

5. **تَشَبَّرَ** *He was, or became, magnified, or honoured: and made a near companion, a familiar, or a favourite.* (AHeyth, TA.)

6. **تَشَابَرَا** *They (two bodies of men, §) drew near, each to the other: (S, K:) as though they became a span (شِبْر) distant, one from the other; or as though each extended the span to the other. (S.)*

شِبْر *The measure [of the width (see ذِرَاع)], by the span, of a garment, or piece of cloth: so in the saying, كَمْ شِبْرُ ثَوْبِكَ [How much is the measure of the width, by the span, of thy garment, or piece of cloth?]. (Msb.) — Stature; (Fr, K;) and so شِبْرَةٌ; whether short or tall: (TA:) pl. [app. of the latter] أَشْبَارٌ. (IAqr, TA.) You say, مَا أَطْوَلُ شِبْرَهُ *How tall is his stature!* (TA.) — *Life, or age; as also شِبْرٌ. (TṢ, K.)* Thus in the saying, قَصَرَ اللَّهُ شِبْرَهُ and شِبْرَهُ [May God shorten, or God shortened, his life]. (TṢ, TA.) — The act of giving: (A, IATH:) like as بَاعَ and يَدَى are said for “generosity.” (A.) — See also شَبَّرَ, in two places. — † The due for marriage, and for concubitus; (Sh, S, *K, *) such as what are termed مَهْرٌ and عَقْرٌ. (Sh, TA.) You say, أَعْطَيْتُ الْمَرْأَةَ شِبْرَهَا *I gave the woman her due for marriage, or for concubitus. (S.)* — † The hire that is given for the stallion-camel's covering of the female. (IAqr, T, S, Msb, K, *) The taking of this is forbidden. (T, S, Msb.) — † Marriage: (IATH, K:) because it is accompanied by a gift. (IATH, TA.) *مَارَكُ اللَّهُ فِي شِبْرِكُمْ* *May God bless your marriage is a saying mentioned in a trad. (IATH, TA.)**

شِبْرٌ *A span; the space between the extremity of the thumb and that of the little finger (Msb, K) when extended apart in the usual manner: (Msb:) of the masc. gender: (K:) pl. أَشْبَارٌ, (S, Msb, K,) the only pl. form. (Sb.) [See also بَصْرٌ, and ذِرَاعٌ.] [Hence,] قَصِيرُ الشَّبِيرِ (applied to a man, §) † Contracted, or short, in make: (S, A, K:) or, accord. to some of the lexicons, in step. (TA.) — [As a measure in astronomy, it is said in several of the law-books to be The twelfth part of the رُوحٌ; and therefore twenty-two minutes and a half, accord. to modern usage: but there is reason to believe that ancient usage differed from the modern with respect to both of these measures, and was not precise nor uniform. See رُوحٌ.] † قِبَالُ الشَّبِيرِ — *The serpent:* (IAqr, K:) and so قِبَالُ الشَّبِيرِ. (IAqr, TA.) — See also شَبَّرَ, in two places.*

شَبْرٌ † *A gift; (S, Mgh, K, TA;) as also شَبْرٌ (Mgh, TA) and شَبْرَةٌ: (IAqr, TA:) and wealth, or the like; syn. خَيْرٌ: (K:) the first is a word similar to حَبَطٌ and نَفَضَ; and he who says that it is used by poetic license for شَبْرٌ [as it is said to be in the §] is in error: شَبْرٌ and شَبْرٌ are said to be two dial. vars., like قَدْرٌ and قَدْرٌ. (TA.) — Also A certain thing which the Christians give, one to another, يَتَعَاطَاهُ النَّصَارَى, (K, TA, بعضهم بعضاً, TA,) like the قُرْبَانَ [or Eucharist], (K, TA,)*

seeking to ingratiate themselves thereby: (TA:) or the Eucharist (قُرْبَانَ) itself: (K:) or a thing which the Christians give (نُعْطِيهِ), one to another, as though seeking to ingratiate themselves thereby: (Kh, Sgh, TA:) or (TA, in the K “and”) bodies: and powers, or faculties: (K, TA:) or (TA, in the K “and”) the Gospel. (K, TA.)

شَبْرَةٌ: see شَبَّرَ: — and see also شَبَّرَ.

شُبُورٌ *A trumpet; syn. بُوْقٌ; (S, K;) a certain thing in which one blows: (Mgh:) said to be an arabicized word; (S;) not genuine Arabic: (Mgh, TA:) accord. to IATH, it is Hebrew: (TA:) [app. from the Hebr. שופר, as observed by Golius.] — See also أَشْبُورٌ.*

رَجُلٌ شَابِرٌ الْجِزَانِ † *A man that is a thief.* (Sgh, K.)

أَشْبَرٌ *Wider in span; syn. أَوْسَعُ شِبْرًا. (A, TA.)* So in the saying, هُوَ أَشْبَرُ مِنْ صَاحِبِهِ [He is wider in span than his companion]. (A.)

أَشْبُورٌ *A certain fish; (K;) called by the vulgar شَبُورٌ. (TA.)*

مَشْبِرٌ sing. of مَشَابِرٌ, (TA,) which signifies *Certain notches (حَزَزٌ [pl. of حَزْزٌ, in the CK erroneously written حُوَزٌ]) in the cubit, by means of which buying and selling are transacted: (K, TA:) of them is the notch (حَزْزٌ) of the span, and the notch of the half of the span, and of the quarter thereof: every notch of these, small or great, is termed مَشْبِرٌ: mentioned by Sgh, from Aboo-Sa'ced. (TA.) = مَشَابِرٌ also signifies Rivers, or rivulets, (أَنْهَارٌ,) that are depressed, so that the water comes to them from several places, (K, TA,) of such as overflows from the lands: (TA:) pl. of مَشْبِرٌ and مَشْبِرَةٌ. (K, TA.)*

مَشْبِرَةٌ: see what next precedes.

