شِيَةٌ *i. q.* شَاةٌ [q. v. in art. شوه]; as also ▼ شَوِىٌّ; (IAạr, K;) the latter is like غَنِىٌّ, [الشَّوَى in the CK as syn. with الشَّاء being a mistranscription,] and is said by IAth to be a quasi-pl. n., or [what lexicographers term] a pl., of ▼ شَاةٌ [n. un. of شَاءٌ]. (TA.)

شِىٌّ is originally شِوْىٌ. (ISd, TA.) One says, جَاءَ بِالعِىِّ وَالشِّىِّ, (S, K,) using the latter noun as an imitative sequent to the former [for the purpose of corroboration: see art. عى]. (TA.)

شَوًى is pl. of شَوَاةٌ: [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:) so [accord. to some] in the Kur lxx. 16: (TA:) or the *exterior of the skin of the head, in which grows the hair:* (Aboo-Ṣafwán, TA in art. بشر:) 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* (Mṣb, K) *collectively*, (K,) and the *head* of a human being, (S,) or the قِحْف *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 عَبْلُ الشَّوَى [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, Mṣb, K) *such* [*for instance*] *as the legs.* (Mṣb.) ثَالِبَةُ الشَّوَى means A woman *having cracked*, or *chapped, feet.* (S and K in art. ثلب.) — It is also a subst. [app. meaning a quasi-inf. n.] from أَشْوَاهُ [q. v.] as said of a shooter or caster: (TA:) [and hence] the saying (S, TA) of the Hudhalee, (S, [accord. to the TA, Khálid Ibn-Zuheyr,])

• فَإِنَّ مِنَ القَوْلِ الَّتِى لَا شَوًى لَهَا •
• إِذَا زَلَّ عَنْ ظَهْرِ اللِّسَانِ انْفِلَاتُهُ •

means † [*And*, or *for*] *verily of speech is that* sentence (كَلِمَة, 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 شَوًى 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 شَوًى [as meaning a place where a wound will not occasion death]. (TA.) And [hence] it signifies † *A mistake;* syn. خَطَأٌ. (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 Mujáhid, كُلُّ مَا أَصَابَ الصَّائِمَ شَوًى إِلَّا الغَيْبَةَ ‡ [*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, TA,) *of camels*, and *of sheep* or *goats;* and the *small*, or *young, thereof.* (TA.) [See also شُوَايَةٌ.] — And † *A remainder*, or *remaining portion.* (TA.) [See, again, شُوَايَةٌ.] — Also *i. q.* إِبْقَاءٌ † [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.)

شُوَاءٌ: see what next follows.

شِوَاءٌ *Roasted, broiled*, or *fried, flesh-meat;* (S,* MA, Mṣb, K,* KL;) as also ▼ شُوَاءٌ; (Ks, Ṣgh, K;) but the former is more usual and more chaste: (TA:) a subst. from شَوَى اللَّحْمَ: and ▼ شِوَاءَةٌ [as its n. un.] signifies *a piece thereof.* (S.)

شَوِىٌّ (K) and ▼ مَشْوِىٌّ (Mṣb) [*Roasted, broiled*, or *fried*], the latter originally مَشْوُوىٌ. (Mṣb.) [In the K the former is said to be like شِوَاءٌ; but it has the signification of the latter, i. e., of a pass. part. n.] = See also شِيَةٌ. = Ks says, (S,) in the phrase عَيِىٌّ شَيِىٌّ, and so in عَيِىٌّ شَوِىٌّ, (S, K,) some say (S) the latter word is an imitative sequent to the former [i. e. a corroborative: see art. عى]. (S, K.)

شِوَاءَةٌ: see شِوَاءٌ.

شَوِيَّةٌ: } see the next paragraph.
شَوَايَةٌ:

شُوَايَةٌ *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 بَقِىَ مِنَ الشَّاةِ إِلَّا شُوَايَةٌ [*There remained not of the sheep*, or *goat, save a piece*]. (S.) — Also, (S, K,) and ▼ شِوَايَةٌ 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 ▼ شَوِيَّةٌ; (K;) or this last, *a remaining portion of people that have perished:* (S:) pl. (of the last, S) شَوَايَا. (S, K.) [See also شَوًى.] — 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, شَوًى.] — [And accord. to Freytag, شواية الرضف (i. e. شوايةُ الرَّضْف) is expl. by Meyd as meaning *Cooked milk cast upon a hot stone, so that only a small portion remains.*]

شِوَايَةٌ: see the next preceding paragraph.

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

شَيَّانٌ [mentioned in this art. as though originally شَوْيَانٌ] *i. q.* دَمُ الأَخَوَيْنِ [The *red, resinous, inspissated juice called dragon's blood:* see art. دمو]. (S, K.) = And *Far-seeing.* (S, K.)

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

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

أَشَاوَى a pl. pl. of شَىْءٌ, q. v.

مُشْوًى, like مُهْدًى, (K, TA, [in the CK, مَشْوِىّ, like مَهْدِىّ, 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.)

مِشْوًى (K in art. صول) *A frying-pan.* (TK in that art.)

مَشْوِىٌّ: see شَوِىٌّ.

مُشْتَوًى [*A place of roasting, broiling*, or *frying*, flesh-meat]. (S in art. طبخ.)

شى

4. أَشْيَاهُ an imitative sequent to أَعْيَاهُ in the phrase مَا أَعْيَاهُ وَأَشْيَاهُ: see 4 in art. شوى.

شِيَةٌ, syn. with شَاةٌ: see art. شوى.

شَىٌّ: and يَا شَىَّ مَا لِى: see شَىْءٌ, in art. شيأ.

شِىٌّ an imitative sequent to عِىٌّ: see art. شوى.

شَيِىٌّ an imitative sequent to عَيِىٌّ: see شَوِىٌّ.

شَيَّانٌ: see art. شوى.

شيأ

1. شَاءَهُ, (Mṣb,) [originally شَيِئَهُ,] like خَافَهُ, [which is originally خَوِفَهُ,] (MF,) first. pers. شِئْتُهُ, (S, K,) aor. يَشَاؤُهُ, (Mṣb,) [and by poetic license يَشَاهُ, without ء,] first pers. أَشَاؤُهُ, (S, K,) inf. n. شَىْءٌ (Mṣb, K) and مَشِيئَةٌ, (S,* K,) or this is a simple subst., (Mṣb,) and مَشَاءَةٌ and مَشَائِيَةٌ, (K,) [or these two also are simple substs.,] *He*, and *I, willed, wished*, or *desired, it;* syn. أَرَادَهُ (Mṣb) and أَرَدْتُهُ: (S,* K:) most of the scholastic theologians make no difference between المَشِيئَةُ and الإِرَادَةُ, though they are [said to be] originally different; for the former, in the proper language, signifies *the causing to be* or *exist*, syn. الإِيجَادُ; and the latter, *the willing, wishing*, or *desiring;* syn. الطَّلَبُ. (TA.) A Jew objected, to the Prophet, his people's saying مَا شَاءَ اللّٰهُ وَشِئْتُ [*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 اللّٰهُ ثُمَّ شِئْتُ [*What God hath willed, then I have willed*]. (TA.) [مَا شَاءَ اللّٰهُ 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