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

سُيُوفٌ مَشْرَفِيَّةٌ *Certain swords*, (Ṣ, O, Ḳ,) so called in relation to مَشَارِفُ, (Ṣ,) or in relation to مَشَارِفُ الشَّامِ, (O, Mṣb, Ḳ,) i. e. certain towns, or villages, of the land of the Arabs, near to the رِيف [q. v.]: (Ṣ, O, Mṣb, Ḳ:) so says AO: (Ṣ, O:) or, as some say, this is a mistake, and they are so called in relation to a place of El-Yemen: (Mṣb:) [or, accord. to some, in relation to المَشَارِفُ, certain towns, or villages, near Ḥowrán: (see De Sacy's Chrest. Ar., sec. ed., iii. 53:)] and it is said that مَشْرَف was the name of a blacksmith who made swords: (TA:) one says سَيْفٌ مَشْرَفِيٌّ, (Ṣ, O, Mṣb,) not مَشَارِفِيٌّ, because a rel. n. is not formed from a pl. of the measure of مَشَارِفُ. (Ṣ, O.)

مُشَرَّفٌ [*Elevated*, or *exalted*, *in rank*, *condition*, or *estimation*; or *ennobled*]; (Ḳ, TA;) an epithet applied to a man; from الشَّرَفُ. (TA.) ═ Also A garment, or piece of cloth, *dyed with the red clay* or *earth* [&c.] *called* شَرَف. (IAạr, TA.)

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

مُشْتَرِفٌ A horse *high in mane*. (Ṣ, O, Ḳ.)

شرق

1. شَرَقَتِ الشَّمْسُ, (Ṣ, M, Mgh, Mṣb, Ḳ,) aor. ـُ, (Ṣ, M, Mṣb,) inf. n. شُرُوقٌ (Ṣ, M, Mgh, Mṣb, Ḳ) and شَرْقٌ, (Ṣ, Mṣb,) *The sun rose*; (Ṣ, M, Mgh, Mṣb, Ḳ;) as also ▼ أَشْرَقَتْ: (Ḳ:) *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. در:) and ▼ اشرقت signifies, as distinguished from شَرَقَتْ, (Ṣ, M, Mgh, Mṣb,) or signifies also, (Ḳ, TA,) for both verbs are correctly expl. in the Ḳ as above, (TA,) *it shone*, or *gave its light*, (Ṣ, M, Mgh, Mṣb, Ḳ, TA,) *and spread* (M, TA) *upon the earth*, or *ground*: (TA:) or, as some say, شَرَقَتْ, and ▼ اشرقت are syn., (M, Mṣb,) as meaning *it* (the sun) *shone*: (M:) and شَرْقٌ [as inf. n. of the former verb] signifies the *shining* of the sun. (Ḳ.) ═ And شَرَقَ النَّخْلُ, and ▼ اشرق, *The palm-trees showed redness in their fruit*: (M, Ḳ:*) or *showed the colours of their dates*. (AḤn, M.) [See also شَرِقَ in what follows.] ═ شَرَقَ الشَّاةَ, (Ṣ, O, Mṣb, Ḳ,) aor. ـُ, (Ṣ, O, Mṣb,) inf. n. شَرْقٌ, *He slit the ear of the sheep*, or *goat*, (Ṣ, O, Mṣb, Ḳ,) *in the manner expl. voce* شَرْقَاءُ. (Mṣb.) ═ And شَرَقَ الثَّمَرَةَ, (Az, Ḳ,) inf. n. شَرْقٌ, (IAmb, Az, TA,) *He plucked the fruit*: (Az, Ḳ, TA:) or *cut it*. (IAmb, Az, TA.) One says in crying بَاقِلَّاءَ [or beans], شَرْقُ الغَدَاةِ طَرِيٌّ *The cutting of the morning, fresh!* meaning *what has been cut*, and *picked*, *in the morning*. (IAmb, Az, TA.) ═ شَرِقَ, [aor. ـَ,] inf. n. شَرَقٌ, *It* (a place) *was*, or *became*, *bright by reason of the sun's shining upon it*; as also ▼ اشرق; (M, TA;) [whence,] وَأَشْرَقَتِ ▼ الْأَرْضُ بِنُورِ رَبِّهَا occurs in the Ḳur [xxxix. 69 as meaning *And the earth shall shine with the light of its Lord*]: (M:) [in other instances,] أَشْرَقَتِ الأَرْضُ 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.] ═ شَرِقَ بِرِيقِهِ, (Ṣ, M, Mṣb, Ḳ,) and بِالمَاءِ, and the like, (M,) aor. ـَ, (Mṣb,) inf. n. شَرَقٌ, (M, Mṣb,) *He* (a man, M, Mṣb) *was*, or *became*, *choked with his spittle*, (Ṣ, M, Mṣb, Ḳ,) and *with water*, &c. (M.) [And جَرِضَ and غَصَّ and شَجِيَ are sometimes used in the same sense in relation to spittle &c.] ═ [Hence,] شَرِقَ الجُرْحُ بِالدَّمِ † *The wound became* [*choked* or] *filled with blood*. (Mṣb.) ═ And شَرِقَ المَوْضِعُ بِأَهْلِهِ ‡ *The place became* [*choked* or] *filled and straitened by its occupants*. (TA.) ═ And شَرِقَ الجَسَدُ بِالطِّيبِ ‡ [*The body became choked in its pores with perfume*]. (TA.) ═ [And شَرِقَ الثَّوْبُ بِالجَادِيِّ † *The garment*, or *piece of cloth*, *became glutted*, or *saturated*, *with* the dye of *saffron*: see the part. n. شَرِقٌ.] ═ And شَرِقَتْ عَيْنُهُ ‡ *His eye became red* [*being surcharged with blood*]; as also ▼ اشْرَوْرَقَتْ: (M, TA:) and so شَرِقَ الدَّمُ فِي عَيْنِهِ: (Ḳ, TA:) or this last signifies *the blood appeared in his eye*: (M:) and شَرِقَتْ بِالدَّمِ *it* (the eye) *had the blood apparent in it*, [*as though it were choked therewith*,] *without its running from it*. (TA.) ═ And شَرِقَ لَوْنُهُ, inf. n. شَرَقٌ, † *His colour*, or *complexion*, *became red*, *by reason of shame*, or *shame and confusion*. (TA.) ═ And [hence, app.,] شَرِقَ 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.) ═ شَرِقَتِ الشَّمْسُ, inf. n. as above, means ‡ *The sun had a dushiness blended with it*, *and it* [app. the duskiness] *then became little*: (TA:) or *it was near to setting*: (M, Ḳ:) or *became feeble in its light*; (O, Ḳ;) app. from شَرِقٌ 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, (شَرِقٌ,) with dye;" because its colour, in the last part of the day, when it is setting, becomes red. (O.) ═ The phrase يُؤَخِّرُونَ الصَّلَاةَ إِلَى شَرَقِ المَوْتَى, (Ṣ, M, O, Ḳ, [in the CḲ, erroneously, شَرْقِ,]) occurring in a trad., (Ṣ, M, O,) in a saying of the Prophet, (O, Ḳ,) is expl. as meaning *Who postpone*, or *defer*, *the prayer until there remains not*, (Ṣ, M, O, Ḳ,) *of the sun*, (Ṣ,) or *of the day*, (M, O, Ḳ,) *save as much as remains* (Ṣ, M, O, Ḳ) *of the life*, (Ṣ,) or *of the breath*, (M, O, Ḳ, [but in the CḲ, نَفْسٍ is put in the place of نَفَسٍ,]) *of the dying who is choked with his spittle*: (Ṣ, M, O, Ḳ:) or the meaning is, *until the sun is* [*but just*] *above the walls*, *and* [*diffusing its feeble light*] *among the graves* (M, O, Ḳ*) *as though it were a great expanse of water*. (M, O.) AZ says, يُكْرَهُ الصَّلَاةُ بِشَرَقِ المَوْتَى means *Prayer is disapproved when the sun becomes yellow*: and فَعَلْتُ ذٰلِكَ بِشَرَقِ المَوْتَى *I did that when the sun was becoming yellow*. (TA.) ═ شَرِقَتِ الشَّاةُ, (Ṣ, Mṣb, Ḳ,) aor. ـَ, (Mṣb, Ḳ,) inf. n. شَرَقٌ, (Ṣ, Mṣb,) *The sheep*, or *goat*, *had its ear slit* (Ṣ, Mṣb, Ḳ) *in the manner expl. voce* شَرْقَاءُ. (Mṣb, Ḳ.)

