

and inverted; for **أَشْرَعَ الْعَصَدُ فِي الْمَاءِ** — And **أَشْرَعَنِي الرَّجُلُ** † *The man sufficed me*; or *gave me what sufficed me*: and **أَشْرَعَنِي الشَّيْءُ** † *The thing sufficed me*. (TA.) — And **أَشْرَعَ** said of a plant, or of herbage, [app. for **أَشْرَعَ الْإِبِلُ**], † *It became full-grown, and satiated the camels*. (TA.) — See, again, 1, latter half, in six places.

8. **فَلَانٌ يَشْرَعُ شِرْعَتَهُ** [meaning *Such a one originates, or embraces, or follows, his way of religion*] is similar to the phrases **يَفْطِرُ فِطْرَتَهُ** and **يَمْتَلِئُ مِلَّتَهُ**; from **شِرْعَةُ الدِّينِ** and **فِطْرَتُهُ** and **مِلَّتُهُ**. (TA.)

شُرْعٌ, originally an inf. n. — then applied as a name for *A manifest, a plain, or an open, track, or road, or way*: — and then, metaphorically, to *The divine way of religion*; so says Er-Rāghib; (TA;) syn. with **شَرِيعَةٌ**, q. v. (Msb.) — In the saying **مَرَرْتُ بِرَجُلٍ شُرْعَكَ**, (so in the K,) or **مَرَرْتُ بِرَجُلٍ شُرْعَكَ مِنْ رَجُلٍ**, (so in the S and O, [for **هُوَ شُرْعَكَ**],) with **kesr** and with **ḍamm** to the ع [of **شُرْعَكَ**], (TA,) i. e. [I passed by a man] *sufficing thee [as a man]*, (S, O, K,) the meaning is, *of the sort to which thou directest thyself and which thou seekest* (**تَشْرَعُ فِيهِ وَتَطْلُبُهُ**): (S, O:) and the word in this sense is used alike as sing. and pl. (S, O, K) and dual, because it is [originally] an inf. n. (S, O.) You say, **شُرْعَكَ هَذَا** [and **هَذَانِ** and **هَؤُلَاءِ**] i. e. *Sufficient for thee [is this and are these two and are these]*. (S: and the like is said in the Mgh.) And it is said in a prov.,

• **شُرْعَكَ مَا بَلَغَكَ الْمَحَلَّ** •

thus correctly, for it is a hemistich; not **الْمَحَلَّ**, as in the S and K; (TA;) i. e. *Sufficient travelling-provision for thee is that which will cause thee to reach the place [of alighting] to which thou repairst*: (K, TA:) applied to the case of being content with little. (S, K.) — See also **شُرْعٌ**, in two places. — And see **شِرْعَةٌ**.

شُرْعٌ [in the CK, erroneously, **شُرْعٌ**,] *The like of a thing*; as also **شِرْعَةٌ**: (K, TA:) [but the former is masc. and † the latter is fem.; for] one says, **هَذَا شُرْعٌ هَذَا** *This is the like of this*; and so **هَذِهِ هَذِهِ شُرْعَةٌ** and **هَذَانِ هَذَانِ شُرْعَانِ** *these two are likes*. (S, O, TA.) [The pls., or rather coll. gen. ns. and pls., following this meaning in the K belong to **شِرْعَةٌ** and **شُرْعَةٌ** in another sense; as is shown by exs. in the O and TA.] — Also *The chords of the عود*, (O, K, TA,) which is the [Persian] **عود** [or *lute*]. (TA.) [In this sense, a coll. gen. n.:] see its n. un. **شُرْعَةٌ**. — And hence, as being likened thereto, (TA,) † *The [thong called] شِرَاكُ of a sandal*. (O, K, TA.) It is related in a trad. that a man said, **إِنِّي أُحِبُّ الْجَمَالَ حَتَّى فِي شُرْعِ نَعْلِي** (O, TA) i. e. † *[Verily I love elegance, even] in the شِرَاكُ of my sandal*. (TA.)

