

a small, number or quantity or time: See De Sacy's *Relation de l'Égypte par Abdallatif*, pp. 246 and 394 &c.] = See also 1 in art. شَاو.

2. شَاتُهُ عَلَى الْأَمْرِ [in some copies of the K (erroneously) شَتُهُ] *I incited him, or made him, to do the thing, or affair.* (Aṣ, S, L, K, TA.) = And شَاَ اللَّهُ وَجْهَهُ, (K, TA,) and خَلَقَهُ, (TA,) *God rendered, or may God render, foul, unseemly, or ugly, his face, (K, TA,) and his make.* (TA.)

4. أَشَاءَهُ إِلَيْهِ *He, or it, compelled him, constrained him, or necessitated him, to have recourse, or betake himself, to it; syn. أَجَاءَهُ; (S, K;) a dial. var. of أَجَاءَهُ; (S;) of the dial. of Temeem.* (TA.) Temeem say, شَرَّمَا يَشِيُوكَ إِلَى مَخَّةٍ عَرُوقُوبٍ, meaning يَجِيُوكَ [q. v., i. e. *It is an evil thing that compels thee to have recourse to the marrow of a hock.*] (S.)

5. تَشَا *His anger became appeased: (K:) said of a man.* (TA.)

شَيْءٌ [A thing; anything; something; somewhat;] a word of well-known meaning: (K:) [sometimes, in poetry, written and pronounced شَى: see an ex. in a verse cited voce صَوَابَةٌ: see also the last sentence but one of this paragraph:] الشَيْءُ properly signifies *what may be known, and that whereof a thing may be predicated:* (Mgh, KT:) accord. to Sb, it denotes existence, and is a name for *anything that has been made to have being, whether an accident, or attribute, or a substance, and such that it may be known, and that a thing may be predicated thereof:* (KT:) MF says that it is app. an inf. n. used in the sense of a pass. part. n., meaning *what is willed, and meant, or intended*, [in which sense مَشِيئَةٌ (pl. مَشَائِتُ) is often used,] *without restriction to its actuality or possibility of being, so that it applies to that which necessarily is, and that which may be, and that which cannot be;* accord. to the opinion adopted by the author of the Ksh: [or, as an inf. n. in the sense of a pass. part. n., it may be expl., agreeably with what is said to be the proper meaning of the verb, as signifying *what is caused to be or exist;* accordingly,] Er-Rāghib says that it denotes *whatever is caused to be or exist, whether sensibly, as material substances, or ideally, as sayings;* and Bḡ and others expressly assert that it signifies *peculiarly what is caused to be or exist;* but Sb says that it is the most general of general terms; and some of the scholastic theologians apply it to *what is non-existent;* such, however, are overcome in their argument by its not being found to have been thus used by the Arabs, and by such passages as كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ [Everything is subject to perish except Himself (Kur xxviii. last verse)] and وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ [And there is not anything but it glorifies Him with praising (Kur xvii. 46)], for what is non-existent cannot be described as perishing nor imagined to glorify God: (TA:) the pl. is أَشْيَاءُ, (S, Mṣb, K, &c.) imperfectly decl., (Mṣb, TA,) or rather this is a quasi-pl. n., (Sb, TA,) respecting

the formation of which there is much difference of opinion [as will be shown hereafter], (Mṣb, TA,) and أَشْيَاوَاتُ, (S, K,) a pl. pl. [i. e. pl. of أَشْيَاءُ], (MF, TA,) and أَشَاوَاتُ, [a contraction of that next preceding,] (K,) and أَشَاوَى, (S, K,) with fet-ḥ to the و, (MF, TA,) and it is also mentioned as with kesr, (TA,) [and is written in both of my copies of the S أَشَاوَى, though if with kesr it should be either أَشَاوُ or أَشَاوِي, but أَشَاوَى only is meant by J, as is shown by what here follows,] originally أَشَائِي, with three سى, not أَشَائِي as J says, [or rather as the word is written in copies of the S, for J may have held it to be أَشَائِي or أَشَائِي, as he says that the ء was changed into ي, thus occasioning the combination of three سى, so that he held its secondary form to be أَشَائِي, as will presently be shown,] because the first سى is radical, not augmentative, (IB, K,) the medial سى of the three being suppressed, and the final one changed into ا [though written ي], and the initial one changed into و, (S,) and another form of pl. is أَشَائِيَا, (S, Mṣb, K,) with the ي preserved, not changed into و [as it is in أَشَاوَى], (TA,) [likewise] a pl. of أَشْيَاءُ, (Mṣb,) and أَشَائِيَا also is mentioned, (K,) as formed [from أَشْيَاءُ] by the change of ء into ي and adding ا, (TA,) and أَشَاوَهُ, which is strange, (Lḡ, K,) as there is no ء in أَشْيَاءُ, (Lḡ,) or in شَيْءٌ: (K:) with respect to the first of these forms, [the quasi-pl. n.] أَشْيَاءُ, the most probable opinion is that of Kh: (Mṣb, TA:) accord. to him, (S, Mṣb, K,) it is originally of the measure أَفْعَلَاءُ, (S, K, &c.) in lieu of أَفْعَالُ, (K,) and therefore imperfectly decl., (S,) [i. e.] it is originally شَيْئَاءُ, (Mṣb,) and the two hemzehs combined in the latter portion being found difficult of pronunciation, the former of them is transposed to the beginning of the word, so that it becomes of the measure أَفْعَلَاءُ, (S, Mṣb,) as is shown by its having for its pls. أَشَائِيَا and أَشَاوَاتُ: (S:) accord. to Akh, it is [originally] of the measure أَفْعَلَاءُ; (S, K;) but if it were thus a broken pl., [not a quasi-pl. n.,] its dim. would not be أَشْيَاءُ, as it is, but شَيْئَاتُ: (S:) accord. to Ks, it is of the measure أَفْعَالُ, and made imperfectly decl. because of frequency of usage, being likened to أَفْعَلَاءُ; but were it so, أَشَائِيَا and أَشَاوَاتُ would be imperfectly decl.: (S, K:) accord. to Fr, شَيْئٌ is originally شَيْئِي, and therefore has a pl. of the measure أَفْعَلَاءُ, afterwards contracted to أَفْعَلَاءُ; but were it so, it would not have for its pl. أَشَاوَى. (S.) [Much more respecting this pl. is added in the TA, but it is comparatively unprofitable.] The dim. of شَيْءٌ is شَيْئِي and شَيْئِي: (S, K, TA, but only the former in some copies of the K, the word being written in other copies شَيْئِي: not شَوِي, or شَوِي; (the former accord. to my two copies of the S and accord. to the copies of the K followed in the TA, in which it is said to be with teshdeed to the ي, and the latter accord. to the CK and my MS. copy of the K;) or this is a dial. var. of weak authority, (K,)

