

5. **شَبِعَ** *He ate immediately after eating.* (K.) — *He feigned himself satiated, sated, or satisfied in stomach, not being so.* (K, TA.) — [And hence,] † *He made a boast of abundance or riches,* (Mṣb, K, TA.) or of more than he possessed; and invested himself with that which did not belong to him. (TA.) [See **مُشَبِّعٌ**.]

شَبِيعٌ a subst., signifying *A thing that satiates one, sates one, or satisfies one's stomach;* (S, Mṣb, K;) consisting of bread, and of flesh-meat, &c.; (Mṣb;) as also **شَبِيعٌ**: (K:) accord. to some, the former is an inf. n.: (Mṣb:) or it is an inf. n. and also a subst. signifying as above. (TA.) You say, **الرَّغِيفُ شَبِيعِي** *The cake of bread [is that which] satiates me, &c.* (Mṣb.)

شَبِيعٌ inf. n. of 1 [q. v.]. — Also † *Thickness in the shanks.* (TA.) — See also **شَبِيعٌ**. You say, **أَرْضٌ ذَاتُ شَبِيعٍ** *A land having abundance of herbage, and plenty.* (Mgh.)

شَبِيعَةٌ مِنْ طَعَامٍ *The quantity with which one is satiated, sated, or satisfied, once, of food.* (S, K.)

أَرْضٌ شَبِيعَةٌ i. q. **ذَاتُ شَبِيعٍ** [q. v.]. (Mgh.)

شَبِيعَانٌ *Satiated, sated, or satisfied in stomach;* (S, Mṣb, K;) as also **شَبِيعٌ**, but this is allowable only in poetry: (K:) fem. of the former **شَبِيعِي**, (S, Mṣb, K,) and **شَبِيعَانَةٌ** (Sgh, K) is sometimes used: (Sgh:) the pl. of **شَبِيعَانٌ** and of **شَبِيعِي** is **شَبِيعَانٌ** and **شَبِيعَانِي**. (TA.) [Hence the saying,] **قَوْمٌ إِذَا جَاعُوا كَاعُوا وَتَرَاهُمْ سَبَاعًا إِذَا كَانُوا شَبَاعًا** *[A people who, when they are hungry, are fearful and cowardly, and thou seest them to be beasts of prey when they are satiated].* (A, TA.)

— [And hence,] **شَبِيعَى الْخُلَعَالِ** † *A woman who fills up the anklet by reason of her fatness.* (S, K, TA.) And **شَبِيعَى السَّوَارِ** † *Who fills up the bracelet by reason of fatness.* (K, TA.) And **شَبِيعَى الْوِشَاحِ** † *A woman large in the belly.* (TA.) And **شَبِيعَى الدَّرْعِ** † *A woman bulky in make:* (A, O, L, TA:) in the K erroneously written **شَبِيعَى الدَّرَاعِ**, and expl. as meaning *bulky in the forearm.* (TA.)

شَبِيعٌ *Food that satiates, sates, or satisfies the stomach.* (Fr.) — † *An arrow that kills much or many or often.* (Ibn-'Abbād.) — **تَوْبٌ شَبِيعٌ الْغَزْلِ** † *A garment, or piece of cloth, [of full texture, or] of many threads:* (S, K, TA:) pl. **شَبِيعَاتٌ**. (TA.) And **شَبِيعٌ الثَّلَّةِ**, (K,) or **شَبِيعٌ حَبْلِ**, (K,) † *A rope abundant, (K, TA,) and firm, or strong, in the wool, (TA,) or in the hair, or fur, [of which it is composed:]* (K, TA:) pl. **شَبِيعَاتٌ**. (TA.) — **رَجُلٌ شَبِيعٌ الْعَقْلِ** † *A man full, or perfect, (K, TA,) and strong, or solid, (TA,) in intellect;* (K, TA;) from **شَبِيعٌ**: (TA;) as also **شَبِيعَةٌ**. (K.) And **رَجُلٌ مُشَبِّعٌ الْقَلْبِ** [or perhaps **مُشَبِّعُهُ**] † *A man strong, or firm, in heart.* (TA.)

شَبَاعَةٌ *A portion of food that remains, or is redundant, after one is satiated, or satisfied.* (Ibn-'Abbād, K.)

شَبِيعٌ: see **شَبِيعَانٌ**. — **بَهِيمَةٌ شَبِيعٌ** *A beast that has attained to eating; an epithet applied to such a beast until it is nearly weaned.* (TA.)

فُلَانٌ فِي رِيٍّ وَمَشْبِيعٍ [Such a one is in a state in which he is satiated, or satisfied, with drink and food]. (T, A, TA, in art. **نَظَرٌ**.) [See **مَنْظَرٌ**.]

شَبِيعٌ pass. part. n. of 4 [q. v.]. See also **شَبِيعٌ**, in two places.

