

3492.73
L24a
H. 1 pt. 7

ق

The twenty-first letter of the alphabet: called قَاف. Respecting its pronunciation as the title of the fiftieth chapter of the Kur-án, see صاد, in art. صَوَد. It is one of the letters termed مَجْبُورَةٌ [or vocal, i. e. pronounced with the voice, and not with the breath only]; its place of utterance is between the root of the tongue and the uvula, in the furthest part of the mouth; and it is of the strongest of the letters, and of the most certain of them in sound. (TA at the commencement of باب القاف.) It is sometimes pronounced like the Pers. ك, i. e. الكَافِ المَمْرُوجَةُ بالقَافِ; in which case it is termed القَافِ المَعْمُودَةُ [?]: this mode of pronouncing it is well known as of the dial. of the people of El-Yemen [and others]: Ibn-Khaldoon says that it is of the dial. of Mudar; and that some of the people of the [Prophet's] house are so extravagant as to assert that recitation in prayer is not rightly but with this letter thus pronounced. (MF and TA voce جَنَّارٌ.) It has been substituted for one letter, i. e. ك, [as some say,] in the instance of أُكْنَةُ الطَّائِرِ [for which they sometimes said أُقْنَةُ]. (MF and TA at the commencement of باب القاف.) [It is there added that a pl. of أُكْنَةُ has been heard, but not of أُقْنَةُ, and this is a sign of the originality of the former: but أُقْنَاتٌ is mentioned as pl. of أُقْنَةُ in art. اقن in the TA.]

قَاب

1. قَابُ الطَّعَامِ, (As, S, O, K,) aor. ٤, inf. n. قَابٌ, (K,) He ate the food. (As, S, O, K.) — And قَابُ المَاءِ He drank the water; as also قَابَهُ: (K:) or he drank all the water that was in the vessel. (As, S, O, K.) — And قَابَ مِنَ الشَّرَابِ, aor. ٤, inf. n. قَابٌ and قَابٌ, (K, TA,) the latter thus (مَحْرُكَةً), agreeably with analogy, (TA, [but in the CK قَابُ,]) He became filled with the beverage; (Lth, K;) as also قَابَ مِنْهُ: (Lth:) or he drank the beverage: (TA:) and, or simply قَابَ, like صَابَ, (S,) he drank much water. (S, TA.)

مَقَابٌ: see قَوَابٌ.

قَوَابٌ and إِنَّهُ قَوَابٌ A vessel that takes, or receives, much water: (O, K:) the latter epithet

expl. by Lth as signifying taking, or receiving, much. (L.)

قَوَابِي: see what next precedes.

مَقَابٌ (S, O, K) and قَوُوبٌ (K) One who drinks much water: (S, O:) or one who drinks much. (K.)

قَب

1. قَبٌّ, aor. ٤, (M, K,) inf. n. قَبِيْبٌ, (M,) or قَبُوْبٌ, (so in the K, [but see the next sentence,]) and قَبٌ, (TA,) said of a number of men (قَوْمٌ), They raised a clamour, or confusion of cries or shouts or noises, in contention, or litigation, (M, K,) or in dispute. (M.) And قَبٌّ, aor. ٤, inf. n. قَبِيْبٌ (S, M, O, K) and قَبٌ, (M, K,) said of a lion, (S, M, O, K,) and of a stallion [camel], (M, K,) He made the gnashing (قَبِيْبَةٌ) [inf. n. of قَبِيْبٌ, S, O, or قَعْقَعَةٌ, M, K] of his canine teeth to be heard: (S, M, O, K:) and in like manner the verb (M, K) with the same inf. ns. (M) is said of the canine tooth of the stallion [camel] and of the lion, (M, K,) meaning it made a sounding, and a gnashing: (K:) and some expl. قَبِيْبٌ in a general manner, saying that it signifies a sounding, or sound: (M:) قَبِيْبَةٌ also, and قَبَقَابٌ, [both inf. ns. of قَبِيْبٌ,] (M,) or the former and قَبِيْبٌ, (TA,) signify the sounding [or gnashing] of the canine teeth of the stallion [camel]: and his braying: or, as some say, the reiterating of the braying: (M, TA:) and قَبِيْبٌ and قَبِيْبَةٌ signify the sounding of the chest or belly of the horse. (S, M, O.) — And قَبٌّ, aor. ٤, inf. n. قَبُوْبٌ, said of flesh-meat, It lost its moisture, (S, M, O, K,) or freshness: (M, K:) and in like manner said of dates (تَمْرٌ), (S, M, O, Msh, [in my copy of the last of which the inf. n. is said to be قَبِيْبٌ,]) and of the skin, and of a wound: (S, O:) and hence said of the back of a man who had been beaten with the whip or some other thing, meaning the marks of the beating thereof became in a healing state, and dried. (As, O, TA.) And قَبَّتِ الرُّطْبَةُ, (M, TA,) thus correctly, but in copies of the K قَبَّتَتْ, (TA,) [and the CK has الرُّطْبَةُ الرُّطْبَةُ,] is said to signify The fresh ripe date became somewhat dry after the ripening: (M, TA:) or became dry.

(K.) — And قَبَّتِ النَّبْتُ, aor. ٤ and ٤, [the latter anomalous,] inf. n. قَبٌّ, The plant dried up. (M, L, K.) — قَبٌّ, (M, MA,) aor. يَقْبُ, (M,) inf. n. قَبِيْبٌ, (S, * M, MA, O, * K, *) He was, or became, slender in the waist, (S, * M, MA, O, * K, *) lank in the belly: (S, * M, O, * K, *) and قَبِيْبٌ, uncontracted, as in some other instances, said of a woman [as meaning she was, or became, slender in the waist, lank in the belly], is mentioned by IAAr: (M:) and some say, of the belly of the horse, قَبٌّ, (M, TA,) meaning his flanks became lank; (M;) or his flanks adhered to his حَالِبَانِ [dual. of حَالِبٌ, q. v.]: (TA:) or one says, [app. of a horse,] قَبٌّ بَطْنُهُ, (K, TA,) inf. n. قَبٌّ; (TA;) and قَبِيْبٌ, (K, TA,) inf. n. قَبِيْبٌ, in the original uncontracted forms, anomalously, (TA,) meaning his belly became lank. (K, TA.) And one says also, قَبٌّ بَطْنُهُ, i. e. His (a horse's) belly was, or became, firmly compacted, so as to have a round form: and قَبَّهُ means He caused it to be so: (O, TA:) the aor. of the latter is ٤, and the inf. n. is قَبٌّ. (TA.) — قَبُّ الشَّيْءِ He collected, or gathered together, the extremities of the thing; as also قَبِيْبُهُ. (M, TA.) — And قَبَّهُ, aor. ٤, (S, M, O,) inf. n. قَبٌّ, (M, K,) He cut it off; (S, M, O, K, *) and قَبَّتَهُ signifies the same: (M, K, *) or, [app. the latter,] as some say, peculiarly the hand, or arm: (M:) one says, اقْتَبَ فُلَانٌ فُلَانٌ Such a one cut off the hand, or arm, of such a one: (As, S, O:) or اقْتَبَابٌ signifies any cutting off that does not leave aught. (M.) — See also the next paragraph.

2. قَبٌّ He (a man) made a قَبَّةَ [q. v.]: (K:) or so قَبٌّ: (TA:) and قَبُّ قَبَّةَ, (M, TA,) inf. n. تَقْبِيْبٌ, (TA,) he made, (M,) or constructed, (TA,) a قَبَّةَ. (M, TA.) [Hence,] الهَوَادِجُ تَقْبِيْبٌ [The women's camel vehicles of the kind called هَوَادِجُ have dome-like, or tent-like, coverings made to them]. (S, O.) — [Hence also,] قَبَّبَ ظَهْرَهُ [He (a man) made his back round like a dome, lowering his head]. (S and K in art. دَبَخَ.) — See also 1, in two places, near the middle and near the end.

5. تَقَبَّبَ قَبَّةَ He entered a قَبَّةَ [q. v.]. (M, K.)

8: see 1, near the end. — IAḡar says, El-'Oḡaylee used not to discourse of anything but I wrote it down from him; wherefore he said, مَا تَرَكَ عِنْدِي قَابَةٌ إِلَّا أَقْتَبَهَا وَلَا نُقَارَةَ إِلَّا أَنْتَقَرَهَا, meaning †He did not leave with me any approved and choice word but he cut it off for himself [or appropriated it to his own use], nor any such expression but he took it for himself. (M, TA.)

R. Q. 1. قَبَّ and its inf. ns.: see 1, former half, in three places. Said of a stallion [camel], (O, TA,) it signifies [also] He brayed: (O, K,* TA:) and, said of a lion, (S, M, TA,) he roared; (S, K,* TA:) and he uttered a sound; (K, TA:) and (TA) he made a grating sound with his canine teeth: (M, TA:) and, said of the فَرْج of a woman by reason of the act of إِبْلَاج, it made a sound. (IAḡar, O.) And, said of a sword, in a striking [therewith], It made a sound like قَبَّ [q. v.]. (A.) — Also, (said of a man, O) He was, or became, foolish, stupid, or unsound in intellect or understanding. (O, K.)

R. Q. 2. جَيْشٌ يَتَقَبَّبُ An army of which one part presses upon another. (TA in art. جعب.)

قَبَّ (M, A, K,) or قَبَّ (TA,) an expression imitative of The sound of the fall of a sword [upon an object struck therewith] (M, A,* K, TA) in fight. (TA.)

قَبَّ The perforation in which runs [or rather through which passes] the pivot of the مَحَالَّة [or great pulley]: (M, K:) or the hole which is in the middle of the بَكْرَةٌ [or sheave] (M, A, K) and around which the latter revolves: (A:) or the [sheave or] perforated piece of wood which revolves around the pivot: and its pl., in these senses, is أَقْبَابٌ, only: (M:) or the piece of wood above the teeth of the مَحَالَّة: (K, TA:) or [this is app. a mistake, or mistranscription, and the right explanation is] the piece of wood [i. e. the sheave] (S, O, TA) in the middle of the بَكْرَةٌ, (S, O,) above which are teeth (S, O, TA) of wood, (S, O,) the teeth of the مَحَالَّة [between which teeth runs the well-rope]; thus says Aḡ. (TA.) [See an ex. in a verse of Zuheyr cited voce ثِنَائِيَّة.] — And The head [or truck] of the دَقَل [or mast] of a ship. (Az, TA in art. رنح.) — And [app. as being likened to the pivot-hole of the sheave of a pulley.] †A head, chief, or ruler, (S, M, A, O, K,) of a people, or party: (M, A:) or the greatest head or chief or ruler; (M;) or such is called القَبُّ الأَكْبَرُ; (S, O;) and this appellation means the شيخ [or elder, &c.,] upon [the control of] whom the affairs of the people, or party, turn. (A.) And, (K,) some say, (M,) †A king: (M, K:) and, (K,) some say, (M,) a خَلِيفَةٌ [q. v.]. (M, K.) [See also قَبَّ.] — And [hence, perhaps,] †A فَحْل [i. e. stallion, or male,] of camels and of mankind. (O, K.) — Also †The back-part of a coat of mail: so called because that part is its main support; from the قَبَّ of a pulley. (TA, from a trad.) — And †The piece, or pieces, inserted [i. e. sewed inside, next to the edge,] in the جَيْب [or opening at the neck and bosom] of a shirt.

(A'Obeyd, S, M, O, K.) [And in the present day it is likewise used to signify The collar of a shirt or similar garment; as also قَبَّة.] — Also The part between the two hips: (M, K:) or, between the two buttocks: (K:) or قَبُّ الدَّبْرِ means what is between the two buttocks. (M.) See also قَبَّ. — And The hardest, or most severe, (M, O, K,) and largest, (M, K,) of نُجْم [i. e. bits, or bridles; pl. of نَجْمٌ, q. v.]. (M, O, K.) — And A certain measure for corn, or grain, or other kinds of the produce of land. (TA.) — وترَقَبَّ means [app. A bow-string] of which the several طَاقَات [or component fascicles of fibres or the like] are even. (A.)

قَبَّ, with kesr, The شَيْخ [or elder, &c.,] of a people, or party: (S, O, K:) but he is rather called قَبَّ, with fet-h, as mentioned above. (TA.) — And The bone that projects from the back, between the two buttocks; (S, O, K;) i. q. عَجَبٌ: (TA:) one says, أَنْزِرْ قَبَّكَ بِالْأَرْضِ, (S, O, TA,) but it is said that in a copy of the T, in the handwriting of its author, it is قَبَّكَ, with fet-h, (TA,) [as it is also in a copy of the A,] i. e. [Make thou] thy عَجَب [to cleave to the ground], (A, TA,) meaning †sit thou. (A.)

قَبَّة: see قَبَّ, last quarter.

قَبَّة A certain kind of structure, (S, M, A, O, Mḡb, TA,) well known; (M, A, Mḡb, TA;) and applied to a round بَيْت [i. e. tent, or pavilion], well known among the Turkumán and the Akhrád; (Mḡb;) it is what is called a خُرْقَانَةٌ [an Arabicized word from the Pers. خَرَكَنَه]; (Mgh, Mḡb;) and signifies any round structure: (Mgh:) it is said to be a structure of skins, or tanned hides, peculiarly; (M, TA;) derived from قَبَّ الشَّيْءِ and قَبَّه meaning "he collected, or gathered together, the extremities of the thing:" (M:) accord. to IAth, it is a small round tent of the kind called حَبَابَةٌ; of the tents of the Arabs: in the 'Ináyeh it is said to be what is raised for the purpose of the entering thereinto; and not to be peculiarly a structure: (TA:) [also a dome-like, or tent-like, covering of a woman's camel-vehicle of the kind called هُوْدُج and a dome, or cupola, of stone or bricks: and a building covered with a dome or cupola:] the pl. is قَبَابٌ (S, M, A, Mgh, Mḡb, K) and قَبَبٌ. (S, M, O, K.) — [Hence,] قَبَّةُ السَّنَامِ † [The round, protuberant, upper portion of the camel's hump]. (A, voce قَحْدَةٌ.) — قَبَّةُ الْإِسْلَامِ is an appellation of El-Baḡrah. (M, K.) — And القَبَّةُ is the name by which some of the Arabs call †The thirteen stars that compose the constellation of Corona Australis; because of their round form. (Kzw.)

قَبَّةُ الشَّاةِ, also pronounced without teshdeed [i. e. قَبَّة], The حَفِث [q. v.] of the sheep or goat, (S, O, K,) which has أَطْبَاق [see, again, حَفِث], (S, O,) and which is the receptacle whereto the feces of the stomach finally pass. (TA.) [See also art. وُقْب.]

قَبَابٌ Sharp; (O, K;) applied to a sword and the like: (K:) from قَبَّ "he cut off." (TA.) — And A thick, large, nose. (M, K.) — And, (M, O,) or قَبَابٌ, (K,) A species of fish, (M, O, K,) which is eaten, resembling the كُنْعَد. (M, O.)

قَبَابٌ: see what next precedes.

قَبِيبٌ an inf. n. of 1 [q. v.]. — Also Dry herbage: like قَفِيفٌ. (M.) — And [The preparation of curd called] أَقَطُ of which the dry has been mixed with the fresh. (M, K.)

القَبَابُ The lion; as also القَبِيبُ. (O, K:) in the CK the latter is written القَبِيبُ.)

حِمَارٌ قَبَانٌ [The wood-louse; thus called in the present day;] a certain insect, or small creeping thing; (S, O, K;) mentioned in art. حمر [q. v.]; (Mḡb;) also called عَيْرٌ قَبَانٌ; (K;) a small, smoothish, blackish thing, the head of which is like that of the [beetle termed] خُنْفَسَاءُ, and long, and its legs are like those of the خُنْفَسَاءُ, than which it is smaller; and it is said that what is called عَيْرٌ قَبَانٌ is party-coloured, black and white, with white legs, having a nose like that of the hedge-hog; when it is moved, it feigns itself dead, so that it appears like a [small] globular piece of dung; but when the voice is withheld, it goes away: (M, TA:) MF says that the appellation عَيْرٌ قَبَانٌ is used only in poetry, in a case of necessity, for the sake of the metre; and is not mentioned in the lexicons of celebrity [except the K]: but it is mentioned in the M and the L: he says also that what is called حِمَارٌ قَبَانٌ is said to be a species of the [beetles termed] خُنْفَسَاءُ [pl. of خُنْفَسَاءُ] found between Mekkeh and El-Medeeneh: (TA:) [accord. to Dmr, it is a kind of six-footed insect, round, smaller than the black beetle, with a shield-shaped back, bred in moist places: (Golius:)] it is related on the authority of Jáhīdīh that one species thereof is called أَبُو شَحْرٍ, which is the small [species] thereof; and that the people of El-Yemen apply the appellation حِمَارٌ قَبَانٌ to a certain insect, or small creeping thing, above the size of a locust, of the same sort as the فَرَّاش [generally meaning moth]: in the Mufrádát of Ibn-El-Beytár, it is said that what is called حِمَارٌ قَبَانٌ is also called حِمَارٌ الْبَيْتِ: the reason for the appellation [حِمَارٌ قَبَانٌ] seems to be because its back resembles a قَبَّة: (TA:) قَبَانٌ in this case is of the measure فَعْلَانٌ, from قَبَّ, (S, O, K,) because the Arabs imperfectly decline it, and they use it determinately; if it were of the measure فَعَالٌ, they would decline it perfectly: the pl. is حِمَارٌ قَبَانٌ. (S, O.) — قَبَانٌ, syn. with قَسَطَانٌ, see in art. قَبِنٌ.

القَبِيْبُونَ, [in the CK القَبِيْبُونَ], occurring in a trad., in the saying خَيْرُ النَّاسِ الْقَبِيْبُونَ, means, (Th, O, K,) if the trad. be correct, (Th, O,) Those who continue uninterruptedly fasting [except in the night] until their bellies become lank: (Th, O, K:)

unseemliness, unsightliness, ugliness, or hideousness;] and **قَبِيحًا** لَهُ وَشَقِيحًا; (L, K, TA;) and **قَبِيحًا** لَهُ وَشَقِيحًا; in which **شَقِيحًا** is [said to be] an imitative sequent. (L, TA: but see art. **شَقِحَ** — **قَبِيحٌ** [i. e. *May God remove thee far from good, &c.*, for **وَجِبِكَ** is here put for **نَفْسِكَ**, the phrase being] from **القَبِيحِ** signifying “the removing far [from good, &c.]” (AA, L. [See an ex. in a verse cited in art. **سَبَحَ**, conj. 2.] = And **قَبِحَ** (IAar, L, K, TA, [accord. to the CK **قَبِحَ**, and so in one of two copies of the A, but the former is the right, as is shown by the form of the aor. in an ex. in the TA,]) *He broke a purulent pustule (in his face, L,) in order that the matter might come forth: (L, K, TA:) or he squeezed a purulent pustule to express its contents before it was ripe: (A, TA:) and [in like manner] he broke an egg, (K,) or anything. (L.)*

2. **قَبِيحُهُ** *He (i. e. God) rendered him, or it, bad, evil, abominable, foul, unseemly, unsightly, ugly, or hideous. (L.)* — See also the preceding paragraph, near the middle. — And *He rejected, or reprobated, what he said, as bad, evil, abominable, foul, or unseemly. (L.)* — And **قَبِحَ عَلَيْهِ فَعَلُهُ**, (S, A, Mṣb, K,) inf. n. **تَقْبِيحُ**, (S, K,) *He showed, or declared, his deed to be bad, evil, abominable, foul, or unseemly: (K:) said when a deed is such as is blamed. (Mṣb.)*

3. **قَابِيحُهُ**, (A,) inf. n. **مُقَابِيحَةٌ**, (K, TA,) with which **مُكَابِيحَةٌ** is syn., (TA,) *He reviled, or vilified, him, being reviled, or vilified, by him; or he vied, or contended, with him in reviling, or vilifying. (A, K.)**

4. **اقْبَحَ** *He did [or said] what was bad, evil, abominable, foul, or unseemly. (S, A, K.)* — **مَا اقْبَحَ وَجْهَهُ** is said in reviling a man [as meaning *How foul, unseemly, unsightly, ugly, or hideous, is his face!*]. (Ḥam p. 138.)

10. **استقْبَحَهُ** *He regarded him, or it, as bad, evil, abominable, foul, unseemly, unsightly, ugly, or hideous; (TA;) contr. of استحسنه. (S,* K.)*

قُبْحٌ [either an inf. n. or a simple subst.; much used as a simple subst., and **مُقَابِيحٌ**, q. v., may be an anomalous pl. thereof, like as **مَحَاسِنٌ** is said to be of its contr. **حَسَنٌ**]: see 1, first sentence; and again, in two places, in the latter half.

القَبِيحُ: see the next following paragraph.

قَبِيحٌ *Bad, evil, abominable, foul, unseemly, unsightly, ugly, or hideous; contr. of حَسَنٌ; (S, L, Mṣb, K, &c.); applied to a form, and to an action, (L,) and to anything: (T:) pl. قَبِيحَاتٌ and قَبِيحَاتٌ and قَبِيحَاتٌ: fem. قَبِيحَةٌ: pl. قَبِيحَاتٌ and قَبِيحَاتٌ. (K.)* — **نَاقَةٌ قَبِيحَةُ الشَّعْبِ** *A she-camel having wide orifices to her teats. (A, K.)* — **القَبِيحِ** [is said to signify] *The extremity of the*

*bone of the elbow; (S, TA;) so in the T; and the **إِبْرَةٌ** is another small bone, the head of which is large, and the rest of it small, [the former, i. e. the head,] compactly joined to the **قَبِيحِ**: (TA:) or [it is more correctly expl. as] *the extremity of the bone of the upper half of the arm, next the elbow; (K, TA;) the extremity next the shoulder-joint being called الحَسَنُ, because of the abundance of the flesh that is upon it: (TA:) or the lower part of the upper half of the arm; the upper part being called الحَسَنُ: (Fr. TA:) or the **قَبِيحَانِ** are the two slender ends that are at the heads of the **ذِرَاعَانِ** [here meaning the two bones of the fore arm]: (TA:) or the **قَبِيحِ** is the place of junction [of the bones] of the shank and the thigh, (K, TA,) which are termed **قَبِيحَانِ**; (TA;) and it is also called **القَبِيحُ**: (K, TA:) accord. to A'Obeyd, **كُنْزُ قَبِيحِ**, (L, TA,) which is composed of two syn. words, one prefixed to the other, governing it in the gen. case, (L,) signifies *the bone of the **سَاعِدِ** [here meaning the upper half of the arm] from the part next the middle to the elbow. (L, TA; and thus it is expl. in the S and K in art. كَسَرَ.)***

قُبَايِحٌ *A bear (K, TA) that is extremely aged, or old and weak. (TA.)*

قَابِيحٌ [as part. n. of **قَبِحَ**]: see 1, first quarter, in two places.

مُقْبُوْحٌ, of which the pl. occurs in the **Ḳur** [xxviii. 42], (S, L, Mṣb,) *Removed (S, Mṣb, K, TA) far (TA) from good, or prosperity, (S, K,) or from all that is good; (L, TA;) or from success, or the attainment of that which he desires or seeks; (Mṣb;) like as are the dog and the pig: (AZ, L, TA:) or driven away like a dog: (ISd, TA:) or rendered foul, unseemly, unsightly, ugly, or hideous, in form. (IAb, TA.)* [See also **مَشْفُوْحٌ**, in the first paragraph of art. **شَقِحَ**.]

مَقَابِيْحٌ *Bad, evil, abominable, foul, or unseemly, qualities or dispositions [&c.]; contr. of مَحَاسِنٌ and مَمَادِيْحٌ. (L. [See قَبِحَ.]*

قبر

1. **قَبَرَ**, aor. **قَبَرٌ** and **قَبَرٌ**, inf. n. **قَبْرٌ** (S, Mṣb, K) and **مَقْبَرٌ**, (K,) *He buried a corpse; (S, Mṣb, K;) concealed it in the earth. (TA.)*

4. **اقْبَرَهُ** *He made him to be buried: so in the Ḳur, lxxx. 21: (Fr, S:) where it is meant that man is not made by God to be thrown, when dead, to the dogs, (S,) or to the birds and wild beasts. (Fr.)* — *He ordered that he should be buried. (S, Mgh, Mṣb.)* — [He permitted that he should be buried.] The tribe of Temeem said to El-Ḥejjāj, who had slain Šāliḥ the son of 'Abder-Raḥmān, **أَقْبِرْنَا صَالِحًا**, meaning, *Permit us to bury Šāliḥ. (S,* TA.)* You say also **اقْبِرِ الْقَوْمَ**, meaning, *He gave them their slain that they might bury him. (K.)* — *He assigned to him, or made for him, a grave (ISk, S, Mṣb, K) to be buried*

in it: (S:) he made him to have a grave. (Mgh.) — Accord. to some, *He ordered him to dig a grave. (TA.)*

قَبْرٌ *A grave, tomb, sepulchre, or place of burial, of a human being: (K:) pl. قُبُورٌ. (S, Mṣb, K.)*

قَبْرٌ: see **قَبْرٌ**.

قَبْرٌ (S, Mṣb, K) and **قَبْرٌ** (K) and **قُبَيْرَةٌ** (S, K) and **قُبَيْرٌ**, this last occurring in a Rejez, to be cited below, (S,) [The lark;] *a kind of bird, (S, K,) resembling the **حَمِيرَةٌ**; (TA;) a kind of small bird: (Mṣb:) n. un. قُبَيْرَةٌ (S, Mṣb, K) and قُبَيْرَةٌ (K) and قُبَيْرَةٌ, (S, Mṣb,) which last is the form used by the vulgar, (S,) or it is not allowable, or it is a form of weak authority, (K,) and is also pronounced قُبَيْرَةٌ: (Mṣb:) pl. of قُبَيْرَةٌ, (S, K,) and of قُبَيْرَةٌ, (Mṣb,) قُبَيْرٌ. (S, Mṣb, K.)* AO cites, from a Rejez of Jendel Ibn-El-Muthennā Et-Ṭahawee,

* **جَاءَ الشِّتَاءُ وَأَجْتَأَلَ القُبَيْرُ** *

[The winter came, and the lark plumed himself]. (S.)

قُبَيْرٌ: } see **قَبْرٌ**.
قُبَيْرَةٌ: }

مَقْبَرٌ and **مَقْبَرٌ**: see **مَقْبَرَةٌ**.

مَقْبَرَةٌ and **مَقْبَرَةٌ** (S, Mgh, Mṣb, K) and **مَقْبَرَةٌ** and **مَقْبَرَةٌ** (K) and **مَقْبَرٌ**, (Lth, S, Mgh,) with fet-ḥ only, (Mgh,) this last occurring in poetry, (S,) but agreeable with analogy, (IB,) and **مَقْبَرٌ**, (MF, and TA voce **أَلُوْكٌ**, [under which see some remarks on words of this form in the present work,]) *A cemetery, burial-place, or place of graves: (Mṣb, K:) or the place of a grave: (Mgh:) or the last of the above words has this latter signification: (Lth:) pl. (of مقبرة and مقبر, Mgh) مَقَابِرٌ. (S, Mgh, Mṣb.)*

مَقْبَرِيٌّ and **مَقْبَرِيٌّ** applied to a man [A keeper of a cemetery: or of a grave or tomb: or a grave-digger]. (S.)

قبس

1. **قَبَسَ**, aor. **قَبَسٌ**, (Mṣb, K,) inf. n. **قَبْسٌ**, (T, K,) *He took fire, منه [from him;] (K;) as also **اقْتَبَسَا**: (S, K:) or he took fire from the main mass thereof; (Mṣb;) as also **اقْتَبَسَ** [alone]. (Mṣb, K.) — [Hence,] **قَبَسَ عَلَمًا**, (and **مِنَ العَلَمِ**, TA,) + *He acquired knowledge, منه [from him;] (Ks, K, TA;) as also **اقْتَبَسَهُ**: (Ks, S, K, TA:) or he learned knowledge; as also **اقْتَبَسَ**. (Mṣb.)* — [Hence also,] **قَبَسَ حُمَى** + *He caught a fever from another; as also **اقْتَبَسَا**.] You say, **هَذِهِ حُمَى قَبَسٍ** + *This is a fever caught from another; not accidentally inbred: (A, TA:) but Sgh explains it differently, as signifying an accidental fever. (TA.)* And **اقْتَبَسَ الحُمَى مِنْ غَيْرِهِ وَلَمْ** + *He caught the fever from***

another; and it did not accidentally come to him from himself]. (A, TA.) = قَبَسَ مِنْهُ نَارًا, aor. -, inf. n. قَبَسَ, [He sought from him fire; (see its part. n., below;)] (S; [and so قَبَسَهُ, for اِقْبَسَ, اِقْتَبَسْنَا فَلَانًا فَلَانًا فَأَبَى أَنْ يُقْبِسَنَا, مِنْهُ نَارًا, meaning, [We sought fire from such a one, and he refused] to give us fire. (TA.) — [And hence, قَبَسَ عَلِمًا + He sought knowledge; (see, again, its part. n., below;)] and so قَبَسَهُ; as appears from an explanation of the part. n. of this latter also; and from the saying,] اَتَانَا فَلَانٌ يَقْتَبِسُ الْعِلْمَ, meaning, [Such a one came to us seeking knowledge, and] we taught him. (TA.) = Also, قَبَسَ النَّارَ He lighted, or kindled, the fire. (IKtt.) = See also 4, passim.

4. اِقْبَسَهُ He gave him a قَبَسٌ [a brand, or burning stick, or burning piece of fire-wood]: (S, K, TA.) or he gave him fire: and قَبَسَهُ he brought him fire: (TA.) and اِقْبَسَهُ نَارًا (Ks, S, Mgh) he gave him fire; (S, Mgh, TA;) as also نَارًا قَبَسَهُ. (Yz, Ks, IAqr, S.) — [Hence,] اِقْبَسَهُ + He taught him: (K, TA.) and اِقْبَسَهُ عَلِمًا (Yz, Ks, IAqr, S, A, Mgh) and خَيْرًا (A, TA,) + he taught him knowledge, (S, Mgh, TA,) and + good; (TA;) as also عَلِمًا قَبَسَهُ (Ks, IAqr, S, A, Mgh, TA,) and خَيْرًا: (A:) the latter verb is sometimes thus used; (IAqr, TA;) or is allowable: (Ks, TA:) or only the former: (A:) [but it seems to be indicated in the TA, that you say خَيْرًا قَبَسَهُ as meaning + he brought him good:] and you say also مَالًا قَبَسَهُ [app. meaning + he gave him property]. (IAqr, TA.) = اِقْبَسَ فَلَانًا نَارًا He sought fire for such a one. (Yz, S, K.)

8: see 1, passim.

قَبَسَ Fire: (TA:) or a live coal: (Bd, xx. 10:) or [more commonly, and more properly, like شُعْلَةٌ in the sense of مَنْفُوسٌ;] a firebrand (شُعْلَةٌ مِنْ نَارٍ, T, S, A, Mgh, K, * and Bd ubi supra,) taken from the main mass of fire; (T, A, Mgh, K;) as also مَقْبَسٌ and مَقْبَسٌ (A) and مَقْبَسٌ: (S, A, Mgh, K:) the last two [properly] signify a thing [such as a stick, or piece of fire-wood,] with which one has taken fire: (TA:) and قَبَسٌ is also explained as signifying a live coal, or piece of fire, (جِدْوَةٌ مِنْ نَارٍ,) which one takes upon the end of a stick: (TA:) [and قَبَسَةٌ also signifies the same; as appears from an application thereof in the K, art. جَدْوٌ, where الجِدْوَةُ is explained by مَا أَنَا إِلَّا] القَبَسَةُ; and from the saying,] مَا أَنَا إِلَّا قَبَسَةٌ مِنْ نَارِكَ [lit., I am nought but a piece from thy fire; app. meaning, my subsistence, or the like, is derived from thee]. (A, TA.) It is said in a trad. of Alee, حَتَّى أَوْرَى قَبَسَ الْقَابِسِ, + So that he manifested a light of truth to the seer thereof. (TA.)

قَبَسَةٌ [inf. n. of un. of 1; A single act of taking fire; &c. Hence the saying,] مَا زَرْتِكَ إِلَّا كَقَبَسَةٍ العَجَلَانِ [I did not visit thee save like the hasty person's single act of taking fire]. (TA.) = See also قَبَسَ.

قَابِسٌ [act. part. n. of 1; Taking fire; a taker of fire; &c. Hence the saying,] مَا أَنْتَ إِلَّا كَالْقَابِسِ العَجَلَانِ [Thou art none other than like the hasty taker of fire]. (A.) — [+ Acquiring, or learning, knowledge; an acquirer, or a learner, of knowledge.] = Seeking, or a seeker of, fire: pl. أَقْبَاسٌ; its only broken pl. (TA.) — [+ Seeking, or a seeker of, knowledge; as also مُقْتَبِسٌ. (TA.) — القَوَابِسُ [pl. of القَابِسُ, like as الفَوَارِسُ is pl. of الفَارِسُ,] + Those who teach men what is good. (TA.)

مَقْبَسٌ The place of the fire-brand: i.e., fire-wood that has been lighted: or charcoal that has become hard; opposed to حَمِيمَةٌ, which is [a piece of] charcoal that does not hold together: pl. مَقَابِسُ. (Mghb.)

مَقْبَسٌ } see قَبَسٌ.
مَقَابِسُ }

مُقْتَبِسٌ see قَبَسٌ.

قَابِسٌ see قَابِسٌ.

قبض

1. قَبَضَهُ, aor. -, (M, A, K,) inf. n. قَبِضٌ, (S, M,) He took it with the ends of his fingers; (S, M, A, K;) the action which it denotes being less than that termed قَبِضٌ; (M;) the latter signifying the "taking with the whole of the hand;" (Bd, xx. 96;) as also قَبِضَهُ, (Ibn-'Abbád, K,) inf. n. تَقْبِيزٌ. (TA.) Thus, accord. to one reading, [in the Kur, xx. 96,] فَكَبَضَتْ قَبْضَةً مِنْ أَثَرِ الرِّسُولِ; (S, M, A, TA;) and, accord. to another, قَبِضَتْ قَبْضَةً مِنْ أَثَرِ الرِّسُولِ; (TA;) [in each] with ص [in both instances] instead of ض, with which the passage is commonly read; (TA;) meaning, [And I took with the ends of my fingers somewhat] of the dust from the footstep of the horse of the messenger Gabriel. (Jel.) [But see قبض.] You say also, اِقْتَبَسْتُ قَبْضَةً [I took for myself somewhat with the ends of my fingers]. (A.) And جِئْتُ لِأَقْتَبِسَ مِنْ أَنْوَارِكَ [I came to acquire of thy lights of knowledge, and pick up somewhat of thy traditions]. (A.)

2: see 1.

8: see 1, in two places.

قَبِضٌ see قَبِضٌ, throughout.

قَبِضٌ A great number (AO, S, M, K) of men or people; (S, K;) as also قَبِضٌ: (M, TA:) thus applied it is like a dim. applied to that which is esteemed great. (El-Fáik, O.) You say, اِنْتَهَرَكُنِي قَبِضُ الحَصَى Verily they are numerous as the pebbles. (TA.) And هُوَ فِي قَبِضِ الحَصَى, and قَبِضًا, He is in, or among, a multitude that cannot be numbered. (O, TA.) [See also a verse of El-Kumeyt cited in the first paragraph of art. ثَرَوٌ.] — A place where a number is collected together

of ants; as also قَبِضٌ: (M:) and of bees; as also the latter word: (TA:) or where a great number of ants is collected together: (El-'Eyn, TA:) or where a great quantity of sand is collected together; as also the latter word. (Ibn-'Abbád, K.)

قَبْضَةٌ What one takes with the ends of his fingers; as also قَبْضَةٌ, (K,) and قَبِضَةٌ: (S, Mghb:) [in the L, قَبِضَةٌ; but this is the dim. of the first and second of the above words:] or, accord. to some, the first is a noun signifying the act [of so taking]: (M:) and the second, (M,) or this and the first also, (K,) signifies what one's two hands carry, of food, or wheat: (M, K:) the pl. of قَبْضَةٌ is قَبِضٌ. (TA.)

قَبْضَةٌ see قَبْضَةٌ, throughout.

قَبِضٌ see what next follows.

قَبِضٌ see قَبْضَةٌ. — Also, (M, K,) and قَبِضٌ, (M, TA,) Dust, or earth, (M, K,) and pebbles, (Ibn-'Abbád, K, TA,) collected together. (M, K, TA.)

قَوَابِصٌ sing. of قَوَابِصٌ; which signifies Bodies [of men]; syn. طَوَائِفٌ; and a number collected together. (TA.)

قبض

1. قَبَضَهُ, (S, M, A, Mgh, Mghb,) or قَبِضَهُ بِيَدِهِ, (O, K,) aor. -, (A, Mgh, K,) inf. n. قَبِضٌ, (S, Mghb,) He took it with his hand, (A, O, K,) by actual touch, or feel: (O:) or the former signifies he closed his hand upon it: (Lth:) [he grasped it; gripped it; clutched it; seized it:] or he took it with the whole of his hand: (Bd, xx. 96:) or i. q. اَجَدَهُ [he took it in any manner: he took it with his hand: he took possession of it: and he received it]: (S, M, Mgh, Mghb:) and قَبِضَ عَلَيْهِ, and بِهِ, (M,) or قَبِضَ عَلَيْهِ بِيَدِهِ, (A, Mgh, Mghb, K,) aor. and inf. n. as above, (M,) he grasped it, clutched it, laid hold upon it, or seized it, with his hand; syn. اَمْسَكَ: (A, K:) or he seized it with the whole of his hand: (M:) or he closed, or contracted, his fingers upon it: (Mgh, Mghb:) it is also said, by MF, that some assert قَبِضٌ to signify the "taking with the ends of the fingers;" but this is a mistranscription, for قَبِضٌ, with the unpointed ص. (TA [in which it is said, in another place in this art., that قَبِضٌ has also this last signification; but this is evidently, in like manner, a mistranscription, for تَقْبِيزٌ.]) You say, قَبِضَ المَتَاعِ [He took, or received, the commodity, or the commodities, or goods]. (A.) And قَبِضَ مِنْهُ الدَّيْنِ [He took, or received, from him the debt]. (M, K, in art. قَضَى; &c.) And it is said in the Kur, [xx. 96,] فَكَبَضَتْ قَبْضَةً مِنْ أَثَرِ الرِّسُولِ, (M,) and, accord. to an extraordinary reading, قَبِضَةً, (B,) meaning [And I took a handful] of the dust from the footstep of the hoof of the horse of the messenger [Gabriel]: (IJ, M:) and اِقْتَبِضَ

قَبِضَةً signifies the same as قَبِضٌ: and قَبِضٌ [q. v.] is [said to be] a dial. form thereof. (TA.) And you say, قَبِضَ الطَّائِرِ *He collected, or comprehended, the bird in his grasp.* (A.) And قَبِضَ عَلَى عُرْفِ الْفَرَسِ [*He grasped, or laid hold upon, the mane of the horse.*] (A.) — It is also used metaphorically, to denote the having an absolute property in a thing, to dispose of it at pleasure, without respect to the hand; as in the phrase قَبِضْتُ الْأَرْضَ, and الدَّارَ, † *I had, or took, or got, possession of the land, and of the house.* (TA.) And [in like manner] it is said in a trad., يَقْبِضُ اللَّهُ الْأَرْضَ, and السَّمَاءَ, † *God will comprehend, or collect together, [within his sole possession, (see قَبِضَةٌ)] the earth, and the heaven.* (TA.) [In like manner] you say also, قَبِضَ عَلَى غَرِيْبِهِ † [*He arrested his debtor: used in this sense in the present day.*] (A.) And قَبِضَ اللَّهُ رُوحَهُ † *God took his soul.* (TA.) And قَبِضَهُ اللَّهُ † *God caused him to die.* (Mṣb.) And قَبِضَ † *He (a man, S, M, A) died: (S, M, A, *K:) and also † he (a sick man) was at the point of death; in the state of having his soul taken; in the agony of death.* (L, TA.) And قَبِضْتُهُ عَنِ الْأَمْرِ † *I removed him from the thing, or affair.* (Mṣb.) — قَبِضَةٌ, aor. as above, (M, K,) and so the inf. n., (S, M, Mgh,) also signifies the † *contr. of بَسَطَهُ*; (S, *M, Mgh, *K;) and so قَبِضَةٌ, (IAar, M,) inf. n. تَقْبِضُ. (TA.) [As such, † *He contracted it; or drew it together.*] You say, قَبِضَ رِجْلَهُ وَبَسَطَهَا † [*He contracted his leg, and extended it.*] (A.) And قَبِضَ كَفَّهُ [*He clenched his hand.*] (S, Mgh, Mṣb, K, in art. بَرَجَر). And قَبِضَ يَدَهُ عَنْهُ † [*He drew in his hand from it: or he refrained from laying hold upon it.*] (K.) Whence the saying in the Kur, [ix. 68], وَيَقْبِضُونَ أَيْدِيَهُمْ, meaning † [*And they draw in their hands, or refrain,] from expenditure, or from paying the [poor-rate called] زَكَاةَ. (TA.) You say also, قَبِضَ جَنَاحَهُ † *He (a bird) contracted his wing: (M:) or قَبِضَ, or قَبِضَ جَنَاحَهُ, † he contracted his wing to fly.* (TA.) And hence, (TA,) قَبِضَ, aor. as above; (S, K;) or قَبِضَ (M); [or both;] inf. n. [of the former] قَبِضٌ (S, K,) and [of the latter, as indicated in the M,] قَبَاضَةٌ (S, M, A, K) and قَبَاضٌ (M); † *He (a bird, S, K, and a horse, A, and a man, S, or other [animal], K,) was quick, (S, M, A, K,) in flight, or in going or pace.* (K.) يَقْبِضُنَ, said of birds, in the Kur, [lxvii. 19,] is [said to be] an ex. of this signification. (S, K, *) You say also, قَبِضَتِ الْإِبِلُ † *The camels were quick in their pace; at every spring therein, putting their legs together.* (A.) And انْقَبَضَ † *He, or it, (a company of men, M,) went, or journeyed, and was quick.* (Lth, M, K.) And انْقَبَضَ فُلَانٌ فِي حَاجَتِهِ † *Such a one was quick, and light, or active, in accomplishing his want.* (A.) And قَبِضٌ also signifies *i. q. v.* † [*The act of leaping, &c.*] (TA.) — [Also, as contr. of بَسَطَهُ,] † *He collected it together.* (Az.) And hence, (Az,)*

قَبِضَ الْإِبِلَ, (Az, M,) aor. -, inf. n. قَبِضٌ (Az, S, M) † *He drove (Az, S, M) the camels violently, or roughly, (Az, M,) or quickly: (S:) because the driver collects them together, when he desires to drive them; for when they disperse themselves from him, the driving of them is difficult: (Az, TA:) and انْقَبَضَ بِهَا* [signifies the same, or, agreeably with an explanation given above, † *he went quickly with them.*] (M.) And قَبِضَ الْعَبْرَ يَقْبِضُ عَاتَتَهُ † *The he-ass drives away his she-ass.* (M.) — [As such also,] قَبِضَهُ; (A;) and قَبِضَهُ, (S, M, K,) inf. n. تَقْبِضُ; (S;) † *He, or it, drew it, collected it, or gathered it, together; contracted it, shrank it, or wrinkled it.* (S, M, A, *K.) You say, قَبِضَ وَجْهَهُ † *He, or it, contracted, or wrinkled, his face.* (A.) And قَبِضَتِ النَّارُ الْجِلْدَةَ † [*The fire contracted, shrank, or shrivelled, the piece of skin.*] (A.) And قَبِضَ مَا بَيْنَ عَيْنَيْهِ † *He contracted, or wrinkled, the part between his eyes.* (M, TA.) And يَوْمَ يَقْبِضُ يَوْمَ يَقْبِضُ مَا بَيْنَ الْعَيْنَيْنِ † [*A day that contracts, or wrinkles, the part between the eyes*]; a metonymical phrase, denoting vehemence of fear, or of war. (M, TA, *) And in like manner you say, يَوْمَ يَقْبِضُ الْحَشَى † [*A day that contracts the bowels.*] (M.) [And hence قَبِضٌ, aor. and inf. n. as first mentioned, † *It (a medicine, or food, &c.,) astringed, or constipated. And † It (food) was astringent in taste; as also تَقْبِضُ.*] — As such also, قَبِضَهُ, signifies † *He straitened it; scanted it; made it scanty.* (Mṣb, TA.) You say, قَبِضَ اللَّهُ الرِّزْقَ, aor. and inf. n. as first mentioned, † *God straitened, scanted, or made scanty, the means of subsistence.* (Mṣb.) And it is said in the Kur, [ii. 246,] وَاللَّهُ يَقْبِضُ وَيَبْسُطُ † *And God straitens, or scants, or makes scanty, the means of subsistence, to some, (Bd, Mṣb, *TA, *) or withholds the means of subsistence from whom He will, (Jel,) and amplifies, enlarges, or makes ample or plentiful, the same, (Bd, Mṣb, Jel, TA,) to some, (Bd, TA,) or to whom He will. (Jel.) — [As such also, † *He abridged his liberty.*] You say, فُلَانٌ يَبْسُطُ غَيْبَتَهُ ثُمَّ يَقْبِضُهَا † [*Such a one enlarges the liberty of his slaves; then abridges their liberty.*] (A.) — [As such also, † *He, or it, contracted his heart; i. e. distressed him; grieved him.*] You say, إِنَّهُ يَقْبِضُنِي مَا يَقْبِضُكَ † *Verily what distresses thee, or grieves thee, distresses, or grieves, me; and what rejoices thee rejoices me.* (A.) [And it is related in a trad., that Moḥammad said, فَاطِمَةُ مِنِّي يَقْبِضُنِي مَا قَبِضَهَا وَيَبْسُطُنِي مَا بَسَطَهَا † [*Fátimah is as though she were a part of me: what hath distressed her, or grieved her, distresses, or grieves, me; and what hath rejoiced her rejoices me.*] (TA.) Or the phrase قَبِضَكَ مَا يَقْبِضُنِي mentioned by Lth, means † *Verily what hath annoyed and angered thee annoys and angers me.* (Az, TA.) قَبِضٌ and بَسَطٌ are terms applied by the investigators of truth among the Soofees to two contrary states of the heart, from both of*

which it is seldom or never free: the former being an affection of the heart withholding it from dilatation and joy; whether the cause thereof be known, as the remembrance of a sin or an offence, or of an omission, or be not known; and some of them make other divisions thereof. (TA.) [In like manner] you say also, عَنَّا فَمَا قَبِضَكَ † *انْقَبَضْتَ [Thou shrankest from us: and what made thee to shrink?]. (A.) — [As such also, † *He, or it, made him close-fisted, tenacious, or niggardly.*] You say, الْخَيْرُ يَقْبِضُهُ وَالشَّرُّ يَبْسُطُهُ † [*Wealth makes him close-fisted, tenacious, or niggardly; and poverty makes him open-handed, liberal, or generous.*] (A.)*

2: see a remark appended to the first sentence in this art. — see also قَبِضَهُ as contr. of بَسَطَهُ, in six places. — قَبِضَهُ الْهَالَ, (S, *M, K, *) or الْهَالَ, (A,) inf. n. تَقْبِضُ, (S, K,) *He gave to him, (S, M, K,) in his grasp, or possession, (K,) i. e. to him who should receive it, (S,) the property, (S, M,) or commodity, or commodities, or goods; (A;) i. e. he transferred it to his possession; (TA;) [lit. he made him to take it, to take it with his hand, to grasp it, or to receive it;] as also قَبِضَهُ إِيَّاهُ. (A.)*

3. قَابِضَةٌ, inf. n. مَقَابِضَةٌ (AZ, A) and قَبَاضٌ, (Er-Rághib, TA in art. شَرَى.) *He bartered, or exchanged commodities, with him.* (AZ, in TA, art. خَوَص.) [See also قَابِضَةٌ.]

4. اقْبِضْهُ [or الْهَالَ]: see 2. — اقْبِضْهُ *He put, or made, a handle to it, (S, M, A, K,) namely a knife, (S, M, A,) and a sword. (S, K.)*

5. قَبِضٌ quasi-pass. of قَبِضَهُ as contr. of بَسَطَهُ; (M;) as also انْقَبَضَ is of قَبِضَهُ in the same sense, (S, *M, K, *) being contr. of بَسَطَهُ. (S, K.) [As such,] both signify † *It became drawn, collected, or gathered, together; or it drew, collected, or gathered, itself together; or contracted; or shrank; syn. of the former, تَجَمَّعَ; (TA;) and of the latter, انْضَمَّ [which also signifies it became drawn and joined, or adjoined, to another thing; &c.]. (O, K.) So the latter signifies in the phrase انْقَبَضَ فِي حَاجَتِي † [*It became comprised in, or adjoined to, the object of my want.*] (O.) — [As such also,] the former signifies † *It (a man's face, A, or the part between the eyes, M,) became contracted, or wrinkled; (M, A, *) and in like manner a piece of skin, in, or upon, a fire; meaning it became contracted, shrunken, or shrivelled; it shrank: (so in different copies of the S:) or it (skin, K, or the skin of a man, TA) became contracted, or shrunken; (K, TA;) and so an old man. (A.) — [As such also,] † *He shrank, or shrank with aversion, from him, or it; (S, M, A, K;) as also انْقَبَضَ عَنْهُ. (A:) [see an ex. of the latter near the end of 1.] انْقَبَاضٌ † also signifies † *The withdrawing, removing, or retiring, from men.* (TA.) And انْقَبَضَ عَنِ الْأَمْرِ † *He removed, or became****

قبط

1. قَبَطَهُ, aor. ٤, so in the margin of a copy of the S, (TA,) inf. n. قَبِطٌ, (TS, O, K,) *He collected it together, or comprehended it, with his hand*: (TS, O, K:) [like قَبَضَهُ:] in the TS given as on the authority of IDrd: in the O as on that of IF. (TA.)—Also, inf. n. as above, *He mixed it*. (TA.)

2. [قَبَطَ وَجْهَهُ] *He contracted his face much; made it much contracted, or very austere or morose*: [تَقْبِطُ الْوَجْهَ] is syn. with تَقْبِطُهُ; (Yaa-koob, K;) and is formed from the latter by transposition. (TA.)

القِبْطُ [The Copts; often called by themselves القَبِطُ]; a certain people, or nation, in Egypt; (TA;) the original, or genuine, people of Egypt; (S, K, TA;) the Christians of Egypt: (Mṣb:) n. un. قَبِطٌ; (S, Mṣb, K;) fem. with ة: (Mṣb, K:) you say اِمْرَأَةٌ قَبِطِيَّةٌ [A Copt woman]: (Mṣb:) and اَقْبَاطٌ and جَمَاعَةٌ قَبِطِيَّةٌ [A company of Copts; اقباط being a pl. of قَبِطٌ]. (TA.) [See قَبِطِي.] Authors differ respecting their pedigree: some say, that القِبْطُ was son of حَام [or Ham], son of نُوح [or Noah]: the author of the Shejereh, that مِصْرَائِيم [or Mizraim] the son of حَام left issue from لُؤْدِيم [or Ludim], and that لُؤْدِيم are the قَبِطُ of Egypt, in the Sa'eed: Aboo-Háshim Aḥmad Ibn-Ja'far El-'Abbásee, the genealogist, says, that they are the children of قَبِطُ son of مِصْرُ son of قُوطُ [a mistranscription for قُوطُ, the Phut of the English Bible, A. V.,] son of حَام: and this is verified by Ibn-El-Joowánee the genealogist. (TA.)

A kind of thin, or fine, (Mgh, Mṣb,) white, (Mgh,) cloth, (Mgh, Mṣb,) of linen, (Mṣb,) made in Egypt; so called in relation to the قَبِطُ, irregularly, to distinguish between it and the man, who is called قَبِطِي: (Mgh, Mṣb:) so says Lth, respecting these two forms: (TA:) you also say, ثِيَابٌ قَبِطِيَّةٌ, with kesr; but when you convert the rel. n. into a subst, you say قَبِطِيَّةٌ, with damm, to distinguish the subst. from the rel. n. without ثِيَاب; like as you say, رِمَاحٌ حَطِيَّةٌ, and رِمَاحٌ حَطِيَّةٌ, with kesr, when you do not mention the رِمَاح: so says Kh: (Mṣb in art. حَط:) it is said in the K, that القَبِطِيَّةُ, with damm, signifies a kind of cloths, so called in relation to the قَبِطُ; and sometimes it is with kesr; which is a plain assertion that the form with damm is the more common: but in the S it is said, that القَبِطِيَّةُ signifies certain white, thin, or fine, cloths, of linen, made in Egypt; and sometimes it is with damm, because they make a change in the rel. n., as in سَبِيلِي and دَهْرِي, which (as SM adds) are from سَهْلٌ and دَهْرٌ; and this indicates that the regular form, with kesr, is the more common: (TA:) the pl. is قَبَاطِي (S, Mgh, Mṣb, K) and

قَبَاطِي: (K [but the latter, being indeterminate, should be written قَبَاطٍ, like مَهَارٍ &c.:]) Sh says, that the قَبَاطِي are a kind of cloths inclining to fineness and thinness and whiteness. (TA.)

قَبِطِي and قَبِطِيَّة: see القَبِطُ and قَبِطِي.

قَبِطَاة: }
قَبَاط: } see what next follows.
قَبِطِيَّة: }

قَبِطِيَّةٌ and قَبِطَاةٌ, the former with teshdeed and with a short final alif, and the latter without teshdeed and with a long final alif, (S, Mṣb, K,*) and قَبِطِيَّةٌ and قَبَاطٌ, (S, K,) i. q. نَاطِفٌ; (S, Mṣb, K;) [described by Golius, on the authority of an Arabic and Persian vocabulary, entitled كتاب السامى فى الاسامى, as a very white kind of sweetmeat, which consists of juice of grapes, with an addition of other things, cooked so that it becomes white and hard:] derived from قَبِطٌ signifying the act of "collecting together." (TA.)

قَبِطِيَّة: see art. قَبِط.

[قبع

قبل

قبن

قبو

See Supplement.]

قت

1. الأَحَادِيثُ or قَتَّ الحَدِيثُ (M, K,*) or قَتَّ, (S, O, TA,) aor. ٤, (S, M, O,) inf. n. قَتٌّ, (S, M, O, K,) with which قَتَّتِي is syn. [either as an inf. n., app. in an intensive sense, or as a simple subst.]; (O, K;) and so too is تَقْتِيْتُ [as inf. n. of قَتَّت], (K,) or so is تَقْتِيْتُ الحَدِيثُ; (O;) and so is قَتَّتَهُ [as inf. n. of قَتَّت], (K,) or so is قَتَّتَهُ الحَدِيثُ; (O;) i. q. نَمَرٌ, (M,) or نَمَرٌ الحَدِيثُ (S, O, K, TA) or الأَحَادِيثُ, (S, O, TA,) i. e. [He uttered calumny; or] he made known, divulged, or told, discourse, or conversation, in a malicious, or mischievous, manner, so as to occasion discord, dissension, or the like; (TA;) or قَتَّ الحَدِيثُ signifies he falsified and embellished discourse, or conversation: (A:) it is said that القَتُّ, which signifies التَّهْمِيَّةُ [i. e. the uttering, or utterance, of calumny], (M, L,) [and] so does قَتَّتِي, (S,) is from الحَدِيثُ قَتَّتِي, meaning he sought time after time to obtain a knowledge of discourse, or conversation, and listened thereto: (M, L:) and قَتَّتِي signifies [also] the seeking time after time to obtain a knowledge of نَمَائِرٌ [i. e. calumnies, pl. of تَهْمِيَّة]. (M, TA.)—And قَتَّ [app. as an inf. n.] signifies The lying, or uttering of falsehood: (K:) [or] a prepared lying. (M.)—And قَتَّهُ, (K, TA,) inf. n. قَتٌّ, (TA,) signifies قَدَّهُ [meaning He cut it out, or shaped it, in any manner, whether

lengthwise or otherwise]. (K, TA.) One says, هُوَ حَسَنُ القَتِّ, meaning حَسَنُ القَدِّ [i. e. He is goodly, or beautiful, in conformation]: and a poet says,

كَأَنَّ تَدْيِيهَا إِذَا مَا أَبْرَتِي *
حَقَّانِ مِنْ عَاجٍ أُجِيدًا قَتًّا *

meaning قَدَّا and خَرَطًا [i. e. As though her two breasts, when they come forth unexpectedly (a meaning of ابرتي expl. in the L, in art. برت, on the authority of Lh, but it is here expl. in the TA as signifying انتصب, so that the phrase may be rendered either when appearing unexpectedly, or when standing out), were two round boxes of ivory, excellently cut out, or shaped, and made smooth in their surfaces]: (O, TA:*) regarding them as one member, he has made the verb singular. (O.)—Also He prepared, disposed, or arranged, it; or put it into a right, or good, state. (M, K.)—And He collected it together by little and little. (M, K.)—And He made it, or made it to appear, to be little; syn. قَلَّلَهُ. (M, K.) And قَتَّ أُتْرَهُ, (M, K,) aor. ٤, inf. n. قَتٌّ, (M,) He followed, or followed after, his track, or footsteps, in pursuit; or endeavoured to track him, or trace him. (M, K.)—And قَتَّ signifies also The following the footsteps of a man secretly, in order to know what he desires [to do]. (O, K.)—And A pastor's smelling the odour of a camel (O, K) that is مَهْيُومٌ (K) [i. e.] that is smitten by the [disease termed] هَيْامٌ. (O, TA. [Freytag, supposing مَهْيُومٌ in this explanation in the K to be syn. with هَائِمٌ, renders the verb as meaning He (a pastor) smelt the urine of a straying camel, that he might know its way.])—See also the next paragraph.

2: see 1, first sentence. — تَقْتِيْتُ also signifies The collecting of odoriferous substances, or aromatics, (O, K,) of all sorts, in a cooking-pot, (O,) and cooking them: (O, K:) and one does not say قَتَّتَ except of olive-oil when it is thus prepared [i. e. it means it was, or has been, cooked with all sorts of odoriferous substances, or aromatics]: thus says Khálid Ibn-Jembeh: IF adds that قَتَّ الزَّيْتُ is like تَقْتِيْتُ [in meaning]: and Zj says that أَقْتَّتُ الدَّهْنَ means the same as قَتَّتَهُ [i. e. I cooked the oil with all sorts of odoriferous substances, &c.]. (O.) [See also مَقْتَّتٌ, below.]

5: see 1, first sentence.

8. أَقْتَّتَهُ He, or it, extirpated, or eradicated, him, or it. (M, K.)—See also 2.

R. Q. 1. قَتَّتَهُ, inf. n. قَتَّتَهُ: see 1, first sentence.

قَتَّ inf. n. of قَتَّ [q. v.]. (S, M, O, K.)—And i. q. نَضِصَةٌ, (S, M, O, Mṣb,) or اِنْبِغْسَتْ, (Mgh, K,) both of which signify the same, i. e. A certain food, or fodder, of beasts, as is said in the Nh; (TA;) [a species of trefoil, or clover;] or (M, K) when dry: (M, Mgh, O, Mṣb:) accord.

to Sb, a pl. [or rather a coll. gen. n.], (M,) sing., or n. un., قَتَّة, (T, S, M, O,) like as تَمْرَةٌ is of تَمْر. (T, S, O.) — And *A certain wild grain, not raised by man; which the people of the desert, on the occasion of a year of drought, when they are destitute of milk and dates and the like for their food, bruise and grind; being content therewith notwithstanding its coarseness.* (T, Mṣb, TA.)

