

4. اِشْرَطَ نَفْسَهُ *He marked himself, and prepared himself, (S, K,) كَذَا (K) or لِأَمْرٍ كَذَا [for such an affair]. (S.) — He (a courageous man) marked himself for death. (TA.) — اِشْرَطَ نَفْسَهُ He put forward, or offered, himself and his property in this affair. (TA.) — اِشْرَطَ إِبِلَهُ He made known that his camels were for sale. (K.) And اِشْرَطَ غَنَمَهُ He set apart a portion of his camels, and of his sheep, or goats, and made known that they were for sale. (TA.) And اِشْرَطَ مِنْ إِبِلِهِ (S, K,) and غَنَمِهِ (S,) He prepared for sale some of his camels, (S, K,) and of his sheep, or goats. (S.) — اِشْرَطْتُ لَأَمْرٍ كَذَا I prepared such a one for such a work, or such an agency or employment, and made him to have the charge, or management, thereof. (AA.) — اِشْرَطَ إِلَيْهِ الرَّسُولُ He hastened to him the messenger, (K, TA,) and sent him forward: from اِشْرَاطٍ signifying the "beginnings" of things. (TA.) = اِشْرَطَ بِهِ, and فِيهَا, He held it to be, or made it, a thing of mean account, and perilled, hazarded, or risked, it. (TA.) [It is not said to what the pronoun refers.]*

5. اِشْرَطَ فِي عَمَلِهِ *He acted, or performed, well, soundly and skilfully, or, nicely and exactly, in his work, (O, L, K,) and constrained himself to observe whatever conditions were imposed upon him. (L.)*

6: see 3.

8: see 1, first signification. — اِشْرَاطٌ *It was made conditional, or a condition. And He, or it, was made to be conditionally intended, in, or by, a saying, اِشْرَاطٌ ذُوْنَ غَيْرِهِ exclusively of any other.*

10. اِشْتَرَطَ الْبَالُ *The camels, or the like, became in a bail state after having been in a good state. (Sgh, K.) [See اِشْرَاطٌ.]*

اِشْرَاطٌ *[A condition; a term; a stipulation; said to signify] the imposition of a thing as obligatory [upon a person], and the taking it upon oneself as such, in a sale and the like; (K;) [but this is a loose explanation, as is observed in the TK; the meaning being a thing imposed upon a person as obligatory, and taken upon oneself as such: in the S, it is merely said to be well known:] and اِشْرَاطٌ signifies the same: (S, Mgh, K:) pl. of the former, اِشْرَاطٌ (S, Mgh, K:) and of the latter, اِشْرَاطٌ. (Mgh, TA.) It is said in a trad., لَا يَجُوزُ اِشْرَاطَانِ فِي بَيْعٍ *[Two conditions in a sale are not allowable]; as when one says, "I sell to thee this garment, or piece of cloth, for ready money for a deenár, and on credit for two deenárs." (TA.) And it is said in a prov., اِشْرَاطُ أَمْلِكَ عَلَيْكَ أَمْرٌ لَكَ (TA) The condition is most valid, or binding, [whether it be against thee or in thy favour:] (Mgh in art. مَلِكٌ) relating to the keeping of conditions between brothers. (Sgh, TA.) اِشْرَاطٌ also relates to other things beside sales and the like: for instance, you say, اِشْرَاطُ الْمَصْدَرِ كَذَا وَكَذَا, meaning *What is required to justify the application of the term مصدر is such a thing, and such a thing.* = اِشْرَاطُ نَهْرٍ *The two banks of a river.***

(TA.) — [The pl.] اِشْرَاطٌ also signifies *Roads leading in different directions. (TA.) = See also اِشْرَاطٌ, in two places.*

اِشْرَاطٌ *A sign, token, or mark, (S, Mgh, K,) which men appoint between them; (TA;) as also اِشْرَاطٌ: (TA:) pl. of the former, اِشْرَاطٌ. (Mgh, K.) And hence, (Mgh,) اِشْرَاطُ السَّاعَةِ *The signs of the resurrection, or of the time thereof; (S, Mgh, TA;) mentioned in the Kur [xlvi. 20]: or the small events prior thereto, which men deny: (El-Khattábee:) or the means thereof, exclusive of the main circumstances thereof, and of the event itself. (TA.) — [Hence also,] اِشْرَاطَانِ *The two stars [α and β] which are the two horns of Aries; (S, K, Kzw;) the brighter whereof is called اِشْرَاطُ; (Kzw;) [and the other, اِشْرَاطُ; the First Mansion of the Moon: (Kzw:) towards the north of them is a small star which some of the Arabs reckon with those two, saying that it (namely this mansion, K) consists of three stars, and calling them اِشْرَاطَانِ: (S, K:) IAr mentions an instance of the use of the sing., اِشْرَاطٌ; but the dual is more approved, and more commonly known: (TA:) the two stars above mentioned are the first asterism of the spring. (ISd, Z.) [See مَنَازِلُ الْقَمَرِ, in art. نَزَلَ.] Hassán Ibn-Thábit says,***

