

(TA:) the followers and assistants (S, O, Mṣb, K) of a man: (S, O, K:) any people that have combined in, or for, an affair: (Mṣb, TA:) accord. to Az, persons who follow, or conform with, one another, [though] not all of them agreeing together: (TA:) and any assistant and partisan of a man: (O, TA:) [for] the word is applied to one and to two and to a pl. number and to the male and to the female, (K, TA,) without variation: (TA:) the pl. is شِيْع and أَشْيَاع (S, O, Mṣb, K,) the latter a pl. pl.; (Mṣb;) and the former is applied to any people, or party, whose affair, or case, is one, who follow one another's opinion. (S.) The saying, in the Kur [xxxiv. last verse], كَمَا فَعَلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ means As was done with the likes of them, of the same persuasion as they, of the peoples that have gone before: (S, TA:) and similar to this is the saying in the Kur liv. 51. (TA.) — Afterwards, الشَّيْعَة became a name of A particular party [or sect]; (Mṣb, K;) being predominantly applied to all who took as their friends, or lords, 'Alee and the people of his house: (K:) those who followed 'Alee, saying that he was the [rightful] Imám after the Apostle of God, and believing that the office of Imám should not depart from him and his descendants: (KT:) they are an innumerable people, who are innovators; the extravagant zealots among them are the Imámeeeyeh, who revile the Two Sheykhhs [Abou-Bekr and 'Omar]; and the most extravagant of them call the Two Sheykhhs disbelievers: some of them rise to the pitch of [that misbelief which is termed] الزَّنْدَقَة [q. v.]. (TA.) [It is also applied to A single person of this party, or sect; agreeably with what has been said above; and such a person is likewise called شَيْعِي: see 5.]

شَيْعِي: see the next preceding sentence.

شَيْعِيَّة and شَيْعِيَّة The way of doctrine and practice, or the system of tenets, of the sect called الشَّيْعَة.]

شَيْعِي: see the next paragraph.

شَيْعِي The reed-pipe of the pastor; (IAḡr, O, K;) the instrument with which the pastor blows; so named because he calls together the camels with it: (A, TA:) or the sound of the pastor's reed-pipe. (S, O, K.) — And Callers, or summoners; syn. دُعَاة (O, K,) pl. of دَاع (K:) in the Tekmileh, دَعَا [a call, or calling, &c.]. (TA.) — Also, (S, O, K,) and شَيْعِي (O, K,) but the former is the more chaste, (O, [and the same is implied in the K.]) † Slender firewood, with which a fire is made to blaze or flame, burn up, or burn brightly or fiercely: (S, O, K, TA:) and شَيْعِي signifies [the same, i. e.] slender firewood (AHn, O, K) that is quickly kindled by a weak fire, so that it prevails over the thick, or large, firewood. (AHn, O.)

شَيْعِي: see next preceding sentence.

شَيْعِي A sharer, or partner: (TA:) pl. شَيْعَاء (O, K, TA.) One says, هُمْ شَيْعَاءُ فِيهَا [They are Bk. I.

sharers, or partners, in it, i. e. a house (دَار) or land;] i. e. every one of them is a شَيْعِي to his fellow [or fellows]. (O, K.) And هُمَا مُتَشَايِعَانِ (O, K,) or أَرْضِي (O); and مُتَشَاعَانِ (O, TA,) in the copies of the K, erroneously, مُتَشَاعَانِ; (TA;) They two are sharers, or partners, in a house, (O, K,) or land. (O.) — And الشَّيْعَةُ الدَّارُ شَيْعَةٌ بَيْنَهُمْ The house is undivided [i. e. shared] among them; syn. مُشَاعَةٌ. (O, K.) [See also شَائِع.]

شَائِع Information, an announcement, a piece of news, a narrative, or a story, spreading; or becoming spread, published, divulged, revealed, made known, disclosed, apparent, or manifest; شَائِعٌ [among the people]; so as to reach every one, becoming equally known by the people, not known by some exclusively of others: (TA:) and شَاعَةٌ [is app. a pl. thereof, like as بَاعَةٌ is of بَائِع, signifying, or so أَخْبَارٌ شَاعَةٌ,] news, or tidings, &c., spreading, or becoming spread. (IAḡr, O, K.) — [† A thing scattered, or dispersed, or in a state of dispersion: fem. with ة: pl. of the latter شَوَائِع; which may also be pl. of the former applied to a rational being, like جَمَاتِ الْخَيْلِ شَوَائِع, pl. of فَوَارِس. One says, جَمَاتِ الْخَيْلِ شَوَائِع, † The horsemen came scattered, or dispersed, or in a state of dispersion; as also شَوَاعِي, formed by transposition. (TA. [But the latter is also mentioned as belonging to art. شَعُو.] — Also A lot, share, or portion, (S, O, Mṣb, K, and TA,) undivided; and so شَاعٌ (S, O, K, TA,) like as one says سَارَهُ and سَائِرُ الشَّيْءِ (S, O;) and شَاعٌ (S, K;) [i. e. shared in common; as though] spread; (TA;) so called because mixed, not being separated: (Mṣb:) [and it seems, from the usage of a phrase in art. خَلط of the K, (المَشَارِكُ فِي الشُّيُوعِ), that شَيْعٌ, as sing. of شُيُوع, signifies an undivided portion.] — Also Anything that is a supplement to a thing: or an addition, or augment, thereto. (TA.)

