

also signifies *He sent, or sent on, him, or it.* (TA.) — And *He made him, or it, to follow.* (TA.) — [And *He made it to be followed* by another thing.] One says, *شيعت رمضان بست من شوال* [or rather *بسته*] + *I made [the fasting of] Ramadán to be followed by [the fasting of] six [days] of Show-mál; expl. by أتبعته بها* [a well-known phrase, of frequent occurrence, but one which I have not found in any of the lexicons, except in explanations; the approved phrase used in its stead being *أتبعته إياها*, lit. meaning “I made them to follow it;” this being virtually the same as “I made it to be followed by them”]: (Mṣb:) [and in like manner, the elliptical phrase] *شيع رمضان*, (K,) or *شيع شهر*, (O, TA,) means *He fasted after Ramadán, or the month of Ramadán, six days;* (O, K, TA;) i. e. *أتبعه بها*. (TA.) — *شيعته عند رحيله* (Lth, *S, O, Mṣb, K*) *I went forth with him (Lth, O, Mṣb, K) on the occasion of his departure, (O, Mṣb,) namely, a guest, (Mṣb,) in order to bid him farewell, and to conduct him to his place of alighting, [app. meaning, to his first place of alighting,] (Lth, O, K,) or to show honour, or courtesy, to him; and I bade him farewell:* (Mṣb:) or *شيع الضيف* signifies *he followed the guest [app. on the occasion of his departure, in order to bid him farewell, &c.]:* (Mgh:) or *شيعه عند رحيله* *he went forth with him on the occasion of his departure, desiring to cheer him by his company to some place: and شيعه* signifies the same. (TA.) — [*شيعه* sometimes signifies *He followed him, not coming up with him, but always going behind him.*] See *المشيعة*, voce *مشيع*. — [And *He followed, or imitated, him; conformed, agreed, or complied, with him; like شيعه*.] See 3, in three places. — *شيع فلاناً* + *He encouraged such a one, and emboldened him,* (O, K, TA,) and *strengthened him.* (TA.) One says, *شيع فلاناً بشيعه على ذلك* + *Such a one strengthens him to do that.* (TA.) And *شيع هذا بهذا* + *He strengthened this with this.* (TA.) — *شيع النار* + *He threw, or put, firewood upon the fire to make it blaze or flame, burn up, or burn brightly or fiercely.* (ISk, S, K, TA.) — And *شيعه بالنار* + *He burned him, or it, with fire.* (S, K, TA.) Of anything that has been burned, one says, *شيع.* (TA.)

3. *مشايعة* primarily signifies *The following another, or conforming with him, in, or as to, an affair, and an opinion; as also شيع*; [an inf. n. of *شايعة*, like the former;] and so too signifies *شيع* [if not a mistranscription for *شيع*, which I rather think it to be, agreeably with what follows]: and the *agreeing, or complying, with him, or obeying him.* (TA.) You say, *شيعه على أمر*, (Lth, O, Mṣb, K,) inf. n. *مشايعة* (Mṣb) [and *شيع*], *He followed him, or conformed with him, [&c.] in, or as to, an affair: (Lth, O, Mṣb:) or he did so, and strengthened him; and likewise على رأي in, or as to, an opinion; as also شيعه*, referring to an opinion [and an

affair]. (TA.) And *ما تشاييني رجلى ولا ساقى* *My leg does not conform with [my wish] nor aid me to walk, nor does my shank.* (TA.) And *شايته نفسه على ذلك* *His soul conformed [or complied] with him, [i. e. with his wish,] and encouraged him, to do that; as also شيعته*. (L, TA.) — Also (O, K) *He befriended him, or was friendly to him; syn. والاه*, (S, O, K,) from *الولى*. (S.) — *شايته عند رحيله*: see 2, in the latter part of the paragraph. — *شايه يابله*: see 2, near the beginning. [Hence, app.,] one says also, *شايه بهم الدليل فأبصروا الهدى* *The guide called to them [and they saw the right direction].* (TA.) — *شيع* occurs in a trad., as some relate it, and is expl. as there meaning *بكنرة المفاخرة*: but AA says that it is a mistranscription for *السباع*, with *س* and *ب*; or that it may be from *شاعة* signifying “a wife.” (Iath, TA.)