قَتَوْتُ: see the next paragraph, in two places.

قَتَيْتِي (S, M, A, O, K) and قَتَوْتُ and قَتَيْتِي, (M, K,) this last being used as an inf. n. and as an epithet, (TA,) *A man went to calumniate; or to make known, divulge, or tell, discourse, or conversation, in a malicious, or mischievous, manner, so as to occasion discord, dissension, or the like; (S, *M, *A, *O, *K, *TA;) [or went to falsify and embellish discourse, or conversation: (see 1:)] or who listens to the discourse, or conversation, of others, without their knowing; (M, K, TA;) whether he make it known in the manner explained above, or not: (M, *K, *TA:) or قَتَاتٌ, accord. to Khálid Ibn-Jembeh, signifies one who hears the discourses, or conversations, of men, and informs their enemies: or, as some say, one who is with a people, or party, and calumniates them: (TA:) it is said in a trad. (S, O) of the Prophet (O) that the قَتَات will not enter Paradise: (S, O:) the epithets قَتَاتَةٌ and قَتَوْتُ are applied to a woman: (M, TA:) and the pl. of قَتَات is قَتَاتٌ, with damm. (TA.)*

قَتَيْتِي: see 1, in three places: — and see قَتَاتٌ.

مُقَتَّت Oil, (M, A, Mgh,) or olive-oil, (O, K,) perfumed, or rendered fragrant, (M, A, Mgh, O,) by its being (Mgh, O) cooked with sweet-smelling plants: (M, Mgh, O, K:) or mixed with other oils of fragrant odour: (Th, M, K:*) or olive-oil cooked with sweet-smelling plants, not mixed with perfume: so says I Ath: or olive-oil boiled over the fire with odoriferous substances, or aromatics. (TA.) [See also its verb.]

مَكْدُوبٌ فِيهِ مَقْتُوبٌ [meaning مَكْدُوبٌ فِيهِ مَقْتُوبٌ] *A saying in which a falsehood, or lie, is told;* (M, TA;) i. e. a false saying, or lie: (TA:) or a saying that is falsified, or embellished with lies: (JK:) or a misrepresented saying; a reported saying that is misrepresented: (TA:) it occurs in the saying (O, TA) of Ru-beh, (O.)

قُلْتُ وَقَوْلِي عِنْدَهُمْ مَقْتُوبٌ
[I said, and my saying was in their estimation false, or falsified, &c.]. (O, TA.)

قتب

1. قَتَبَ The feeding (O, K) a guest (O) with [the intestines called] أَقْتَاب [pl. of قَتَب or of قَتَبَةٌ] roasted, or broiled: (O, K:) an inf. n. of which the verb is قَتَب. (TK.)

2. قَتَبَ كَاهِلَهُ, said of a man, † He was, or Bk. I.

became, such as is termed أَجْنَأُ. (JK. [See رَجُلٌ فِي كَاهِلِ مَقْتَبِ الْكَاهِلِ, below.] — And one says, رَجُلٌ فِي كَاهِلِ مَقْتَبِ الْكَاهِلِ i. e. جَنَأٌ † [app. meaning In the withers of the horse is a bending over the breast]. (A.)

4. أَقْتَبْتُ الْبَعِيرَ, (S, A,) inf. n. أَقْتَابُ, (S, K,) I bound upon the camel the [saddle called] قَتَب. (S, A, K.) — Hence, (A,) أَقْتَبَهُ يَمِينًا, (T, A, O,) inf. n. as above, (K,) † He imposed upon him a hard, or severe, oath; (T, A, O, K;*) as though he put upon him a [saddle of the kind called] قَتَب: and in like manner, أَقْتَبَهُ فِي الْيَمِينِ, (A:) and أَقْتَبَهُ عَلَيْهِ فِي الْيَمِينِ, (T, O.) And أَقْتَبَهُ الدَّيْنُ † Debt, or the debt, pressed heavily upon him. (A.)

قَتَبٌ (Ks, S, O, Mṣb, K) and قَتَبَةٌ (As, S, ISd, O, Mṣb, K) and قَتَبٌ (TA) i. q. مَعَى [i. e. An intestine of those into which the food passes from the stomach]: (S, O, Mṣb, K:) or (S, O, K,) as AO says of the first of these words, (S, O,) an intestine of the belly that winds round, or takes a coiled form; (S, O, K;) and such as take this form are [also] called the حَوَايَا; but the أَمْعَاءُ are the أَقْصَابُ: (S, O:) قَتَب is of the fem. gender: (Ks, S, O:) and its pl. is أَقْتَابُ: (Ks, S, O, Mṣb:) or the sing. of this pl. is قَتَبَةٌ: and the dim. is قَتَبِيَّةٌ. (As, S, O, Mṣb, K.) — And قَتَبٌ signifies also All the apparatus, or furniture, of the سَانِيَّة [i. e. camel, or she-camel, upon which water is drawn] (S, ISd, O, K;) consisting of the أَعْلَاق [pl. of عُلُق q. v.] of the سَانِيَّة, and the ropes thereof. (S, ISd, O.) — See also the next paragraph, in two places.

قَتَبٌ A small رَحْلٌ [or camel's saddle], (S, O,) or a small [camel's saddle such as is called إِكْفٌ, (ISd, K,) of a size corresponding to the hump: (S, ISd, O, K:) or [a sort of pack-saddle for a camel; i. e.] the إِكْفٌ that is put upon such beasts [or camels] as transport burdens: (A:) or [simply] i. q. إِكْفٌ; as also قَتَبٌ; but the former is the more common: (K:) or the قَتَب is only what belongs to the سَانِيَّة [meaning as expl. in the next preceding paragraph], (As, TA,) or to the camel that draws water (لِلْبَعِيرِ السَّانِي); (JK;) and the إِكْفٌ belongs to the ass, or is common to the ass and the mule and the camel: (TA:) the قَتَب belongs to the camel: (Mṣb:) the word thus applied is sometimes fem., though more commonly masc.: and its dim. is قَتَبِيَّةٌ: (TA:) the pl. is أَقْتَابُ, (Sb, A, Mṣb, K, TA,) only, (Sb, TA.) It is said in a trad. that the woman on the occasion of her bringing forth used to be seated upon a قَتَب, in order that her parturition might be more easy. (O.) — هُوَ قَتَبٌ [lit. He is a saddle that pinches the fore part of the hump] and قَتَبٌ مِلْحَاحٌ † [a pinching, galling, saddle] are said of an importunate person. (A.) — See also قَتَبٌ.

قَتَبٌ [in the O without any vowel-sign] Narrow, or contracted, (O, K, TA,) in disposition, (TA,) quickly excited to anger. (O, K, TA.)

قَتَبَةٌ: see قَتَبٌ, in two places.

قَتُوبٌ: see the paragraph here following.

قَتُوبَةٌ Camels upon which the [kind of saddle called] قَتَب is bound: (S, A, O, K, TA:) or a camel upon which the قَتَب may be put: (Lh, TA:) the ة is affixed because the word is similar to حَلُوبَةٌ and رَكُوبَةٌ, (S, O, TA,) having the signification of a pass. part. n.; but one may elide the ة, saying قَتُوبٌ. (TA.) It is said in a trad., لَا صَدَقَةٌ فِي الْإِبِلِ الْقَتُوبَةِ, meaning There is no poor rate in the case of the working camels, (O, TA,) but only in the case of the pasturing. (O.) And you say, كَانَتِي لِهَرِّ قَتُوبَةٍ وَكَانَ † [I am as though I were to them a working camel, and as though their food were prescribed as incumbent on me]. (A.)

قَتَبِيَّةٌ a dim. n.: see قَتَبٌ: — and قَتَبٌ.

مُقْتَبٌ عَلَيْهِ † One upon whom is imposed a hard, or severe, oath. (T, O, TA.)

أَجْنَأٌ † i. q. رَجُلٌ مَقْتَبِ الْكَاهِلِ [app. meaning A man having a bending of the upper part of the back over the breast]. (JK, A.)*

قتد

1. قَتَدَتِ الْإِبِلُ, (L, K, TA,) aor. قَتَدَ, (K, TA,) inf. n. قَتْدٌ, (TA,) The camels had a complaint (L, K, TA) of their bellies (L, TA) in consequence of eating of the trees called قَتَاد [q. v.]. (L, K, TA.)

2. قَتَدَ الْقَتَادَ [or قَتَدَ الْقَتَادَ] signifies The cutting of the trees called قَتَاد [q. v.], and burning them, (L, K,) i. e. burning [off] their thorns, (L,) and then giving them as fodder to the camels, (L, K,) which fatten upon them on the occasion of drought: (L:) one says, قَتَدَ الْقَتَادَ, inf. n. as above, He (a man) scorched, or slightly burned, the extremities of the قَتَاد with fire: (O:) the man comes, in the year of drought, and kindles fire among them, so that he burns their thorns, then he feeds his camels therewith: (T, O, TA:) one says of him who does this, قَتَدَ إِبِلَهُ [i. e. He fed his camels with قَتَاد thus prepared]: so says Ibn-Abbád: (O:) and the act [of burning &c.] is called الْقَتْدُ. (T, TA.)

قَتْدٌ (S, O, L) and قَتْدٌ (Kr, L) The wood of a [camel's saddle that is called] رَحْلٌ: (S, O, L:) or one of the things that compose the apparatus of a رَحْل: or the whole apparatus thereof: (L:) pl. [of mult.] قَتْدُودٌ and [of pauc.] أَقْتَادٌ (S, O, L) and أَقْتَدٌ: (L:) but accord. to the Baḡrees, قَتْدُودٌ, signifying the pieces of wood of a رَحْل, has no singular. (Ḥam p. 662.)

قَد [part. n. of قَد said of a camel: see 1]. One says *إِبِلٌ قَدِيَّةٌ*, and *قَتَادِي*, [the latter being pl. of the former.] *Camels having a complaint (Ks, S, O, K) of their bellies (Ks, S, O) in consequence of eating of the trees called قَتَاد: (Ks, S, O, K:) like as one says رَمِيَّةٌ and رَمَائِي. (Ks, S, O.)* — See also قَد.

قَتَاد [a coll. gen. n., The tragacanth-tree;] a species of thorny tree; this is the larger sort; (S;) a species of thorny and hard tree, which bears a pod, and of which the fruit is like that of the *سَمَر* [or gum-acacia-tree], growing in Nejd and Tihāmeḥ; n. un. with ة; (L;) it is a species of hard tree having thorns like needles; (K;) a species of tree having thorns like needles, and a small dust-coloured leaf, and a fruit growing therewith of the same colour, resembling the date-stone; (AḤn, O, L;) the large قَتَاد [thus described] produces large wood, and its thorns are curved and short, and it is of the [class termed] عَضَاء; (Aboo-Ziyād, L;) or it is not reckoned among the عَضَاء: (AḤn, L: [but this assertion may perhaps be meant to apply to the smaller sort: respecting the larger, see also 1 and 2:]) the smaller sort is a species of tree of which the fruit is a bladder (نُفَاخَةٌ) like that of the عَشْر [q. v.]; (S, O, L;) accord. to the ancient Arabs of the desert, it is not tall, being of the size of a man sitting; (L;) and this sort grows upwards, no part of it spreading, consisting of twigs, or shoots, in a collected state, every one of which is full of thorns from its top to its bottom. (Aboo-Ziyād, L.) It is said in a prov., *مِنْ دُونِهِ خَرُطٌ* [expl. in art. خَرُط, first paragraph]. (S, L.)

قَتَادِيَّةٌ *Camels that eat the trees called قَتَاد. (AḤn, K.)*

قَتَادِيَّةٌ (S, O, K,) occurring in a verse of 'Abd-Menáf Ibn-Ribā [cited in art. إِذَا, p. 40, col. iii.], (S, O,) is the name of a certain عَقَبَةٌ [or mountain-road], (S, O, K,) or a نَبِيَّةٌ [which is said by some to be syn. with عَقَبَةٌ]; (K;) [and if so, it is properly imperfectly decl.]; or any نَبِيَّةٌ is called قَتَادِيَّةٌ. (K.)

قتر

1. قَتَرَ, aor. - (S, Mṣb, K) and - (Mṣb, K) inf. n. قَتْرٌ and قَتُورٌ; (TK;) and قَتَرَ, aor. -; (S, K;) *It (roast meat, S, Mṣb, K, and a cooking-pot, and burnt bone, and a perfume with which one fumigates, K, or aloes-wood, TA) exhaled its scent, smell, or odour; (S, Mṣb, K;) as also قَتَرَ, inf. n. تَقْتِيرٌ. (K.) — قَتَرَتِ النَّارُ The fire smoked. (TA.)* — قَتَرَ, aor. - and -, inf. n. قَتْرٌ and قَتُورٌ, *It (sustenance) was barely sufficient; (K;) as also قَتَرَ. (CK: but this latter is omitted in the TA; and in a MS. copy of the K I find in its place قَتَرَ, as a syn. of قَاتِرٌ and قَتُورٌ.) [This signification is implied in the K, but not expressed,*

and I think it doubtful.] — قَتَرَ عَلَى عِيَالِهِ, aor. - and -, inf. n. قَتْرٌ and قَتُورٌ; (S, Mṣb;) and قَتَرَ عَلَيْهِمْ (S, Mṣb, K,) inf. n. تَقْتِيرٌ; (S, Mṣb;) and قَتَرَ (S, Mṣb, K,) inf. n. إِقْتَارٌ; (S, Mṣb;) *He scanted his household, stinted them, or was niggardly or parsimonious towards them, in expenditure; (S, Mṣb, K;) like قَدَرَ: (S, art. قدر:) as though he took only the قَتَار [or scent] of a thing. (El-Baṣā'ir.)* وَلَمْ يَقْتَرُوا *in the K, xxv. 67, signifies* وَلَمْ يَقْتَرُوا عَمَّا يَجِبُ عَلَيْهِمْ مِنَ التَّفَقُّةِ [Nor are sparing of what is incumbent on them, of expenditure]. (Fr.) You say also *أَقْتَرَ اللَّهُ رِزْقَهُ* God made his means of subsistence strait, and scanty. (Iath.) And *قَتَرَ عَلَيْهِ رِزْقَهُ* His means of subsistence were scanted, or straitened, to him, like قَدَرَ; (S, art. قدر;) and تَقْتَرُ رِزْقَهُ [signifies the same]. (TA in art. حَرَف, &c.)

2. قَتَرَ, inf. n. تَقْتِيرٌ: see 1. — *He excited, or raised, the scent termed قَتَار. (S.) — قَتَرَ لِلْأَسَدِ He put for the lion some flesh-meat (S, K) in the pitfall, (S,) that he might perceive its scent. (S, K.) — قَتَرَ لِلْوَحْشِ He (a hunter, TA) fumigated [himself or his clothes] with camels' dung, in order that the wild animals might not perceive his (the hunter's) smell, (K, TA,) and flee from him. (TA.)* — قَتَرَ عَلَى عِيَالِهِ: see 1.

4. *اقترت She (a woman) fumigated herself with aloes-wood. (S, K.) — اقتر النار He made the fire to smoke. (TA.)* — *اقتر على عياله: and اقتر الله رزقه: see 1. — Also اقتر He was, or became, poor, needy, or indigent: (S, K:) or his property became small, though some of it yet remained to him. (TA.)* A poet says,

لَكَمْ قَبْضُهُ مِنْ بَيْنِ أَثْرَى وَأَقْتَرَا

meaning *قَتَرَ* [Ye have its multitude of people, of those who have become wealthy and of those who have become poor]. (S.) [Cited voce ثُرَا. See another ex. in a verse cited in art. عَى, conj. 4.] — See also 8.

5: see 1: — and see also 8.

8. *اقترت (Mṣb,) or اقترت في قُتْرَةٍ (A, L, TA,) in the K, أقترت فيها, but this is a mistake, (TA,) He concealed, or hid, himself in a قُتْرَةٍ. (A, L, Mṣb, TA.)* And *تَقْتَرُ لِلصَّيْدِ He hid himself in a قُتْرَةٍ to deceive the wild animals, or game. (TA.)*

قَتْرٌ *What is barely sufficient, of sustenance; as also تَقْتِيرٌ: (K:) or what is barely sufficient to sustain life, of expenditure. (Lth.)*

قَتْرٌ: see قَتْرٌ. — *A side, quarter, tract, or region; (S, K;) a dial. form of قَطْرٌ; (S;) as also قَتْرٌ: (K:) either side of a man: (JK, L:) pl. أَقْتَارٌ. (TA.)*

قَتْرٌ and قُتْرَةٌ, (K,) or the latter, and the former is its pl., (S,) [or rather the former is a coll. gen. n., and the latter is the n. un.,] and قُتْرَةٌ, (K,)

Dust; syn. غُبَارٌ, (S,) or غَبْرَةٌ: (K:) so in the K, lxxx. 41: (AO, S:) or the dust of an army: (Nh:) or dust-colour overspread with blackness: (T, TA:) or blackness and darkness. (Bd, Jel, lxxx. 41.)

قُتْرٌ [and app. قُتْرٌ, like قَطْرٌ and قَطْرٌ,] *Aloes-wood with which one fumigates. (TA.)* — See also قُتْرٌ.

قُتْرَةٌ: see قُتْرٌ.

قُتْرَةٌ *The نَامُوس [or lurking-place] of a hunter, (S, K,) which prevents his scent (قُتَار) [from being perceived by the wild animals]; (El-Baṣā'ir:) the covert of a hunter, in which he hides himself from the game, or wild animals; such as a booth of reeds, and the like; (Mṣb;) a well, [or pit] which a hunter digs for himself that he may lie in wait therein: (AO:) pl. قُتْرٌ. (Mṣb, TA.)* — *Straitness of the means of subsistence. (TA.)*

قُتْرَةٌ: see قُتْرٌ.

قُتَارٌ *The scent, smell, or odour, of roast meat; (El-Farábee, S, Mṣb, K;) or of flesh-meat when roasted upon live coals: this is the sense in which the Arabs use it: (T, TA:) [or] it signifies also that of a cooking-pot: and of burnt bone: (K:) and of aloes-wood, (S,) or of بَخُور, (K,) i. e., aloes-wood which is burnt and with which one fumigates: (TA:) or the last odour of aloes-wood when one fumigates with it: (Fr, in the Kitáb el-Maṣádir:) or it has not this signification of the odour of aloes-wood, but the Arabs compare the liking of men in a time of dearth for the scent of roast meat to their liking for the odour of aloes-wood: (T, TA:) or it signifies the smoke of cooked food: (Mṣb:) and the scent, or smell, of a man. (El-Baṣā'ir.) — It is also sometimes applied by the Arabs to Fat: and flesh. (TA.)*

قَاتِرٌ *Barely sufficient sustenance; as also قَاتِرٌ, (K,) and قَاتِرٌ. (So in one copy of the K; but see 1.) [This signification is implied in the K, but not expressed; and I think it doubtful.] — [One who scants his household;] niggardly, or parsimonious [towards his household in expenditure]; (K;) as also, [though not in so strong a sense,] مُقْتِرٌ (TA) [and قَاتِرٌ].*

قَاتِرٌ *Flesh-meat exhaling its scent, smell, or odour [in roasting]: (S:) and having a scent by reason of its greasiness. (TA.)* — See also قَتُورٌ, in two places.

قَاتِرٌ: see قَتُورٌ.

تَقْتِيرٌ: see قَتْرٌ, and 2.

مُقْتِرٌ *A woman fumigating herself with aloes-wood. (S.)* — See also قُتْرٌ.

كِبَاءٌ مُقْتَرٌ [A kind of aloes-wood made to exhale its odour]. (S.)

قترد

See the more correct form قترد.

used as a pl. of قَح. (L in art. كح.) And قَحَّ and قَحَّابِي قَحَّ (K, TA) *A pure, or genuine, Arab of the desert: or one who has not entered the towns, nor mixed with their inhabitants:* (TA:) pl. أَعْرَابُ أَقْحَاح. (S, TA.) And فَلَانٌ قَحَّابِي (ISk, A,* TA) and قَحَّابِي (ISk, TA) *Such a one is of the pure, or genuine, of the Arabs.* (ISk, A,* TA.) — Also *Coarse, rough, or rude, in make, or in nature or disposition; applied to a man; (Lth, S, K;); as though he were purely so; (S;); and to other than man. (Lth, K.)* — And (hence, TA) *Unripe*, applied in this sense to a melon, or water-melon, (Lth, A, K, TA,) because of its dryness: (A:) or one in its last state: but Az says that Lth has erred in explaining the word in the former of these senses, and that the correct word is قَح. (TA.)

قَحَّ The root, foundation, origin, or source, of a thing or an affair; its essence, or very essence; or what is, or constitutes, its most essential, or elementary, part; the ultimate element to which it can be reduced or resolved; its utmost point or particular; or its principal, or best, part; syn. أَصْلُهُ (Kr, L, K, TA) and قَصُّهُ (K, TA) and خَالَصُهُ. (L, K, TA.) One says, صَارَ إِلَى قَحَّاحِ He reached, or arrived at, the root, &c., of the affair. (L.) And لَقَدَّ وَقَعْتُ بِقَحَّاحِ قَرِيكَ, as also وَقَعْتُ بِقَرِيكَ, I have become acquainted with (عَلِمْتُ) all that thou knowest, nothing thereof being hidden from me. (Ibn-Buzurj, TA.) And لَأَضْطَرُّكَ إِلَى قَحَّاحِكَ I will assuredly make thee to have recourse to thine utmost effort, or endeavour, i. e. إِلَى جَهْدِكَ: or, as IAar says, إِلَى لَأَضْطَرُّكَ إِلَى قَحَّاحِكَ, i. e. إِلَى أَصْلِكَ. (L. [See أَصْلُ.]) — See also قَحَّ, latter half.

القَحِيحُ فَوْقَ الْعَبِّ (K, TA) [It is said in the K, TA] قَحِيحٌ: but it appears from a statement in the TK that these words are a mistake copied from the Moheet of Ibn-Abbad, founded upon a mis-transcription of القَحِيحُ فَوْقَ الْقَبِّ. See what next follows.]

قَحِيحٌ [The ischium; i. e.] the bone that surrounds the posterior pudendum, (S, K,) somewhat above the قَبِّ [or end of the rump-bone]: (S:) or the part where the two hip-bones meet, internally: or [rather] what intervenes between the two hip-bones, and surrounds the خَوْرَانِ [or anus, or part in which is the anus]; the خَوْرَانِ being between the قَحِيحُ and the عَضْعُصُ: or the lower part of the عَجَبُ [or rump-bone, or root of the tail], in the integuments (طَبَاقِ) of the two hip-bones; somewhat above the قَبِّ: or the bone upon which is the place wherein the penis is inserted, next, or near, to the lower part of the رُكْبِ [or pubes]: it is said in the T that it is no part of the extremity of the backbone, and that its place of junction, or meeting, is outside the عَضْعُصُ: also, that the

upper part of the عَضْعُصُ is the عَجَبُ, and its lower part is the دَنْبُ: or the عَضْعُصُ is the internal extremity of the backbone, and the عَجَبُ is its external extremity, and the خَوْرَانِ is the دُبُرُ: (L, TA:) or, accord. to IAar, i. q. عَضْعُصُ. (O voce عَعْدَةُ.)

قَرَبٌ قَحَّاحٌ and مُقَحِّحٌ [A night's journey to water] that is hard, or difficult. (K.)

مُقَحِّحٌ: see what next precedes.

قح

1. قَحَبٌ, aor. يَنْقُحُ. (S, ISd, O, Mṣb, K,) with ḍamm, (S,) like يَنْكُبُ, (O,) the verb being of the class of نَصَرَ, (K,) inf. n. قَحَابٌ (S,* O,* K) and قَحَبٌ, (K,) both of the inf. ns. mentioned by ISd; (TA;) and قَحَبٌ, inf. n. تَقْحِيْبٌ; (K;) He coughed; (S, ISd, O, K;) said of a camel, but only of one that has the disease termed نَحَّازٌ, or such as is soft and plump; (ISd, TA;) and of a man, or of an old man, and of a dog: (TA:) or قَحَابٌ signifies the coughing of horses and of camels and sometimes of human beings: (S, O, TA:) or it is originally of camels, and metaphorically of others than camels: in the T it is expl. in a general manner, without restriction, as syn. with سَعَالٌ: (TA:) or قَحَبٌ signifies سَعَالٌ مِنْ لَوْمِهِ [app. meaning he coughed by reason of his ungenerousness; as an ungenerous man is wont to do when a request is made to him]. (Mṣb.) [See also قَحَابٌ below.]

2: see the preceding paragraph.

قَحَبٌ an inf. n. of 1 [q. v.]. (ISd, K.) — And *Attacked by coughing; (AZ, O, K;); applied in this sense to an old man. (O.)* — And, applied to a man, and so قَحْبَةٌ applied to a woman, *Who coughs much, and is extremely aged, or old and infirm: or [simply] who coughs much, whether or not extremely aged or old and infirm. (TA.)* — The former signifies also *Advanced in age; (O, K;); applied to an elder; like قَحْرٌ and قَحْرٌ: (O:) and the latter, aged, or extremely aged, or old and infirm, applied to a woman; (T, O, K, TA;) like قَحْمَةٌ: (T, TA:) and advanced in age as applied to a ewe or she-goat (T, ISd, TA) and other kind of animal: (ISd, TA:) and the people of El-Yemen thus name a woman advanced in age: (T, TA:) or they thus name a woman; and they say, لَا تَشُقْ بِقَوْلِ قَحْبَةٍ [Confide not thou in the saying of a woman]. (A, TA.) — And the former, (A,) or the latter, (IDrd, O, K,) *In a corrupt, or disordered, state of the interior of the body, (IDrd, A, O, K,) by reason of disease (دَاءٌ), (IDrd, O, K,) or by reason of medicine (دَوَاءٌ) [app. a mis-transcription for دَاءٌ]. (So in a copy of the A.)* — And قَحْبَةٌ signifies also *A prostitute, or fornicatress: (IDrd, T, ISd, O, Mṣb, K, TA:) accord. to IDrd, from the same word in the**

sense next preceding; (O, Mṣb;) but the Arabs knew not this appellation: (O:) or because, in the Time of Ignorance, the prostitute used to give permission to those who desired her by her coughing; (Az, TA;) or because she makes a sign by coughing, or by making a reiterated hemming in her throat: (ISd, Mṣb, K, TA:) or, (K, TA,) accord. to J (Mṣb, TA) and others, (TA,) it is post-classical: (S, O, Mṣb, K, TA:) but Ibn-Hilal says, in the Kitáb eṣ-Ṣiná'ateyn, that it is a proper [not a tropical] appellation of her who makes gain by prostitution: (TA:) the pl. is قَحَابٌ, like كِلَابٌ pl. of كَلْبَةٌ. (Mṣb.)

قَحْبَةٌ fem. of قَحَبٌ [q. v.] — And *A cough: [and so قَحَابٌ used as a simple subst.:] thus in the phrase بِه قَحْبَةٌ [In him is (i. e. he has) a cough]: (K, TA:) and thus in the phrase بِالذَّائِبَةِ قَحْبَةٌ [In the beast, or horse or the like, is a cough]. (TA.)*

قَحَابٌ an inf. n. of 1 [q. v., and often used as a simple subst., like قَحْبَةٌ q. v.]. (ISd, K, &c.) — And *A corrupt, or disordered, state of the interior of the body. (IDrd, Mṣb, TA.)* One says to him who is hated, (T, TA,) or to the elder, (TA,) *وَرِيًّا وَقَحَابًا* [May God inflict upon thee an abscess, and a corrupt, or disordered, state of the interior of the body]: (T, TA:) and to him who is beloved, (T, TA,) or to the young man, (TA,) *عَمْرًا وَشَبَابًا* [May God grant thee continuance of life, and youthful vigour]. (T, TA.)

سَعَالٌ قَاحِبٌ *A vehement coughing. (K.)*

قح

1. قَحْدٌ, aor. قَحَدَ, (K,) inf. n. قَحْدٌ; (K,* TK;) and قَحْدٌ; (TA;) *He (a camel) became in the state of having a قَحْدَةٌ [q. v.], (K, TA,) meaning, a hump like a cupola; so accord. to ISd: (TA:) or became large in the قَحْدَةِ, (K, TA,) after smallness [thereof]: (TA:) and قَحْدَتْ, inf. n. قَحْدٌ; and قَحْدَتْ; (IKtt, L;) and قَحْدَتْ; (S, IKtt, L;) she (a camel) became in the state of having a قَحْدَةٌ: (ISd, L:) or became large in her hump; (S, IKtt;) [i. e.] became such as is termed مَقْحَادٌ; (L;) [and] so قَحْدَتْ signifies she continued always to have a قَحْدَةٌ, even when she had become lean. (L.)*

4: see above, in three places.

10: see the first paragraph.

قَحْدٌ: see قَحْدَةٌ.

قَحْدَةٌ (S, O, K,) originally قَحْدَةٌ, like as one says عَشْرَةٌ and عَشْرَةٌ, (S, O, TA,) and قَحْدٌ and قَحْدٌ, (TA,) the medial radical being made quiescent for the purpose of alleviating the utterance, (S, O, TA,) applied to a she-camel, (K,) or to a بَكْرَةٌ [or youthful she-camel, (S, O,)] *Large in the hump: (S,* O:) or large in the قَحْدَةِ [q. v.]: (K:) and قَحْدَةٌ is applied to a*

she-camel (S, O, K) in the former sense, (S, O,*) or in the latter sense; (A,* K;) and its pl. is مَقَاهِدُ. (A, O, K.)

قَحْدَةُ The base of the hump of a camel; (S, A, O, L, K;) [as also قَحْدٌ, mentioned by Freytag as occurring in the Deewán of the Hudhalees, and I find قحذ (thus without any syll. sign) expl. as having this meaning (as well as قحده) in a copy of the A;] and so قَحْدَةٌ: (O, K:) [respecting which last, SM, having overlooked it in the O, observes, in the TA, "so in all the copies" (meaning of the K) "in our hands; but I have not found it in the books of strange words, nor in the L; and it appears to be مَحْدٌ; for it is said in the L that IAqr mentions مَحْدٌ [with ف] as having this meaning, that the like of this is mentioned on the authority of Aboo-Na.r, and that IAqr says that مَحْدٌ and مَحْدٌ and مَحْدٌ and مَحْدٌ are all syn. with أَصْل; but Az says that مَحْدٌ is not mentioned with مَحْدٌ in the book of Aboo-Turáb:"] or the portion of the hump, (K, TA,) i. e. (TA) the portion of the fat of the hump, (Lth, O, L, TA,) that is between the مَائَتَانِ [app. here meaning the two anterior upper portions of the lumbar region, next the back-bone]: (Lth, O, L, K, TA:) or the hump (A'Obeyd, O, L, K, TA) itself: (TA:) or a hump like a cupola: (ISd, TA:) or the قَبَّة [or round, protuberant, upper portion] of the hump: (A:) pl. [of mult.] قَحَادٌ (S, O, K) and [of pauc.] أَقْحَدٌ. (K.)

قَحَادٌ A solitary man, who has neither brother nor offspring: (IAqr, Sh, O, K, TA:) and وَاحِدٌ قَحَادٌ signifies [the same, or the like; i. q.] صَاحِبٌ: (IAqr, Sh, T, O:) [see also صَاحِدٌ:] accord. to the K, قَحَادٌ in this case is an imitative sequent to وَاحِدٌ, and so accord. to the M: and it is said in the T that AA mentions this phrase, as on the authority of Abu-l-Abbás, with ف, saying وَاحِدٌ قَحَادٌ; but that it is correctly as mentioned [and expl.] by Sh, on the authority of IAqr; i. e. that one says وَاحِدٌ قَحَادٌ, and صَاحِدٌ. (TA.)

قَحَادٌ: see the next preceding paragraph, in three places.

القَحْدَةُ: see what next follows.

القَحْدُوتُ, (S, O,) and القَحْدَةُ, the latter like عَرْضَةٌ [in form], and mentioned by Ibn-Abbád, (O,) [words] in which the م is argumentative, (S, O,) [or, accord. to the K, it is radical.] What is behind the head; (S, O;) said by AZ to be the part of the bone of the head that protuberates over the back of the neck; the هَامَةٌ [or crown] being above it, and the قَذَالٌ, which is next to the مَقْدٌ [or مَقْدٌ, i. e. the part between the two ears, behind], being beneath it: (O:) pl. [of

both] قَمَاهِدُ (S, O) and [of the former] قَمَحْدُوتَاتُ [also]. (O.) See also art. قَمَحْدُ.

قَحْدَةٌ: see قَحْدَةٌ.

مَقَادٌ: see قَحْدَةٌ.

قحط

1. قَحُوطٌ, aor. قَحَطَ, (S, Mgh, K;) inf. n. قَحُوطٌ, (Sh, S,) or قَحُطٌ; (Mgh, K;) and قَحُطٌ, aor. قَحَطَ, (Fr, S, Mgh,) inf. n. قَحُطٌ; (Fr, Mgh;) but the former is said by ISd, to be the more approved, (TA,) and قَحُطٌ; (Mgh;) قَحُطٌ, mentioned by AHn, and IB, but the latter says, قَحُطٌ القَطْرُ; and قَحُطٌ, also mentioned by AHn; (TA;) The rain was withheld, (Sh, AHn, S, Mgh, K,) being wanted. (Sh.) An Arab of the desert said to 'Omar, قَحَطَ السَّحَابُ, meaning The clouds were withheld. (TA.) — قَحَطَ العَامُ, aor. قَحَطَ, inf. n. قَحُطٌ; and قَحَطَ, aor. قَحَطَ, inf. n. قَحُطٌ; and قَحُطٌ, inf. n. قَحُوطٌ; (K,* TA;) and أَقْحَطُ; (K;) The year was one of drought; without rain: (K:) and أَكْحَطُ signifies the same. (TA.) You say also, قَحَطَ فِي إِقْحَاطِ, meaning That was in the distressing state of the time, or season. (Ibn-El-Faraj.) — قَحَطَتِ الأَرْضُ, aor. قَحَطَتْ; (IDrd;) or قَحَطَتْ; (Mgh, TA;) and أَقْحَطَتْ [app. in the act. and pass. forms, though the pass.*form seems to be of doubtful authority, as will be seen from what follows]; (Mgh;) The land received no rain: (Mgh, TA:) but it is asserted that one says قَحَطَ, with fet-h, of rain; and قَحَطَ, with kesr, of a place. (IB.) — قَحَطَ النَّاسُ, like نَبِعَ [in form], (K, TA,) not otherwise; (TA;) [unless in the pass. form; for] you say also, أَقْحَطُوا; (S, Mgh, K,) and أَقْحَطُوا; (Mgh, K;) but these two are rare; (K;) or they are not allowable; (M;) and أَقْحَطُوا; (S, Mgh, Mgh, K;) and قَحَطَ عَنْهُمْ المَطَرُ; (Mgh;) The people suffered, or were afflicted with, drought, or want of rain; (S, Mgh, K, TA;) they had no rain; (TA;) rain was withheld from them. (Mgh, Mgh.)

4. أَقْحَطَ: see 1, throughout. — أَقْحَطَ, said of a man, also signifies † Semen non emisit: (Mgh, Mgh:) or inivit et semen non emisit: (K:) from the same verb in the last of the senses explained in the preceding paragraph. (Mgh, Mgh.) — أَقْحَطَ اللهُ الأَرْضَ God afflicted the land with drought; by withholding rain from it. (Mgh, K.)

قَحُطٌ: see 1. — Drought; dearth; scarcity: (S, TA:) and † paucity of good in anything. (ISd, TA.) You say also, قَحُطٌ لَهْ, like سَحُطٌ, and بَعْدًا, in the accus. case as [though it were] an inf. n.; meaning May drought, or dearth, or scarcity, betide him: and † cessation of good, or welfare: and † unfruitfulness in respect of good works. (TA.)

قَحُطٌ: see قَحُطٌ.

قَحِيطٌ: see قَحِيطٌ.

قَحِيطٌ Rain withheld. (Fr, Mgh.) Also, and قَحِيطٌ, applied to a year, and to a heating, Distressing; severe; vehement. (K.)

قَاحِطٌ, (K, TA,) and عَامٌ مَقْحُطٌ, (TA,) A time, and a year, of drought; in which is no rain: (K,* TA:) pl. of the former epithet قَوَاحِطٌ. (K.)

مَقْحُطٌ: see قَاحِطٌ.

أَرْضٌ مَقْحُوطَةٌ, (Mgh,) and بَلَدٌ مَقْحُوطٌ, (TA,) A country, and a land, that has received no rain: (Mgh, TA:) pl. مَقْحُوطٌ. (Mgh.)

[قحف

قحل

قحر

See Supplement.]

قد

1. قَدَّه, aor. قَدَّ, (S, M, O, L, Mgh,) inf. n. قَدٌّ; (S, M, A, O, L, Mgh, K;) and قَدَّوهُ, (M, L,) [but this app. has an intensive signification, or denotes repetition of the action, or its relation to several objects,] inf. n. قَدِّيدٌ; (L, K;) and قَدَّوهُ, (M, L,) inf. n. قَدِّدَا; (K;) He cut it in an elongated form; or lengthwise: (IDrd, M, L, K;) or slit, split, clave, rent, or divided, it, (namely, a thong, &c., S, O, L, and a garment, or piece of cloth, L,) lengthwise: (S, M, A, O, L, Mgh, K;) and he cut it off entirely: (M, L, K;) or he cut it, or cut it off, in an absolute sense: (TA:) he cut it, namely, a skin: and he rent it, namely, a garment, or piece of cloth, or the like. (L.) One says, ضَرَبَهُ بِالسَّيْفِ قَدَّهَ, [He smote him with the sword and clave him in halves,] (L, Mgh,*) or قَدَّهَ نَصْفَيْنِ. (A.) And قَدَّ العَلَمَ وَقَطَّهَ [He slit the writing-reed, and nibbed it, or cut off its point breadthwise, or crosswise]: (A, TA:) [for] قَطَّهَ is opposed to قَدَّهَ: (S and TA in art. قط:) and both of these verbs occur in a trad. describing 'Alee's different modes of cutting [with the sword] when contracting himself and when stretching himself up. (TA.) — And [hence] قَدَّ, (S, M, A, L,) inf. n. قَدٌّ, (M, L, K,) † He clave, cut through by journeying, or passed through, the desert, (S, M, A, O, L, K,) and the night. (M, L.) — And قَدَّ بِهِ الطَّرِيقُ, (so in a copy of the M,) or قَدَّتُهُ الطَّرِيقُ, (so in the L and TA,) aor. and inf. n. as above, (M, L, TA,) i. q. قَطَّعَهُ (M) or قَطَّعْتَهُ (L, TA) † [The road cut him off, app. from his companions, or from the object of his journey: compare بِهِ قَطَّعَ and قَطَّعَ بِهِ.] — And الكَلَامَ قَدَّ, (M, L,) inf. n. as above, (M, L, K,) i. q. قَطَّعَهُ (M, L, K*) and شَقَّهَ (M, L) [both of which explanations may here mean, as قَطَّعَ الكَلَامَ generally does, † He cut short, or broke off, the

speech; or ceased from speaking: or both may here mean, as *قَطَعَ الْكَلَامَ* sometimes does, *he articulated speech, or the speech*: compare this latter rendering with an explanation of *شَقَّقَ الْكَلَامَ*. — *قَدَّ* also signifies *He cut it out, or shaped it, in any manner, whether lengthwise or otherwise*; like *قَتَّه*: see this latter, and a verse cited as an ex. of its inf. n.: and see also a saying near the end of the first paragraph of art. *فَرَى*. Hence [*Such a one was shaped with the shaping of the sword*] means † *such a one was made goodly, or beautiful, in respect of التَّقْطِيعِ* [i. e. conformation, or proportion, &c., like as is the sword]. (S, O, L, TA.) [See also *قَدَّ*, below.] — And *قَدَّ* means also † *He suffered a pain* [app. what may be termed a cutting pain] *in the belly, called قُدَاد*. (M, L, K.)

2: see 1, first sentence. — [*Hence,*] *قَدَّد*, (as implied in the L,) or *قَدَّدَ اللَّحْمَ*, (A, O, *) inf. n. *تَقْدِيدٌ*, (O, L,) *He made قَدِيد* [i. e. he cut flesh-meat into strips, or oblong pieces, and spread them in the sun, or salted them and spread them in the sun, to dry]. (L.) — *قَدَّدَ عَلَيْهِ*, said of a garment, *It fitted him, or suited him, in size and length*. (L, from a trad.)

4. *اَقْدَّ عَلَيْهِ*, said of food, † *It occasioned him a pain in the belly, termed قُدَاد*. (IKtt, TA.)

5: see 7. — *تَقَدَّدَ* said of a garment, or piece of cloth, *It was, or became, much slit or rent, or ragged, or tattered*, (O, K, TA,) and *old and worn out*. (TA.) — And, said of flesh-meat, quasi-pass. of 2, [i. e. *It was, or became, cut into strips, or oblong pieces, and spread in the sun, or salted and spread in the sun, and so dried*.] (O.) — And, said of a company of men (*قَوْمٌ*), *It became separated* (S, M, O, L, K) *into قَدَد* [or parties, &c., pl. of *قَدَّة*, q. v.]. (M, L.) — Also, said of a thing, (TA,) [perhaps from the same v. said of flesh-meat,] *It was, or became, dry; or it dried, or dried up*. (K, TA.) — And *تَقَدَّدَتْ* said of a she-camel, *She became somewhat lean* (O, K) *after having been fat*: (O:) or *she became fat*, (TA,) or *began to become fat, after having been lean*. (K, TA.)

7. *اِنْقَدَّ*, (S, M, A, O, L, Msh, K,) and *تَقَدَّدَ*, (M, L, K,) [but the latter app. has an intensive signification, or is said of a number of things,] the former said of a skin, and of a garment, or piece of cloth, (A,) not said of aught except some such thing as a bag for travelling-provisions and for goods or utensils &c., and such as clothing, (O,) *It became cut in an elongated form; or lengthwise*: (L, K:) or *became slit, split, cloven, rent, or divided, lengthwise*: (S, M, A, O, L, Msh, K:) or *became cut off entirely*: (M, L, K:) or *became cut, or cut off*. (TA.)

8: see 1, first sentence. — *اِقْتَدَّ الْأُمُورَ* means † *He considered the affairs, forcasting their issues, or results, and discriminated them*: (S, O, K:)

or *he devised the affairs, and considered what would be their issues, or results*. (M.)

10. *اِسْتَقَدَّ* † *It contained, or continued in one manner, or state*, (Ibn-'Abbád, A, O, K,) *لَهُ* to him. (A.) And † *It* (an affair, TA) *was, or became, uniform, or even in its tenour*. (Ibn-'Abbád, O, K, TA.) And *اِسْتَقَدَّتِ الْإِبِلُ* † *The camels went on undeviatingly, in one course, way, or manner*: (O, K:) so says AA. (O.)

قَدَّ is a noun and a particle: (S, O, Mughnee, K:) and as a noun it is used in two ways. (Mughnee, K.) — (1) It is a noun *syn. with حَسْبٌ*; (S, O, Mughnee, K;) generally used indeclinably; (Mughnee, K;) thus accord. to the Baḡrees; with the *د* quiescent; (TA;) because resembling *قَدَّ* the particle in respect of the letters composing it, and many other particles in respect of its form, (Mughnee, TA,) such as *قَدَّ زَيْدٌ دِرْهَمٌ* &c.: (TA:) one says, *قَدَّ زَيْدٌ دِرْهَمٌ* [The sufficiency of Zeyd (i. e. what is sufficient for Zeyd) is a dirhem], (Mughnee, K,) with the *د* quiescent; (Mughnee, K, TA;) and *قَدِّي* (S, O) and *قَدْنِي* (S, O, Mughnee) [both] meaning *حَسْبِي* [My sufficiency (i. e. what is sufficient for me)]; (S, O;) the *ن* in *قَدْنِي* being inserted in order to preserve the quiescence [of the final letter of the noun] because this is the original characteristic of what they make indeclinable; (Mughnee;) but the insertion of the *ن* in this case is anomalous, for it is [by rule] only added in verbs, by way of precaution, [to prevent the confusion of the pronominal affix of the verb and that of the noun,] as in *ضَرَبْنِي* (S, O:) [see, however, in the next sentence, an explanation of *قَدْنِي* accord. to which the *ن* is inserted regularly:] accord. to Yaḡkoob, using *قَدَّ* in the sense of *حَسْبٌ*, one says, *مَا لَكَ عِنْدِي إِلَّا قَدَّ* i. e. *فَقَطَّ* [There is nothing for thee with me, or nothing due to thee in my possession, except this, and it is a thing sufficient, or it is enough, فَقَطَّ being held to signify properly *فَحَسْبٌ*, but it is commonly used as meaning *and no more*]; and he asserts it [i. e. *قَدَّ*] to be a substitute [for *قَطَّ*]: (M:) and it is also used declinably; (Mughnee, K;) thus accord. to the Koofees; (TA;) but this is rare: (Mughnee:) one says *قَدَّ زَيْدٌ*, making it marfooḡ, (Mughnee, K,) like as one says *حَسْبُهُ*; and *قَدِّي* without *ن*, [as mentioned above,] like as one says *حَسْبِي*. (Mughnee.) — (2) It is also a verbal noun, *syn. with يَكْفِي*: one says, *قَدَّ زَيْدًا دِرْهَمٌ* [A dirhem suffices, or will suffice, Zeyd], and *قَدْنِي دِرْهَمٌ* [A dirhem suffices, or will suffice, me]; (Mughnee, K;) like as one says *يَكْفِي زَيْدًا دِرْهَمٌ*, and *يَكْفِينِي دِرْهَمٌ*. (Mughnee, K, *) — As a particle, it is used peculiarly with a verb, (Mughnee, K,) [i. e.] as such it is not preposed to anything except a verb, (S, O,) either a pret. or an aor., (TA,) from which it is not separated unless by an oath, (Mughnee,) such as is perfectly inflected, enunciative, (Mughnee, K,) not an imperative, (TA,) affirmative, and free from

anything that would render it meḡzoom or manḡsoob, and from what is termed *حَرْفٌ تَنْهِيْسٌ* [i. e. *سَوْفَ* and its variants]: and it has six meanings. (Mughnee, K.) — (1) It denotes expectation: (M, Mughnee, K:) and when it is with an aor., this is evident; (Mughnee;) one says *قَدَّ يَغْدُمُ الْغَائِبُ*, (Mughnee, K,) meaning *It is expected that the absent will come*: (TA:) and most affirm that it is thus used with a pret.: (Mughnee:) accord. to some, (M,) it is used in reply to the saying *لَمَّا يَفْعَلْ* [i. e. "He has not yet done" such a thing, which implies expectation that he would do it]; (S, M, O;) the reply being, *قَدَّ فَعَلَ* [Already he has done the thing]: (M:) and Kh asserts that it is used in reply to persons expecting information; (S, M, O, Mughnee;) [for to such] you say, *قَدَّ مَاتَ فُلَانٌ* [Already such a one has died]; but if one inform him who does not expect it, he does not say thus, but he says [merely] *مَاتَ فُلَانٌ*: (S, O:) thus some say *قَدَّ رَكِبَ الْأَمِيرُ* [Already the commander has mounted his horse] to him who expects his mounting: some, however, disallow that *قَدَّ* is used to denote expectation with the pret. because the pret. denotes what is already past; and hence it appears that those who affirm it to be so used mean that the pret. denotes what was expected before the information: (Mughnee: [in which it is added, with some other observations, that, in the opinion of its author, it does not denote expectation even with the aor.; because the saying *يَغْدُمُ الْغَائِبُ* denotes expectation without *قَدَّ*:]) MF says, What we have been orally taught by the sheykhs in El-Andalus is this, that it is a particle denoting the affirmation of truth, or certainty, when it occurs before a pret., and a particle denoting expectation when it occurs before a future. (TA.) — (2) It denotes the nearness of the past to the present: (O, Mughnee, K:) so in the saying *قَدَّ قَامَ زَيْدٌ* [Zeyd has just, or just now, stood; a meaning often intended by saying merely, *has stood*]; (Mughnee, K;) for this phrase without *قَدَّ* may mean the near past and the remote past; (Mughnee;) and so in the saying of the muḡdhin, *قَدَّ قَامَتِ الصَّلَاةُ* [The time of the rising to prayer has just come, or simply has come]: (O:) [and, when thus used, it is often immediately preceded by the pret. or aor. of the verb *كَانَ*; thus you say, *كَانَ قَدَّ ذَهَبَ* *He had just, or simply had, gone away*; and *يَكُونُ قَدَّ ذَهَبَ* *He will, or shall, have just, or simply have, gone away*:] and accord. to the Baḡrees, except Akh, it must be either expressed or understood immediately before a pret. used as a denotative of state; as in [the saying in the Kḡur ii. 247,] *وَمَا لَنَا إِلَّا نَقَاتِلُ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَانِنَا* [And what reason have we that we should not fight in the cause of God when we have been expelled from our abodes and our children?]; and in [the saying in the Kḡur iv. 92,] *أَوْ جَاؤُكُمْ حَصْرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ* [Or who come to you, their bosoms being contracted so that they

are incapable of fighting you, or their bosoms shrinking from fighting you]; but the Koofees and Akh says that this is not required, because of the frequent occurrence of the pret. as a denotative of state without **قَدْ**, and [because] the primary rule is that there should be no meaning, or making, anything to be understood, more especially in the case of that which is in frequent use: (Mughnee:) Sb [however] does not allow the use of the pret. as a denotative of state without **قَدْ**; and he makes **حَصْرَتُ صَدُورِهِمْ** to be an imprecation [meaning *may their bosoms become contracted*]: (§ in art. **حَصْر**; in which art. in the present work see more on this subject:) and the inceptive **لِ** is prefixed to it like of the saying, **إِنَّ زَيْدًا لَقَدْ قَامَ** [Verily Zeyd has just stood, or has stood]; because the primary rule is that it is to be prefixed to the noun, and it is prefixed to the aor. because it resembles the noun, and when the pret. denotes a time near to the present it resembles the aor. and therefore it is allowable to prefix it thereto. (Mughnee.) [See also the two sentences next after what is mentioned below as the sixth meaning.]—(3) It denotes rareness, or paucity; (Mughnee, **ك**;) either of the act signified by the verb, (Mughnee,) as in [the saying], **قَدْ يَصْدُقُ الْكَذُوبُ** [In some few instances the habitual liar speaks truth]; (Mughnee, **ك**;) or of what is dependent upon that act, as in [the saying in the **Qur** xxiv. last verse,] **قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ** [as though] meaning **هُوَ عَلَيْهِ** [so that it should be rendered *At least He knoweth that state of conduct and mind to which ye are conforming yourselves*]: but some assert that in these exs. and the like thereof it denotes the affirmation of truth, or certainty; [as will be shown hereafter]; and that the denoting of rareness, or paucity, in the former ex. is not inferred from **قَدْ**, but from the saying **الْكَذُوبُ يَصْدُقُ**. (Mughnee.)—(4) It denotes frequency; (Mughnee, **ك**;) [i. e.] sometimes (§, O) it is used as syn. with **رَبِّمَا** [as denoting frequency, as well as with **رَبِّمَا** in the contr. sense, mentioned in the next preceding sentence]: (§, M, O:) thus in the saying (§, M, O, Mughnee, **ك**;) of the Hudhalee, (M, Mughnee,) or 'Abeed Ibn-El-Abras, (IB, TA.)

* **قَدْ أَتْرَكَ الْقِرْنَ مُضْفَرًا أَنَامِلَهُ** *
[Often I leave the antagonist having his fingers' ends become yellow]. (§, M, O, Mughnee, **ك**.)—(5) It denotes the affirmation of truth, or certainty: thus in [the saying in the **Qur** xci. 9,] **قَدْ أَفْلَحَ مَنْ زَكَّاهَا** [Verily, or certainly, or indeed, or really, he prospereth, or will prosper, who purifieth it; (namely, his soul;)] each pret. here occupying the place of a mejzoom aor.]: (Mughnee, **ك**;) and thus accord. to some in [the saying in the **Qur** xxiv. last verse, of which another explanation has been given above,] **قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ** [Verily, or certainly, &c., He knoweth that state of conduct and mind to which ye are conforming yourselves]. (Mughnee.)—(6) It denotes negation, (Mughnee, **ك**;) accord.

to ISd, (Mughnee,) occupying the place of **مَا**, (M,) in the saying, **قَدْ كُنْتُ فِي خَيْرٍ لَتَعْرِفَهُ**, (M, Mughnee, **ك**;) with **تَعْرِفُ** manṣoob, [as though meaning *Thou wast not in prosperity, that thou shouldst know it,*] (Mughnee, **ك**;) heard from one of the chaste in speech: (M:) but this is strange. (Mughnee.)—[When it is used to denote the nearness of the past to the present, as appears to be indicated by the context in the O,] **قَدْ** may be separated from the verb by an oath; as in **قَدْ وَاللَّهِ أَحْسَنْتَ** [Thou hast, by God, done well] and **قَدْ لَعَمْرِي بَتَّ سَاهِرًا** [I have, by my life, or by my religion, passed the night sleepless]. (O, Mughnee. [In the latter, this and what here next follows are mentioned before the explanations of the meanings of the particle; probably because the meaning in these cases can hardly be mistaken.]) And the verb may be suppressed after it, (M,* O, Mughnee,) when its meaning is apprehended, (O,) or because of an indication; (Mughnee;) as in the saying of En-Nábighah (M, O, Mughnee) Edh-Dhubyáne, (O.)

* **أَقْدَ التَّرْحُلُ غَيْرَ أَنْ رِكَابَنَا** *
* **لَبَّا تَنْزُلُ بِرِحَالِنَا وَكَأَنَّ قَدِ** *

[The time of departure has drawn near, though the camels that we ride have not left with our utensils and apparatus for travelling, but it is as though they had (left)]; meaning **قَدْ زَالَتْ**. (M, O, Mughnee.)—If you make **قَدْ** an **اسْم** [i. e. a subst. or a proper name], you characterize it by teshdeed: therefore you say, **كَتَبْتُ قَدْأ حَسَنَةً** [I wrote a beautiful **قَدْ**]; and so you do in the case of **قَدْ** and **قَدْ** and **قَدْ**; because these words have no indication of what is deficient in them [supposing them to be originally of three radical letters], therefore it is requisite to add to the last letter of each what is of the same kind as it, and this is incorporated into it: but not in the case of **قَدْ**; for in this case you add **م**; thus if you name a man **قَدْ**, or **قَدْ**, and then add at the end of it **ل**, you make it **قَدْ**; for you make the second **ل** movent, and **ل** when movent becomes **م**: (§, O:) so says J, [and Sgh has followed him in the O,] and such is the opinion of Akh and of a number of the grammarians of El-Bagrah [and of El-Koofeh (MF)], and F has quoted this passage in the B and left it uncontradicted: but IB says, (TA,) [and after him F in the **ك**,] this is a mistake: that only is characterized by teshdeed of which the last letter is infirm: you say, for **قَدْ**, (IB, **ك**;) used as the name of a man, (IB,) **قَدْ**, (IB, **ك**;) and for **قَدْ** you say **قَدْ**, and for **قَدْ** you say **قَدْ**; (IB;) and such is characterized by teshdeed only in order that the word may not be reduced to one letter on account of the quiescence of the infirm letter [which would disappear] with tenween [as it does in **قَدْ** and **قَدْ** &c.]: (**ك**;) but as to **قَدْ**, if you use it as a name, you say **قَدْ**; (IB, **ك**;) and for **قَدْ** you say **قَدْ**, and for **قَدْ** you say **قَدْ**; (**ك**;) like **قَدْ** (IB, **ك**;) and **قَدْ** &c.: (**ك**;) F, however, [following IB,] is wrong in calling J's

statement a mistake; though the rule given by him [and IB] is generally preferred. (MF, TA.)

قَدْ The skin of a lamb or kid: (M, A, L, Mṣb, **ك**;) or [only] of a kid: (§, O, L:) or, accord. to IDrd, a small skin, but of what kind he does not say: (M, L:) pl. (of pauc., §) **أَقْدُ** and (of mult., §) **قَدَادُ** (ISk, §, M, L, Mṣb, **ك**;) and [of pauc. also] **أَقْدَةٌ**, which is extr. (M, L.) Hence the saying, **فُلَانٌ مَا يَعْرِفُ الْقَدَّ مِنَ الْقَدِّ** Such a one knows not the skin of a lamb, or kid, from the thong. (A.) And hence, (O, **ك**;) it is said in a prov., (§, M, A, O,) **مَا يَجْمَلُ قَدَّكَ إِلَى أُدِيمِكَ** (§, M, A, O, **ك**;) What approximates thy skin of a lamb, or kid, to thy hide [of a full-grown beast]? meaning, accord. to Th, † what makes the great to be like the little? (M: [or the little to be like the great?]) or meaning what induces thee to make thy small affair [appear] great? (§:) or what approximates thy small [affair] to thy great? (O, **ك**;) applied to him who transgresses his proper limit; (M, O, **ك**;) and to him who compares the contemptible with the noble.

(O, **ك**.)—See also **قَدْ**, in two places. — Also † The measure, quantity, size, or bulk, (M, L, Mṣb, **ك**;) of a thing: (M, L:) † the conformation, or proportion, syn. **تَقْطِيع**, (§, M, A, O, L, **ك**;) of a thing, (M, L,) or of a young woman, (A,) or of a man: (**ك**;) † the stature, syn. **قَامَةٌ**, (§, A, O, L, **ك**;) of a man: (**ك**;) † his justness of form, or symmetry: (M, L, **ك**;) and † his figure, person, or whole body: (M, L:) pl. [of pauc.] **أَقْدُ** (M, L, **ك**;) and **أَقْدَةٌ**, (**ك**;) which is extr., (TA,) and [of mult.] **قُدُودُ** (M, L, **ك**;) and **قَدَادُ**. (**ك**.) One says, **هَذَا عَلَى قَدِّ ذَاكَ** † This is equal in measure, quantity, size, or bulk, to that; is like that. (Mṣb.) And **شَيْءٌ حَسَنُ الْقَدِّ** † A thing goodly, or beautiful, in respect of conformation, or proportion. (L.) And **جَارِيَةٌ حَسَنَةُ الْقَدِّ** † A young woman goodly, or beautiful, in respect of stature, and of conformation, or proportion. (A.) And **غُلَامٌ حَسَنُ الْقَدِّ** † A young man goodly, or beautiful, in respect of justness of form, or symmetry, and in person, or the whole of his body. (M, L.) — See, again, **قَدْ**. — By the phrase **يَا وَيْلَ قَدِّ**, addressed to Mikdád, in a verse of Jereer, is meant **يَا وَيْلَ مِقْدَادٍ** [O, woe to thee Mikdád]; the poet restricting himself to some of the letters [of the name]: an instance [more obviously] of a similar kind is **سَلَامٌ** used by El-Hoteiäh for **سَلِيمَان**. (O.)

قَدْ A certain marine fish, (O, **ك**;) the eating of which is said to increase [the faculty of] **الْجَمَاع**. (O.)

