

he desisted from that of which he complained: (S, *Mṣb:) thus it has two contr. significations. (S, K.) Hence the saying, (Mgh, Mṣb, TA,) in a trad., (TA,) إِلَى رَسُولِ اللَّهِ حَرَّ الرَّمْضَاءِ شَكْوَانًا [We complained, to the Apostle of God, of the heat of the burning ground, in our fasting,] and he did not remove, or cause to cease, our complaint. (Mgh, *Mṣb, TA.) And [hence] one says, اشكى فلانًا من فلانٍ, meaning He took for such a one, from such a one, what pleased or contented him [and so relieved him from complaining of him]. (ISd, K, TA: omitted in the CK.) — Also He told him his complaint, and the desire, or longing of the soul, that he endured. (TA.) — And i. q. وجدته شاكياً [which may mean He found him to be complaining, or, as seems to be indicated by what immediately precedes it in the K, he found him to be complaining of a disease of the slightest sort]: (K:) or, as in the T, اشكى [app. meaning اشكى حبيبته] signifies he found the object of his love, or his friend, to be complaining; expl. by صادف حبيبته يشكو. (TA.) — See also 2.

5. تشكى He expressed complaint or lamentation, pain, grief, or sorrow; syn. توجع; (Mṣb and K in art. وجع;) he made complaint or lamentation. (MA, KL.) See 1, in four places. — [Hence] one says, تشكى شاتي أرض كذا, meaning + [My sheep or goats] forsook such a land, [as though they complained of it,] and did not go near it. (TA. [But I have substituted شاتي for what is there written شاكى, an evident mistranscription.]) — See also 2, in two places.

6. تشاكوا They complained, one to another. (K.)

8: see 1, in nine places: — and see also 2, in two places.

شكوى inf. n. of شكَا. (S, Mṣb.) — It is also used in the sense of وجدٌ [meaning Grief, mourning, or sorrow]. (TA.) — Also, and شكوى, and شكاة, and شكاء, and شكوا, (K,) this last mentioned by Az, (TA,) [but it is omitted in some copies of the K,] A complaint, meaning a disease, malady, or sickness. (K.) — Also, the first, A small, or young, lamb: or a small, or young, camel: (K accord. to different copies: in some, الشكو having for its explanation الحمل الصغير, and thus in the TA: in others, الحمل الصغير:) mentioned by ISd. (TA.)

شكاة an inf. n. of شكَا; (S, K;) or a simple subst., like شكوى. (Mṣb.) — See also شكوى. — Also i. q. عيب [A vice, fault, &c.]. (TA.) [See a verse cited voce رفاق.]

شكوة The skin of a sucking kid, (T, *S, M, *) for milk: that of the جَدع and of such as is above that [in age] is termed وَطْب; (S;) or that of the جَدع is termed سِقَاء; and that of such as is weaned, بَدْرَة; (T, TA:) or a receptacle of skin or leather, for water and for milk, (K, TA,) or, as some say, in which water is cooled and in

which milk is kept close: (TA:) or a small skin for water or milk: or a small receptacle in which water is put: (Er-Rāghib, TA:) the dim. is شكية: (TA:) and the pl. is شكوات and شكاء; (K, TA) and شكى [like as بَدور is a pl. of بَدْرَة, being originally شكوو, like as دَلِي (pl. of دَلْو) is originally دَلوو]. (TA.)

شكوى an inf. n. of شكَا, as also شكوى; (K;) or a simple subst. [signifying Complaint]: (S, Mṣb:) pl. شكواى. (TA.) — See also شكوى.

شكواء: } see شكوى.
شكاء: }

شكى i. q. شاك [i. e. Complaining]; (Mṣb;) [or a complainer; i. e.] الشكى signifies الذى يشتكى, (S,) or الذى يشكو. (JM.) — And Pained; syn. موجه; (K, TA;) in this sense an instance of فعيل in the sense of مفعول: (TA:) or causing pain; syn. موجه: [thus accord. to both of my copies of the S: and this appears to be correct; for it is there immediately added,] El-Tirmidhī says,

وسمى شكى ولسانى عارم

[which is inconsiderately cited in the TA immediately after the former of these two explanations: I say “inconsiderately” because the meaning evidently is, not that thus indicated in the TA, but, My branding, or stigmatizing, by satire, (for one says بالهجاه,) is such as causes pain, and my tongue is vehement: or شكى may here have the last but one of the meanings expl. in this paragraph]: السمة is from السمة. (S.) — Also Affected with a complaint, meaning disease, malady, or sickness, [app. in an absolute sense, (see شكوى,) and also] of the least, or lightest, or slightest, sort; and so شاك. (M, K.) — And i. q. مشكوء, (S, Mṣb, K,) which is a pass. part. n. of شكَا; [and therefore signifies Complained of; and also complained to; but mostly seems to be used in the former of these senses;] as also مشكى. (S, Mṣb.)

