

نِعْمَتَكَ 27 v. 19, "That I may show my gratitude for thy favour." شَكَرَ Plur. شُكْرٌ n.a. The giving thanks, gratitude, thanks. شَاكِرٌ part. act. One who gives thanks or is grateful; God is said to be grateful in the sense of giving rewards to men for their obedience. شُكْرٌ Thankful; a distinction is made between this word and شَاكِرٌ; the former is said to denote a person who is thankful for little or for nothing, the latter grateful for large favours; in the Korân we find both epithets applied to God. مَشْكُورٌ part. pass. Gratefully accepted, acceptable.

شَكَسَ To be cross-grained and ill-tempered (a man). — مُتَشَاكِسٌ part. act. VI. f. Quarrelling, or at variance with each other.

شَكَلَ aor. o. To shackle, fasten by a tether. شَكْلٌ A similitude, likeness. شَاكِلَةٌ Likeness, mode; عَلَى شَاكِلَتِهِ 17 v. 86, "According to his own way."

شَكَأ aor. o. To utter a complaint (with acc. and إِلَى); at 12 v. 86 we find an *alif* of precaution added to the word أَشْكُو, see D. S. Gr. T. 1, p. 109. مَشْكَاةٌ A niche in a wall. — اِسْتَكَى VIII. To make a complaint (with إِلَى).

شَمِتَ aor. a. To rejoice at the misfortunes of others. — اِسْتَمَتَ IV. To cause to rejoice over another's misfortunes (with acc. and بِ of pers.).

شَمَخَ To be lofty and long. شَامِخٌ part. act. That which is lofty.

شَمَّ To be seized with horror. — اِسْمَاَزَ IV. f. of شَمَّازَ a quadriliteral verb not found in the 1st form, To creep or contract with horror.

شَمَسَ aor. i. and o. To be bright with sunshine. شَمْسٌ fem. The Sun.

شَمَلَ aor. o. To comprehend, contain. شَمَالٌ Plur.

شَمَائِلُ (2nd declension) The left hand; for an explanation of 56 v. 40 see شَامٌ VIII. To contain, conceive (with acc. and عَلَى), as 6 v. 144, "Or that which the wombs of the two females have conceived."

شَنَأَ aor. a. To hate. شَنَآنٌ for شَنَآنٌ n.a. Hatred. شَانِئٌ for شَانِئٌ, D. S. Gr. T. 1, p. 97, part. act. One who hates.

شَهَبَ aor. a. To burn, scorch. شِهَابٌ Plur. شُهَبٌ A flaming fire.

شَهِدَ aor. a. To be present at, in, or with (with acc.); to bear witness that (with بَ or بِأَنْ, against (with عَلَى), or of (with بِ); to bear testimony to a fact (with إِنَّ); as اِنَّكَ لَرَسُولُ اللّٰهِ 63 v. 1, "We bear testimony to the fact that thou art indeed the apostle of God; to bear witness by an oath (with acc. and بِ), as اَنْ تَشْهَدَ اَرْبَعَ شَهَادَاتٍ بِاللّٰهِ 24 v. 8, "That she make four asseverations by God;" It is also found with the simple acc., as لَا يَشْهَدُونَ 25 v. 72, "They bear no false witness," and again at 22 v. 29 لِيَشْهَدُوا مَنَافِعَ لَهُمْ, "That they may witness the benefits accruing to them." شَاهِدٌ Plur. شُهَدَاءٌ and شُهَدَءٌ part. act. One who is present, or who bears witness, a witness; at 11 v. 20 the word is generally supposed to mean the Korân; وشَاهِدٌ وَمَشْهُودٌ 85 v. 3, "By a witness and a thing witnessed;" a vague and indefinite expression, of which a great number of explanations have been suggested by the commentators; according to one it means the Creator and Creation, or vice versa; several others are given in Sale's Korân; وَبَنِينَ شُهَدَا 74 v. 13, "And sons remaining in his presence (at Mecca)." شَهِيدٌ