مَشْبُورَةٌ *A liberal, bountiful, or generous, woman.* (IAqr, K.)

شبط

شَبَاطٌ (AA, K) and **شَبَاطٌ**, being perfectly and imperfectly decl., (AA, TA,) *The name of a month in Greek; (AA, K;) i. q. سَبَاطٌ, q. v. (AA, TA.)*

شَبُوطٌ (S, K) and **شَبُوطٌ**, (K,) the latter mentioned in the O on the authority of Lth, but in the L on the authority of Lh, and said by him to be a Greek word, (TA,) [a coll. gen. n.,] n. un. with ة, and sometimes that with fet-h is without teshdeed, (K,) i. e. شَبُوطَةٌ, mentioned by ISd, but with the expression of a doubt as to its correctness, (TA,) [now applied to A species of cyprinus, or carp: or, accord. to Golius, a fish resembling the alosa, or shad, but three times larger; wont to be brought from the Euphrates to Aleppo:] a species of fish, (Lth, S, K,) slender in the tail, wide in the middle part, soft to the feel, small in the head, resembling a بَرَبَطٌ [or Persian lute]: (Lth, K:) the بَرَبَطٌ when long,

not broad, is likened to this fish; and this fish, to the بَرَبَطٌ: the pl. is شَبَابِيطٌ. (TA.) [See سُبُوحٌ.]

شبع

1. **شَبِعَ**, [aor. ʿ,] inf. n. **شَبْعٌ** (IDrd, S, Msb, K) and **شَبِعَ**, (IDrd, Msb, TA,) which is a contraction of the former, or accord. to some it is a subst., having the signification assigned to it below, (Msb,) or it is both, (TA,) and **شَبِعَ**, (Ibn-Abbād, K,) *He was, or became, satiated, sated, or satisfied in stomach; شَبِعَ being the contr. of جَوَعَ, (S, K,) and one of those inf. ns. [which are of a measure often] denoting natural affections or qualities [such as رَوَى and سَمَنٌ &c.]. (S.)* You say *بَلَدٌ قَدْ شَبِعَتْ عَنْهُ* *A country of which the sheep, or goats, have become completely satiated, or satisfied, by abundance of herbage. (TA.)* And *شَبِعَتْ مِنْ خَبِزًا*, and *لَحْمًا*, (S, Msb, K,) and *مِنْ خَبِرٍ*, and *مِنْ لَحْمٍ*, (S, K,) *I was, or became, satiated, sated, or satisfied, with bread, and with flesh-meat. (S, K.)* — Hence, metaphorically, *شَبِعَتْ مِنْ هَذَا الْأَمْرِ وَرَوَيْتُ* † *I have become, or I became, disgusted [or satiated to loathing] with this thing, or affair. (S, TA.)* — [See also another metaphorical usage of this verb voce *شَبِعَ عَقْلُهُ* = *حِرَازَانَةٌ*] *His intellect was, or became, full, perfect, (K,) strong, or solid. (TA.)*

2. **شَبِعَتْ عَنْهُ**, (S, K,) [in some copies of the former, erroneously, شَبِعَتْ,] inf. n. **تَشْبِيعٌ**; (K;) and **شَبِعَتْ**; (as in one place in the TA;) † *His sheep, or goats, were, or became, nearly, but not quite, satiated, or satisfied. (S, K, TA.)*

4. **أَشْبَعَهُ** [signifying *It satiated him, sated him, or satisfied his stomach,*] is said of food and of abundance of drink. (TA.) — *أَشْبَعْتُهُ* [I satiated him, sated him, or satisfied his stomach; or] *I fed him so that he became satiated, sated, or satisfied. (Msb.)* And *أَشْبَعْتُهُ مِنَ الْجُوعِ* [I fed him so as fully to relieve him from hunger]. (S, K.) [Hence,] *أَشْبَعْتُ الثَّوْبَ* (S, TA) *من الصَّبِغِ* (S) † *I saturated the garment, or piece of cloth, with the dye. (TA.)* — [Hence also,] *أَشْبَعَهُ* † *He made it (namely anything, TA) full, without lack or defect, or abundant, or copious. (K, TA.)* It is said of other things beside substances; as, for instance, of blowing, and of reading or reciting, and of any expression. (TA.) You say also, *سَأَى فِي هَذَا الْمَعْنَى فَصْلًا مُشْبَعًا* [He carried on, respecting this idea, a full section]. (TA.) [And *أَشْبَعَ حَرَكَةً* He rendered a vowel full in sound, by inserting after it its analogous letter of prolongation. And such a letter of prolongation is said to be inserted, or added, لِلشَّبَاعِ to render the sound full; as in نَكَتٌ for نَكَتٌ, and أَنْظُرٌ for أَنْظُرٌ, and مَرَاضِعٌ for مَرَاضِعٌ. And إِشْبَاعًا is also used as signifying *For the sake of, or by way of, pleonasm, or giving fulness of expression.*] = *أَشْبَعَ الرَّجُلُ* *The man's beasts were, or became, completely satiated, or satisfied, by abundance of herbage. (TA.)*