شكاية an inf. n. of شكَا; (S, K;) or a simple subst., like شكوى. (Mṣb.)

شكبة an inf. n. of شكَا. (S, K.) — And also (TA) a subst. signifying A thing complained of (امر) (لمشكوء); like رمية a subst. signifying “a thing cast at or shot at” (امر لرمي): (Mṣb, TA:) pl. شكايا. (TA.) — Also A remainder, or remaining portion, (K and TA in art. شكى,) of a thing: mentioned by Sgh. (TA.)

شكبة dim. of شكوة, q. v. (TA.)

شكى, (thus in copies of the K,) or شكى, with damm to the ش, (TA,) is mentioned in art. شك [q. v.], and J has committed a mistake (K, TA) in mentioning it here, as Sgh has observed: (TA:) [accord. to F, it seems to be a rel. n. applied to a bit, or bridle; for it is said to be so

applied in the K, as well as in the O, in art. شك, in which both explain it as meaning Difficult; and also to a skin; for immediately after asserting that J has committed a mistake, F adds,] and شكى, like حشى, is a town in Armenia, whence [are brought] bits, or bridles, (لجم,) and skins, (K,) [and SM adds that they are termed شكبة: but what I find J to have stated is as follows:] الشكى, [thus in one of my copies of the S,] or الشكى, [thus in the other of those copies,] in relation to weapons, is an arabicized word, and is in Turkish نش or نش. (S. [But in the JM, this last word is written, as from the S, تشن: it may therefore be correctly نشن, or نشن, which, though used in Turkish, is a Pers. word, meaning smooth.])

شاك: see شكى, in two places. — In the phrase رجُل شاكى السلاج, (S,) which means A man whose weapon is sharp, or whose weapons are sharp, (S, K, *) Akh says that شاكى is formed by transposition from شاك [q. v. in art. شك]: (S:) and accord. to AZ, one says also شاك فى السلاج. (TA in art. شك.) — And الشاكى [is app. formed in like manner from الشاك, and] signifies The lion. (K.)

مشكاة A niche in a wall; i. e. a hole, or hollow, (كوة,) in a wall, not extending through; (Fr, S, M, K, &c.;) in which a lamp, placed therein, gives more light than it does elsewhere: thus expl. by the generality of the expositors [of the Kur-án]; and this is said by Ibn-'Aṭṭeeyh to be the most correct explanation: (TA:) said by Aboo-Moosa to mean the iron, or leaden, thing in which is the wick [of the lamp]: thought by Az to mean the tube which is the place of the wick in the glass lamp, as being likened to the كوة which is thus called: (TA:) some expl. it as having this meaning in the Kur xxiv. 35, and say that the مصباح there mentioned is the lighted wick: (Bd:) accord. to Mujāhid, the pillar, or the like, (عمود,) upon the top, or head, of which the مصباح [meaning lamp] is put: or the iron things by means of which the قنديل [or lamp] is suspended: IJ says that its is originally و, and hence it is [often] written مشكوة: and Zj says that it is an Abyssinian word, and used in the language of the Arabs: (TA:) [the pl. is مَشَاك, like مَسَاج pl. of مَسَاعَة:] Kaṣb says that, in the verse of the Kur [xxiv. 35], by the مشكاة is meant the breast of Moḥammad; and by the مصباح, his tongue; and by the زجاجة, his mouth. (TA.)

مشكوى and مشكى: see شكى, last sentence.

شل

1. شلت يمينه, (S, O,) or يده, (Mgh, TA,) or شللت يمينه, (Mṣb, K,) originally شللت, (Mgh, Mṣb, TA,) aor. تشل, (S, O, &c.) inf. n. شلل, (S, *O, *Mgh, Mṣb, K) and شل, (Mṣb, K,) or the latter