قَدْ A thing that is **مَقْدُودٌ** [i. e. cut in an elongated form, &c.]. (M, L.) — [And hence] A thong cut from an untanned skin, (§, M,* A, O,* L, Mṣb, **ك**;) with which sandals or shoes are sewed, (M,* L, Mṣb,) and with which a captive

is bound; (A;) pl. **أَقْدٌ**: (S, O, L:) and [as a coll. gen. n.] *thongs, cut from an untanned skin, with which camels' saddles and [the vehicles called] مَحَامِلُ are bound*: (M, L:) and **قِدَّةٌ** [of which the pl. is **قِدَدٌ**] is a more special term, (S, O, L,) signifying *a single thong of this kind*. (K.) See an ex. voce **قُدٌّ**. — And (hence, L) *A whip*; (O, L, K;) as also **قُدٌّ**. (K.) Thus in the trad., **لِقَابُ قَوْسٍ أَحَدُكُمْ وَمَوْضِعُ قِدِّهِ فِي الْجَنَّةِ خَيْرٌ مِنْ لِقَابِ قَوْسٍ أَحَدُكُمْ وَمَوْضِعُ قِدِّهِ فِي الدُّنْيَا وَمَا فِيهَا** (O, L,) or **قِدِّهِ**, (K,) i. e. *Verily the space that would be occupied by the bow of any one of you, and the place that would be occupied by his whip, in Paradise, are better than the present [sublunary] world and what is in it: or قِدِّهِ may here have the meaning next following*. (L.) — *A sandal*; because cut in an elongated form from the skin: (O, L:) or *a sandal not stripped of the hair*, in order that it may be more pliant. (IAgr, O, L.) — And *A vessel of skin*. (S, O, K.) One says, **مَا لَهُ قِدٌّ وَلَا قَحْفٌ** *He has not a vessel of skin nor a vessel of wood*: (S, O, M:) or *a skin nor a fragment of a drinking-cup or bowl*. (M.) — **شَدِيدُ الْقَدِّ** occurs in a trad. as some relate it, meaning *Having a strong bow-string*: but accord. to others, it is **شَدِيدُ الْقَدِّ**, meaning *strong in pulling the bow*. (L.)

قِدَّةٌ: see **قُدٌّ**. — Also *A piece of a thing*. (M, L.) — And hence, (M,) *A party, division, sect, or distinct body or class, of men, holding some particular tenet, or body of tenets, creed, opinion, or opinions*, (S, M, O, L, Mṣb, K,) accord. to some, (Mṣb,) *of whom each has his own*, (S, O, L, K,) or *of which each has its own*, (Mṣb,) *erroneous opinion*: (S, O, L, Mṣb, K:) pl. **قِدَدٌ**. (Mṣb.) Hence, **كُنَّا طَرَائِقَ قِدَادًا**, (S, L, O, K,) in the Kur [lxxii. 11], (L, O,) said by the Jinn, (Fr, L,) *We were parties, or sects, differing in their erroneous opinions, or in their desires*: (Fr, O, L, K:) or *separate [sects]*; Muslims and not Muslims: (Zj:) or *diverse, or discordant, or various, sects*; Muslims and unbelievers. (Jel.) And one says, **صَارَ الْقَوْمُ قِدَادًا** *The people became divided, or different, in their states, or conditions, and their desires, or erroneous opinions*. (L.)

قِدَادٌ The hedge-hog: — and The jerboa. (O, K.)

قِدَادٌ *A pain [app. what may be termed a cutting pain] in the belly*. (S, M, O, L, K.) **حَبَسْنَا وَقِدَادًا** is a form of imprecation, meaning *[May God inflict upon thee] dropsy, and a pain in the belly*. (L.)

قَدِيدٌ, (S, M, O, L, K,) or **لَحْمٌ قَدِيدٌ**, (Mṣb,) *Flesh-meat cut into strips, or oblong pieces*: (M, L, K:) or *cut*, (M,) or *cut into oblong pieces, and spread, or spread in the sun, to dry*: (M, L, K:) or *salted, and dried in the sun*: (L:) i. q. **لَحْمٌ قَدِيدٌ**: (S, O, L:) **قَدِيدٌ** is of the measure **فَعِيلٌ** in the sense of the measure **مَفْعُولٌ**. (L.) — **ثَوْبٌ قَدِيدٌ** *A garment, or piece of cloth, [slit, or rent, and] old and worn out*. (S, O, L, K.)

قَدِيدٌ *A small مِسْحٌ [or garment of thick, or coarse, hair-cloth], (M, K, TA,) such as is worn by persons of low condition*. (TA.)

قَدِيدِيُونَ, (IAth, O, K, TA,) thus accord. as a trad. in which it occurs is related, (IAth, TA,) not to be pronounced with damm, (K,) or, as some say, it is [**قَدِيدِيُونَ**, i. e.] with damm to the ق and fet-h to the [first] د, (IAth, TA,) and thus in the handwriting of Z in the “Fāiḳ,” (O,) [and thus I find it in a copy of the A,] *The followers of an army, consisting of handicraftsmen, (A, IAth, O, K, TA,) such as the repairer of cracked wooden bowls, and the farrier, (O, K, TA,) and the blacksmith: (O, TA:) of the dial. of the people of Syria: as though they were called by the former appellation because of the tattered state of their clothing; (O;) or by the latter as though, by reason of their low condition, they wore the small مِسْحٌ called قَدِيدٌ; or from التَّقَدُّدُ, because they disperse themselves in the provinces on account of need, and because of the tattered state of their clothing; and the diminutive form denotes mean estimation of their condition: (IAth, TA:) a man (IAth, O, TA) of them (O) is reviled by its being said to him يَا قَدِيدِي (IAth, O, TA) and يَا قَدِيدِي (IAth, TA:) and it is commonly used in the language of the Persians also. (O.)*

قَيْدُودٌ *A she-camel long in the back*: (O, K:) but this is said to be derived from **الْقَوْدُ**, like **الْكَيْنُونَةُ** from **الْكُونُ**: (L:) [see art. قود:] pl. **قَيَادِيدٌ**. (K. [In the O the pl. is written قَيَادِيدٌ.]

مَقْدٌ *A road*: (A, K, TA:) because it is cut: so in the phrase **مَقَاظِرُ مَسْتَقِيمَةُ الْمَقْدِ** [A desert, or waterless desert, whereof the road is straight, or direct]. (A, TA.) — † *The rima vulvæ of a woman*. (M, L.) — † *The part of the back of the neck that is between the ears*. (K, L.) [A dial. var. of, or a mistake for, **مَقْدٌ**.] — And i. q. **قَاعٌ**, i. e. † *An even, or a plain, place*. (S, M, O, L.)

مَقْدٌ, like **مِدْقٌ** [in measure], (K, [in a copy of the M, erroneously, **مَقْدٌ**,]) or **مَقْدَةٌ**, (L,) *The iron instrument with which skin is cut (يُقَدُّ)*. (L, K, TA.)

مَقْدَةٌ: see the next preceding paragraph.

مَقْدِيٌّ *Wine of El-Makadd, a town of the region of the Jordan, (K,) or, as is said in the Marāsid and the Moajam, near Adhri'at, in the Howrān; (TA;) wrongly said by J to be without teshdeed to the د, for the wine called مَقْدِيٌّ is different from that called مَقْدِيٌّ: (K:) or it is wine boiled until it is reduced to half its original quantity; likened to a thing that is divided (قُدٌّ) in halves; so accord. to Rejā Ibn-Selemeh, and in the Nh and Ghareebeyn; and sometimes it is pronounced without teshdeed to the د. (TA.)*

قدح

قَدَحٌ, (S, A,) [aor. قَدَحَ] inf. n. **قَدَحٌ**, (Lth, S, Mgh,) *The worm, or worms, effected a cankering, or corrosion, (Lth, S, A, Mgh,) فِي الشَّجَرِ [in the trees], (Lth, S, Mgh,) or فِي الْعُودِ [in the wood], (A,) and فِي الْأَسْنَانِ [in the teeth]. (Lth, S, A, Mgh.)* And **قَدِحٌ** and **قَدِحٌ فِيهِ**, inf. n. as above, *It (the tree, and the tooth,) became cankered, or corroded. (L.)* — [Hence,] **قَدَحَ فِيهِ**, (Mṣb, K,) or **فِي عَرَضِهِ**, and **فِي سَاقِهِ**, (A,) aor. قَدَحَ, (Mṣb, K,) inf. n. as above, (Mṣb,) from the incidency of the **قَوَادِحُ** [or canker-worms] in the **سَاقُ** [or stem] of the tree, (A,) † *He impaired, injured, detracted from, impugned, or attacked, his honour, or reputation; blamed, censured, or reproached, him; found fault with him; or spoke against him. (A, Mṣb, K.)* And **قَدَحَ فِي نَسَبِهِ** † *He found fault with, or spoke against, his parentage, genealogy, or pedigree. (S, A, Mṣb.)* And **قَدَحَ فِي عِدَاتِهِ** † *He impugned his rectitude as a witness, mentioning something that should have the effect of causing his testimony to be rejected. (Mṣb.)* And **قَدَحَ فِي سَاقِي أَخِيهِ** † *He acted dishonestly, or insincerely, towards his brother, and did that which was displeasing to him, or that which he hated. (L, TA.)* And **فَلَانَ يَفْتُ فِي سَاقِهِ** † *[Such a one seeks to injure such a one by diminishing, or impairing, (in number or power) the people of his house, or his aiders, or assistants; and blames, censures, or reproaches, him]: by عَضْدِهِ being meant أَهْلُ بَيْتِهِ; and by سَاقِهِ, نَفْسِهِ. (IAgr, T. [See عَضْدٌ.]* — **قَدَحَ فِي الْقَدَحِ**, (A, K, TA,) aor. as above, (TA,) *He (a maker of arrows, A) made a hole in [the end of] the [arrow in the state in which it is termed] قَدَحٌ with the tang of the iron head [for the insertion of the said tang]: (A, K, TA:) which hole is termed مَفْدَحٌ. (A, TA.)* — **قَدَحَ حَتَامَ الْخَابِيَةِ** *He broke the sealed clay upon the mouth of the [wine-jar called] خَابِيَةٌ. (TA. [Accord. to the TA, a verse of Lebeed cited voce أَذْكَنُ presents an ex. of the verb in this sense: but see the explanation given in art. ذكن.]* — **قَدَحَ الْعَيْنَ** [He (the operator termed قَدَّاحٌ, A) performed upon the eye the operation of couching;] *he extracted from the eye the corrupt fluid. (S, A. [See نَقَبَ الْعَيْنَ.]* — **قَدَحَ النَّارَ**, (S, L,) aor. and inf. n. as above, *He struck, or produced, fire with a flint &c.: (L:) or قَدَحَ النَّارَ مِنَ الرَّزْدِ [or الزَّنْدَةِ i. e. He produced fire from the piece of stick, or wood, called زند, or rather from that called زندة]; as also قَدَحَ بِالرَّزْدِ: (A:) or اقتدحها: (A,) or اقتدح: (K,) or اقتدح الزَّندَ † *He endeavoured to produce fire with the زند. (K.)* **أَحْنُ لِي أَقْدَحُ لَكَ** [app. *Bend thou to me branches and I will produce fire for thee to kindle them*] is a prov., meaning **كُنْ لِي أَكُنْ لَكَ** [Be thou a*

helpmate for me and I will be a helpmate for thee]. (TA.) See also another prov. cited and expl. voce **دَفَلِي**. — **قَدَحَ الشَّيْءُ فِي صَدْرِي** † *The thing made an impression in my bosom, or mind.* (L.) — **قَدَحَ** (S, A, L,) aor. and inf. n. as above; (L;) and **قَدَحَ** (S, A, L, K;) *He laded out broth [&c.]* (S, A, L, K) *with a ladle.* (A.) And **قَدَحَ القِدْرَ** *He laded out what was in the cooking-pot.* (L.) And **قَدَحَ مَا فِي أُسْفَلِ القِدْرِ** *He laded out with pains what was in the bottom of the cooking-pot.* (L.) And **قَدَحَ مَا فِي أُسْفَلِ البِئْرِ** [*He laded out what was in the bottom of the well.*] (A.) = **قَدَحَتْ عَيْنُهُ** (S, A,) inf. n. **قَدَحَ**; (K;) and **قَدَحَتْ** (S,) inf. n. **قَدَحِيحٌ**; (K;) † *His eye sank, or became depressed,* (S, A, K,) *so that it became like the قَدَحَ* [q. v.]. (A. [See an ex. of the latter v. in a verse cited in the first paragraph of art. سلب.]

2: see above, last explanation. — **قَدَحَ قَرَسَهُ** (S,) inf. n. **تَقْدِيحٌ** (K,) † *He made his horse lean, lank, or slender:* (S, K, TA:) or **قَدَحَتْ خَيْلِي** inf. n. as above, † *I made my horses to be [like the arrows termed] قَدَاحٌ in slenderness.* (A.)

3. **قَدَحَةٌ** is † syn. with **مُقَادَعَةٌ**, [so in a copy of the A, an evident mistranscription for **مُقَادَعَةٌ**, with **د**], from **القَدْحُ** meaning “the act of blaming, censuring,” &c., syn. **الطَّعْنُ**: thus in the saying, **قَدَحَتْ بَيْنَهُمَا مُقَادَعَةٌ** † [*A mutual reviling, and vying in foul, or unseemly, speech or language, occurred between them two.*] (A.) — And **قَادَحَهُ** signifies † **نَاطَرَهُ** [app. as meaning **جَادَهُ** i. e. † *He contended in an altercation, or disputed, or litigated, with him:* &c.]. (A.)

5. **تَقَدَّحَ**: see 5 in art. قرح.

6. **تَقَادَحَا** † [app. *They contended in an altercation, or disputed, or litigated, each with the other.*] (A: there immediately following **قَادَحَهُ** as meaning **نَاطَرَهُ**.)

7. **انقَدَحَتِ النَّارُ مِنَ العُودِ** *Fire was, or became, struck, or produced, from the wood, or stick.* (L in art. صلد.)

8: see 1, latter half, in three places. — **اقتدح** **بِرْزَنْدِهِ** is [also] a tropical phrase [meaning † *He endeavoured to avail himself of his (another's) instrumentality: or he availed himself thereof:* see the phrase **بِرْزَنْدِكَ** in art. زند]. (A.) — And **اقتدح الامر** means † *He considered, and looked into, the affair, seeking to elicit what would be its issue, or result.* (A, K, TA.) — See also 1, again; last quarter.

10. **استقدح زنادَهُ** [lit. signifies *He asked, or demanded, that his (another's) زناد (pl. of زَنْدٌ q. v.) should produce fire:* and] is a tropical phrase [meaning † *He asked, or demanded, that he might avail himself of his (another's) instrumentality.*] (A.)

Bk. I.

قَدَحَ and **قَدَحِيحٌ**, [the former, in the CK, in this case, erroneously, with fet-h to the د,] *A canker, or corrosion, incident in trees and in teeth:* (L, K:) [the former is originally an inf. n.: and] each, in the sense here expl., an epithet in which the quality of a subst. predominates: (L:) [they are therefore more properly to be expl. as meaning *a thing that cankers, or corrodes:* and † the latter signifies also *rotteness, decay, corruption, or unsoundness:* (L:) and *blackness that appears in the teeth:* (S:) and *a crack, or fissure, in wood, or in a stick, or rod;* (S, L, K;) and so the former word. (K.) — **إِبْرَةُ القَدْحِ**: see **مَقْدَحٌ**.

قَدَحٌ *An arrow,* (S, Mgh, K, &c.,) [i. e.] *the pared wood, or rod, of an arrow,* (Mgh,) *before it has been furnished with feathers and a head:* (S, Mgh, Mgh, K, &c. :) or *an arrow when straightened, and fit to be feathered and headed:*

(T, voce **بَرِي**, q. v. :) or *a rod that has attained the desired state of growth, and been pruned, and cut according to the required length for an arrow:* (AHn:) and [particularly] *such as is used in the game called المَيْسِرُ:* (S, L:) pl. **قَدَاحٌ**, (S, A, Mgh, L, K,) a pl. of mult., (TA,) and [of pauc., and accord. to the L of **قَدَحٌ** in the last of the senses expl. above,] **أَقْدَاحٌ** (S, L, K) and **أَقْدَاحٌ** (L, TA) and **أَقَادِيحٌ**, (S, L, K,) which last is a pl. pl. [i. e. pl. of **أَقْدَاحٌ**]. (L.) [One says, in speaking of the arrows used in the game called المَيْسِرُ, **ضَرَبَ القَدَاحَ**, and in speaking of the two arrows used in practising sortilege, **ضَرَبَ بالقَدْحَيْنِ**: see art. ضرب, p. 1778, col. iii.] † **صَدَقَنِي وَسَمَ قَدْحِي** † *He told me truly what was the brand of his gaming-arrow* is a prov.; meaning he told me the truth: (A, TA:) so says AZ: (TA:) or it means he told me what was in his mind: the **سَمَ** of the **قَدَحِ** is the mark that denotes its share [of the slaughtered camel]; and the sign is sometimes made by means of fire. (Meyd.) And they say, **أَبْصُرْ وَسَمَ قَدْحِكَ** † [See, or look at, the brand of thy gaming-arrow]; (TA;) which is [also] a prov.; (A;) meaning know thyself. (A, TA.) And **قَدَحَ ابْنِ مُقْبَلٍ** † [The gaming-arrow of Ibn-Mukbil, which seems to have been one remarkable for frequent good luck,] is a proverbial expression relating to goodness of effect. (TA.)

قَدْحٌ [A drinking-cup or bowl;] *a certain vessel* (Mgh, K) *for drinking,* (S, Mgh,) *well known,* (Mgh,) *large enough to satisfy the thirst of two men:* (A'Obeyd, K:) or *a small one and a large one:* (K:) [in the K voce **عَلْبَةٌ**, it is applied to a vessel used for milking, sometimes made of camel's skin and sometimes of wood: it was used for drinking and for milking:] pl. **أَقْدَاحٌ**. (S, Mgh, Mgh, K.) It is said in a trad., **لَا تَجْعَلُونِي كَقَدْحِ الرَّكَّابِ** [Make not ye me to be like the drinking-cup of the rider on a camel]; meaning, make not ye me to be last in being mentioned; because the

rider on a camel suspends his **قَدَحِ** on the hinder part of his saddle when he is finishing the putting-on of his apparatus, (Mgh, TA,) placing it behind him. (TA.) — Also *A certain measure of capacity, in Egypt, containing two hundred and thirty-two ذَرَاهِمَ*. (Es-Suyootee in his “Husn el-Mohádarah.” See **إِرْدَبٌ**, in art. رذب.)

قَدْحَةٌ *A single act of striking, or producing, fire.* (IAth, K, TA.) — And hence, † *An elicitation, by examination, of the real state or nature of a case or an affair.* (IAth, TA.) — And *A single act of lading out broth [&c. with a ladle].* (L, in so in the CK.) — See also what next follows.

قَدْحَةٌ *A ladleful of broth:* (S, L, K:) and some say that **قَدْحَةٌ** signifies the same. (L.) You say, **أَعْطِنِي قَدْحَةً مِنْ مَرَقَتِكَ** *Give thou to me a ladleful of thy broth.* (S.)

قَدْحَةٌ *The act of striking or producing, fire* (IAth, K, TA) *with the مَقْدَحَةُ*. (IAth, TA.) Hence the saying, **لَوْ شَاءَ اللَّهُ لَجَعَلَ لِلنَّاسِ قَدْحَةَ نُورٍ** [*If God had willed, He had assigned to men the faculty of producing darkness, like as He has assigned to them the faculty of producing light:*] (K, TA:) a trad. (TA.) — And [hence] † *Consideration and examination of an affair, to elicit what may be its issue, or result.* (K, TA.)

قَدُوحٌ and **أَقْدَحٌ**, (K,) or **قَدُوحٌ** (A,) † *The ذَبَابُ* [i. e. *common fly, or flies:*] (A, K, TA:) which one never sees otherwise than as though producing fire with the two fore legs [by rubbing them together like as one rubs together the **زَنْدِ** and the **زَنْدَةَ**]. (TA. [But in a verse cited by Meyd in his Proverbs, instead of **القَدُوحِ** we find **القَدُوحِ الأَقْرَحِ**; and he says that **الأَقْرَحِ** (q. v.) is from **القَرْحَةُ**, and that every **ذَبَابٌ** has upon its face a **قَرْحَةٌ** (or white mark): see that verse in Freytag's Arab. Prov., ii. 48: and see also EM, p. 228.] = **قَدُوحٌ** also signifies *A well (رَكِيٌّ) of which the water is laded out with the hand:* (S, K:) or *a well (بِئْرٌ) of which the water is not taken otherwise than by successive ladings [with the hand].* (A.)

قَدُوحٌ *The pieces of wood of the [camel's saddle called] رَحْلٌ* [for which the TA has **رَمَل**, but the right reading is shown by the context]: a word having no singular. (TA.)

قَدِيحٌ *Broth:* (K: [app. because laded out:]) or *some broth remaining in the bottom of the cooking-pot:* (A:) or *what remains in the bottom of the cooking-pot and is laded out with pains;* (S, L, K;) as also **مَقْدُوحٌ**. (L.)

قَدَاةٌ *The art, or craft, of making vessels such as are called أَقْدَاحٌ* [pl. of **قَدْحٌ**]. (K.)

قَدَاةٌ: see 1, latter half: — and see **قَدَاةٌ**. As an epithet applied to a **زَنْدٌ** [q. v.], (K in art.

rider on a camel suspends his **قَدَحِ** on the hinder part of his saddle when he is finishing the putting-on of his apparatus, (Mgh, TA,) placing it behind him. (TA.) — Also *A certain measure of capacity, in Egypt, containing two hundred and thirty-two ذَرَاهِمَ*. (Es-Suyootee in his “Husn el-Mohádarah.” See **إِرْدَبٌ**, in art. رذب.)

قَدْحَةٌ *A single act of striking, or producing, fire.* (IAth, K, TA.) — And hence, † *An elicitation, by examination, of the real state or nature of a case or an affair.* (IAth, TA.) — And *A single act of lading out broth [&c. with a ladle].* (L, in so in the CK.) — See also what next follows.

قَدْحَةٌ *A ladleful of broth:* (S, L, K:) and some say that **قَدْحَةٌ** signifies the same. (L.) You say, **أَعْطِنِي قَدْحَةً مِنْ مَرَقَتِكَ** *Give thou to me a ladleful of thy broth.* (S.)

قَدْحَةٌ *The act of striking or producing, fire* (IAth, K, TA) *with the مَقْدَحَةُ*. (IAth, TA.) Hence the saying, **لَوْ شَاءَ اللَّهُ لَجَعَلَ لِلنَّاسِ قَدْحَةَ نُورٍ** [*If God had willed, He had assigned to men the faculty of producing darkness, like as He has assigned to them the faculty of producing light:*] (K, TA:) a trad. (TA.) — And [hence] † *Consideration and examination of an affair, to elicit what may be its issue, or result.* (K, TA.)

قَدُوحٌ and **أَقْدَحٌ**, (K,) or **قَدُوحٌ** (A,) † *The ذَبَابُ* [i. e. *common fly, or flies:*] (A, K, TA:) which one never sees otherwise than as though producing fire with the two fore legs [by rubbing them together like as one rubs together the **زَنْدِ** and the **زَنْدَةَ**]. (TA. [But in a verse cited by Meyd in his Proverbs, instead of **القَدُوحِ** we find **القَدُوحِ الأَقْرَحِ**; and he says that **الأَقْرَحِ** (q. v.) is from **القَرْحَةُ**, and that every **ذَبَابٌ** has upon its face a **قَرْحَةٌ** (or white mark): see that verse in Freytag's Arab. Prov., ii. 48: and see also EM, p. 228.] = **قَدُوحٌ** also signifies *A well (رَكِيٌّ) of which the water is laded out with the hand:* (S, K:) or *a well (بِئْرٌ) of which the water is not taken otherwise than by successive ladings [with the hand].* (A.)

قَدُوحٌ *The pieces of wood of the [camel's saddle called] رَحْلٌ* [for which the TA has **رَمَل**, but the right reading is shown by the context]: a word having no singular. (TA.)

قَدِيحٌ *Broth:* (K: [app. because laded out:]) or *some broth remaining in the bottom of the cooking-pot:* (A:) or *what remains in the bottom of the cooking-pot and is laded out with pains;* (S, L, K;) as also **مَقْدُوحٌ**. (L.)

قَدَاةٌ *The art, or craft, of making vessels such as are called أَقْدَاحٌ* [pl. of **قَدْحٌ**]. (K.)

قَدَاةٌ: see 1, latter half: — and see **قَدَاةٌ**. As an epithet applied to a **زَنْدٌ** [q. v.], (K in art.

(خور,) it signifies *That produces much fire.* (TK in that art.) — See also **مَقْدَحٌ**. — Also *A maker of vessels such as are called أَقْدَاحٌ* [pl. of قَدَحٌ]. (K.) — And a subst. signifying *The blossoms of plants before they open*: (TA:) or *the extremities of fresh, juicy, plants*: (K:) or *the extremities, consisting of fresh, juicy, leaves, of plants*: (TA:) or *soft, or tender, suckers or offsets, of [the species of trefoil, or clover, called] فِصْفَصَةٌ: (Az, K, TA:) of the dial. of El-'Irāk: n. un. **قَدَاحَةٌ**. (TA.)*

قَدَاحَةٌ *A stone from which one strikes fire*; (As, S, A, K;) and so **قَدَاحٌ**. (T, S, K.) — See also **قَدَاحٌ**, last sentence.

قَدِخٌ: see **قَادِخَةٌ**: — and see also **قَدِخٌ**, in two places. — **هَذَا مَاءٌ لَا يَنَامُ قَادِخَهُ** [*This is water of which the lader-out will not sleep*] is said in describing such [water] as is little in quantity. (A, TA.)

قَادِخَةٌ [*A canker-worm*;] the worm (Lth, S, Mgh, L, K) that cankers, or corrodes, trees and teeth: (Lth, *Mgh, *L, TA:) [coll. gen. n. **قَادِخٌ**; occurring in the K in art. **خَرَبٌ**, &c.:] pl. **قَوَادِخٌ**. (L.) One says, **قَدَّ أَسْرَعَتْ فِي أَسْنَانِهِ**, **قَوَادِخُ القَوَادِخِ** [*The canker-worms have quickly come into his teeth*]. (L.)

أَقْدَحٌ: see **قَدُوْحٌ**, in three places.

مَقْدَحٌ: see 1, in the middle of the paragraph.

مَقْدَحٌ [*A couching-needle*; called thus, and **إِبْرَةٌ القَدْحِ**, in the present day. — Also, (K, and so in some copies of the S,) and **مَقْدَحَةٌ**, (A, TA, and so in other copies of the S,) and **مَقْدَاحٌ**, and **قَدَاحٌ**, (K,) *The thing* (S, A, K) of iron (A, K) with which one strikes fire. (S, A, K.) — And the first, *A ladle*; (S, A, K;) as also **مَقْدَحَةٌ**. (A.) **سَتَاتِيكَ بِمَا فِي قَعْرِهَا البِقْدَحَةُ** **مَقْدَحَةٌ** (A.) [*The ladle will bring to thee what is in the bottom thereof*] is a prov., meaning, that to which thou art blind will become apparent, or manifest, to thee. (A.)

مَقْدَحَةٌ: see the next preceding paragraph, in three places.

خَيْلٌ مُقْدَحَةٌ † *Horses that are lean, lank, or slender*; as though made slender [like the arrows termed **قَدَاحٌ**: see 2]. (TA.)

عَيْنٌ مُقْدَحَةٌ † *An eye that is sunk or depressed* [so as to be like the **قَدِخٌ**: see 1, last signification]. (TA.) And **خَيْلٌ مُقْدَحَةٌ** † *Horses whose eyes are sunk or depressed*. (TA.)

مَقْدَاحٌ: see **مَقْدَحٌ**.

مَقْدُوْحٌ, applied to broth: see **قَدِخٌ**.

شَجَرٌ مُتَقَادِخٌ *Trees having soft, weak, branches, which, when the wind puts them in motion, blaze*

forth with fire; but which when used for producing fire for a useful purpose, yield no fire at all: whence one says to him who has no ground of pretension to respect or honour, nor parentage, genealogy, or pedigree, of a sound quality, **زَدَاكَ لِلْمَتَقَادِخِ** † [lit. *Thy two pieces of stick, or wood, for producing fire pertain to the trees that have soft and weak branches, &c.*]. (TA.)

قدر

1. **قَدَرْتُ الشَّيْءَ**, aor. - and - , [or the former only accord. to the Mgh., as will be seen by what follows,] inf. n. **قَدَرٌ**, (S, Mṣb,) is from **التَّقْدِيرُ**, (S,) [or] it signifies the same as **قَدَرْتُ الشَّيْءَ**, inf. n. **تَقْدِيرٌ**: (Mṣb:) [which latter phrase is afterwards mentioned in the S, but unexplained: the meaning is, *I measured the thing; computed, or determined, its quantity, measure, size, bulk, proportion, extent, amount, sum, limit or limits, or number*:] **قَدَرُ الشَّيْءِ** signifies *he computed, or determined, or computed by conjecture, the quantity, measure, size, bulk, proportion, extent, amount, sum, or number, of the thing, (حَزْرَةٌ), in order that he might know how much it was.* (IKṭt.) It is said in a trad., **إِنَّا قَدَرْنَا لَهُ**, **وَعَمَّرَ عَلَيْكُمْ الْهَيْلَالَ فَأَقْدَرُوا لَهُ**; (S, Mṣb;*) or **إِن عَمَّرَ عَلَيْكُمْ فَأَقْدَرُوا**, with keṣr to the - ; (Mgh, Mṣb;*) for **فَأَقْدَرُوا**, with ḍamm, is wrong; (Mgh;) and Ks. say, that you say **قَدَرْتُ الشَّيْءَ**, aor. **أَقْدَرُهُ**, with keṣr, and that he had not heard any other aor.: (TA:) the meaning of the trad. is, [*When the new moon (of Ramaḍán) is hidden from you by a cloud or mist, or if it be so hidden,] compute ye (قَدَرُوا) the number of the days to it, (Mgh, Mṣb,) and so complete Shaḥbán, making it thirty days*: (S, *Mgh, *Mṣb:) or, as some say, *compute ye (قَدَرُوا) the mansions of the moon, and its course in them [to it, i. e., to the new moon]*. (Mṣb.)

See also 5. — [Hence, app., the saying,] **أَقْدُرْ بِدَرْعِكَ بَيْنَنَا** *See thou and know thy rank, or estimation, among us.* (AO.) — Hence also, [Kur., vi. 91, and other places, meaning, *And they have not estimated God with the estimation that is due to Him*: or] *and they have not magnified, or honoured, God, with the magnifying, or honouring, that is due to Him*: (S, K:) for **قَدَرٌ** signifies [also] *a magnifying, or honouring*: (K:) or *have not assigned to God the attributes that are due to Him*: (Lth:) or *have not known what God is in reality.* (El-Baṣáir.) — **قَدَرْتُ الشَّيْءَ بِالشَّيْءِ**, aor. [- and] - , (L,) inf. n. **قَدَرٌ**; (L, K;) and **بِهِ**, **قَدَرُهُ**; (L;) *He measured the thing by the thing*: (L, K:*) and **عَلَى مِثَالِهِ** *he measured it by its measure*: (S, K, art. **قَيْسٌ**:) and **بَيْنَ الْأَمْرَيْنِ** *he measured, or compared, the two things, or cases, together*; syn. **قَايَسَ**; (K, art. **قَيْسٌ**:) and so **قَادَرٌ** † *And he thought that we would not*

قَدَرْتُ الشَّيْءَ, aor. - (L, K,) and **إِلَى الْأَمْرِ**, (L,) aor. - (L, K,) and - , (L,) inf. n. **قَدَرٌ**; (L, K;) [and **قَدَرُهُ**]; *He thought upon the thing, or affair, (L,) and considered its end, issue, or result, (L, K,) and measured, or compared, one part of it with another*; (L;) *he measured it, compared one part of it with another, considered it, and thought upon it.* (L.)

See also 2. — **قَدَرْتُ عَلَيْهِ التَّوْبَ**, (S, K,*) inf. n. **قَدَرٌ**, (S,) *I made the garment according to his measure; adapted it to his measure*: (S, K:*) [and **قَدَرْتُ عَلَيْهِ الشَّيْءَ** app. signifies *I made the thing according to his, or its, measure; proportioned, or adapted, the thing to him, or it; for وصفته*, by which it is explained in the TA, seems to be, as IbrD thinks, a mistake for **وَصَعْتُهُ**:] and **قَدَرُ الشَّيْءِ** signifies, in like manner, *he made the thing by measure, or according to a measure; or proportioned it*; syn. **جَعَلَهُ بِقَدَرٍ**: (IKṭt:) the primary meaning of **تَقْدِيرٌ** is *the making a thing according to the measure of another thing.* (Bḍ. xv. 60.) — [Hence,] **قَدَرَ اللَّهُ ذَلِكَ عَلَيْهِ**, aor. - and - , inf. n. **قَدَرٌ** and **قَدَرٌ**, (K,) or the latter is a simple subst., (Lḥ, Mṣb,) and **مَقْدَرَةٌ**; (S [unless this be a simple subst.];) and **قَدَرُهُ** † **عَلَيْهِ**, (K,) [which is more common,] inf. n. **تَقْدِيرٌ**; (TA;) and **لَهُ**; (K;) [*God decreed, appointed, ordained, or decided, that against him; and for him, or to him; accord. to an explanation of قَدَرٌ in the K: or decreed, &c., that against him; and for him, or to him; adapting it to his particular case; accord. to an explanation of قَدَرٌ by Lth, and of قَدَرٌ and قَدَرٌ in the S, and of قَدَرٌ in the Mṣb: see قَدَرٌ, below.*] You say also **قَدَرَ اللَّهُ لَهُ بِخَيْرٍ** † [*God decreed, &c., for him, good*]. (K.) — Also, **قَدَرٌ**, (K,) aor. - and - , inf. n. **قَدَرٌ**, (TA,) *He [God] distributed, divided, or apportioned, [as though by measure,] sustenance, or the means of subsistence.* (K, TA. In the CK, the verb is **قَدَّرَ**.) Hence, say some, the appellation of **لَيْلَةُ القَدَرِ**, [in the Kur, ch. xxvii.,] as being *The night wherein the means of subsistence are apportioned.* (TA.) See also **قَدَرٌ**, below. — Also, aor. - and - , but the former is that which is adopted by the seven readers [of the Kur-án], and is the more chaste, (Mṣb,) *He (God) straitened, or rendered scanty, [as though He measured and limited,] the means of subsistence*: (Bḍ, xiii. 26, and other places; and Mṣb:) and **قَدَرٌ**, inf. n. **قَدَرٌ**, [see Kur, lxxv. 7,] inf. n. **قَدَرٌ**, *his means of subsistence were straitened to him; like قَدَرٌ*. (S, TA.) You say **قَدَرْتُ عَلَيْهِ الشَّيْءَ**, aor. - and - , (Lḥ, TA,) inf. n. **قَدَرٌ**; (K,) and **قَدَرٌ** and **قَدَرُهُ**; (Lḥ, TA;) and **قَدَرٌ**, inf. n. **تَقْدِيرٌ**; (K;) *He rendered the thing strait, or distressing, to him.* (Lḥ, K, *TA.) And **قَدَرْتُ عَلَى عِيَالِهِ** *He scanted his household, or was niggardly or parsimonious towards them, in expenditure*; like **قَتَّرَ**. (S.) It is said in the Kur, [xxi. 87,] **فَطَّلْنِ أَنْ نَنْ نَقْدِرَ عَلَيْهِ** *And he thought that we would not*

straiten him: (Fr, AHeyth:) or the meaning is, *لَنْ نُقَدِّرَ عَلَيْهِ مَا قَدَرْنَا مِنْ كَوْنِهِ فِي بَطْنِ الْحَوْتِ*, for *نُقَدِّرُ* is syn. with *نُعَدِّرُ*; (Zj;) and this is correct; i. e., *we would not decree against him what we decreed, of the straitness [that should befall him] in the belly of the fish: it cannot be from القُدْرَةُ [meaning power, or ability]; for he who thinks this is an unbeliever. (Az, TA.) — Also, قَدَرَهُ, aor. ʔ, inf. n. قَدَارَةٌ; (K; and قَدَرَهُ; (TA;) He prepared it. (K, TA.) — And the former, He assigned, or appointed, a particular time for it. (K.) — قَدَرْتُ عَلَى الشَّيْءِ, aor. ʔ, (S, Mṣb, K) and ʔ, (Ks, K,) but the former is that which is commonly known, (TA,) inf. n. قُدْرَةٌ and قُدْرَانٌ, (S, K,) with kesr, (K,) but the latter is written in a copy of the T, قُدْرَانٌ, (TA,) [and in one copy of the S قُدْرَانٌ] and قَدَّرَ (Ks, Fr, Akh, K) and مَقْدَرَةٌ and مَقْدَرَةٌ and مَقْدَرَةٌ (S, K) and مَقْدَارٌ (K) and مَقْدَرٌ (TA) and قَدَارٌ (Sgh, K) and قَدَارٌ; (Lh, K;) and قَدَرْتُ عَلَيْهِ, aor. ʔ, (S, K,*) a form of weak authority, mentioned by Yaḥḥoob, (S,) and by Sgh from Th, and said by IḲṯṯ, to be of the dial. of Benoo-Murrah, of Ghaṯafán, (TA,) inf. n. قَدَّرَ (Ks, Fr, Akh, K) and قَدَارَةٌ and قُدْوَرَةٌ and قُدْوَرٌ, (K, TA,) these four are of قَدَّرَ; (TA;) and all that are here mentioned as from the K, are inf. ns.; (TK;) and اِقْدَرْتُ عَلَيْهِ; (S, K,*) TA;) or this has a stronger signification; (IAth;) *I had power, or ability, to do, effect, accomplish, achieve, attain, or compass, &c., the thing; I was able to do it, I was able to prevail against it. (Mṣb, K,*) TA.)* You say *مَا لِي عَلَيْكَ مَقْدَرَةٌ* and *مَقْدَرَةٌ*, and *قُدْرَةٌ*, i. e. *قُدْرَةٌ*, [I have not power over thee.] (S.) And in like manner, *الْمَقْدَرَةُ تَذْهَبُ الْحَفِيظَةَ* [Power drives away that care which one has of what is sacred, or inviolable, or of religion, to avoid suspicion]. (S.) — See also *قُدْرَةٌ*, below. — *طَبَخَ* and *طَبَخَ لِنَفْسِهِ* [meaning *He cooked, and he cooked for himself, in a قدر, or cooking-pot.*] (S, TA.) You say *قَدَّرَ القَدْرَ*, (K,*) TA,) aor. ʔ and ʔ, inf. n. قَدَّرَ, (K,) *He cooked [the contents of] the cooking-pot. (K,*) TA.)* And *أَمَرَنِي أَنْ أَقْدِرَ لَحْمًا* *He ordered me to cook a cooking-pot of flesh-meat. (TA, from a trad.)* And *أَتَقْدِرُونَ أَمْ تَشْتَوُونَ* [Do ye cook [for yourselves] in a cooking-pot, or roast? (S.)*

2. *قَدَّرَ*, inf. n. *تَقْدِيرٌ*: see 1, in most of its senses. — *He meditated, considered, or exercised thought in arranging and preparing, a thing or an affair; (T, K,*) El-Baṣṣāir;) either making use of his reason, and building thereon; the doing of which is praiseworthy; or according to his desire or appetite; as in the Qur, lxxiv. 18 and 19; the doing of which is blameable; (El-Baṣṣāir;) or by means of marks, whereby to cut it. (T.) — He intended a thing or an affair; he determined upon it. (T.) [Said of God, He decreed, appointed, ordained, destined, pre-*

*destined, or predetermined a thing.] — [Hence, app., قَدَّرَ, in grammar, He meant, or held, or made, such a thing to be supplied, or understood. You say *تَقْدِيرُهُ كَذَا* (a phrase's) implied, or virtual, meaning, or meaning by implication, is thus. And *يُقَدِّرُ بِكَذَا* Its implied meaning is to be expressed by saying thus. And *تَقْدِيرًا* is said in the sense of *implicatively, or virtually, as opposed to لَفْظًا* or literally. — And *He supposed such a thing.] — He made; syn. وَقَدَّرَ and صَنَعَ. Ex., in the Qur, [xli. 9.] وَقَدَّرَ فِيهَا أَقْوَامًا* And *He made therein its foods, or aliments. And it is said in the Qur, [x. 5.] وَقَدَّرَ مَنَازِلَ* And *hath made for it [the moon] mansions. (TA.) — He knew. So in the Qur, xv. 60; and lxxiii. 20, according to the Baṣṣāir. (TA.) — قَدَّرَهُ, inf. n. تَقْدِيرٌ, He asserted him to be, or named him, or called him, a قَدْرِي: (Fr, Sgh, K;) but this is post-classical. (TA.) — قَدَّرَهُ, (Mṣb,) or اِقْدَرَهُ, (K,) [the latter of which is the more common,] *He empowered him; enabled him; rendered him able. (Mṣb, K.)* You say *اِقْدَرَهُ اللهُ عَلَى كَذَا* *God empowered him, enabled him, or rendered him able, to do such a thing. (K,*) TA.)***

3. *قَادَرْتُهُ*, (K,) *قَادِرٌ بَيْنَ الْأُمْرَيْنِ*: see 1. — *قَادَرْتُهُ*, (K,) inf. n. *مُقَادَرَةٌ*, (TA,) *I measured myself, or my abilities, with him, or his, (قَائِسْتُهُ) and did as he did: (K;) or I vied, or contended, with him in power, or strength. (A, TA.)*

4: see 2.

5: see 7. — *كَانَ يَتَقَدَّرُ فِي مَرَضِهِ أَيَّنَ أَنَا الْيَوْمَ* [He (Mohammad) used to compute, or reckon, in his mind, in his disease, *Where am I to-day?*] i. e., he used to compute, or reckon, (يَقْدِرُ,) [in his disease,] the days of his wives, when it was his turn to visit each of them. (TA, from a trad.) See also 1. — *تَقَدَّرَ* It (a thing, S,) became prepared, (S, K,) لَهُ for him. (S.)

7. *انْقَدَرَ* (S, K) and *تَقَدَّرَ* (A) *It (a garment) agreed with, or was according to, the measure. (S, A, K.)* You say *تَقَدَّرَ الثَّوْبُ عَلَيْهِ* *The garment agreed with, or was according to, his measure. (A.)*

8. *اِقْدَرَهُ* *He made it of middling size; expl. by جَعَلَهُ قَدْرًا*. (JK, TA. [In the latter, the explanation is without any syll. signs; but in the former I find it fully pointed, and immediately followed by *مُقْتَدِرٌ شَيْءٌ*, thus pointed, and explained as signifying “a thing of middling size, whether in length or tallness or in width or breadth.”]) — See also 1, last two significations.

10. *اسْتَقْدَرَ اللهُ خَيْرًا* *He begged God to decree, appoint, ordain, or decide, for him good. (S, K.)* — *اللَّهُمَّ إِنِّي أَسْتَقْدِرُكَ بِقُدْرَتِكَ* — *O God, I beg Thee to give me power to do it, by Thy power. (TA, from a trad.)*

قَدْرٌ The quantity, quantum, measure, magnitude, size, bulk, proportion, extent, space, amount, sum, or number attained, of a thing; (S, Mṣb, K;) as also *قَدَّرَ* (Mṣb, K) and *قَدَّرَ* (Fr, Sgh, K) and *مَقْدَارٌ*. (Mṣb, K.) You say *هَذَا قَدْرٌ هَذَا*, and *قَدْرُهُ*, *This is the like of this [in quantity, &c.; is commensurate with, or proportionate to, this; and so هذا بِمَقْدَارِ هَذَا]*. (Mṣb.) And *هُرُّ قَدْرٍ مِائَةٌ*, and *قَدْرٌ مِائَةٌ*, *They are as many as a hundred. (Z, Mṣb.)* And *أَخَذَ بِقَدْرِ حَقِّهِ*, and *بِقَدْرِهِ*, and *بِقَدْرِهِ*, *He took as much as his due, or right. And بِقَدْرِ الْفَاتِحَةِ*, and *بِقَدْرِهَا*, and *بِقَدْرِهَا*, *He read as much as the Fātiḥah. (Mṣb.)* And *أَقْبَتُ عِنْدَهُ قَدْرٌ أَنْ يَفْعَلَ كَذَا* *I remained at his abode long enough for him to do thus. (Meyd, TA.)* But you say *جَاءَ عَلَى قَدْرٍ*, thus only, with fet-ḥ [to the dāl, as is shown by what precedes in the Mṣb,] as meaning [It came according to measure; i. e.,] *it was conformable; it matched; it suited. (Mṣb.)* You say also *جَاوَزَ قَدْرَهُ* or *قَدْرَهُ* [He overstepped, transgressed, went beyond, or exceeded, his proper measure, bound, or limit: and the same is said of a thing]. (L, art. *عند*; &c.) And *فَوَسَّ بِعَيْدِ القَدْرِ* *A horse that takes long, or wide, steps. (JK, TA.)* [And *هَذَا قَدْرِي* *This is sufficient for me.*] — [Hence, *Estimation, value, worth, account, rank, quality, or degree of dignity;] greatness, majesty, honourableness, nobleness; (Mṣb,*) TA;) gravity of character; (Mṣb;) as also قَدَّرَ. (Mṣb.)* You say *قَدْرٌ عِنْدِي قَدْرٌ*, and *قَدْرٌ*, *He has no honourableness, or gravity of character, in my opinion. (Mṣb.)* In the words of the Qur, [vi. 91,] *وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ*, [for explanations of which see 1,] we may also correctly read *قَدْرِهِ*. (TA.) — *قَدَّرَ* and *قَدَّرَ*, (S,) [the latter of which is the more common,] or *قَدَّرَ* (JK, Mṣb, K) alone, (Mṣb,) or both, and *مَقْدَارٌ* and *تَقْدِيرٌ*, (TA,) and *مَقْدَرَةٌ*, with fet-ḥ only [to the d], (S.) *Decree, appointment, ordinance, or destiny: or what is decreed, appointed, &c.: syn. قَضَاءٌ and حُكْمٌ: (M, K;) or decree, &c., adapted [to a particular case], (Lth, JK, Az, TA,) by God; (S, Mṣb;) expl. by قَضَاءٌ مُوَقَّتٌ, (Lth, JK, &c.,) and القَضَاءُ الَّذِي مِنَ القَضَاءِ اللهُ مِنْ القَضَاءِ اللهُ يَقْدِرُهُ: (Mṣb:)* [accord. to general usage, it differs from قَضَاءٌ; this latter signifying a general decree of God, as that every living being shall die; whereas قَدْرٌ signifies a particular decree of God, as that a certain man shall die at a particular time and place &c.; or particular predestination: thus القَضَاءُ وَالقَدْرُ may be rendered the general and particular decrees of God; or general and particular predestination or fates and destiny. The term قَدْرٌ is variously explained by different schools and sects: but its proper meaning seems to be that given above on the authority of Lth.] The pl. of *قَدْرٌ* is *أَقْدَارٌ*; (K, TA;) and of *مَقْدَارٌ*, *مَقَادِيرٌ*. (TA.) You say *الْأُمُورُ تَجْرِي بِمَقْدَارِهَا*, and *بِقَدْرِهَا*, &c., *Events have their course by the decree, &c., of God. (TA.)* It is said that *لَيْلَةُ القَدْرِ* signifies *The night of decree,*

&c. (TA. See also I.) = قَدْرٌ (A, L, K) and قَدْرٌ (L) A camel's or horse's saddle of middling size; (A, L, K;) and in like manner قَادِرٌ, applied to a horse's saddle, between small and large; or this last signifies easy, that does not wound; like قَاتِرٌ (T, TA:) and مُقْتَدِرٌ, (JK,) or مُقْتَدِرٌ, (K,) but see 8,) a thing, (JK,) or anything, (M, K,) of middling size, (JK, M, K,) whether in length or tallness or in width or breadth: (JK:) مُقْتَدِرٌ signifying a man, and a mountain-goat, and an antelope, of middling make: (M, TA:) and المَقْتَدِرُ الطَّوِيلُ a man of middling stature or tallness; (A, TA;) as also قُدَارٌ. (K.) And أُذُنٌ قَدْرَاءٌ An ear neither small nor large. (Sgh, K.) = See also قُدْرَةٌ.

قُدْرٌ: see قَدْرٌ.

قَدْرٌ A cooking-pot; a vessel in which one cooks: (Msb:) [and it very often means the food contained therein; i. e. pottage of any kind: (see, for an ex., 3 in art. غَلُو:)] of the fem. gender (Msb, K, TA) without ة: (TA:) or it is made fem. (S, K) as well as masc., accord. to some: but he who asserts it to be made masc. is led into error by a saying of Th: AM observes, as to the saying of the Arabs, related by Th, مَا رَأَيْتُ قَدْرًا عَلَى أُسْرَعٍ مِنْهَا [I have not seen a cooking-pot that has boiled quicker than it], قَدْرٌ is not here meant to be made masc. but the meaning is, مَا رَأَيْتُ شَيْئًا عَلَى [I have not seen a thing that has boiled]; and similar to this is the saying in the Kur, [xxxiii. 52,] لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ النِّسَاءِ قَدِيرٌ, without ة, contr. to analogy; (S, TA;) or قَدِيرَةٌ, with ة, because قَدْرٌ is fem.; (Msb;) or both: (TA:) and the pl. is قُدُورٌ: (Msb, K:) it has no other pl. (TA.) [See a tropical ex. voce حَامِرٌ.]

قَدْرٌ: see قَدْرٌ, throughout: (where its pl. is أَقْدَارٌ; K, TA:) and قُدْرَةٌ: (in which sense also its pl. is as above; K.) — See also جَبْرٌ: and see مَقْدَارٌ. — Also, A time, or a place, of promise; an appointed time, or place; syn. مَوْعِدٌ. (TA.) [See Kur, xx. 42.]

مَقْدَرَةٌ and مَقْدَرَةٌ and مَقْدَرَةٌ (S, K) and قَدْرٌ and قَدْرٌ (Ks, Fr, Akh, K) and قَدْرَانٌ (S, K) and مَقْدَارٌ (K) and مَقْتَدِرٌ (TA) and قَدَارٌ (Sgh, K) and قَدَارٌ (Lh, K) and قُدْرَةٌ and قُدُورَةٌ and قُدُورٌ (K) Power; ability. (K.) See قَدْرَتْ عَلَى الشَّيْءِ. — Hence, (TA,) the first and second and third and fourth (S, Msb, TA) and fifth, (K, TA,) or all excepting قَدْرٌ and مَقْتَدِرٌ, (TK,) [and there seems to be no reason for not adding these two,] Competence, or sufficiency; richness. (S, Msb, K.) You say رَجُلٌ ذُو قُدْرَةٍ, and مَقْدَرَةٌ, and مَقْدَرَةٌ, and مَقْدَرَةٌ, A man possessing competence, or riches. (S, Msb, TA.)

قُدْرَةٌ A certain interval, or distance, between every two palm-trees. (JK, Sgh, K.) You say

نَحَلْنَا عَلَى الْقَدْرَةِ Palm-trees planted at the fixed distance, one from another. (JK, Sgh, K.) And كَمْرٌ قَدْرَةٌ نَحَلْنَاكَ [What is the fixed distance of thy palm-trees, one from another?] (K.)

أُذُنٌ قَدْرَاءٌ: see قَدْرٌ, last signification. = بَنُو قَدْرَاءٍ Those possessing competence, or sufficiency; the rich. (K.)

قُدْرَانٌ: see قُدْرَةٌ.

الْقَدْرِيَّةُ The sect of those who deny the قَدْرَ as proceeding from God, (K, TA,) and refer it to themselves. (TA.) [Opposed to الْجَبْرِيَّةُ.]

قُدْرَةٌ: see قُدْرَةٌ.

قَدْرٌ: see قَدْرٌ, last signification. = A cook: or one who slaughters camels or other animals; (S, K;) as being likened to a cook: (TA:) or one who slaughters camels, and cooks their flesh: (TA:) and one who cooks in a cooking-pot (قَدْرٌ); as also مُقْتَدِرٌ. (K.)

قَدَارٌ: } see قُدْرَةٌ.
قُدُورٌ: }

قَادِرٌ: see قَادِرٌ. = Flesh-meat cooked in a pot, with seeds to season it, such as pepper and cumin-seeds and the like: (Lth, JK:) if without such seeds, it is called طَبِيخٌ: (Lth, TA:) or what is cooked in a قَدْرٌ; (L, K;) as also قَادِرٌ: so in the K; but this seems to be a mistake, occasioned by a misunderstanding of the saying of Sgh [and others] that قَدِيرٌ is the same as قَادِرٌ: or perhaps the right reading of the passage in the K is وَالْقَدِيرِ الْقَادِرِ وَمَا يَطْبَخُ فِي الْقَدْرِ; and it has been corrupted by copyists: (TA:) [but this is improbable, as the passage, if thus, would be in part a repetition:] also cooked broth; (L;) and so مَقْدُورٌ. (JK, L.)

قَدَارَةٌ: } see قُدْرَةٌ.
قُدُورَةٌ: }

قَادِرٌ, applied to God, i. q. مُقْتَدِرٌ [Decreeing, appointing, ordaining, deciding]; (S;) and قَدِيرٌ may signify the same. (TA.) = See also قَدْرٌ, last signification. = Possessing power, or ability; as also قَدِيرٌ, (K,) and مُقْتَدِرٌ: (TA:) or قَدِيرٌ has an intensive signification, and مُقْتَدِرٌ still more so: (IAth:) or قَدِيرٌ signifies he who does what he will, according to what wisdom requires, not more nor less; and therefore this epithet is applied to none but God; and مُقْتَدِرٌ signifies nearly the same, but is sometimes applied to a human being, and means one who applies himself, as to a task, to acquire power or ability. (El-Baḡāir.) When you say اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ [God is able to do everything; is omnipotent;] you mean, to do everything that is possible.

بَيْنَ أَرْضِكَ وَأَرْضِ فُلَانٍ لَيْلَةٌ قَادِرَةٌ (Msb.) — (Yaḡkoob, S;) and بَيْنَنَا لَيْلَةٌ قَادِرَةٌ; (K;) Between thy land and the land of such a one is a gentle night's journey; (Yaḡkoob, S;) and between us is an easy night's journey, in which is no fatigue. (K.) = See also قَدِيرٌ.

تَقْدِيرٌ: see قَدْرٌ, and 2.

مَقْدَرٌ: see قُدْرَةٌ.

مَقْدِرٌ: see قَادِرٌ.

مَقْدَرَةٌ and مَقْدَرَةٌ and مَقْدَرَةٌ: for the first, see قَدْرٌ: — and for all, see قُدْرَةٌ.

مَقْدَارٌ A measure; (JK, L;) a thing with which anything is measured; as also قَدْرٌ: (L:) a pattern (مِثَالٌ) by which a thing is measured, proportioned, or cut out. (T, art. مِثَل.) — See also قَدْرٌ, in six places. — Death. They say بَلَغَ الْعَبْدُ إِذَا بَلَغَ الْبِقْدَارَ مَاتَ [When man reacheth the term of life, he dieth]. The pl. is مَقَادِيرٌ. (TA.) = See also قُدْرَةٌ.

مَقْدُورٌ: see قَدِيرٌ.

مُقْتَدِرٌ: see قَدْرٌ, last signification.

مُقْتَدِرٌ: see قَدْرٌ, last signification. = See also قَادِرٌ. — صَانِعٌ مُقْتَدِرٌ An artificer gentle in work. (A, TA.) = See also قَدَارٌ.

قدس

1. قَدَسَ فِي الْأَرْضِ He went far away into the land, or country. (Bd, ii. 28.) = قَدَسَ, aor. 2, (TK,) inf. n. قُدُسٌ and قُدُسٌ (S, A, K,) said of a thing, (TK,) It was, or became, [holy, accord. to the most common usage, or] pure. (S, A, K, TK.) [It may also be said of God, as meaning, emphatically, He is holy.]

2. قَدَسَهُ (A,) inf. n. تَقْدِيسٌ (S, M, K,) [He hallowed, or sanctified, him or it: he consecrated him or it]. — He declared Him (namely God, M, A) to be far removed, or free, from every impurity or imperfection, or from everything derogatory from his glory; (M;) he declared Him to be far removed from evil; [i. e., to be holy;] and so قَدَسَ لَهُ; from قَدَسَ فِي الْأَرْضِ, explained above; (Bd, ii. 28;) the J, in the latter case, being redundant. (Jel, ii. 28.) — He purified him or it; (S, M, K, Bd, ubi supra;) because he who purifies a thing removes it far from unclean things. (Bd.) Accord. to Zj, وَتَقْدِيسُ لَكَ, in the Kur, ii. 28, means, And we purify ourselves, and those who obey Thee, for, or towards, Thee. (TA.) — He blessed him. You say, لَا قَدَسَهُ اللَّهُ May God not bless him. (IAḡr, M.) — تَقْدِيسٌ also signifies The praying for a blessing. (M.) [You say, app., قَدَسَ لَهُ, meaning, He prayed for a blessing for him.] = Also قَدَسَ He came [or went] to بَيْتَ الْمَقْدِسِ [i. e. Jerusalem]; like

كَوْفَ [he came or went to El-Koofeh] and بَصَرَ [he came or went to El-Basrah]. (A.)

5. تَقَدَّسَ [He, or it, was, or became, hallowed, or sanctified: he, or it, was, or became, consecrated]. — He (God, Mḡb) was far, or far removed, or free, [or clear,] from every impurity or imperfection, or from everything derogatory from his glory; [i. e., He was holy;] or He removed himself far from every impurity or imperfection, &c.: (Mḡb, TA:) he, or it, was, or became, purified; or he purified himself. (S, K.)

قُدُسٌ and قُدُسٌ [Holiness, sanctity:] purity: (S, A, Mḡb, K:) [each] a subst. as well as an inf. n.: (S, A, K:) the former a contraction of the latter. (Mḡb.) — Hence, (S,) حَظِيرَةُ الْقُدُسِ, or الْقُدُسِ, [The Enclosure of Holiness or Purity;] i. e., Paradise. (S, A.) — [Hence, also,] رُوح الْقُدُسِ, (S, A, K,) and رُوحُ الْقُدُسِ, accord. to the reading of Ibn-Ketheer, (Bd, ii. 81,) [The Spirit of Holiness or Purity; properly applied to The Holy Spirit, The Third Person of the Trinity, in Christian theology; generally, but incorrectly, called by the Eastern Christians among the Arabs الرُّوحُ الْقُدُسُ: but accord. to the Muslims,] Jibreel [i. e. Gabriel, the Archangel]; (S, A, K; and Bd, ubi supra;) as also الْقُدُسُ and الْقُدُسُ: (K, TA:) or the Spirit of Jesus: or the Gospel: or the most great name of God, by which Jesus used to raise to life the dead: (Bd, ubi supra:) or God's protection and direction. (A.) You say, رُوحُ الْقُدُسِ مَعَكَ, and مَعِيكَ, Gabriel, or God's protection and direction, be with thee, and be thine aider. (A.) — قُدُسٌ or قُدُسٌ also signifies Blessing. (M, TA.) — Also, الْقُدُسُ and الْقُدُسُ i. q. بَيْتُ الْمَقْدِسِ, q. v. (K,) or بَيْتُ الْمَقْدِسِ. (A.) — And أَرْضُ الْقُدُسِ [or أَرْضُ الْقُدُسِ] i. q. الأَرْضُ الْمَقْدِسَةُ. (TA.)

قَدَسٌ A [vessel of the kind called] سَطَلٌ (S, A, K;) of the dial. of the people of El-Hijáz; so called because one purifies himself in it, (S, TA,) and with it. (TA.)