4. *اشاع الشيء*, (S, O,) or *اشاع الخبر*, (Mṣb, K,) or rather *السر*, as in the L; (TA;) and *اشاع به*; (O, *K;) as also *شاع به*, first pers. *شعت به*; (Mṣb, K;) *He spread, published, divulged, revealed, made known, or disclosed, (S, O, K,) and (K) made apparent or manifest, (Mṣb, K,) the information, announcement, news, narrative, or story, (S, O,) or the thing, (Mṣb, K,) or the secret.* (L, TA.) And *اشاع ذكر الشيء* *He made the mention, or fame, of the thing to fly [abroad, or to spread].* (TA.) — *أشعت المال بين القوم* + *I dispersed, or distributed, the property among the people, or party; and القدر في الحى* the [contents of] the cooking-pot among the tribe. (A'Obeyd, TA.) [See also its pass. part. n.] — *اشاعت ببونها* + *She (a camel) ejected her urine, (S, K,) scattering it, (K,) and stopped it; (S, K; expl. in the K in two places;)* but this is only when the stallion has leaped her, and is only said in relation to camels; and *اشاعت ببونها* signifies the same: and in like manner *اشاع* is said of a he-camel. (TA.) — *أشاعكم الله السلام*, (S, O,) or *بالسلام*, (K,) or both, (TA,) as also *أشاعكم الله بالسلام*, (K,) *May God make safety, or peace, &c., [to light and abide upon you, or] to accompany and follow you.* (S, O, K.) [See also 1, latter half.] — *اشاع بالابل*: see 2. — [*اشاعت* is also expl. in the TA as meaning *خرجت*: but I suspect a mistranscription or an omission in this case.]

5: see 1, in two places. — *شيع* said of a man, (S, O,) *He asserted himself to hold the tenets of the شيعة* [q. v.]: (S, O, K, KL, TA:) or *he became a شيعي*: a verb similar to *تحنت* and *تشفع*. (TA.) — [Accord. to Golius, it is expl. in the KL as meaning *He left a portion of a thing undistributed: but this explanation is not in my copy of that work.*] — *شيع في الشيء* *He strove, or laboured, or he distressed himself, or he courted death, (استهلك,) in his love of the thing.* (TA.) — *شيعه الغضب* *Anger excited him to*

lightness, levity, or unsteadiness; or flurried, or disquieted, him. (TA.) — See also 3, first sentence.

6. *تشايعة الإبل*: see 1. — *تشايعوا* is from *شيع*, (S, O,) and signifies *They became شيع* [i. e. separate parties, &c., pl. of *شيعة*, q. v.]. (TA.) — And *They went, or went along, together.* (KL.) — [See also the part. n., voce *شيع*.]

8. *اشاعت ببونها*, said of a she-camel: see 4. — [See also the part. n., voce *شيع*.]

شاع, originally *شائع*: see the latter word. — Also *The urine of the she-camel, that becomes scattered when the stallion leaps her.* (As, O, K.) And, (As, O, [accord. to the K “or,”]) *The urine of the he-camel when he is excited by lust.* (As, O, K.)

شيع A space [of time]. (S, O, K.) One says, *شيع أقام فلان شهراً أو شيعه* i. e. *Such a one remained, or stayed, a month or the space thereof: or nearly the space thereof.* (TA.) — One says also, *شيعه غداً أو شيعه* *I will come to thee to-morrow or after it:* (S, O, K:) or *to-morrow or the day after it.* (L, TA.) — And *شيع هذا* *This is he that was born next after this; like شوعه*: (S, O, K, all in art. شوع:) or *this is the like of this.* (A'Obeyd, O and K in the present art.) — *شيع* signifies also *A follower: and a friend, or a comrade, or an assistant.* (KL.) — And *A lion's whelp*: (Lth, IDrd, S, O, K:) or *when he has attained to taking prey; so in the L: and some say the lion [himself].* (TA.) — See also *شائع*.

شيع نساء *One who follows after women, and mixes, associates, or converses, with them.* (K,* TA.)

شاعة A wife: because she follows, or conforms with, [the wishes of] her husband. (Sh, O, K, TA.) — See also *شائع*.

شيعه A certain tree, (O, K,) below the stature of a man, having knotted, or jointed, rods, and small, dark-red blossoms, smaller than the jasmine: (O:) the bees feed upon it; (O, K;) and men eat its tender extremities, being rendered healthy, or sound, thereby; (*بتصحون به*;) and it has a hot quality in the mouth; and is sweet in odour: (O:) clothes become sweet-scented by adhering to it, (O, K,* TA,) i. e. to its blossom, agreeably with what is said in the “Book of Plants,” not to the tree, to which the pronoun refers in the O and K; (TA;) and its honey is clear, (O, K,) very clear, and is well known: it is a pasture; and grows in the plains, and near to seed-produce. (O.)

شيعه A separate, or distinct, party, or sect, (O, K, TA,) of men: this is the primary signification: so called from their agreeing together, and following one another: or, accord. to some, the *ش* is originally *و*, and it is from *شوع قومه*, which means “he collected his people or party:”