

بهم, and شغبهم,] aor. as above, (S, K,) inf. n. شغب; (S, TA;) but this latter form of the verb, with kesr, is of weak authority; (S,* TA;) [whence it seems that شغب is correct as inf. n. of شغب, but disallowed by some who knew not this form of the verb;] He excited, or stirred up, (S, A, Mṣb, K, TA,) [against them, or] among them, (Mṣb,) evil, or mischief, (S, A, Mṣb, K, TA,) and conflict, faction, sedition, or discord, and contention, or altercation, and opposition: (TA:) and [it is said that] تَشْغِيبٌ is like شغبٌ signifying the exciting, or stirring up, evil, &c.; (K, TA;) [but] شغبٌ, inf. n. تَشْغِيبٌ, signifies he excited, or stirred up, evil, &c., much, or often. (O.) A trad. mentioned in [the first paragraph of] art. شعب is quoted by IAth thus: مَا هَذِهِ الْقِتْيَا الَّتِي شَغَبْتَ فِي النَّاسِ [What is this judicial decision which has excited evil, &c., among the people?]. (TA.) — [See also شغبٌ below.] — The saying of 'Amr Ibn-Kamecāh,

• فَإِنْ تَشْغَيْبِي فَالْشُّغْبُ مِنِّي سَجِيَّةٌ •
means † And if thou oppose, or contravene, me, and do that which is not agreeable to me, [know that opposition, &c., is a natural disposition of mine; شغبٌ being understood after تشغبي, as appears from what here follows.] (TA. [See also 3, and 6.]) Accord. to El-Bāhilee, ذَاتُ شُغْبٍ [applied to a she-ass] means † Having the quality of opposing or contravening [the male]: so in the saying of El-'Ajjīj,

• كَأَنَّ تَحْتِي ذَاتَ شُغْبٍ سَحْبًا •
• قَوْدَاءَ لَا تَحْمِلُ إِلَّا مُخْدَجًا •

† [As though beneath me were a she-ass] such as opposes or contravenes [the male], long-bodied, long-necked, [that would not bear in her womb aught save a fetus imperfectly formed;] meaning, [i. e. that she (the beast that he was riding) would not comply with his desire, and was contravening him]. (TA.) [Accord. to J,] ذَاتُ شُغْبٍ وَضَعْنِي [in the TA وصعب, and so in a copy of the A, an evident mistranscription,] applied to a she-ass that has not conceived during a year or two years or some years, means † Refractory, or incontinent, to the strong, or bulky, male. (S: there expl. by the words إِذَا وَحِمْتُ وَأَسْتَضَعْتُ عَلَى الْجَائِبِ [which have been misunderstood by Golius, and rendered by him, and by Freytag after him, as applied to a woman, and meaning *respuens maris congressum, aut picā laborans*.]) — And شغبٌ signifies also † He declined, or deviated, from the right way or course: (Sh, TA:) or شغبٌ عَنِ الطَّرِيقِ, aor. شغبٌ, (K,) inf. n. شغبٌ, (TA,) † He declined, or deviated, from the road or way. (K.)

2: see 1, end of the first sentence.

3. شَاغَبَهُ, (S, A, K, TA,) inf. n. مُشَاغَبَةٌ and شَغَابٌ, (TA,) He acted with him in an evil manner; treated him with enmity, or hostility; contended in altercation with him; or did evil to him, obliging him to do the like in return: (A, K, TA:) he opposed, or contravened, him. (TA.)

6. طَلَبْتُ مِنْهُ كَذَا فَتَشَاغَبَ وَأَمْتَنَعَ † I sought, or demanded, of him such a thing, and he manifested incontinence (تَعَاصَى), and refused. (A, TA.)

شغبٌ inf. n. of شَغَبٌ [q. v. passim]. (S,* A,* K,* TA.) — Also Clamour, or a confusion of cries or shouts or noises: (Ḥam p. 505:) or much clamour and confused or indistinct speech, leading, or conducing, to evil, or mischief. (Ḥar p. 311.) One says شغبُ الجند [The clamour, &c., of the army]. (S, and Ḥam ubi suprā.) — [Hence, app., this word, or the next, is used by some post-classical writers as signifying The plaintive cry of the بلبل. (See De Sacy's Chrest. Ar., sec. ed., iii. 500—502.)]

شغبٌ inf. n. of شَغَبٌ [q. v.]. (S, TA.)
شغبٌ, (S, O, K, TA, [in the CK, erroneously, شغبٌ]) like كَتِفٌ, (O,) and شَغَابٌ, (S, O, K,) the latter in an intensive sense, (TA,) and شغبٌ, (O, K,) [also in an intensive sense,] and مُشَغَبٌ, (S, O, K,) [likewise] in an intensive sense, (O,) and مُشَغَبٌ, [also in an intensive sense accord. to the explanation of its verb in the O,] (S,) and شغبٌ, and دُوْ مَشَاغِبٍ, (K,) One who excites, or stirs up, evil, or mischief, (S,* K, TA,) and conflict, faction, sedition, or discord, and contention, or altercation, and opposition. (TA.)