قُدُسٌ: see قُدُسٌ, throughout.

حَدِيثٌ قُدُسِيٌّ [A holy tradition or narration]: see art. حَدَّثَ.

الْقُدُوسُ (S, M, A, Mḡb, K) and الْقُدُوسُ (S, M, K,) applied to God, (S, M, A, &c.), as also الْقُدُوسُ (M, A) and الْقُدُوسُ; (A;) [all of which are nearly syn.;] الْقُدُوسُ signifies [The All-holy, All-pure, or All-perfect;] He who is far removed from every imperfection or impurity, or from everything derogatory from his glory; (M, Mḡb;) as also الْقُدُوسُ [but not in an intensive degree]; (M;) and الْقُدُوسُ signifies the same as this last; (T, TA;) or from faults and defects: (TA:) or the Pure; (S, K;) [or the Very Pure:] or the Blessed; (Ibn-El-Kelbee, K;) [or the Greatly Blessed:] Sb used to say قُدُوسٌ and قُدُوسٌ, with fet-h to the first letter of each:

(S:) Th says, (S,) every noun of the measure is with fet-h to the first letter, (S, K,*) like قُدُوسٌ and قُدُوسٌ &c., (S,) except قُدُوسٌ and قُدُوسٌ (S) and قُدُوسٌ, (S, K, but not as from Th,) and in the K is added قُدُوسٌ; (TA;) [see قُدُوسٌ] for these are mostly with damm, though sometimes with fet-h: (S, K:*) Lh says, all agree in pronouncing قُدُوسٌ and قُدُوسٌ with damm, though fet-h is allowable; (M;) but Az denies this agreement: (TA:) and Lh adds, that all other words of the measure قُدُوسٌ are with fet-h. (M.)

بَيْتُ الْمَقْدِسِ: see مَقْدِسٌ.

مَقْدِسٌ Hallowed, or sanctified: consecrated: purified: blessed. (M.) — الْمَقْدِسُ, applied to God: see الْقُدُوسُ. — الْبَيْتُ الْمَقْدِسُ, (K,) and بَيْتُ الْمَقْدِسِ, (S, K,) and [more commonly] بَيْتُ الْمَقْدِسِ, (M, A, K,) which [i. e. الْمَقْدِسُ] is either formed from مَقْدَسٌ by rejecting the augmentative letter, or is a subst. not formed from a verb, like as Sb says of الْهَنْكِبُ, (M,) [signifying The hallowed, or consecrated, or purified, or blessed, dwelling; or the dwelling of the hallowed, &c.; are appellations of Jerusalem;] also called الْقُدُسُ [which is the name generally given to it in the present day] and الْقُدُسُ; (A, K;) because one is purified therein from sins, or because of the blessing that is therein. (TA.) — الأَرْضُ الْمَقْدِسَةُ The [hallowed, or consecrated, or purified land; (S, Mḡb, K;) or the pure land; (Fr;) or the blessed land; (IAḡr;) is an appellation of Damascus and Palestine and part of the Jordan: (Fr:) or Syria: (M:) and أَرْضُ الْقُدُسِ [or أَرْضُ الْقُدُسِ] signifies the same. (TA.)

مَقْدِسٌ A Christian monk [or any Christian or a Jew] who comes [or goes or performs pilgrimage or has performed pilgrimage] to الْقُدُسِ or بَيْتِ الْمَقْدِسِ [i. e. Jerusalem]: (A:) or a Christian monk: (K:) or a [learned Jew or other, such as is called] حَبِيرٌ. (M, TA.) Imra-el-Kays says, describing dogs and a [wild] bull,

فَأَذْرَكْنَهُ يَأْخُذُنَ بِالسَّاقِ وَالنَّسَا
كَمَا شَبَّرَقَ الْوِلْدَانُ ثَوْبَ الْمَقْدِسِ

And they (the dogs) overtook him, (namely, the bull,) seizing the shank and the sciatic vein, and tearing his skin, as the children of the Christians tear the garment of the monk that has come from بَيْتِ الْمَقْدِسِ, [or Jerusalem] for the purpose of obtaining a blessing from it: thus the verse is found in the handwriting of Aboo-Sahb; but in all the copies of the S, we find ثَوْبَ الْمَقْدِسِ, with ي. (TA.)

مَقْدِسِيٌّ and مَقْدِسِيٌّ Of, or relating to, or belonging to, بَيْتِ الْمَقْدِسِ or بَيْتِ الْقُدُسِ [i. e. Jerusalem]: a Jew. (S.)

الْقُدُوسُ: see الْمَقْدِسُ.

قَدَعٌ [

قَدَمٌ

قَدَى and قَدُو

See Supplement.]

قَدَّ

1. قَدَّ الرَّيْشُ (S, M, A, L,) [aor. 2,] inf. n. قَدَّ, (K,) He cut the edges, or extremities, of the feathers, (S, M, A, L, K,) [for the arrow, or arrows,] with the instrument called مَقْدَدٌ, (A,) and made them حَدَفَهُ, M, L, [in the K, تَحْدِيفُهُ is put for تَحْدِيفُهُ] of the suitable dimensions, (عَلَى نَحْوِ الْحَدْوِ وَالتَّحْدِيرِ, M, [in the L and K, الْحَدْوِ and the foll. conjunction are omitted,]) and even. (M, L, K.) — And قَدَّ, He cut anything in a similar manner. — [Hence,] قَدَّ, It (anything) was made even, and fine, or delicate, or elegant; (M, L;) [as also قَدَّ: see مَقْدَدٌ, and see 2.] — قَدَّ السَّهْمُ, (S, M, A, L,) aor. 2, (M, A, L,) inf. n. قَدَّ; (S, M, L, K;) and قَدَّه, (M, L,) inf. n. قَدَّ; (K;) and قَدَّه; (Deewán El-Hudhaleeyeen, cited by Freytag;) He feathered the arrow; fixed, or stuck, upon it the feathers; (S, M, A, L, K;) whereof an arrow has three, also called its آذَان. (L.) — قَدَّه, aor. 2, (L,) inf. n. قَدَّ, (K,) He struck him upon the part called the مَقْدَدُ; (L, K;) on the back of his neck. (L.) [But see قَدَّه in art. طَبَعَ.]

2. قَدَّزَ, (inf. n. تَقْدِيزٌ, L,) It (anything) was trimmed, or decorated. (M, L.) See also 1.

4: see 1.

8. اقْتَدَى الْحَدِيثَ مِثِّي + He heard the story from me like as I heard it. (TA, voce اِكْتَتَ.)

قَدَّةٌ A feather of an arrow: pl. قَدَدٌ, (S, M, L, K,) and قَدَادٌ. (M, L.) [You say,] حَدَّوْ الْقَدَّةَ بِالْقَدَّةِ, Like as one feather of an arrow corresponds to, or matches, another. (L.) — [Hence,] the ear of a man, and of a horse; (M, L, K;) the two ears are called الْقَدَتَانِ. (M, L.) — And the side of the vulva; (K;) dual, قَدَتَانِ, the two sides of the vulva, (S, M, L,) which are called the اِسْتِنَانِ. (M, L.) — The flea; (S, M, L, K;) as also قَدْدٌ: (M, L, K;) pl. قَدَدَانِ. (S, M, L, K.)

قَدَّةٌ see قَدْدٌ.

قَدَادَةٌ A piece that is cut from the extremity of a feather; (M, L;) and قَدَادَاتُ, [the pl.,] what falls in the cutting of the extremities of feathers, and the like: (S, L, K:) and the sing., what is cut, or clipped, from the extremities of gold, &c.: (K:) the pl. signifies pieces, (M,) or small

pieces, (L,) cut, or clipped, from the extremities of gold: and pieces cut or clipped from silver are called جَذَائِثُ: or the sing. signifies what is cut, or clipped, from anything. (M, L.)

أَقْدُ An arrow without feathers upon it; (T, S, M, A, L, K;) like as أَفُوقُ, applied to an arrow, signifies "having no notch:" (L:) or of which the feathers have fallen off: (L:) or just pared, before it is feathered: (Lh, M, L:) also, a feathered arrow: or (in the K, and) that is evenly pared, without any deviation from a straight shape: (M, L, K:*) pl. قُدٌّ: and pl. of قُدٌّ, قُدَادٌ. (S, L. [See an ex. voce أَحْسَنُ.]) —

مَا لَهُ أَقْدٌ وَلَا مَرِيشٌ He has not anything: (M, L, K:) or he has not either property or people. (Lh, M, L, K.) A proverb. (TA.) — مَا أُصِيبْتُ مِنْهُ أَقْدٌ وَلَا مَرِيشٌ I gained not from him anything: (M, L:) or I obtained not from him good, either little or much. (Meyd, TA.) Ibn-Háni relates this saying, on the authority of Abou-Málik, differently, saying أَقْدٌ, with ف, instead of أَقْدٌ, from قُدٌّ in the sense of فِرْدٌ. (L.)

— In another proverb it is said, مَا تَرَكْتُ لَهُ أَقْدٌ وَلَا مَرِيشٌ [I left not to him anything]. (A.)

مَقْدٌ The part between the two ears, behind: (M,* L, K:) one says, إِنَّهُ لِلنَّيْمِ الْمَقْدَيْنِ Verily he is vile in the part between the two ears, behind, and حَسَنُ الْمَقْدَيْنِ, goodly in that part; though a man has but one مَقْدٌ: also, the base of the ear: (M, L:) and the place where the hair of the head ends, between the two ears, behind: (S:) the part of the back of the head where the growth of the hair ends: (M, L, K:) or the part of the back of the head where the hair is cut with the shears: (M, L:) and the part where the hair ends, behind and before: (L:) or the place where the head is set upon the neck: its proper signification is a place of cutting: and therefore it may mean the place where the hair ends, at the back of the neck: or the place where the head ends; which is the place where it is set upon the neck. (A.)

مَقْدٌ A blade for cutting or clipping; syn. مِقْرَاضٌ; (S;) an instrument for cutting the extremities of feathers, (M, A, L, K,*) such as a knife and the like; as also مَقْدَةٌ: (M, L:) a knife. (K.)

مَقْدٌ and مَقْدُودٌ, Trimmed, or decorated; (M, K;) applied to a man. (M.) See مَقْدُودٌ — [Hence,] مَقْدٌ (M, K) and مَقْدُودٌ (L), A man (M, L) having his hair clipped (M, L, K) round the part where its growth terminates, before and behind: (M, L:) and مَقْدُ الشَّعْرِ, (S, L,) and مَقْدُودَةٌ, (L,) A man having his hair trimmed. (S, L.) — مَقْدٌ Anything made even, and fine, or delicate, or elegant. (K.) — [Hence,] A man having a clean garment, one part of it resembling another, every part of it goodly. (L.)

And A man of light form, or figure; (Yaḥkoob, S, M, L, K;) as also مَزَلٌّ: and in like manner مَقْدَةٌ, A woman not tall; also مَزَلَّةٌ. (Yaḥkoob, S, M,* L.)

أُذُنٌ مَقْدُودَةٌ see مَقْدٌ in three places. — (S, M, L, K,) and مَقْدُودَةٌ, (M, L, K,) an ear of a rounded shape (M, L, K,) as though it were pared. (S, L.) [You say,] لَهُ أُذُنَانِ مَقْدُودَتَانِ He (a horse) has two ears shaped like the feathers of an arrow. (A.) — هُوَ مَقْدُودٌ الْقَفَا He has his hair clipped at the back of the neck. (L.)

قذ

1. قَذَرٌ, aor. ʔ; (Lth, Mgh, Mṣb, K;) and قَذَرَ, aor. ʔ; (Lth, Mgh, K;) and قَذِرٌ, aor. ʔ; (K;) inf. n. قَذِرٌ, (S, Mgh, Mṣb, K,) of قَذِرٌ; (Mṣb;) and قَذَارَةٌ, (S, Mgh, K,) of قَذِرٌ; (Lth;) It (a thing, Mgh, Mṣb) was, or became, unclean, dirty, or filthy. (S, Mgh, Mṣb.) — قَذِرُهُ, (S, Mgh, Mṣb, K,) aor. ʔ; (Mṣb, K;) and قَذِرُهُ, aor. ʔ; (K;) inf. n. [of the former] قَذِرٌ, and [of the latter] قَذِرٌ; (K;) and قَذِرُهُ; and استَقَذِرُهُ; (S, Mgh, Mṣb, K;) [and قَذِرُهُ; (see قَذِيرَةٌ);] He held it to be unclean, dirty, or filthy: [he disliked it, or hated it, for its uncleanness, dirtiness, or filthiness: (Mṣb:) or †he disliked it, or hated it: (S:) or †he shunned it, or avoided it, through dislike, or hatred: (Mgh:) قَذِرُهُ and استَقَذِرُهُ and قَذِرٌ are syn. [in this last, or a similar, sense]: (Lth:) and قَذِرُهُ, aor. ʔ, signifies †he disliked it, or hated it, and shunned it, or avoided it: (TA:) and قَذِرَتْ she (a woman) shunned, avoided, or removed herself far from, unclean things, or foul actions; preserved herself therefrom. (S.) It is said in a trad., كَذِرْتُ لَكُمُ جَوَالَ الْفَرَى [I dislike, for you, what goes round about the towns, or villages], meaning, I dislike, for you, oxen and cows that eat filth; therefore do not ye eat them. (Mgh.) And El-'Ajjáj says

وَقَذِرِي مَا نَيْسَ بِمَقْدُورِ

†[And my disliking what was not disliked], meaning, that he had come to dislike (يَقْذِرُ) the food which he did not dislike in his youth. (TA.)

2: see 1. — [قَذِرٌ also signifies He fouled a thing.]

4. اِقْذَرَهُ He found it to be unclean, dirty, or filthy. (Mṣb.)

5: see 1, in three places. — [Also تَقَذَّرَ He became unclean, dirty, or filthy. (So used in the L, K, art. نَت.)]

10: see 1, in two places.

قَذِرٌ see قَذِرٌ.

قَذِرٌ see 1. — [As a simple subst., Unclean-

ness, dirt, or filth: and an unclean, a dirty, or a filthy, thing: pl. أَقْدَارٌ:] also, dirt, or filth, which renders one legally impure: (Az, Mṣb:) قَذِيرَةٌ is likewise used in the sense of قَذِرٌ: (Mṣb:) and [hence] both these words also signify † a foul action: (TA, for this meaning of قَذِرٌ, accord. to an explanation of its pl. أَقْدَارٌ; and L, Mṣb, for the same meaning of قَذِيرَةٌ:) قَذِيرَةٌ is also explained as signifying adultery, or fornication, (Mṣb, K,) and the like: (Mṣb:) or this latter word signifies anything that is deemed foul (يَسْتَفْحِشُ), and that ought to be shunned, or avoided: (Mgh:) an offence for which a punishment such as is termed حَدٌّ is inflicted; such as adultery, or fornication, and drinking [wine or the like]: (Iath:) or foul action, and evil speech. (Khalid Ibn-Jembeh.) You say هُوَ الْإِقْدَارِ وَالْقَذِيرَاتِ, and يَتَّقِرُهُ عَنِ الْقَذِرِ, (S,) [He shuns, avoids, or removes himself far from, that which is unclean, and unclean things, or foul conduct, and foul actions; preserves himself therefrom.] And اجْتَنِبُوا الْقَذِيرَاتِ أَتَى نَسِيٍّ شُنُّوا شُنُّوا اللَّهَ عَنَّا Shun ye, or avoid ye, the foul actions, such as adultery, or fornication, and the like, which God hath forbidden. (Mṣb.) — See also قَذِرٌ.

قَذِرٌ see قَذِرٌ.

قَذِرٌ (Lth, S, Mgh, Mṣb, K,) from قَذِرٌ, (Lth,) and قَذِرٌ, (Lth, K,) from قَذِرٌ, (Lth,) and قَذِرٌ and قَذِرٌ, (K,) [but the last has an intensive signification, as though meaning "dirt," or "filth," itself, (see عَرَّةُ,)] A thing unclean, dirty, or filthy. (S, Mgh, Mṣb.)

قَذِيرَةٌ A man who shuns, avoids, or removes himself far from, causes of blame; who preserves himself therefrom. (S, K, TA.) See also قَذِيرٌ and مَقْدِرٌ.

قَذِيرَةٌ † A woman who shuns, avoids, or removes herself far from, unclean things, or foul actions. (S, K.) See also قَذِيرَةٌ, and مَقْدِرٌ. — † A woman who shuns, or avoids, men. (K.) See also قَذِيرَةٌ. — † A she-camel that lies down apart (A'Obeyd, S, K) from the other camels, retiring to a distance, (A'Obeyd, S,) and fleeing from them at the time of milking; (TA;) like كَنُوفٌ, excepting that the كَنُوفٌ does not retire to a distance: (A'Obeyd, S) or a she-camel that does not come to the watering-trough or tank, to drink, until it is left to her unoccupied; that cuts herself off from the other camels: (L, voce عَضَاؤُ) as also قَذِيرَةٌ: (K:) and so كَنُوفٌ. (TA voce صَرُورٌ.)

قَذِيرَةٌ see قَذِيرَةٌ.

قَذِرٌ see قَذِرٌ, throughout. — † A man foul in language; (Mgh;) evil in disposition: (Mgh, K:) one who cares not what he does or says. (TA.) — † A very jealous man; syn. غَبُورٌ. (Lth, K.) — † A man who does not mix with

others, (K,) or who does not associate as a friend with others, (S,) because of the evilness of his disposition, (S, K,) nor alight with them; (S;) as also قَدُورٌ and قَادُورٌ (K) and قَادُورَةٌ (S, K:) or a man who shuns, avoids, or removes himself far from, others, not sitting unless alone, nor alighting unless alone. (A, TA.) See also قَدُورٌ. — Dainty, or squeamish; one who dislikes and avoids a thing, and will not eat it: (AO, M, Mgh, K:) the *ḍ* is added to give intensiveness to the signification: (TA:) or one who dislikes (يَقْتَدِرُ) everything that is unclean. ('Abd-el-Wahháb El-Kilábee.) It is said of Moḥammad, كَانَ قَادُورَةً لَا يَأْكُلُ الدِّجَاجَ حَتَّى تَعْلَفَ He was dainty; not eating the domestic fowl until it had been fed with vegetable food. (Mgh, TA.)

مَقْتَدِرٌ † One whom others avoid, or shun: (S, K:) occurring in a Hudhalee poem: (S:) or i. q. مَتَقَدِّرٌ [one who shuns, avoids, or removes himself far from, unclean things, or foul actions; who preserves himself therefrom]. (K.) See also قَدْرَةٌ, and قَدُورٌ.

مَقْتَدِرٌ † One who commits foul actions. (TA, from a trad.)

مَقْتَدِرٌ: see مَقْتَدِرٌ.

قدح
قدف
قدل
قدم
قدى

See Supplement.

قر

1. قَرَّ بِالْمَكَانِ (M, Mgh, Mṣb, K, &c.,) and فِيهِ (S, M, Mgh,) first pers. قَرَرْتُ (S,) aor. ʾ; (S, M, Mgh, Mṣb, K;) and first pers. قَرَرْتُ (S, Mṣb, TA,) aor. ʾ; (S, M, Mṣb, K;) but the former is the more usual, or common; (M, TA;) inf. n. قَرَارٌ (S, M, Mgh, K,) of both verbs, (S,) or this is a simple subst., (Mṣb,) and قَرُورٌ (S, M, K,) of the former verb, (S,) and قَرٌّ (M, Mṣb, K) and تَقَرُّوَةٌ (M, K,) which last is anomalous, (M,) and تَقَرَّرَةٌ; (TA;) and اسْتَقَرَّ (S, M, Mṣb, K,) and تَقَرَّرَ (S, M, K,) originally تَقَارَّرَ (TA,) فِيهِ (S, TA;) and تَقَرَّرَ; (TA;) [and اقْتَرَرٌ, as appears from an ex. below;] He, or it, settled; became firm, steady, fixed, settled, or established; became motionless, stationary, standing, quiet, still, or at rest; rested; remained; continued; resided; in the place; syn. قَبِيتَ وَسَكَنَ (K,) and تَمَكَّنَ [which, when said of a man, particularly implies being in authority and power]. (Mṣb.) [See also 4.] In the words of the Kur, [xxxiii. 33,] وَقَرْنَ فِي بُيُوتِكُنَّ, and وَقَرْنَ, [And remain ye in your houses, or chambers,] قَرْنَ and قَرْنَ are con-

tractions of اقْرَبْنَ and اقْرَبْنَ like as ظَلْنَ and اظْلَنْنَ are contractions of اظْلَلْنَ and اظْلَلْنَ: (M, Bd,* TA:*) [but see ظَلَّ:] or قَرْنَ is from وَقَرَّ aor. ʾ, inf. n. وَقَارٌ; (Bd, TA;*) and قَرْنَ from قَارٌ aor. يَقَارُ, signifying اجْتَمَعَ. (Bd.) It is said in a proverb, اِبْدَاهُمْ بِالصَّرَاحِ يَقْرُوا [Begin thou by crying out to them, and they will become still, or quiet; or] begin thou by complaining of them, and they will be content to be still, or quiet. (TA.) [But see Freytag's Arab. Prov., i. 173, where, instead of يَقْرُوا, we find يَقْرُوا.] You also say قَرَّ فُلَانٌ مَا يَقَارُ فِي مَكَانِهِ i. e. مَا يَسْتَقِرُّ [Such a one does not rest, or remain, in his place]. (S.) And it is said in a trad. of Aboo-Dharr, قَلِمْتُ اتَّقَارًا أَنْ قُمْتُ And I did not delay to rise, or stand up. (TA.) You say also, of a woman, تَقَرَّرَ لَهَا يُضَعُّ بِهَا (K) She suffers quietly what is done to her, such as the being kissed, &c. (K,* TA.) And اقْتَرَّ مَاءُ الْفَحْلِ فِي الرَّجْمِ The seed of the stallion rested, or remained, in the womb (S, K) of the she-camel; (K;) i. q. اسْتَقَرَّ. (S, K.) See also قَرَّ, and قَرَارٌ, below. — قَرَّ (S, M, Mgh, Mṣb, K,) like لَبَسَ (Mgh) and تَعَبَّ (Mṣb,) [so that the second pers. is قَرَرْتُ,] aor. ʾ; (Lḥ, M, IKṭṭ, Mgh, Mṣb, K;) and قَرَّ, like ضَرَبَ (Mgh, Mṣb,) [so that the second pers. is قَرَرْتُ,] aor. ʾ; (M, IKṭṭ, Mgh, Mṣb, K;) and قَرَّ, [second pers. قَرَرْتُ or قَرَرْتُ,] aor. ʾ; (Lḥ, M, K;) or, accord. to MF, Lḥ mentions the aors. ʾ and ʾ in his Nawádir; and IKṭṭ, the three forms of aor., and so the author of the Ma'álim; but IKṭṭ says, in his Kitáb el-Abniyeh, يَقَرُّ and يَقَرُّ, though he may have mentioned the three forms in another book; and accord. to what is stated [in the M and] in the L, Lḥ says يَقَرُّ and يَقَرُّ, which is a rare form; (TA;) [on which it should be remarked, that ISd, IKṭṭ, and Mṭr, mention the form ʾ first, as though to indicate its being the more, or most, common;] inf. n. قَرٌّ (Mṣb,) or قَرٌّ (IKṭṭ, TA,) or the latter is a simple subst.; (Mṣb;) It (the day, Lḥ, S, M, &c., and in like manner one says of the night, قَرَّتِ اللَّيْلَةُ, M) was, or became, cold. (Lḥ, S, M, &c.) — قَرَّ He (a man) was, or became, affected, or smitten, by the cold. But you do not say قَرَّهُ اللهُ: instead of this you say أَقْرَهُ. (M, K.) — It is said in a trad. respecting the war of the Moat, فَلَمَّا أَخْبَرْتَهُ خَبَرَ الْقَوْمِ وَقَرَّتْ قَرَرْتُ [acquainted him with the tidings of the people, and] became quiet, I experienced cold. (TA.) [But perhaps the last word should be قَرَرْتُ.] — قَرَّتْ عَيْنُهُ (S, M, IKṭṭ, Mṣb, K,) of the measure فَعَلَتْ (M,) like تَعَبَتْ (Mṣb,) [second pers. قَرَرْتُ,] aor. ʾ, (S, M, IKṭṭ, K,) which is the more usual form; (M;) and قَرَّتْ, like صَرَبَتْ (Mṣb,) [second pers. قَرَرْتُ,] aor. ʾ; (S, M, IKṭṭ,

K;) inf. n. قَرَّةٌ, (Th, M, Mṣb, K,) said by Th to be an inf. n., (M,) and قَرَّةٌ (M, K) and قَرُورٌ; (M, Mṣb, K;) † His eye was, or became, cool, or refrigerated, or refreshed; contr. of سَخِنَتْ; (S, M;) wherefore some prefer that قَرَّتْ should be of the measure فَعَلَتْ, to agree in measure with its contr.: (M:) or became cool, &c., by reason of happiness, or joy: (Mṣb:) or became cool, &c., and ceased to weep, (M, K,) and to feel hot with tears; (M;) for the tear of happiness, or joy, is cool; and that of sorrow, or grief, is hot: (S:) [it may therefore be rendered, his eye was, or became, unheated by tears:] or it is from الْقَرَارُ, and means, his eye, seeing that for which it longed, became at rest, and slept. (M, K,*) You also say قَرَرْتُ بِهِ عَيْنًا, and قَرَرْتُ بِهِ عَيْنًا, inf. n., of both forms, قَرَّةٌ and قَرُورٌ, † I was, or became, cool, or refrigerated, or refreshed, in eye thereby. (S.) See also 4. — قَرَّهُ, aor. ʾ, inf. n. قَرٌّ, He poured it; poured it out, or forth; namely, water: and he poured it, or poured it out or forth, at once. (TA.) You say قَرَّ عَلَيْهِ الْمَاءُ He poured the water upon him. (M, K.) And قَرَرْتُ عَلَى رَأْسِهِ ذَنْوَبًا مِنْ مَاءٍ بَارِدٍ I poured upon his head a bucket of cold water. (S.) And قَرَّ الْمَاءُ فِي الْإِنَاءِ He poured the water into the vessel. (TA.) — Hence, (TA,) قَرَّ الْكَلَامَ فِي أُذُنِهِ (Sh, M, K,) and الْحَدِيثَ (S,) aor. ʾ, (Sh, S, M,) inf. n. قَرٌّ (Sh, S, M, K,) † He poured forth the speech, or discourse, or narration, into his ear: (M, K:) or he did as though he poured it into his ear: (S:) or he intrusted him with it: (TA:) or he spoke it secretly into his ear: (M,* K,* TA:) or he repeated it in his ear, meaning the ear of a dumb man (أَبْكَمٍ), that he might understand it: (IAḥr:) or he put his mouth to his ear and spoke loudly to him, as one does to a deaf man. (Sh.)

2: see 4, in two places. — قَرَّرَهُ بِهِ, inf. n. تَقَرَّرَ, He made him to acknowledge, or confess, it. (S.) You say قَرَّرَهُ بِالْحَقِّ (S,) and عَلَى الْحَقِّ (M, K,) حَتَّى أَقَرَّ (S,) He made him to acknowledge the truth, or right, or due, (S, M, K,) so that he did acknowledge it. (S.)

3. قَارَهُ, inf. n. مَقَارَةٌ, He settled, became fixed or established or motionless or quiet or still or at rest, rested, remained, or continued, with him. (S, K.) You say أَنَا لَا أَقَارُكَ عَلَى مَا أَنْتَ عَلَيْهِ مَا أَقَارُكَ عَلَى مَا أَنْتَ عَلَيْهِ I will not settle, &c., with thee in the state in which thou art. (TA.) And hence the saying of Ibn-Mes'ood, قَارُوا الصَّلَاةَ (S,* K,) from الْقَرَارُ, not from الْوَقَارُ (S,) meaning, Be ye still, without motion, and without play, during prayer. (TA.)

4. اقْرَهُ (S, M, K,) and قَرَّهُ (M, K,) He settled, fixed, established or confirmed, him, or it; rendered him, or it, motionless, quiet, still, or at rest; made him, or it, to rest, remain, or con-

tinue; (S, * M, * K;) فِيهِ [in it, namely, a place, or the like], and عَلَيْهِ [in it, namely, a state, an office, or the like]. (M, K.) You say اقْرَهُ فِي مَكَانِهِ [He settled, fixed, established, or confirmed, &c., him, or it, in his, or its, place]. (S, K.) And مَا أَقْرَنِي فِي هَذَا الْبَلَدِ إِلَّا مَكَانَكَ [Nothing fixed me in this country, or town, &c., but thy being in it]. (TA.) And اقر الطير في وكره He left the birds to rest in their nest. (Msb.) And اقر العامل على عمله He left the agent to rest, [or settled, fixed, or established, him, or made him to continue, or confirmed him,] in his agency. (Msb.) [And اقره على قوله He left him at rest in his assertion, undisturbed, unopposed, or uncontradicted; he confirmed him in it; he confessed him to be correct respecting it. Thus the verb is used in the phrase اقره على ذلك in the Expos. of the Jel., xxxviii. 22: and in many other instances.] You say also اقرر الشيء, inf. n. اقرره, meaning, He put the thing in its resting-place. (S.) And قررت عنده الخبر حتى استقرت [I established the information in his mind, so that it became established]. (S.) And اقررت هذا الامر, inf. n. اقرره and تقرره, [both of which inf. ns. properly belong to the synonymous form قررت, (as Lumsden has remarked, in his Arabic Grammar, page 241,) I settled, fixed, established, &c., this thing, or affair; or I confirmed it.] (S.) And it is said in a trad. of 'Othmán, اقرروا الانفس حتى تزهد Make ye the souls of the beasts which ye slaughter to become at rest, [and wait ye] that they may depart, and do not hasten to skin the beasts, nor to cut them in pieces. (TA.) And in a trad. of Aboo-Moosà, اقرت الصلاة بالبر والزكاة Prayer is established and connected with بر and زكاة [i. e., benevolent treatment of others or piety or obedience to God, and the giving of the alms required by the law]. (TA.) — اقرت الكلام لفلان I explained the saying, or speech, or language, to such a one, so that he knew it. (TA.) — اقر He became quiet and submissive. (TA, from a trad.) — اقر به (S, Msb,) inf. n. اقرار, (M, K,) He acknowledged, or confessed, it, (S, M, Msb, K,) namely, the truth, or a right, or due, (S, M, K,) or a thing. (Msb.) اقرار signifies The affirming a thing either with the tongue or with the mind, or with both. (El-Baṣā'ir.) — [Hence, app.,] اقرت الناقة, [as though signifying The she-camel acknowledged, or confessed, herself to be pregnant;] the she-camel's pregnancy became apparent: (IKtt, TA;) or became established; became a positive fact: (ISk, S, K;) or the she-camel conceived; became pregnant. (IAar.) — اقر He entered upon a time of cold. (M, K.) — اقره الله, (inf. n. اقرره, Msb,) God caused him to be affected, or smitten, by the cold. (S, * M, Msb, K.) One does not say قره (M, K) — اقر الله عينه (S, M, Msb, K,) and بعينه (M, K,) † God made his eye to become

cool, or refrigerated, or refreshed, (Msb, TA,) by happiness, or joy, in consequence of his having offspring, or of some other event: (Msb;) or cooled his tears; for the tear of happiness, or joy, is cool: (Aq;) or gave him to such an extent that his eye became quiet (حتى تقرر), and was not raised towards him who was above him, (S, TA,) or towards that which was above it: (L;) or caused him to meet with that which contented him, so that his eye became quiet (تقرر) in looking at other things; an explanation approved and adopted by Abu-l-Abbás: (L, TA;) or caused his eye to sleep, by making him to meet with happiness, or joy, that dispelled his sleeplessness. (Aboo-Tálib.) You say also اقر ان اراك يقر بعيني ان اراك [It refreshes my eye, &c., to see thee]. (TA.) See also 1.

5 and 6: see 1, first signification.

8: see 1, first signification. — اقرت (K,) or اقرت (K,) or اقرت (S,) or اقرت (M,) He washed himself with cold water. (S, M, K.)

10: see 1, first signification, in three places; and see 4. [استقر often signifies It was, or subsisted, or had being: and hence مستقر is frequently used or understood as a copula, often with ب prefixed to the predicate; as is also يستقر; so that ريد مستقر ريد مستقر or يستقر عندك may mean Zeyd is with thee; as well as Zeyd is residing, &c., with thee. See, on this point, IAk, p. 58.) — Also, It obtained, or held.

R. Q. 1. قرقر, [inf. n. قرقره,] It (a man's belly) sounded, [or rumbled,] (S, TA,) by reason of hunger, or from some other cause. (TA.) Also said of a cloud, with thunder. (TA.) — It (wine, or beverage,) sounded, [or gurgled,] in a man's throat. (M, TA.) — He laughed (S, M, K) in a certain manner, (S,) violently, or immoderately, and reiterating his voice in his throat: (M, K;) or he imitated the sounds of laughing: (IKtt;) or قرقر is similar to قهقهه. (Sh.) — He (a camel) brayed, (S, M, K,) with a clear and reiterated voice: (S, M;) or brayed in the best manner: (IKtt;) said only of a camel advanced in age: (S, in art. نقض:) قرقره is the inf. n., (S, * M, K, *) and the simple subst. is قرقر: (M, K;) and قرقر is pl. of the former of these ns. (S.) — قرقرت It (a pigeon, حمامة,) [cooed; or] uttered its cry: (S, K;) or uttered a kind of cry: (M;) the inf. n. is قرقره and قرقرير, (S, M, K,) which latter IJ says is of the measure فاعليل, thus making it a quadrilateral-radical word, (M,) and قرقر and قرقر, which last is a simple subst. as well as an inf. n., and so is قرقره. (El-Ḥasan Ibn-'Abd-Allah El-Kátib El-Iḡbahánee.) — She (a domestic hen) uttered a reiterated cry, or cackling. (Hr, M.)

قر: see 1, throughout. — يوم القر [The day of resting;] the eleventh day of Dhu-l-Ḥijjah; (A'Obeyd;) the first of the days called أيام

التشريق; (Msb;) the day next after that called يوم التشرية [or the day of the sacrifice, or of the slaughtering of camels]: (S, M, Mgh, K;) so called because the people on that day rest, or settle, in their abodes: (S, M, Mgh;) or because they rest on that day in [the valley of] Minè, (A'Obeyd, Kr, M, Msb, K,) after the fatigue of the three days immediately preceding. (A'Obeyd.) — يوم قر, (S, M, Msb, K,) the inf. n. being thus used as an epithet, (Msb,) and قر, (S, Mgh, Msb,) but the latter was disapproved by IAar, (TA,) and مقرو, (M, K,) and ليلة قر, (S, M, Msb, K,) and قارة, (S, Msb,) A cold chill, or cool, day, and night: (S, M, &c. :) and قر is applied to anything as signifying cold; (TA;) [and so, app., قر, and perhaps قور and قوبر]. [Hence,] الفترتان [The two cold times;] the morning and the evening. (S, K.) A man being asked what had caused his teeth to fall out, he answered اكل الحار وشرب القار [The eating what was hot, and drinking what was cold: but he may have used قار instead of قر for the purpose of assimilation to حار; and it seems that, when coupled or connected with حار, قار is more chaste than قر]. (TA.) Respecting the saying وول حارها من تولى قارها, see art. حر. — See also قر.

قر i. q. قرار [q. v.] (S, M, K) and مستقر (TA) [and مقر]. — Also, (S, M, Mgh, Msb, K,) and قر, (Lh, Kt,) which latter form, it is said, must be used in conjunction with [its contr.] حر, for the sake of assimilation, (TA,) and قر, (Kt,) Cold; coldness; chill; chiliness; coolness; syn. برد; (S, M, Mgh, Msb, K;) as also قره: (S;) or قر signifies cold; &c., in winter; (M, K;) whereas برد is in winter and summer: (M;) and قره, cold, &c., by which a man (M, K) or other creature, (M,) is affected, or smitten. (M, K.) You say دخلوا في القر They entered upon the [time of] cold. (M.) And لا حر ولا قر Neither heat nor cold. (TA, from a trad.) And ليلة اشد ذات قره A night of cold. (TA.) And اشد العطش حرة على قره (S) The most severe of thirst is thirst in a cold day. (S, art. حر.) And sometimes the Arabs said اجد حرة تحت قره (S) [I experience] thirst in a cold day. (ISd, in TA, art. حر.) [See this and other exs. in art. قره.] One says also ذهبت قوتها [meaning قره العلة,] The time of its access, or coming, meaning of the access, or coming, of the disease, [app., of the shivering-fit of an ague, (see عرواء,)] departed: the [pronoun] ها refers to [the word] العلة. (S.)

قر: see قر.

الْقَرَاتَانِ : see قُرَّة.

قُرَّةُ الْعَيْنِ signifies مَا قَرَّتْ بِهِ الْعَيْنُ † [That by which, or in consequence of which, the eye becomes cool, or refrigerated, or refreshed; &c.; or in consequence of which it becomes at rest, and sleeps: see 1]. (M, K.) In the Qur, xxxii. 17, instead of قُرَّةُ أَعْيُنِ, Aboo-Hureyreh reads قُرَاتِ أَعْيُنِ, as on the authority of the Prophet. (M.) You say also هُوَ فِي قُرَّةٍ مِنَ الْعَيْشِ † He is in a plentiful and pleasant state of life. (TA.)

قُرَّةٌ : see قُرَّة, throughout.

قَرَارٌ : see 1, first signification. — A state of settledness, fixedness, stability, establishment, quiet, stillness, rest, permanence, or continuance; (Mṣb, TA;) and so مُسْتَقَرٌّ, in the Qur, ii. 34, and vii. 23: (Bḍ, TA;) or in these two instances the latter is a n. of place. (Bḍ.) [Hence,] دَارُ الْقَرَارِ [Qur, xl. 42, The abode of stability; the permanent abode; i. e.,] the world to come. (TA, art. دُور; &c.) — [A place, and a time, of settledness, fixedness, stability, establishment, quiet, stillness, rest, permanence, or continuance; a resting-place;] i. q. مُسْتَقَرٌّ (TA) [and مَقَرٌّ] and قُرَّةٌ. (S, M, K.) Exs. صَارَ الْأَمْرُ إِلَى قَرَارِهِ, and مُسْتَقَرُّهُ, [The thing, or affair, came to its place, or time, of settledness, &c.; or the meaning may be, to its state of settledness, &c.; the explanation is] came to its end, and became settled, fixed, &c. (M, TA.) And وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا [Qur, xxxvi. 38,] And the sun runneth to a place, and time, beyond which it doth not pass: or to a term appointed for it: (TA;) or to a determined limit, where its revolution ends; likened to the مُسْتَقَرُّ of a traveller, when he ends his journey: or to the middle of the sky; for it there seems to pause: or to its state of settledness, &c., according to a special path: or to its appointed end in one of the different places of rising and setting which it has on different days: or to the end of its course, in the desolate part of the world: and accord. to other readings, لَا مُسْتَقَرَّ لَهَا, and لَا مُسْتَقَرَّ لَهَا, meaning, it has no rest; for it is always in motion. (Bḍ.) And كُلُّ نَبَأٍ مُسْتَقَرٌّ [Qur, vi. 66,] To every prophecy is a term [for its fulfilment], which ye shall see in the present world and in the world to come. (TA.) And مَقَرُّ الرَّحِمِ الرَّحِيمِ The extreme part of the womb; the resting-place (مُسْتَقَرٌّ) of the foetus therein. (M, K.) It is said in the Qur, [vi. 98,] فَمُسْتَقَرًّا وَمُسْتَوْدَعًا, meaning, And ye have a resting-place in the womb, and a depository [in the spermatoc sources] in the back: but some read فَمُسْتَقَرًّا وَمُسْتَوْدَعًا, meaning, and [there is] such as is yet remaining in the womb, or such as is established in the present world, in existence, and such as is deposited in the back, not yet created: or and there is of you such as remains among the living, and such as is deposited in the earth [among the dead]: (M, TA;) or such as hath been born and hath appeared upon the earth, and such as is in the womb: (Lth, TA.)

or such as yet remains in the back, and such as is deposited in the womb. (TA.) You say also, أَذْكَرُنِي الْمَقَارُ الْمَقْدَسَةَ [He, or it, reminded me of the consecrated places of abode: مَقَارٌ is pl. of مَقَرٌّ]. (TA.) And one says, on the occasion of a calamity befalling, صَابَتْ بِقُرَّةٍ, (S, Z, M, *) or وَقَعَتْ بِقُرَّةٍ, (K,) meaning, It (the calamity, السَّيِّئَةُ, S) became [or fell] in its قَرَارٍ [or settled or fixed place, or in the place where it should remain:] (S, K;) or the thing came to its قَرَارٍ: (M;) or it fell in its place: (Z;) or it fell where it ought: (Th;) and sometimes they said وَقَعَتْ بِقُرَّةٍ [it fell in its settled or fixed place, &c.]: (S;) and وَقَعَ الْأَمْرُ بِقُرَّةٍ, i. e. بِمُسْتَقَرِّهِ [the thing fell in the place where it did, or should, rest, or remain]: (As;) and one says to a man who seeks blood-revenge, when he meets the slayer of his relation, وَقَعَتْ بِقُرَّةٍ, thy heart has met that which it looked for. (TA.) وَقَعَتْ بِقُرَّةٍ, and لَقَدْ وَقَعَتْ بِقُرَّةٍ, also means I have become acquainted with all that thou knowest, nothing thereof being hidden from me. (Ibn-Buzurj, in TA, art. قَر.) One says also, [in threatening another,] لَا لُجْئَتِكَ إِلَى قَرِّ قَرَارِكَ, a prov., meaning, إِلَى أَصْلِكَ وَجَهْدِكَ [i. e. I will assuredly impel thee, or drive thee, against thy will, to the utmost point to which thou canst go, or be brought or reduced; and, constrain thee to do thine utmost]. (JK. [Or the meaning is, I will assuredly impel thee, or drive thee, against thy will, to the place that thou deservest: or, to the place where thou shalt remain: or, to thy grave: or, to thy worst and lowest state or condition: see Freytag's Arab. Prov. ii. 450.]) — A region, or place, of fixed abode; i. q. مِنْ مُسْتَقَرٍّ: (S;) a region, district, or tract, of cities, towns, or villages, and of cultivated land; syn. حَضْرٌ. (TA.) Hence, أَهْلُ الْقَرَارِ [The people residing in such a region]: and hence, قَرَارِي, q. v. (TA.) [Hence, مُسْتَقَرُّ الْمَلِكِ وَغَيْرِهِ, The seat of regal power, &c.] — I. q. مَا قَرَّ فِيهِ, (as in a copy of the M,) or مَا قَرَّ فِيهِ, (as in copies of the K,) i. e., مَا قَرَّ فِيهِ الْهَاءُ (TA, written without any syll. signs,) [app. meaning, A place in which water has remained, or been poured]; as also قَرَارَةٌ (M, K;) a depressed piece of ground; as also the latter word: (M, K;) or the latter is applied to any depressed piece of ground into which water pours and where it remains; and such ground is fertile, if the soil be soft: (AHn, M;) and to a round tract of level, or level and depressed, ground: (IAḡr, S;) and to a low meadow: (TA;) and to a small pool of water left by a torrent: (TA, art. نَجْعَرٌ:) and the former of the two words is also explained as signifying a depressed place where water rests: so in the Qur, xxiii. 52: and a place where water rests in a meadow: (TA;) and it is also a pl., [or rather a coll. gen. n.,] of which the sing. [or n. un.] is قَرَارَةٌ: (As, M;) and قَرَارٌ is applied to low grounds because water rests in them. (ISh.)

Ibn-Abbás, mentioning 'Alee, said, هَيْبِي إِلَيَّ مَعْرِفَتِي كَمَا قَرَّرْتُ فِي الْمُنْعَجَرِ عَلَيْهِ كَمَا قَرَّرْتُ فِي الْمُنْعَجَرِ My knowledge compared to his knowledge is like the small pool of water left by a torrent, placed by the side of the [main deep, or] middle of the sea. (K, * TA, art. نَجْعَرٌ.) — [The bottom of the sea, &c.]

قُرُورٌ A woman who suffers quietly what is done to her, (M, K,) or who does not prevent the hand of him who feels her, as though she remained quiet to suffer what was done to her, (TA,) not repelling him who hisses her nor him who entices her to gratify his lust, (M, K, TA,) nor shunning that which induces suspicion. (TA.) — Cold water (S, K) with which one washes himself. (S.) (It seems to be an epithet in which the quality of a subst. predominates.)

رَجُلٌ قَرِيرٌ الْعَيْنِ † A man whose eye is cool, refrigerated, or refreshed: (S;) or whose eye is cool, &c., and ceases to weep: or whose eye sees that for which it has longed [and becomes at rest and sleeps]. (K.) [See 1.] And عَيْنٌ قَرِيرَةٌ, and قَارَةٌ, † [An eye that is cool, &c.] (M, K.)

قَرِيَّةٌ The stomach, or triple stomach, or the crop, or craw, of a bird; syn. حَوْصَلَةٌ; (S, K;) like جَرِيَّةٌ (S) [and جَرِيَّةٌ].

قَرَارَةٌ : see the last division of what is given above under قَرَارٌ.

قَرَارِيٌّ, from قَرَارٌ, because he who is so called remains in the dwellings, (TA.) An inhabitant of a region, district, or tract, of cities, towns, or villages, and of cultivated land, who does not go in search of pasture: (K;) a tailor: (IAḡr, S, K;) a butcher: or any workman or artificer. (K.) The vulgar use it in the present day as an intensive epithet; saying خَيْطَاتُ قَرَارِيٍّ, and نَجَّارٌ قَرَارِيٌّ, (TA,) meaning a clever tailor, and a clever carpenter; and in like manner, قَرَارِيٌّ. (Ibr.D.)

قَرَقَرَةٌ : }
قَرَقَرِيٌّ : } see R. Q. 1; the first and last in two places.
قَرَقَارٌ : }

قَرَقُورٌ A long ship or boat: (S, K;) or a great ship or boat: (K;) pl. قَرَقَائِرٌ. (TA.)

قَارٌ [act. part. n. of قَرَّ, q. v.] You say قَارٌ قَارٌ Such a one is quiet, or still, or at rest. (TA.) — See also قَرٌّ and قَرِيرٌ.

قَارُورَةٌ [A flask, bottle, or, as it generally signifies in the present day, phial;] the thing in which wine, or beverage, &c., (M,) or in which wine, or beverage, and the like, (K,) rests, or remains: (M, K;) or it is of glass, (S, M, K,) only; (M, K;) a kind of vessel of glass: (Mṣb;) pl. قَوَارِيرٌ. (S, &c.) The dim. is قَوَارِيرَةٌ. (TA.) قَوَارِيرٌ قَوَارِيرٌ مِنْ فِضَّةٍ, in the Qur, [lxxvi. 15 and 16,] is said by some learned men to mean Vessels, [vessels] white as silver and clear as قَوَارِيرٌ.

[See also art. **فَض**.] An **ل** is added by some to the final **قَوَارِير** [of verse 15] in order that the ends of the verses may be similar. (M.) — A receptacle for fresh, or dried, dates; also called **قَوْصِرَة**. (Mṣb.) — †The black of the eye; the part, of the eye, that is surrounded by the white: (M, K:) as being likened to **قارورة** of glass, because of its clearness, and because the observer sees his image in it. (M, TA.) [See an ex. in a verse cited in the first paragraph of art. **سَلَب**.] — †A woman, or wife; as also **قَوْصِرَة**: (Az, Mṣb:) called by the former appellation because the child, or the seed, rests in her womb, as a thing rests in a vessel, and as being likened to a vessel of glass because of her weakness. (Mṣb.) Hence the words [of Moḥammad] in a trad., **رُؤَيْدَكَ رَفَقًا بِالْقَوَارِيرِ** [Go thou leisurely: act gently with the قَوَارِير]: women being here likened to قَوَارِير of glass because of their weakness of purpose, and their fickleness; for such vessels are soon broken and cannot be restored to soundness: meaning, that the man thus addressed, named **أَنْجَسَه** (Anjeshah), [a freedman of Moḥammad,] should not raise his voice and sing in driving the camels, for fear of the women's having their desires excited by what they heard; or for fear that the camels, hearing the singing, should go quickly, and jolt and fatigue the riders. (TA.)

مَقْرَرٌ: see **قَرَارٌ**, in three places.

مَقْرَرَةٌ A she-camel whose pregnancy is established: (TA:) or that has condensed and retained the seed of the stallion in her womb, (M, K,) and not ejected it: (M:) or that has conceived, or become pregnant. (IAḥr.) See 4.

مَقْرُورٌ Affected, or smitten, by the cold: (S, M, K:) from **أَقْرَهُ** **اللَّهُ**, contr. to rule; as though formed from **قَرَّ**. (S.) [It seems that J was not acquainted with the form **قَرَّ**, which is mentioned in the M and K, or that he did not allow it.] — See also **قَرَّ**.

مُسْتَقْرَرٌ } see **قَرَارٌ**; the former in several places:
مُسْتَقْرَرٌ } — and for the latter, see 10.

قرا

1. **قَرَأَ الشَّيْءَ**, [aor. **قَرَأَ**,] inf. n. **قَرَأَنَ**, He collected together the thing; put it, or drew it, together; (S, O, K, TA;) part to part, or portion to portion. (S, O, TA.) [This seems to be generally regarded as the primary signification.] — Hence the saying of the Arabs, **مَا قَرَأَتْ هَذِهِ النَّاقَةُ سَلَى قَطًا**, and **مَا قَرَأَتْ جَنِينًا**, meaning *This she-camel has not contracted her womb upon a young one*: (S, O, TA:) but most say that the meaning is, *her womb has not comprised, or enclosed, a foetus*: or the former saying means *she has not borne a foetus*: accord. to AHeyth, this same saying and **مَا قَرَأَتْ مَا قَرَأَتْ** are both said to mean, by some, *she has not borne in her womb a young one, ever*: and by some, *she has not let fall a young one, ever*; i. e.

she has not been pregnant: and accord. to ISh, one says, **ضَرَبَ الْفَحْلُ النَّاقَةَ عَلَى غَيْرِ قَرَاءٍ** [which seems to mean *The stallion covered the she-camel without her bringing forth, or becoming pregnant*; for he adds that **الناقَة قرء** means **ضَعَبَهَا**; app. **ضَعَبَهَا** or **ضَعَبَهَا**; but I have not found **ضَعَة** nor **ضَعَة** among the inf. ns. of **وَضَعَتْ** meaning “she brought forth;” and I rather think that the right reading is **ضَعَبَهَا** or **ضَعَبَهَا**, and that the meaning therefore is, *without her inclining, or being desirous*: see 10, third sentence; and see **قَرَأَ الْقَرَسَ**: and there is another saying; that **لَمْ تَقْرَأْ جَنِينًا** means *She has not, or did not, cast forth a foetus, or a young one*. (TA.) One says also, of the she-camel, (K, TA,) and of the ewe, or she-goat, (TA,) **قَرَأَتْ**, alone, meaning *She became pregnant*: (K, TA:) and likewise, of the pregnant [in general], or of the she-camel, accord. to different copies of the K, (TA,) meaning *she brought forth*: (K, TA:) ISh says that **قَرَأَتْ** is used in relation to a she-camel; and **أَقْرَأَتْ**, in relation to a woman: [each, app., in the former sense and in the latter:] and that one says **نَاقَةٌ قَارِيٌّ**; pl. **نُوقٌ قَوَارِيٌّ**. (TA.) — See also 4. — **قَرَأَ الْكِتَابَ**, (S, O, Mṣb, * K, *) and **بِهِ**, (Mṣb, * K, *) the verb being trans. by itself and by means of **ب**, or this particle is redundant, (Mṣb,) and sometimes the **ء** is suppressed, so that one says [**قَرَأَ** and **قَرَأَتْ**] &c., (TA,) aor. **قَرَأَ** and **قَرَأَتْ**, (K,) the latter aor. on the authority of Ez-Zejjajee, as is said in the I, but generally ignored, (TA,) inf. n. **قَرَأَةٌ** and **قَرَأَنٌ** (S, O, Mṣb, K) and **قَرَأَ**, (Mṣb, K,) this last mentioned by Az; (Mṣb;) and **أَقْرَأَهُ**; (K;) *He read [the book, or Scripture], or recited [it]*: (K, TA:) or **قَرَأَتْ الْقُرْآنَ** means [properly, or etymologically, accord. to some,] *I uttered [the words of] the Kur-án in a state of combination [or uninterruptedly]*; (O, TA;) as Kṯr is related to have said: (O:) [or **قَرَأَ** as used in a case of this kind app. signifies properly *he read, or recited, the Scripture chanting*; like as **أَنْشَدَ** properly signifies “he recited” poetry “chanting with a high voice:” (for Scripture and poetry are usually chanted:) then, *he read, or recited, anything in any manner, without, or from, or in, a book.*] It is said in a trad., **مَنْ أَرَادَ أَنْ يَقْرَأَ، فَلْيَقْرَأْهُ قَرَاءَةً ابْنِ أَمْرِ عَبْدِ** [He who desires to read, or recite, the Kur-án freshly, like as it was revealed, let him read, or recite, it in the manner of Ibn-Umm-Abd]; meaning **فَلْيَقْرَأْهُ** [properly, let him read, or recite, in a leisurely manner, with distinct utterance, and with moderation; but conventionally, let him chant, in a peculiar, distinct, and leisurely, manner; like as he did]: or **يَحْرُزَنَّ كَتْمَ صَوْتِهِ** [let him read, or recite, with a slender and plaintive voice, like as he did]: or **يَحْدِرُهُ كَحْدِرِهِ** [let him read it, or recite it, quickly, like as he did]. (O.) And in a trad. of I'Ab, it is said, **كَانَ لَا يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ**, meaning *He used not to recite [the Kur-án] aloud in the [prayers of the] noon and the*

[period of the afternoon called the] **عَصْرٌ**: or *he used not to make himself to hear his reciting*: as though he heard persons reciting and making themselves and those near them to hear. (TA.) The saying, in the Kur [lxxv. 17 and 18], **إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ فَإِذَا قَرَأَهُ قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ** means *Verily on us is the collecting thereof [i. e. of the Kur-án] and the reciting thereof; and when we recite it, then follow thou the reciting thereof: or, accord. to I'Ab, and when we explain it to thee, then do thou according to that which we have explained to thee*: (S, O, TA:) or the meaning [signified and implied] is, *verily on us is the collecting thereof in thy mind, and the fixing the recitation thereof on thy tongue; and when we recite it to thee by the tongue of Gabriel, then follow thou the reciting thereof, and often recur therein so that it may become firmly rooted in thy understanding*: (Bḍ:) [therefore **قَرَأْتَهُ** in the former instance means *the teaching thee to recite it*; and thus we may explain the assertion that] **عَلَا قُرْآنَهُ** and **أَقْرَأَهُ** are syn. in like manner as are **عَلَا قُرْآنَهُ** and **أَقْرَأَهُ**. (Sb, TA.) See 4. **قَرَأَ عَلَيْهِ** means *He read, or recited, to him the Kur-án, &c., [as a teacher, or an informant; (as is shown by phrases in the Kur xxvi. 199 and lxxxiv. 21;) like **تَلَا عَلَيْهِ**: and also, as a conventional and post-classical phrase,] as a pupil, or learner, to his sheykh, or preceptor*. (L.) **قَرَأَ عَلَيْهِ السَّلَامَ** and **أَقْرَأَهُ السَّلَامَ** are syn., (S, O, Mṣb, K, TA,) signifying *He conveyed, or delivered, to him the salutation*: or the latter phrase is not used unless the salutation is written: (K, TA:) or belongs to a particular dial.; and is used when the salutation is written, meaning *he made him to read the salutation*: (Aḥāt, TA:) the aor. of the verb in the former phrase is **قَرَأَ**, and the inf. n. is **قَرَأَةٌ**: Aḥ says that the making that verb trans. by itself is a mistake; therefore one should not say **أَقْرَأَهُ السَّلَامَ** [meaning *Convey thou, or deliver thou, to him, salutation*]. (Mṣb.) — See also 5. — And see 4, first quarter.

2. **قَرَأَتْ جَارِيَةً** *She kept at her abode a girl, or young woman, until she should menstruate, in order to find if she were free from pregnancy*. (Aboo-'Amr Ibn-El-'Alà, S, O.) And **قَرَأَتْ** *She was kept in confinement [for the purpose above mentioned, or] in order that the termination of her menstruations might be waited for, or awaited, (K,) or until the termination of her عِدَّة [q. v.]. (TA.)*

3. **قَرَأَهُ**, (O, K,) inf. n. **مُقَارَاةٌ** and **قَرَأَهُ**, (K,) *He read, or studied, with him, each of them teaching the other*. (O, K.) — It is said of the [ch. of the Kur-án entitled] **سُورَةُ الْأَحْزَابِ**, as Ibn-Háshim related that trad., **إِنْ كَانَتْ لَتَقَارِيٌّ**, i. e. [Verily (إِنَّ) being here a contraction of **إِنَّ** as in the Kur xvii. 75 and 78 &c.]) *it was equal as to the time required to read it, or to recite it, to [that which is entitled] the سُورَةُ of the بقرة [or it was longer]*: but most

related it as commencing with the words ان كانت *ان كانت* *تتوازي*. (TA.)

4. اقرا, said of a woman: see 1, former half. Said of a she-camel, (K, TA,) and of a ewe, or she-goat, (TA,) *She retained the seed of the male in her womb*: (K, TA:) and when this is the case, one says that she is *في قروتها*, which is anomalous, for *في قراتها*; (TA in the present art.); meaning *in the first period of her pregnancy, before its becoming apparent, or manifest*. (TA in art. قرو.) [And accord. to Freytag, (app. in the phrase *اقرات سبأ*), the verb is expl. in the Kitáb el-Addád as said of a serpent, meaning *It retained poison for the space of a month*.] — Also, said of a woman, *She menstruated: and she became pure from the menstrual discharge*: (S, O,* Mṣb, K, TA:) and so *قرا*, in both of these senses, (Mṣb, TA,) aor. *قرا*, inf. n. *قرو*; (Mṣb;) or in the former sense; (Akh, S, K;) and [accordingly] one says, *قرات حضة او حيضتين*, [so in copies of the S, agreeably with what immediately precedes, but in one of my copies of the S and in the O and TA, *اقرا*, meaning, *she menstruated once or twice*]; (S, O,* TA;*) and *قرا* signifies *she saw the blood [of the menses app. for the first time]*: (TA:) and *اقرا* signifies *she became one who had the menstrual discharge*. (Akh, S, O, TA.) [Accord. to Zj, as I gather from the TA, the second of the significations in the sentence immediately preceding is from the collection of the blood in the womb: in the opinion of IAth, it and the first signification are from relation to time: but I rather incline to think that the converse of this is the case, and that hence are deduced several other meanings here following.] — *اقرا* (S, K) *The winds blew*, (K,) or *began [to blow]*, (S,) *in their time, or season*. (S, K.) — *اقرا* (said of a man, O, TA) *He reverted, or turned back*, (O, K, TA,) from his journey. (O, TA.) And *He returned* (K, TA) from his journey. (TA.) — And *He, or it, approached, or drew near*. (K.) You say, *اقرا* *I approached, or drew near to, my family*. (O.) And *اقرا* *Thy object of want approached, or drew near; or has approached, &c.* (S, O.) — And *It set*, (K, TA,) said of a star: or *the time of its setting came, or drew near*. (TA.) *اقرا* signifies *The stars set*: (O:) — and also (O) *The stars delayed [to bring] their rain*. (S, O.) — And *اقرا* is also syn. with *اخرا*, (K, TA,) in the phrase *اقرا حاجته* [He postponed, or delayed, the object of his want:] (TA:) and, (K, TA,) as some say, (TA,) syn. with *استاخرا* [He, or it, was, or became, behind, backward, late, &c.]: (K, TA:) [but it should be observed that *اخرا* is often intrans., and syn. with *استاخرا*; therefore one signification may possibly in this instance be meant by both: such, however, is not the case accord. to SM, as has been shown above, and as is further shown by his saying,] perhaps the saying of the author of the K, that it is syn. with *اخرا*, may have been taken

from the phrase *اقرا امر اقراته* i. e. *Hast thou withheld thy entertainment for the guest, or guests, or hast thou postponed it?* but his explanation is obviously loose and defective. (TA.) — *اقرا* is from *القراء* [pl. of *القراء* or *القراء*: hence it seems to mean *I rhymed, or versified*: compare *ارجز* from *الرجز*, and *ارمل* from *الرمل*, &c.]. (O. [See also 8.]) — *اقراه*, (L, K, TA,) inf. n. *اقراه*, (TA,) *He* (a sheikh, or preceptor, L, TA) *made him, or taught him, to read, or recite*; (L, K, TA;) [and so *قراه*, inf. n. *قرا*, as shown before:] see 1, last quarter. One says, *اقراه القرآن* (S, O, L, TA) and *الحديث* (L, TA) *He made him, or taught him, to read, or recite, the Qur-an and the tradition*. (L, TA.) Hence *اقراه السلام*: (AHát, TA:) see 1, near the end. — See also what next follows.

