

and أَشْرَفْتُ عَلَيْهِ شَارَفْتُ الشَّيْءَ signifies the same as أَشْرَفْتُ عَلَيْهِ [app. in the first of the senses expl. in this sentence, as well as in another sense expl. in what follows]: (S, O:) and شَارَفُوهُمُ أَشْرَفُوا عَلَيْهِمُ (TA.) — And اشرف على الموت He (a sick man) was, or became, on the brink, or verge, or at the point, of death. (O, K.) And اشرف به على الموت [He made him to be on the brink, or verge, or at the point, of death]. (T and K in art. ذرف.) — And أَشْرَفْتُ نَفْسَهُ عَلَى شَيْءٍ His soul was vehemently eager for a thing. (Mgh. [See also 10.]) اشرف signifies The being eager, and the being vehemently eager: and hence the saying, in a trad., مَنْ أَخَذَ الدُّنْيَا بِأَشْرَافِ نَفْسِهِ [Whoso takes the enjoyments of the present world with eagerness, or vehement eagerness, of soul, he will not be blessed therein]. (TA.) — And اشرف عليه He regarded him with solicitous affection or pity or compassion. (O, K.) — [And اشرف لي He, or it, came within sight, or view, to me; or came within a commanding, or near, view of me: see an ex. voce أَجَدَّ; and another voce رَبَّأ.] — And [hence,] اشرف لك The thing became, or has become, within thy power or reach; or possible, practicable, or easy, to thee. (TA.) = See also 5, in two places.

5. الشَّرْفُ, said of a man, is from تَشَرَّفَ, (O,) and signifies صار مُشَرَّفًا [He became elevated, or exalted, in rank, condition, or estimation; or ennobled]. (K.) — He became elevated, or exalted, in rank, condition, or estimation; or ennobled; by, or by means of, him; or it: (MA:) [or he gloried, or prided himself, by reason of it, or in it; i. e.] he reckoned it, (S,) or regarded it, (O,) as a glory or an honour [to himself], (S, O,) and a favour. (O.) = تَشَرَّفَ الْبِرْبَاءُ (S, O, TA,) in the K, erroneously, شَرَفَهُ; (TA;) and اشرفه; (S, O, K;) and شارفه; (K,) inf. n. مُشَارَفَةٌ; (TA;) He (a man, S, O) ascended, or mounted, upon the elevated place of observation. (S, O, K.) And اشرف الشيء and اشرف الشيء signify the same as [تشرفه and تشرفه] i. e. He ascended, or mounted, upon the thing. (TA.) — It is said in a trad., with reference to certain future trials, or conflicts and factions, (فتن) مَنْ تَشَرَّفَ لَهَا تَشَرَّفَ لَهَا تَشَرَّفَ لَهَا تَشَرَّفَ لَهَا i. e. Whoso finds a place of refuge [for escaping, or avoiding them, let them invite him, or cause him, to seek, or take, refuge, virtually meaning] let him seek, or take, refuge therein. (O, TA.) = تَشَرَّفَ الْقَوْمُ The people, or party, had their أَشْرَافٍ [or eminent, or noble, men, pl. of شَرِيفٍ,] slain. (O, K.)

8. اشترف He, or it, stood up, or upright, or erect; (S, O, TA;) and (TA) so اشترف [if this be not a mistranscription, which I incline to think it may be as the former verb (of which see the part. n. below) is not mentioned in the K]. (K, TA.)

10. اشترف الشيء (S, O, Mgh, K,) and اشترف الشيء (Mgh in art. طمح,) He raised his eyes (S, O, Mgh, K) towards the thing, (O, K,) or to look at

the thing, (Mgh,) or looking at the thing, (S,) and expanded his hand over his eyebrow like as does he who shades [his eyes] from the sun. (S, O, K.) A poet says,

تَطَالَكْتُ وَأَسْتَشْرِفْتُهُ فَرَأَيْتُهُ
فَقُلْتُ لَهُ أَنْتَ زَيْدُ الْإِرَامِيلِ

[I stretched up myself, and raised my eyes towards him, expanding my hand over my eyebrow like him who is shading his eyes from the sun; and I said to him, Art thou Zeyd-el-Aramil?]. (O.) — Hence, (TA,) أَمْرُنَا أَنْ نَسْتَشْرِفَ الْعَيْنَ وَالْأَذْنَ (Mgh, O, K, TA,) in a trad. (O, TA) relating to the sheep or goat to be slaughtered as a victim on the day of sacrifice, (TA,) means We have been commanded to pay much attention to the eye and the ear, and to examine them carefully, in order that there may not be any such defect as blindness of one eye or mutilation (Mgh, O, K, TA) of an ear: (TA:) or, (Mgh, O,) as some say, (O,) [in the K “that is,”] to seek that they be of high estimation, by being perfect (Mgh, O, K) and sound: (Mgh, O:) or, accord. to some, it is from الشَّرْفَةُ signifying “the choice ones,” or “best,” of cattle; and the meaning is, we have been commanded to select them. (TA.) — And يَسْتَشْرِفُ مَعَالِيَ الْأُمُورِ † He desires, or seeks, [or raises his eye to,] the means of attaining eminence. (Mgh in art. شوف.) — اشترف إبليس means He (a man) smote their camels with the [evil] eye; syn. تَعَيْنَهُ: (S, TA:) or he looked at them (تَعَيْنَهُ) to smite them with the [evil] eye. (TA.) — اشترفه حَقًّا He defrauded him of his right, or due. (O, K.) = See also 5: = and 8.

