

straggled, or spread out dispersedly; (S, TA;) or branched forth from the stem, and separated, divided, &c. (Msb.) 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. **انْصَحَحَ** [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 (انصحح) 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.]. (Msb.) — [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 Msb, **مَا انْقَسَمَتْ فِيهِ قَبَائِلُ الْعَرَبِ**, 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, Msb:) or it signifies, as some say, (Msb,) or signifies also, (S,) *a great tribe; syn. قَبِيلَةٌ عَظِيمَةٌ*, (S, A, K,) or **عَظِيمٌ**; (Msb;) 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 (عَظِيمٌ) forming a branch of a قَبِيلَةٌ: or a قَبِيلَةٌ itself:* (TA:) A'Obeid says, on the authority of Ibn-El-Kelbee, on the authority of his father, that the **شَعْبُ** is greater than the **قَبِيلَةُ**; next to which is the **فَصِيلَةُ**; then, the **عِمَارَةُ**; then, the **بَطْنُ**; then, the **فَخْدُ**: (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; (Msb;) first, the **شَعْبُ**; then, the **قَبِيلَةُ**; then, the **عِمَارَةُ**, (Msb, TA,) with fet-ḥ and with kesr, to the **ع**; (Msb;) then, the **بَطْنُ**; then, the **فَخْدُ**; and then, the **فَصِيلَةُ**: thus, Khuzeymeh is a **شَعْبُ**; and Kináneh, a **قَبِيلَةُ**; and Kureysh, an **عِمَارَةُ**; and Kuṣeif, a **بَطْنُ**; and Hāshim, a **فَخْدُ**; and El-'Abbás, a **فَصِيلَةُ**: (Msb, TA:) and Aboo-Usámeḥ says that

these classes are agreeable with the order obtaining in the structure of man; the **شَعْبُ** is the greatest of them, derived from the **شَعْبُ** [or suture] of the head; next is the **قَبِيلَةُ**, from the **قَبِيلَةُ** [which is a term applied to any one of the four principal bones] of the head; then, the **عِمَارَةُ**, which is the breast; then, the **بَطْنُ** [or belly]; then, the **فَخْدُ** [or thigh]; and then, the **فَصِيلَةُ**, which is the shank: to these some add the **عَشِيرَةُ**, which consists of few in comparison with what are before mentioned: (TA:) and some add after this the **رَهْطُ**: some also add the **جَنْمُ** before the **شَعْبُ**: (TA in art. **بَطْنُ**;) 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 † **شُعْبٌ**, with kesr. (MF.) And the pl., **شُعُوبٌ**, is [said to be] especially applied to denote the foreigners (**الْعَجَمُ**): (TA:) [thus it is said that] the phrase, in a trad., **إِنَّ رَجُلًا مِنَ الشُّعُوبِ** means [Verily a man] of the foreigners (**الْعَجَمُ**) [became a Muslim: but see **الشُّعُوبَةُ**]. (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 **شُعَابُ** 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,] **هُمَا شُعْبَانِ** + *They two are likes [or like each other]*. (S.) — See also **شُعْبٌ**. — Also *Distant, or remote*; (K;) as in the phrase **مَاءٌ شُعْبٌ** [Distant, or remote, water]: pl. **شُعُوبٌ**. (TA.)

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

شُعْبٌ *A road*: (Msb;) or *a road in a mountain*: (S, A, O, L, Msb, 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 **مَشْعَبٌ**]: pl. **شُعَابٌ**. (S, O, Msb.) And *A water-course, or place in which water flows, in [a low, or depressed, tract, such as is called] a بَطْنُ* 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. **جَبَنُ** [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 جَبْنٌ*. (K and TA in art. **جَبَنُ**.) — 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] مَخْجَنٌ: (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 مَخْجَنُ: (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-ḥ [i. e. **شُعْبٌ** and † **شُعْبٌ**]. (TA.) — See also **شُعْبٌ**. — [And see the pl. **شُعَابٌ** below.]*

شُعْبٌ *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 **شُعْبٌ**, 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 الطَّيْرُ 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, Msb, TA,) growing out apart, or divaricating, therefrom: (Msb, 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, Msb, TA) and شُعَابٌ, as above. (TA.) And شُعْبُ الْغُصْنِ *The divaricating, or straggling, [branchlets, or] extremities [or shoots or stalks] of the branch.* (TA.) And [hence] **عَصَا فِي رَأْسِهَا شُعْبَتَانِ** [A staff having at his head two forking portions or projections]; (A, TA;) and Az mentions, as heard by him from the Arabs, † **شُعْبَانِ**, without ت, instead of **شُعْبَتَانِ** in this phrase. (L, TA.) And **شُعْبَةٌ مِنْ رِبْحَانٍ** [A sprig, spray, bunch, or branchlet, of sweet basil, or of sweet-smelling plants]: and **شُعْبَةٌ مِنْ شَعْرِ** [and مِنْ صُوفٍ *A lock, or flock, of hair 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]. (Msb.) 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 شُعْبَيْهَا** † *He sat between her two legs: (A:) and بَيْنَ شُعْبَيْهَا الْأَرْبَعِ* † [He sat (in the Mgh جَلَسَ, as implied in the A, and in the Msb جَلَسَ,) between her arms and her legs; (A, Mgh, Msb, K;) or between her legs and the شُفْرَانِ [dual of شُفْرٌ, q. v.,] of her فَرْجٍ; (A, Mgh, K;) occurring in a trad.; (Mgh, Msb;) an allusion to جَمَاعٌ (A, Mgh, Msb, K.) And **شُعْبَتَا الرَّحْلِ** † *The شُرْحَانِ [or two upright pieces of wood] of the**