شُرْعٌ: see **شِرْعَةٌ**. — One says, **النَّاسُ فِي هَذَا**

شُرْعٌ and **الْأَمْرُ شُرْعٌ** (S, Msb, K,) the latter a contraction of the former, (Msb,) allowed by Kr and Kz, but disallowed by Yaḥkoob, (IDrst, TA,) *The people are in this affair equals*: (S, Msb, K:) in this sense, used alike as sing. and pl. and fem. (S, TA) and masc.: (TA:) [of **شُرْعٌ**] Az says that it seems to be pl. [or quasi-pl. n.] of **شَارِعٌ**, like as **خَادِمٌ** is of **خَادِمٌ**; i. e., [the phrase means] *the people enter into this affair [يَشْرَعُونَ فِيهِ] together*. (TA.) One says also, **شُرْعٌ وَاحِدٌ** and **النَّاسُ شُرْعٌ وَاحِدٌ**, meaning *The people are one sort*. (K.)

شِرْعَةٌ: see the next paragraph, in two places.

شِرْعَةٌ: see **شَرِيعَةٌ**, in two places. — Also *A custom*. (TA.) — See also **شُرْعٌ**, first sentence, in three places. — Also *A snare for the birds called قَطَا*, (Lth, O, K, TA,) *with which to capture them*, (O, TA,) *made of sinews*: (Lth, O, TA:) pl. **شُرْعٌ**. (O.) — Also, (S, O, K,) and **شُرْعَةٌ**, (K,) *A string, or chord*: (S, O, K, TA:) or *such as is slender*: or *while continuing stretched upon the bow*; (TA;) and so **شُرْعٌ**; (Lth, O, K;) or *upon the lute*; and so **شُرْعٌ**: (TA:) the pl. [or rather coll. gen. n.] (of **شُرْعَةٌ**, S, O, [i. e. of this n. un. meaning the “chord of a lute,” as is shown by exs. in the O and TA,]) is **شُرْعٌ** (S, O, K) and (that of **شُرْعَةٌ**, TA) **شُرْعٌ**, (O, K, TA,) like as **تَمَرَةٌ** is of **تَمَرَةٌ**, (O, TA,) and [the pl. properly so termed] (of **شُرْعَةٌ**, S, O) **شُرْعٌ**, and pl. **شُرَاعٌ**: (S, O, K:) and the pl. of **شُرَاعٌ** as a sing. syn. with **شُرْعٌ** is **شُرْعٌ**. (TA.)

شُرْعَةٌ i. q. **سَقِيفَةٌ** [i. e. *A roof, or covering, such as projects over the door of a house &c.*; or *a place roofed over*]: pl. **أَشْرَاعٌ**. (O, K.)

[**شُرْعِيٌّ** *Of, or relating to, the religion or law*. — And *Accordant to the religion or law*; *legal, or legitimate*.]

شُرَاعٌ *A plant, or herbage, full-grown*, (O, K, TA,) *that satiates the camels*. (TA.)

شُرَاعٌ: see **شَرِيعَةٌ**. — *The شُرَاعُ of a ship or boat* (S, Mgh, O, Msb) is called in Pers. **بادبان** [i. e. *A sail*]; (MA, Mgh, KL;) i. q. **قَلْعٌ**; (MA, TA;) *a thing like a wide مَلَاةٌ* [q. v.], (O, K, TA,) *of cloth or of matting*, (TA,) [raised, or attached,] *upon a piece of wood* [i. e. *a mast or a yard*]; *which is beaten upon by the wind* (**تُصَفِّقُهُ**) *and causes the ship, or boat, to go along*: (O, K, TA:) so called because it is raised (**يُشْرَعُ**) i. e. **يُوقَعُ** above the ship, or boat: (TA:) pl. **أَشْرَاعٌ** and **شُرْعٌ**; (O, K;) the former a pl. of pauc. (O.) — And hence, as being likened thereto, (TA, [and the same is implied in the S and O,]) † *The neck of a camel*. (S, O, K, TA.) Sometimes they said of a camel, **رَفَعَ شُرَاعَهُ**, meaning † *He raised his neck*. (S, O, TA.) — One says also **رَجُلٌ شُرَاعُ الْإِنْفِ**, meaning † *A man having the*

nose extended, and long. (TA. [See **أَشْرَعُ**].) — See also **شِرْعَةٌ**, in three places.