شغبٌ: see the next preceding paragraph.
شَغَابٌ: see شغبٌ. — نَأَقَةُ شَغَابَةٍ † A she-camel that does not pursue a direct course, but deviates [therefrom]. (A, TA.)
مُشَغَبٌ: see شغبٌ. — فَلَانٌ مُشَغَبٌ † Such a one is a person who deviates from what is right, or from the truth. (O, TA.)

مُشَغَبٌ: }
دُوْ مَشَاغِبٍ: } see شغبٌ.
مَشَاغِبٌ: }

شغـر

1. The inf. n. شَغْرٌ, accord. to Ibn-Nubāteh, primarily signifies The raising the leg or hind leg, without restriction; and then by a metaphorical usage, the doing so for the purpose of copulation, and for making water: but the explanations of J [and of Z in the A] and of Fei and of F are at variance with his assertion. (MF.) [Accord. to these authorities,] شَغْرٌ, (S, A, Mṣb, K,) aor. شغرت, (S, Mṣb, K,) inf. n. as above, (Mṣb, TA,) signifies He (a dog) raised one of his hind legs (S, A, Mṣb, K) to make water, (S, Mṣb,) or and made water, or whether he made water or did not: (A, K:) and شَغْرٌ بِرِجْلِهِ he (a dog) raised his hind leg, and made water. (TA.) And شَغْرَتْ She (a camel) raised her hind leg, and struck [with it, or kicked,] the young one. (A.) And, said of a woman, (Mṣb, K,) She raised her leg, (Mṣb, and so in some copies of the K,) or her legs, (so in other copies of the K,) for the purpose of copulation.

(Mṣb, K.) And the verb is also trans.: you say, شَغْرُ الْمَرْأَةِ, (Mṣb, K,) inf. n. شَغُورٌ, (K, [but this is a strange form in the case of a trans. verb,]) He raised the woman's leg, (Mṣb, and so in some copies of the K,) or legs, (IDrd, O, and so in some copies of the K,) for the purpose of copulation; and so شَغْرَهَا. (IDrd, O, Mṣb, K.) And شَغْرٌ as the act of a stallion [camel] signifies His striking with his head beneath the she-camel, at the part next the udder, and so raising her, and throwing her down [app. for the purpose of copulation]. (K.) — شَغْرَتْ بِرِجْلِي فِي الْغَرِيبِ means † I overcame the people in guarding, or protecting, the stranger. (AA, O, K.) — And شَغْرٌ signifies also † The being distant, or remote. (Fr, K.) One says, شَغْرَ الْبَلَدِ, (S, Mṣb, K,) aor. شَغْرٌ, inf. n. شَغُورٌ, (Mṣb, [accord. to the K, app., شَغْرٌ,]) † The country, or town, was, or became, remote from him who should aid it against the enemy, and him who should exercise sovereign sway, (K, TA,) and from him who should manage its affairs with prudence, precaution, or sound judgment: (TA:) or destitute of a guardian, or protector, to defend it: (Mṣb:) or destitute of people: [and so, app., شَغْرَ الْبَلَدِ بِرِجْلِهِ; for it is immediately added,] one says شَغْرَتْ بَلَدَةً شَاغِرَةً بِرِجْلِيهَا meaning as expl. below: (S:) and شَغْرَتْ الْأَرْضَ the land had not remaining in it any one to defend it, and to manage its affairs with prudence, precaution, or sound judgment. (K.) = Also, i. e. شَغْرٌ, The making [another, or others,] to go forth [from a place]. (K.) One says, شَغْرْتُهُ عَنِ الْأَرْضِ I made him to go forth from the land: (AA, TA:) and شَغْرَتْ بَنِي فَلَانَ شَغْرَتْ بَنِي فَلَانَ I made the sons of such a one to go forth from such a place: (S:) or شَغْرُوا فَلَانًا They drove away, expelled, or banished, such a one from his country, or town; and the inf. n. is شَغْرٌ and شَغَارٌ. (TA.) — And i. q. تَفْرِقَةٌ [The act of scattering, or dispersing]. (K.)

3. شَاغَرَهُ, (Mgh, Mṣb, K,) inf. n. شِغَارٌ, (S, A, Mgh, Mṣb, K,) He gave him in marriage a woman on the condition of his giving him in marriage another, without dowry [from either]; concubitus with each of the said women being [in lieu of] the dowry for the other: or it applies peculiarly to female relations [of the men so contracting]; (K;) so that the meaning is only he gave him in marriage his female relation on the condition of his doing the like to him: (TA:) or he gave him in marriage a female under his guardianship, the other man doing to him the like, on the condition that concubitus with each one of the said females should be [in lieu of] the dowry for the other: (Mgh,* Mṣb:) or he gave him in marriage his sister on the condition of receiving in marriage the other's sister, without any dowry beside this: (A:) or he said to him, Give me in marriage thy daughter, or thy sister, on the condition of my giving thee in marriage my daughter, or my sister, concubitus with each one of the said females being [in lieu of] the dowry of the other. (S.) The practice of شِغَارٌ was common in the Time of Ignorance, (Mṣb,) but is