شَيْعٌ and شَائِعٌ: see مُشَاعٌ; and its fem., with ة: see شَائِعٌ and شَيْعٌ.

مَشِيْعٌ Filled; (O, K;) applied to a vessel. (K.) — [Hence,] † Very rancorous, malevolent, malicious, or spiteful; filled with baseness, meanness, or sordidness. (K, TA. [In the CK, erroneously said to be, in this sense, مَشِيْعٌ, like مَكِيْل; instead of مَشِيْعٌ, like مَكِيْل.) Hence also, هُوَ ضَبٌّ مَشِيْعٌ † He is [like a lizard of the kind called ضَبٌّ that is] very rancorous, &c. (TA.) IAḡr says, I heard Abu-l-Mekárim revile a man, saying, هُوَ ضَبٌّ مَشِيْعٌ, [perhaps correctly ضَبٌّ, but see this word, which is used as a syn. sequent to ضَبٌّ, meaning He is like a ضَبٌّ that is very rancorous, &c., and unprofitable; (O, TA;) مَشِيْعٌ, here, being with fet-ḥ to the م; (O;) from شَعْتَهُ "I filled it." (O, TA.)

مَشِيْعَةٌ A فَفَّة [or kind of basket, of palm-leaves,] in which a woman puts her cotton and

other things: (IDrd, O, L, K:) so called because it accompanies and follows her. (TA.)

مَشِيْعٌ One who will not keep, or conceal, a secret; or one who is unable to conceal his information, news, or tidings; [a babbler of secrets &c.]; syn. مِذْيَاعٌ. (S, O, K.)

مَشِيْعٌ † Courageous: (S, O, K, TA:) as though he were encouraged and emboldened and strengthened by another, or encouraged and emboldened by the strength of his heart: (O, K:) or whose heart is encouraged and emboldened by every formidable affair in which he has embarked. (A, TA.) — And † Very quick or speedy or hasty. (Ibn-'Abbád, Z, O, K.) — المَشِيْعَةُ, in a trad. relating to sheep or goats to be slaughtered as victims on the day of sacrifice, in which trad. such are forbidden, (O, Mṣb, K,) means the sheep or goat (Mgh) that requires one to urge it on after the [other] sheep or goats, (Mgh, O, Mṣb, K,) because of its weakness (Mgh, K) and leanness, (Mgh,) or because of its lack of strength to follow them: (O:) or, as some relate it, the word is المَشِيْعَةُ, (Mgh, O, Mṣb, K,) meaning that ceases not to follow the [other] sheep or goats, (Mgh, O, K,) or that ceases not to lag behind the [other] sheep or goats, (Mṣb,) not coming up with them, (Mgh, TA) but always going behind them, (TA,) because of its leanness; (Mgh, Mṣb, K;) from شَيْعَ الضِّيفِ [expl. above (see 2)]; (Mgh;) or as though urging on the [other] sheep or goats. (Mṣb.)

المَشِيْعَةُ: see what next precedes.

مُشَاعِيٌ Overtaking, or coming up with another or others; or one that overtakes, &c.: (S, K, TA:) as in the saying of Lebeed,

كَمَا ضَمَّ أُخْرَى التَّالِيَاتِ الْمُشَاعِيُ *
[Like as he that overtakes collects together the last of those cattle that go behind the others]. (TA.)

مُتَشَاعٌ } see the dual of each, voce شَيْعٌ.
مُتَشَاعِيٌ }

شيف

شُوفٌ شَيْفُ الدَّوَاءِ [from شَيْفٌ]: see 2 in art. شُوف.

شَيْفٌ The prickles (شُوكٌ) that are at the back of the عَيْسِب [or leafless portion, next above the lowest and thickest part, of the branch] of the palm-tree: (O, K:) so says AHát: (O:) but Lth says that the word is [شَيْفٌ, q. v.,] with the unpointed س. (TA.)

شُوفٌ, originally شُوفٌ } see art. شُوفٌ.
شَيْفَانٌ and شَيْفَةٌ }

شيق

شَيْقٌ شَيْقٌ إِلَى الوَيْدِ (S,) inf. n. شَيْقٌ (TA,) is like نُظْنَةٌ. (S.) [See 1 (last sentence but one) in art. شُوق.]