Q. Q. 1. شَرَفْتُ الزَّرْعَ I cut off the شَرِيفَاتٍ [q. v.] of the seed-produce; (S, O;) and so شَرَفْتُهُ (O and K* in art. شرف:) of the dial. of El-Yemen: but Az doubts whether the word be with ن; and the م and ن are both held by him to be augmentative. (O.)

شَرَفٌ: see the next paragraph, near the end.

شَرَفٌ Highness, elevation, exaltation, or eminence, [in rank, condition, or estimation, in respect of religion or of worldly things: (see the first sentence of this art.):] (S, O, Mgh, K:) [generally meaning high birth:] glory, honour, dignity, or nobility; syn. مَجْدٌ: or not unless [transmitted] by ancestors: (K:) [for] accord. to ISk, شَرَفٌ and مَجْدٌ may not be unless [transmitted] by ancestors; but كَرَمٌ and حَسَبٌ may be in a man though he have not ancestors [endowed therewith]: (O:) or, (K,) accord. to IDrd, (O,) it signifies highness of حَسَبٍ [which means grounds of pretension to respect or honour, consisting in any qualities (either of oneself or of one's ancestors) which are enumerated, or recounted, as causes of glorying]: (O, K:) and شَرَفَةٌ signifies the same as شَرَفٌ; (TA;) or the same as فَضْلٌ and شَرَفٌ [meaning a favour and a glory or an honour]; as in the saying, أَعِدُّ لِيَأْتِيَنَّكَ شَرَفَةٌ [I reckon your coming a favour, and a glory or an honour]; (O, K;) and أَرَى ذَلِكُ شَرَفَةٌ [I

regard that as a favour, and a glory or an honour]: (O:) the pl. of شَرَفٌ is أَشْرَافٌ, like as that of سَبَبٌ is أُسْبَابٌ. (TA.) أَشْرَافٌ شَرَفٌ means Spoil, or booty, of high value, at which men raise their eyes, and look, or which they smite with the [evil] eye: [see اشترف إبليس:] but the phrase is also related with س. (TA. See سرف.) — See also شَرِيفٌ, with which, or with the pls. of which, it is said to be syn. — Also An elevated place; an eminence: (S, Mgh, O, K:) accord. to Sh, any piece of ground that overtops what is around it, whether extended or not, only about ten cubits, or five, in length, of little or much breadth in its upper surface: (TA:) pl. أَشْرَافٌ: (TA voce وَطءُ:) and مَشَارِيفٌ signifies the high, or elevated, places, or parts, of the earth or ground: (S, Mgh, K:) sing. مَشْرِيفٌ, with fet-h to the م and ر. (Mgh. [See also مَشْرِيفٌ.]) A poet says,

آتَى النَّدَى فَلَا يُقَرِّبُ مَجْلِسِي
وَأَقْوَدُ لِلشَّرَفِ الرَّفِيعِ جَمَارِي

[I come to the assembly, and my sitting-place is not made near to the chief person or persons, and I lead to the high elevated place my ass]: he means, I have become unsound in my intellect in consequence of old age, so that no profit is gotten from my opinion, and I am not able to mount my ass from the ground, unless from a high place. (S.) — [Hence, † The brink, verge, or point, of some event of great magnitude, or of any importance: not well expl. as meaning] the being on the brink, or verge, or at the point, of some event of great importance, good or evil: (O, K:) one says in the case of good, هُوَ عَلَى شَرَفٍ مِنْ قَضَاءٍ حَاجَتِهِ † [He is at the point of accomplishing the object of his want]: and in the case of evil, هُوَ عَلَى شَرَفٍ مِنَ الْهَلَاكِ † [He is on the brink, &c., of destruction]. (O, TA.) — And † The hump of a camel. (O, K, TA.) — And app. sing. of أَشْرَافٍ in a sense expl. below: see the latter word. (TA.) = And A heat; a single run, or a run at once, to a goal, or limit: (O, K:) or, (K,) accord. to Fr, about a mile: (O, K:) or about two miles. (TA as from the K and on the authority of Fr.) One says, عَدَا شَرَفًا أَوْ شَرَفَيْنِ [He ran a heat, or two heats]: (O:) and [in like manner,] اسْتَتَّتْ شَرَفًا أَوْ شَرَفَيْنِ (O, K,) occurring in a trad., said of a mare, or of horses. (O.) = Also, (O, TA,) accord. to IAqr, (O,) A red clay or earth: and i. q. مَغْرَةٌ [i. e. red ochre]; as also شَرَفٌ: accord. to Lth, a kind of trees, having a red dye: and said to be the same as [the Pers.] دار پرنیان [i. e. دار پرنیان, meaning Brazil-wood, which is commonly called in Arabic بَقَرْمٌ]. (O, TA:*) in the former of which, the Pers. word here mentioned is written without the points to the پ; and in the latter, الدابرنیان.)

شَرَفَةٌ: see the next preceding paragraph, first quarter. — Also The choice ones, or best, of مَالٍ [meaning cattle]. (S, O, K.) — The شَرَفَةُ of a [palace, or pavilion, or other building such as is called] قَصْرٍ (S, O, Mgh, K) [and of a mosque] is