

شِيَوْخَةً (K) and شِيَوْخَةً (TA) and شِيَوْخَةً (K) and شِيَوْخَةً (Zbd, TA) and شِيَوْخَةً [the most common form, respecting which see what follows,] (S, A, Mṣb, K) and شِيَوْخَةً; (K;) and شِيَخٌ, شِيَخٌ inf. n. تَشَيَّخٌ; (S, A, K;) and تَشَيَّخٌ (K;) *He became a شِيَخ* [i. e. an old, or elderly, man; &c.]: (S, A, Mṣb, K:) in شِيَوْخَةً, the ي is originally movent [with fet-h], and afterwards made quiescent, for there is not in the language a word of the measure فَعْلُونَ except صَغْفُونَ, as is said in the S in art. حَيْدَ: as to the similar words whose medial radical letter is و, as كَيْنُونَةً and هَيْبُونَةً and ذَيْبُونَةً and قَيْدُونَةً, these are originally كَيْنُونَةً [for كَيْنُونَةً of the measure قَيْبُونَةً,] and the like, and are contracted; for were it not so, they would be كَوْنُونَةً and the like. (S, L.)

2. شَيْخٌ : see the preceding paragraph. — شَيْخَةُ, (S, K,) inf. n. شَيْخٌ, (TA,) *He called him by the appellation of شَيْخٌ, to pay him honour, or respect.* (S, K, TA.) — And شَيْخٌ عَلَيْهِ *He attributed or imputed to him, or charged him with, a vice, or fault; blamed, or reproached, him; (K, TA;) cast a bad, an evil, a foul, or an excessively bad or evil or foul, imputation upon him.* (TA.) And شَيْخٌ بِهِ [and so شَيْخَهُ accord. to an explanation of الرجل, as on the authority of AZ, in the TA, but this may be a mistranscription for شَيْخَتْ بِالرَّجُلِ,] *He exposed his vices, faults, or evil actions; disgraced him; or put him to shame.* (K, TA.)

5. **تَمَّ**: see 1.— [It signifies also] *He feigned, or made a show of, old age.* (K.L.)

(شیخون) (S, A, Mgh, L, Mṣb, K, &c.) and (شیخ) (K,) but the latter is a strange word, mentioned by some of the expositors of the Fs, as expressing more than the former word, (MF,) [An old, or elderly, man; an elder, as meaning a man whose age gives him a claim to reverence or respect; a senior;] one advanced in age, (Mgh,) such as is beyond him who is termed (كُل), (Mgh, Mṣb,) which means him whose شباب [i. e. youthfulness, or prime of manhood,] is ended: (Mgh:) one in whom age has become apparent, (L, K,) and hoariness: (L:) or a man from the age of fifty, or fifty-one, to the end of his life, or to the age of eighty: (L, K:) also expl. as meaning a man advanced in age but having strength, or vigour, to fight: and an old and weak, or a decrepit, man, who is of no service: (Mgh:) [in the present day, شیخ is used in the senses above mentioned; and is also especially applied, as an appellation of honour, to a doctor of religion and law; a head, or chief, of a religious confraternity; a chief of a tribe or the like, and of a village; and to a reputed saint:] fem. (شیخة) (S, A, Mṣb, K,) an old, or aged, woman; syn. عجوز: (A:) [and applied in the present day particularly to a learned woman; an instructress; and the like:] the pl. [of pauc.] of شیخ is (أَشیَّخ) (S, A, Mgh, Mṣb, K) and

شِيشَةُ (Kr, ISd, A, Mgh, Msb, K) and [of mult.] شِيشُونْ (S, A, Mgh, Msb, K) and شِيشُونْ (K, with kṣr, to agree with the ئِي, TA) and شِيشَانْ (S, A, Msb, K) and شِيشَةُ (S, Mgh, K) and شِيشَةُ (A [there said to be like عَبَدَةَ]) and مَشِيشَةُ (K, and so in one of my copies of the S,) or this last is a quasi-pl. n., (Mgh, Msb,) and [so are] مَشِيشَةُ and مَشِيشَةُ and مَشِيشَةُ (TA) and مَشِيشَةُ (K, and so in one of my copies of the S,) and مَشِيشَةُ (S, K,) the last like مَشِيشَةُ and مَعْبُودَةُ and مَعْلُومَةُ and مَعْلُوَجَادَه, which are said to be the only other instances of this form, (TA,) [but to these should be added مَتْبُوسَةُ and مَكْبُورَةُ and مَحْمُورَةُ some other instances,] and مَشِيشَةُ (K,) and another pl. is مَشَائِيْنْ (S, A, K,) or this last is

