

(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 Kūr [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 Kūr 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] Imām after the Apostle of God, and believing that the office of Imām should not depart from him and his descendants: (KT:) they are an innumerable people, who are innovators; the extravagant zealots among them are the Imāmeeyeh, who revile the Two Sheykhṣ [Abū-Bekr and 'Omar]; and the most extravagant of them call the Two Sheykhṣ 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.]

شَيْعَان: see the next paragraph.

شَيْعَان The reed-pipe of the pastor; (IAqr, 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, دُعَا [a call, or calling, &c.]. (TA.) — Also, (S, O, K,) and شَيْعَان, (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 شَيْعَان 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.)

شَيْعَان: see next preceding sentence.

شَيْعَان A sharer, or partner: (TA:) pl. شَيْعَاء. (O, K, TA.) One says, هُمْ شَيْعَاءُ فِيهَا [They are sharers in it, i. e. a house (دَار) or land;] i. e. every one of them is a شَيْع to his fellow [or fellows]. (O, K.) And هُمَا مُتَشَايِعَان, (O, K,) or أَزْجِي (O;) and مُتَشَايِعَان, (O, TA,) in the copies of the K, erroneously, مُتَشَايِعَان; (TA;) They two are sharers, or partners, in a house, (O, K,) or land. (O.) — And الدَّارُ شَيْعَةً بَيْنَهُم The house is undivided [i. e. shared] among them; syn. مُشَاعَةٌ. (O, K. [See also 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; [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 أَخْبَارُ شَاعَةٌ,] news, or tidings, &c., spreading, or becoming spread. (IAqr, 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. [فَارِسٌ pl. of فَارِس.] One says, جَمَاتِ الْخَيْلِ شَوَائِع, 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, (سَهْم, S, O, Mṣb, K, and نَصِيب, TA,) undivided; and so شَاع, (S, O, K, TA,) like as one says سَارَهُ and سَائِرُ الشَّيْءِ; (S, O;) and مُشَاع; (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, (المُشَارِكُ فِي الشُّيُوع),] that شَيْع, as sing. of شَيْعَان, signifies an undivided portion. — Also Anything that is a supplement to a thing: or an addition, or augment, thereto. (TA.)

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; [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 أَخْبَارُ شَاعَةٌ,] news, or tidings, &c., spreading, or becoming spread. (IAqr, 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. [فَارِسٌ pl. of فَارِس.] One says, جَمَاتِ الْخَيْلِ شَوَائِع, 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, (سَهْم, S, O, Mṣb, K, and نَصِيب, TA,) undivided; and so شَاع, (S, O, K, TA,) like as one says سَارَهُ and سَائِرُ الشَّيْءِ; (S, O;) and مُشَاع; (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, (المُشَارِكُ فِي الشُّيُوع),] that شَيْع, as sing. of شَيْعَان, signifies an undivided portion. — Also Anything that is a supplement to a thing: or an addition, or augment, thereto. (TA.)

شَيْع and شَائِع: see شَائِع and شَائِع. and its fem., with ة: see شَائِع and شَائِع. 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, مُشَيِّع, like مَكِيل; instead of مُشَيِّع, like مَكِيل.]) Hence also, هُوَ ضَبُّ مُشَيِّع, [like a lizard of the kind called ضَبُّ that is] very rancorous, &c. (TA.) IAqr says, I heard Abu-l-Mekārim revile a man, saying, هُوَ ضَبُّ مُشَيِّع, [perhaps correctly ضَبُّ, but see this word, which is used as a syn. sequent to ضَبُّ, meaning He is like a ضَبُّ that is very rancorous, &c., and unprofitable; (O, TA:) مُشَيِّع, here, being with fet-ḥ to the م; (O;) from شَيْعَةً "I filled it." (O, TA.)

شَيْعَةً 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.)

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

مُشَيِّع † 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-'Abbād, Z, O, K.) — الْمُشَيِّعَة, 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 الْمُشَيِّعَة, (Mgh, O, Mṣb, K,) meaning that ceases not to follow the [other] sheep or goats, (Mgh, O, K,) i. e. لَا تَزَالُ تُشَيِّعُ الْغَنَمَ, (Mgh, O, K,) or that ceases not to lag behind the [other] sheep or goats, (Mgh,) not coming up with them, (Mgh, TA) but always going behind them, (TA,) because of its leanness; (Mgh, Mṣb, K;) from شَيْعَ الضَّيْفِ [expl. above (see 2)]; (Mgh;) or as though urging on the [other] sheep or goats. (Mṣb.)

الْمُشَيِّعَة: see what next precedes.

مُشَايِع 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 الْمُشَايِعِ

[Like as he that overtakes collects together the last of those cattle that go behind the others]. (TA.)

مُتَشَايِع } see the dual of each, voce شَيْع.
مُتَشَايِع }

شَيْف

2. شَيْف الدَّوَاء [from شَيْف]: see 2 in art. شَوْف.

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

شَيْفَان, originally شَوَائِف } see art. شَوْف.
شَيْفَان and شَيْفَة }

شَيْق

1. شَيْقُ الطَّنْبِ إِلَى الْوَتْدِ (S,) inf. n. شَيْقُ, (TA,) is like طُنْتُهُ. (S.) [See 1 (last sentence but one) in art. شَوْق.]