

## شکر — شکد

10. استشکد *He sought, or demanded, what is termed شکد [q. v.]. (L.)* — And جاءَ يَسْتَشْكِدُنِي *He came seeking, or demanding, of me شکد; meaning what is given of a heap of reaped corn on the occasion of measuring, and of the bundles (حُزْمٌ) [of corn] on the occasion of reaping: of the dial. of El-Yemen. (L.)*

شکد *A gift: (S, L, K:) or a free gift: pl. أشكاد. (L.) A recompense. (L.) [See شکر in two places.] What is given of dates when they are cut, and of wheat when it is reaped. (L.) What is given of a heap of reaped corn on the occasion of the measuring, and of the bundles (حُزْمٌ) [of corn] on the occasion of the reaping: of the dial. of El-Yemen. (L.) Travelling-provisions with which one is furnished, consisting of milk, or [the preparation of dried curd called] أقط, or clarified butter, or dates, and with which one goes forth from the abodes of a people. (L.) And Meat and drink deposited in a house or tent. (L.)*

## شکر

1. شکر لة, and شکرۃ, (S, Mgh, K,) but the former is the more chaste, (S,) and the latter is for شکر نعمۃ, (A,) aor. ۴, (TA,) inf. n. شکر and شکران (S, A, \* Mṣb, K) and شکور, (S, K,) which last, in the Kur lxxvi. 9, may be either an inf. n. or pl. of شکر [used as a simple subst.], (S,) *He thanked him; or praised, eulogized, or commended, him, for a benefit or benefits: (S:) he was grateful, or thankful, to him; or he acknowledged his beneficence, and spoke of it largely: (S, \* K:) but in the S, the verb in the former sense has شکر only for its inf. n., and it is implied that in the latter sense it has for its inf. n. only شکران, as will be seen below:]]) and شکر لة, شکرۃ لة, شکر نعمۃ اللہ, شکر بناۃ اللہ, شکر بناۃ اللہ, شکر لة, شکرۃ لة, شکر نعمۃ اللہ, (A,) inf. n. شکر and شکران (Mṣb) [and شکور], *He thanked, or praised, God for his beneficence: (A:) he was grateful, or thankful, to God; or acknowledged his beneficence, and spoke of it largely: (K:) he acknowledged the beneficence of God, and acted in the manner incumbent on him in rendering Him obedience and abstaining from disobedience; so that شکر is in word and in deed: (Mṣb:) and شکر لة شکرۃ لة, شکر نعمۃ اللہ: (S, A, Mṣb, K:) you say, تشكرت ۴ لة ما صنع [I thanked him, &c., for what he did]: (A:) and تشكر لة بلا نعمة [He was grateful to Him, &c., i. e. to God, for his probation]: (K:) and أشكر إليك نعمۃ اللہ [I praise to thee, or mention to thee with thanks, the favours of God]: (L in art. حمد:) [but there are many explanations of شکر beside those given above: its meanings will be more fully shown by what here follows:] شکر is the thanking a benefactor; or praising, eulogizing, or commanding, him, (S, A,) for a benefit or benefits: (S:) or the being grateful, or thankful; or acknowledging beneficence;**

