

[or *overtopping*; &c.] applied to a mountain, (S,) or a place. (Mgh, Mshb.)

سُيُوفٌ مُشْرِفَةٌ *Certain swords*, (S, O, K,) so called in relation to **مَشَارِفُ**, (S,) or in relation to **مَشَارِفُ النَّامِ**, (O, Mshb, K,) i. e. certain towns, or villages, of the land of the Arabs, near to the **بَيْف** [q. v.]: (S, O, Mshb, K:) so says AO: (S, O:) or, as some say, this is a mistake, and they are so called in relation to a place of El-Yemen: (Mshb:) [or, accord. to some, in relation to **الْمَشَارِفُ**, certain towns, or villages, near Howrán: (see De Sacy's *Chrest. Ar.*, sec. ed., iii. 53:)] and it is said that **مَشْرِفٌ** was the name of a blacksmith who made swords: (TA:) one says **سَيْفٌ مُشْرِفٌ**, (S, O, Mshb,) not **مَشَارِفِي**, because a rel. n. is not formed from a pl. of the measure of **مَشَارِفُ**. (S, O.)

مُشْرِفٌ [*Elevated, or exalted, in rank, condition, or estimation; or ennobled*]; (K, TA;) an epithet applied to a man; from **الشَّرْفُ**. (TA.) = Also A garment, or piece of cloth, dyed with the red clay or earth [&c.] called **شَرْفٌ**. (IAar, TA.)

مَشْرُوفٌ (S, TA) and **مَشْرُوفٌ عَلَيْهِ** (Z, TA) *Overcome, or surpassed, in شَرْفٌ* [i. e. highness, elevation, or eminence, of rank, condition, or estimation; or nobility]. (S, Z, TA.)

مُشْتَرَفٌ A horse high in make. (S, O, K.)

شرق

1. **شَرَقَتِ الشَّمْسُ**, (S, M, Mgh, Mshb, K,) aor. 2, (S, M, Mshb,) inf. n. **شُرُوقٌ** (S, M, Mgh, Mshb, K) and **شُرُقٌ**, (S, Mshb,) *The sun rose*; (S, M, Mgh, Mshb, K;) as also **أَشْرَقَتْ**: (K:) *the sun rose from the east*; and in like manner one says of the moon, and of the stars: (M:) or *the sun rose so that its light began to fall upon the earth and trees*: (T and TA in art. **دُر**;) and **أَشْرَقَتْ** signifies, as distinguished from **شَرَقَتْ**, (S, M, Mgh, Mshb,) or signifies also, (K, TA,) for both verbs are correctly expl. in the K as above, (TA,) *it shone, or gave its light*, (S, M, Mgh, Mshb, K, TA,) and *spread* (M, TA) *upon the earth, or ground*: (TA:) or, as some say, **شَرَقَتْ**, and **أَشْرَقَتْ** are syn., (M, Mshb,) as meaning *it (the sun) shone*: (M:) and **شُرُقٌ** [as inf. n. of the former verb] signifies the *shining* of the sun. (K.) — And **شَرَقَ النَّخْلُ**, and **أَشْرَقَ**, *The palm-trees showed redness in their fruit*: (M, K:*) or *showed the colours of their dates*. (AHn, M.) [See also **شَرَقَ** in what follows.] = **شَرَقَ النَّشَاءُ**, (S, O, Mshb, K,) aor. 2, (S, O, Mshb,) inf. n. **شُرُقٌ**, *He slit the ear of the sheep, or goat*, (S, O, Mshb, K,) *in the manner expl. voce شَرْقًا*. (Mshb.) — And **شَرَقَ الثَّمَرَةُ**, (Az, K,) inf. n. **شُرُقٌ**, (IAmb, Az, TA,) *He plucked the fruit*: (Az, K, TA:) or *cut it*. (IAmb, Az, TA.) One says in crying **بِقِلَافٍ** [or beans], **شَرَقَ الْغَدَاةَ طَرِيًّا** *The cutting of the morning, fresh!* meaning *what has been cut, and picked, in the morning*. (IAmb, Az, TA.) = **شَرَقَ**, [aor. 2,] inf. n. **شُرُقٌ**, *It (a place) was, or became, bright by reason of the sun's shining*