5. *اقرا* *He devoted himself to religious exercises [and particularly to the reading, or reciting, of the Qur-an]*; (S, K;) as also *قرا*; (O, TA;) and *اقرا*: (K, TA:) and i. q. *تفقه* [i. e. *he learned knowledge, or science; or particularly the science of the law*. (K.)

8: see 1, former half. [After the mention of *اقراه* as syn. with *قراه*, it is added in the TA, *يقال اقرا* in which *اقرا* is evidently a mistranscription; and not attributable to the copyist, but to the author, of the TA, for the whole sentence is misplaced.]

10. *استقرا* (Mṣb) or *استقرا* (TA in art. قرو,) [both probably correct, as dial. vars.,] *He investigated the اقرا [or modes, or manners of being, (pl. of قرا or قرو, and of قرو,)] of the things, for acquiring a knowledge of their conditions and properties*. (Mṣb in this art., and TA in art. قرو.) [And one says also, *استقرا الكتاب*, meaning *He investigated the book to find some particular thing*.] — And *استقرا* *The he-camel left the she-camel (تاركها) [in the CḲ and in my MS. copy of the K باركها] in order that he might see whether she had conceived or not*: (S, K;) [or *whether she were in her state of desire*: for SM adds, after stating that this is from AO,] as long as the *وديق* [i. e. *وديق*, an epithet which seems to be properly applied to a female solid-hoofed animal, but here app. applied to a she-camel,] is in her *وديق* [a mistranscription for *وداق* or a noun cognate therewith], one says of her, *اقرا* and *اقرا*. (TA. [See also 1, first quarter; and see *قرو* the *قرو*].) — And *اقراه* signifies *He desired, or demanded, of him that he should read, or recite*. (MA, TA.)

قرو (S, Mgh, O, Mṣb, K, &c.) and *قرو*, (Mgh, Mṣb, K,) or the latter is a simple subst. and the former is an inf. n., (Mṣb,) *A menstruation: and a state of purity from the menstrual discharge*: (S, Mgh, O, Mṣb, K, &c.::) thus having two contr. meanings: (S, O, K:) said by IAth to have the latter meaning accord. to Esh-Sháfi'ce and the people of El-Hijáz, and the former mean-

ing accord. to Aboo-Haneefeh and the people of El-'Irák: (TA:) and a time; (AA, S, Mgh, O, K;) and so *قرا*; (S, Mgh, O;) as in the sayings, *قرا* and *قرا* *The wind blew at its time*; (Kt, Mgh;) and this is the primary signification (IAth, Mgh, O) accord. to AA [and some others]; (Mgh;) whence [accord. to them] the first and second of the meanings mentioned above: (Kt, S, IAth, Mgh, O:) and *قرو* signifies also the *termination of a menstruation*: and some say, the *period between two menstruations*: (S:) accord. to Zj, it means the *collecting of the blood in the womb*; which is only in the case of becoming pure from menstruation: (TA:) the pl. is *قرو* and *قرو*, (S, O, Mṣb, K,) the last of which [as also properly the first] is a pl. of pauc.; (S, O, Mṣb;) or when *قرو* or *قرو* has the first of the meanings assigned to it above the pl. is *قرو*, and when it has the second thereof the pl. is *قرو*: (K:) respecting the phrase *قرو* in the Qur [ii. 228], Aṣ says, it should by rule be *قرو*: (Mṣb, TA:) the grammarians say that it is for *قرو*; thus in the L: (TA:) or they say that it is for *قرو*: but some of them say that it is allowable to use a pl. of mult. in relation to three and more as far as ten [inclusively] without [the necessity of] rendering the phrase otherwise in grammatical analysis. (Mṣb.) — [Hence,] *A rhyme*: (Z, K, TA:) *قرو* (Z, O, TA) and *قرو* (O) signifying the *rhymes* of verses; (Z, O, TA;) which terminate like as do the *اقرا* of the states of purity from menstruation; (Z, TA;) [i. e., they are thus called] because they terminate, and limit, the verses: (O:) and *قرو* signifies also the *several modes, or manners, or species, (IAth, O, K, TA,) and metres, (IAth, TA,) and scopes, (K,* TA,) of verse, or poetry*: (IAth, O, K, TA:) the sing. is *قرو* (O, TA) and *قرو*, and some say *قرو* also, and *قرو* and *قرو*, and some say that it is *قرو* [q. v.] with *و*: and the pl. of *قرو* is [also] *قرو* [a pl. of pauc.]. (TA.) One says, *قرو* *i. e. This poetry is according to the mode, or manner, &c., of this poetry*. (O.) See also 10, first sentence. — Also *A periodical festival*; syn. *عيد*. (TA.) — And *A fever [app. an intermittent, or a periodically-recurrent, fever]*. (TA.) — And i. q. *قرو* [app. meaning *A thing becoming absent, or unapparent, or setting, like a star*: see 4]. (TA.) — And *قرو* means *The days of the mare's desiring the stallion*: or, *of her being covered*: one says *قرو* and *قرو* [She is in her days of desiring &c.]. (TA.) See also 1; first quarter; and see 10, third sentence.

قرو: see the next preceding paragraph, in two places.

قرو: see *قرو*, last quarter: — and see also the paragraph here following.

قِرَاءَةٌ The **وَبَاءٌ** [by which is here meant the common, or general, disease] (Aṣ, Ṣ, O, K) of a country; (Ṣ, O;) of which it is said that when a person has come to that country and remained in it fifteen nights [or days, accord. to one of my copies of the Ṣ,] the **قِرَاءَةٌ** thereof quits him; or, as the people of El-Hijáz say, its **قِرَاءَةٌ**; meaning that if he be affected with a malady after that, it will not be from the **وَبَاءٌ** [or **قِرَاءَةٌ**] of the country: (Aṣ, Ṣ, O;) and it is also termed **قِرَاءَةٌ**. (TA. [But I think it not improbable that this last word may have originated in a mistranscription of **قِرَاءَةٌ**.]) — See also 4, second sentence.

الْقُرْآنُ is said by some of the erudite to be originally an inf. n. of **قَرَأْتُ الشَّيْءَ** meaning "I collected together the thing," or of **قَرَأْتُ الْكِتَابَ** meaning "I read, or recited, the book, or Scripture;" and then conventionally applied to signify *The Book of God that was revealed to Moḥammad*: (Kull:) it is [also expl. as signifying] *the revelation*, (K, TA,) meaning that which is termed **العَزِيزُ** [the mighty, or inimitable, &c.], which is read, or recited, and written in books, or volumes: (TA:) used as a subst., and unrestrictedly, it is applied in the language of the law to the substance itself [whereof the *Kur-án* consists], and lexically to the alphabetical letters [in which it is written] for these are what are read; as when one says, **كَتَبْتُ الْقُرْآنَ** [I wrote the *Kur-án*], and **مَسَسْتُهُ** [I touched it]: (Mṣb:) [and without the article **ال**, it is applied to any portion of the *Kur-án*:] accord. to AO, (Ṣ,) and Zj, (TA,) it is thus called because it collects and comprises the **سُور** [or chapters]: (Ṣ, O, TA:) and IATH says that the original meaning of the word is *the collection*; and that the **قُرْآنُ** is so called because it has collected the histories [of the prophets &c.], and commands and prohibitions, and promises and threats, [and the like is said in the O,] and the **آيَاتُ** [i. e. verses, or signs], and the **سُور** [or chapters]: but Ismá'eel Ibn-Kustan-teen, to whom, as a disciple to his preceptor, Esh-Sháfi'ee read, or recited, the *Kur-án*, is related on the latter's authority to have said that **الْقُرْآنُ** is a subst., and with hemz, and not taken from **قَرَأْتُ**, but is a name for *the Book of God*, like **التَّوْرَةُ** [the Book of the Law revealed to Moses] and **الْإِنْجِيلُ** [the Gospel]: and it is related that Aboo-Amr Ibn-El-'Alá used to pronounce **القرآن** without hemz [like many others, but it is, and always has been, pronounced by most with hemz]. (TA.) — It is also applied to *The divinely appointed act of prayer* (**الصَّلَاةُ**) because it comprises recitation [of words of the *Kur-án*]. (IATH, TA.)

قَرِيءٌ: see **قَرِيءٌ**, last quarter.

قَرِيءٌ A good reader or reciter [of the *Kur-án*]: pl. **قَرِيءُونَ**: it has no broken pl. (K, TA.)

قَرِيءٌ, (Ṣ, O, K,) an epithet applied to a man and to a woman, (Fr, TA,) and **قَرِيءَةٌ** and **مُتَقَرِّئٌ**, (K,) A devotee; or one who devotes

himself [and in the case of the first of these epithets herself] to religious exercises [and particularly to the reading, or reciting, of the *Kur-án*]: (Ṣ, O, K:) pl. **قَرِيءُونَ** (Ṣ, K) and **قَرِيءَاتُ**, (K, TA,) [in the **قَرِيءٌ** and] in a MS copy of the **قَرِيءُونَ**, which might be a pl. of **قَرِيءٌ**; and in the L. **قَرِيءَاتُ**. (TA.) And **قَرِيءٌ** is sometimes a pl. of **قَرِيءٌ**. (Ṣ.)

قَرِيءٌ as an epithet applied to a she-camel; pl. **قَرِيءَاتُ**: see 1, former half. — Also *Reading*, or *reciting*, the *Kur-án* [&c.]; or a *reader*, or *reciter*, thereof: (K, TA:) and sometimes the **ء** is suppressed, so that one says **قَرِيءٌ**: (TA:) pl. **قَرِيءُونَ** and **قَرِيءَاتُ** (Ṣ, O, Mṣb, K) and **قَرِيءُونَ**. (Mṣb, K.) — And *syn. with قَرِيءٌ*, q. v. (K.) — See also **قَرِيءٌ**, first quarter, in two places. — **هَذَا وَقْتُ قَرِيءِ الرِّيحِ** means *This is the time of the blowing of the wind*. (TA.) — It is also said to signify *The top, or upper part, of a قصر* [or pavilion, &c.]. (O.)

أَقْرَبُكُمْ, occurring in a trad., may mean *He, of you, who reads, or recites, [the *Kur-án*] most*: or it may mean, *who is most sound in his knowledge of the *Kur-án*, and who retains it most in his memory*. (Ibn-Ketheer, TA.)

مُتَقَرِّئٌ [thus without **ة**] *Menstruating*: (Ṣ, Mṣb:) and also *being pure from the menstrual discharge*. (Mṣb.) — And *One who makes, or teaches, another or others to read, or recite*, (Ṣ, TA,) the *Kur-án* [&c.]. (Ṣ.)

مُقَرَّرَةٌ One whose termination of her menstruations is waited for, or awaited (K.) [See the verb.]

صَحِيفَةٌ مَقْرُوءَةٌ, (K, TA,) the only form of the latter word allowed by Ks and Fr, (TA,) and **مَقْرُوءَةٌ** and **مَقْرُوءَةٌ**, (K, TA,) which are extr., except in the dial. of those who say **قَرِيءٌ** [for **قَرَأْتُ**], (TA,) [A writing read.]

قَرِيءَةٌ: see **قَرِيءَةٌ**.

قرب

1. **قَرِبَ**, aor. **قَرَبَ**, inf. n. **قَرَبٌ** (Ṣ, Mgh, O, Mṣb*) and **قَرَبَةٌ** and **قَرَابَةٌ** and **قَرَبِيٌّ** (Mgh, Mṣb) and **مَقْرَبَةٌ**, (Mgh,) [to which may be added some other syns. mentioned below with **قَرِبَ** and **قَرَابَةٌ**.] *It, and he, was, or became, near*; (Ṣ, Mgh, O;) *syn. دَنَا*; (Ṣ, O;) *contr. of بَعُدَ*: (Mgh:) or **قَرِبَ** is *in place*, and **قَرَبَةٌ** is *in station, or grade, or rank*, and **قَرَابَةٌ** and **قَرَبِيٌّ** are *in الرَّحْمِ* [meaning relationship, or relationship by the female side]; (Mgh, Mṣb, TA;) or, accord. to the T, **قَرَابَةٌ** is *in النَّسَبِ* [app. relationship in a general sense], and **قَرَبِيٌّ** is *in الرَّحْمِ* [app. as meaning relationship by the female side]: (TA:) You say, **قَرِبَ مِنْهُ**, (A, MA, Mṣb, K,) and **إِلَيْهِ**; (A;) and

قَرِبَهُ, (Ṣ, MA, O, K,) aor. **قَرَبَ**; (Ṣ, K;) inf. n. (of the former verb, Mṣb) **قَرَبٌ**, (Mṣb, K,) or **قَرِبَ** and **قَرَبَةٌ** &c. as above, (Mṣb,) or **قَرِبَ** and **مَقْرَبَةٌ** and **مَقْرَبَةٌ**; (MA;) and (of the latter verb, Ṣ, MA, O) **قَرَبَانٌ** (Ṣ, MA, O, K) and **قَرَبَانٌ**; (K;) *he (a man, Ṣ, O) was, or became, near to it*; (Ṣ, A, MA, O, K;) *syn. دَنَا*: (Ṣ, A, O, K:) or the former verb means thus; but when one says **لَا تَقْرَبْ كَذَا** with fet-ḥ to the **ر**, the meaning is, *occupy not thyself with doing such a thing*: (MF, TA, &c.)) or **قَرَبْتُ الأَمْرَ**, aor. **قَرَبْتُ**, and **قَرَبْتُهُ**, aor. **قَرَبْتُ**, i. e., like **نَعَبَ** and like **قَتَلَ**, inf. n. **قَرَبَانٌ**, signifies *I did the thing, or affair*; or *I was, or became, near, or I approached, to it, or to doing it* [or *to doing something with it or to it*]: an ex. of the former meaning is the saying [in the *Kur* xvii. 34], **لَا تَقْرَبُوا الزِّنَا** [Commit not ye fornication, or adultery; or, accord. to some, this is an ex. of the latter meaning]; and hence one says, **قَرَبْتُ المَرْأَةَ**, inf. n. **قَرَبَانٌ**, a metonymical phrase, meaning *I compressed the woman*: and an ex. of the latter meaning is the saying, **لَا تَقْرَبُوا البَيْتَ** i. e. **لَا تَدْنُوا مِنْهُ** [meaning Approach not ye to doing, or to entering upon, the thing, or place, that is prohibited, or interdicted]. (Mṣb.) And the Arabs say, of a man, when a thing has disquieted, or disturbed, and grieved, him, **مَا قَرَبَ وَمَا بَعُدَ**, as though meaning **† He became, or has become, disquieted by reason of near and remote circumstances of his case**: (O:) or *recent and old griefs took hold upon him*. (Mgh in art. **قَدِمَ**. [See art. **بَعُدَ**]) **دَنَا مِنِّي وَقَرِبَ** is expl. by Zj as meaning *He drew near to me and drew nearer*. (T in art. **دَلُو**: see 5 in that art.) [And several other verbs belonging to this art. are syn., or nearly so, with **قَرِبَ** or with **قَرَبَ** in senses expl. above. Thus **قَرِبَ** is *syn. with قَرَبَ* in the first of the senses expl. above, like as **أَدْنَى** is with **دَنَا**, for its inf. n.] **اِقْتَرَبَ**, also, is *syn. with قَرَبَ* in the first of the senses expl. above; (MA;) [i. e.] it is *syn. with دَنَا*: (Mṣb:) or it is *syn. with قَرَبَ*, (Ṣ, O, K, TA,) signifying *he, or it, drew near*; (TA;) thus **وَأَقْتَرَبَ الوَعْدَ** [in the *Kur* xxi. 97] signifies *تَقَارَبَ* [meaning *And the fulfilment of the promise shall draw near*]: (Ṣ, O, TA:) and you say, **اِقْتَرَبَ مِنِّي** [meaning *He drew near to me*]: (A:) it is also said that it has a more particular signification than **قَرِبَ**; for it denotes intensiveness in the **قَرَبَ**; thus says Ibn-'Aráfah; probably meaning that it denotes labour and difficulty in the accomplishment of the act. (MF, TA.) **تَقَرَّبَ** [likewise] is *syn. with قَرَبَ*, [i. e.] **دَنَا**, in the phrase **تَقَرَّبَ مِنْهُ**: (O: [see **قَرَبَ مِنْهُ**]:) or it signifies *he drew near, or approached, by little and little, (تَدَدَّى) to a thing*. (TA.) And **قَارَبَ الشَّيْءَ**, (ISd, TA,) or **الأَمْرَ**, (Mṣb,) [like **قَرِبَهُ** in many instances,] signifies *He was, or became, near, or he approached, to the thing, or affair, or to doing*

it. (ISd, Mṣb, TA.) — قَرَبَ, aor. 2, inf. n. قَرَبٌ signifies also † *He formed an opinion that was near to certainty.* (MF.) — In the phrase قَرَبَتِ الشَّمْسُ لِلْمَغِيبِ [meaning *The sun was, or became, near to setting*], like كَرَبَتِ, the ق is asserted by Yaakooḥ to be a substitute for ك. (TA.) — قَرَبَ, aor. 2, inf. n. قَرَابَةٌ, *He (a man) journeyed to water, there being between him and it a night's journey.* (S, O.) [See also أَقْرَبَ الْقَوْمَ. Or,] accord. to Lth, you say, قَرَبُوا, aor. 2, inf. n. قَرَبٌ [q. v.], meaning *They, after pasturing their camels in the tract between them and the watering-place, and journeying on during a part of the time until there remained between them and the water a night, or an evening, hastened in their course.* (TA.) And قَرَبَ الْإِبِلَ [in some copies of the ك الْإِبِلَ and in others الْإِبِلَ, aor. 2, inf. n. قَرَابَةٌ; thus in the ك; but accord. to Th, قَرَبَتِ الْإِبِلَ, aor. 2, inf. n. قَرَبٌ; (TA;) i. e. *The camels journeyed by night in order to arrive at the water on the morrow:* (K, TA;) and [a man says, of himself,] قَرَبْتُ, aor. 2, inf. n. قَرَابَةٌ. (TA.) — And قَرَبْتُ الْمَاءَ, aor. 2, inf. n. قَرَبٌ, so in the Fṣ [of Th, meaning *I journeyed to the water by night in order to reach it on the following morning*]. (TA.) [Or] you say, قَرَبُوا الْمَاءَ, meaning *They sought, or sought to attain, the water.* (A.) — And [hence] one says, فَلَانَ يَقْرَبُ حَاجَتَهُ, meaning † *Such a one seeks, or seeks to attain, the object of his want; from the seeking, or seeking to attain, the water: and hence the saying, in a trad., وَأَنْ نَقْرَبُ بِذَلِكَ إِلَّا أَنْ نَحْمَدَ اللَّهَ* † *We not seeking thereby [ought] save our praising God: thus expl. by El-Khattābee.* (Az, TA.) [Hence, also,] one says قَدْ قَرَبَ أَمْرًا لَا أَدْرِي مَا هُوَ † [*He has sought to accomplish an affair, I know not what it is*]: (A, O:*) and فَلَانَ يَقْرَبُ أَمْرًا لَا هُوَ † [*Such a one seeks to accomplish an affair that will not be easy to him*]. (A.) فَلَانَ يَقْرَبُ means † *Such a one seeks, desires, or aims at, [the accomplishment of] an affair, when he does a deed, or says a saying, with that object.* (T, O, TA.) — قَرَبَ السَّيْفَ, (S, O,) inf. n. قَرَبٌ; (K;) and أَقْرَبَهُ, (O,) inf. n. قَرَابٌ; (K;) *He put the sword into the scabbard* [q. v.]: (S, O, K;) or the former, (accord. to the K,) or † the latter, (accord. to the S and TA,) *he made for the sword a scabbard*: (S, K, TA;) or † the latter has both of these significations: (O:) or the former verb is said of a sword or of a knife in the former sense; and in like manner † the latter verb in the latter sense: or the former phrase signifies *he made for the sword a scabbard*; and † the latter phrase, *he put the sword into its scabbard*: and one says, قَرَبَ قَرَابًا, and أَقْرَبَهُ, meaning *he made a scabbard*. (TA.) — قَرَبٌ [as an inf. n. of which the verb is قَرَبَ] also signifies *The feeding a guest with the flanks* [of an animal or of animals, pl. of قَرَبٌ or قَرَبٌ]. (TA.) — And قَرَبَ, (O, K,)

with kesr to the ر, (O,) like فَرِحَ, (K,) [aor. 2, inf. n. app. قَرَبٌ,] *He (a man, TA) had a complaint* (O, K) *of his flank* or قَرَبٌ, (K,) [i. e.] *of his flank*; (O;) as also قَرَبَ, (O,* K,) [in the former this verb is only indicated by the mention of its inf. n.,] inf. n. تَقْرِبٌ. (O, K.)

2. قَرَبَهُ, inf. n. تَقْرِبٌ, *He made, or caused, to be, or become, near, caused to approach, or brought, or drew, near, him, or it.* (S, O, Mṣb.*) [Hence the phrase قَرَبَ اللَّهُ دَارَكَ, which see in what follows.] — [And hence, *He made him to be a near associate; he made him an object of, or took him into, favour: and (agreeably with an explanation of the pass. in the Ḥam p. 184) he made him, or rendered him, an object of honour.*] One says, قَرَبَهُ قَرَبَةً مِنْهُ meaning *He (a king, or a governor, or prince, [or any other person who was either a superior or an equal,]) made him to be to him a near associate, i. e. [a near associate, or] a consessor, or a particular, or special, associate or companion* [&c.: see قَرَبَانٌ]. (TA.) — قَرَبَهُ إِلَيْهِمْ, in the Kur li. 27, means *He presented it, or offered it, to them:* (Jel:) or *he placed it, or put it, before them.* (Bd.) And one says also, قَرَبَ قَرَبَهُ إِلَى السُّلْطَانِ [*He brought, or placed, his adversary before the Sultān*]. (Mgh in art. رَفَعَ.) And قَرَبَ لِلَّهِ قَرَبَانًا † [*He offered, or presented, to God, an offering, or oblation*]. (S, O: in the Mṣb, إِلَى اللَّهِ.) — حَمًا وَقَرَبَ, (A, O,) inf. n. حَمَاكَ اللَّهُ وَقَرَبَ, (K,) signifies † *He said, وَقَرَبَ, تَقْرِبٌ دَارَكَ* [*May God preserve thee alive, or prolong thy life, and make thine abode to be near*]: (A, O, K:) one says thus of a host to a visitor. (TA.) — And التَّقْرِبُ signifies also *The denoting nearness.* (Mughnee and K* voce أو, and Kull pp. 82 and 83 and 124.) Thus what is termed التَّصْغِيرُ التَّقْرِبُ [*The diminutive denoting nearness*] is such as occurs in the saying, دَارِي قَبِيلَ الْمَسْجِدِ † [*My house is a little before the mosque*]. (Kull p. 124.) — And *The advancing an argument in such a manner as renders the desired conclusion a necessary consequence.* (MF.) — And *A certain sort of عَدُو* [or *running*] (S, O, K) of a horse: (S, O:) one says, of a horse, قَرَبَ, inf. n. تَقْرِبٌ, (S, A, O,) meaning *he raised his fore legs together and put them down together* (S, O, K*) *in running*: (S, O:) or *he ran [as though] pelting the ground [with his hoofs]*: (AZ, TA:) and it is also said of other animals than the horse: but not of the camel: (MF:) [one sort of] التَّقْرِبُ is [a rate] less than الحَضْرُ; (S, A, O;) and more than السَّخْبُ: (El-Āmidee, MF:) there are two sorts of تَقْرِبٌ, called أَعْلَى [which is a gallop] and أَدْنَى [which is a canter]: (S, O:) the former is termed التَّعْلِيَّةُ; and the latter, الإِرْحَاءُ. (TA.) — See also 1, near the end, in two places.

3. قَرَبْتَهُ, inf. n. مَقَارَبَةٌ [and قَرَابٌ], *I was, or*

became, near to him, or it; contr. of بَاعَدْتُهُ. (Mṣb.) See 1, near the middle of the paragraph. — One says of a vessel, (S, O, K,) قَارَبَ أَنْ يَمْتَلِئَ (S, O) or قَارَبَ الْإِمْتِلَاءَ (K) [*It was, or became, near to being full*]: قَارَبَ [thus used] is the verb from قَرَبَانٌ [q. v.], and قَرَبٌ is not used in its stead. (Sb, TA.) And one says also, قَارَبَ مِلَاءَهُ [*It was, or became, nearly equal, or it nearly amounted, to what would fill it*]. (Mṣb.) And قَارَبَ قَدْرَهُ [*It was, or became, nearly equal, or equivalent, to its quantity, or amount; or it was, or became, nearly equivalent to it*]. (K, TA.) [And hence the term أَعْمَالُ الْمَقَارَبَةِ *The verbs of appropinquation; as كَادَ &c.*] — قَارَبَ الْخَطْوُ [*He made the stepping to be contracted*; syn. دَانَاهُ; (AZ, K, TA;) [i. e. *he made short steps: made his steps to be near together*]; said of a horse. (TA.) And قَارَبَ كَلَامَهُ [*He made the several portions of his speech, i. e. he made his words, to be near together; so that it means he uttered his speech rapidly*]. (K in art. وَط; &c.) And قَارَبَ بَيْنَ الْكَلِمَةِ وَالْكَلِمَةِ فِي التَّسْبِيحِ [*He made the words to follow one another nearly, or to be near together, in the act of praise, or the like*]. (M in art. دَنُو.) And قَارَبْتُ بَيْنَ الْأُمْرَيْنِ i. q. دَانَيْتُ [*I made the two affairs, or events, to be nearly uninterrupted*]. (T, S, Mṣb, all in art. دَنُو.) — قَارَبَهُ also signifies *He thought him, or it, to be near.* (Ḥam p. 634.) And قَارَبَ الْأَمْرَ *He thought the thing.* (MF.) — And *He interchanged with him good, or pleasing, speech.* (O, K, TA.) — And قَارَبَ فِي الْأَمْرِ *He pursued the right, or just, or middle, course, neither exceeding it nor falling short of it, in the affair.* (O,* K,* TA.) — And قَارَبْتَهُ فِي الْبَيْعِ [app. meaning, in like manner, *I pursued a middle course with him in selling, or buying, with respect to the price demanded or offered, neither exceeding what was just nor falling short of it*], (S, O,) inf. n. مَقَارَبَةٌ. (S.) — مَقَارَبَةٌ and قَرَابٌ signify also *The raising the leg [or legs, of a woman,] for the purpose of جماع.* (K.)

4: see 1, second quarter. — [Hence,] أَقْرَبْتُ, (S, A, O, K,) said of the pregnant, (A, TA,) or of a woman, and of a mare, and of a ewe or goat, (S, O, TA,) and also of an ass, (Lth, TA,) but [app.] not [properly] of a camel, (Lth, S,* O,* TA,) [though it is sometimes said of a camel, as in the S and O voce غَمُوسٌ, and in the O and K in art. ك.] *She was, or became, near to bringing forth.* (Lth, S, A, O, K.) — And أَقْرَبَ said of a colt, and of a young camel, (K, TA,) &c., (TA,) *He was, or became, near to the age of shedding his central incisors*; (K, TA;) and likewise, *to that of shedding other teeth.* (TA.) — And *He nearly filled a vessel.* (S, O, K.) — لَا أَقْرَبْتُمْ صَلَاةَ رَسُولِ اللَّهِ occurs in a trad. of Aboo-Hureyreh, meaning *I will indeed perform to you the like of, or what will be nearly the same as, the praying of the Apostle of God.*

(TA.) — *اقرب الإبل* *He made the camels to journey by night in order to arrive at the water on the morrow*: (O, *K, TA:) or *اقربوا إبلهم* *They, after pasturing them in the tract between them and the watering-place, and journeying on during a part of the time until there remained between them and the water a night, or an evening, hastened their camels.* (Lth, TA.) — And *اقرب القوم* *The people, or party, became persons whose camels were performing a journey such as is termed قَرَب*: the part. n. is [said to be] قارب, not مَقْرَب: (Aḡ, Ṣ, O:) the former of these is said by A'Obeyd to be anomalous: (Ṣ, O:) [but see قَرَب, which is expl. as having almost exactly the same meaning as that which is in this instance assigned to اقرب. And it is also mentioned in the TA, app. on the authority of AA, that the same phrase and the same anomalous part. n. are used when the people's camels are مَقْرَبَة (which means *few*, or *near together*): but I think that this word is a mistake of a copyist, for قَوَارِب: see قَارِب.] — See also 1, last quarter, in six places.

5: see 1, near the middle of the paragraph. — [Hence] one says to his companion, urging him, *تَقَرَّب*, meaning † *Advance thou, or come forward*: (A, TA:) or *تَقَرَّبْ يَا رَجُلُ*, meaning *hasten, O man.* (Aḡ, O, L, K, TA.) Only the imperative mood in this sense is said to be used. (MF, TA.) — And [hence, also,] *تَقَرَّب* signifies *He rendered himself near, or allied himself, [drew near, or ingratiated himself,] by affection and friendship.* (TA, voce تَنَسَّب. [In this sense it is trans. by means of مِّن.]) And *He applied himself with gentleness, or courtesy, to obtain access, or nearness, to a man, by means of some act performed for that purpose, or by right.* (TA. [In this sense it is trans. by means of إِلَى.]) And one says, *تَقَرَّبَ مِنَ اللَّهِ* [*He drew near unto God*] by prayer or the like, and *righteous actions*: and *تَقَرَّبَ اللَّهُ مِنْهُ* [*God drew near unto him*] by beneficence towards him. (TA.) And *تَقَرَّبَ بِهِ إِلَى اللَّهِ*, (Ṣ, A, O, Mṣb, K,*) inf. n. *تَقَرَّبَ* and *تَقَرَّبَ*, (O, K,) the latter [of a rare form] like *تَجَمَّلَ* and *تَكَلَّمَ* and *تَمَلَّقَ*, (O,) *He sought thereby nearness, to bring himself near, to draw near, or to approach, unto God; or to advance himself in the favour of God*: (Ṣ, K, *TA:) and *فَعَلَهُ تَقَرَّبًا إِلَيْهِ* [*He did it by way of seeking nearness, &c., to Him*]. (A.) — *تَقَرَّبَ* also signifies *He (a man, O) put his hand upon his قَرَب (O, K, TA) i. e. his flank, (O, TA,) in walking; or, as some say, hastening, or going quickly.* (TA.)

6. *تقاربوا* *They were, or became, or drew, near, one to another*: (Ṣ, *A, *Mṣb:) you say *تقاربوا* and *اقتربوا* [both app. signifying the same, like *تخاصموا* and *اختصموا*, and *تخالطوا* and *اختلطوا*, and *اشتركوا* and *تشاركوا*, &c.]. (A.) — See also 1, second quarter, — *تقاربت إبله* —

means † *His camels became few*, [because drawing near together,] (A, O, K, TA,) and (as is also said of other things, TA) *declined, or became reduced to a bad state.* (O, *K, *TA.) — And [for the like reason, because of its becoming dense,] *تقارب* is said of seed-produce, or standing corn or the like, meaning † *It became nearly ripe.* (O, K, TA.) — And hence [accord. to some], *إذا تقارب الزمان* + [*When the time becomes contracted*], occurring in a trad., expl. in art. زمن, q. v. (TA.)

8: see 1, second quarter, in two places: — and see also 6.

10. *استقربه* [contr. of *استبعده*]. One says, *هو يستقرّب البعيد* [*He reckons near that which is remote*]. (A, Mṣb.)

قَرَب [mentioned in the first sentence of this art. as an inf. n.] is the contr. of *بُعَدَ*: (Ṣ, O:) [used as a simple subst., it signifies *Nearness*, and] it is said to be [properly, or primarily,] in respect of place; [i. e. vicinity;] as distinguished from *قُرْبَة* &c. (Mṣb, TA.) You say, *إن قُربك زيداً* [*Verily Zeyd is in thy vicinity; i. e., near thee in respect of place*]; but not *إن بُعدك زيداً*; because *قَرَب* is more capable of being used as an adv. n. of place than *بُعَدَ*: in like manner they said also *هو قُرباًك*, meaning [*He is in thy vicinity; i. e., near thee in respect of place.*] (Sb, TA. [See also *قُرب*].) [*And القُرب منه* is a phrase of frequent occurrence, meaning *In the vicinity of, or near in respect of place to, him, or it.*] And one says, *تناوله من قُرب* and *من قُرب* [*He took it, or took it with his hand, from a near place or spot*]. (A, Mṣb.) And *قُرباًك* [and *من قُرب* *I saw him, or it, from a near place or spot, or from within a short distance*]. (Ṣ in art. امر; &c.) — It is also syn. with *قُرباً* [signifying *Nearness in respect of time*] as used in the saying *افعل ذلك بقُرباً* [i. e. *Do thou that soon; like as one says, عن قُرباً*]: (K, TA:) accord. to the K, the word *قُرباً* in this case is like *سحاب*: but it is said in a prov., *الفُزار بقُرباًك*, thus in the Ṣ, or, as some relate it, *بقُرباًك*; and IB says, J has cited this prov. [next] after the *قُرباً* of the sword, but should have said that *القُرباً* is also syn. with *القُرب*, and should then have adduced the prov. as an ex. meaning *The fleeing soon in eagerness of desire for safety [is more, or most, shrewd]:* (TA:) [this rendering, however, requires consideration; for, accord. to Meyd, who gives only the reading *بقُرباًك*, the meaning of the prov. is, that he who flees with the *قُرباً* (by which is meant the scabbard) when the sword has passed away from his possession is more shrewd than he who causes, or suffers, the *قُرباً* also to pass away from him: in Freytag's Arab Prov. ii. 210, both of these explanations are given; but *قُرب* is there erroneously put for

قُرب.] — See also *قُرباً*. — It is also a pl. of *قُرب* [q. v.]. (TA in art. زلف.) — *قُرباً* also, and *قُرب*, (Ṣ, O, K,) the former of which is the original, (TA,) signify *The خَاصِرَة [or flank]:* (O, K:) or [the part] *from the شَاكِلَة [which is syn., or nearly so, with خَاصِرَة,] to the مَرَاتِق [or soft parts] of the belly*: (Ṣ, O, K:) and likewise *from the رُفَع [generally meaning groin] to the armpit, on each side*: (TA:) [properly used in relation to a horse:] sometimes metaphorically used in relation to a she-camel, and to an ass [meaning a wild ass, and also to a man: see 5, last sentence]: (TA:) pl. *أقرباً*; (T, Ṣ, O, K;) which is also used in the place of the dual. (T, TA.)

قَرَب [mentioned in the latter half of the first paragraph of this art. as an inf. n.] is [said to be] a subst., signifying *A journey to water when it is a night's journey distant*: or, as Aḡ said, on the authority of an Arab of the desert, (Ṣ, O,) *a journey by night in order to arrive at the water on the morrow*; (Ṣ, O, K;) and so *قُرباً* [which is also mentioned as an inf. n. in the latter half of the first paragraph of this art.]; (K;) a journey by night in order to arrive at the water on the second following day being called *طَلَق*: (Ṣ, O:) and the *seeking water by night*: or, *when it is not more than a night's journey distant*: or *the first day in which one journeys to water when it is two days distant*; the second day being called *طَلَق*: (K: [but the converse seems to be the truth, being asserted by several of the highest authorities, and agreeable with the derivation of each of the two words: see طَلَق:] or the night after which, in the morning, one arrives at the water: (TA:) and *لَيْلَة القُرب* is *the night in which people with their camels hasten to the water in a journey such as is termed قُرباً*; this latter term being applied to signify *a people's letting their camels pasture while they are journeying towards water; and when there remains an evening between them and the water, hastening towards it*: (Ṣ, O:) or, as is said on the authority of Aḡ, *لَيْلَة القُرب* is *the second night after the pastor has turned the faces of his camels towards the water, and so left them to pasture*; this second night being the night of hard driving; and the first night being called *لَيْلَة الطَلَق*: accord. to AA, [the journey called] *القُرب* is [the journey to water] during *three days, or more.* (TA.) And [hence] *القُرب* is used to signify *What is a night's journey distant.* (Ṣ in art. نوب, in explanation of a verse cited in that art. [Or, accord. to IAḡ, *قُرب* there signifies *near*, so as to be visited repeatedly: or, as AA says, *at such a distance as to be visited once in three days.*]) [See also a saying mentioned voce حَوْز.] — Also *A well of which the water is near [to the mouth]*. (O, K.)

قُرباً; see *قُرب*, last sentence.

قَرَبَةٌ an inf. n. of قَرَبَ [q. v. : and used as a simple subst. signifying *Nearness*]; like قَرَبٌ : or the former is in station, or grade, or rank. (Mgh, Mṣb.) You say, طَلَبْتُ مِنْهُ الْقَرَبَةَ [I sought of him nearness of station, &c. ; or admission into favour]. (A.) — See also قَرَابَةٌ. — Also, (A, O, Mṣb,) and قَرَبَةٌ, (Mṣb,) A thing [such as prayer, or any righteous deed or work,] whereby one seeks nearness, to bring himself near, to draw near, or to approach, unto God; or to advance himself in the favour of God; (A,* O, Mṣb;) as also قَرَبَانٌ : (S, O, Mṣb, K:) pl. of the first and second قَرَبٌ and قَرَبَاتٌ and قَرَبَاتٌ. (Mṣb.)

قَرَبَةٌ A kind of سَعَاءَ [or skin], (S,* O,* TA,) used for water : (S, O:) or a وَطْبٌ [or skin] that is used for milk, and sometimes for water : (ISd, K:) or such as is sewed on one side : (K:) [the modern قَرَبَةٌ, which is seldom, if ever, used for anything but water, is (if I may judge from my own observations and the accounts of others) always made of the skin of a goat about one year old or upwards : it consists of nearly the whole skin; only the skin of the head, and a small portion of that of each leg, being cut off: it has a seam extending from the upper part of the throat nearly to the belly, and sometimes a corresponding seam at the hinder part, but more commonly only a patch of leather over the fundament and navel: over the seam, or over each seam, is sewed a narrow strip of leather; and a mouth of leather is added in the place of the head: it is carried on the back, by means of a strap, or cord, &c., one end of which is generally attached to a cord connecting the two fore-legs; and the other, to the right hind leg:] the pl. (of pauc., S, O) is قَرَبَاتٌ, and قَرَبَاتٌ, and قَرَبَاتٌ, and (of mult., S, O) قَرَبٌ. (S, O, Mṣb, K.)

قَرَبَةٌ and قَرَابَةٌ are said of a vessel that is nearly filled [meaning *In it is a quantity that nearly fills it*]. (K, TA.) [See also قَرَابٌ.]

قَرَبَةٌ : see قَرَبَةٌ : — and see also قَرَابَةٌ.

قَرَبِي [mentioned in the first sentence of this art. as an inf. n. : and used as a simple subst.]: see قَرَابَةٌ, in five places: and see also قَرَبِي, latter half.

قَرَبَانٌ A vessel nearly full : fem. قَرَبِي : (S, O, K:) and pl. قَرَابٌ : (S, O:) you say قَدَحَ قَرَبَانٌ [A drinking vessel] nearly full of water : and the ق in قَرَبَانٌ is [said to be] sometimes changed into ك : (TA:) so accord. to Yaḥkoob; but ISd denies this. (TA in art. كَرَب.) — See also the paragraph here following.

قَرَبَانٌ : see قَرَبَةٌ : [it may often be rendered *An offering, or oblation* : and hence it sometimes means a sacrifice, as in the Kur iii. 179:] pl. قَرَابِينُ. (Mṣb.) قَرَبَانَهُمْ وَمَاؤُهُمْ [Their offering to God is their blood, lit. bloods,] occurs in a trad. as cited from the Book of the Law revealed

to Moses, and as referring to the Arabs; meaning, they seek to bring themselves near unto God by shedding their blood in fighting in the cause of religion; whereas the قَرَبَان of preceding peoples consisted in the slaughtering of oxen or cows, and sheep or goats, and camels. (TA.)

And it is said in another trad., الصَّلَاةُ قَرَبَانٌ كُلُّهَا [The divinely-appointed act of prayer is the offering to God of every pious person]; meaning, that whereby the pious seek to bring themselves near unto God. (TA.) — Also, (S, A, O, K,) and قَرَبَانٌ, (K,) but this latter is by some disapproved, (TA,) [A near associate; or] a particular, or special, (A, K,) associate or companion (A) or consessor; (K;) or a consessor; and a particular, or special, associate or companion; (S, ISd, O;) [or a familiar, or favourite;] of a king, (S, ISd, A, O, K,) or of a governor, or prince; (S, O;) [or of any person who is either a superior or an equal;] so called because of his nearness : (TA:) pl. قَرَابِينُ : (S, A, O, K:) and one says also, فَلَانٌ مِنْ قَرَبَانِ الْأَمِيرِ [Such a one is of the near associates, &c., of the governor, or prince]; (S, O;) [for] قَرَبَانٌ is [said to be originally] an inf. n., and [therefore, as an epithet,] the same as sing. and dual and pl. : (so in a marginal note in one of my copies of the S:) or, in a phrase of this kind, it is a pl. of قَرَبِي. (A in art. بعد.)

قَرَابٌ : see قَرَبٌ, former half.

قَرَابٌ : see قَرَبِي, last quarter, in two places : — and قَرَبٌ, near the middle : — and قَرَابٌ, former half : — and قَرَابَةٌ.

قَرَابٌ [an inf. n. of S. And hence قَرَابٌ as an adv. n. of time]. You say, أَتَيْتَهُ قَرَابَ الْعِشَاءِ I came to him near nightfall : and قَرَابَ اللَّيْلِ near night. (Lth, TA.) And 'Oweyf El-Kawáfee says, describing she-camels, (so in the TA and in one of my copies of the S,) or 'Oweyf El-Fezáree, (so in the O.)

• هُوَ ابْنُ مَنْصَجَاتٍ كُنَّ قَدَمَا
• يَزِدُّنَ عَلَى الْعَدِيدِ قَرَابَ شَهْرٍ

(O, TA) i. e. He is the offspring of [one of the] she-camels that went beyond the usual time of bringing forth, that used formerly to exceed the computed [time] near a month : J give a different reading of this verse, يَزِدُّنَ عَلَى الْغَدِيرِ ; but the correct reading is that given above. (IB, TA.) — See also قَرَبٌ, near the middle. — قَرَابَةٌ and قَرَابَةٌ signify *What is nearly the equal in quantity, or amount, or nearly the equivalent, of the thing*. (K.) One says, مَعَهُ أَلْفٌ دِرْهَمٍ أَوْ قَرَابَهُ He has with him a thousand dirhems, or nearly the equal thereof : and مَعَهُ مِلٌّ قَدَحٌ مَاءٍ أَوْ قَرَابَهُ He has with him a cupful of water, or nearly the equal thereof. (Lth, TA.) And a poet says, (S,) namely, El-'Ambar, (so in the O and TA,) or Es-Sinnabr,

(so in the Mz, 49th نوع,) Ibn-'Amr, Ibn-Temeem, (O, TA,*)

إِلَّا تَجِيءُ مَلَأَى يَجِيءُ قَرَابَهَا

[If a full bucket (دَوْتُو) being understood, as is indicated in the S and O and TA,) come not, what will be nearly the equal thereof will come]. (S, O, TA.) One says also, تَوَاتٌ لِي قَرَابٌ هَذَا [If there belonged to me] the quantity nearly sufficient for the filling of this [of gold] : and تَوَجَّأَ بِقَرَابِ الْأَرْضِ i. e. [If he brought] that which would be nearly the equal in quantity of the earth. (Mṣb.) And الْمَاءُ قَرَابَةٌ الرُّكْبَتَيْنِ [The water is such as is nearly the equal in height of the two knees]. (A.) [See also قَرَبَةٌ.] — Also The غِمْدُ [i. e. scabbard, or sheath,] of a sword, (K, TA,) or of a knife : (TA:) or the جَفْنُ [i. e. case, or receptacle,] of the غِمْدِ ; (K, TA;) the جَفْنُ, which is a case, or receptacle, wherein is the sword together with its scabbard (بِغِمْدِهِ) and its suspensory belt or cord : (S, O, TA:) it is like a جَرَابٌ of leather, into which the rider, or rider upon a camel, puts his sword with its جَفْنُ [here meaning scabbard], and his whip, and his staff, or stick, and his utensils : (Az, TA:) or like the جَرَابِ, into which one puts his sword with its scabbard (بِغِمْدِهِ), and his whip, and sometimes his travelling-provisions of dates &c. : (IAth, TA:) the pl. of the قَرَابِ of the sword is قَرَابٌ [a pl. of mult.] (Mṣb, TA) and أَقْرَبَةٌ [a pl. of pauc.], like خُمُرٌ and أُخْمِرَةٌ pls. of خِمَارٌ. (Mṣb.) See also قَرَبٌ, latter half.

قَرَبِي Near in respect of place : (S, O, Mṣb, K,* &c. :) in this sense used alike as sing. and pl. (Kh, ISk, T, O, Mṣb, K*) and dual, (ISk, TA,) and as masc. and fem., (AA, Kh, Fr, ISk, T, S, O, Mṣb,) as is also بَعِيدٌ in the contr. sense : (Kh, ISk, TA:) the Arabs say هُوَ قَرَبِي هُمَا قَرَبِي مَتِي, (ISk, O,* TA,) and هُمَا قَرَبِي مَتِي, (ISk, TA,) and هِيَ قَرَبِي مَتِي, &c., meaning قَرَبِي فِي مَكَانٍ قَرَبِي [in a place near, to me, or little removed from me:] (ISk, O, TA:) or when you say هُنْدٌ قَرَبِي مِنْكَ, it is as though you said هُنْدٌ مَوْضِعَهَا قَرَبِي مِنْكَ [Hind, her place is near to thee:] (AA, Mṣb:) hence, [in the Kur vii. 54,] إِنَّ رَحْمَةَ اللَّهِ قَرَبِي مِنَ الْمُحْسِنِينَ [Verily the mercy of God is near unto the well-doers] : (AA, ISk, O, Mṣb:) but it is allowable to say قَرَبِيَّةٌ, as also بَعِيدَةٌ : (ISk, O, Mṣb, TA:) or (accord. to Zj, TA) قَرَبِي is here without ة because رَحْمَةٌ is not really [but only conventionally] of the fem. gender : (S, O, TA:) [but this reason is not satisfactory, because it does not apply to other cases mentioned above:] and it is also said that it is without ة because it is assimilated to an epithet of the measure فَعُولٌ, which does not receive the fem. affix ة. (TA.) [Hence the phrase قَرَبِي مِنْ : see قَرَبٌ, former half, in two places. And [hence also] you say, إِنَّ قَرَبِيًا

قرباً [Verily Zeyd is in a place near to thee]; like as you say, إِنَّ قُرْبَكَ زَيْدًا. (Sb, TA.) — [Also Near in respect of time, whether future, as in the Kur xlii. 16, &c.; or past, as in the Kur lix. 15. And hence قَرِيبًا meaning Shortly after and before. And Nearly, as when one says, أَقَمْتُ بِالْمَوْضِعِ قَرِيبًا مِنْ سَنَةٍ I remained, stayed, or abode, in the place nearly a year. Hence also the phrase عَنْ قَرِيبٍ see قُرْبٌ, near the middle. — And Near as meaning related by birth or by marriage: (S, O, Mṣb, K:) [and generally used as an epithet in which the quality of a subst. is predominant, meaning a relation, or relative:] in this sense it receives the fem. form, by universal consent; so that you say, هَذِهِ الْمَرْأَةُ قَرِيبَتِي [This woman is my relation]: (Fr, S, O, Mṣb:*) and likewise the dual form; so that you say, هُمَا قَرِيبَتَانِ [and هُمَا قَرِيبَانِ] [They two are relations]: (AA, Mṣb:) [and it has a pl., namely, أَقْرَبَاءَ;] you say, هُمُ أَقْرَبَائِي and أَقْرَبِي (S, A, O, K) [and أَقْرَبِي, this last originally أَقْرَبِي; the first signifying They are my relations; and the second and third, properly, being pls. of قَرِيبٌ, They are my nearer, or nearest, or very near, relations; though in the T the second is said to be pl. of قَرِيبٌ; and in most of the copies of the K, but not in all, (for in some the first of these three words is omitted, as it is also in the TA,) it is implied that أَقْرَبَاءَ and أَقْرَابٌ and أَقْرَبُونَ (which are mentioned in the Mṣb without any distinction of meaning) are all to be understood in the latter sense]: and قُرْبٌ [also] is a pl. of قَرِيبٌ [app. in the sense here assigned to it], like as غُرْبٌ is of غَرِيبٌ; (TA in art. زلف;) and قَرِيبِي is allowable as a pl. of قَرِيبٌ: (T, TA:) the pl. of قَرِيبَةٌ is قَرَائِبٌ. (T, Mṣb, TA.) And like as you say, هُوَ قَرِيبِي [meaning He is my relation], as too you say, قَرِيبٌ قَرِيبَتِي (S, O, K) and قَرِيبَةٌ قَرِيبَتِي and قَرِيبَةٌ قَرِيبَتِي (TA); but not قَرِيبَةٌ قَرِيبَتِي; (K:) [for only] the vulgar say this; as also هُمُ قَرِيبَاتِي (S, O:) or, accord. to Z, هُوَ قَرِيبَاتِي is allowable, being accounted for as a phrase in which the prefixed n. [ذو] is suppressed; and it has moreover been asserted to be correct and chaste in verse and prose: قَرِيبَةٌ also occurs in the trads. in the sense of أَقْرَابٌ: it is said in the Nh to be an inf. n. used as an epithet, agreeably with general analogy: and in the Tes-heel it is said to be a quasi-pl. n. of قَرِيبٌ, like as صَحَابَةٌ is of صَاحِبٌ: (MF, TA:) [accord. to Mṣr,] قَرِيبَةٌ is correctly applicable to one and to a pl. number, as being originally an inf. n.; so that one says, هُوَ قَرِيبَتِي and هُمُ قَرِيبَاتِي; though the chaste phrase is ذُو قَرِيبَتِي applied to one; and ذَوَا قَرِيبَاتِي to two; and ذَوُو قَرِيبَاتِي to a pl. number. (Mgh.) —

And [it is also applied to relationship:] one says, قَرِيبٌ قَرِيبٌ and قَرِيبٌ قَرِيبٌ [Between us is a near relationship]. (A.) — It signifies also Near, or allied, by affection and friendship. (TA voce تَنَسَّبَ.) [You say, فَلَانٌ قَرِيبٌ مِنَ النَّاسِ meaning Such a one is near, &c., or friendly and affectionate, to people, or mankind.] See also مَا هُوَ بِعَالِمٍ, last sentence. — And one says, مَا هُوَ بِعَالِمٍ قَرِيبٌ قَرِيبَةٌ and مَا هُوَ بِعَالِمٍ قَرِيبٌ قَرِيبَةٌ [i. e. He is not learned nor near learned]. (TA.) And مَا هُوَ بِشَيْءٍ مِثْلِكَ وَلَا بِقَرِيبَةٍ مِنْ ذَلِكَ meaning [i. e. He is not the like of thee nor near that]; (S, O;) or مَا هُوَ بِقَرِيبَةٍ مِنْ ذَلِكَ meaning [i. e., nor near the like of thee]. (K.) — فَلَانٌ قَرِيبٌ الشَّرَى; and قَرِيبٌ الشَّرَى بَعِيدٌ; and قَرِيبٌ الشَّرَى: see in arts. ثَرَى and نَبَطٌ. — Also, (O, K, TA,) but in some of the lexicons written قَرِيبٌ, (TA,) Salted fish, while yet in its recent, moist, state. (O, K, TA.) قَرَابَةٌ (S, O, K,) which is originally an inf. n., (S,) [i. e., of قَرِبٌ, as is also, app., every one of its syns. here following,] and قَرِيبَةٌ and قَرِيبَةٌ and قَرِيبَةٌ (S, O, K) and قَرِيبٌ (S, O) and قَرِيبَةٌ (K,) all of them, (S, O, K,) or the first and قَرِيبَةٌ (Mṣb,) signify Relationship, or relationship by the female side; (S, O, Mṣb, K, TA;) or the first has the former of these significations and قَرِيبَةٌ has the latter of them: (T, TA:) [in the S, القَرَابَةُ is expl. signifying فِي الرَّجْمِ القَرِيبِي; and in the Mgh and Mṣb, it and قَرِيبَةٌ are expl. as being فِي الرَّجْمِ; but in the T, as cited in the TA, the former is expl. as being فِي النَّسَبِ, and قَرِيبَةٌ as being فِي الرَّجْمِ: see the first sentence of this art.:] you say, قَرَابَةٌ وَبَيْنَهُ قَرَابَةٌ &c. [i. e. Between me and him is a relationship, or a relationship by the female side]. (S, O.) — See also قَرِيبٌ, latter half, in six places. قَرَابَةٌ: see قُرْبٌ, first quarter: — and قَرَابٌ, in two places: and قَرِيبٌ, near the end, in three places. — قَرَابَةٌ الْقَوْمِ and قَرَابَةٌ الْقَوْمِ signify The believer's فَرَاسَةٌ [i. e. insight, or intuitive perception, &c.]; (Fr, O, K;) and his opinion, which is near to knowledge and assurance: occurring in a trad., in which it is said that one is to beware thereof, because he looks with the light of God. (Fr, O, TA. [See also فَرَاسَةٌ.] قَرِبٌ: see قَرِيبَةٌ: — and see also قَرِبٌ. قَرَابَةٌ قَرَابِي (IDrd, O, K,) the latter word similar to قَرَادِي (IDrd, O,) They came near together. (IDrd, O, K.) دُونَ كُلِّ قَرِيبِي قَرِيبِي [dim. of قَرِيبِي]. [There is a relationship nearer than every relationship small in degree] is a prov. applied to him who asks of thee something wanted which

one more nearly related to thee than he has asked of thee. (Meyd. [See another prov., app. similar in meaning and application, voce دُنِيَ, in art. دَنُو.] قَرَابٌ A maker of [what are called] قَرِبٌ [app. قَرِبٌ, pl. of قَرَابٌ; or perhaps قَرِبٌ, pl. of قَرِيبَةٌ]. (TA.) قَرِيبٌ: &c.: see art. قَرِيبٌ. قَرَابٌ [part. n. of قَرِبٌ said of a man journeying to water: and accord. to Aṣ and A'Obeyd, part. n. of أَقْرَبٌ used in a similar sense; as such anomalous]. One seeking, or seeking to attain, [or journeying to,] water: so says Az, without specifying any time: (TA:) or, accord. to Kh, (S, O, TA,) one doing so by night; (S, O, K, TA;) not applied to one doing so by day. (S, O, TA.) And its pl. قَرَابُونَ signifies Persons whose camels are performing a journey such as is termed قَرَبٌ: (Aṣ, S, O:) see 4, latter half. The epithet applied to camels in this case is قَرَابٌ; (S, O;) [of which see another explanation voce طَلَسَ;] and this epithet is also used in relation to birds. (IAṣr, TA.) مَا لِي بِقَرَابٍ وَلَا هَارِبٍ occurs in a trad., meaning I have not any that goes to water nor any that returns from it. (L, TA. [See also هَارِبٌ.] And قَرَابٌ حِمَارٌ means An ass hastening on in the night of arriving at the water. (Lth, TA.) — Also A small سَفِينَةٌ; (A, K;) i. e. (A,) [a skiff;] a ship's boat, used by the seamen as a convenient means of accomplishing their needful affairs; (S, A, O;) also called سُنُوكٌ [or سُنُوكٌ]: (A:) pl. قَرَابٌ: and أَقْرَبٌ occurs in a trad., and is said to be also a pl. of قَرَابٌ; but IAth says that this is not known as a pl. قَرَابٌ, unless as anomalous; and it is said that أَقْرَبُ السَّفِينَةِ means the nearest parts of the ship; i. e., the parts near [or next] to the land. (TA.) قَرَابٌ Water over which, or against which, one has not power, or with which one cannot cope, by reason of its copiousness. (O, K.) أَقْرَبٌ Nearer, and nearest, in respect of place, and in respect of time, &c.]: see قَرِيبٌ, in the middle of the paragraph. ظَهَرَتْ تَعْرِبَاتُ الْمَاءِ; The foretokens of water appeared; i. e. small pebbles, from seeing which the well-digger, when he has nearly reached a spring, infers that water is near. (A, TA.) مَقْرَبٌ (A, O, K) and مَقْرَبَةٌ (O, K): A near, or the nearest, road or way: (A, O, K, TA:) or a small road or way, leading into a great one; said to be from القَرَبُ signifying "the journeying by night," or "the journeying [by night] to water:" (TA:) or, the former, a conspicuous road or way; so says IAṣr: (TA voce مَطْرَبٌ:) and the latter, accord. to AA, a place of alighting or sojourning or abiding; from القَرَبُ signifying "the journeying [by night &c.]: the pl. is مَقْرَابٌ. (TA.)

مُقَرَّبٌ A horse that is brought [or kept] near [to the tent, or dwelling], and treated generously, and not left to seek for pasture: fem. with ة:] or this is done only with mares, lest a stallion of low race should cover them: (IDrd, §, O, K:) or **مُقَرَّبَةٌ** signifies horses that are [kept] near at hand, and prepared [for riding]: (El-Aḥmar, TA:) or horses that have been prepared by scant food (**صِمْرَتٌ**) for riding: (Sh, TA:) or horses of generous race, that are not confined in the pasturage, but are confined near to the tents, or dwellings, prepared for running. (R, TA.) And **إِبِلٌ مُقَرَّبَةٌ** Camels girded for riding: (Sh, O, K:) or camels upon which are saddles (**رِحَالٌ**) cased with leather, whereon kings ride: but this explanation has been disallowed. (Abou-Sa'eed [i. e. Aḡ], TA.) [See also **مُقَرَّبَاتٌ**.]

