10. استشكد He sought, or demanded, what is جَاءَ يُسْتَشْكُدُني [q. v.]. (L.) _ And شُكْد He came seeking, or demanding, of me :; meaning what is given of a heap of reaped corn on the occasion of measuring, and of the bundles (مزم) [of corn] on the occasion of reaping: of the dial. of El-Yemen. (L.)

A gift: (Ṣ, L, Ķ:) or a free gift: pl. in شُكْر (L.) A recompense. (L.) [See أَشْكَادُ 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 (مزم) [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] 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. مُكُرُّ له, and مُكُرُّ (Ṣ, Mgh, K,) but the former is the more chaste, (S,) and the latter is and شُكْر . (A,) aor. ، (TA,) inf. n. شَكَرَ نَعْمَتُهُ and (Ṣ, A, Mṣb, Ķ) and شُكُورُ (Ṣ, Ķ,) which last, in the Kur lxxvi. 9, may be either an inf. n. or pl. of مُثُور [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 only for its inf. n., and it is implied that in the latter sense it has for its inf. n. only شُكْرَان, as will be seen below:]) and شَكَرُ الله , and شَكَرُ الله , and (Lh, Msb, K,) which latter is less common than the former, and even disallowed by As in prose, though allowed by him in verse, (Msb,) and مُكَرَ بِنَعْمَةُ ٱلله and مُكَرَ بِنَعْمَةُ ٱلله مُكَرَ بِأَلله (Lh, K,) and مُكْرُ الله نعْمَتُهُ (A,) inf. n. مُكْرُ الله نعْمَتُهُ and (Mab) [and شُكُورُ 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 غُمُّر is in word and in deed: (Mab:) and مُشَكَّرُ لا له in word signifies the same as شَكُرُ لَهُ : (Ṣ, A, Mṣb, Ķ :) you say, تَشَكَّرْتُ * لَهُ مَا صَنَعَ [I thanked him, &c., for what he did]: (A:) and تَشْكُو لا لهُ بِلاَءُهُ [He was grateful to Him, &c., i. e. to God, for his proba-tion]: (K:) and أَشْكُرُ إِلَيْكَ نَعُمُ الله [I praise to thee, or mention to thee with thanks, the favours of God]: (L in art. ...) [but there are many explanations of شكر beside those given above : its meanings will be more fully shown by what here is the thanking a benefactor; or praising, eulogizing, or commending, him, (S, A,) for a benefit or benefits: (§:) or the being grateful, or thankful; or acknowledging beneficence; (TA.) مَنكُوت من , aor. عرب , (Ṣ, K,) inf. n. مُنكُون (Ṣ, TA;) as also اشكرة المنكرة المنكرة

the K, "or," but this is evidently a mistake,] it is only on account of favour received; (K;) and is [the same, being] contr. of شُكْرَانِ is [the same, being] [sometimes] differs from مُثُرِّد (Meb in art. is only on account of favour received; whereas are is sometimes because of favour received, (Th, Az, TA in art. ___, and Msb 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. شَكَرْتُهُ عَلَى therefore you do not say ; أَخَيْدُتُهُ على شجاعته but you say عَامِدُتُهُ على شَجاعته (Mab ubi suprà:) or شُكُرُ is more common than 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 ne thanhed شَكَرْنَا ٱللهَ عَلَى حَيَاتِهِ ne thanhed God for his existence, or praised Him, &c.]; but He is محمود on that account, like as He is for his is also for beneficence : thus ثُغُرُ beneficence relates to every object to which, as an object, relates; but the reverse is not the case: and everything whereby is حمد, thereby is but the reverse is not the case; for the latter is by means of the members, or limbs, and the former is of three kinds; شُكْرُ 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 گُشُّر, the "act of uncovering, or exposing to view:" others, that it is from a full fountain, or eye;" accord. to عَيْنُ شَكْرَى which etymology it would signify the being full of the praise of the benefactor. (B, TA.) شكر 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, 1 the recompensing, or rewarding, him: the saying مُكُرُ الله سَعْيَهُ signifies ‡ May God recompense, or reward, his work, or labour.

and speaking of it largely; and [in the copies of | # 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 I He was, or became, liberal, or bountiful, (A, K,) after having been niggardly: (A:) or he gave largely after having been niggardly. (K.) said of a tree (شُجَرَةً), (Fr, S, A, K,) aor. -, inf. n. شكر, (S,) + It produced, or put forth, what are termed شكير, (Fr, S, K,) i. e. what grow around it, from its أصل [i. e. root, or base, or stem]; (S;) as also اشكرت, (Fr, TA,) and i. e. sappy شكير (Şgh, TA:) or its أشتكرت ا twigs or shoots, from its stem, or small leaves beneath the large, became abundant. (A.) __ And , شَكُرُ aor. - , (K,) inf. n. شَكَرُ ; (TA;) and شَكَرُ aor. -; and انْحُلُ ; (K;) said of palm-trees (زَنْحُلُ) † They had many شكير, i. e. offsets, or suckers. and اشكر * and شكر and اشكر * and اشكر * and are all verbs from شكير (K.) [It is said in all of شكير 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 palmtrees (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. مَاكُرتُهُ I showed him that I was thankful, or grateful, (A, O, K,) to him. (A.) = And I commenced with him discourse.

4. اشكر القوم + The people's camels had their udders full of milk (شكوت إبلير): (K:) or the people's camels became fat: (TA:) or the people milhed a camel or sheep or goat having her udder full of milk, i. e., such as is termed شكرة: (Ş:) or the people milhed camels or sheep or goats having their udders full of milk, one such after another: (O, TA: [but for مُثْكُرةً شُكْرةً in احتلبوا in the TA, I read شُكْرَةً شُكْرَةً مُثْكَرَةً 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, اشكرت __ .said of an udder: see 8. اشكر __ (TA.) 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. تشكر: see 1, in three places. __ Also [He affected, or made a show of, thankfulness, or gratitude : (see تَحَمَّدُ:) or] he seemed, or appeared, thankful, or grateful. (KL.)

1 (an udder) became full (S, K, TA) باشتكر \$