شُرِيعٌ *Courageous*; (O, K, TA;) applied to a man. (O, TA.) — Also *Good, or excellent, flax*. (K.) — And *The ليف [or fibres that grow at the base of the branches of the palm-tree] of which the prickles (شُوكٌ) are strong, and such as, by reason of their thickness, are fit for the sewing of leather therewith*. (TA.)

شُرَاعَةٌ *Courage*; (O, K;) as an attribute of a man. (O.)

مَشْرَعَةٌ and **مَشْرَعَةٌ** (S, O, Msb, K) and **مَشْرَعٌ** (Msb, K) and **مَشْرَعٌ** (TA) and **مَشْرَعٌ** (O, TA*) and **مَاءٌ مَشْرَعٌ** (TA) *A watering-place; a resort of drinkers [both men and beasts]*; (S, O, K, TA;) *a place to which men come to drink therefrom and to draw water*, (Msb, TA,) *and into which they sometimes make their beasts to enter, to drink*: (TA:) but the term **مَشْرَعَةٌ**, (Az, Msb,) or **شَرِيعَةٌ**, (TA,) is not applied by the Arabs to any but [a watering-place] such as is permanent, and apparent to the eye, (Az, Msb, TA,) *like the water of rivers*, (Msb,) *not water from which one draws with the well-rope*: (Az, Msb, TA:) the pl. of **مَشْرَعَةٌ** is **مَشَارِعٌ**; and that of **مَشْرَعَةٌ** or **مَشْرَعٌ** [or of both] is **مَشَارِعٌ**; which is also expl. as meaning *gaps, or breaches, in the banks of rivers or the like by which men or beasts come to water*: (TA:) and [in like manner it is said that] **شَرِيعَةٌ** signifies *a place of descent to water*: (Lth, TA:) or *a way to water*. (Bd in v. 52.) — And hence, (Lth, Kr, Msb, TA, and Bd ubi suprâ,) **الشَّرِيعَةُ**, (Lth, Kr, S, Msb, K, &c.,) as also **الشَّرْعُ**, (Msb, K, &c.,) and **الشَّرْعُ**, (Msb,) signifies likewise **الدِّينُ**; (Msb, and Bd ubi suprâ;) because it is a way to the means of eternal life; (Bd ibid.) or because of its manifestness; (Msb;) [i. e.] *The religious law of God*; (Lth, Kr, S, O, K, TA;) *consisting of such ordinances as those of fasting and prayer and pilgrimage* (Lth, Kr, TA) *and the giving of the poor-rate* (Kr, TA) *and marriage*, (Lth, TA,) *and other acts* (Lth, Kr, TA) *of piety, or of obedience to God, or of duty to Him and to men*: (Kr, TA:) pl. as above. (Msb.) **شَرِيعَةٌ** signifies also [A law, an ordinance, or a statute: and] *a religion, or way of belief and practice in respect of religion*: (Fr, TA:) and *a way of belief or conduct that is manifest* (Ibn-'Arafah, Mgh, K) and *right* (Ibn-'Arafah, K) *in religion*; (Mgh;) and so **شُرْعَةٌ**. (K.)

شُرَاعِيٌّ, as an epithet applied to *A spear-head and a spear, of Shurāq*, (TA,) which was the name of a certain man who made spear-heads and spears, (K, TA,) as they assert: but IAḥr says that it may be a reg. rel. n. from **شُرَاعٌ**, or an irreg. rel. n. from some other name of which the radical letters are **شُرْع**: and [SM says also that,] applied to a spear, it signifies *long*: (TA:) or **شُرَاعِيٌّ**, thus applied, has this meaning, a rel. n. [from **شُرَاعٌ**]. (S, O.) **شُرَاعِيَّةٌ** and **شُرَاعِيَّةٌ** [in the