مُقَرَّبٌ A woman, and a mare, and a ewe or goat, (S, O,) and an ass, (Lth, TA,) near to bringing forth: (S, O, K, TA:) [said to be] not used in relation to a camel; (S, O, TA;) the epithet used in this case being **مُنْبَنٌ**: (TA:) [but see the verb:] the pl. is **مُقَرَّبَاتٌ**; (S, O, K, TA;) as though they had imagined the sing. to be **مُقَرَّبَةٌ**. (TA.)

مُقَرَّبَةٌ: see **قَرَابَةٌ**: — and see also **مَقَرَّبٌ**.

مُقَرَّبَةٌ: see **قَرَابَةٌ**; and see also **قَرِيبٌ**, latter half.

مُقَرَّبَةٌ: see **قَرَابَةٌ**.

المُقَرَّبُونَ: see **الْمُقَرَّبُونَ**. — See also what here follows, in two places.

هَلْ مِنْ مُقَرَّبَةٍ خَيْرٍ and **مُقَرَّبٌ** and **شَأْوٌ مُقَرَّبٌ** and **مُقَرَّبَةٌ** occur thus written, probably by mistake, the ق being thus put in the place of غ: see [مُقَرَّبٌ in] art. **غَرِبٌ**. (TA.)

مُقَرَّبَاتٌ: see the next paragraph, in two places.

مُقَرَّبٌ شئٌ, with kesr to the ر, † A thing of a middling sort, between the good and the bad: (S, O, K:*) and also a cheap thing: (S, O:) and **مُقَرَّبٌ** a garment that is not good: (Mḡb:) you should not say **مُقَرَّبٌ**, (ISk, S, O, Mḡb,) with fet-ḥ: (ISk, Mḡb:) you say also **رَجُلٌ مُقَرَّبٌ** [a man of a middling sort]: and **مَتَاعٌ مُقَرَّبٌ** [a commodity, or commodities, &c., of a middling sort, or cheap]: (TA:) or you say **دِينٌ مُقَرَّبٌ** with kesr, [meaning a religion of a middling sort], and **مَتَاعٌ مُقَرَّبٌ** with fet-ḥ, (K, TA,) meaning [a commodity, &c.,] not precious. (TA.)

مُقَرَّبٌ A short man: because his extremities are near together. (O.) — And **الْمُقَرَّبَاتُ** is the name of *The fifteenth metre of verse*: (O;) *the metre composed of فعولن eight times*: (O, K:*) and [one species of] *فعولن فعولن twice*: Bk. I.

(K:) so called because its **أوتاد** are near together; there being between every two of them one **سَبَبٌ**. (O, K:*)

قربس

قَرَبُوسٌ, and **قَرَبُوسٌ**, but the latter is only used in poetry, (S,) by poetic license, (K,) because **فَعْلُولٌ** is not one of the measures of Arabic words, (S,) or, accord. to AZ, is a dial. form, and, as such, is said by MF, to be written **قَرَبُوسٌ**, with damm to the ق and with the ر quiescent, but this is a mistake; (TA;) [A thing] pertaining to the saddle of a horse; (S;) each of the two curved pieces of wood of the saddle of a horse, (IDrd, K,) which form its fore part and its hinder part; [one answering to the pommel of our saddle, and the other being the **شُرْحَانِ** of the [camel's saddle called] **رَحْلٌ**: in the **قَرَبُوسِ** are the **عَضْدَانِ**, which are its two legs, that lie against, or upon, the **دَقَّتَانِ**, which are [the two boards that form] the inner sides of the **عَضْدَانِ**: each **قَرَبُوسٌ** has two legs (**عَضْدَانِ**) and what are termed **دَقَّتَانِ**: then come the **دَقَّتَانِ**, which are the two things against which comes the **بَادٌ** of the horse; and in the **دَقَّتَانِ** are the **عِرْقَانِ**, which are the two edges of the **دَقَّتَانِ**, at the fore part of the saddle and its hinder part: (IDrd:) the pl. is **قَرَابِيسٌ**. (K.) Some of the people of Syria pronounce the word with tesh-deed, [**قَرَبُوسِ**], which is wrong; and make its pl. **قَرَابِيسِ**, which is more wrong. (O.)

قرث

1. **قَرِثٌ**, aor. ʿ, (O, K,) inf. n. **قَرِثٌ**, (TA,) *He toiled; and gained or earned, or sought gain or sustenance.* (O, K.) — **قَرِثَةُ الأَمْرِ** i. q. **كَرِثَةٌ**. (K.) You say, **قَرِثْتَنِي الأَمْرَ** and **كَرِثْتَنِي**, meaning *The affair, or event, grieved me; and burdened me heavily, or overburdened me.* (Aḡ, O.)

8. **الْفَثْلَاتُ البُسْرَاتَانِ**, and **الثَّلَاثُ**, *The two unripe dates, and the three, grew together, intermingling.* ('Eesà Ibn-'Omar, O and TA in art. **سَخَلٌ**.)

قَرِثٌ A small [leathern vessel for water, of the kind called] **رَضْوَةٌ**: (O, K:) mentioned by Th, on the authority of IAḡr: (O:) **قَرِثٌ** is a dial. var. thereof; (TA;) [or] this latter, mentioned by Az, in art. **فَرِثٌ**, is a mistranscription. (O.)

قَرِثِيَّةٌ: see **قَرِثِيَّةٌ**.

قَرِثَاتٌ: see what next follows, in four places.

بُسْرٌ قَرِثِيَّةٌ, (Ks, S, O, K,) with the lengthened alif and without tenween, (Ks, S, O,) and **قَرِثَاتٌ**; (O, K;) and **بُسْرٌ قَرِثِيَّةٌ** and **قَرِثَاتٌ**: (Lḡ, K:) and **نَحْلٌ قَرِثِيَّةٌ**, (Ks, S, O, K) and **قَرِثِيَّةٌ** is [thus] used as an epithet,

and it is also used as the complement of a prefixed noun; [so that one says also **بُسْرٌ قَرِثِيَّةٌ**, and app. **قَرِثَاتٌ** likewise, and each in like manner with **بُسْرٌ** and with **نَحْلٌ** prefixed;] and it is dualized and is pluralized; and there is no word like it in form, except **كَرِثِيَّةٌ**, in which the ك is app. a substitute [for ق]; (ISd, L;) and which is said by AZ to be syn. with **قَرِثِيَّةٌ** as applied to **بُسْرٌ**: (L:) [but **كَرِثِيَّةٌ** should be added as a word of the same form; and perhaps there are other instances:] and accord. to Abu-l-Jarrâh, one says **بُسْرٌ قَرِثِيَّةٌ**, (S, O,) not with the lengthened alif, (S,) i. e. with the shortened alif: (O:) the meaning is, *A species of dates, (S, K,) of (K) the sweetest, or best, thereof, in the state in which they are termed بُسْرٌ; (S, O, * K;) a species of dates, which are black, and of which the skin quickly falls off from the لَحَاءَ [or flesh] thereof when they become ripe; as AḤn says, they are the best of dates in the state in which they are termed بُسْرٌ; and he adds, the dried thereof are black: (L, TA:) [and palm trees that produce such dates:] some say that the word [قَرِثِيَّةٌ] is **أَعْجَبِيَّةٌ** [i. e. foreign or Pers.]. (TA.)*

قَرِثٌ A certain species of fish; (S;) a dial. var. of **جَرِثٌ** [q. v.]. (S, K:*)

قرح

1. **قَرَحٌ**, (S, A, Mḡb, K, *) aor. ʿ, (Mḡb, K,) inf. n. **قَرَحٌ** (S, A, Mḡb, L, Mḡb) and **قَرَحٌ**, (A,) or the latter is a simple subst., (L, Mḡb,) *He wounded him; syn. جَرَحَهُ.* (S, Mḡb, K, *) — **قَرَحٌ بِنْرًا**: see 8. — And **قَرَحٌ** said of an arrow: see 8. — **قَرَحٌ** said of a camel, *He was attacked by the disease termed قَرَحَةٌ* [q. v.]; as also **قَرَحٌ**. (L.) — **قَرَحَهُ بِالْحَقِّ**, (S, A, L, K,) [in some copies of the K **قَرَحَهُ**.] inf. n. **قَرَحٌ**, (S,) † *He accused him to his face (اسْتَقْبَلَهُ) with truth:* (S, A, L, K:) or [simply] *he accused him (رَمَاهُ) with truth.* (L.) See an ex. voce **قَرَحَانٌ**. [See also 3.] — **قَرَحٌ**, (S, A, Mḡb, K,) aor. ʿ, (A, Mḡb, K,) inf. n. **قَرَوْحٌ**; (S, A, K;) and **قَرِحٌ**, aor. ʿ, inf. n. **قَرِحٌ**; and **قَرِحٌ**; (K;) the last mentioned by Lḡ, but bad, or of weak authority, and rejected; (TA;) said of a horse, (A, K,) or of a solid-hoofed animal, (S, Mḡb,) *He finished teething, (S, Mḡb, K,) completing his fifth year:* (S, Mḡb:) or *became in the state corresponding to that of the camel that is termed بَارِئٌ*: or *shed [his corner-nipper, i. e.] the tooth next after the رِبَاعِيَّةُ*: (K:) when a horse's nipper that is next to the central pair of nippers falls out, and a new tooth grows in its place, he is termed **رِبَاعٌ**: this is when he has completed his fourth year: and when the time of his **قَرَوْحٌ** comes, [the corner-nipper which is] the tooth next after the **رِبَاعِيَّةُ** falls out, and

his ناب grows in its place: [but by the ناب (which more properly means the tusk, and which does protrude at this time,) must be here meant the permanent corner-nipper, corresponding to the ناب of a human being:] this tooth is his قَارِحٌ: no tooth is shed, nor is any bred, after قُرُوحٌ: and when the horse has entered his sixth year, you say of him قَدْ قَرَحَ: (IAḡr, T:) one says أُجْدَعُ and المهر, and الأثني, and الأربع, and قَرَحٌ; the last, only, without !: and of every solid-hoofed animal one says يُقَرِّحُ; and of [the camel, or] every animal that has a foot of the kind termed حَقْفٌ, يُبْزَلُ; and of every animal that has a divided hoof, يُصَلِّغُ. (S.) [See also قَارِحٌ.] — And قَرَحَ نابُهُ His ناب [here meaning permanent corner-nipper as above] grew forth. (A.) — [Hence] one says also قَرَحَتْ سِنَّ الْقَيْبِ † The tooth of the young male child was about, or ready, to grow forth. (A.) — قَرَحَتْ, (S, K, TA,) aor. ʿ, (S, TA,) inf. n. قُرُوحٌ (S, K, TA) and قَرَّاحٌ, (TA,) said of a she-camel, She was, or became, in a manifest state of pregnancy: (S, K, TA:) or began to be in a state of pregnancy: or began to show a sign of pregnancy by raising her tail: (TA:) or was in a state in which she was not supposed to be pregnant, and did not give a sign of it with her tail, until her pregnancy became evident in the appearance of her belly. (Lth, TA.) [See also قَارِحٌ.] — قَرَّحَ, aor. ʿ, (S, A, Mṣb, K,) inf. n. قَرَّحٌ, (S, A, Mṣb, K, TA, [accord. to the CK, app. قَرَّحَ, for the v. is there said to be like سَجَّ, but this is wrong,]) He, (a man, Mṣb, K,*) or it, (his skin, S, A,) broke out with قُرُوحٌ [i. e. purulent pustules]; (S, A, Mṣb, K;) and [in like manner] قَرَّحَ it (his body) broke out, or became affected, therewith. (S.) — And [hence] one says, قَرَّحَ قَلْبَ الرَّجُلِ مِنَ الْحُزَنِ † [The heart of the man became as though it were ulcerated by grief]. (L.) — قَرَّحَ, aor. ʿ, inf. n. قَرَّحٌ, said of a horse, He had a white mark in his face, such as is termed قَرْحَةٌ. (IAḡr, S.)

2. قَرَّحَهُ He wounded him much, or in many places. (Mṣb.) — قَرَّحَ said of a camel: see 1, near the beginning. — [قَرَّحَهُ بِالْحَقِّ in some copies of the K is a mistranscription; the verb in this phrase being without teshdeed.] — قَرَّحَ وَشَمَهُ He pricked, or punctured, the [or tattoo] with the needle. (A.) — And [the inf. n.] التَّقْرِيحُ signifies التَّشْوِيكُ [by which may be meant The pricking with a thorn: or, as seems to be not improbable from what here follows, it may be from شَوْكُ الزَّرْعِ, q. v.]. (TA.) — قَرَّحَ, (A,) inf. n. تَقْرِيحٌ, (TA,) said of the [plant called] عَرْقَجٌ, means † It put forth its first growth. (A, TA,*) And قَرَّحَ الشَّجَرُ † The trees put forth the heads [or extremities] of their leaves. (A.) Accord. to AHn, التَّقْرِيحُ signifies † The first vegetation of

herbs, or leguminous plants, that grow from grain, or seed: and the growing of the stalk of herbs, or leguminous plants; i. e. the appearing of the stem thereof: IAḡr uses the phrase يَنْبُتُ فِيهَا [as though meaning the herbs, or leguminous plants, grow putting forth the stem in a hard, or firm, state]; but it should be قَرَّحَ, unless قَرَّحَ be a dial. var. of قَرَّحَ: or it may be that قَرَّحَ here means standing upright upon the stem thereof. (TA.) تَقْرِيحُ الْأَرْضِ signifies The land's beginning to give growth to plants, or herbage. (TA.)

3. قَارَحَهُ, (K,) inf. n. مُقَارَحَةٌ, (S, K,) † He faced him, confronted him, or encountered him. (S, A, K.) You say, لَقِيْتَهُ مُقَارَحَةً † I met him face to face. (S, A.)

4. اَقْرَحَهُ اللَّهُ God caused his skin to break out with قُرُوحٌ [or purulent pustules]. (S.) — And مَا زِلْتُ أَكُلُ الْوَرَقَ حَتَّى أَقْرَحَ شَفَتِي [app. I ceased not to eat the leaves until my lip broke out with purulent pustules, or sores]. (A. [So accord. to two copies: but perhaps correctly أَقْرَحَ.]) — And اَقْرَحُوا They had their cattle attached by [what is termed] الْقَرَّحُ [which may here mean purulent pustules, or sores]: (S, L:) or they had their camels attached by the severe and destructive mange or scab termed الْقَرَّحُ (K) or الْقَرَّحُ. (L. [But see قَرَّحَ.]) — See also 1, first quarter.

5: see 1, near the end. — تَقَرَّحَ لَهُ (K, TA) تَقَرَّحَ لَهُ (K, TA) i. q. تَهَّأَ [app. He prepared himself for him, or it, with evil intent]: and so تَقَدَّحَ and تَقَدَّحَ [if these be not mistranscriptions]. (TA.)

8. اَقْتَرَحَ رَكْبَةً (A) or بَثْرًا, (K,) and قَرَّحَهَا, (A, K,) He dug a well (A, K) in a place in which one had not been dug, (A,) or in a place wherein water was not [as yet] found. (K.) — اَقْتَرَحَ and قَرَّحَ, said of an arrow, † It was begun to be made. (TA.) — اَقْتَرَحَ الْجَمَلَ † He rode the camel before it had been ridden [by any other person]. (S, A, K,*) — And اَقْتَرَحَ † He originated, invented, or excogitated, a thing; made it, did it, produced it, or caused it to be or exist, for the first time; (IAḡr, Mṣb, K, TA;) spontaneously, without his having heard it; (IAḡr, TA;) or without there having been any precedent. (Mṣb.) † He elicited a thing, without having heard it. (K.) And † He uttered, or composed, a speech, or discourse, or the like, extemporaneously; without premeditation. (S, A, K, TA.) — Also † He chose for himself, took in preference, or selected. (IAḡr, L, K.) Hence one says, اَقْتَرَحَ عَلَيْهِ صَوْتٌ كَذَا وَكَذَا † He desired of him in preference such and such an air, or such and such a tune or song. (IAḡr, L.) And one says, اَنَا أَوَّلُ مَنْ اَقْتَرَحَ مَوَدَّةَ فُلَانٍ † I am the first [who has chosen for himself the love, or affec-

tion, of such a one, or] who has taken such a one as a friend. (A.) — And † He exercised his authority, or judgment, (K, TA,) عَلَيْهِ over him: (TA:) or he demanded some particular thing of some particular person by the exercise of his authority, or judgment, (El-Beyhaḡee, TA, and Ḥar* p. 142,) and with ungentleness, roughness, or severity. (Ḥar ibid.) And اَقْتَرَحَ عَلَيْهِ بَكْدًا † He exercised his authority, or judgment, over him, in such a thing, and asked without consideration. (TA.) And اَقْتَرَحَ عَلَيْهِ شَيْئًا † He asked of him a thing without consideration. (S, A.) — See also 2, last sentence but one.

قَرَّحَ and قَرَّحَ A wound; (L;) the bite of a weapon, and of a similar thing that wounds the body: (L, K: [but in some copies of the K, for عَضَ السَّلَاحِ وَنَحْوَهُ مِمَّا يَجْرَحُ الْبَدَنَ (which is the reading in the CK), we find عَضَ السَّلَاحِ وَنَحْوَهُ and the L and TA combine the two readings, the latter whereof gives a second signification, which will be found below:]) i. q. جَرَّحَ [with which جَرَّحَ is held by many to be syn.]: (TA:) they are two dial. vars., (S, Mṣb,) like ضَعَفٌ and ضَعْفٌ, (S,) and جَبَدٌ and جَبْدٌ, (Fr, Mṣb, TA,) and وَجَدٌ and وَجْدٌ; (Fr, TA;) the former of the dial. of El-Ḥijáz: (Mṣb:) or the former is an inf. n. and the latter is a simple subst.: (L, Mṣb:) or the former signifies as above; and the latter signifies its pain: (A:) or the latter seems to bear this latter signification; and the former, to signify wounds themselves: (Yaḡkoob, TA:) [and the like is said in the L and K:] [and thus used in a pl. sense, the former is a coll. gen. n.;] and its n. un. is قَرْحَةٌ; and pl. قُرُوحٌ: (L:) one says, بِهِ قُرْحٌ مِنْ قَرَّحَ In him is pain from a wound; (A;) or from wounds. (L.) — قَرَّحَ also signifies Pustules, or small swellings, when they have become corrupt; (L, K;) [i. e. purulent pustules; and imposthumes, ulcers, or sores: and so قَرَّحَ accord. to the L and some copies of the K, as shown above; but this seems to be of doubtful authority: قَرَّحَ in this sense is a coll. gen. n.:] its n. un. is قَرْحَةٌ; and pl. قُرُوحٌ. (S.) Imra-el-Ḳays (the poet, TA) was called ذُو الْقُرُوحِ because the King of the Greeks sent him a poisoned shirt, from the wearing of which his body became affected with purulent pustules, or ulcers, or sores, (تَقَرَّحَ,) and he died: (S, K, TA:) or, as some say, he was called ذُو الْقُرُوحِ, with ف and ج; because he left only daughters. (Es-Suyooṡee, TA.) — Also, (accord. to the K,) or قَرَّحَ, (as in the L,) A severe scab or mange, that destroys young weaned camels; (L, K;) or that attacks young weaned camels, and from which they scarcely ever, or never, recover: so says Lth: Az, however, says that this is a mistake; but that قَرْحَةٌ signifies a certain disease that attacks camels, expl. below. (L.) — See also قَرَّحَ.

قَرَحٌ: see the next preceding paragraph, in three places. — See also قَرِيحَةٌ in two places. [Hence] one says, هُوَ فِي قَرَحِ سِنِهِ † He is in the first part of his age. (TA.) أَنَا فِي قَرَحِ الثَّلَاثِينَ † I am in the beginning of the thirtieth [year] was said by an Arab of the desert to IʿAqr, who had asked him his age. (TA.) And القَرَحُ, (K,) by some written القَرَحُ [pl. of قَرِيحَةٌ], (MF, TA,) signifies Three nights (K, TA) of the first part (TA) of the month. (K, TA.)

قَرَحٌ a subst. signifying The state (in a camel) of having never had the mange, or scab: and (in a child) of having never been attacked by the small-pox. (S.)

قَرِيحٌ A man, (Mṣb,) or a man's skin, (S,) breaking out with قُرُوح [or purulent pustules]. (S, Mṣb.)

قَرِيحَةٌ: see قَرَحٌ (of which it is the n. uu.) in two places: — and see also قَرِيحَةٌ.

قَرِيحَةٌ A disease that attacks camels, consisting in قُرُوح [or purulent pustules] in the mouth, in consequence of which the lip hangs down; not scab, or mange. (Az, L, TA.) [See also قَرَحٌ, near the end.] — Also أَعْرَةٌ [meaning star, or blaze, or white mark,] in the middle of the forehead of a horse: (T, L:) or what is less than a عَرَّةٌ in the face of a horse: (S, K:) or it is a whiteness in the forehead of a horse (Mgh) of the size of a dirhem, or smaller than it; (AO, Mgh, TA;) whereas the عَرَّةٌ is larger than a dirhem: (AO, TA:) or what is like a small dirhem between a horse's eyes: (En-Nadr, TA:) or any whiteness, in the face of a horse, which stops short of reaching the place of the halter upon the nose; differently distinguished in relation to its form, as being round, or triangular, or four-sided, or elongated, or scanty: (L, TA:) [and it is also applied to a white mark upon the face of the common fly: (see قَدُوحٌ): the pl. is قَرِيحٌ, like عَرُورٌ.] — [Hence] one says, هُوَ قَرِيحٌ أَصْحَابِهِ i. e. عَرْتَبِهِ [meaning † He is the noble, or eminent, one of his companions; or the chief, or lord, of them]. (A.) — And [hence, likewise,] قَرِيحَةٌ signifies also † The first, or commencement, of the [rain called] وَسْمِي; (A;) and of the [season called] رَيْبِع; or of the شِتَاء. (K.) — See also قَرَحٌ.

قَرِحَانٌ: see قَارِحٌ, last sentence.

قَرِحَانٌ [(i. e. قَرِحَانٌ or قَرِحَانٌ] with or without tenween, as you please, (Sh, TA) A camel that has never been attached by the mange, or scab: (S, K:) and a child, (S, K,) or a man, (A,) that has never been attacked by the small-pox, (T, S, A, K,) nor by the measles, (T, A,) nor by purulent pustules or the like: (T:) applied alike to one (S, K) and to two (S) and to a pl. number, (S, A, K,) and expl. as meaning persons not yet attacked by disease, (S,) and also applied alike to

the male and to the female: (TA:) قَرِحَانُونَ [as a pl. thereof] is of weak authority, (K,) or disused. (S, A, L.) — [Hence] one says, أَنْتَ قَرِحَانٌ مِمَّا قَرِحْتَ بِهِ i. e. † Thou art clear [of that whereof thou hast been accused]. (A, TA.) And أَنْتَ قَرِحَانٌ مِنْ هَذَا الْأَمْرِ † Thou art quit of this affair; and so قَرِحَانِي. (Az, K, TA.) — And قَرِحَانٌ signifies also One who has not witnessed war; and so قَرِحَانِي: — and One who has been touched by قُرُوح [here app. meaning wounds, and perhaps also purulent pustules]: thus having contr. significations: (K:) masc. and fem. (TA.) — Also, قَرِحَانٌ, [with tenween,] A species of كَمَاة [or truffle], (S, K, TA,) white, small, and having heads like those of the فُطْر [or toadstool]: (TA:) one of which is called قَرِحَانَةٌ, (S, K,) or قَرِحٌ. (K.) [See also قَرِحَانَةٌ.]

قَرِحِيحَةٌ: see the next paragraph.

قَرِيحٌ Clear, pure, or free from admixture; as also قَرِيحٌ. (AHn, K. [And particularly] Water not mixed with anything: (S, A:) or water not mixed with camphor nor with [any of the perfumes called] حَنُوط nor with any other thing: (Mṣb:) or water not mixed (Mgh, K) with aught of سَوِيْق, (Mgh,) or with dregs of سَوِيْق, (K,) nor any other thing: (Mgh, TA:) such as is drunk after food. (TA.) And Water mixed [thus in the L, and hence in the TA, probably a mistake of a copyist for not mixed] with something to give it a sweet taste, as honey, and dates, and raisins. (L, TA.) — Also, (or أَرْضٌ قَرِيحٌ, A,) A place of seed-produce, having no building upon it, nor any trees in it: (S, Mṣb) or land (T, K) lying open to view, (T,) containing neither water nor trees, (T, K,) and not intermixed with anything: (T:) or land having in it no herbage nor any places of growth of herbage: (A:) or any piece of land by itself, having in it no trees nor any intermixture of a place exuding water and producing salt: (Mgh:) or any piece of land by itself, in which palm-trees &c. grow: (L:) or land cleared for sowing and planting: (AHn, K:) as also قَرِيحَانٌ and قَرِيحَانِي and قَرِيحِيحَةٌ: (K:) or قَرِيحَانٌ signifies land lying open to the sun, not intermixed with anything: (S:) or [a place] exposed to the sky, not concealed from it by anything: (K:) or a wide tract of land: (A:) or a wide, or plain and wide, expanse of land, not having in it any trees, and not intermixed with anything: (IʿAqr:) or a hard and even tract of land, and a plain tract in which the water is not retained, somewhat elevated, but having an even surface, from which the water flows off to the right and left: (IʿSh:) the pl. of قَرِيحٌ is أَقْرِيحَةٌ, (S, Mgh, Mṣb, K,) or, as some say, this is pl. of قَرِيحٌ. (TA.)

قَرِيحٌ Wounded; (S, A, Mgh, L, Mṣb, K;) as also قَرِيحٌ; (A, Mgh, Mṣb;) and قَرِيحٌ [an inf. n. used as an epithet and therefore by

rule applicable to a pl. as well as to a sing.]: (L:) pl. of the first قَرِيحِي (S, A, L) and قَرِيحِي. (L.) El-Mutanakhkhil El-Hudhalee says,

• لَا يُسَلِمُونَ قَرِيحًا حَلًّا وَسَطَبًا •
• يَوْمَ اللَّقَاءِ وَلَا يُشَوُّونَ مَنْ قَرِحُوا •

(S, IB) i. e. They will not deliver up to the enemy a wounded man who has alighted in the midst of them, on the day of encounter, nor will they hit in a part not vital him whom they wound. (IB.) — See also مَقْرُوحٌ, in two places. — And see قَرَاوِجٌ, first sentence; and end of last sentence. — Also A cloud when it first rises. (K.) — And The water of a cloud (K, TA) when it descends. (TA.)

قَرِيحَةٌ The first water that is drawn forth, or produced, of a well, (S, A, K, TA,) when it is dug; (TA;) and قَرِيحٌ signifies the same. (K.) — And The first of what pours forth, or descends, [for اصاب in my original I read صَاب] of the contents of clouds. (A.) — And † The first of a thing; (A;) and so قَرِيحٌ; and the former, the first of anything. (K.) — And † A faculty whereby intellectual things are elicited, or ex-cogitated. (MF.) One says, لِفُلَانٍ قَرِيحَةٌ جَيِّدَةٌ i. e. † Such a one has a good, or an excellent, natural faculty for the elicitation of matters of science: (S, A:) from قَرِيحَةٌ in the first of the senses expl. above. (S.) — And † The natural, native, or innate, disposition, temper, or other quality, of a person: (K, TA:) and, as some expl. it, the mind, and intellect: (TA:) pl. قَرَاوِجٌ. (L.)

قَرَاوِجِي: see قَرِحَانٌ, in two places. — Also One who keeps to the town, or village, not going forth into the desert: (K:) or it is a rel. n. from قَرَاوِجٌ, a certain town, or village, on the shore of the sea. (T.)

القَرَاوِجِيَّتَانِ The two flanks. (K.)

قَرِيحَانٌ A certain thing (هَنَّةٌ [perhaps a large calculus, which may weigh several pounds,]) that is found in the belly of the horse, like the head of a man: thus in the K, and the like is said in the T and L. (TA.) — And, of the camel, [The ventricle into which it conveys whatever it eats of earth and pebbles;] what is called نَقَاطَةُ الْحَصَى [and more commonly لَقَاطَةُ الْحَصَى, q. v.]. (K.)

هَضْبَةٌ قَرَوَانٌ: see قَرَاوِجٌ, in two places. — هَضْبَةٌ قَرَوَانٌ A [hill, or mountain, such as is termed] هَضْبَةٌ, that is smooth, bare of herbage, and tall, or long. (TA.) — And نَخْلَةٌ قَرَوَانٌ A tall palm-tree: (S, A:) or a tall and smooth palm-tree, (K, TA,) of which the lower parts of the branches are bare and long: (TA:) pl. قَرَاوِجٌ, (K,) and (by poetic license, L) قَرَاوِجٌ. (S.) — And نَاقَةٌ قَرَوَانٌ, (S, K,) or قَرَوَانُ الْقَوَائِمِ, (A,) A long-legged she-camel; (S, A, K;) described by an Arab of the

desert to A₃ as one that walks as though upon spears [i. e. as though her legs were spears]. (S.) — And **جَمَلٌ قِرْوَانٌ** A camel that dislikes the drinking with the great, or old, ones, but drinks with the small, or young, ones, when they come. (AA, K.)

قِرْوَانٌ: see **قِرْوَانٌ**.

قَارِحٌ A solid-hoofed animal finishing teething, completing his fifth year: (S, M₃b:) or in the state corresponding to that of the camel that is termed **بَابِلٌ**: (K:) [or shedding his corner-nipper: (see **قَرَحٌ**:)] in the first year he is termed **حَوْنِيٌّ**; then, **جَدَعٌ**; then, **نَبِيٌّ**; then, **رَبَاجٌ**; and then **قَارِحٌ**: (S:) or in the second year, **فَلُوٌّ**; and in the third, **جَدَعٌ**: (TA:) pl. **قَوَارِحٌ** (S, K) and **قَوَارِحٌ** (K) and **مَقَارِيحٌ** (S, K,) the last (which occurs in a verse of Aboo-Dhu-eyb, S) anomalous, (K, TA,) as though pl. of **مَقَارِحٌ**: (TA:) fem. **قَارِحَةٌ** and **قَارِحَةٌ** (K,) but the former is the more approved, and the latter is by Az disallowed; (TA:) pl. **قَوَارِحٌ**. (S.) — The tooth by [the growing, or shedding, of] which a horse, or other solid-hoofed animal becomes what is termed **قَارِحٌ**; (K;) the [permanent, or the deciduous, corner-nipper, or] tooth next but one to the central pair of incisors: pl. **قَوَارِحٌ**: the teeth thus called are four. (S.) [See **قَرَحٌ**.] — Also A she-camel becoming in a manifest state of pregnancy: (S, K:) or in the first stage of pregnancy: or showing a sign of pregnancy by raising her tail: (TA:) or not supposed to be pregnant, and not giving a sign of being so by raising her tail, until her pregnancy becomes evident in the appearance of her belly: (Lth:) or not known to have conceived until her pregnancy has become manifest: or whose pregnancy is complete: (TA:) or a she-camel is so termed in the days when she is covered by the stallion; after which, when her pregnancy has become manifest, she is termed **خَلْفَةٌ**, until she enters upon the term called **التَّغَشِيرُ**: (IA₃r:) also a mare that has gone forty days from the commencement of her pregnancy, and more, until it has become known: pl. **قَوَارِحٌ** and **قَرَحٌ**. (TA.) — See also **مَقْرُوخٌ**. — Also A bow having a space between it and its string. (K.) — And **القَارِحُ** signifies *The lion*; as also **القَرْحَانُ**. (K.)

أَقْرَحٌ A horse having in his face a [star, or blaze, such as is termed] **قُرْحَةٌ**: [fem. **قَرْحَاءٌ**]: (S, A, Mgh:) pl. **قُرْحٌ**. (A.) And it is also an epithet applied [in a similar sense] to every common fly. (A, TA. [See **قَدُوخٌ**.]) — [Hence,] **رَوْضَةٌ قَرْحَاءٌ**: [A meadow] in which, (S, K,) or in the middle of which, (TA,) is a white **نَوَّارَةٌ** [or flower]; (S, K, TA;) or in the middle of which are white **نُورٌ** [or flowers]: (A:) and of which the herbage has appeared. (TA.) — And [hence

also] **تَعَرَّى الدَّجَى عَنْ وَجْهِ أَقْرَحٍ**: [The darkness became stripped] from the dawn, or daybreak. (A, TA.) — See also **قُرْحَانٌ**, last signification. — [أَقْرَحٌ in the CK voce **قَسَامِيٌّ** is a mistake for the verb **أَقْرَحَ**; not an epithet as Freytag has supposed it to be.]

مَقْرُوخٌ: see **مَقْرُوخٌ**, in two places. — **المَقْرُوخَةُ** also signifies **أَوَّلُ الإِرْطَابِ**; (so in copies of the K; but in one copy **المَقْرُوخَةُ**; [the right explanation, however, is evidently, I think, **أَوَّلُ الأِرْطَابِ**, and the meaning †The first, or earliest, of the ripe dates; **المَقْرُوخَةُ** being an epithet applied to them;]) this being the case when there appear [upon them] what are like **قُرُوحٌ** [or purulent pustules]. (TA.)

مَقْرِيخٌ: see 2, last quarter.

مَقْرُوخٌ: see **قَرِيخٌ**. — Also *Having قُرُوحٌ* [or purulent pustules]. (K.) — Also A young weaned camel attacked by the disease termed **قُرْحٌ**; [see **قَرْحٌ**]; as also **قَارِحٌ**: or a camel attacked by the disease termed **قُرْحَةٌ**; as also **قَرِيخٌ** and **مَقْرِيخٌ**: (L:) one says **إِبِلٌ مَقْرِيخَةٌ**, [accord. to some copies of the K **مَقْرِيخَةٌ**, but erroneously, for it is from **قَرْحٌ**,] meaning camels having **قُرُوحٌ** [or purulent pustules] in their mouths, in consequence of which their lips hang down; (K;) and so **إِبِلٌ قَرْحِيٌّ** [in which the epithet is pl. of **قَرِيخٌ**]. (L.) — And **طَرِيقٌ مَقْرُوخٌ** †A road in which marks, or tracks, have been made [by the feet of men and of beasts], so that it has been rendered conspicuous. (K, TA.)

مَقَارِيحٌ an anomalous pl. of **قَارِحٌ**, q. v.

مَقْرِيخٌ: see 2, last quarter, in two places.

قرد

1. **قَرْدٌ**, aor. ى, (S, L, K,) inf. n. **قَرَدٌ**, (S, L,) *It (wool) fell off by degrees from the sheep, and became compacted in lumps, or clotted*: (S:) or it (wool, L, and hair, L, K) became contracted together, (L, K,) and knotted in its extremities; (L;) as also **تَقَرَّدَ**. (L, K.) — *It (a tanned skin) became worm-eaten.* (S, K.) — †*He (a man) was, or became, silent by reason of impotence of speech*; (S, K;) as also **قَرْدٌ** and **قَرْدٌ**: (K:) or he was, or became, abject, and humble, or submissive: or, acc. to IA₃r **قَرْدٌ** signifies he (a man) was, or became, silent by reason of abjectness: [see also **خَرَدٌ**]; or, acc. to another, he was, or became, still and abject. (TA.) See **اَقْرَدَ** below. The verbs are used in these senses because, when a raven or crow lights upon a camel and picks off the ticks (**قَرْدَانٌ**), the beast remains still on account of the ease which it occasions him. (TA.) — **قَرْدٌ**, (L, K,) aor. ى, (K,)

inf. n. **قَرَدٌ**, (L,) *He collected together, and gained, (L, K,) for his family.* (L.) [You say] **قَرَدَ فِي السَّمَاءِ** *He collected clarified butter in the skin*; (L, K;) as also **قَرَدَ سَمْنَا فِي السَّمَاءِ**: (S, L:) or he collected milk in the skin. (L, K.) See also **قَلَدٌ**.

2. **قَرْدَةٌ**, inf. n. **تَقَرِيدٌ**, (K,) *He plucked off his (a camel's, S, A) قَرْدَانٌ [or ticks]: (S, A, K:) it (a raven, or crow) lighted upon him (a camel), and picked off his قَرْدَانٌ [or ticks]. (A.) — [Hence,] †He rendered him (a camel, L,) submissive, or tractable: (L, K:) because a camel, when he is freed from his ticks (**قَرْدَانٌ**), becomes quiet. (L.) [And, of a camel (?) it is said,] **قَرَدَ**, *he became submissive, and tractable.* (K.) [And] **قَرَدَهُ**, (A, L, K,) and **نَزَعَ قَرَادَهُ**, (A,) [signify] †*He beguiled him (S, A, L, K) and wheedled, or cajoled, him*; (L;) because a man, when he desires to take a refractory camel, first plucks off his ticks (**يَقْرُدُهُ**). (S, L.) See also **قَرْدٌ**.*

4. **اَقْرَدَ** *He (a camel) became still, quiet, or tranquil, in consequence of his having his ticks pulled off.* (A.) [And hence] †*He (a camel) went at a gentle pace, not shaking, or jolting, his rider.* (A.) — †*He was, or became, silent.* (K,) still, or quiet, (S, K,) and *submissive*, (K,) and *feigned himself dead.* (S, K. See **قَرْدٌ** in two places.) — †*He (a man) clave to the ground by reason of abjectness, or submissiveness.* (A.) See art. **خَرَدٌ**.

5. **تَقَرَّدَ**, see **قَرْدٌ** — *It (flour) became heaped up, one part upon another.* (L, from a trad.)

قَرْدٌ [The ape; the monkey; and the baboon;] a certain animal, (TA,) well known: (L, K:) fem. with ة: (S, L, M₃b:) pl. [of pauc., of the masc.,] **أَقْرَدٌ**, (L, M₃b,) and **أَقْرَادٌ**, (L, K,) and [of mult., of the same,] **قَرُودٌ** and **قَرْدَةٌ**, (S, L, M₃b, K,) and [quasi-pl. n.] **قَرْدَةٌ**; (K;) and pl. of the fem., (S, L, M₃b,) **قَرْدٌ**. (S, L, M₃b, K.) Hence the proverb **أَزْنِي مِنْ قَرْدٍ** [More incontinent than an ape]; because the **قَرْدٌ** is the most incontinent of animals: (K:) such is generally said to be the meaning of this proverb: (TA:) or (accord. to A'Obeyd, S, L) by **قَرْدٌ** is here meant a man of the tribe of Hudheyl, named **Kird**, the son of Mo'awiyeh. (S, L, K.) — **ابْنُ القَرْدِ** *The حَوْدَل*. (TA in art. **بَنِي**.)

قَرْدٌ [a coll. gen. n.] *Refuse of wool*; (L, K;) afterwards applied also to *soft hair* (**وَبْرٌ**), and *other hair, and flax*: (L:) or *soft hair and wool that fall off by degrees from the animals, and become compacted in lumps, or clotted*: (L, K:) or *refuse of wool, and what falls off by degrees from the sheep, and becomes compacted in lumps, or clotted*: (S:) or *bad wool*: (R:) or the *worst of wool and soft hair, and what is picked up thereof from the ground*: (Nh:) a piece thereof

is termed **قَرْدَةٌ**. (S.) It is said in a proverb, **عَكَرَتْ، عَكَرَتْ عَلَى الْغَزْلِ بِأَخْرَةٍ فَلَمْ تَدَعْ بِنَجْدِ قَرْدَةٍ** meaning **عَطَفَتْ**, [She returned to spinning at last, and left not in Nejd a piece of refuse of wool]: (S, L:) in the **ك**, **عَكَرَتْ** is put for **عَكَرَتْ**; and both readings are mentioned by the relaters of proverbs: [عَكَرَتْ عَلَى الْغَزْلِ app. signifies she applied herself by chance to spinning:] the proverb is applied to him who neglects a needful business when it is possible, and seeks to accomplish it when it is beyond his reach: (**ك**:) its origin is the fact, that a woman neglects spinning while she finds that which she may spin, (of cotton or flax &c., L,) until, when it is beyond her reach, she seeks for refuse of wool among sweepings and rubbish. (L, K.) — Also, *Palm-branches stripped of their leaves*: n. un. with **ة**. (**ك**.) — Also, *A thing like down, sticking to the [plant called] طُرْتُوث*. (**ك**.) — Also, *Little things, [i. e., little flocks of clouds,] less than [what are termed] سَحَاب* [or clouds in the common acceptation of the term] not conjoined; as also **مُتَقَرِّدٌ**; (**ك**;) in some copies of the **ك** **مُتَقَرِّدَةٌ**. (TA.) See also **قَرْدٌ**. — Also, *A hesitation in speech*; (El-Hejeree, L, K;) because a man who hesitates in his speech is silent respecting somewhat of that which he would say. (L.) See also **قَرْدٌ**.

قَرْدٌ Wool sticking together, and compacted in a lump or lumps: (A:) wool, and hair, contracted together, and knotted in its extremities. (L.) — [Hence,] a cloud, or collection of clouds, dis-sundered, in the tracts of the sky, in parts, or portions, one upon another; cirro-cumulus: (S, L:) or of which the several portions are compacted together, (M, K,) one upon another; likened to soft hair such as is thus termed: (M:) or compacted in lumps, not smooth; as also **مُتَقَرِّدٌ**. (AHn.) See also **قَرْدٌ**. — **قَرْدُ الْخَصِيلِ** A horse [compact in frame;] not lax. (L, K.) — A camel [&c.] abounding with **قَرْدَانٌ** [or ticks]. (**ك**.) — And **قَرْدٌ** [an epithet used as a subst.] Accumulated foam which the camel casts forth from his mouth. (TA in art. **تَوَج**. See an ex. in that art. voce **مَتَاوِج**.)

قَرْدُودٌ (in which the second **د** is not incorporated into the first because the word is quasi-coordinate to the class of those of the measure **فَعْلَلٌ**, S, L,) Elevated ground; (L, K;) as also **قَرْدُودَةٌ**: (**ك**;) or elevated and rugged ground; as also **قَرْدُودٌ**: (L:) or a rugged and elevated place; (S, L;) as also **قَرْدُودٌ**: (S:) or a tract similar to what is termed **قَف**: (Aq:) or a prominent portion of ground by the side of a depressed place, or hollow: (M:) also, even, or plain, ground: (L:) pl. **قَرَادِدٌ** and **قَرَادِيدٌ**; (S, L, K;) the latter form being adopted from a dislike to [the concurrence of] the two **d**als: (S, L:) Sb says, that **قَرَادِيدٌ** is a pl. of **قَرْدُودٌ**; but as one also says **قَرْدُودٌ**, there is no reason for this assertion: (L:) ISh says, that **قَرْدُودَةٌ** signifies elevated and rugged ground producing little herbage, and all of it gibbous: and

Sh, that it signifies an extended strip [of ground], like the **قَرْدُودَة** of the back. (TA.)

قَرْدُودٌ: see **قَرْدُودٌ**, in two places.

قَرْدُودَةٌ: see **قَرْدُودٌ**. — **قَرْدُودَةُ الظَّهْرِ** The upper, or highest, part of the back (L, K) of any beast of carriage: (L:) or the withers; syn. **سَيْسَاءٌ**: (Aq, L:) or the elevated portion of the part called the **نَبِج**; (S, L;) also called **قَرْدُودَةُ النَّبِجِ**. (L.) — **قَرْدُودَةُ الشِّتَاءِ** The severity and sharpness of winter: (**ك**:) or its sterility and severity. (Aboo-Málik, L.)

قَرَادٌ [a coll. gen. n., The tick; or ticks;] a certain insect, (L, K,) well known, (L,) that clings to camels and the like, (Msb,) [and to dogs &c.,] and bites them; (L;) it is, to them, like the louse to man: (Msb:) [see also **حَلَمَةٌ** and **حَمِينَانٌ**:] n. un. with **ة**: (Msb:) pl. (of pauc., TA,) **أَقْرَدَةٌ**, (L,) and (of mult., L,) **قَرْدَانٌ** (S, L, Msb, K) and **قَرْدٌ**: (L:) **قَرْدٌ** also signifies the same as **قَرَادٌ**, (**ك**;) or is a contraction of the pl. **قَرْدٌ**. (L.) **أَذَلُّ قَرَادٍ** [a coll. gen. n.,] **أَسْفَلُ مِنْ قَرَادٍ** [Viler than a tick] are proverbial sayings. (TA.) — **الْقَرَادُ**, (**ك**;) or **قَرَادُ النَّدْيِ**, (L,) or **قَرَادُ الصَّدْرِ**, (S, A,) † The nipple (**حَلَمَةٌ**) of the breast: (S, A, L, K:) called **قَرَادٌ** and **حَلَمَةٌ** as being likened to a large tick: (Mgh in art. **حَلَم**:) the nipple of the dug of a mare. (**ك**;) — **أَمْرُ الْقَرْدَانِ** The place between the fetlock and hoof of a horse: (S, L:) also, the part between the phalanges (**سَلَامِيَّاتٌ**) of the foot of a camel. (L.) — See also 2.

قَرُودٌ A camel that does not impatiently avoid having his ticks (**قَرْدَانٌ**) plucked off. (L, K.) — [Hence,] † a still, or quiet, man. (A.)

قَرَادٌ A trainer of the **قَرْد** [or ape, monkey, or baboon]. (**ك**.)

مُتَقَرِّدٌ: see **قَرْدٌ** and **قَرْدٌ**.

قَرْدٌ: see **قَرْدٌ**.

قَرَزِح

قَرَزِخٌ, (AA, S, K,) and **قَرَزُوحٌ**, (TA, and so in one copy of the S.) A certain species of tree: (S, K:) n. un. **قَرَزِخَةٌ**. (TA.) — Also **قَرَزِخَةٌ** A certain herb, or leguminous plant. (Kr, K.) — And A certain small tree, (AHn, K,) curling and contracting, (**جَعْدَةٌ**) and having black **جَبِّ** [i. e. grains, or berries, or the like]. (AHn.)

قَرَسٌ

1. **قَرَسٌ**, aor. **قَرَسَ**, (S, A, K,) inf. n. **قَرَسٌ**, (S,) It (cold) was, or became, intense, or vehement; (S, A, K;) as also **قَرَسٌ**, aor. **قَرَسَ**, (S, K,) inf. n. **قَرَسٌ**. (S.) — It (water) became congealed, or frozen. (S, K.) — **قَرَسٌ**, inf. n. **قَرَسٌ**, [so in the

TA, without any syll. signs,] He (a man) was, or became, cold. (TA.) [The verb and its inf. n. in this sense are probably the same as in the sense here next following.] — **قَرَسٌ**, inf. n. **قَرَسٌ**;

(TA;) or **قَرَسٌ**, [inf. n. **قَرَسٌ**;] (JK;) He (a man smitten by cold) became unable to work (JK, TA) with his hands, (JK,) or with his hand, by reason of the intensesness of the cold, or, as in the L, by reason of cold in his extremities. (TA.) — **قَرَسَ الْمَاءَ**: see 4. — **قَرَسَ قَرِيصًا**, (TA,) or **قَرَسَهُ**, (accord. to a copy of the A,) He made, or prepared, what is termed **قَرِيصٌ**, (A, TA,) i. e., broth with flesh-meat. (A.)

2: see 4, in two places: — and see 1, last signification.

4. **اقْرَسَ الْعُودُ** The branch, or twig, had its sap congealed in it. In the M, instead of **جَمَسَ مَأْوُهُ** فيه, we find **حَبَسَ فِيهِ مَأْوُهُ** [which is probably a mistake of a copyist]. (TA.) — **اقْرَسَهُ الْبَرْدُ** [The cold] made him cold; as also **قَرَسَهُ**, inf. n. **تَقَرَّسٌ**: (S, K:) [or,] accord. to some, by **الْبَرْدِ** is here meant sleep: (TA:) or the cold made him unable to work with his hand: (JK:) and **اقْرَسَ الْبَرْدُ اقْرَسَهُ أَصَابِعُهُ** the cold made his fingers rigid, by chilness of the extremities, so that he was unable to work. (A, L.) — **اقْرَسَ الْمَاءَ فِي الشَّيْءِ** He cooled the water in the old worn-out skin; (A'Obeyd, TA.) as also **قَرَسَهُ**; (A'Obeyd, S, A;) and **قَرَسَهُ**, inf. n. **قَرَسٌ**. (A'Obeyd, TA.)

قَرَسٌ Intense, or vehement, cold; (S, A, K;) as also **قَارِسٌ** and **قَرِيصٌ**. (**ك**.) You say, **لَيْلَةٌ قَرَسٌ** A night of [intense] cold. (S.) — The densest and coldest hoar-frost or rime: (Lth, JK, K:) or the coldest and most copious hoar-frost or rime; as also **قَرَسٌ**. (M, TA.) — See also **قَارِسٌ**.

قَارِسٌ: see **قَرَسٌ**: — and **قَارِسٌ**.

قَرِيصٌ: see **قَارِسٌ**, in three places: — and **قَرِيصٌ**. — **قَرِيصٌ قَرِيصٌ** Broth with flesh-meat. (A.) — **قَرِيصٌ قَرِيصٌ** Fish that is cooked, and for which a sauce (**صَبَاغٌ**) is then made, in which it is left until it becomes concreted: (S:) or cooked fish in which a sauce is made, wherein it is left until it becomes concreted, (**ك**, TA,) but neither congealed nor fluid; [being converted into a gelatinous substance;] as also **قَرِيصٌ**: the former is of the dial. of **كَيْس**. (TA.)

قَرِيصٌ قَرِيصٌ Intense, or vehement, cold; as also **قَرِيصٌ**: you should not say **قَارِصٌ**. (S.) — See also **قَرَسٌ**. — In a state of congelation, or freezing; as also **قَرِيصٌ**; (S;) and **قَرَسٌ**: (IAq, ISk, S, K:) the first and second applied to water: (S:) the last, to anything; (IAq;) but this last was unknown to Abu-l-Gheyth. (S.) — Cold; chill; as also **قَرِيصٌ**, (TA,) and **قَرَسٌ**. (**ك**.) You say

to A round convex ornament, generally composed of diamonds set in gold; but sometimes of thin embossed gold, usually with a false emerald set in the centre; worn upon the crown of the headdress by women. For further descriptions, and a figured specimen of each kind, see my work on the *Manners and Customs of the Modern Egyptians*, Appendix A.]

قروض

1. قَرَضَهُ, aor. -, (S, M, A, &c.) inf. n. قَرَضَ, (S, M, Mṣb,) He cut it; (S, M, A, Mgh, Mṣb, K;) namely a thing, (S, Mṣb,) or a garment, or piece of cloth, (A, Mgh,) with the مَقْرَضُ, (A, Mgh, Mṣb,) and with the مَقْرَضَانِ; (Mṣb;) and in like manner, [or as signifying he cut it much, or frequently, or repeatedly,] you say, قَرَضَهُ, (M, TA,) inf. n. تَقْرِيضُ: (TA:) this is the primary signification. (TA.) — Hence, (TA,) said of a rat, or mouse, (A'Obeyd, S, A, Mgh, Mṣb,) aor. and inf. n. as above, (S,* Mṣb, TA,) He [cut it with his teeth; gnawed it; or] ate it; (Mṣb;) namely a garment, or piece of cloth, (S, A, Mgh, Mṣb, TA,) and bread, &c. (TA.) You say also قَرَضَهُ بِنَابِهِ He cut it with his canine tooth, or fang. (A.) And قَرَضَ الْبَعِيرَ جِرْتَهُ, (M, TA,) aor. as above, (A, TA,) and so the inf. n., (TA,) The camel chewed his cud: (M, A, TA:) or returned it [to his mouth, to be chewed again, or to his stomach]. (TA.) — [Hence also,] قَرَضَ رِبَابَهُ, (S, M, A, K,) [lit.] He cut, or severed, his bond, i. e. the bond of his heart; and consequently, (TA,) + he died; (IAqr, M, K, TA;) as also قَرَضَ alone, (S, [in which the former is not explained] O, Mṣb, K,) and قَرَضَ: (IAqr, O, K:) or + he was at the point of death. (K.) And you say, جَاءَ وَقَدْ قَرَضَ رِبَابَهُ, (AZ, Az, S, &c.) + He came harassed, or distressed, or fatigued, and at the point of death: (AZ, Az:) or + harassed, or distressed, by thirst, or by fatigue: (A:) or + in a state of intense thirst and hunger: (M:) said of a man: (S:) mentioned in the S in such a manner as [appears] to indicate that the verb has here the first of the significations mentioned in this art.; but this is not the case [as is shown in the S itself in art. ربط]. (TA.) See also 7. — [Hence also,] قَرَضْتُ الْوَادِيَّ + I passed through, or across, the valley. (Mṣb.) It is said in the Kur, [xviii. 16,] وَإِذَا غُرِبَتْ وَإِذَا غُرِبَتْ تَقْرُضُهُمْ ذَاتَ الشِّمَالِ + And when it [the sun] set, to leave them behind on the left; to pass by and beyond them, leaving them on its left: (S, K:) so explained by AO, or by A'Obeyd: (so accord. to different copies of the S,) to leave them and pass by them on the left; not falling upon them at all: (Jel:) or to turn aside, or away, from them, on the left: (Mṣb:) or to be over against them, on the left: from قَرَضَهُ, meaning حَدَوْتَهُ, i. e. I was over against him, or it; as also أَقْرَضْتُهُ. (JK.) And a man says to his companion, Hast thou passed by such and such a place? and the man asked says ذَاتَ قَرَضْتُهُ

تِلْكَ + [I passed by it, leaving it behind, on the right, by night]. (S.) The Arabs say, قَرَضْتُهُ ذَاتَ الشِّمَالِ, and ذَاتَ الشِّمَالِ, and قَبْلًا, and دُبْرًا, + I was over against him, or it, on the right, and on the left, and before, and behind. (Fr.) You say also, قَرَضَ الْمَكَانَ, (M, Mṣb, K,) aor. and inf. n. as above, (M,) + He turned aside, or away, from the place. (M, Mṣb, K.) And قَرَضَ فِي الْأَرْضِ + He traversed the land. (Z.) And قَرَضَ فِي سَبِيلِهِ, (M, K,) aor. and inf. n. as above, (M,) + He turned to the right and left in his going or journeying. (M, K.) And قَرَضَ, like سَمِعَ, + He, or it, passed away from a thing to another thing. (IAqr, Sgh, L, K.) — Hence also, (TA,) قَرَضَ الشَّعْرَ, (S, Mṣb, K,) aor. as above, (S, Mṣb,) and so the inf. n., (S,) + He said, spoke, uttered, or recited, poetry; or he poetized, or versified; syn. قَالَ الشَّعْرَ: (A'Obeyd, S, K:) or he composed poetry according to rule: (Mṣb:) because poetry consists of cut feet: or because it is called قَرِيضٌ as being likened to the cud: (A:) or because it is language cut out: (Mṣb:) or as being likened to a garment; as though the poet cut it and divided it into portions; although MF denies that this phrase is from قَرَضَ as signifying “he cut:” he has also assigned to قَرَضَ الشَّعْرَ a signification which belongs to تَقْرِيضُ, q. v. (TA.) — Hence also, قَرَضَهُ as syn. with قَارَضَهُ, q. v. (TA.)

2: see 1, first signification. — تَقْرِيضٌ also signifies + The art of poetry: (M, TA:) or the criticism thereof; the picking out the faults thereof; and the discriminating, by consideration, of what is good thereof from what is bad, both expressed and speculative. (TA.) — Also, like تَقْرِيضٌ; + The act of praising: or dispraising: (S, TA:) or it has both these contr. significations; (K, TA;) relating to good and to evil; whereas تَقْرِيضٌ relates only to praise and good. (TA.) You say, فَلَانٌ يَقْرِضُ صَاحِبَهُ, + Such a one praises his companion: or dispraises him. (S.)

3. قَارَضَهُ, inf. n. مَقَارَضَةٌ and قَرَاضٌ, (M,) [He lent to him, and received from him, a loan: or it signifies, or signifies also,] i. q. أَقْرَضَهُ, q. v. (L, TA.) — قَرَاضٌ (S, A, Mṣb, K) and مَقَارَضَةٌ, (S, A, K,) with the people of El-Hijáz, (TA,) also signify i. q. مَضَارِبَةٌ; (S, A, Mgh, Mṣb, K;) as though it were a contract for traversing the land [for traffic], (K,) from الْقَرَضُ فِي السَّبْرِ, or, as Z says, from الْقَرَضُ فِي الْأَرْضِ, meaning “the traversing the land,” like as مَضَارِبَةٌ is from الْقَرَضُ فِي الْأَرْضِ; (TA;) and the form of the contract is what is shown by the following explanation. (K.) You say, قَارَضْتُهُ, (S, A, Mgh,) or قَارَضْتُهُ مِنَ الْمَالِ, (Mṣb,) I gave to him property (S, A, Mgh, K*) مَضَارِبَةً, (A, Mgh,) [i. e.] that he might traffic with it, on the con-

dition that the gain should be between us, and the loss should fall upon the property. (S, K.) [See also مَضَارِبَةٌ.] — قَارَضَهُ, (S, K,) inf. n. مَقَارَضَةٌ, (TA,) also signifies + He requited him; he compensated him; (S, K;) and so قَرَضَهُ, (S, K,) inf. n. قَرَضَ. (TA.) Hence the saying of Abul-Wardā, (TA,) إِنَّ قَارَضْتَ النَّاسَ قَارِضُوكَ وَإِنْ قَارَضْتَ النَّاسَ قَارِضُوكَ وَإِنْ قَارَضْتَ النَّاسَ قَارِضُوكَ وَإِنْ قَارَضْتَ النَّاسَ قَارِضُوكَ: (A,* TA) [If thou requite men their evil deeds, they will requite thee; and if thou leave them, they will not leave thee; and if thou flee from them, they will overtake thee]: meaning if thou do evil to them, they will do the like thereof to thee; and if thou leave them, thou wilt not be safe from them, for they will not let thee alone; and if thou revile them and injure them, they will revile thee and injure thee: he said this intending thereby to censure them: and it is from the signification of “cutting.” (TA.) [See also قَرَضَ, below.] You say also, فَلَانٌ يَقَارِضُ النَّاسَ, inf. n. مَقَارَضَةٌ, + Such a one accords, or agrees, with men. (A.) And قَارَضْتُهُ الزِّيَارَةَ: [I interchanged visiting with him]. (A.)

4. اقْرَضَهُ He cut off for him a portion, to be requited, or compensated, for it. (Sgh, K.) [And hence,] He gave him, or granted him, a قَرَضٌ [or loan, or the like]; (S, M, A,* Mgh,* K;) and قَارَضَهُ signifies the same as اقْرَضَهُ. (L, TA.) You say also, اقْرَضَهُ الْمَالَ, (M, Mṣb,) and اقْرَضَهُ, (M,) [He lent him the property, &c.]; he gave him the property, &c., as a قَرَضٌ; (M;) he gave him the property, [&c.] to demand its return. (Mṣb.) It is said in the Kur, [lxiii. 20,] وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا [lit. And lend ye to God a good loan; meaning + give ye to God good service for which to be requited]: (S, TA:) it is not here said اقْرِضُوا because the simple subst. [as distinguished from the inf. n.] is what is meant. (TA.) And again, in the same, [ii. 246, and lvii. 11,] مَنْ ذَا الَّذِي يقرضُ اللَّهَ قَرْضًا حَسَنًا, meaning, accord. to Abou-Is-hāk the Grammarian, + [Who is he who will offer unto God] a good action or gift, or anything for which a requital may be sought? or, as Akh says, + Who will do a good action by following and obeying the command of God? (TA.) The Arabs say, قَرَضْتُ قَرْضًا حَسَنًا + Thou hast done to me a good deed [which I am bound to requite]. (TA.) And it is said in a trad., اقْرِضْ عِرْضَكَ لِيَوْمِ قَفْرِكَ [Lend thou thine honour for the day of thy poverty]; meaning, when a man defames thee, do not thou requite him, but reserve his recompense undiminished for thee, as a loan for the payment of which he is responsible, that thou mayest receive it from him in the day of thy need thereof: (TA:) [but see عَرَضَ.] — [And hence,] اقْرِضْنِي الشَّيْءَ He gave, or paid, to me the thing. (M.) — مَا يقرضُ عَنْهُ الْعَيُونُ قَيْسَرُهُ + [There is not upon him what will turn aside, or away, from him the eyes, and cover him]. (Ibn-Abbād, Sgh.) — See also 1, latter half.