الْمُشَبِّعَةُ [or **الْبَاءُ الْمُشَبِّعُ**] — **مُشَبِّعٌ**: see **شَبِيعٌ**. — **ب. (TA in art. بلس.)**

† **مُشَبِّعٌ** † *One who invests himself with, and makes a boast of, more than he possesses; who invests himself with that which he does not possess; (S, TA;) who affects goodly qualities more than he possesses; like him who feigns himself satiated, or satisfied in stomach, not being so: (TA:) or he who feigns himself satiated, or satisfied in stomach, not being so: and hence, † a lying person, who affects to be commended or praised for, or boasts of, or glories in, that which he does not possess.* (Mgh.) Thus in a trad., (S, Mgh,) in which it is said, **الْمُشَبِّعُ بِمَا لَا يَمْلِكُ كَلَابِسٌ**, (S, TA,) or **بِمَا لَيْسَ عِنْدَهُ**, (Mgh,) † *[He who invests himself with, and makes a boast of, more than he possesses, &c., is like the wearer of two garments of falsity: or] accord. to A'Obeyd, it means [that such is like] the hypocrite who wears the garments of the devotees in order that he may be thought to be a devotee, not being so: or, as some say, the person who wears a shirt to the sleeves of which he attaches two other sleeves in order to make it appear that he is wearing two shirts: or [the wearer of the garments of the false witness; for] it is said that there used to be in the tribe the man of goodly exterior, and when false witness was needed, he bore [such] witness, and was not rejected, because of the goodness of his apparel.* (Mgh.) [See also art. **زور**, in which this trad. is cited with a small variation.]

شبق

1. **شَبِقٌ**, (S, M, O, Mṣb, K,) aor. **شَبِقَ**, (Mṣb, K,) inf. n. **شَبِقٌ**, (S, M, Mgh, O, Mṣb,) *He was, or became, affected with vehement lust, or carnal desire:* (S, M, Mgh, O, Mṣb, K:) said of a man; (M, Mṣb;) and in like manner one says of a woman; and also, sometimes, of other than human beings. (M, TA.) — And **شَبِقٌ مِنَ الشَّحْرِ** *He suffered indigestion, or turned away with disgust, from flesh-meat.* (Ibn-'Abbād, O, K.)

شَبِقٌ *Affected with vehement lust or carnal desire;* (Mṣb, TA;) applied to a man; and sometimes to other than man: (Mṣb:) fem. with **ة**. (Mṣb, TA.)

شُوبِقٌ *A certain wooden implement of the baker, or maker of bread;* (K;) a baker's rolling-pin; (MA;) [thus called, and also **شُوبِكٌ**, in the present day;] an arabicized word, (Ibn-'Abbād, O, K,) from [the Pers.] **چوبه** [or **چوبه**, or from the Pers. **شُوبِح**]. (TA.) [See also **كُورِب**.]

شك

1. **شَبَكَهُ**, aor. **شَبَكَ**, (K, TA,) inf. n. **شَبْكٌ**; (TA;) and inserted, (TA,) one part thereof into another, or parts thereof into others: (K, TA:) so in the M: (TA:) [but the latter more usually signifies he infixed, and inserted, many parts thereof into others: (see 8, first sentence, respecting its quasi-pass.:) and hence, he made it reticulated, retiform, like a net; and like a lattice, or trellis, or grating, or cage: and both signify also he made it commingled in its several parts, intricate, complicated, perplexed, or confused; either properly, as when the object is a fabric, or anything made by art, or created; or tropically, as when the object is ideal:] primarily, (TA,) **الشَّبْكُ** signifies **الْخَلْطُ** [i. e. the mixing together a thing or things]; and [implies] **التَّدَاخُلُ** [i. e. the entering of one part of a thing into another part, or of parts of a thing or things into other parts; or the being intermixed, or intermingled]. (S, TA.) Hence, **تَشْبِيكُ الْأَصَابِعِ**, (S, TA,) meaning *The inserting of some of the fingers [i. e. those of one hand] amid the other fingers;* (Mṣb, TA;) which it is forbidden to do in prayer: (TA:) one says, **شَبَكَ بَيْنَ أَصَابِعِهِ**, [or **شَبَكَ أَصَابِعَهُ**], *He inserted, or interserted, his fingers together [so as to conjoin his two hands]:* (MA:) or, as some interpret it, **تَشْبِيكُ الْأَصَابِعِ** which is forbidden in prayer is † the mixing, and entering, into contentions, or altercations. (TA.) [Hence also,] **كَانَتِ الرِّيحُ شَبَكَتَهُمْ**, a saying of Moḥammad Ibn-Zekereyā, meaning † *The wind had made them like the شَبَكَةُ [or net], in the interknitting and contraction of the limbs.* (Mgh.) — **شَبَكَهُ عَنْهُ**, inf. n. as above, means † *He, or it, diverted him, or occupied him so as to divert him, from him, or it.* (TA.)

2: see above, in three places: — and see also 8, in two places.

3. **مُشَابِكَةٌ**, inf. n. **شَابَكَ بَيْنَهُمَا**, [app. † *He caused an embroilment between them two,*] occurring in a tradition, (TA.)

4. **أَشْبَكُوا** *They dug wells (O, K) such as are called شَبَاكٌ (O) or such as are called شَبَكَةٌ. (K.)* — And **أَشْبَكَ** *It (a place) had [such] wells dug in it by many persons.* (TA.)

5: see 8, in four places.

6: see 8, in three places. — **تَشَابَهَتِ السَّبَاعُ** *The beasts of prey leaped [the females]; syn. أَرَادَتِ النَّزَاةَ* (K:) or *desired to do so* (Ibn-'Abbād, O, K.) — **تَشَابَكَا** [app. † *They became embroiled, each with the other;*] quasi-pass. of **شَابَكَ بَيْنَهُمَا**. (TA.)

8. **اشْتَبَكَ**, quasi-pass. of **شَبَكَهُ**, *It had one part thereof infixed, (K, TA,) and inserted, (TA,) into another, or parts thereof into others; as also* † **تَشَبَّكَ**, quasi-pass. of **شَبَكَهُ**: (K, TA:) so in the M: but † the latter imports muchness, or multiplicity: (TA:) [i. e. it signifies it had many parts thereof infixed, and inserted, into others: and hence, it was reticulated, retiform,