

5. *شَبَعَ* 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, (Mgh, K, TA,) or of more than he possessed; and invested himself with that which did not belong to him. (TA.) [See *مَتَّعَ*.]

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

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

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

أَرْضٌ شَبَعَةٌ i. q. *ذَاتُ شَبَعٍ* [q. v.]. (Mgh.)

شَبَعَانٌ Satiated, sated, or satisfied in stomach; (S, Mgh, K;) as also *شَبَاعٌ*, but this is allowable only in poetry: (K:) fem. of the former *شَبَعِي*, (S, Mgh, K,) and *شَبَعَانَةٌ* (Sgh, K) is sometimes used: (Sgh:) the pl. of *شَبَعَانٌ* and of *شَبَعِي* is *شَبَاعٌ* and *شَبَاعِي*. (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,] *شَبَعَى الْخَلْخَالُ* † A woman who fills up the anklet by reason of her fatness. (S, K, TA.) And *شَبَعَى السَّوَارِ* † Who fills up the bracelet by reason of fatness. (K, TA.) And *شَبَعَى الْوِشَاحِ* † A woman large in the belly. (TA.) And *شَبَعَى الدَّرْعِ* † A woman bulky in make: (A, O, L, TA:) in the K erroneously written *شَبَعَى الدَّرْعِ*, 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.) — *ثَوْبٌ شَبِيعٌ الْغَزَلُ* † A garment, or piece of cloth, [of full texture, or] of many threads: (S, K, TA:) pl. *ثِيَابٌ شَبِيعٌ*. (TA.) And *شَبِيعٌ الثَّلَّةُ*, (K,) or *شَبِيعٌ الثَّلَّةُ*, (TA,) † 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. *شَبِيعٌ*. (TA.) — *رَجُلٌ شَبِيعٌ الْعَقْلُ* † A man full, or perfect, (K, TA,) and strong, or solid, (TA,) in intellect; (K, TA;) from *إِغْرَ*; (TA;) as also *مُشَبَّعٌ*. (K.) And *رَجُلٌ مُشَبَّعٌ الْقَلْبُ* [or perhaps *الْقَلْبُ مُشَبَّعٌ*] † 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.)

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

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

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

شَبِعَ: see *شَبِيعٌ*. — *الْبَاءُ الْمُسَبَّعُ* [or *الْمُسَبَّعَةُ*] The letter *ب*. (TA in art. *بَلَسَ*.)

† *مَتَّعَ* † 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, *لَا يَمْلِكُ كَلَامِي*, (S, TA,) or *بِمَا نَيْسَ 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'Obeid, 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. *زُور*, in which this trad. is cited with a small variation.]

شبق

1. *شَبِقَ*, (S, M, O, Mgh, K,) aor. *شَبَقَ*, (Mgh, K,) inf. n. *شَبَقٌ*, (S, M, Mgh, O, Mgh,) He was, or became, affected with vehement lust, or carnal desire: (S, M, Mgh, O, Mgh, K:) said of a man; (M, Mgh;) and in like manner one says of a woman; and also, sometimes, of other than human beings. (M, TA.) — And *شَبِقَ 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; (Mgh, TA;) applied to a man; and sometimes to other than man: (Mgh:) fem. with *ة*. (Mgh, TA.)

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

شك

1. *شَبَكَهُ*, aor. *شَبَكَ*, (K, TA,) inf. n. *شَبْكٌ*; (TA;) and *شَبَكَهُ*, inf. n. *تَشْبِيكٌ*; He infixed, (K, 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,) *التَّشْبِيكُ* 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*; (Mgh, TA;) which it is forbidden to do in prayer: (TA:) one says, *شَبَكَ بَيْنَ أَصَابِعِهِ*, or *شَبَكَ أَصَابِعَهُ*, He inserted, or interspersed, 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 شَبَكْتَهُمْ*, a saying of Moḥammad Ibn-Zekereyā, meaning † *The wind had made them like the شبكة* [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. *مُشَابَكَةٌ*, [app. † *He caused an embroilment between them two*,] occurring in a tradition. (TA.)

4. *اشْبَكُوا* 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. — *تَشَابَكَتِ السَّبَاعُ* The beasts of prey leaped [the females]; syn. *أَرَادَتِ النَّزَاهُ* (K:) or desired to do so (Ibn-'Abbād, TA.) — *تَشَابَكَا* [app. † *They became embroiled, each with the other*;] quasi-pass. of *شَبَكَتَ 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 *تَشَبَكَ*, 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,