used by post-classical poets in their verses. (MF, TA.) — When a man says to thee, "What dost thou desire?" thou answerest, لَا شَيْءَ [Nothing]: and when he says, "Why didst thou that?" thou answerest, لِأَشَيْءَ [For nothing]: and when he says, "What is thine affair?" thou answerest, لَا شَيْءَ [Nothing]: it is with tenween in every one of these cases. (Aṣ, AIIát, TA.) [When one says لَا شَيْءَ, he means thereby *There is nothing.*] — لَيْسَ بَشَيْءٍ means [It is nought, of no account or weight; it is not worthy of notice, or not worth anything;] it is not a good thing; or it is not a thing to be regarded. (W p. 27.) — [لَيْسَ مِنَ الْأَمْرِ] is a phrase of frequent occurrence, meaning *He has no concern with the affair;* see two exs. in the first paragraph of art. حَوْصٌ. — حُسْبَانَةٌ شَيْءٌ occurs in the TA voce الطُولُ, meaning *In it is somewhat, or some degree, of length; i. e. it is somewhat long;* and is used in the present day in this sense. — In the phrase بَشَيْءٍ هُوَ أَحْسَنُ مِنْكَ شَيْئًا [i. e. *He is better than thou in something; meaning he is somewhat better than thou.*] (IJ, L.) — مَا أَغْفَلَهُ عَنْكَ شَيْئًا is a phrase of the Arabs [app. lit. signifying *How unminful of thee is he as to anything!*] mentioned by Sb as meaning دَعِ الشَّكَّ عَنْكَ [Dismiss doubt from thee (respecting him as to anything)]: IJ says that شَيْءٌ is here put in the accus. case as an inf. n., as though the saying were مَا أَغْفَلَهُ عَنْكَ غُفُولًا, because the verb of wonder does not require to be corroborated by the inf. n. [proper to it]: (L, TA:) [or it is a specificative:] IF says that it is a phrase of dubious meaning; and that the most probable explanation of it is this; that مَا is here lit. interrogative, but in meaning denotative of wonder; and that شَيْءٌ is governed in the accus. case by some other word, or phrase, as though the saying were *dismiss a thing by which he is not occupied in mind, and dismiss doubt as to his being occupied in mind by it.* (TA in art. مَا.) — شَيْئًا فَشَيْئًا means *Thing by thing, part by part, bit by bit, piecemeal, inch by inch, drop by drop, little and little in succession, by little and little, by degrees, or gradually.* — أَيُّ شَيْءٍ [meaning *What thing?*] is, by the alleviation of the ي [in أَيُّ] and the suppression of the ء [in شَيْءٍ], made into one word, أَيُّشَيْءٍ: so says El-Farábee: (Mṣb:) or, [as is commonly the case in the present day,] by reason of frequency of usage, it is contracted into أَيُّش. (TA in art. جَرَمٌ, as on the authority of Ks.) — شَيْءٌ in the Kur lx. 11 may mean *Any one* (Bḡ, Jel) or *more.* (Jel.) — [It is also applied to + The penis of a man; as in the explanation of a phrase mentioned voce ذَنْبٌ; like as its syn. هُنَّ is to the same and (more commonly) to the "vulva" of a woman.] — In algebra, it signifies [A square root;] a number that is multiplied into itself; which in arithmetic [and in algebra also] is called جذر [i. e. جَذْرٌ]; and in geometry, ضلع [i. e. ضَلْعٌ or ضَلْعٌ]; ("Dict. of the Techn. Terms used in the Sciences of the Musalmans," p. 202;) an unknown number that is multiplied into itself.