upon it; as also **أَشْرَقَ**; (M, TA;) [whence,] **وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا** occurs in the Kūr [xxxix. 69] as meaning *And the earth shall shine with the light of its Lord*: (M:) [in other instances,] **أَشْرَقَتِ الْأَرْضُ** means *The earth was, or became, bright with the sunshine*. (TA.) — [Hence, perhaps, or, though not immediately, from what here next follows, some other applications of this verb, to denote redness.] — **شَرَقَ** **بِرَبْقِهِ**, (S, M, Mshb, K,) and **بِالْمَاءِ**, and the like, (M,) aor. 2, (Mshb,) inf. n. **شُرُقٌ**, (M, Mshb,) *He (a man, M, Mshb) was, or became, choked with his spittle*, (S, M, Mshb, K,) and *with water, &c.* (M.) [And **جَرَضَ** and **غَضَّ** and **سَجَى** are sometimes used in the same sense in relation to spittle &c.] — [Hence,] **شَرَقَ الْجُرْحُ بِالْدمِ** + *The wound became [choked or] filled with blood*. (Mshb.) — And **شَرَقَ الْمَوْضِعُ بِأَهْلِهِ** + *The place became [choked or] filled and straitened by its occupants*. (TA.) — And **شَرَقَ الْجَسَدُ بِالطِّيبِ** + *[The body became choked in its pores with perfume]*. (TA.) — [And **شَرَقَ الثَّوبُ بِالْجَادِي** + *The garment, or piece of cloth, became glutted, or saturated, with the dye of saffron*: see the part. n. **شُرُقٌ**.] — And **شَرَقَتْ عَيْنُهُ** + *His eye became red [being surcharged with blood]*; as also **أَشْرُورَتْ**: (M, TA:) and so **شَرَقَ الدَّمُ فِي عَيْنِهِ**: (K, TA:) or this last signifies *the blood appeared in his eye*: (M:) and **شَرَقَتْ بِالْدمِ** *it (the eye) had the blood apparent in it, [as though it were choked therewith,] without its running from it*. (TA.) — And **شَرَقَ لَوْنُهُ**, inf. n. **شُرُقٌ**, + *His colour, or complexion, became red, by reason of shame, or shame and confusion*. (TA.) — And [hence, app.,] **شَرَقَ الشَّيْءُ**, inf. n. as above, + *The thing became intensely red, with blood, or with a beautiful red colour*. (M, TA.) — And also + *The thing became mixed, commingled, or blended*. (M, TA.) — **شَرَقَتِ الشَّمْسُ**, inf. n. as above, means + *The sun had a duskiness blended with it, and it [app. the duskiness] then became little*: (TA:) or *it was near to setting*: (M, K:) or *became feeble in its light*; (O, K;) app. from **شُرُقٌ** applied to flesh-meat as meaning “red, having no grease, or gravy,” and applied to a garment, or piece of cloth, as meaning “red, that has become glutted, or saturated, (شُرُقٌ) with dye;” because its colour, in the last part of the day, when it is setting, becomes red. (O.) — The phrase **يُؤَخَّرُونَ الصَّلَاةَ إِلَى شَرَقِ الْمَوْتَى**, (S, M, O, K, [in the CK, erroneously, شُرُقِ]) occurring in a trad., (S, M, O,) in a saying of the Prophet, (O, K,) is expl. as meaning *Who postpone, or defer, the prayer until there remains not, (S, M, O, K,) of the sun, (S,) or of the day, (M, O, K,) save as much as remains (S, M, O, K,) of the life, (S,) or of the breath, (M, O, K, [but in the CK, نَفْسٍ is put in the place of نَفْسِ]) of the dying who is choked with his spittle*: (S, M, O, K:) or the meaning is, *until the sun is [but just] above the walls, and [diffusing its feeble light] among the graves (M, O, K*) as though it were a great expanse of water*. (M, O.) AZ says, **يُؤَخَّرُونَ الصَّلَاةَ**

