

straggled, or spread out dispersedly; (S, TA;) or branched forth from the stem, and separated, divided, &c. (Mṣb.) 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. اِنْصَلَحَ [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 (انصلح) 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.

شعب inf. n. of شَعْبَ [q. v.]. (Mṣb.) — [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 ↓ شَعْبَةً: (S, TA:) pl. of the former شَعُوبٌ. (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 Mṣb, ما انقسمت فيه قبائل العرب] 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. شَعُوبٌ: (S, Mṣb:) or it signifies, as some say, (Mṣb,) or signifies also, (S,) a great tribe; syn. قَبْيَلَةٌ عَظِيمَةٌ, (S, A, K,) or حَقِّي عَظِيمٌ; (Mṣb;) the parent of the [tribes called] قَبَائِلٌ, to which they refer their origin, and which comprises them: (S:) or, as some say, a great tribe حَقِّي عَظِيمٌ forming a branch of a قَبْيَلَةٌ: or a قَبْيَلَةٌ itself: (TA:) A'Obeyd says, on the authority of Ibn-El-Kelbee, on the authority of his father, that the شَعْبَ is greater than the قَبْيَلَةٌ; next to which is the فَصِيلَةٌ; then, the عَمَارَةٌ; then, the بَطْنٌ; then, the فَخْذٌ: (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; (Mṣb;) first, the شَعْبَ; then, the قَبْيَلَةٌ; then, the عَمَارَةٌ, (Mṣb, TA,) with fet-h and with kesr, to the ع; (Mṣb;) then, the بَطْنٌ; then, the فَخْذٌ; and then, the فَصِيلَةٌ: thus, Khuzeymeh is a شَعْبَ; and Kináneh, a قَبْيَلَةٌ; and Kureysh, an عَمَارَةٌ; and Kuseí, a بَطْنٌ; and Hásim, a فَخْذٌ; and El-'Abbás, a فَصِيلَةٌ: (Mṣb, TA:) and Aboo-Uzámeh says that

these classes are agreeable with the order obtaining in the structure of man; the شَعْبَ is the greatest of them, derived from the شَعْبَ [or suture] of the head; next is the قَبْيَلَةٌ, from the four principal bones] of the head; then, the عَمَارَةٌ, which is the breast; then, the بَطْنٌ [or belly]; then, the فَخْذٌ [or thigh]; and then, the فَصِيلَةٌ, which is the shank: to these some add the عَسْتِيرَةٌ, which consists of few in comparison with what are before mentioned: (TA:) and some add after this the رَفَطٌ: some also add the جَنْمٌ before the شَعْبَ: (TA in art. بَطْنٌ:) the pl. is as above. (TA.) It signifies also A nation, people, race, or family of mankind; syn. جِيلٌ; 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 ↓ شَعْبَ, with kesr. (MF.) And the pl., شَعُوبٌ, is [said to be] especially applied to denote the foreigners (العَجَمُ): (TA:) [thus it is said that] the phrase, in a trad., إِنَّ رَجُلًا مِنَ الشَّعُوبِ أَسْلَمَ means [Verily a man] of the foreigners (الشَّعُوبِيةُ): (TA:) [became a Muslim: but see that] the phrase, in a trad., إِنَّ رَجُلًا مِنَ الْعَجَمِ أَسْلَمَ means [Verily a man] of the foreigners (العَجَمُ). (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 شَعَابَ repairs. (S, TA.) — And The place of junction [i. e. the suture] of the قَبَائِلٌ [or principal bones] of the head; (K;) the شَانُ which conjoins the قَبَائِلٌ of the head: the قَبَائِلٌ in the head being [the frontal bone, the occipital bone, and the two parietal bones; in all,] four in number. (S.) — [Hence, perhaps,] هُمَا شَعَابَانِ They two are likes [or like each other]. (S.) — See also شَعْبَةٌ. — Also Distant, or remote; (K;) as in the phrase مَاءٌ شَعْبَ [Distant, or remote, water]: pl. شَعُوبٌ (TA.) شَعْبَةٌ: see the dual شَعَابَنِ voce شَعَابَانِ.

شعب A road: (Mṣb:) or a road in a mountain: (S, A, O, L, Mṣb, 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 مَسْعَبٌ:] pl. شَعَابٌ: (S, O, Mṣb.) And A water-course, or place in which water flows, in [a low, or depressed, tract, such as is called] a بَطْنٌ 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. جَهَنَّمَ [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 جَهَنَّمَ. (K and TA in art. جَهَنَّمَ.) — 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 مَخْجَنٌ: (Suh in the R, TA:) in a marginal note in the copy of the L, it is said that شَعْبَ signifying a brand is with kesr to the شَعْبَ and with fet-h [i. e. شَعْبَ and شَعْبَ]. (TA.) — See also شَعْبَ. — [And see the pl. شَعَابَ below.]

شعب 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.]

شعب: شَعْبَ second sentence. — Also The space, or interstice, between two horns: and between two branches: (K:) pl. شَعَابٌ and شَعَابَ, (K, * TA,) in this and all the following senses. (TA.) — And A cleft in a mountain, to which birds الطَّيْرُ, for which المَطَرُ 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, * Mṣb, TA,) growing out apart, or divercating, therefrom: (Mṣb, * 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. شَعَابٌ (S, Mgh, Mṣb, TA) and شَعَابَ, as above. (TA.) And شَعْبُ الْقُصْنِ The divercating, or straggling, [branchlets, or] extremities [or shoots or stalks] of the branch. (TA.) And [hence] عَصَافِي رَأْسِهَا شَعَبَتَانِ [A staff having at his head two forking portions or projections]; (A, TA;) and Az mentions, as heard by him from the Arabs, شَعَابَانِ, without ت, instead of شَعَبَتَانِ in this phrase. (L, TA.) And شَعْبَةٌ مِنْ رَيْحَانٍ [A sprig, spray, bunch, or branchlet, of sweet basil, or of sweet-smelling plants]: and شَعْبَةٌ مِنْ شَعْرٍ [and شَعْبَةٌ من شَعْرٍ A lock, or flock, of hair and of wool]. (JK in art. طوق) And أَنَا شَعْبَةٌ مِنْ دُوْهَتَكَ And [I am a branch, or branchlet, of thy great tree]. (A, TA.) And مَسَالَةٌ كَثِيرَةٌ شَعْبِ الشَّعَابِ [A question having many branches, or ramifications]. (Mṣb.) And [the pl.] شَعَبٌ [as meaning] ↓ The fingers: (K, TA:) one says, ↓ قَبَضَ عَلَيْهِ شَعَبَ يَدِهِ He laid hold upon it with his fingers. (A, TA.) And قَعْدَ بَيْنَ شَعَبَتَيْهَا ↓ He sat between her two legs: (A:) and بَيْنَ شَعَبَتَيْهَا ↓ [He sat (in the Mgh قَعْدَ, as implied in the A, and in the Mṣb جَلَسَ,) between her arms and her legs; (A, Mgh, Mṣb, K;) or between her legs and the شَفَوانَ [dual of فَرْجٌ, q. v.,] of her فَرْجٌ; (A, Mgh, K;) occurring in a trad.; (Mgh, Mṣb;) an allusion to جَمَاعٌ (A, Mgh, Mṣb, K.) And شَعَبَتَ الرَّحْلِ ↓ The شَرْخَانَ [or two upright pieces of wood] of the