

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

شُكْرٌ *A gift: (S, L, K:) or a free gift: pl. أَشْكَارٌ. (L.) A recompense. (L.) [See شُكْرٌ 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 (حُزْمَر) [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] أَقْط, 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.)*

شكر

1. **شَكَرَ لَهُ**, and **شَكَرَهُ**, (S, Mgh, K,) but the former is the more chaste, (S,) and the latter is for **شَكَرَ نِعْمَتَهُ**, (A,) aor. ʔ, (TA,) inf. n. **شُكْرٌ** and **شُكْرَانٌ** (S, A, * Mgh, K) and **شُكْرٌ**, (S, K,) which last, in the *Kur* lxxvi. 9, may be either an inf. n. or pl. of **شُكْرٌ** [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 شُكْرٌ only for its inf. n., and it is implied that in the latter sense it has for its inf. n. only شُكْرَانٌ, as will be seen below:]* and **شَكَرَ لِلَّهِ**, and **شَكَرَ اللَّهَ**, (Lh, Mgh, K,) which latter is less common than the former, and even disallowed by *Aḡ* in prose, though allowed by him in verse, (Mgh,) and **شَكَرَ بِاللَّهِ** and **شَكَرَ نِعْمَةَ اللَّهِ**, and **شَكَرَ بِنِعْمَةِ اللَّهِ**, (Lh, K,) and **شَكَرَ لِلَّهِ نِعْمَتَهُ**, (A,) inf. n. **شُكْرٌ** and **شُكْرَانٌ** (Mgh) [and **شُكْرٌ**], *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 شُكْرٌ is in word and in deed: (Mgh:) and تَشَكَرٌ لَهُ signifies the same as شُكْرٌ لَهُ: (S, A, Mgh, K:) you say, تَشَكَرْتُ لَهُ مَا صَنَعَ [I thanked him, &c., for what he did]: (A:) and تَشَكَرُ لَهُ بِلَاؤُهُ [He was grateful to Him, &c., i. e. to God, for his probation]: (K:) and أَشْكُرُ إِلَيْكَ نِعْمَ اللَّهِ [I praise to thee, or mention to thee with thanks, the favours of God]: (L in art. حَمْد:) [but there are many explanations of شُكْرٌ beside those given above: its meanings will be more fully shown by what here follows:] شُكْرٌ is the thanking a benefactor; or praising, eulogizing, or commending, 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 شُكْرَانٌ is [the same, being] contr. of كُفْرَانٌ: (S:) شُكْرٌ [sometimes] differs from حَمْدٌ; (Mgh in art. حَمْد;) for شُكْرٌ is only on account of favour received; whereas حَمْدٌ is sometimes because of favour received, (Th, Az, TA in art. حَمْد, and Mgh ubi suprà,) and sometimes from other causes; (Th ubi suprà;) [and thus] the latter is of more common application than the former; (S in art. حَمْد;) therefore you do not say شُكْرَتُهُ عَلَيَّ شُجَاعَتِهِ, but you say حَمْدَتُهُ عَلَيَّ شُجَاعَتِهِ: (Mgh ubi suprà:) or شُكْرٌ is more common than حَمْدٌ 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 commending; 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 شُكْرْنَا اللَّهَ عَلَيَّ حَيَاتِهِ [we thanked God for his existence, or praised Him, &c.]; but He is *مَحْمُودٌ* on that account, like as He is for his beneficence; and شُكْرٌ is also for beneficence: thus حَمْدٌ relates to every object to which, as an object, شُكْرٌ relates; but the reverse is not the case: and everything whereby is حَمْدٌ, thereby is شُكْرٌ; 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: شُكْرٌ 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 commending, 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 كُشْرٌ, the “act of uncovering, or exposing to view:” others, that it is from عَيْنٌ شُكْرِي “a full fountain, or eye;” accord. to which etymology it would signify the being full of the praise of the benefactor. (B, TA.)—شُكْرٌ on the part of God signifies †The requiting and commending [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 شُكْرُ اللَّهِ سَعِيَهُ signifies †May God recompense, or reward, his work, or labour. (TA.)—شُكْرَتٌ, aor. ʔ, (S, K,) inf. n. شُكْرٌ, (S, K, TA) =

† *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] pasturage, 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 شُكِرَ †He was, or became, liberal, or bountiful, (A, K,) after having been niggardly: (A:) or he gave largely after having been niggardly. (K.)—شُكِرَتْ said of a tree (شَجَرَةٌ), (Fr, S, A, K,) aor. ʔ, inf. n. شُكِرَ, (S,) †It produced, or put forth, what are termed شُكَيْرٌ, (Fr, S, K,) i. e. what grow around it, from its أَصْل [i. e. root, or base, or stem]; (S;) as also †اشكرت, (Fr, TA,) and †اشتكرت: (Sgh, TA:) or its شُكَيْرٌ, i. e. sappy twigs or shoots, from its stem, or small leaves beneath the large, became abundant. (A.)—And شُكِرَ, aor. ʔ, (K,) inf. n. شُكِرَ; (TA;) and شُكِرَ, aor. ʔ; and †اشكروا; (K;) said of palm-trees (نَخْلٌ), †They had many شُكَيْرٌ, i. e. offsets, or suckers. (AḤn, K, * TA.)—And شُكِرَ and †اشكروا and †اشتكروا are all verbs from شُكِرَ. (K.) [It is said in the *K* that these verbs are from شُكِرَ 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 (نَخْلٌ), †They put forth leaves around their branches:—and, said of trees in general (شَجَرٌ), †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. **شَاكِرْتُهُ** *I showed him that I was thankful, or grateful, (A, O, K,) to him. (A.)—And شَاكِرْتُهُ الْحَدِيثَ I commenced with him discourse. (O, K.)*

4. **اشكر القَوْمَ** †*The people's camels had their udders full of milk (شُكْرَتٌ إِبِلُهُمْ): (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 شُكْرَةٌ: (S:) or the people milked camels or sheep or goats having their udders full of milk, one such after another: (O, TA: [but for اشكروا شُكْرَةً شُكْرَةً in the O, and شُكْرَةٌ شُكْرَةٌ in the TA, I read اشكروا شُكْرَةً شُكْرَةً, 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.)—اشكروا said of an udder: see 8.—اشكرت †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. **تَشَكَرَ**: see 1, in three places.—Also [*He affected, or made a show of, thankfulness, or gratitude: (see تَحَمَّد:) or] he seemed, or appeared, thankful, or grateful. (KL.)*

8. **اشكروا** †*It (an udder) became full (S, K, TA) of milk; (S, TA;) as also †اشكروا. (K.)—اشكرت*