بِشَرَقِ الْمَوْتَى means *Prayer is disapproved when the sun becomes yellow*: and **فَعَلْتُ ذَلِكَ بِشَرَقِ** *I did that when the sun was becoming yellow*. (TA.) = **شَرَقَتِ الشَّاةُ**, (S, Mshb, K,) aor. 2, (Mshb, K,) inf. n. **شُرُقٌ**, (S, Mshb,) *The sheep, or goat, had its ear slit (S, Mshb, K) in the manner expl. voce شَرْقًا*. (Mshb, K.)

2. **شَرَقَ**, (TA,) inf. n. **تَشْرِيقٌ**, (S, O, K,) *He took to the direction of the east, or place of sunrise*: (S, O, K, TA:) *he went to the east: he came to the east*: (M, TA:) and *he directed himself to the east*. (TA.) — And *He prayed at sunrise*: and hence, app., *He performed the prayer of the festival of the sacrifice*: (TA:) or this meaning is from **شَرَقَتِ الشَّمْسُ**. (Mgh: it is also mentioned in the M.) — **شَرَقَتِ الْأَرْضُ**, inf. n. as above, *The land became affected with drought, and dryness of the earth, being [parched by the sun and] not reached by water*: whence the term **شَرَاقِي** [q. v.] in the dial. of Egypt. (TA.) — **تَشْرِيقٌ** also signifies *The being beautiful, and [sunny or] shining in face*. (Sh, O, K.) = **شَرَقَ اللَّحْمُ**, (M, Mgh, Mshb,) inf. n. as above, (S, M, Mgh, O, Mshb, K,) *He cut the flesh-meat into strips, and dried it in the sun, or spread it in the sun to dry*: (S, M, Mgh, O, Mshb, K:) or [simply] *he cut it into pieces, and into strips*. (Mshb.) [In like manner also] **تَشْرِيقُ الشَّعِيرِ** signifies *The throwing barley in a sunny place in order that it may dry*. (Mgh.) And one says of the [wild] bull, **يُشْرِقُ مَتْنَهُ**, meaning *He exposes his back to the sun in order that what is upon it of the dew of night may dry*: in this sense the phrase is used by Abou-Dhu-eyb. (M.) — **أَيَّامُ التَّشْرِيقِ** is an appellation of *The three days next after the day of sacrifice*: (S, M, O, Mshb:) [i. e. the eleventh and twelfth and thirteenth days of Dhu-l-Hijjah:] these days were so called because the flesh of the victims was therein cut into strips, and dried in the sun, or spread in the sun to dry: (S, M, Mgh, O, Mshb, K:*) or because the victims were not sacrificed until the sun rose: (IAar, S, O, K:) or from the prayer of the day of sacrifice, which they follow: (Mgh:) or because they used to say, [on that day,] (S, M, O,) in the Time of Ignorance, (M,) **أَتَشْرِقُ يَا نَبِيْرُ كَيْمَا نَغِيْرُ**, (S, M, O,) which means *Enter thou upon the time of sunrise, Thebeer*, (addressing one of the mountains of Mekkeh, M,* Mgh,) *that we may push, or press, on, or forward, (M, Mgh, Mshb,) to return from Minè*: (M: [see also 4 in art. **غُور**]) Abou-Haneefeh used to hold that **التَّشْرِيقُ** means **التَّكْبِيْرُ** [i. e. the saying **أَكْبُرُ**]; but none beside him has held this opinion. (TA.) It is said in a trad. that the days thus called are days of eating and drinking, and of celebrating the praises of God. (O.) — **شَرَقَ الثَّوبُ** + *He made [or dyed] the garment, or piece of cloth, yellow*: (Ibn-'Abbád, O:) [or *he dyed it red*: (see the pass. part. n., below:)] or **تَشْرِيقٌ** signifies the *dyeing with saffron*, (M, L,) so that the thing dyed is saturated, (L,) or not so that the thing is saturated: (so in a copy of the M:) it is not with safflower. (M, L.)