

شَوَى i. q. شَا [q. v. in art. شَوَى]; as also شَوَى; (IAar, K;) the latter is like غَنَى [الشَوَى in the CK as syn. with الشَا being a mistranscription,] and is said by IATH to be a quasi-pl. n., or [what lexicographers term] a pl., of شَا [n. un. of شَا]. (TA.)

شَوَى is originally شَوَى. (ISd, TA.) One says, جَاءَ بِالْعِي وَالْبَيْتِ using the latter noun as an imitative sequent to the former [for the purpose of corroboration: see art. عَى]. (TA.)

شَوَى is pl. of شَوَا: [or rather the former is a coll. gen. n. of which the latter is the n. un.:] the latter signifies *The skin of the head*: (S, TA:) or [accord. to some] in the KUR lxx. 16: (TA:) so *the exterior of the skin of the head, in which grows the hair*: (Abou-Safwān, TA in art. بَشَر:) and some say, *the exterior of all, or of any part, of the skin*: (TA in the present art.): and the former signifies *the arms or hands and the legs or feet, or the fore and hind legs*, (S, K,) and (K) *the extremities* (Msb, K) collectively, (K,) and *the head of a human being*, (S,) or *the قُفْ of the head* [i. e. the bone above the brain, or a separate portion of the skull, or a distinct bone of the skull], (K,) but of a horse the legs, not the head, because one says عَيْلُ الشَوَى [i. e. thick in the legs], for this cannot relate to the head of the horse, (S,) and *any part that is not a [vital] place* [i. e. where a wound causes death] (S, Msb, K) such [for instance] as the legs. (Msb.) ثَابَةُ الشَوَى means *A woman having cracked, or chapped, feet*. (S and K in art. ثَلَب.) — It is also a subst. [app. meaning a quasi-inf. n.] from أَشَوَاهُ [q. v.] as said of a shooter or caster: (TA:) [and hence] the saying (S, TA) of the Hudhalee, (S, [accord. to the TA, Khālid Ibn-Zuheyr,])

- فَإِنَّ مِنَ الْقَوْلِ الَّتِي لَا شَوَى لَهَا
- إِذَا زَلَّ عَنْ ظَهْرِ اللِّسَانِ أَتْلَاتُهُ

means † [And, or for] verily of speech is that sentence (كَلِمَةٌ, a word understood,) which does not hit a place where a wound will not occasion death, [i. e. which does not miss its object, when its escaping from the upper surface of the tongue is quick,] but which kills. (S, TA.) And شَوَى is used [app. in like manner, as a quasi-inf. n.] in the case of anything that has missed an object of aim, though there be to it [really] no place where a wound would occasion death nor anything that is [properly] termed شَوَى [as meaning a place where a wound will not occasion death]. (TA.) And [hence] it signifies † *A mistake*; syn. خَطَا. (TA.) — Also † *A thing*, (S,) or *an affair*, (K,) that is paltry, mean, despicable, or of no account or weight or worth: (S, K, TA:) in this sense, from the same word as signifying the “extremities” [of an animal]. (IATH, TA.) Hence, in a trad. of Mujāhid, شَوَى الصَّائِرِ شَوَى كُلِّ مَا أَصَابَ الصَّائِرِ شَوَى [Everything that befalls the faster is a matter of no account, except absence of mind]; i. e. nothing that befalls the faster annuls his fast except الغيبة, for this does annul it. (TA.) — And † *The worse, or viler, sort of cattle*, (S, K,

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TA,) of camels, and of sheep or goats; and the small, or young, thereof. (TA.) [See also شَوَايَةٌ.] — And † *A remainder, or remaining portion*. (TA.) [See, again, شَوَايَةٌ.] — Also i. q. إِنْفَاءٌ † [The making, or causing, or suffering, to remain; or, perhaps, to continue in life, and if it mean thus, it may be from the same word in a sense expl. above, for the animal that one hits in a part that is not vital is suffered to continue in life]. (TA.)

شَوَايَةٌ: see what next follows.

شَوَايَةٌ Roasted, broiled, or fried, flesh-meat; (S, MA, Msb, K, KL;) as also شَوَايَةٌ; (Ks, Sgh, K;) but the former is more usual and more chaste: (TA:) a subst. from شَوَى اللَّحْمِ: and شَوَايَةٌ [as its n. un.] signifies *a piece thereof*. (S.)

شَوَى (K) and مَشَوَى (Msb) [Roasted, broiled, or fried], the latter originally مَشَوَى. (Msb.) [In the K the former is said to be like شَوَايَةٌ; but it has the signification of the latter, i. e., of a pass. part. n.] — See also شَيْئَةٌ. — Ks says, (S,) in the phrase عَيْيَ شَيْئًا, and so in عَيْيَ شَوَى, (S, K,) some say (S) the latter word is an imitative sequent to the former [i. e. a corroborative: see art. عَى]. (S, K.)

شَوَايَةٌ: see شَوَايَةٌ.

