

and inverted; for *اشرع العَضَدُ فِي الْمَاءِ* [حتى اشرع العَضَدُ فِي الْمَاءِ] — And *اشرعتني الرجلُ* † *The man sufficed me*; or *gave me what sufficed me*: and *اشرعتني الشئُ* † *The thing sufficed me*. (TA.) — And *اشرع* said of a plant, or of herbage, [app. for *الايبل*] † *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 *يَقْتَطِرُ فِطْرَتَهُ* and *مِلَّتَهُ*; from *شِرْعَةُ الدِّينِ* and *فِطْرَتَهُ* and *مِلَّتَهُ*. (TA.)

شَرَعٌ, 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-Rághib; (TA;) syn. with *شِرْعَةٌ*, q. v. (Msb.) — In the saying *مَرَرْتُ بِرَجُلٍ شَرَعٌ*, (so in the K,) or *مَررت* *بِرَجُلٍ شَرَعٌ*, (so in the S and O, [for *هُوَ شَرَعٌ*],) with *kesr* and with *dam* to the ع [of *شَرَعٌ*], (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, *هَذَا شَرَعٌ* [and *هَذَا* 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.,

• *شَرَعٌ مَا بَلَّغَكَ الْمَحَلَّ* •

thus correctly, for it is a hemistich; not *المَحَلَّ*, 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 *شَرَعٌ*, in two places. — And see *شِرْعَةٌ*.

شَرَعٌ [in the CK, erroneously, *شَرَعٌ*,] *The like of a thing*; as also *شِرْعَةٌ*: (K, TA:) [but the former is masc. and the latter is fem.; for] one says, *هَذَا شَرَعٌ* *This is the like of this*; and so *هَذِهِ شِرْعَةٌ*: and *هَذَانِ شِرْعَانِ* *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 *شِرْعَانِ* 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. *شِرْعَةٌ*. — And hence, as being likened thereto, (TA,) † *The [thong called] شَرَاكُ of a sandal*. (O, K, TA.) It is related in a trad. that a man said, *إِنِّي أُحِبُّ الْجَمَالَ حَتَّى فِي شِرْعِ نَعْلِي*, (O, TA) i. e. † [*Verily I love elegance, even*] *in the شَرَاكُ of my sandal*. (TA.)

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

شَرَعٌ and *الْأَمْرُ شَرَعٌ* (S, Msb, K,) the latter a contraction of the former, (Msb,) allowed by Kr and Kz, but disallowed by Yaakoob, (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 *شَرَعٌ*] Az says that it seems to be pl. [or quasi-pl. n.] of *شَارِعٌ*, like as *خَدَمٌ* is of *خَادِمٌ*; i. e., [the phrase means] *the people enter into this affair together*. (TA.) One says also, *شَرَعٌ* *وَاحِدٌ* and *النَّاسُ شَرَعٌ وَاحِدٌ*, meaning *The people are one sort*. (K.)

شِرْعَةٌ: see the next paragraph, in two places.

شِرْعَةٌ: see *شِرْعِيَّةٌ*, in two places. — Also *A custom*. (TA.) — See also *شَرَعٌ*, 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. *شِرْعٌ*. (O.) — Also, (S, O, K,) and *شِرْعَةٌ*, (K,) *A string, or chord*: (S, O, K, TA:) or *such as is slender: or while continuing stretched upon the bow*; (TA;) and so *شِرْعٌ*; (Lth, O, K;) or *upon the lute*; and so *شِرْعٌ*: (TA:) the pl. [or rather coll. gen. n.] (of *شِرْعَةٌ*, 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 *شِرْعٌ* (S, O, K) and (that of *شِرْعَةٌ*, TA) *شِرْعٌ*, (O, K, TA,) like as *تَمْرٌ* is of *تَمْرَةٌ*, (O, TA,) and [the pl. properly so termed] (of *شِرْعَةٌ*, S, O) *شِرْعٌ*, and pl. pl. *شِرْعَانِ*: (S, O, K:) and the pl. of *شِرْعٌ* as a sing. syn. with *شِرْعَةٌ* is *شِرْعٌ*. (TA.)

شِرْعَةٌ i. q. *سَقِيْفَةٌ* [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.)

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

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

شِرْعَانِ: see *شِرْعِيَّةٌ*. — *The شِرْعَانِ of a ship or boat* (S, Mgh, O, Msb) is called in Pers. *بَادْبَان* [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 الرِّيحُ*), and *causes the ship, or boat, to go along*: (O, K, TA:) so called because it is raised (*يُشْرَعُ*) i. e. *يرْفَعُ* above the ship, or boat: (TA:) pl. *أَشْرَعَانِ* and *شِرْعٌ*; (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 شِرْعَاهُ*, meaning † *He raised his neck*. (S, O, TA.) — One says also *رَجُلٌ شِرْعَانِ الْإِنْفِ*, meaning † *A man having the*

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

شِرْعِيٌّ *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* (*شَوْكٌ*) are strong, and such as, by reason of their thickness, are fit for the sewing of leather thereon. (TA.)

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

مَشْرَعَةٌ and *مَشْرَعَةٌ* (S, O, Msb, K) and *مَشْرَعَةٌ* (Msb, K) and *مَشْرَعٌ* (TA) and *شَرَعٌ* (O, TA*) and *مَاءٌ شِرْعَانِ* (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 *شِرْعِيَّةٌ*, (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 *شِرْعِيَّةٌ* is *شِرْعَانِ*; 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] *شِرْعِيَّةٌ* 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,) *الشِّرْعِيَّةُ*, (Lth, Kr, S, Msb, K, &c.,) as also *الشِّرْعَةُ*, (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.) *شِرْعِيَّةٌ* 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 *شِرْعَةٌ*. (K.)

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