hungry; and as in وَاسِطٌ, [a certain town] so called, accord. to Sb, because midway between Il-'Irāk [Irāk 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, أَقْصَتْهُ شُعُوبٌ [Death became near to him]. (TA.) And it is said in a trad., وَاضَعَا رِجْلِي عَلَى خَدِّهِ حَتَّى أَزَرَّتْهُ شُعُوبٌ, 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 فُتَام at their corners; فُتَام in [the making of] مَزَايِد being the taking of the hide and folding it, and then adding at the sides what will widen it: or one that is pieced (تُفَامُ) 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 CK 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 خَرًّا مِنْ عَن يَمِينِهَا •
• شُعَيْبٌ بِهِ إِحْبَامُهَا 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 رَجُلٌ شُعَيْبٌ i. q. غَرِيبٌ [A man who is a stranger, &c.]. (AA, TA voce غَرِيبٌ.)

شُعَابَةُ 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: (Mgh:) 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, Mgh, TA,) شُعُوبٌ being predominantly applied to the 'Ajam; (IM, TA;) like أَنْصَارِيٌّ [from الْأَنْصَارُ]. (IM, Mgh, TA.) In the phrase إِنَّ رَجُلًا مِنَ الشُّعُوبِ أَسْلَمَ, occurring in a trad., [and mentioned before, voce شُعْب], الشُّعُوبِ may mean الْعَجَمِ; or it may be [used as] a pl. of الشُّعُوبِيٌّ, like as الْيَهُودُ and الْبَجُوسُ are [used as] pls. of الْيَهُودِيٌّ and الْمَجُوسِيٌّ. (IAth, TA.)

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