شَوَايَةٌ: } see the next paragraph.  
شَوَايَةٌ: }

شَوَايَةٌ What is cut off from, or of, flesh-meat: (K, TA:) or what the slaughterer cuts off from, or of, the extremities of a sheep or goat. (TA.) — *A small thing* [or portion] of that which is large; as a piece, or detached portion, of a sheep, or goat: one says, مَا بَقِيَ مِنَ الشَّاةِ إِلَّا شَوَايَةٌ [There remained not of the sheep, or goat, save a piece]. (S.) — Also, (S, K,) and شَوَايَةٌ and شَوَايَةٌ (K,) *A قُرْص* [or round cake, or small round cake,] of bread. (S, K.) — And, all the three, *A remaining portion of people, or of cattle, that have perished*; as also شَوَايَةٌ; (K;) or this last, *a remaining portion of people that have perished*: (S:) pl. (of the last, S) شَوَايَا. (S, K.) [See also شَوَى.] — And † *The bad, or vile, sort*, (K, TA,) or *worse, or viler, sort*, (TA,) of camels, and of sheep, or goats: (K, TA:) in this sense written by ISd with kesr and with fet-ḥ. (TA.) [See, again, شَوَى.] — [And accord. to Freytag, شَوَايَةُ الرِّضْفِ (i. e. شَوَايَةُ الرِّضْفِ) is expl. by Meyd as meaning *Cooked milk cast upon a hot stone, so that only a small portion remains*.]

شَوَايَةٌ: see the next preceding paragraph.

شَوَايَةٌ A seller of roasted, broiled, or fried, flesh-meat. (KL.)

شَوَايَةٌ [mentioned in this art. as though originally شَوَايَانٌ] i. q. دَمُ الْأَخْوَيْنِ [The red, resinous, inspissated juice called dragon's blood: see art. دَمَو]. (S, K.) — And *Far-seeing*. (S, K.)

شَوَايَةٌ A possessor of شَا [meaning sheep or goats or both]. (S, K. [In the CK without teshdeed. Mentioned also in art. شَوَى, q. v.]) — سَعَفَةٌ شَوَايَةٌ (with teshdeed to the شَا, TA, [but in the CK without teshdeed,]) † *A palm-branch that has become yellow in drying up*. (K.) [See 4.]

شَوَايَةٌ (S, K, [in some copies of the K شَوَايَةٌ, but]) like مَوَايَةٌ (S,) *A swift she-camel*. (S, K.)

أَشَاوَى a pl. pl. of شَوَى, q. v.

مَشَوَى, like مَهْدَى (K, TA, [in the CK, مَشَوَى, like مَهْدَى, erroneously, as is proved by a verse cited as an ex. in the TA, pass. part. n. of 4,]) applied to a portion of a living serpent, (TA,) *That has been missed by the stone* [cast at it]. (K, TA.)

مَشَوَى (K in art. صَوْل) *A frying-pan*. (TK in that art.)

مَشَوَى: see شَوَى.

مَشَوَى [A place of roasting, broiling, or frying, flesh-meat]. (S in art. طَبَخ.)

## شَا

أَشَاهُ an imitative sequent to أَشَاهُ in the phrase مَا أَشَاهُ وَأَشَاهُ: see 4 in art. شَوَى.

شَا, syn. with شَا: see art. شَوَى.

شَا: and يَا شَا مَا لِي: see شَا, in art. شَا.

شَا an imitative sequent to عَى: see art. شَوَى.

شَوَى an imitative sequent to عَيْيَ: see شَوَى.

شَوَى: see art. شَوَى.

## شَا

1. شَا, (Msb,) [originally شَيْئَةٌ,] like خَافَهُ, [which is originally خَوَفَهُ,] (MF,) first pers. شَيْئَةً, (S, K,) aor. يَشَاؤُهُ, (Msb,) [and by poetic license شَاؤُهُ, without ء,] first pers. شَيْئًا, (S, K,) inf. n. شَيْئًا (Msb, K) and مَشَيْئَةً, (S, K,) or this is a simple subst., (Msb,) and مَشَايَةٌ and مَشَايَةٌ, (K,) [or these two also are simple substs.,] *He, and I, willed, wished, or desired, it*; syn. أَرَادَهُ (Msb) and أَرَدْتُهُ (S, K:) most of the scholastic theologians make no difference between الشَيْئَةَ and الإرَادَةَ, though they are [said to be] originally different; for the former, in the proper language, signifies *the causing to be or exist*, syn. الإِبْجَادُ; and the latter, *the willing, wishing, or desiring*; syn. الطَّلَبُ. (TA.) A Jew objected, to the Prophet, his people's saying مَا شَاءَ اللَّهُ وَشَيْئْتُ [What God hath willed and I have willed], as implying the association of another being with God: therefore the Prophet ordered them to say مَا شَاءَ اللَّهُ ثُمَّ شَيْئْتُ [What God hath willed, then I have willed]. (TA.) مَا شَاءَ اللَّهُ as signifying *What hath God willed!* is used to express admiration. And as signifying *What God willed* it is a phrase often used to denote a vague, generally a great or considerable, but sometimes