

camel's saddle; its قَادِمَةٌ and its آخِرَةٌ. (Mgh.) And **شَعْبُ 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 مِنَ الشَّيْبِ** † [A tooth, or cusp, of the teeth, or cusps, of the س]; the شُعْبُ of the س being three. (S and L in art. س.) And **شُعْبُ الفَرَسِ** † The outer parts, or regions, of the horse (أَطْرَافُهُ, 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 **شُعْبَةٌ حَافِلٌ** 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 صَغَرَ مِنَ التَّلْعَةِ** and, in one copy, **عَنِ التَّلْعَةِ**. (TA.) And **شُعْبَةٌ** 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, **أَشْعَبُ لِي شُعْبَةٌ مِنَ المَالِ** Give thou to me a portion of the property. (TA.) And **شُعْبَةٌ خَيْرٌ** † [In his hand is somewhat of good, or of wealth]. (TA.) And it is said in a trad., **شُعْبَةٌ مِنَ الإِيمَانِ** † Modesty is a part of faith: and in another, **شُعْبَةٌ مِنَ الشَّبَابِ** † Youth is a part of insanity. (TA.) In explanation of the phrase, in the Kṣur [lxxvii. 30], **إِلَى ظِلِّ ذِي ثَلَاثِ شُعْبٍ** [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 الدَّهْرِ** 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 شُعْبٌ

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 **شُعْبٌ** here means Intentions, designs, or purposes:

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

شُعْبَانٌ, imperfectly decl., (Mṣb,) The name of a month [i. e. the eighth month of the Arabian year]: pl. **شُعْبَانَاتٌ** (S, Mṣb, K) and **شُعَابِينٌ**: (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.) — **غَزَالُ شُعْبَانَ** A certain insect, (K, TA,) a species of the **جُنْدَب**, or of the **جُنْدَبُ**. (TA.)

شُعَابٌ pl. of **شُعْبٌ**: (S, O, Mṣb:) and of **شُعْبَةٌ**. (K, TA.) — **شَغَلْتُ شُعَابِي 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 **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, 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 **العَبَّاسُ** and **الحَرِثُ** and **الحَسَنُ**: 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 **حَبَّةُ** **جَابِرِ بْنِ حَبَّةَ**, a name for “bread,” so called because it reinvigorates the hungry; and as in **وَأَسِطٌ**, [a certain town] so called, accord. to Sb, because midway between **El-'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, **أَفْصَتْهُ شُعُوبٌ** [Death became near to him]. (TA.) And it is said in a trad., **فَمَا زِلْتُ وَاضِعًا رِجْلِي عَلَى خَدِّهِ حَتَّى أَزْرْتَهُ 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 **فَتَامٌ** at their corners; **فَتَامٌ** in [the making of] **مَزَايِدٍ** being the taking of the hide and folding it, and then adding at the sides what will widen it: or one that is pieced (**تَفَامٌ**) 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 خَرَّ 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**.)

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 **شُعْبٌ**], **الشُّعُوبِ** may mean **العَجَمِ**; or it may be [used as] a pl. of **شُعُوبِيٌّ**, like as **الْيَهُودُ** and **الْمَجُوسُ** are [used as] pls. of **يَهُودِيٌّ** and **مَجُوسِيٌّ**. (IAth, TA.)

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