2. شرّق, (TA,) inf. n. تَشْرِيقٌ, (Ṣ, O, Ḳ,) *He took to the direction of the east*, or *place of sunrise*: (Ṣ, O, Ḳ, 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.) ═ شرّقت الأَرْضُ, 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 ▼ شَرَاقِيّ [q. v.] in the dial. of Egypt. (TA.) ═ تَشْرِيقٌ also signifies The *being beautiful*, *and* [*sunny* or] *shining in face*. (Sh, O, Ḳ.) ═ شرّق اللَّحْمَ, (M, Mgh, Mṣb,) inf. n. as above, (Ṣ, M, Mgh, O, Mṣb, Ḳ,) *He cut the flesh-meat into strips, and dried it in the sun*, or *spread it in the sun to dry*: (Ṣ, M, Mgh, O, Mṣb, Ḳ:) or [simply] *he cut it into pieces*, and *into strips*. (Mṣb.) [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, يُشَرِّقُ 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 Aboo-Dhu-eyb. (M.) ═ أَيَّامُ التَّشْرِيقِ is an appellation of *The three days next after the day of sacrifice*: (Ṣ, M, O, Mṣb:) [i. e. the eleventh and twelfth and thirteenth days of Dhu-l-Ḥijjeh:] 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: (Ṣ, M, Mgh, O, Mṣb, Ḳ:*) or because the victims were not sacrificed until the sun rose: (IAạr, Ṣ, O, Ḳ:) or from the prayer of the day of sacrifice, which they follow: (Mgh:) or because they used to say, [on that day,] (Ṣ, M, O,) in the Time of Ignorance, (M,) أَشْرِقْ ▼ ثَبِيرُ كَيْمَا نُغِيرُ, (Ṣ, 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, Mṣb,) *to return from Minè*: (M: [see also 4 in art. غور:]) Aboo-Ḥaneefeh used to hold that التَّشْرِيق means التَّكْبِير [i. e. *the saying* اَللّٰهُ أَكْبَرُ]; 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.) ═ شرّق الثَّوْبَ † *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.

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