6. [They lent and received loans, each to and from the other.] = [And hence,] هَمَا + [They two interchanged good and evil, each with the other]; (IKh, S, K;) as also يتقارضان : (IKh:) [but see the latter in its proper place.] And هَمَا يَتَقَارِضَانِ الْمَدْحَ, (AZ,) or الثَّنَاءَ, (A, Mṣb,) or الثَّنَاءَ بِبَيْنِهِمَا, (TA,) [or هُمُ يَتَقَارِضُونَ الثَّنَاءَ بَيْنَهُمَا, (in the M, هُمُ يَتَقَارِضُونَ الثَّنَاءَ بَيْنَهُمَا,)] They praise each other; (AZ, Mṣb;) as also يتقارضان : (AZ:) or they requite, or compensate, each other with praise. (TA.) And الْقَرْنَانِ يَتَقَارِضَانِ النَّظَرَ + The two opponents, or adversaries, look askance, with anger, each at the other : (S, K;) and يَتَقَارِضُونَ نَظْرًا + They look with enmity and vehement hatred, one at another. (TA.) And هُمُ يَتَقَارِضُونَ الزِّيَارَةَ + [They interchange visiting]. (A.) El-Kumeyt, says,

* يَتَقَارِضُ الْحَسَنَ الْجَمِيلَ مِنَ التَّائِبِ وَالْتَرَاوُزُ * meaning, *Interchanging what is good and comely, of sociable conduct and mutual visiting.* (O.) — El-Hasan El-Basree, being asked whether the companions of the Apostle of God used to jest, or joke, answered, (TA,) نَعَمْ وَيَتَقَارِضُونَ, (K, TA,) i. e. *Yes, and they used to recite poetry [one to another]:* (TA:) from قَرِيضٌ as signifying “poetry.” (K.)

7. انقروا + They passed away, or perished, [as though cut off,] (S, K,) all of them, (K,) not one of them remaining; (S;) as also قَرِضُوا [perhaps a mistake for قَرِضُوا: see 1]. (TA.)

8. اقترض He received what is termed قَرْضٌ [a loan, or the like], (S, Mṣb, K,) i. q. اسْتَلْفَ; (A;) He defamed him, or spoke evil of him, behind his back or in his absence, or otherwise; syn. اغتابه: (K:) as though he cut off [somewhat] from his honour. (TA.)

10. استقرضه (S, Mṣb,*) or استقرض من فلان, (A, Mgh,) He sought, or demanded, of such a one what is termed قَرْضٌ [a loan, or the like]. (S, A, Mgh, Mṣb,*) — [And hence,] استقرضته الشيء; I sought, or demanded, of him the gift, or payment [in advance], of the thing. (M.)

قَرْضٌ (S, M, A, Mgh, Mṣb, K) and قَرِضٌ; (Ks, S, M, K;) or, accord. to Th, the former is an inf. n., and the latter a simple subst., but this [says ISd] does not please me; (M;) or the former is an inf. n. used as a subst.; (Mgh;) or a subst. from اقترضه المال; (Mṣb;) [A loan: and the like:] a piece of property which a man cuts off from his [other] articles of property, and which, itself, he receives back; [in rendering the explanation in the Mgh, for the words قَرِضُهُ عَيْنًا فيقضيها عينا, in my copy of that work; I read قَرِضُهُ عَيْنًا, which makes this agreeable with explanations given in other works;] but what is due to the one from the other as a debt is not so called;

(Mgh, [see دَيْنٌ;]) what one gives, (S, Mṣb, K,) to another, (Mṣb,) of property, (S, Mṣb,) to receive it back, (S, K,) or to demand it back: (Mṣb:) or a thing that one gives to be requited for it, or to receive it back: (TA in art. قَرْض:) or a thing of which men demand the payment [or restitution], one of another: (M, L:) or a thing which a man gives, or † does, to be requited for it: (Aboo-Is-hāḳ the Grammarian, and TA:) pl. قَرُوضٌ. (M, Mṣb.) You say, عَلَيْهِ قَرْضٌ [He owes a loan], and قَرُوضٌ [loans]. (A.) — Hence, (S, TA,) † What one does, in order to be requited it, of good, and of evil. (S, K, TA.) See three exs. above, under 4. The Arabs also say, قَدْ أَحْسَنْتَ قَرْضِي, meaning † Thou hast done to me a good deed [which I am bound to requite]. (TA.) And لَكَ عِنْدِي قَرْضٌ حَسَنٌ, and قَرْضٌ سَيِّئٌ + I owe thee a good deed, and an evil deed. (Aboo-Is-hāḳ the Grammarian, and TA.)

قَرْضٌ: see قَرْضٌ.

قَرِيضٌ The cud: (Lth, A:) or what the camel returns [to his mouth, to be chewed again, or to his stomach,] of his cud; (S, K;) as also مَقْرُوضٌ: (S:) or it is applied to the cud (جِرَّة) of the camel, and signifies chewed: or, accord. to Kr, this is قَرِيضٌ, with ف. (M.) And hence, accord. to some, the saying حَالَ الْجَرِيضِ دُونَ الْقَرِيضِ [explained in art. جَرِيضٌ: but accord. to others, the last word in this saying has the signification next but one following. (S.)] — The sound, or voice, of a man in dying. (Er-Riyáshee, in TA, art. جَرِيضٌ.) — † Poetry: (S, M, A, Mṣb, K;) so called for one or another of the reasons mentioned under 1, last sentence but one; (A, Mṣb, TA;) of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (Mṣb:) El-Aghlab El-'Ijlee distinguishes between it and رَجَزٌ. (IB.)

قَرَاضَةٌ [Cuttings; clippings; and the like;] what falls by the action termed الْقَرَضُ; (S, A, Mgh, K;) as, for instance, of gold, (S, TA,) and of silver; and of a garment, or piece of cloth, which a tailor cuts with his shears; (TA;) and of this last, and of bread, (JK, TA,) &c., (TA,) by the gnawing (قَرْض) of a rat, or mouse: (JK, A, Mgh, TA:) pl. قَرَاضَاتٌ. (TA.) — [Hence,] أَخَذَ الْأَمْرَ بِقَرَاضَتِهِ + He took the thing, or affair, in its fresh state. (M, L.) — [Hence also,] قَرَاضَةُ الْمَالِ + [The refuse, or] what is bad, vile, paltry, or of no account, of property. (TA.) — قَرَاضَةٌ also relates to an evil action, and an evil saying, which one man directs against another. (TA.) [What is meant by this is not clear to me.]

قَرَاضَةٌ A certain creeping insect (دُوَيْبَةٌ) that eats wool. (TA.) — [And hence, app.,] † A man who defames others, or speaks evil of them, behind their backs, or otherwise; syn. مُغْتَابٌ لِلنَّاسِ. (TA.)

ابن مَقْرُضٍ (S, M, A, Mṣb,) [in one copy of the S, ابن مَقْرُضٍ, and in another, ابن مَقْرُضٍ,

like مَقْرُودٌ, (Mṣb,) [A species of weasel;] a certain small beast (دُوَيْبَةٌ), (S, M, Mṣb,) called in Persian دَلَّة, (S, Mṣb,) or دَلَّة, (as in one copy of the S,) whence the arabicized word دَلَقِي, (Mṣb,) which kills pigeons, (S, M, A,) seizing upon their throats, and it is a species of rat; (A;) the long-backed quadruped that kills pigeons: (Lth, O, Mṣb:) this last explanation is given by the author of the Bāri', after saying that it is a small beast (دُوَيْبَةٌ), like the cat, which is in houses, and, when angry, gnaws clothes: (Mṣb:) accord. to some, i. q. التَّمَسُّ [q. v.]: (Mṣb:) pl. بَنَاتٌ مَقْرُضِيَّةٌ. (A, Mṣb.)

مَقْرُضَاتُ الْأَسَاقِي A [kind of] small creeping thing (دُوَيْبَةٌ), which makes holes in, and cuts, skins used for water or milk. (M.)

مَقْرَاضٌ is the sing. of مَقَارِضٌ; (S, Mṣb, K;) and a pair thereof is called مَقْرَاضَانِ: (Mṣb, K:) the مَقْرَاضُ is [A single blade of a pair of shears or scissors;] a thing with which one [shears, or clips, or] cuts; and when you speak of the two together, you do not say مَقْرَاضٌ, as the vulgar say, but مَقْرَاضَانِ; (Mṣb;) which last is syn. with جَلْمَانِ [a pair of shears]; a word, accord. to the lexicologists having no sing.; but Sb mentions مَقْرَاضٌ, thus using the sing. form: (M:) or مَقْرَاضٌ and مَقْرَاضَانِ signify the same; [a pair of shears;] like جَلْمٌ and جَلْمَانِ, and قَلْمٌ and قَلْمَانِ: (Mṣb in art. جَلْمٌ:) or مَقْرَاضٌ signifies جَلْمٌ صَغِيرٌ [a small pair of shears; i. e. a pair of scissors]: (JK:) Adee Ibn-Zeyd uses the expression شَرَفَتَا مَقْرَاضِي [the two blades of a pair of shears or scissors] in a poem; (IB;) and other poets use the sing., مَقْرَاضٌ: (TA:) and مَقْرَاضٌ, with ف and ص, signifies the same. (IB.) Hence the saying, لِسَانٌ فُلَانٍ مَقْرَاضُ الْأَعْرَاضِ [The tongue of such a one is the detractor of reputations]. (TA.)

قَرِضٌ pass. part. n. of قَرَضَهُ. — See قَرِضٌ.

قرضا

قَرِضِيٌّ One of the strange species of trees of the desert; (AA, O, K, TA;) a certain plant that attaches itself to trees, and wraps itself about them; (TA;) a species of plant (AḤn, O, TA) the flower of which is yellower than the وَرْسُ, (AḤn, O, K, TA,) and which grows at the base, or on the stem, of the سَلْمُ and سَمْرُ and عَرْقُطُ (O, TA) and the like: (O:) n. un. with ة. (O, K, TA.)

قرضب

Q. 1. قَرِضَهُ He cut it; (S, K;) and so قَرِضَهُ; (K in art. قَرِضٌ;) but the former is the more approved: (TA in that art. :) and [the inf. n.] قَرِضَةٌ signifies the cutting vehemently. (TA in the present art.) [See also قَرِضَابٌ below; first

sentence.] — And *He separated it; or separated it into several, or many parts; or dispersed it; i. e., a thing.* (K.) — And *He collected it together; namely, flesh-meat in a cooking-pot: thus it has two contr. significations.* (K.) — And *He ate it entirely; namely, flesh-meat:* (K:) and in like manner, *قَرَضَبَ الشَّاةَ*, said of the wolf, *he ate entirely the sheep, or goat.* (TA.) And [the inf. n.] *قَرَضِبَةٌ* is said to signify *The [eating indiscriminately,] not clearing, or freeing, the moist, or tender, from the dry, or tough, by reason of vehement voracity.* (TA.) — And *قَرَضِبَ* said of a man, *He ate a dry, or tough, thing.* (S, O, K.) — And *He (a man) ran in the manner termed عَدُوٌّ*: (K:) or *قَرَضِبَةٌ* signifies [a running] such as falls short of what is termed *عَدُوٌّ*. (O.)

قَرَضِبَ The refuse remaining in the sieve, that is thrown away. (O, K, TA.)

قَرَضِبٌ A sharp sword; as also *قَرَضُوبٌ*: (O:) or both signify a very sharp sword; (K:) as also *قَرَضِيبٌ*: (TA in art. قرطب:) or the first signifies, (S,) or signifies also, (O,) a sharp sword, that cuts bones. (S, O.) Both the first and second of these words are compounded from *قَرَضَ* and *قَضَبَ*, which signify “he cut.” (O.) — And *One who eats much*: (TA:) or, as also *قَرَضُوبٌ* and *قَرَضَابَةٌ* and *قَرَضِيبٌ* and *مَقْرَضِيبٌ*, one who leaves nothing uneaten by him. (K, TA.) — And *A man who eats what is dry, or tough.* (Th, S, O, K.) — And *القَرَضَابُ* signifies *The lion.* (O, K.) — And *قَرَضَابٌ* and *قَرَضُوبٌ* signify *A thief, or robber*: pl. *قَرَضَابَةٌ*. (S, O, K.) And both words, (the latter, S, O, K, and the former also, K, TA,) sometimes, (S,) *A poor man*; (S, O, K, TA;) *a pauper*: (TA:) pl. as above. (K, TA.) — *مَا رَزَأْتَهُ قَرَضَابًا* means *I did not get, or obtain, or take, from him, or it, anything.* (O, K.)

قَرَضُوبٌ: see the next preceding paragraph, in three places.

قَرَضَابَةٌ: }
قَرَضِيبٌ: } see *قَرَضَابٌ*; the second in two places.
مَقْرَضِيبٌ: }

قرط

2. *قَرَطَ الجَارِيَةَ*, (S, K,) inf. n. *تَقْرِيطٌ*, (TA,) *He adorned the girl, or young woman with the [ornament called] قَرَطٌ*. (S, K.) A rájiz says, addressing his wife, (S, TA,) who had asked him to adorn her with a pair of ornaments of the kind so called, (TA.)

- قَرَطَكَ اللهُ عَلَى العَيْنَيْنِ
- عَقَارِبًا سَوْدًا وَأَرْقَمِينَ

+ [May God suspend to thee, upon the two eyes, black scorpions, and two black and white serpents].

(S, TA.) [See also another tropical usage of the verb voce شَتَفَ.] — Hence, (TA,) *قَرَطَ الفَرَسَ* (لِجَامٍ) upon the horse's head; (S, TA;) this is what is meant by the explanation *أَلْجَمَهَا* in the K: (TA:) or *he placed the horse's reins behind his ears, in putting the bridle on his head*: (Sgh, K:*) or it has the former of the meanings explained above, and also signifies, *he (the rider) stretched forth his hand so as to put it upon the back of the horse's head, upon the place where the عَدَارُ is tied, while the horse was running*: (IDrd:) or *he incited the horse to the most vehement running*; (TA, and so in the CK, excepting that *الْحَيْلُ* is there put in this instance in the place of *الفرس*;) because, when his running is vehement, the rein is extended upon the ear, and so becomes like the *قَرَطُ*: accord. to the A, *قَرَطَ الفَرَسَ عِنَانَهُ* means *he slackened the horse's rein so that it fell upon, or against, the part behind the ear, the place of the قَرَطُ, in urging him to run.* (TA.) — And hence, (A,) *قَرَطْتُ* *I hastened to him a messenger*: (Ibn-Abbád, TA:) or *I dismissed (lit. flung) in haste to him a messenger*: a phrase doubly tropical. (A, TA.) And hence *تَقْرِيطٌ* is used by the vulgar to signify the act of *notifying*: and *desiring to hasten*: and *straitening*: and *confirming, or corroborating, in an affair or a command*: in all which senses it is trebly tropical. (TA.) — *قَرَطَ عَلَيْهِ* *He gave him little*; (K, TA;) or *by little and little.* (TA.) [This is said in the TA to be from *القَرَاطُ*; app. meaning from *القَرَاطُ* as a dial. var. of *القَيْرَاطُ*: but IDrd says, that from this phrase is derived *القيراط*.] — [He cut, or clipped, money.]

5. *تَقَرَّطَتِ الجَارِيَةُ* *The girl adorned herself with the [ornament called] قَرَطٌ*. (S, TA.)

قَرَطٌ [An ear-ring, or ear-drop;] i. q. *شَتَفٌ*: (K:) or the thing that is suspended to the lobe of the ear; (S, Mgh, Mṣb, K, TA;) such as a silver head fashioned like a pearl, or a pendant of gold; the *شَتَفُ* being that which is in the upper part of the ear: (TA:) pl. [of pauc.] *أَقْرَطَةٌ* (Mgh, Mṣb) and *أَقْرَاطٌ*, (K,) and [of mult.] *قَرَطَةٌ* (S, Mgh, Mṣb, K) and *قَرَاطٌ* (S, K) and *قُرُوطٌ*. (K.) It is said in a proverb, *خَذْهُ وَتَو بِقَرَطِي مَارِيَةَ* [Take thou it, although by means of giving for it the two ear-rings of Māriyeh]; (TA, S, K, in art. مَرِي) i. e., take thou it at all events: (K in art. مَرِي) this Māriyeh, respecting whom authors differ, was the first Arab woman who wore ear-rings, and her ear-rings are said to have been of great value. (TA.) — *القَرَطُ* *The Pleiades (الثَّرَيَا)*: so called by way of comparison. (TA.) — *A certain plant, like the رَطْبِيَّة* [or رَطْبِيَّة, a species of trefoil, or clover], except that it is superior in size, or quality, to the latter, (AHn, K,) and larger in the leaves, fed upon by horses and the like; (AHn, TA;) in Persian *شَبْدَرُ* [or شَبْدَر]. (AHn, K.) [See *بَرَسِيمِر*.]

قِرَاطٌ: }
قِرَاطٌ: } see what next follows.

قِرَاطٌ (S, Mṣb, K) and *قِرَاطٌ* (K, TA,) like *قِرَاطٌ*, (TA,) or *قِرَاطٌ*; (as in some copies of the K) which last is the original form, as is shown by its pl., *قِرَاطِيَّ*, (S, Mṣb,) and by its dim., *قِرَاطِيَّةٌ*, (Mṣb,) the same change being made in this instance as is made in *دِينَارٌ*; (S, Mṣb;) in the ancient Greek language, [κεράτιον,] said to signify *A grain of the خَرْنُوبُ [or carob-tree]*: (Mṣb:) [and hence, the weight thereof; a carat: i. e. four grains;] the half of a *دَانِقٌ*, (S, Mṣb,) accord. to the ancient Greeks: (Mṣb voce دانق, q. v.) or it is a weight differing in different countries; in *Mekkeh* being the twenty-fourth part of a *deenár*; and in *El-'Irāk*, the twentieth part thereof: (K:) or the twentieth part of a *deenár* in most countries; but accord. to the people of *Syria*, the twenty-fourth part thereof. (IAth.) As occurring in a trad., (S, TA,) in which it is said, that he who attends a corpse until it is prayed over shall have a *قِرَاطٌ*, and he who attends it until it is buried shall have *قِرَاطَانِ*, (TA,) *قِرَاطٌ* is explained as meaning, *The like of Mount Oḥod*; (S, TA;) [i. e. a very great reward;] and *قِرَاطَانِ* as meaning *the like of two great mountains.* (TA.) — *قِرَاطٌ* is also applied by accountants to *The twenty-fourth part of a thing*; because twenty-four is the first number that has an eighth and a sixth and a fourth and a third and a half without a fraction. (Mṣb.)

قِرَاطِيَّةٌ dim. of *قِرَاطٌ*. (Mṣb.)

جَارِيَةٌ مَقْرَطَةٌ *A girl having [or being adorned with] the [ornament called] قَرَطٌ*. (K.)

قرطس

Q. 1. *قَرَطَسَ*, (Mṣb, K,) inf. n. *قَرَطَسَةٌ*, (Mṣb,) *He (an archer) [and it (an arrow)] hit the قَرَطَاسُ [or target]*. (Mṣb, K.) It is also allowable to say, *قَرَطَسَتِ الرَّمِيَّةُ* *The shot went right to the قَرَطَاسُ*. (Mṣb.)

Q. 2. *تَقَرَّطَسَ* *He perished.* (Sgh, K.)

قَرَطَسٌ and *قِرَطَسٌ*: see *قَرَطَاسٌ*.

قَرَطَاسٌ *Paper*; syn. *كَاغِدٌ*: (K:) or such as is made of the *بَرْدِيٌّ* [or papyrus], found in *Egypt*: (TA:) [and particularly a roll, or scroll, thereof: see also *طُومَارٌ*, and *سُرْفَةٌ*:] what one writes upon: (S, Mṣb:) also written *قَرَطَاسٌ*; (S, Mṣb, K;) but the former is the better known, (Mṣb,) or the former only is of established authority, for *El-Jábaradee* says the contrary of the latter; (MF;) and *قَرَطَاسٌ*; (Lh, ISd, K;) but this is not mentioned by most of the lexicographers; (MF;) and *قَرَطَسٌ* signifies the same; (AZ, S, Mṣb, K;) and so does *قِرَطَسٌ*. (K [app. on the authority of *El-Fárabee* and *Abou-'Alyá*; but the

names are imperfectly written in the TA.) — **قِرطَاس** also signifies *A writing, or book*, (صَحِيفَةٌ) of whatever thing it be: (K:) pl. **قِرطَاسَات**. (TA.) — Also, *A butt, or target, to shoot at*; (S;) *a piece of skin*, (Mṣb,) or *any skin*, (K,) set up for persons contending in shooting. (Mṣb, K.) — And *A kind of برد* [q. v.] of the fabric of Egypt. (K, TA.) — And *A white, or fair, girl, of tall stature*. (IAḡr, K.) — And *A camel such as is termed آدم*. (Sgh, K.) — And *A young she-camel*. (IAḡr, K.)

دَابَّةٌ قِرطَاسِيَّةٌ *A beast of carriage in whose whiteness is no mixture of any other colour*. (K.)

مُقِرطِسٌ An archer [and in like manner an arrow] hitting the **قِرطَاس**. (Mṣb.) And **رَمِيَّةٌ مُقِرطِسَةٌ** *A shot going right to the قِرطَاس*. (TA.)

قرط

1. **قَرَطَهُ**, aor. ʔ, inf. n. **قَرَطَ**, *He tanned it*, (Mṣb, TA,) namely, a skin, or hide, (Mṣb,) or a skin for water or milk, (TA,) with **قِرطَ**, q. v. infra: (Mṣb, TA:) or *he dyed it therewith*. (TA.) — *He plucked it, or gathered it, from the tree*; namely, what is called **قِرطَ**. (Mṣb.) — **قِرطَتُهُ** a dial. var. of **قِرطَتُهُ**, in the phrase **قِرطَتُهُ ذَاتَ السَّمَالِ**, q. v. (Fr, K.) — And [in like manner as a dial. var. of **قِرطَتُهُ**,] *I cut it, or made it and cut it according to a measure and pattern*. (Fr.) — **قِرطَ**, aor. ʔ, *He was, or became, a lord, master, chief, or man of rank or quality, after being in a base or abject state*. (IAḡr, O, K; and T in art. قرض.)

2. **قَرَطَهُ**, inf. n. **تَقْرِيطٌ**, *He took extraordinary pains, or exceeded the usual degree, in tanning it, namely, a skin, or hide, with قِرطَ*. (Z.) — [And hence, (see 6,)] † *He praised, or eulogized, him, he, the latter, being living*; (S, K, TA;) **تَأْيِينٌ** signifying the “doing so when the man is dead;” (S;) the former signifies he did so *truly or falsely*. (K.) And **يُقَرِّطُ صَاحِبَهُ**, and **قِرطَ صَاحِبَهُ**, and **يُقَرِّطُ**, † *Such a one praises his companion, falsely or truly*. (AZ, S, TA.) And **يُقَرِّطُنِي بِمَا لَيْسَ فِيَّ** † [He praises me for that which is not in me]. (TA, from a trad.) — And *He praised him immoderately*: like **فَرطَهُ**. (O in art. فرط.) — Also, [like **قِرطَهُ**,] † *He dispraised him*: (Kitáb el-Addád, cited by Freytag:) or it relates only to praise and good; but **تَقْرِيطٌ** relates to good and to evil. (TA in art. قرض.)

6. **هُمَا يَتَقَارِطَانِ الْبَدَحَ** † *They two praise each other*; (S, K, TA;) from 2 in the first of the senses assigned to it above; *each embellishing the other like as the قَارِطُ embellishes the skin, or hide*; (Z, TA;) and **يَتَقَارِضَانِ** is like it: (TA:) and you say also, **هُمَا يَتَقَارِطَانِ الْخَيْرَ وَالشَّرَّ** [They two interchange good and evil, each with the other]; as also **يَتَقَارِضَانِ**: (IKh, in TA, art. قرض:) or **تَقَارُطٌ** relates only to praise and good; but **تَقَارُضٌ**, to good and evil. (TA.)

قِرطَ, accord. to some, (Mṣb,) *The leaves of the سَلْمُ [mimosa flava], (Lth, S, Mgh, K,) with which they tan*; (Lth, S, Mgh;) but this assertion is [said to be] inaccurate; for the leaves are called **خَبَبٌ**, and camels are fed with them, and they are not used for tanning: some say, that it is a kind of tree; but this also is inaccurate; for one says, “I plucked, or gathered, **قِرطَ**,” and trees are not plucked, or gathered: (Mṣb:) AḤn [contradicts this, however, for he applies this word to a kind of tree, and] says, it is *the best of things with which hides are tanned in the land of the Arabs; and these are tanned with its leaves and its fruit*: [the pods of the **سِنط**, which is also called **قِرطَ**, are used for tanning;] and in one place he says, it is *a large kind of trees, having thick stems* (سوق [app. a mistranscription for **شوك**, thorns,]) *resembling the walnut-tree*, [in the Mgh, evidently from the same source, “or, as some say, a large kind of trees, having thick thorns (شوك), resembling the walnut-tree,”] *the leaves of which are smaller than those of the apple-tree, and it has grains which are put into balances [for weights, like as are those of the carob-tree]: it grows in the low plains*: (TA:) or *a kind of tree, whereof the سِنط [mimosa Nilotica, also called acacia Nilotica,] is a species*: (M, K, in art. سِنط:) [or,] correctly speaking, it is [the fruit, or seed with its pericarp, of that tree;] *a well-known grain, which comes forth in envelopes, like lentils, from the trees called عَضَاء*; (Mṣb;) or, [to speak more precisely,] *the fruit of the سِنط, whence is expressed أَقَاقِيَا [acacia, i. e. succus acaciæ]; (K;) which is termed عَصَارَةُ الْقِرطِ*, [and when inspissated, رُبُّ الْقِرطِ,] *and has an acrid property; the best thereof is that which is sweet in odour, heavy, hard, and green; and it strengthens relaxed members, when cooked in water, and poured upon them*: (Ibn-Jezleh, TA:) [the last application is that which commonly obtains in the present day: see also 'Abd-el-Lateef, pp. 48—52 of the Arabic text, and De Sacy's translation and notes:] the n. un. is **قِرطَةٌ**: (AḤn, Mgh, Mṣb:) and the dim. of this is **قِرطِيَّةٌ**. (AḤn, Mṣb.) Hence **بِلَادُ الْقِرطِ**, applied to *El-Yemen*, because the **قِرطَ** grows there [most plentifully]. (S.) See also **صَمِغٌ**.

قِرطِيٌّ The dye (صَبِغٌ [a mistranscription for **دَبِغٌ** i. e. tan]) of the **قِرطَ**. (TA.) — See also **قِرطَ** **أَبَلُ قِرطِيَّةٌ** — **مَقْرُوطٌ**. — **قِرطَ** **أَبَلُ قِرطِيَّةٌ** *Camels that eat قِرطَ*. (TA.) — **قِرطِيٌّ** **كَبِشٌ قِرطِيٌّ** and **قِرطِيٌّ** **كَبِشٌ قِرطِيٌّ** *A ram of El-Yemen; because the قِرطَ grows there [most plentifully]*. (S, K.)

قِرطَ **أَبَلُ قِرطِيَّةٌ** *A seller of قِرطَ*. (Mṣb, K.)

قَارِطٌ *A plucker, or gatherer, of قِرطَ*. (S, Mṣb, K.) It is said in a proverb, (S,) **لَا آتِيكَ أَوْ يُووبُ** [I will not come to thee unless the gatherer of قِرطَ, of the tribe of 'Anazeh, return]: (S, K, but in the latter **العَنْزِي** is omitted:) and Abou-Dhu-eyb says,

وَحَتَّى يُووبَ الْقَارِطَانِ كِلَاهِمَا

[And until the two gatherers of قِرطَ return, each of them]: (S:) the **قَارِطَانِ** were two men of the tribe of 'Anazeh, who went forth in search of قِرطَ, and did not return. (S, K.) We also find in the M, **لَا آتِيكَ الْقَارِطُ الْعَنْزِيُّ**, i. e. *I will not come to thee as long as the gatherer of قِرطَ, of the tribe of 'Anazeh, is absent*: **القَارِطُ الْعَنْزِيُّ** being made to occupy the place of **الدَّهْرُ**, and being put in the accus. case as an adverbial expression, by an extension of the signification, of which there are parallel instances. (TA.)

تَقْرِيطٌ: see 2. [Used as a subst., † *An encomium, or eulogy, on a living person*: pl. **تَقَارِيطٌ** and **تَقْرِيطَاتٌ**.]

مَقْرُوطٌ: see what next follows.

مَقْرُوطٌ *A skin, or hide, tanned with قِرطَ*; (S, Mṣb, K;) as also **قِرطِيٌّ**; and AḤn mentions, on the authority of Abou-Mis-hal, **مَقْرُوطٌ**, as though from **أَقْرَطَهُ**, which, he says, we have not heard: (TA:) or *dyed therewith*. (K.)

[قرع

قرف

See Supplement.]

قرص

Q. 1. [**قِرْقَصًا**: see **قِرْقَصًا**, below.] — **قِرْقَصَهُ**, (JK, TA,) inf. n. **قِرْقَصَةٌ** (JK, S, K) and **قِرْقَاصٌ**, (TA,) *He bound his arms beneath his legs*: (JK, K;) or *he drew him together, (namely, a man,) binding his legs and arms*. (S.) — [Hence,] **قِرْقَصَةٌ** also signifies *A certain mode of coitus, in which the woman's extremities are drawn together, so that the man makes fast her arms beneath her legs*: (JK, K;) transmitted by Ibn-'Abbád. (TA.)

Q. 2. **تَقْرِطَتْ** *She (an old woman) wrapped herself up in her clothes*. (JK, K.)

قِرْقَصِيٌّ and its variations: see what follows.

قِرْقَصًا, with damm, (K,) [in a copy of the S written without any vowel-sign to the ف,] or **قِرْقَصًا**, (so in a copy of the S) or both, (El-Ashmoonee, in his Expos. of the Alfeeyeh of Ibn-'Akeel,) and **قِرْقَصًا**, with damm to the ق and ر, (IJ, K,) and **قِرْقَصِيٌّ**, (S, K,) and **قِرْقَصِيٌّ**, (Fr, K,) and **قِرْقَصِيٌّ**, (K,) of all which the first is the most chaste, (TA,) [all inf. ns., of which the verb, accord. to analogy, is **قِرْقَصَ**, but I have met with no instance of its occurrence,] *A certain mode of sitting*; (S;) *the sitting upon the buttocks, making the thighs cleave to the belly, and putting the arms round the shanks*, (A'Obeyd, S, K,) *like as a man binds himself with a piece of cloth round his back and shanks; his arms being in the place of the piece of cloth*: (A'Obeyd, S:) or *the sitting upon the knees, bending down*, (مُنْكَبًا, [in the L مَتَكَبًا, which is a mistranscription,]) *making the belly cleave to the thighs, and putting the hands under the arm-pits*; (Abu-I-Mahdee, S, K;) *a mode of*

sitting of the Arabs of the desert : (S:) or the sitting upon the legs, putting the knees together, and contracting the arms to the breast. (IAar, TA.) You say, قَعَدَ الْقَرْصَاءَ He sat in the manner above described. (IAar, S.)

[قرق]

قرم

See Supplement.]

قرمد

Q. 1. قَرَمَدَ He plastered a pool, (S, L,) or a tank, or cistern, (L,) with the burnt stones called قَرَمَدٌ : (S, L:) or he plastered thickly. (TA, art. كلس.) — He constructed a building with such stones. (L.) — [He smeared a garment with saffron, or perfume. See مَقْرَمَدٌ.]

قَرَمَدٌ A kind of stones, (S, L, K,) which have holes, (L, K,) and upon which a fire is lighted and kept up until they are thoroughly burnt, (S, L, K,*) when they are used for plastering pools, (S, L,) and tanks, or cisterns, (L,) and for building; (L, K;) as also قَرَمِيدٌ : (L:) or a thing [or substance] like gypsum, with which one plasters : (TA:) and قَرَمَدٌ (L, K) or قَرَمِيدٌ (Msb) signifies anything (L) with which one plasters, or smears, (L, Msb, K,) for the purpose of ornament, (Az, L, Msb,) as gypsum, and saffron, (L, Msb, K,) and perfume, &c. (Msb.) — Rocks, or masses of stone. (L.) — Baked pottery. (L, K.) — Also قَرَمَدٌ (L, K) and قَرَمِيدٌ (IAar, As, S, L, Msb, K) [coll. gen. ns.: the n. un. of the latter, قَرَمِيدَةٌ, occurs in the M and TA, voce اِرْدَبَةٌ:] Baked bricks : (S, L, Msb, K:) or the baked bricks of baths; in the dial. of Syria : (As, L:) or large baked bricks : (S, voce اِرْدَبَةٌ:) or the large baked bricks of houses : (IAar, L:) or a thing resembling baked brick : (TA:) originally Greek, [κεραμίδς,] (L, Msb,) used by the Arabs in ancient times : (L:) pl. of the latter, قَرَامِيدٌ : (IAar, As, S, L:) which is the word in common use. (TA.) — Also قَرَمِيدٌ i. q. اِرْدَبَةٌ, (K,) i. e., A [cover for a] wide sink-hole (بَالُوْعَةٌ) made of baked clay : (TA:) [but see اِرْدَبَةٌ].

قَرَمُوْدٌ The male mountain-goat : (L, K:) or a mountain-kid : pl. قَرَامِيدٌ, (AO, Az, S, L,) with which قَرَاهِيْدٌ is syn. (Az, L) — The fruit of the غَضَاة : (L, K:) or a species thereof; as also قَرَمُوْدٌ. (T, L.)

قَرَمِيْدٌ : see قَرَمَدٌ, in four places. — The female mountain-goat, اُرْوِيَّةٌ, or this word is corruptly written [for اِرْدَبَةٌ]. (K.)

مَقْرَمَدٌ : see the verb, of which it is the pass. part. n. — A building constructed with baked bricks (اَجْرٌ [or قَرَمِيدٌ] or (in the K, and) with stones : (S, L, Msb, K:) or lofty, or high. (K.) — A building thickly plastered. (TA, art. كلس.) — Narrow : (TA:) or made narrow. (L.) — A garment smeared with saffron and perfume:

(L, Msb:) or smeared with the like of saffron. (K.) [in the CK, for بِشْبِهَةِ الزَعْفَرَانِ is put بِشْبِهَةِ الزَعْفَرَانِ.]

قرمز

قَرْمَزٌ, a Persian word, arabicized; (TA;) [The insect called coccus: and particularly the coccus baphica, or coccus ilicis; commonly called by us, from the Persian and Arabic, kermes: and also applied to that species which is the true cochineal:] a certain Armenian dye, (Lth, K,) of a red colour, (Lth, TA,) obtained from the expressed fluid of a kind of worm found in the woods of Armenia : (Lth, K:) such is said to be the case: and in some of the correct copies of the K we find the following addition: it is said to be red like the lentil, in the form of grains: it falls upon a species of بَلُوْط, [or oak,] in the month of اَدَار, [or March, O.S.,] and if not gathered, it becomes a flying thing, and flies: it is used as a dye for animal substances, such as wool and silk, but not cotton. (TA.)

قَرْمَزِيٌّ Dyed with قَرْمَزٌ: or resembling the colour of that dye: (the book entitled مَالَا يَسَعُ الطَّبِيْبُ, by Ibn-El-Kutbee; cited by Golius:) [in the present day, crimson; or of a deep red colour.]

قرمط

Q. 1. قَرَمَطٌ, (TA,) [or, as is implied in the S, قَرَمَطٌ فِي الْخَطِّ, or قَرَمَطٌ فِي خَطِّهِ, inf. n. قَرَمَطَةٌ, (S, K,) He made the lines near together in writing : (S:) or he made the characters fine, or slender, or minute, (K, TA,) and the letters and lines near together. (TA.) — قَرَمَطٌ فِي خَطِّهِ, (TA,) [or, as implied in the S, قَرَمَطٌ فِي خَطِّهِ, or قَرَمَطٌ فِي خَطِّهِ, inf. n. as above, (S, K,) He (a man, TA) contracted his steps in walking or going : (S, K, TA:) and in the same sense قَرَمَطٌ is said of a camel. (TA.)

Q. 3. اِقْرَمَطَ, (S,) or اِقْرَمَطَ, (K,) [the former being the original form,] It (skin, S, TA) became contracted, or shrivelled: (K, TA:) or became drawn together, one part to another. (S, TA.) — He (a man, AA) became angry. (AA, K.)

قَرَمَطِيٌّ One of the قَرَامِطَةٌ [or Karmathians]; (S, K;) i. e. of the people [or sect] thus called. (K.) [See De Sacy's Chrest. Arabe, 2nd ed., ii. 97.]

قَرَمَطِيْطٌ One who contracts his steps in walking or going. (K, TA.)

قَرَمَطِيَّةٌ : see قَرَمَطِيٌّ.

[قرن]

See Supplement.]

قرونب

قَرَنْبٌ The jerboa; or a rat, or mouse; syn. قَارَةٌ : or the young one generated between it and a jerboa : (K:) and قَرَنْبٌ [i. e. قَرَنْبٌ, with kesr,]

is a dial. var. thereof. (So in the TA. [But I incline to think that قَرَنْبٌ is a mistranscription for قَرَنْبٌ.]

The flank: (IAar, O, K:) or a flabby flank. (TA.)

قَرَنْبِيٌّ An insect resembling the [beetle called] خَنْفَسَاءُ, or somewhat larger than the latter, with long hind-legs: (As, T, TA:) or an insect with long hind-legs, resembling the خَنْفَسَاءُ, (S, O, Meyd,) but somewhat larger, (S, O,) having a speckled back. (Meyd.) It is said in a prov., فِي الْقَرَنْبِي فِي عَيْنِ اُمِّهَا حَسَنَةٌ [The harembà in the eye of its mother is beautiful]. (S, O, Meyd. [Mentioned in the S and O, in art. قَرَب.] [See اِبْنُ الْغَابِيَاءِ, in art. فسو.]

قرونبط

قَرَنْبِيْطٌ : see قَرَنْبِيٌّ, in art. قَنْبِط.

قرنس

قَرَنْسٌ : see قَرَنْصٌ.

قرنص

Q. 1. قَرَنْصُ الْبَايِزِي He acquired for himself, permanently, for the chase, the hawk, or falcon, (S, K, TA,) by tying it up in order that its feathers might drop off. (TA.) — قَرَنْصُ الْبَايِزِي The hawk, or falcon, became a permanent acquisition for the chase: the verb being intrans. as well as trans. (K.) Lth mentions it as being written with س [i. e. قَرَنْسٌ]. (TA.)

بَايِزِيٌّ A hawk, or falcon, permanently acquired for the chase, (S, TA,) by the means mentioned above. (TA.)

قرو and قرو

See Supplement.]

قز

1. قَزٌّ, [sec. pers., app., قَزَزْتُ,] aor. 2, inf. n. قَزَزْتُ, He felt, or had a sense of, or was moved with, shame, or pudency; his soul shrank from foul things : (M:) and [in like manner] تَقَزَّزَ he was scrupulous in shunning, or avoiding, unclean things, or impurities; (S, M;) he removed himself far from such things; (S, Mgh, K;) and قَزٌّ [an inf. n. of قَزٌّ] signifies the same as تَقَزَّزَ. (K, TA.) You say also, قَزٌّ مِنَ الدَّنَسِ, inf. n. قَزٌّ, He removed himself far from what was unclean. (TK.) And قَزَّتْ نَفْسِي عَنِ الشَّيْءِ, and قَزَّتُهُ, with and without a prep., (M, TA,) inf. n. قَزٌّ, (M, K,) My soul, or mind, refused the thing, or rejected it; (M, K, TA;) a meaning said by IKttt to be of the dial. of El-Yemen : (TA:) and it loathed the thing; which latter is the more common signification : (M, TA:) and [in like manner] تَقَزَّزَ عَنِ الشَّيْءِ he did not eat the thing, nor drink it, willingly : (M, TA:) and قَزَّزْتُ مِنْهُ اُكْلَ الصَّبِّ وَغَيْرِهِ [he loathed, or shunned, or

avoided, the eating of the lizard called **قزب** &c.]. (S, Mgh, TA.)

5: see 1, in three places.

قز A quality, or thing, that is to be loathed, or shunned, or avoided, for its uncleanness, in food; as also **قز** and **قزارة**. (M, TA.) See also 1. — A man who feels, or has a sense of, or is moved with, shame, or pudency; whose soul shrinks from foul things: (M, TA:) and, as also **قز** and **قز**, a man scrupulous in shunning, or avoiding, unclean things, or impurities; (S;) who removes himself far from such things; (S, K;) who does not eat nor drink a thing willingly: (M:) and the same three epithets, (TA,) and **قز** (K) and **قز**, (IAar, K,) a man well-bred, or polite, (**ظريف**) who guards against vices or faults, and shuns acts of disobedience and afflictions, not through pride: (K, TA:) fem. **قزة** and **قزة** and **قزة**: (M, K:*) the pl. of **قز** is **اقزاة**, which is anomalous. (M, TA.) — I. q. **ابريس** [Silk: or raw silk:] (K:) or a kind thereof: (S:) or that whereof **ابريس** is made; (Lth, Az, Mgh, TA;) wherefore some say, that **قز** and **ابريس** are like wheat and flour: (Mgh:) a Persian word, [originally **قز**] (M, TA,) arabicized: (S, M, Mgh:) pl. **قزوز**. (M, TA.) — [Hence, **دود القز** The silk-worm.]

قز: } see **قز**; the first in three places, and the second in two.
قز: }
قزوز: }

قزارة: see **قز**, and see also 1.

قزاز A seller of **قز**, q. v. (K.)

قزاز: see **قز**.

قزح

1. **قزح القدر**: see 2. — **قزح القدر**, [aor. ٤,] inf. n. **قزح** and **قزحان**, The cooking-pot made what came forth [or overflowed] from it to drip, or fall in drops. (AZ, K, TA.) — And **قزح ببوله**, (S, A, Mgh, K,) and **قزح به**, (A, Mgh, K,) aor. of each ٤, (K,) inf. n. **قزح** (S, K) and **قزوح**; (K;) and **به** ٤, inf. n. **قزح**; (A;) said of a dog, (S, A, Mgh, K,) He ejected his urine, (S, Mgh, TA,) and sprinkled it: (S:) or raised his hind leg, and emitted his urine: (TA:) or ejected his urine with an impetus, or in several discharges. (K, accord. to different copies; as is said in the TA.) — **قزح أصل الشجرة**: see 2. — **قزح** also signifies It (a thing, TA) was or became, high, or elevated. (K, TA.) — And **قزحت**, said of a plant or tree [نبته or شجرة], It had, or produced, what is termed a **قزح** [q. v.]. (TA.)

2. **قزح القدر**, (S, A, Mgh, Mgh, K,) inf. n. **قزح**; (S;) and **قزحها**, (Mgh, Mgh, K,)

aor. ٤, (K,) [inf. n. **قزح**, as indicated in the K;] [He put into the cooking-pot seeds for seasoning, (S, A, Mgh, Mgh, K,) called **قزح**. (Mgh, K.) — [Hence,] **قزح كلامه** † He seasoned [meaning he embellished] his speech, or language; syn. **تقزيع الحديث** (TA in art. تبل). **قزح** means † The embellishing of discourse (K, TA) without lying therein. (TA.) — **قزح أصل الشجرة**, in copies of the K incorrectly **قزح**, without tesh-deed, (TA,) He made water upon (بوت) the root, or stem, of the tree: (K, TA:) or he put urine at the root of the tree to render its fruit abundant. (JK.) — See also 1.

5. **قزح التبات**, (K, TA,) and **القزح**, (TA,) The herbage, and the trees, branched forth into many branches. (K, TA.)

قزح: see **قزح**. — Also The urins of the dog. (K.)

قزح (IAar, S, Mgh, K) and **قزح** (IAar, K) Seeds that are used in cooking, for seasoning food; syn. **تابل**; (S, K;) or **ابزار**; (Mgh:) that are put into the cooking-pot; such as cumin-seeds and coriander-seeds: pl. **اقزاح**: (TA:) and **قزاح** (a pl. that has no sing., TA) signifies the same as **اقزاح**, i. e. **ابازير**. (S, K, TA.) — And the former (**قزح**) signifies also Onion-seed: (K, TA:) so in the dial. of Syria. (TA.) — And The dung of the serpent: (K, TA:) pl. **اقزاح**, as above. (TA.)

قزح قوس, (S, Mgh, K, &c.) which is [an appellation applied to The rainbow] in the sky, (S,) i. e. certain streaks of an arched form appearing in the sky in the days of the [season called] **ربيع**, after rain, red and yellow and green, (TA,) is imperfectly decl. [accord. to general usage], (S,) [that is to say,] it is a compound of two words whereof the latter is inseparable from the former, so that one may not say **قزح تامل قزح** [Consider thou **Quzah**, for how plain is his bow!], (TA,) and the latter word is said to be the name of a certain devil, as such, imperfectly decl., (TA, Mgh,) assigned to the same class as **زحل**, which, as Mbr says, is imperfectly decl. as being a proper name and deviating from its original form: (TA:) it is said in a trad., Say not ye **قزح قوس**, for **قزح** is the name of a devil, but say **قوس الله**: (Mgh, TA:) or **قزح** is the name of a certain angel who is charged with the management of the clouds: or the name of a certain king of the 'Ajam [i. e. Persians or foreigners]: (K: [but SM remarks upon this last saying as being very strange, deemed improbable by his sheykh (MF), and not found by himself in any book except the K:]) or **قزح** is the name of a mountain in *El-Muzdelifeh*, and the word **قوس** was prefixed to it because this was

the first place over which the **قوس** thus called appeared in the Time of Ignorance: (TA:) or **قزح** thus used is from **قزحة**, (Mgh, K, TA,) of which **قزح** is pl., (Mgh,) and which signifies a streak of yellow and of red and of green, (Mgh, K, TA,) which are the colours that are in the [said] **قوس**; (TA:) and if so, it is perfectly decl. [i. e. one says **قوس قزح**]: (Mgh:) or it is from **قزح** signifying it was, or became, high, or elevated: (K, TA:) Dmr strangely asserts that **قوس قزح** is a mistake, and that it is correctly **قوس قزح**, from **قزح** signifying "clouds." (MF, TA.)

قزحة A streak of yellow and of red and of green: (Mgh, K:) pl. **قزح**. (Mgh.)

قزاح A certain disease that attacks sheep or goats. (K.)

قزح ملبح قزح [Seasoned with salt and with the seeds called **قزح**;] two epithets applied to food: (A:) accord. to the K, the latter is an imitative sequent: but, correctly, each has its own proper meaning: as is said in the L, the former is from **البلح**; and the latter, from **القزح**. (TA.)

قزاح One who sells the seeds called **قزح**, that are used in cooking, for seasoning food. (K.)

قزح A hard penis: (K, TA:) an epithet in which the quality of a subst. predominates. (TA.) — **قزح سعير** † A dear [or high] current price. (K. [For **سعير**, Freytag appears to have read **شعير**].)

قزاح الماء The bubbles of water, (K, TA,) that become inflated, and pass away. (TA.)

قزح A thing upon the head of a plant or tree, (K, TA,) that divides into several divisions, (K, TA,) like the paw of the dog: (K, TA:) a subst. like **تمنين** and **تنبيت**. (TA.)

قزح قزح (a pl. that has no sing., TA): see **قزح**.

قزح مقزحة, (S, K,) and accord. to some **مقزحة** also is allowable, (MF,) [A vessel, or other receptacle, for the kind of seeds called **قزح**, that are used in cooking, for seasoning food;] a thing like a **مملحة**. (S, K.)

قزح مقزح A species of trees (**شجر**) resembling the fig, (K, TA,) of the strange trees of the desert, having short branches, (Mgh, TA,) at the heads of which are what resemble the paw of the dog: so says IAar. (Mgh.) **الشجرة المقزحة**, behind which it is forbidden, in a trad., to perform prayer, (TA,) or the performing of prayer towards which is said in a trad. to be disapproved, is said to be A tree of the sort above-mentioned: so says Az: (Mgh:) or, as some

say, a tree that branches forth into many branches: (TA: [see 5:]) or a tree at which the dogs and the beasts of prey have emitted their urine may be meant thereby. (Mgh, TA.)

[قَزَح

قَزَل

قَزَر

See Supplement.]

قَس

1. قَسَهُ, aor. قَسَ, (M,) inf. n. قَسُّ (S, M, A, K) and قَس and قَس (A, K) and قَس (M, [in which this and the first only are mentioned, accord. to a copy of a portion in my possession,]) *He sought after, or pursued, it: and he did so repeatedly, or by degrees, and leisurely, or repeatedly and by degrees and leisurely:* (S, M, A, K:) as also قَسَّه. (A, *K.) [See also قَصَّه, which, accord. to the TA, is a dial. form of قَسَهُ.] You say, قَسَّه [He sought after, or sought after repeatedly, &c., news, or tidings]. (A.)—[Hence, app.,] قَس signifies *Calumniation; or malicious and mischievous misrepresentation;* (S, M, K;) as also قَس and قَس; (K;) and the spreading, or publishing, of discourse, and speaking evil of men behind their backs, or in their absence: (TA:) [probably inf. ns., of which the verb is قَس; perhaps a trans. verb; for] قَسَّه signifies *He hurt them, or annoyed them, by foul speech;* (K;) as though he sought, or sought repeatedly, or by degrees and leisurely, or repeatedly and by degrees and leisurely, after that which would hurt them, or annoy them. (TA.)—[Hence also,] قَس مِنَ اللَّحْمِ (A, K,) *قَس مَا عَلَى الْعَظْمِ* (A,) aor. قَس, inf. n. قَس; (TA;) and قَسَّه; (K;) or قَسَّسَ الْعَظْمَ; of the dial. of El-Yemen; (M;) *He sought, or sought repeatedly, or by degrees and leisurely, or repeatedly and by degrees and leisurely, after the meat that was upon the bone, so as not to leave any of it:* (A:) or *he ate the flesh that was upon the bone, and extracted its marrow:* (M, K:) and قَسَّسَ مَا عَلَى الْمَائِدَةِ *he ate what was upon the table.* (M.)—قَس, [of which the sec. pers. is app. قَسْت, and the aor. قَس,] (TK,) inf. n. قَسَّه and قَسَّه, accord. to all the copies of the K, [so says SM, in the TA, but in the CK قَسَّه and قَسَّه, and in a MS copy of the K I find the latter written قَسَّه] but correctly قَسَّه, as written by Lth, (TA,) *He became a قَس* [or قَسيس]: (K, *TK:) or قَسَّه and قَسَّه [so in a copy of the M, but in a copy of the A قَسَّه and قَسَّه, which I hold to be the correct forms of these two words, the former from the pl. of قَس and the latter from قَسيس,] are simple subst., (M,) and you say, [using them as such,] قَسَّه لَه الْقَسَّه and الْقَسَّه

To him belongs the rank, or office, of قَس or قَسيس. (A.)

5: see قَسَهُ, in two places. — قَسَّسَ أَصْوَاتَهُمْ (S, M, A, *) بِاللَّيْلِ (S, A,) or قَسَّسَ الصَّوْتِ (K,) *He listened to, or endeavoured to hear,* (S, M, A, K,) *their voices,* (S, M, A, *) or *the voice,* (K,) *by night, or in the night.* (S, M, A.)

8. اِقْتَسَ *He (a lion) sought what he might eat.* (M.)

R. Q. 1. قَسَّسَ, inf. n. قَسَّسَةٌ, *He asked, or inquired, respecting the affairs of others.* (M: but only the inf. n. is there mentioned.)—See also 1, in two places.

R. Q. 2: see 5.

قَس and قَسيس (S, M, A, Mṣb, K,) and sometimes the latter is without teshdeed in the sing., [i.e., قَسيس, vulgo قَسيس,] though the pl. is with teshdeed, like as the Arabs sometimes make قَسَمَاتِ pl. of أَتُونُ (Fr,) [Syr. ضَمَمًا, a consenuit, (Golius,)] *The head, or chief, of the Christians, in knowledge, or science:* (A, K:) or *one of the heads, or chiefs, of the Christians,* (S, M,) *in religion and knowledge or science:* (S:) or *the learned man of the Christians:* (Mṣb:) or *an intelligent, an ingenious, or a clever, and a learned, man:* (M:) [in the present day applied to a Christian presbyter, or priest: see جَائِلِيَّ:] pl. (of the first, Mṣb) قَسَّسَاتِ (Mṣb, K,) and (of the second, M, Mṣb) قَسَّسَاتِ (Fr, M, Mṣb, K) and قَسَّسَاتِ (Fr, and so in some copies of the K,) contr. to rule, (TA,) or قَسَّسَاتِ (M, Sgh, and so in some copies of the K,) contr. to rule, (M,) one of the seens [in the original form, which is قَسَّسَاتِ,] being changed into wāw. (CK [but in the copies of the K which have قَسَّسَاتِ, we find added “and the seens being many,” meaning, in the original form قَسَّسَاتِ, or in قَسَّسَاتِ, “they change one of them into wāw.”])—قَس also signifies *Hoar-frost, or rime.* (A, K.) See قَسيس.

قَس and قَسيس: see قَسيس.

قَسَّسَاتِ and قَسَّسَاتِ: }
قَسَّسَاتِ and قَسَّسَاتِ: } see قَس.
قَسَّسَاتِ:
قَسَّسَاتِ:

قَسَّسَاتِ (S, A, Mgh,) coll. n. قَسَّسَاتِ (M, Mgh, K,) also pronounced with keś to the ق, [قَسَّسَاتِ and قَسَّسَاتِ,] (K,) in the latter manner by the relaters of traditions, but by the people of Egypt with fet-h, (A'Obeyd, S,) *A kind of cloths, or garments,* (S, M, A, Mgh, K,) *of flax* (A, TA) *mixed with silk, brought from Egypt,* (S, M, A,) *and forbidden to be worn [by the Muslims]:* (S, M, Mgh:) so called in relation to a district, (A'Obeyd, S,) or place, (M, K,) or

town or village, upon the shore of the sea, (A,) called القَسَّسَاتِ, (A'Obeyd, S, M, K,) or قَسَّسَاتِ (M, A, Mgh,) between El-'Areesh and El-Faramā, (K,) in Egypt, (A'Obeyd, S, Mgh,) seen by A'Obeyd, but not known to As: (S:) or so called in relation to قَسَّسَاتِ, meaning “hoar-frost,” or “rime;” because of the pure whiteness thereof: (A:) or [originally] قَزَّزِي (A,) and قَزَّزِيَّة (Sh, K,) from قَزَّز, meaning “a kind of silk;” (TA;) the z being changed into س: (Sh, K:) it was said to 'Alee, *What are قَسَّسَاتِ?* and he answered, *Cloths, or garments, that come to us from Syria, or from Egypt, ribbed, that is, figured after the form of ribs, and having in them what resemble citrons.* (Mgh.)

قَسَّسَاتِ *A calumniator; a slanderer:* (M:) or *one who inquires respecting news, and then makes it known, divulges it, or tells it, in a malicious or mischievous manner, so as to occasion discord, dissension, or the like,* (TA, voce قَسَّسَاتِ.)

قَسَّسَاتِ: see قَسَّسَاتِ.

قَسَّسَاتِ: }
قَسَّسَاتِ: } see قَس.
قَسَّسَاتِ: }

قَسَّسَاتِ: see قَسَّسَاتِ.

قَسَّسَاتِ *A seker, or one who seeks repeatedly or leisurely, without inadvertence;* as also قَسَّسَاتِ. (TA.)—*One who inquires respecting the affairs of others.* (M.)

قَسَب

1. قَسَبَهُ, aor. قَسَبَ, *It (water) ran, or flowed:* (S, O, K:) or *it ran, or flowed, with a sound, beneath trees or leaves.* (So accord. to different copies of the A.)—And قَسَبَتِ الشَّمْسُ *The sun began to set.* (K.)—قَسَبَهُ, aor. قَسَبَ, inf. n. قَسَبَةٌ (A, O, K) and قَسَبٌ (K,) *It was, or became, hard:* (O, K:) or *hard, and dry, or tough:* you say, قَسَبَتِ التَّمْرُ *The dates were, or became, hard, and dry, or tough.* (A, TA.)

إِنَّهُ لَقَسَبٌ *Hard.* (S, O, K.) You say, إِنَّهُ لَقَسَبٌ [Verily he is hard in respect of the tendon, or sinew, of the neck.] (TA.)—And *Hard, and dry, or tough;* (TA;) and so قَسَبٌ. (A, TA.) قَسَبٌ تَمْرٌ signifies *Hard, and dry, or tough, dates,* (S, Mgh, *O, K,) *that crumble in the mouth and have hard stones:* (S, Mgh, O:) [see an ex. in a verse cited in art. رمى, conj. 4:] or [simply] *dry, or tough, dates:* n. un. with ة: (Mṣb:) or *bad dates,* (A,) or so قَسَابَةٌ. (K.)—See also قَسَبٌ.

قَسَبٌ *A خُفٌ [or boot];* (IAḡr, O, K;) accord. to IAḡr, i. q. قَسَبٌ [expl. by him as meaning a short boot] and نَحَافٌ [expl. by him as syn. with خُفٌ]. (TA.) [See also قَسَبٌ.]

قَسِبَ *A current, or flow, of water:* (ISk, S, O:) or its *current, or flow, with a sound:* (K:) or its *current, or flow, beneath trees:* (A, TA:) or its *sound beneath leaves* (T, A) or *rubbish.* (T, TA.) = See also قَسَب.

قَسَبٌ: see قَسَابَةٌ.

قَسِبَ *Long, and hard, or strong;* (S, O, K, TA;) as applied to anything; and so قَسَبٌ (TA.) — And *A tall man.* (TA.)

قَسُوبٌ *Boots:* a word having no [proper] singular. (ISd, K.) [The word used in the sing. sense is قَسُوبٌ, without tesheed.]

قَاسِبٌ [or ذَكَرٌ قَاسِبٌ?] *i. q. غُرْمُولٌ مُتَمَبِّلٌ* (O, K, [الْمُتَمَبِّلُ in the CK is a mistake for الْمُتَمَبِّلُ,] *i. e. ذَكَرٌ صُلْبٌ* [*Penis durus*]. (TA.)

قَسِبَ *A species of شَجَرٌ [meaning plants];* (IDrd, O, K;*) *of the [kind termed] حَمِضٌ* (K;) said by AHn to be the *اصل* [app. *أصل*, and, if not a mistranscription, meaning *best sort*,] *of the حَمِضٌ*; (TA;) or, as he says, (O, TA,) in one place, (TA,) on the authority of certain of the Arabs of the desert, of 'Oman, (O,) the *قَسِيبَةُ* is a *plant* (شَجِيرَةٌ, O, or شَجْرَةٌ, TA) *which grows in the manner of slender stalks, from one root or stem, and rises to the measure of a cubit, (O, TA,) having a leaf intensely green, round, and somewhat long, (O,) the flower of which is like that of the violet, (O, TA,) exactly; (O;) and it serves as fuel in its fresh, or moist, state, like as does the dry.* (TA.)

