

4. اشْرط نفسه *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.) — اشْرط نفسه* *He put forward, or offered, himself and his property in this affair. (TA.) — اشْرط إبله* *He made known that his camels were for sale. (K.) And اشْرطه* *من إبله وغنمه* *He set apart a portion of his camels, and of his sheep, or goats, and made known that they were for sale. (TA.) And اشْرط من إبله* *and غنمه, (S,) He prepared for sale some of his camels, (S, K,) and of his sheep, or goats. (S.) — اشْرطت فلاناً لِعَمَلٍ 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.) — اشْرط إليه الرسول* *He hastened to him the messenger, (K, TA,) and sent him forward: from اشْرطُ* *signifying the "beginnings" of things. (TA.) = اشْرط بها* *and فيها* *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. اشْرط في عمله *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. — اشْرطت *It was made conditional, or a condition. And He, or it, was made to be conditionally intended, in, or by, a saying, دون غيره exclusively of any other.*

10. اشْتَرط المأل *The camels, or the like, became in a bad state after having been in a good state. (Sgh, K.) [See شَرط.]*

شَرط [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 شَرِطَة signifies the same: (S, Mṣb, K:) pl. of the former, شُرُوط: (S, Mṣb, K:) and of the latter, شَرَائِط. (Mṣb, TA.) It is said in a trad., لَا يَجُوزُ شَرَطَانِ 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., الشَّرْطُ أَمْلَكُ عَلَيْكَ أَمْ لَكَ, (TA) *The condition is most valid, or binding, [whether it be against thee or in thy favour:] (Mgh in art. ملك:) relating to the keeping of conditions between brothers. (Sgh, TA.) [شَرطُ also relates to other things beside sales and the like: for instance, you say, شَرطُ المَصْدَرِ كَذَا وَكَذَا* *meaning What is required to justify the application of the term مصدر is such a thing, and such a thing.] = شَرطَا نَهْرٌ* *The two banks of a river.*

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

شَرطُ A sign, token, or mark, (S, Mṣb, K,) which men appoint between them; (TA;) as also شَرطُ: (TA:) pl. of the former, اشْرَاطُ. (Mṣb, K.) And hence, (Mṣb,) اشْرَاطُ السَّاعَةِ *The signs of the resurrection, or of the time thereof; (S, Mṣb, 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,] الشَّرطَانِ* *The two stars [α and β] which are the two horns of Aries; (S, K, Kzw;) the brighter whereof is called النَّاطِحُ; (Kzw;) [and the other, التَّطْحُ;] 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 اشْرَاطُ: (S, K:) IAar mentions an instance of the use of the sing., الشَّرطُ; 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 مَنَارِلُ القَمَرِ, in art. نزل.] Hassán Ibn-Thábit says,*

* فِي نَدَامَى بِيضِ الوُجُوهِ كِرَامِ *
* تَبَّهَوْا بَعْدَ هَجْعَةِ الأشْرَاطِ *

meaning [Among fair-faced, generous cup-companions, roused from sleep after] the setting of the اشْرَاط: though another meaning, which see below, has been assigned to the last word. (Sgh.) — And hence, (ISd, Z,) شَرطُ also signifies † The beginning of a thing; (ISd, Z, K;) as also مَشْرَاطُ: (Ibn-'Abbád, K:) pl. of the former, اشْرَاطُ, which is applied to the beginnings of any event that happens because the شَرطَان are the first asterism of the spring: (ISd, Z:) the pl. of مَشْرَاط in the sense here expl. is مَشَارِيطُ. (K.) Hence, accord. to some, اشْرَاطُ السَّاعَةِ, expl. above. (TA.) = The refuse, (S, Mṣb, K, TA,) such as the galled in the back, and the emaciated, (TA,) and the young, (K,) and the bad, (A'Obeyd,) of camels or the like, (S, K,) or of goats, (Mṣb,) 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 شَرطُ as in the K, [without restriction of its application,] low, base, vile, or mean; (K, TA;) and so اشْرَطُ: (TA:) pl. اشْرَاطُ, (S, K,) and pl. pl. اشْرَاطُ. (S, TA.) You say, الغنمُ اشْرَاطُ المَالِ [Sheep, or goats, are the refuse, or meanest sort, of beasts that people possess]. (S.) And شَرطُ is also applied to men; (S, TA;) شَرطُ النَّاسِ signifying *The refuse, or lowest or basest or meanest sort, of mankind or people. (TA.) In*

the verse of Hassán Ibn-Thábit cited above, اشْرَاطُ is said to mean *The guards, or watchmen, and the lowest or basest or meanest sort of people; (S, Sgh;) [so that هَجْعَة 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 اشْرَاطُ* *The noble, eminent, or honourable, sort of men: thus the word has two contr. significations. (Yaḥkoob, 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] شِعَاب. (TA.)*

شُرْطَة A single act of scarifying; a scarification. (Mṣb.)

شُرْطَة A thing which one has made a condition. (Sgh, K.) You say, خُذْ شُرْطَتَكَ *Take thou that which thou hast made a condition. (Sgh, K.) = Also, and شُرْطَة* *(Mgh,) or شَرطُ, (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 Sultán's choice men of the army; and the term شُرْطَة is applied in a trad. to a party making it a condition to die, and not return, unless victorious: (TA:) or this appellation, and شُرْطَة, which is a rare form, are applied to a body of soldiers; and the pl. is شَرطُ: and the pl. is applied to the aids (أَعْوَان [here app. meaning guards]) of the Sultán: (Mṣb:) شُرْطَة, also, is applied to a well-known body of the aids (أَعْوَان [here meaning armed attendants, officers, or soldiers,]) of the prefects [of the police]; (K;) pl. شَرطُ: (TA:) the شَرطُ, (As, S, Mṣb,) or the شُرْطَة, (K,) are so called because they assumed to themselves signs, or marks, whereby they might be known (As, S, Mṣb, K) to the enemies: (Mṣb:) or the شَرطُ are so called because they were prepared: (AO, S:) or as being likened to the شَرطُ, or "refuse," of goats; because they were low persons: (Mṣb:) [or, probably, because they were prepared, or exposed, to be slain:] a single person of the شَرطُ is called شُرْطَة (S, Mṣb) and شُرْطِي: (S:) or شُرْطِي and شُرْطِي are applied to a single person of the شُرْطَة: (K:) شُرْطِي is a rel. n. from شُرْطَة; and such also is شُرْطِي from شُرْطَة; not from شَرطُ, because this is a pl. (Mgh.) صَاحِبُ الشَّرْطَةِ signifies *The governor, or prefect, (Mgh, Mṣb,) [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 رَدْفُ.]) [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 شَرِطَة: the latter occurring in a trad., as related by Sh; but Az thinks it should be the former word. (TA.)**

شُرْطَة: see شُرْطَة, in two places.

شُرْطِي Of, or relating to, [the asterism called]