

(Mṣb;) and called also **المُشْرَكَة** [for **المُشْرَكَ** *المُشْرَكَ* i. e. *that is shared in*]: (Lth, K, TA:) this is the case of a husband and a mother and brothers by the mother's side and brothers by the father's and mother's sides: (O, K, TA:) for the wife is half; and for the mother, a sixth; and for the brothers by the mother's side, a third, and the brothers by the father's and mother's sides share with them: (O, TA:) 'Omar decided in a case of this kind by assigning the third to two brothers by the mother's side, and not assigning anything to the brothers by the father's and mother's sides; whereupon they said, **يَا أَمِيرَ الْمُؤْمِنِينَ هَبْ أَنْ فَاشْرِكْنَا بِقَرَابَةِ أُمِّنَا** [O Prince of the Believers, suppose that our father was an ass, and make us to share by reason of the relationship of our mother]: so he made them to share together (**فَاشْرِكْ بَيْنَهُمْ**) [thus in the O and K, but correctly **بَيْنَهُمْ** or, as afterwards in the TA, **فَشْرِكْهُمْ**]: (O, K, TA:) therefore it (i. e. the **فَرِيضَةُ**, TA) was called **مُشْرَكَة** [and **مُشْرَكَة**] and **مُشْرَكَة**, [in the CK, erroneously, **مُشْرَكَة**] and also **حِجَارِيَّة** (K, TA:) and it is also called **حَجْرِيَّة**, because it is related that they said, **هَبْ أَنْ أَبَانَا كَانَ حَجْرًا مَلْقَى فِي الْبَيْرِ** [suppose that our father was a stone thrown into the sea]; and [therefore] some called it **يَمَّة**: and it was called also **عُمَرِيَّة**. (TA. [More is there added, explaining different decisions of this case.]

المُشْرَكَة: see the next preceding paragraph.

مُشَارِك: see **شَرِيك**. — **رِيحٌ مُشَارِكٌ** means *A wind to which the نَكْبَةُ [q. v.] is nearer than the two winds between which this blows.* (K.)

مُشْتَرِك, applied to a road (طريق, Mgh, Mṣb, TA), is for **مُشْتَرِكٌ فِيهِ** (Mṣb,) meaning [Shared in: or] *in which the people are equal [sharers].* (TA.) — Hence, **الْأَجِيرُ الْمُشْتَرِكُ** [in my copy of the Mgh, erroneously, **المُشْتَرِكُ**,] *The hired man [that is shared in; i. e.] whose work no one has for himself exclusively of others, but who works for every one who repairs to him for work, like the tailor in the sitting-places of the markets;* (Mṣb;) or *who works for whom he pleases: as to أَجِيرُ الْمُشْتَرِكِ*, it is not right, unless the word thus governed in the gen. case be expl. as an inf. n. (Mgh.) — See also **الفَرِيضَةُ الْمُشْرَكَة**, above. —

مُشْتَرِكٌ فِيهِ [in like manner for **مُشْتَرِكٌ فِيهِ** *A noun shared in by several meanings; i. e. a homonym; a noun shared in by many meanings, such as عَيْنٌ and the like:* (Mz, 25th نوع; and TA in the present art. and in the Intr.) or **مُشْتَرِكٌ** signifies a word *having two, or more, meanings;* and is applied to a noun, and to the pret. of a verb as denoting predication and prayer, and to the aor. as denoting the present and the future, and to a participle: (Mz ubi supra:) **مُشْتَرِكٌ** used as a subst., meaning *a homonym*, has for its pl. **مُشْتَرِكَاتٌ**. — **المُشْتَرِكُ فِيهِ**, for **الحِشُّ الْمُشْتَرِكُ**, signifies, in the conventional language of the philosophers, *The faculty of fancy;* so called

because "participated in" by the five senses: but it is vulgarly used as meaning *common sense.*] — **مُشْتَرِكٌ** applied to a man, [for **مُشْتَرِكٌ فِيهِ**] means *† Talking to himself, like him who is affected with anxiety;* (Aḡ, S, K, TA; [in the CK, erroneously, **مُشْرِكٌ**];) *his judgment being shared in; not one.* (TA.)

شرم

1. **شَرَمَهُ**, (S, K,) aor. -, (K,) inf. n. **شَرَمٌ**, i. q. **شَقَّ** [meaning *He slit it; or rent it; and perhaps also he clave it, split it, &c.*]. (S, K.) — It is also said in the K that **الشَّرْمُ** signifies **قَطْعُ مَا بَيْنَ الْأَرْبَةِ**: but **مَا بَيْنَ** should be struck out: and the passage, moreover, is defective: it should be, as in the M, **الشَّرْمُ** and **التَّشْرِيمُ** signify *The cutting [or rather شَقٌّ i. e. slitting or rending] of the end, or tip, of the nose, and of the ثَغْرُ [here meaning the vulva, or the orifice of the vagina,] of a she-camel: specially said of these two things.* (TA. [See also 2; and see **شَرِيمٌ**.]) — **شَرَمَ الثَّرِيدَةَ**, aor. and inf. n. as above, and the latter, by poetic license, **شَرَمَ**, *He ate of the sides, or of the edge, of the ثَرِيدَةُ [or mess of crumbled bread moistened with broth].* (TA.) — **شَرَمَ لَهُ مِنْ مَالِهِ**, (S, K,) aor. as above, (K,) and so the inf. n., (TA,) *He gave him little of his مال (i. e. property, or cattle).* (S, K.) — **شَرِمٌ**, aor. -, is quasi-pass. of **شَرَمَهُ**; [i. e. it signifies *It was, or became, slit, or rent;*] (TA;) as also **انْشَرِمَ**: (S, TA. [In the former it is implied that the meaning of the latter verb is **انْشَقَّ**].) — Also, aor. as above, (Mṣb,) inf. n. **شَرِمٌ**, (S, * Mṣb, K, *) *He (a man) had his nose slit: (Mṣb:) or he had the end, or tip, of his nose cut.* (S, * Mṣb, K, *)

