

(Mṣb;) and called also **المُشْتَرِكُ** [for **المُشْتَرِكَةُ** † *for* **المُشْتَرِكُ** *فيها* 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** *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 **فَأَشْرَكَ بَيْنَهُمْ** [thus in the O and K, but correctly **بِغَيْرِهِمْ**, or, as afterwards in the TA, **فَأَشْرَكَهُمْ**]: (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 أَبَانَا** *suppose that our father was a stone thrown into the sea*; and [therefore] some called it **يَمِيَّةٌ**: and it was called also **عَمْرِيَّةٌ**. (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 نَكْبَةُ [q. v.] is nearer than the two winds between which this blows.* (K.)

**مُشْتَرِكٌ**, applied to a road (**طَرِيقٌ**, 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 الْمُشْرَكَةُ, above. — **مُشْتَرِكٌ** [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 suprà:) [**مُشْتَرِكٌ** used as a subst., meaning a homonym, has for its pl. **مُشْتَرِكَاتٌ**.] — **الحِسُّ الْمُشْتَرِكُ**, for **المُشْتَرِكُ فِيهِ**, 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*; (Aṣ, S, K, TA; [in the CK, erroneously, **مُشْرِكٌ**];) *his judgment being shared in; not one.* (TA.)

شرم

1. **شَرَمَهُ**, (S, K,) aor. **شَرَمَ**, (K,) inf. n. **شَرْمٌ**, i. q. **شَقَعَهُ** [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 **قَطْعٌ مَا بَيْنَ الْأَرْوِيَّةِ**: but **مَا بَيْنَ** should be struck out: and the passage, moreover, is defective: it should be, as in the M, **الشَّرْمُ** and **التَّشْرِيرُ** 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**.]) — **شَرْمُ الثَّرِيدَةِ**, 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.) — **شَرِمَ**, aor. **شَرِمَ**, is quasi-pass. of **شَرَمَهُ**; [i. e. it signifies *It was, or became, slit, or rent*]; (TA;) as also **أَشْرَمَ**. (S, TA. [In the former it is implied that the meaning of the latter verb is **أَشْرَقَ**].) — Also, aor. as above, (Mṣb) inf. n. **شَرْمٌ**, (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. **تَشْرِيرٌ** 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. **خَرَمَ**];) 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. **تَشْرِيرُ 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;) **تَشْرِيرٌ** in this phrase signifying **تَشْقِيقٌ**. (T in art. **ظَنَارٌ**.) 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, **تَشْرِيرُ الظَّنَارِ** means *The laceration of the two edges of the vulva on the occasion of ظَنَارٌ*. (T and TA in art. **ظَنَارٌ**: see 1 in that art.) — **تَشْرِيرُ 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. **تَشْرَمَ**, (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 Kaṣb, **أَتَى عَمْرٌو بَكْتَابٍ قَدْ تَشْرَمَتْ نَوَاحِيهِ** i. e. **تَشَقَّقَتْ** [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, (خَلِيجٌ), from a بَحْرٌ [i. e. sea, or large river]*: (S, K:) [now applied to a creek of a sea:] or the **نَجْمَةُ** [i. e. *main body, or fathomless deep,*] of the **بَحْرٌ** [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 **عُشْبٌ شَرْمٌ**, (S, [in one of my copies of the S **شُرُومٌ**],) *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 **شُرْمَاءٌ**; (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 ثَغْرٌ [here meaning the vulva, or the orifice of the vagina,] cut [or rather slit or rent]*; and so **شُرْمَاءٌ**, and **مُشْرُومَةٌ**: (M, TA:) or **شُرْمَاءٌ** 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 قَرْجُ [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, (IAṣr, S, Mṣb, K,) i. q. **مُشْرُومٌ** **الْأَنْفِ**; (S, K;) [i. e.] *Having the nose slit*; (IAṣr, Mṣb, TA;) like **أَخْرَمَ**: (IAṣr, TA:) or *having the end, or tip, of the nose cut*: (Mṣb:) 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 **أَشْتَرَّ**: it has all these meanings: (IAṣr, TA:) fem. **شُرْمَاءٌ**, applied to a woman. (Mṣb.) — For the fem., see also **شُرِيمٌ**, in three places. — The fem. is also applied to an ear (أُذُنٌ), meaning *Having a small portion cut from the upper part*; and so **مُشْرُومَةٌ**. (TA.)

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

**شُرِيمٌ**: see **أَشْرَمٌ**: — and see also **مُشْرُومٌ**.