

(Msb;) and called also **الشَّرْكَةُ** [for **المُشْتَرِكُ** 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 side 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 أُمَّنَا** [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 **مُشْرَكَةٌ** [and **مُشْرَكَةٌ**] and **مُشْرَكَةٌ**, [in the CK, erroneously, **مُشْرَكَةٌ**] and also **حَجَرِيَّةٌ**: (K, TA:) and it is also called **حَجَرِيَّةٌ**, because it is related that they said, **هَبْ أَنْ أَهَانَا** [suppose that our father was a stone thrown into the sea]; and [therefore] some called it **يَمَمَةٌ**: and it was called also **عُمَرِيَّةٌ**. (TA. [More is there added, explaining different decisions of this case.])

المُشْرَكَةُ: see the next preceding paragraph.

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

مُشْتَرِكٌ, applied to a road (طَرِيقٌ, Mgh, Msb, TA), is for **مُشْتَرِكٌ فِيهِ**, (Msb,) 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; (Msb;) 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 الْفَرِيضَةُ الْمُشْرَكَةُ, above. — **مُشْتَرِكٌ** [in like manner for **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 suprâ:)] **مُشْتَرِكٌ** used as a subst., meaning a homonym, has for its pl. **مُشْتَرَكَاتٌ**. — **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 **فِيهِ** *مُشْتَرِكٌ*] means *Talking to himself, like him who is affected with anxiety; (Ag, 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 الْأَرْبَتَيْنِ**: 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 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.) — **شَرَمَ**, aor. -, is quasi-pass. of **شَرَمَهُ**; [i. e. it signifies *It was, or became, slit, or rent*]; (TA;) as also **انْشَرَمَ**. (S, TA. [In the former it is implied that the meaning of the latter verb is *انْشَقَّ*].) — Also, aor. as above, (Msb,) inf. n. **شَرَمٌ**, (S, * Msb, K, *) *He (a man) had his nose slit: (Msb:) or he had the end, or tip, of his nose cut.* (S, * Msb, 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. **خَرَمٌ**].) 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 الظَّنَّارِ** 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. **ظَارٌ**.) 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 الظَّنَّارِ** means *The laceration of the two edges of the vulva on the occasion of ظَارٌ*. (T and TA in art. **ظَارٌ**: 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. **حَقٌّ**, [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 Ka'ab, **أَتَى عُمَرَ بِكِتَابٍ قَدْ تَشَرَمَتْ نَوَاحِيهِ** i. e. *He brought to 'Omar a book of which the sides were slit, or rent, in several places.* (TA.)

7: see 1, near the end.

شَرَمٌ *A canal, or cut, (خَلِيجٌ,) from a بَحْرٌ [i. e. sea, or large river]: (S, K;) [now applied to a creek of a sea:] or the لَجَّةُ [i. e. main body, or fathomless deep,] of the بَحْرُ [or sea]: (K:) or the deepest part thereof: (TA:) or a غَمْرَةٌ [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 **عُشْبُ شَرَمٍ**, (S, [in one of my copies of the S **شَرِمٌ**],) *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. مُغْفَضَةٌ; (S, Mgh, K;) as also شُرُومٌ, (S, K,) and شَرَمَاءُ; (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 شَرَمَاءُ, and شُرُومَةٌ; (M, TA:) or شَرَمَاءُ applied to a she-camel and to a she-ass, accord. to the Tekmilch, 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 فَرجُ [or vulva]; (K;) because of its being cleft. (TA.)*

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

أَشْرَمُ, applied to a man, (IAqr, S, Msb, K,) i. q. **مَشْرُومٌ** **الْأَنْفِ**; (S, K;) [i. e.] *Having the nose slit; (IAqr, Msb, TA;) like أَخْرَمُ: (IAqr, TA:) or having the end, or tip, of the nose cut: (Msb:) and having the lower lip slit; like أَفْلَحَ: and having the upper lip slit; like أَعْلَمَ: and having the ear slit; like أَخْرَبَ: and having the eyelid slit; like أَشْتَرُ: it has all these meanings: (IAqr, TA:) fem. شَرَمَاءُ, applied to a woman. (Msb.) — 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.)*

مُشْرَمٌ *Slit, or rent, in several places: so in a trad., where it is said, فَجَأَهُ بِمُصْحَفٍ مُشْرَمٍ [And he brought him a copy of the Kur-án having the extremities slit, &c.]. (TA.) — See also **أَشْرَمُ**, last sentence.*

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