pl. of مُشَيَّخَة (Mgh, Msb,) and is disallowed by IDrd and Kz (TA) [though very commonly used in the present day, especially as applied to doctors of religion and law]; and the pl. of أَشْيَاعٌ is أَشْيَاءٌ like pl. of أَنَابِيبٌ (Z, TA:) the dim. of شَيْءٌ is شَيْئٌ (S, A, K) and شَيْئٌ (S, K,) with kesr to the ش: (S:) is not allowable, (S, A,) or is rare. (K.) — الشَّيْخَانَ [— The two Sheykh, is a title peculiarly applied to the first two Khaleefahs, Aboo-Bekr and 'Omar.] — شَيْخٌ also signifies † A woman's husband, (K,) though young: and in like manner, a man's wife, whether old or young, is called his عَجُوزٌ (Az, TA in art. عَجُوزٌ) [And † An ancestor. Accord. to a copy of the A that seems to have been used by the author of the TA, one says, وَرَثَ مِنْ, من أَشْيَاهِه and مَشِيقَةُ الْكَوْرَمَ meaning مِنْ أَبَائِه: but the right reading is evidently من مَشِيقَتِه; الْكَوْرَمَ, and the meaning, † He inherited, from his ancestors, generosity.] — شَيْخُ النَّارِ means † Iblees: because he was created of fire, or because his ultimate place will be the fire of Hell. (Har p. 130.) — And الشَّيْخُ + The mountain-goat that is advanced in age, or full-grown. (TA.) — And + The milk-skin. (TA.)

— اَسْنَاخُ النُّجُومِ i. q. أَصْوَلَهَا (K.) i. e. + *The seven [or five] planets; (TK;) or the دَرَارِي [also applied by some to the five planets, Mercury, Venus, Mars, Jupiter, and Saturn]; accord. to IAar, اَسْنَاخُ النُّجُومِ (TA in this art.,) or اَسْنَاخُ النُّجُومِ as is related by Th, (TA in art. سَنْخٌ,) means the stars that do not make their [temporary] abode in the Mansions of the Moon, which [latter] are called نُجُومُ الْأَخْدُ : ISd says, I think that he means, by the نُجُومِ, the fixed stars: Th says that they are called only اَسْنَاخُ النُّجُومِ i. e. the أَصْوَلُ thereof, around which the [other] stars revolve, and pursue their courses. (TA. [See also سَنْخٌ, last sentence.]) — شَجَرَةٌ signifies also A certain tree; (AZ, K, TA;) also called شَجَرَةُ جَرْوَى, the fruit of which is a [q. v.] like*

that of the خْرِيج, *which is the bastard saffron* (شَجَرَةُ الْعُصْفُور) *; it grows in the meadows, and* قُرْيَان [or places where water runs to, or in, or into, meadows, &c.]. (AZ, TA.)

شِنْخَة fem. of **شِنْخَة**, q. v. (S, A, Mṣb, K.)

شیخون : See شیخون

شیخ and **شیوخ** and **شیوخ**: dims. of **شیخ**,
q. v.

and the pl. مَشَايِخٌ : see مَشِيقَةٌ &c.; شِيقَةٌ, in seven places.

شیخ see مَشِيخَةٌ : مَشِيقَةٌ

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١ شَادَهُ، aor. يَشْيَدُ، (S, Msb, K,) inf. n. شَيْدٌ، (S,) *He plastered it (a wall) with شَيْد*, (S, K,) i. e. *gypsum*, or *the like*: (K:) *he built it (a structure) with شَيْد*, meaning *gypsum*. (Msb.)

— See also 2. شَادُوا الْدِينَ + *They strengthened and exalted the religion*: from شَادَ in the first of the senses expl. above: (Har p. 5:) [or rather from this verb as syn. with شَيَّدَ and أَشَادَ.] — See also 4. شَادَ in the phrase شَادَ بِالْأَيْلَنْ شَيَّادَ (TK,) signifies † The calling camels, (Ibn'-Abbád, O, K, TA,) as also اِشَادَةً (Ibn'-Abbád, O,) raising the voice in doing so. (TA.) — Also, (K,) as inf. n. of the same verb, (TK,) + The rubbing perfume with the skin; (K;) as also تَشَيَّدَ + تَشَيَّدَ: in some copies of the K, تَشَيَّدَ: (TA :) [the former of these two seems to be the right; and the meaning seems to be, the rubbing the skin with perfume; for,] accord. to AA, one says تَشَيَّدَ بِهَذَا الطِيبِ meaning Rub thy skin with this perfume. (O.) — شَادَ, (said of a man, TA,) aor. as above, (K,) inf. n. شَيَّدَ, (TA,) also signifies He perished, or died. (K.)

2. شَدَّهُ, (A, L, Mṣb, TA,) inf. n. مُشَدِّدٌ, (L, Mṣb, TA,) *He raised it high*; (A, Mṣb, TA;) namely, a palace, (A,) or a building; (Mṣb, TA;) as also شَادَهُ, (A, L, TA,) and شَادَهُ: (A: [this last is app. included with the two other verbs, in the A, as having this meaning, which is confirmed, as pertaining to it, by an explanation of its pass. part. n., مُشَدِّدٌ, q. v.:]) or شَدَّهُ [implies a repetition of the act of building: (see مُشَدِّد:) or] signifies *he built it firmly, or strongly, and raised it high.* (L.) — See also 1.

4. اشاده : see 2. — Hence, (L,) اشاده signifies the *raising the voice* in saying a thing (Lth, S, L, K) [of any kind, or] such as one's companion dislikes; like تَنْدِيد. (Lth, L.) See also 1. You say, اشاد بصوته : *He raised his voice.* (A.) And اشاد به : *He proclaimed it, or cried it, raising his voice;* namely, a stray, or any other thing: (Aq, L:) اشاده : *he made it known;* (AA, S, A,