and speaking of it largely; and [in the copies of the K, "or," but this is evidently a mistake,] it is only on account of favour received; (K;) and شکران is [the same, being] contr. of شکران: (S:) شکر [sometimes] differs from حمد; (Mṣb in art. شکر) for شکر is only on account of favour received; whereas حمد is sometimes because of favour received, (Th, Az, TA in art. حمد, and Mṣb ubi suprā,) and sometimes from other causes; (Th ubi suprā;) [and thus] the latter is of more common application than the former; (S in art. شکر) therefore you do not say حمد علی شجاعته: (Mṣb ubi suprā;) but you say حمد علی شجاعته, (Fr ubi suprā:) or شکر is more common than حمد with respect to its kinds and means, and more particular with respect to the objects to which it relates; and the latter is more common with respect to the objects to which it relates, and more particular with respect to the means; for the former is, with the heart, the being humble, or lowly, and submissive; and with the tongue, the act of praising, eulogizing, or commanding; and acknowledging beneficence; and with the members, the act of obeying, and submitting one's self; and the object to which it relates is the benefactor, exclusively of his essential qualities; therefore one does not say شکرنا اللہ علی حیاتہ [we thanked God for his existence, or praised Him, &c.]; but He is مُحَمَّد on that account, like as He is for his beneficence; and شکر is also for beneficence: thus حمد relates to every object to which, as an object, شکر relates; but the reverse is not the case: and everything whereby is شکر, thereby is حمد; but the reverse is not the case; for the latter is by means of the members, or limbs, and the former is by means of the tongue: شکر is of three kinds; with the heart, or mind, which is the forming an [adequate] idea of the benefit; and with the tongue, which is the praising, eulogizing, or commanding, the benefactor; and with the members, or limbs, which is the requiting the benefit according to its desert: it rests upon five foundations; humility of him who renders it towards him to whom it is rendered; his love of him; his acknowledgment of his benefit; the eulogizing him for it; and his not making use of the benefit in a manner which he [who has conferred it] dislikes: it is also explained as devotion of the heart to love of the benefactor, and of the members to obey him, and the employment of the tongue in mentioning him and eulogizing him: [and there are several other explanations of it which it is unnecessary to add:] some say that it is formed by transposition from كثیر, the "act of uncovering, or exposing to view:" others, that it is from عین شکری "a full fountain, or eye;" accord. to which etymology it would signify the being full of the praise of the benefactor. (B, TA.) شکر on the part of God signifies † The requiting and commanding [a person]: (K:) or † the forgiving a man: or † the regarding him with content, satisfaction, good will, or favour: and hence, necessarily, † the recompensing, or rewarding, him: the saying شکر اللہ سعیہ signifies † May God recompense, or reward, his work, or labour. (TA.) — شکر, aor. ۴, (S, K,) inf. n. شکر, (S,) اشتکرت —

† Her (a camel's) udder became full (S, K, TA) of milk: (S, TA:) or she (a camel) obtained a good share of leguminous herbage, or [other] pasture, and in consequence abounded with milk after having had little milk: (T, TA:) and she (a beast) became fat, (K, TA,) and her udder became full of milk. (TA.) — And شکر هے was, or became, liberal, or bountiful, (A; K,) after having been niggardly: (A:) or he gave largely after having been niggardly. (K.) — شکر شکرث said of a tree (شجرة), (Fr, S, A, K,) aor. ۴, inf. n. شکر, (S,) + It produced, or put forth, what are termed شکر, (Fr, S, K,) i. e. what grow around it, from its root, or base, or stem]; (S;) as also اشتکرت, (Fr, TA,) and اشتکرت: (Sgh, TA:) or its شکر, i. e. sappy twigs or shoots, from its stem, or small leaves beneath the large, became abundant. (A.) — And شکر, aor. ۴, (K,) inf. n. شکر; (TA;) and شکر, aor. ۴; and اشکر, (K;) said of palm-trees (نخل), + They had many شکر, i. e. offsets, or suckers. (AHn, K, \* TA.) — And شکر and اشکر and اشتکر are all verbs from شکر. (K.) [It is said in the K that these verbs are from شکر in all of certain significations there mentioned; app. meaning, all that are there mentioned after the next preceding verb: and hence they seem to have the significations here following: — said of palm-trees (نخل), + They put forth leaves around their branches: — and, said of trees in general (شجر), + They put forth branches: — and + They produced bark: — and, said of a grape-vine, + It grew from a shoot planted: — in the TA it seems to be implied that, said of a vine, they signify + it put forth long shoots, or upper shoots.]

3. شاکرۃ I showed him that I was thankful, or grateful, (A, O, K,) to him. (A.) — And شاکرۃ الحديث I commenced with him discourse. (O, K.)

4. اشکر القوم + The people's camels had their udders full of milk (شکر ایلهم): (K:) or the people's camels became fat: (TA:) or the people milked a camel or sheep or goat having her udder full of milk, i. e., such as is termed شکر: (S:) or the people milked camels or sheep or goats having their udders full of milk, one such after another: (O, TA: [but for احتلبو شکر شکر شکر, in the O, and شکر شکر شکر, in the TA, I read شکر شکر شکر, agreeably with what here next precedes:]) or the people, having alighted in a place where their camels found herbs, or leguminous plants, had abundance of milk from them. (T, TA.) — اشکر said of an udder: see 8. — اشتکرت — الارض + The land produced fresh herbage after other herbage that had become dried up and dusty. (TA.) — See also 1, near the end of the paragraph, in three places.

5. شکر: see 1, in three places. — Also [He affected, or made a show of, thankfulness, or gratitude: (see تحمد:) or] he seemed, or appeared, thankful, or grateful. (KL.)

8. اشکر: † It (an udder) became full (S, K, TA) of milk; (S, TA;) as also اشکر, (K.) اشتکرت —