2. **تَشْرِيمٌ** i. q. **تَشْقِيقٌ** [meaning *The slitting, or rending, and perhaps also cleaving, splitting, &c., much, or in several places*]: (S, K, TA: [see 2 in art. **خَوْر**]:) one says, **شَرَمَهُ** [he slit it &c.], in relation to the ear &c.: (TA:) [it is used in relation to the end, or tip, of the nose; and to the orifice of the vagina of a she-camel; as shown above:] see 1, second sentence. **تَشْرِيمُ الظَّنَارِ** is [The scaring of the vulva, or of the orifice of the vagina, for the purpose of] *the making a she-camel to affect and suckle a young one not her own [by causing her to imagine, from the pain thus occasioned, that she has recently brought forth that young one];* (TA;) **تَشْرِيمٌ** in this phrase signifying **تَشْقِيقٌ**. (T in art. **ظَار**.) It is said in a trad. of Ibn-'Omar, that he purchased a she-camel, and, seeing in her what is thus termed, returned her: (S:) in this instance, **تَشْرِيمُ الظَّنَارِ** means *The laceration of the two edges of the vulva on the occasion of ظَار*. (T and TA in art. **ظَار**: see 1 in that art.) — **تَشْرِيمُ الصَّيْدِ** is *The wounding of the skin of the animal of the chase without piercing into the belly, or inside,* (L in art. **حَق**, [see 8 in that art.],) *so that the animal escapes wounded.* (S, K, *)

5. **تَشَرَمَ**, (S, K,) said of the skin, (TA,) or of a thing, (S,) *It was, or became, rent, or slit, in*

several places; (S, K, TA;) quasi-pass. of **شَرَمَهُ**. (TA.) It is said in a trad. of Kaḡb, **أَتَى عَمَرَ تَشَقَّقَتْ** i. e. **بِكِتَابٍ قَدْ تَشَرَمَتْ نَوَاحِيهِ** [meaning *He brought to 'Omar a book of which the sides were slit, or rent, in several places.*] (TA.)

7: see 1, near the end.

شَرْمٌ *A canal, or cut,* (خَلِيج,) from a **بَحْرٌ** [i. e. sea, or large river]: (S, K:) [now applied to a creek of a sea:] or the **لُجَّةُ** [i. e. *main body, or fathomless deep,*] of the **بَحْرُ** [or sea]: (K:) or the *deepest part thereof:* (TA:) or a **عَمْرَةٌ** [or *submerging deep*] thereof: pl. **شُرُومٌ**. (IB, TA.) — And *Any fissure in a mountain or rock, not passing through.* (TA.) — Also *A certain kind of tree.* (K.) — Also, (K,) or **عُشْبٌ شَرْمٌ**, (S, [in one of my copies of the S **شَرْمٌ**],) *Abundant herbs or herbage, of which the upper parts are eaten, the middle parts not being required,* (S, K,) *nor the lower parts.* (S.)

شُرُومٌ: see what next follows.

شَرِيمٌ *A woman having her vagina and rectum united by the rending of the separation between them; syn. مَفْضَاةٌ;* (S, Mgh, K;) as also **شُرُومٌ**, (S, K,) and **شَرْمَاءٌ**; (K;) or the last of these in this sense has not been heard, though mentioned in the sense here following. (Mgh.) — Also *A she-camel having her ثَغْرُ [here meaning the vulva, or the orifice of the vagina,] cut [or rather slit or rent];* and so **شَرْمَاءٌ**, and **مَشْرُومَةٌ**: (M, TA:) or **شَرْمَاءٌ** applied to a she-camel and to a she-ass, accord. to the Tekmileh, means *having the vulva slit, or rent: therefore the first-mentioned meaning of this epithet, applied to a woman, if correct, may be tropical.* (Mgh.) — Also *The فُوجُ [or vulva];* (K;) because of its being cleft. (TA.)

شَارِمٌ *An arrow that slits, or rends,* (يَشْرِمُ,) *the side of the target.* (S, K, TA.)

أَشْرَمٌ, applied to a man, (IAḡr, S, Mṣb, K,) i. q. **مَشْرُومٌ** **الْأَنْفِ**; (S, K;) [i. e.] *Having the nose slit;* (IAḡr, Mṣb, TA;) like **أَخْرَمٌ**: (IAḡr, TA:) or *having the end, or tip, of the nose cut:* (Mṣb:) and *having the lower lip slit;* like **أَفْلَحٌ**: and *having the upper lip slit;* like **أَعْلَمٌ**: and *having the ear slit;* like **أَخْرَبٌ**: and *having the eyelid slit;* like **أَشْتَرٌ**: it has all these meanings: (IAḡr, TA:) fem. **شَرْمَاءٌ**, applied to a woman. (Mṣb.) — For the fem., see also **شَرِيمٌ**, in three places. — The fem. is also applied to an ear (أُذُنٌ), meaning *Having a small portion cut from the upper part;* and so **مَشْرُومَةٌ**. (TA.)

مَشْرُومٌ *Slit, or rent, in several places:* so in a trad. where it is said, **فَجَاءَهُ بِمُصْحَفٍ مَشْرُومٍ** [And he brought him a copy of the **كُرْ-أَن** having the extremities slit, &c.]. (TA.)

— See also **أَشْرَمٌ**, last sentence.

شَرِيمٌ: see **أَشْرَمٌ**: — and see also **مَشْرُومٌ**.