• فِي نَدَامَى بَيْضِ الْوُجُوهِ كِرَامٍ •  
• نَبَّهُوا بَعْدَ هَجَعَةِ الْاِشْرَاطِ •

meaning *[Among fair-faced, generous cup-companions, roused from sleep after] the setting of the اِشْرَاط: though another meaning, which see below, has been assigned to the last word. (Sgh.) — And hence, (ISd, Z,) اِشْرَاطٌ also signifies † The beginning of a thing; (ISd, Z, K;) as also اِشْرَاطٌ: (Ibn-'Abbád, K:) pl. of the former, اِشْرَاطٌ, which is applied to the beginnings of any event that happens because the اِشْرَاطَانِ are the first asterism of the spring: (ISd, Z:) the pl. of اِشْرَاطٌ in the sense here expl. is اِشْرَاطٌ. (K.) Hence, accord. to some, اِشْرَاطُ السَّاعَةِ, expl. above. (TA.) = The refuse, (S, Mgh, K, TA,) such as the galled in the back, and the emaciated, (TA,) and the young, (K,) and the bad, (A'Obeid,) of camels or the like, (S, K,) or of goats, (Mgh,) or of goats also: (S:) used alike as sing. and pl. and masc. and fem.: and applied particularly to the young of camels, as a pl. and as a sing.: also, to a she-camel and to a he-camel: and to such, of camels, as is brought, or driven, from one place to another for sale; as the aged she-camel, and the camel that is galled in the back: (TA:) also the same, not اِشْرَاطٌ as in the K, [without restriction of its application,] low, base, vile, or mean; (K, TA;) and so اِشْرَاطٌ: (TA:) pl. اِشْرَاطٌ, (S, K,) and pl. pl. اِشْرَاطٌ. (S, TA.) You say, اِشْرَاطُ الْغَنَمِ اِشْرَاطُ الْبَالِ *[Sheep, or goats, are the refuse, or meanest sort, of beasts that people possess]. (S.) And اِشْرَاطٌ is also applied to men; (S, TA;) اِشْرَاطٌ signifying The refuse, or lowest or basest or meanest sort, of mankind or people. (TA.) In**

the verse of Hassán Ibn-Thábit cited above, اِشْرَاطُ is said to mean *The guards, or watchmen, and the lowest or basest or meanest sort of people; (S, Sgh;) [so that هَجَعَةٌ must be understood in the sense of "a light sleep in the first part of the night;" but the correct meaning is that expl. before. (Sgh.) — Also اِشْرَاطٌ, The noble, eminent, or honourable, sort of men: thus the word has two contr. significations. (Yaakkoob, S, K.) = And A small water-course coming from a space of ten cubits: (AHn, O, K:) or what flows from even tracts of ground into the [larger water-courses called] شُعَاب. (TA.)*

اِشْرَاطَةٌ *A single act of scarifying; a scarification. (Mgh.)*

اِشْرَاطَةٌ *A thing which one has made a condition. (Sgh, K.) You say, خُذْ اِشْرَاطَتَكَ Take thou that which thou hast made a condition. (Sgh, K.) = Also, and اِشْرَاطَةٌ, (Mgh,) or اِشْرَاطٌ, (K,) which is the pl. (Mgh, K) of the former, (K,) The choice men of the army: (Mgh;) and such as compose the first portion of the army that is present in the war or fight, (Mgh, K,) and prepare for death; (K;) [the braves of an army:] they are the Sultan's choice men of the army; and the term اِشْرَاطَةٌ is applied in a trad. to a party making it a condition to die, and not return, unless victorious: (TA:) or this appellation, and اِشْرَاطَةٌ, which is a rare form, are applied to a body of soldiers; and the pl. is اِشْرَاطٌ: and the pl. is applied to the aids (اَعْوَان [here app. meaning guards]) of the Sultan: (Mgh;) اِشْرَاطَةٌ, also, is applied to a well-known body of the aids (اَعْوَان [here meaning armed attendants, officers, or soldiers,]) of the prefects [of the police]; (K;) pl. اِشْرَاطٌ: (TA:) the اِشْرَاطُ, (Aq, S, Mgh,) or the اِشْرَاطَةُ, (K,) are so called because they assumed to themselves signs, or marks, whereby they might be known (Aq, S, Mgh, K) to the enemies: (Mgh;) or the اِشْرَاطُ are so called because they were prepared: (AO, S;) or as being likened to the اِشْرَاطُ, or "refuse," of goats; because they were low persons: (Mgh;) [or, probably, because they were prepared, or exposed, to be slain:] a single person of the اِشْرَاطُ is called اِشْرَاطَةٌ (S, Mgh) and اِشْرَاطِيٌّ: (S;) or اِشْرَاطِيٌّ and اِشْرَاطِيٌّ are applied to a single person of the اِشْرَاطَةُ: (K:) اِشْرَاطِيٌّ is a rel. n. from اِشْرَاطَةٌ; and such also is اِشْرَاطِيٌّ from اِشْرَاطَةٌ; not from اِشْرَاطُ, because this is a pl. (Mgh.) اِشْرَاطَةُ signifies *The governor, or prefect, (Mgh, Mgh,) [of the police, or] of a town, or city, or district, or province; to whom formerly pertained both religious and civil affairs; but now it is not so. (Mgh. [See رِدْفٌ]) [In later times, this title has been commonly applied to The chief, or prefect, of the police.] — Also The best, best part, or choice, of anything; as also اِشْرَاطَةٌ: the latter occurring in a trad., as related by Sh; but Az thinks it should be the former word. (TA.)**

اِشْرَاطَةٌ: see اِشْرَاطَةٌ, in two places.

اِشْرَاطِيٌّ *Of, or relating to, [the asterism called]*