ذَكَرٌ قَسِيبَانٌ [in the CK قَسِيبَانٌ] *Penis durus et crassus.* (K.)

مُقَسَّبٌ said by Freytag to occur in the Deewán of Jereer as an epithet applied to poison, signifying *Having things whereby its potency is augmented mixed with it*, is evidently a mistranscription for مُقَسَّبٌ.]

قح

1. قَحَّ, aor. ʔ, inf. n. قَسَاحَةٌ and قُسُوحَةٌ, *It was, or became, hard, firm, or tough.* (S, [in two copies belonging to me, but omitted in a third,] K.) — And قَحَّ *He twisted a rope.* (K.) = Also, aor. as above, inf. n. قُسُوحٌ, (TA,) and قَحَّ (in some copies of the K قَحَّ, TA,) *He (a man) was much, or frequently, excited by vehement lust:* (S, [in two copies belonging to me, but omitted in a third,] K;) or *was excited by vehement lust.* (TA.)

3. قَاسَحَهُ *He treated him with dryness and hardness, or niggardliness; syn. يَابَسَهُ.* (L, K.)

4: see 1.

8: see 1.

قَحَّ, (K,) and قُسُوحٌ, and قَسَاحٌ, (TA.)

Dryness, syn. يَبَسٌ; — or the remains of vehement lust, (K,) or its continuance, or its intensity. (L.)

قَاسِحٌ *A hard and strong spear.* (TA.) — *A thick or coarse garment, syn. غَلِيظٌ.* (K.) = Also, and قَسَاحٌ, and مَقْسُوحٌ, *A man in a state of excitement, or frequently in a state of excitement, by vehement lust.* ISd knows no way of accounting for the last of these epithets but by supposing it to be used for the act. part. n., like مَاتِيًا in the Kur, xix, 62, for مَاتِيًا. (TA.)

قَسَاحٌ: see قَسَحَ.

إِنَّهُ لَقَسَاحٌ [You say also] قَاسِحٌ: see قَسَاحٌ. مَقْسُوحٌ (T, K) *Verily he is dry or hard.* (TA.)

قَسُوحٌ: see قَسَحَ.

قَسَاحٌ and قَاسِحٌ: see مَقْسُوحٌ.

قسر

1. قَسَرَهُ عَلَى الْأَمْرِ, (S, K,) aor. ʔ, (M, S, TA,) inf. n. قَسْرٌ; (S, TA;) and اِقْتَسَرَهُ عَلَيْهِ; (S, K;) *He made him to do the thing against his will; (S;) he forced him to do the thing: (S, K;) or قَسَرَهُ عَلَى الْأَمْرِ has the former of these two significations; (TA;) and قَسَرَهُ and اِقْتَسَرَهُ signify he overcame him; he overpowered, subdued, or oppressed, him; (M, TA;) and اِقْتَسَرَهُ signifies the same as اِقْتَسَرَهُ.* (TA.)

5 and 8: see 1.

قَسُورٌ (S, TA) and قَسُورَةٌ (K, TA,) the former a coll. gen. n., and the latter the n. un., (M,) *A certain plant, (S, M, K,) which grows in plain, or soft, land; (M, K;) a sour plant, of the kind called نَجِيلٌ, which is like the جُمَّة [or full and long hair of the head] of a man, and becomes tall and large, of which camels are greedily fond, (AHn, M,) and which fattens them, and makes them plentiful in milk.* (Az, TA.) Lth is in error in saying that the former signifies a huntsman, or hunter; for it signifies a plant, as IAar and AHn and others have said. = See also قَسُورَةٌ, in two places.

قَسُورَةٌ *Mighty; (M, K;) that overpowers, or subdues, others: (M, TA;) also strong; applied to a man: and courageous: (TA;) pl. قَسَاوِرٌ. (M.) — A lion; as also قَسُورٌ; (S, M, K;) because he overcomes and overpowers. (TA.) So in the Kur, [lxxiv. 51,] كَاتِبُهُمْ حَمْرٌ مُسْتَنْفِرَةٌ [As though they were asses taking fright and running away at random that have fled from a lion]. (S, M.) Or it has here the signification next following. (S.) — *Hunters that shoot, or cast: (S, K;) sing. قَسُورٌ; (K;) accord. to Lth.; [and in the M it is said that قَسُورٌ signifies a shooter, or caster: or, accord. to some, a hunter:] but this is a mistake; for قَسُورَةٌ**

is a coll. n., having no sing.; and Fr says, that in the verse of the Kur cited above, it means *shooters, or casters of missile weapons:* it is also related of 'Ikrimah, that it was said to him that قَسُورَةٌ signifies, in the Abyssinian language, a lion; but he said that its signification is that given above on the authority of Fr, and that the lion in the Abyssinian language is called عَنَبَسَةٌ: and Ibn-Arafeh says قَسُورَةٌ is of the measure قَعُونََةٌ from الْقَسْرُ; and that the meaning [in the Kur] is, as though they were asses made to take fright and run away by shooting or hunting &c. (TA.) Or, accord. to I'Ab, in the passage above cited, it has the signification here next following. (IKt, TA.) = *The sound of men, (IKt, K, TA,) and their voices, or cries.* (IKt, TA.)

قَوَسْرَةٌ and قَوَسْرَةٌ dial. forms of قَوَسْرَةٌ and قَوَسْرَةٌ, which see. (M, K.)

قسط

1. قَسَطَ, (S, M, &c.) aor. ʔ, (S, M, S, K,) inf. n. قُسُوطٌ (S, M, Mgh, M, S, K) and قَسَطٌ (Mgh, M, S, K,) *He declined, or deviated, from the right course; acted unjustly, wrongfully, injuriously, or tyrannically.* (S, M, Mgh, M, S, K.) = See also 4, in two places: = and see 2.

2. قَسَطَهُ, (IAar, M, TA,) inf. n. تَقْسِيطٌ, (IAar, TA,) *He distributed it; or dispersed it.* (IAar, M, TA.) It is implied in the K that the verb in this sense is قَسَطَ, of three letters [only, without tesheed]. (TA.) You say, قَسَطَ الْهَالِ بَيْنَهُمْ *He distributed the property among them.* (TA.) And قَسَطَ الْخَرَاجَ عَلَيْهِمْ *He assigned the several portions which each one of them should pay of the [tax called] خَرَاجٌ: (TA:) or قَسَطَ الْخَرَاجَ, inf. n. as above, signifies he assessed, or apportioned, the خَرَاجَ (Mgh, M, S) with equity and equality, (Mgh,) to be paid at certain times. (M, S.) — قَسَطَ عَلَى عِيَالِهِ الْتَفَقَةً, (TA,) inf. n. as above, (K,) *He was niggardly, or parsimonious, towards his household in expenditure.* (K, TA.)*

4. اِقْسَطَ, (S, M, Mgh, M, S,) inf. n. اِقْسَاطٌ, (Mgh, K,) *He acted equitably, or justly, (S, M, Mgh, M, S, K,) in his judgment or the like; (M, TA;) as also, (M, S, K,) accord. to IKt, (M, S,) قَسَطَ, aor. ʔ, (M, S, K) and ʔ, (K,) but the former of these aors., as well as the former verb, is the more known, (TA,) inf. n. قَسَطٌ, (M, S, TA,) or قَسَطٌ [q. v. infra]; (M, K;) or اِقْسَاطٌ is only in division: (TA:) thus the latter of these two verbs is made to have two contr. significations: (M, S, TA:) in the former of them, accord. to some, the ʔ has a privative effect, [so that the verb properly signifies *he did away with, or put away, injustice, or the like,*] as [it has in اَشْكَاهُ] in the phrase شَكَى إِلَيْهِ فَأَشْكَاهُ [he complained to him and he made his complaint to cease]. (TA.) It is said in the Kur,*

[iv. 3,] وَإِنْ خِفْتُمْ أَلَّا تُقْسُطُوا فِي الْيَتَامَى [And if ye fear lest ye should not act equitably with respect to the orphans]: (Mgh:) or, accord. to one reading, تَقْسُطُوا, with damm to the س. (TA.) And you say also, أَقْسَطْتُ بَيْنَهُمْ [I acted equitably between them], and إِلَيْهِمْ [towards them]. (TA.)

5. تَقَسَّطُوا الشَّيْءَ بَيْنَهُمْ They divided the thing among themselves (Lth, S, * M [in which last بَيْنَهُمْ is omitted] and O, L, K) equitably, (M, O,) or equitably and equally, (L,) or with equality. (Lth, K.) You say also, اِقْتَسَطُوا الْاِمَالِ بَيْنَهُمْ They divided the property among themselves; (TK;) being syn. with اِقْتَسَمُوا. (K.)

8: see 5.

قُسْطُ a dial. var. of كُسْطُ, or, accord. to Yaʿqoob, the ق is a substitute [for ك]; (M;) said by IF to be Arabic; (Mṣb;) [Costus; so in the present day;] a certain substance, (AA, Mṣb,) or perfume, (Mgh,) or wood, (M,) or a certain Indian wood, and also Arabian, (K,) with which one fumigates; (AA, M, Mgh, Mṣb;) well known; (Mṣb;) also called كُسْطُ and كُسْتُ (AA) and قُسْتُ: (TA in art. قنسٹ:) or a wood which is brought from India, and which is put into the substances used for fumigating, and into medicine: (Lth:) or a certain drug of the sea: (S:) [it is said in the S and TA, voce حَنْزَابُ, that the carrot of the (جَزْرُ الْبَحْرِ) is called قُسْتُ in a trad., القُسْتُ الْبَحْرِيُّ [or قُسْتُ of the sea] is mentioned as one of the best of remedies: and in another trad., قُسْتُ is coupled by the conjunction و with اُظْفَارُ, or, accord. to one relation thereof, is prefixed to the latter word, governing it in the gen. case: and I Ath says, that it is a sort of perfume: but some say that it is aloes-wood (عود, q. v.): [see also ظَفَارِيُّ:] and others, a well-known drug, of sweet odour, with which women and infants are fumigated: (TA:) it is diuretic, beneficial to the liver in a high degree, and for the colic, and for worms, and the quartan fever, as a beverage; and for rheum, and defluxions, and pestilence, when the patient is fumigated therewith; and for the [leprous-like disorder called] بَهَقُ, and the [discolouration of the face termed] كَلْفُ, when applied as a liniment; (K;) and it confines the bowels, expels wind, strengthens the stomach and heart, occasions pleasurable sensation, is an ingredient in many sorts of perfume, and is the best of perfumes in odour when one fumigates therewith. (TA.)

قَسْطُ Equity; justice: (S, * M, Mgh, Mṣb, K:*) [an inf. n. having no proper verb, or] a subst. from اُقْسَطُ. (Mgh, Mṣb.) = Equitable; just: (S, * M, K:) an inf. n. used as an epithet, like its syn. عَدْلُ; (M, K;) and [therefore] applied alike to a sing. n. [and to a dual] and to a pl.: (K:) you say مِيزَانُ قَسْطُ an equitable, or a just, balance; and مِيزَانَانِ قَسْطُ; and, agreeably with the usage of the Kur, xxi. 48, مَوَازِينُ قَسْطُ.

(M.) = A portion, share, or lot; (S, M, Mṣb, K;) of a thing; (K;) and pertaining to a person: (TA:) pl. اُقْسَاطُ. (Mṣb.) You say, وَقَاهُ قِسْطَهُ He gave him in full his portion, share, or lot. (TA.) And اَخَذَ كُلُّ مِنَ الشَّرَكَاءِ قِسْطَهُ Every one of the partners took his portion, or share. (TA.) — A portion, or piece. (So accord. to an explanation of the pl., اُقْسَاطُ, in the TA.) — The means of subsistence: (K:) or the portion thereof which is the share of every created being. (TA.) يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ, said of God, in a trad., has been explained as meaning He maketh the portion of the means of subsistence which is the share of any created being little, and maketh it much. (TA.) [See, below, another meaning which is assigned to it in this instance; and see also art. خفض.] — A quantity, (K, TA,) of water only; or any quantity, of water and of other things. (TA.) — A measure with which corn is measured, (S, Mgh, K,) which holds (K) half of a صَاعُ; (S, Mgh, K;) six thereof making a فَرْقُ: (S:) accord. to Mbr, four hundred and eighty-one dirhems. (TA.) Sometimes it is used for performing the ablution termed وُضُوءُ: and hence it is said in a trad., اِنَّ التَّيْسَاءَ مِنْ اَسْفَهِ السُّفَهَاءِ, اِلَّا صَاحِبَةَ الْقِسْطِ وَالسَّرَاجِ here the vessel in which the وُضُوءُ is performed; (TA;) the meaning app. being, [Women are of the most lightwitted of the lightwitted,] except she who serves her husband, and assists him to perform the وُضُوءُ, [so I render تَوَضَّعَتْ,] and takes care of the vessel which he uses for that purpose, and stands at his head with the lamp: (K:) or who performs his affairs with respect to his وُضُوءُ and his lamp. (Nh.) — A [mug of the kind called] كُوْزُ; (M, K;) so called by the people of the great towns: (M:) now applied to one with which olive-oil is measured. (TA.) — A balance, or weighing-instrument. (K.) Some say that this is its meaning in the phrase mentioned above, يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ He depresseth the balance, and raiseth it: alluding to the means of subsistence which He decrees. (TA.)

قَاسِطُ Declining, or deviating, from the right course; acting unjustly, wrongfully, injuriously, or tyrannically: pl. قَاسِطُونَ (S, M, Mgh, TA) and قَسَاطُ. (TA.) You say, هُوَ قَاسِطٌ غَيْرُ مُقْسِطٍ He is declining, or deviating, from the right course; &c.: not acting equitably, or justly. (TA.) And it is said in the Kur, [lxxii. 15,] اَمَّا اَلْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا [As for the deviators from the right course, they shall be fuel for hell]. (S, M, Mgh.) [See also عَادِلُ.] — اَلْقَاسِطُونَ is also specially applied to The party of Mo'aviyah; (Mgh;) the people of Siffeen. (TA.) — [And it has the contr. meaning, i. e. Acting equitably, or justly. See, again, عَادِلُ.]

اُقْسَطُ More [and most] equitable, just, or right: occurring in the Kur, ii. 282, and xxxiii. 5:

(TA:) formed from the trilateral verb [قَسَطَ], not from the quadrilateral [اُقْسَطَ], as some assert it to be, holding it anomalous. (MF.)

تَقْسِيطُ The register in which is written a man's portion, or share, (قِسْطُ,) of property &c.: a subst., like تَمْتِيزُ. (TA.)

مُقْسِطُ Acting equitably, or justly. (S, M.) It is said in the Kur, [v. 46, and xlix. 9, and lx. 8,] اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِينَ [God loveth those who act equitably, or justly]. (S, M.) — الْمُقْسِطُ is one of the names of God, meaning The Equitable. (TA.)

قسطس

قِسْطَاسُ and قِسْطَاسُ A balance, or instrument for weighing: (S, Mṣb, K; and Bḍ in xvii. 37:) or the most even and most just kind thereof: or such as is just, of whatever kind it be: (K:) or i. q. قَبَانُ [a steelyard]: or, as Lth thinks, the iron of the قَبَانِ: or i. q. شَاهِينُ [the beam of a balance]: (TA:) or i. q. فَرَسْطُونُ [an arabicized Persian word, signifying a public standard of weights or measures]: (Zj, TA:) also written قِصَاطِسُ: (K:) said to be Arabic, from الْقِسْطُ, meaning "justice:" (Mṣb:) or a Greek word arabicized; (IDrd, Mṣb, K;) and its being so does not impugn the truth of the Kur-án's being [altogether] Arabic; for when a foreign word is used by the Arabs, and made by them conformable with their language in respect of desinential syntax and determinateness and indeterminateness and the like, it becomes Arabic: (Bḍ, ubi supra:) pl. قَسَاطِيسُ. (Mṣb.)

قسر

قسن

قسو

قش

See Supplement.]

قشب

1. قَشْبُ signifies The act of mixing. (S, Mgh, O, K.) You say, قَشَبْتُ, aor. -, inf. n. قَشْبُ, He mixed. (K.) And قَشِبْتُ, said of anything, It was mixed. (M.) — And قَشَبَهُ, aor. and inf. n. as above, He corrupted, or vitiated, it: (K, TA:) or he mixed it (i. e. anything) with a thing that corrupted, or vitiated, it. (TA.) — [Hence,] قَشَبُ الطَّعَامِ (S, M,) aor. and inf. n. as above, (M,) He poisoned the food; (S;) he mixed the food with poison; as also قَشَبَهُ (M, TA:) or قَشِبَ signifies he mixed poison, and so prepared it that it should take effect upon the body. (IAgr, TA.) — And قَشَبَهُ, (S, O, K,) aor. as above, (K,) and so the inf. n., He gave him poison to drink; (S, O, K;) and (TA) so قَشِبَ لَهُ (M, TA.) And قَشَبَ النَّسْرَ He put poison on flesh-

meat for the vulture, that he might eat it and die, and he might take his feathers. (AA, TA.) — And [hence] قَشْبِي رِبْحُهُ; (K, TA;) and (TA) رِبْحُهُ قَشْبِي, inf. n. قَشْبِي; (S, TA;) His, or its, odour annoyed me: (S, K, TA:) as though meaning it poisoned me. (S, TA.) قَشْبِي and قَشْبِي both signify He, or it, annoyed him. (Mgh.) And قَشْبِي الدُّخَانُ means The smoke annoyed him by its odour; and oppressed, or overpowered, him. (O.) قَشْبٌ [in a case of this kind], (O, K,) as inf. n. of قَشَبَ, aor. -, (K,) means The affecting [a person] with what is displeasing, or hateful, and with what is deemed unclean, or filthy: (O, K:) [in the former القَشْبُ is expl. by the words الاصابة بما يكره ويستغذر which, as well as what here follows, shows that an assertion in the TK (copied from the TA, and adopted by Freytag) respecting the explanation in the K, is erroneous:] and hence the saying of 'Omar, when he perceived the odour of perfume from Mo'awiyeh when the latter was a pilgrim, مَنْ قَشْبَنَا [i. e. Who has affected us with what is displeasing &c. ?]; likening the odour of perfume in this case to a stink. (O.) — قَشْبٌ also signifies The depriving [one] of reason; (K, TA;) from the same word as signifying the act of "corrupting," or "vitiating:" (TA:) and its verb is قَشَبَ, aor. -. (K, TA.) 'Omar said to one of his sons, قَشَبْتَ الْمَالِ (M, O, TA) i. e. Wealth has deprived thee of thy reason: (M:) or has corrupted, or vitiated, thee, and deprived thee of thy reason. (O, TA.) — And قَشَبَهُ (S, M, O, K,) aor. as above, (K,) and so the inf. n., (M, K,) + He spoke evil of him: (S, O:) † he aspersed him, or upbraided him, (M, K, TA,) قَشَبَهُ بِشَيْءٍ with a thing; (K, TA;) and so قَشَبَهُ, inf. n. قَشَبِي: (accord. to some copies of the K, and said in the TA to be agreeable with usage:) and † he reproached him with disgraceful conduct. (M, K, TA.) You say, قَشَبَهُ بِبَعْضٍ † He charged, or upbraided, him with something bad, evil, abominable, or foul. (S, O, TA.) And قَشَبَهُ بِشَيْءٍ † He cast upon him an evil imputation that was a mark whereby he should, or would, be known. (M, TA.) And قَشَبَهُ بِعَيْبِ نَفْسِهِ † He imputed to him, or charged him with, his own vice, or fault. (IAar, TA.) And قَشَبْنَا † He reproached, or upbraided, us with, or accused us of, a thing that was not in us: (O:) [or] he commanded us to forbear from a thing that was not in us. (TA.) And قَشَبَ, aor. and inf. n. as above, † He forged, or fabricated, a lie, or falsehood. (K, TA.) — قَشَبَ السَّيْفَ, (O, K,) aor. and inf. n. as above, (K,) He polished the sword; (O, K;) removed its rust [i. e. rust]. (O.) — And قَشَبَ (S, M, K,) aor. and inf. n. as above; (M, K;) or قَشَبَ, with kesr; (O, as on the authority of Fr;) He (a man, S, M, O) gained, or acquired, praise or blame; (Fr, S, M, O, K;) as also قَشَبَ. (S, M, K.) — قَشَبَ (Th, M, K,) aor. -, inf. n. قَشَابَةٌ (K,) It (a garment, Th, M, TA) was new and clean: (Th, M, TA:) or it was white and clean. (K, TA.) — And قَشَبَ, (thus written in

my copy of the TA,) or قَشَبَ, (thus in a copy of the M,) It (a thing) was, or became, unclean, dirty, or filthy. (M, TA.)

2. قَشَبَ: see the preceding paragraph, in five places. — Also, He rendered a thing unclean, dirty, or filthy. (M, TA.)

4. مَا أَقْسَبَ بَيْتَهُمْ How unclean, dirty, or filthy, is their tent or house! (O,) or, what surrounds their tent or house, by reason of the human excrement, or ordure! (TA.)

8: see 1, last sentence but two.

10. اسْتَقَشَبَهُ He deemed it (i. e. a thing) unclean, dirty, or filthy. (M, TA.)

قَشَبَ inf. n. of قَشَبَ [q. v.] — [The explanations of this word by Golius and Freytag, by the former as an epithet applied in two contr. senses to a sword, and by the latter as a subst. (from a misstatement in the TK mentioned above), are erroneous.]

قَشَبَ Poison; (S, M, Mgh, O, K;) because consisting of things mixed together; (Mgh;) as also قَشَبٌ: (M, K:) pl. of the former أَقْسَابٌ. (S, M.) — And [hence, app.] A certain plant, (M, O, K,) resembling the مَقْر, (M, [which is generally said to mean the aloe, and by AHn to be a certain plant consisting of leaves without branches, agreeably with what follows, in the O and K resembling the مَقْد,]) from the middle whereof there rises a stalk, which, when it grows tall, bends down its top by reason of its succulence, or suppleness; having upon its head a fruit (ثَمْرَةٌ, M, O, [in the TA عقدة,]) with which birds of prey are killed, (M, O,) being poisoned therewith by its being put into flesh and thrown where they alight: he who prepares it stops up his nose; if he do not, it injures him; and people fear to pasture their cattle near to the places of its growth lest the animals should come in contact with it and should break it or bruise it and it should exhale its odour upon them and kill them: thus says AHn, on the authority of some one or more of the Arabs of the desert, of the Saráh (السَّرَاة). (O.) — And Anything unclean, dirty, or filthy; as also قَشَبٌ: (M, TA:) or anything that is deemed unclean, dirty, or filthy. (Mgh.) — Rust (K, TA) upon iron: (TA:) or dirt upon a sword. (A, TA.) — The refuse, that is thrown away, as being of no good, of طَعَامٍ [i. e. wheat, or other food]. (M, TA.) — See also [the pl.] أَقْسَابٌ, voce قَشَبٌ. — Also, i. e. قَشَبٌ A man in whom is no good; (K, TA;) and (TA) so قَشَبٌ خَشِبٌ; (S, M, O, TA;) or this means with whom is no good: the latter word is an imitative sequent. (TA in art. حَشِب.) [See also قَشَبَةٌ.] — And Dry, or tough, and hard. (M, TA.) [Like قَشَبٌ.] — And القَشْبُ signifies The نفس [here meaning جَسَد, i. e. body, as is shown below, voce قَشَابٌ]. (O, K.)

قَشَبَ: see قَشَبَ, in two places.

قَشِبَ: see قَشِبَ.

قَشِبَةٌ A low, vile, ignoble, or mean, man, (IDrd, M, O, K, TA,) possessing no good: (TA:) of the dial. of El-Yemen. (IDrd, M, O, TA.) [See also قَشِبٌ, last quarter.] — And The young one of the ape, or of the monkey: (M, O, K:) so, IDrd says, some assert; (O;) but he doubted its correctness; (M, O, TA;) and the right word is قَشِبَةٌ. (M, TA.)

قَشِبٌ Food mixed with poison: (M, TA:) and anything poisoned; as also مَقْشَبٌ. (Nh, TA.) [Hence,] نَسْرُ قَشِبٍ A vulture for which poison is mixed in flesh-meat, which he eats, and which kills him; and then his feathers are taken: (S, O:) a vulture killed by means of غُلْتِي [q. v.]. (M, TA.) — And White, (O, K,) and clean. (K.) — And, (S, M, O, K,) as also قَشِبٌ, (M,) New: (S, M, O, K:) — and Old, and worn-out: (M, O, K:) thus having two contr. meanings: (O, K:) the former used alike as masc. and fem.; applied to a garment; and its pl. is قَشِبٌ [and by contraction قَشِبٌ, mentioned by Golius on the authority of Meyd]. (M.) — And the former, applied to a sword, (S, O, K,) Polished: (K:) or recently polished: (S, O:) — and, (O, K,) so applied, (A, O, K,) Rusty: (O, K:) or dirty: (A:) thus, again, having two contr. meanings. (O, K.)

قَشَابَانِ (occurring in a trad., O) Two old and worn-out [garments of the hind called burdehs (بُرْدَاتَان): (O, K, TA:) or, as some say, new: (Nh, TA:) the assertion that قَشَابَانٌ is a pl. of قَشِبٌ, and that قَشَابَانَةٌ is a rel. n. from this pl., is one upon which no reliance is to be placed, (O, K,) for a rel. n. is not formed from a pl. [unless from a pl. of the class of أَنْصَارٌ]: it is an innovated form of rel. n. (O.)

قَشَابٌ [act. part. n. of قَشَبَ; Mixing: &c.]. — One who imputes to others, or charges them with, vices, or faults, that are in himself. (IAar, TA.) — And A tailor (O, K) who ejects his قَشَابٌ, i. e. the knots of the threads, [meaning who spits them out,] when he ejects them. (O.) — And [A man] weak in respect of the body (ضَعِيفٌ قَشِبٌ); (K, TA;) i. e. (TA) one whose قَشِبٌ [meaning body] is weak, or emaciated; (O, TA;) by his قَشِبٌ being meant his نَفْسُ [as syn. with جَسَد]. (O.)

مَقْشَبٌ Poison with which medicaments [or drugs] are mixed to render it potent. (Ham p. 331.) See also قَشِبٌ, first sentence. — And, (M, K,) or مَقْشَبُ الْحَسَبِ (S,) † A man whose grounds of pretension to respect are mixed (S, M, K,* TA) with ignobleness. (M, TA.)

قَشَدَ

1. كَشَطَهُ i. q. قَشَدَهُ. (K.)

8. اقْتَشَدَ He collected clarified butter. (L.)

قَشْدَةٌ The dregs, or sediment, remaining at the bottom of fresh butter when it is cooked with meal of parched barley or wheat (سويق) to be made into clarified butter: (S, M, L:) or the dregs, or sediment, remaining at the bottom of fresh butter when it is cooked with meal of parched barley or wheat (سويق) and with dates; as also **قَشَادَةٌ**: (K:) or the dregs, or sediment, of clarified butter: (Ks, L:) or (in the K, and) thin fresh butter: (L, K:) it is also called **قَشْدَةٌ**, and **كُدَادَةٌ**, (Ks, L,) and **إِثْرٌ**, and **الْأَقَّةُ**, and **خَلَاصَةٌ**; and remains at the bottom of the cooking-pot, after the butter has been clarified, mixed with hairs and pieces of wood &c. (AHeyth, L.) — Also, A certain herb, abounding with milk (L, K) and grease. (L.)

قَشَادَةٌ: see **قَشْدَةٌ**.

قشر

1. **قَشَرَهُ**, aor. َ and ُ, inf. n. **قَشْرٌ**; and **قَشَرَهُ**, (S, M, Mṣb, K,) inf. n. **تَقْشِيرٌ**; (S;) He divested or stripped it of, or stripped off or removed from it, namely a branch, (S, Mṣb,) or other thing, (S,) its **قَشْرٌ** [i. e. peel, rind, bark, coat, covering, husk, shale or shell, crust, scab, skin, or outer integument, or superficial part; he, or it, pared, peeled, rinded, barked, decorticated, hushed, shelled, scaled, flayed, skinned, or excoriated, it; he, or it, stripped off, scraped off, rubbed off, abraded, or otherwise removed, its outer covering or integument, or superficial part]; (S, Mṣb;) but the latter verb has an intensive signification; (Mṣb;) [or denotes frequency, or repetition, of the action, or its application to many objects, as well as muchness;] he pared off, or removed, its peel, rind, bark, or the like, (لِحَاءَهُ,) or its skin: (M, K:) [and he pared, peeled, stripped, scraped, or rubbed, it off; namely, anything superficial, and generally a thing adhering to the surface of another thing, as, for instance, peel and the like, and a scab, and skin, and mud. One says of a fruit, or the like, **يُقَشَّرُ عَنْ حَبَّةٍ**, Its covering, being removed, shells off from a grain or the like.] — **قَشَرَهُ بِالسَّوْطِ** [He excoriated him with the whip]. (TA, art. حمر.) — **قَشَرَهُ بِاللِّسَانِ** † [He galled him, as though he flayed him, with the tongue; i. e., with reproof, &c.]. (TA, ibid.) — **قَشِرَ**, aor. َ, It (a date) had a thick skin. (TA.) — **قَشِرَ**, (TA.) [aor. َ,] inf. n. **قَشْرٌ**, (S, TA.) He had his nose excoriated by intense heat: or † he was intensely red, as though he were flayed, (M,) or as though his scarf-skin were peeled off. (TA.)

2: see 1.

5: see 7.

7. **قَشَرَهُ** and **تَقَشَّرَهُ** quasi-passives of **قَشَرَهُ** and **قَشَرَهُ**, respectively; [It became divested, or stripped, of its peel, rind, bark, coat, covering, husk, shale or shell, crust, scab, skin, or superficial part; it became pared, peeled, rinded, barked, decorticated, hushed, shelled, scaled,

flayed, skinned, or excoriated; its superficial part became stripped off, scraped off, rubbed off, abraded, or otherwise removed: and it peeled off; it scaled off, or exfoliated:] (S, M, K:) both signify the same: (S:) [or the latter, as quasi-pass. of **قَشَرَهُ**, has an intensive signification; or denotes frequency, or repetition, of the action, or its application to many subjects, as well as muchness: and the same also signifies it became divested, or stripped, of its peel, &c. part after part:] and it peeled off, or scaled off, part after part.]

قَشْرَانٌ — **القَشْرَانِ** [dual], with damm, (K,) or **القَشْرَانِ**, (so written in a copy of the M,) The two wings, (K,) or the two thin wings, (M,) of the locust. (M, K.)

قَشْرٌ The covering of a thing, whether natural or accidental; (M, K;) i. e., of anything; (M;) [the exterior part, peel, rind, bark, coat, crust, integument, skin, or covering, of a branch, plant, fruit, or the like; a coat such as one of those of an onion or other bulbous root, as is shown in the K, voce **مَصَانِعٌ**; a case, husk, shale, shard, or shell, such as covers a seed or seeds or an egg; a crust, a scab, a substance consisting of scales or laminae, and any similar thing, that peels off from the skin &c.; the skin of fruits &c.]; of a branch [and the like], the part which is like the skin of a human being; and hence the **قَشْرُ** of a melon and the like: (Mṣb:) pl. **قَشْرٌ**. (S, M, Mṣb, K.) **قَشْرَةٌ** is a more particular term [signifying A piece, or particle, of peel, rind, bark, &c.]: (S:) and likewise signifies the skin of a **هَبْرَةٌ** [or piece of flesh-meat] which remains when its liquor has been sucked; as also **قَشْرَةٌ**. (M.) **قَشَارٌ** also signifies the same as **قَشْرٌ**: and likewise the skin [or slough] of a serpent. (TA.) — [Hence,] **قَشْرٌ** also signifies † The dress, or apparel, of a man; (S;) any dress, or apparel: (M, K:) and a garment; (TA;) as also **قَشْرَةٌ**: (M, TA:) and the pl. is **قَشْرٌ**. (M, K.) You say, **عَلَيْهِ قَشْرٌ حَسَنٌ**. (M, K.) **قَشْرٌ** † [Upon him is goodly apparel]. And **خَرَجَ بَيْنَ خَرَجَ قَشْرَتَيْنِ نَظِيفَتَيْنِ** † He went forth in two clean garments. (TA.) And in a trad. of Keyleh it is said, **كُنْتُ إِذَا رَأَيْتُ رَجُلًا ذَا رِدَاءٍ وَذَا قَشْرٍ طَمَحٍ** † [I used, when I saw a man of goodly aspect, and of apparel, to raise my eyes towards him]. (S.) — [Hence, also,] **قَشَارٌ** signifies † The refuse, or lowest or basest or meanest sort, of mankind, or of people. (IAar, in TA, arts. بشر and حشر.) See also **قَشَارَةٌ**. — And see **قَشْرٌ**.

قَشْرٌ تَمْرٌ قَشْرٌ Dates, or dried dates, having much **قَشْرٌ** [or skin]; (S, M, K;) as also **قَشِيرٌ**. (TA.) See **قَشِيرٌ**.

قَشْرَةٌ: see **قَشْرٌ**: — and see **قَشَارَةٌ**.

قَشْرَةٌ: see **قَشْرٌ**, in two places.

قَشْرَةٌ: see **قَشَارَةٌ**.

قَشَارٌ: see **قَشْرٌ**, in two places.

قَشُورٌ A medicine with which the face is peeled, in order that it may become clear (M, K) in complexion. (M.) See **قَشِيرَةٌ**.

قَشِيرٌ: see **قَشْرٌ**.

قَشَارَةٌ Peel, rind, bark, or the like, (لِحَاءٌ) or skin, pared off, or removed, from a thing; (M, K;) [parings, or bits, or particles, of a thing, that fall off, or are pared off.]

قَشَارَةٌ [A شَجَّةٌ (or wound upon the head) which merely peels off the external skin; also termed **حَارِصَةٌ**; (see **شَجَّةٌ**);] the first **شَجَّةٌ**, (S, K,) because it peels off the skin, (S,) or which peels off the skin. (K.) — A woman who peels her face, (K,) i. e., the external skin of her face, with medicine [called **قَشُورٌ**], in order that her complexion may become clear; (K, TA;) and who rubs her face, or the face of another, with [the kind of liniment called] **عُمْرَةٌ**; (TA;) as also **مَقَشُورَةٌ**: (K:) which latter [also] signifies a woman to whom this is done. (TA.) The **قَشَارَةٌ** and the **مَقَشُورَةٌ** are cursed in a trad. (M, K.) — **مَطْرَةٌ قَشَارَةٌ**, (S,) and **قَشْرَةٌ**, and **قَشْرَةٌ**, (M, K, TA,) A rain that pares, or strips, the surface of the earth, (S, M, K, TA, [in the K, **مَطْرٌ يَقْشِرُ** is put in the place of **مَطْرَةٌ تَقْشِرُ**, in the M]) and removes the pebbles from the ground, being a rain that falls with vehemence. (TA.) — **سَنَةٌ قَشَارَةٌ**, (TA,) and **قَشُورَةٌ**, (S, M, K,) and **قَشُورٌ**, (M, K,) † A year that strips, or strips off, everything: (M, K:) or that strips, or strips off, men; and camels or the like: (M:) a year of sterility, drought, or dearth. (S.) See also **أَقْشَرٌ**.

قَشَارَةٌ and **قَشُورَةٌ**: see **قَشَارَةٌ**.

أَقْشَرٌ A thing having its peel, rind, bark, or the like, pared off. (M, K.) — One whose nose is excoriated by intense heat: (M, K:*) or (so accord. to the M; but in the K, and) †one intensely red, (S, M, K,) as though he were flayed, (M,) or as though his scarf-skin were peeled off. (TA.) — Ground partly bare of herbage and partly producing herbage: and ground bare of herbage. (TA.) — **شَجَرَةٌ قَشْرَاءٌ** A tree peeled, or barked: (M:) or as though part of it were peeled, or barked, (M, K,) and part not. (M.) — **حِمَّةٌ قَشْرَاءٌ** A serpent casting off its slough, or having its slough cast off; syn. **سَالِحٌ**: (M, K:) or as though having part of its slough cast off, and part not. (TA.) — **عَامٌ أَقْشَرٌ** A severe year. (TA.) See also **قَشَارَةٌ**.

مَقْشَرٌ A thing having its peel, rind, bark, or the like, pared off, or removed; peeled, rinded, barked, &c. (TA.) See 1. — **فُنُجٌ مَقْشَرٌ** Shelled pistachio-nuts; (S, TA;) and so **مَقْشَرٌ** alone, by predominant usage. (Z, TA.)

مَقْشُورَةٌ: see **قَشَارَةٌ**.

مُقْتَشِرٌ †Naked. (K, TA.) — †An aged man : because he finds his garments heavy to him, and throws them from him. (TA.)

قسط

1. قَسَطَ (M, Mṣb, TA.) aor. قَسَطَ, (Mṣb,) inf. n. قَسْطٌ, (M, Mṣb, K,) i. q. كَسَطَ, (M, K,*) said (M, Mṣb,) by Yaṣṣaqoob, (M,) to be a dial. var. of the latter; (M, Mṣb;) of the dial. of Temeem and Asad; the latter being of the dial. of Keys; the ق not being a substitute for the ك; (M;) He removed, put off, took off, or stripped off, (M, Mṣb, * K,) a thing; (M, Mṣb;) as, for instance, the housing, or covering, from (عَنْ) a horse; (M;) and a roof [from a chamber or the like]. (TA.) And قَسَطًا, [inf. n. of the pass. form قَسِطَ, It was, or became, removed, &c.,] is syn. with, (K,) being a dial. var. of, (M,) كَسَطًا, (M, K,) in the sense of اِنْكَشَافٌ. (TA.) It is said in the Kur, [lxxxii. 11,] accord. to the reading of 'Abd-Allah Ibn-Mes'ood, وَإِذَا السَّمَاءُ قَسِطَتْ, with ق, (M,) meaning the same as كُسِطَتْ, i. e. And when the heaven shall be removed from its place, like as a roof is removed from its place. (Zj.) You say also, قَسَطَ الدَّابَّةَ [He removed the housing, or covering, from the beast of carriage]; the verb thus used, also, being a dial. var. of كَسَطَ; and قَسِطًا, inf. n. تَقْسِطٌ, signifies the same. (TA.) And الرَّجُلُ قَسِطٌ The man was spoiled, despoiled, or plundered. (TA.) — قَسِطٌ also signifies The act of beating, [app. so as to excoriate,] with a staff, or stick. (Yaṣṣaqoob, K.)

2: see 1, in two places.

5: see 7.

7. انقسطت السماءُ, and تَقَسَّطَتْ, †The sky became clear; became free from clouds or mists. (K, * TA.)

قُسْطٌ a dial. var. of قَسَطٌ, q. v. (TA.)

قُسْطَةٌ a dial. var. of قَنْدَةٌ [app. meaning Sugar-candy]. (TA.) — [In the present day, applied to Cream.]

قَسَّاطٌ A great spoiler, despoiler, or plunderer; one who spoils, despoils, or plunders, much, or frequently; syn. سَلَابٌ. (TA.)

مَقْسُوطٌ: see مَقْسُوطٌ, in two places.

دَابَّةٌ مَقْسُوطَةٌ عَنِ الْجُلِّ [for مَقْسُوطَةٌ عَنِ الْجُلِّ] and مَقْسُوطَةٌ [A beast of carriage having its housing, or covering, removed from it]. (TA.) You say also, رَجُلٌ مَقْسُوطٌ, meaning A man spoiled, despoiled, or plundered. (TA.)

قشعر

Q. 4. اِقْشَعَرَ, said of the skin, (S, K,) It quaked; shuddered; was, or became, affected by a tremor, quaking, or quivering. (K.) [And in like manner said of a man, (see the part. n., below,) i. e. He quaked, or shuddered.] — It (the skin) dried up

(قَبٌّ) by reason of mange, or scab. (TA.) — اِقْشَعَرَتِ الْأَرْضُ The earth became of a colour inclining to that of dust, or ashes, (اِرْبَدَّتْ) and contracted, by reason of drought. (TA.) — اِقْشَعَرَتِ السَّنَةُ †The year became one of drought. (K, * TA.)

أَخَذَتْهُ قَشْعِيرَةٌ (S, K) A tremor, quaking, or quivering, of the skin seized him. (K.)

قَشَاعِرٌ Rough to the touch; حَشِنَ الْمَسَّ (K, accord. to the TA.) or rough, and advanced in years; حَشِنَ مَسْنٌ, with the art. الْحَشِينُ الْمَسْنُ. (CK, and a MS. copy of the K.)

مُقَشَّعِرٌ, applied to a man, [Having a quaking or shuddering of the skin,] has for its pl. قَشَاعِرٌ, without the م because it is augmentative. (S.)

[قشف

قشر

قشو

See Supplement.]

قص

1. قَصَّ (S, M, A, Mṣb, K,) aor. قَصَّ, inf. n. قَصٌّ, (M, Mṣb,) He cut it; (S, Mṣb;) or he clipped it, or shored it, or cut off from it; (A, K;) namely, hair, (S, M, A, K,) and wool, (M,) and plumage, (A,) and a nail of a finger or toe; (M, K;) with the مِقْصَ, q. v.: (A, K;) as also قَصَّصَهُ, (M, A,) and, by permutation, قَصَّاهُ: (M;) or these two forms have an intensive signification: or you say, قَصَّيْتُ الظَّفَرَ وَنَحْوَهُ, meaning, I pared the nail and the like. (Mṣb.) — Also, He (a weaver) cut off from it, namely, a garment, or piece of cloth, its unwoven end, or extremity, consisting of warp without woof. (M.) — And He cut off the extremities of his ears. (IAṣr, M.) قَصِيهِ occurs in a trad., as meaning, Take thou from the extremities of his ears. (TA.) [But this may be from the root قَصَو, q. v.] — And [hence,] قَصَّ اللَّهُ خَطَايَاهُ †God diminished, or took or deducted from, [the account of] his sins. (TA, from a trad.) — قَصَّ أَثَرَهُ (S, M, A, Mṣb, K,) aor. قَصَّ, (M, TA,) inf. n. قَصَصٌ, (S, M, A, O, L, K,) in [some of] the copies of the K قَصِصٌ, but the former is the right, (TA,) and قَصَّ (T, M, K,) He followed, or followed after, his track, or footsteps, in pursuit; endeavoured to trace him, or track him; (S, M, A, Mṣb, K, &c.) or he did so by degrees: (TA:) or by night: or at any time: (M, TA:) which last is the correct explanation: (TA:) and قَصَّه signifies the same, (A, TA,) and so اِقْتَصَّ أَثَرَهُ (S, K,) and تَقَصَّصَ أَثَرَهُ: (S, M, K:) and قَسَّ is a dial. form of the same. (TA.) You say, خَرَجَ فُلَانٌ قَصَّاصًا فِي أَثَرِ فُلَانٍ Such a one went forth following, or following after, the footsteps of such a one, in pursuit. (TA.) And it is said in the Kur, [xviii. 63,] (S,) فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا (S, K)

And they both returned by the way by which they had come, retracing their footsteps. (K, TA.) — [And hence,] قَصَّ عَلَيْهِ الْخَبْرَ (S, M, Mṣb, * K, *) and الْحَدِيثَ, and الرُّوْيَا, (A,) aor. قَصَّ, (M, TA,) inf. n. قَصَصٌ, (M, TA,) or this is a subst. put in the place of the inf. n. so that it has become

predominant over it, (S,) and قَصَّصَ (M, TA,) or the latter only is the inf. n., and the former is [only] a subst., (Mṣb,) He related to him the piece of news, or information, (S, M, Mṣb,) and the tradition, or story, and the dream, (A,) in its proper manner (عَلَى وَجْهِهِ): (S, Mṣb:) or he made it known [to him]: (K:) and اِقْتَصَّ الْحَدِيثَ †he related the tradition, or story, in its proper manner (عَلَى وَجْهِهِ); (S, K, TA;) as though he followed its traces, in pursuit, and related it accordingly: (TA:) [i. e., he pursued the course of the tradition, or story:] and تَقَصَّصَ الْخَبْرَ †he pursued, or sought after, the particulars of the news, or information, gradually, and deliberately. (M.) قَصَّ is also said to signify He recited, or delivered, a [discourse such as is termed] حُطْبَةٌ. (TA.)

And it is said in the Kur, [xii. 3,] نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ We explain unto thee with the best explanation: (K, TA:) or, as some say, قَصَّ is the inf. n. of the verb used in this sense, and قَصَصٌ is a subst. [syn. with قَصَّةٌ, q. v.]. (TA.) And in a trad. respecting the Children of Israel it is said, لَمَّا هَلَكُوا قَصُّوا: or لَمَّا هَلَكُوا قَصَّوا: accord. to different relations: meaning, When they relied upon words, and neglected works, they perished: or when they perished, by neglecting works, they inclined to, and relied upon, stories. (TA.) — قَصَّه عَلَى الْمَوْتِ, and قَصَّه عَلَى الْمَوْتِ, or مِنَ الْمَوْتِ: see 4.

2. قَصَّاهُ and قَصَّصَهُ: see 1, first signification. قَصَّصَ (S,) inf. n. تَقَصَّصَ, (A, K,) He plastered, or built, (TA,) a house, (S, K, TA,) and a tomb, which it is forbidden to do, (A, TA,) with gypsum; (TA;) syn. جَصَّصَ: (S, K:) of the dial. of El-Hijáz. (TA, art. جص.)

3. قَصَّاهُ (Mṣb,) inf. n. مُقَاَصَّةٌ (A, Mgh, Mṣb) and قِصَاصٌ, (S, A, Mgh, Mṣb, K,) [which latter is the more common,] He (the relation of a slain man, A, Mgh, TA, or one who has been wounded, Mgh, [or mutilated,]) retaliated upon him by slaying him, or wounding him, (S, * Mgh, Mṣb, K,) or mutilating him, (S, * Mṣb, K, *) so as to make him quit, or even, with him. (Mgh.) See also 8. — Hence, (A, Mgh,) †He made him quit, or even, with himself: used in a general way. (Mgh.) You say, قَاصَّ صَاحِبَهُ (S, Mgh, Mṣb, * K,) inf. ns. as above, (Mṣb,) †He made his fellow quit, or even, with him, (Mgh,) in a reckoning, (S, Mgh, K,) or other thing, (S, K,) by withholding from him the like of what the latter owed to him; (Mgh;) he made a debt which his fellow owed him to be as a requital of a like debt which he owed his fellow: [but Fei adds,] this is taken from اِقْتِصَاصُ الْأَثَرِ: and hence the former signification, relating to retaliation of slaughter and

wounding and mutilation, which, however, is the predominant signification. (Msb.) You say also, **فَأَصَّصْتُهُ بِمَا كَانَ لِي قَبْلَهُ**, [or, more probably, **فَعَلَيْهِ**, or perhaps **فَعَلَيْهِ**,] *I withheld from him the like of what he owed me.* (A, TA.) ISd says, (TA.) The phrase **قُوصَ زَيْدٌ مَا عَلَيْهِ** has been mentioned; and means, in my opinion, *†Zeyd was reckoned with for what he owed: though made trans. without a particle, as implying the meaning of أُعْرِمَ and the like.* (M, TA.)

4. **اقْتَصَهُ**, inf. n. **اِقْتَصَاصٌ**, *He retaliated for him;* (M;) as also **اِقْتَصَّهُ**; (A; [so in a copy of that work; but I think it is a mistake for **اقْتَصَهُ**, or for **اِقْتَصَّ لَهُ**, q. v.]) or **اِقْتَصَّ مِنْهُ**. (TA [but this seems to be a mistake for **اِقْتَصَّ لَهُ**].) You say, **اقْتَصَّ فُلَانًا مِنْ فُلَانٍ** *He (a governor, or prince,) retaliated for such a one upon such a one,* (S, K,) *by wounding the latter like as he had wounded the former,* (S, Msb, K,) *or by slaying the latter for the slaughter of the former;* (S, K;) *and the like.* (TA.) — **اقْتَصَّ الرَّجُلُ مِنْ نَفْسِهِ** *The man gave power, or authority, to retaliate upon himself,* (K, TA,) *by doing to him the like of that which he had done, whether it be slaughter or mutilation or beating or wounding.* (TA.) [Whence the saying,] **أَقْصَصْتُكَ الْجَرْحَةَ** *†I authorize thee to adduce anything whereby to invalidate the testimony.* (A, TA, art. جرح.) = **ضَرَبَهُ حَتَّى أَقْصَهُ** = **ضَرَبَهُ عَلَى الْمَوْتِ**, (S, K,) *and* **ضَرَبَهُ عَلَى الْمَوْتِ**, (K,) *He beat him until he made him to be near to death:* (S, K;) and Fr used to say, **ضَرَبَهُ حَتَّى أَقْصَهُ الْمَوْتِ** [meaning as above]. (S.) You say [also], **أَقْصَصْتُهُ عَلَى الْمَوْتِ** [I made him to be near to death]. (M.) And a poet says,

* **فَقَدْ أَقْصَصْتَ أُمَّكَ بِالْهَزَالِ** *

meaning, *Thou hast made thy mother to be near to death.* (TA.) — Fr also said, (S,) **قَصَّ مِنَ الْمَوْتِ** and **أَقْصَهُ مِنَ الْمَوْتِ** [in the L and TA **قَصَّ مِنَ الْمَوْتِ** and **أَقْصَهُ مِنْهُ**, which seems to be a mistranscription,] both signifying *Death became near to him:* (S, K;) *or he became at the point of death, and then escaped;* (TA;) and so **أَقْصَتْهُ شَعُوبٌ**: (M:) and **أَقْصَّ عَلَى الْمَوْتِ** *he became at the point of death.* (M.)

5. **تَقَصَّصَ** and **تَقَصَّى**: see 8. = **تَقَصَّصَ أَثْرَهُ**: see **قَصَّ عَلَيْهِ**: **تَقَصَّصَ الْخَبَرَ**: see **قَصَّ عَلَيْهِ**. — **تَقَصَّصَ كَلَامَهُ**. — **النَّبِيَّ**. — *He preserved in his memory his speech, or discourse.* (AZ, M, K.)

6. **تَقَاَصَوْا** *They made themselves quits, or even, one with another, by retaliation,* (M, TA,) *slaying for slaying, or wounding for wounding.* (M.) A poet says,

* **فَرُمْنَا الْقِصَاصَ وَكَانَ التَّقَاصُ** *

* **صُ حُكْمًا وَعَدْلًا عَلَى الْمُسْلِمِينَ** *

[And we sought retaliation so as to make a party

quit, or even, with us; for people's making themselves quits, or even, one with another, by retaliation, is a statute, and an act of justice, appointed to the Muslims]: in which **التَّقَاصُ** is an instance of a deviation from a general rule, as it presents two quiescent letters together in poetry; wherefore some relate it differently, saying, **الْقِصَاصُ**: and there is no other instance of the kind excepting one verse cited by Akh:

* **وَلَوْلَا خِدَاشٌ أَخَذَتْ دَوَابَّ** *

* **بَ سَعْدٍ وَلَوْ أَعْطِيَهُ مَا عَلَيْهَا** *

but Aboo-Is-hāk thinks, that, if this verse be genuine, the right reading is **دَوَابِّ سَعْدٍ**, as the making the duplication of a letter distinct is allowable in poetry; or **رَوَاحِلُ سَعْدٍ**. (M, TA.) This is the primary signification of the verb. (TA.) — And hence, (A, Mgh, TA,) [or, accord. to Fei, the reverse is the case, (see 3,)] *†They made themselves quits, or even, one with another, in a reckoning,* (S, A, Mgh, K,) *or other thing* (S, A, K) *one withholding from another the like of what the latter owed him.* (Mgh.)

8. **اِقْتَصَّ** *It (hair [or the like]) was, or became, cut, or clipped, or shorn,* (M, TA,) *with the مقص;* (TA;) as also **تَقَصَّصَ** and **تَقَصَّى**. (M, TA.) = **اِقْتَصَّ أَثْرَهُ**: see **قَصَّ أَثْرَهُ**. — **اِقْتَصَّ الْحَدِيثَ**: see **قَصَّ عَلَيْهِ الْخَبَرَ**. = *He retaliated, slaying for slaying, or wounding for wounding.* (M.) You say, **اِقْتَصَّ فُلَانٌ مِنْ فُلَانٍ** (S, A, K) *He retaliated for such a one upon such a one, by wounding the latter like as he had wounded the former, or by slaying the latter for the slaughter of the former,* (S, K, TA,) *and the like;* (TA;) as also **اِقْتَصَّهُ مِنْهُ**. (S, K.) [See the latter verb, first signification.] And **اِقْتَصَّهُ**, inf. n. **اِقْتَصَاصٌ**, signifies [also] *He (the Sultán) slew him in retaliation.* (Msb.) — **اِقْتَصَاصٌ**, as a subst., [i. e., having no verb corresponding to the signification here following, though I do not see how this can be asserted, for one may certainly say **اِقْتَصَّ مِنْهُ**,] also signifies *The being done to like as one has done, whether it be slaughter or mutilation or beating or wounding.* (TA.) — See also 10.

10. **اسْتَقَصَّ** *He sought, or demanded, retaliation, i. e., slaying for slaying, or wounding for wounding.* (M.) — **اسْتَقَصَّهُ** *He asked of him to retaliate for him:* (S, A, Msb, K;) and **اِقْتَصَّهُ** signifies the same accord. to the K; but the author has been misled into saying this by misunderstanding the following passage in the O; **تَقَصَّصَ** *اِثْرَهُ*, *مثل قَصَّهُ واقتصمه واستقصمه سألهُ أَنْ يَقْصَهُ*, in which **واقتصمه** terminates a clause. (TA.)

قَصَّ (M, K) and **قَصَّصَ** (M, TA) *What is cut, or clipped, or shorn, of the wool of a sheep.* (M, K, TA.) See also **قِصَاصَةٌ**. = Also, both words, (S, M, A, K,) and **قِصَاصٌ** (M, TA) *The breast* (M, A, K) *of anything:* (M;) *or the head thereof,* (S, K,) *called in Persian سرسینه [i. e.,*

سرْسِينَةٌ, applied to the pit at the head of the breast]; and such is the **قِصَاصُ** of the sheep or goat, &c.: (S;) or the middle thereof: (M, K;) or the bone thereof, (M, K,) of a man or other animal; (TA;) [i. e. the sternum;] *the soft bone into which are set the cartilaginous ends of the [seven upper pairs of the] ribs, in the middle of the breast:* (Lth, TA:) pl. **قِصَاصٌ** [a reg. pl. of the first]. (K.) Hence the saying, **هُوَ أَزْمَرُ لَكَ**, (S,) or **هُوَ أَزْمَرُ بِكَ مِنْ شَعْرَاتٍ**, (S,) or **قِصَاصٌ**, and **قِصَاصٌ**, (M, TA,) [*He is more closely adherent to thee than the little hairs, or the hairs, of thy breast, &c.:*] because as often as they are cut they grow [afresh]: (A, TA:) meaning, he will not separate himself from thee, nor canst thou cast him from thee: applied to him who denies his relation: and also to him who denies a due that is incumbent on him. (Sgh, TA.) — Also, the same three words, (the first and second accord. to the TA, and the third accord. to the K) and **قِصَاصٌ**, (K,) *The place of growth of the hair of the breast.* (K, TA.) = **قِصٌّ**, (JK, and so in one place in a copy of the M, and in the TA,) or **قِصٌّ**, (so in one place in a copy of the M) and **قِصَّةٌ** and **قِصَّةٌ**, (M,) i. q. **جِصٌّ**, (JK,) or **جِصٌّ**, (M,) [i. e. Gypsum;] **قِصَّةٌ** is syn. with **جِصٌّ** (S, Msb) in the dial. of El-Hijáz: (S;) or **قِصَّةٌ** and **قِصَّةٌ**, (K,) the latter on the authority of IDrd, (TA,) and said by Aboo-Bekr to be with kesr, but by others said to be with fet-ḥ, (Seer, TA,) are syn. with **جِصَّةٌ** [and **جِصَّةٌ**, ns. un. of **جِصٌّ** and **جِصٌّ**]: (K;) or signify *stones of gypsum*: (TA:) pl. **قِصَاصٌ** [reg. as pl. of **قِصَّةٌ**]: (K;) and **قِصَاصٌ** is a dial. form of **قِصٌّ** [app. as syn. with **جِصٌّ** and **جِصٌّ**], a subst., like **جَبَّارٌ** [which is nearly, if not exactly, syn. with **جَبَّارٌ** and **جَبَّارٌ**]. (M, L.) In a trad. of Zeyneb, occurs this expression: **يَا قِصَّةُ عَلَى مَلْحُودَةٍ** [*O gypsum upon buried corpses!*] by which she likens the bodies of the persons addressed to tombs made of **جِصٌّ**, and their souls to the corpses contained in the tombs. (TA.)

قِصٌّ: } see **قِصٌّ**, last signification; the latter
قِصَّةٌ: } in three places.

قِصَّةٌ *The hair over the forehead; syn. نَاصِيَةٌ*, (M, A,) or **شَعْرُ النَّاصِيَةِ**; (S, K;) accord. to some, (TA,) of a horse: (M, TA:) or *what comes forward, thereof, over the face:* (M, TA:) and the **ناصية** of a woman: (M;) or the **طُرَّة**, i. e., the **ناصية**, [or front hair of the head,] which is cut over (lit. over against, **حِذَاءُ**), *the forehead:* (Mgh, Msb;) or *what a woman makes, in the fore part of her head, by cutting the hair of that part, excepting over her temples:* (TA:) or it signifies, as some say, (Mgh,) or signifies also, (M, A,) *any lock of hair:* (M, A, Mgh:) pl. **قِصَصٌ** (M, Msb, K) and **قِصَاصٌ**. (M, K.) See also **قِصَاصٌ**.

قَصَّة *A story; a narrative:* (S, M, TA:) and *what is written:* (S, K:) and *an affair; or a case:* (S, Mṣb, K:) and **قَصَصَ** is syn. therewith, in the first of the above senses; (S, *M, A, *Mṣb, *TA;) and signifies *a story, or narrative, related:* (M, TA:) and **قَصِيصَةٌ** also is syn. with **قَصَّة** [in the first of the above senses], (A, K,) and so is **قَصِيصٌ**: (A:) the pl. of **قَصَّة** is **قَصَصٌ**, (S, Mṣb, K,) and **أَقَاصِيصٌ** is a pl. pl.: (A, *TA:) and the pl. of **قَصِيصَةٌ** is **قَصَائِصٌ**. (A, *TA.) You say, **قَصَصَ لَهُ قَصَّةً عَجِيبَةً** and **قَصَصَ** &c. [*He has, or to him, or it, relates, a wonderful story*]. (A.) And **قَصَّةٌ فِي رَأْسِهِ قَصَّةٌ**; *In his head is a speech; or the like.* (TA.) And **مَا قَصَّتْكَ** *What is thine affair? or thy case?* (Mṣb.) And **رَفَعَ قَصَّةً إِلَى السُّلْطَانِ** [*He referred an affair, or a case, to the Sulṭān*]. (A.) — See also **قَصَّ**, last signification.

قَصَصَ: see **قَصَّ**, first signification. — See also **قَصَّةٌ**. — See also **قَصَّ**, again, second and third significations.

قَصَّاصٌ: see **قَصَّاصٌ**.

قَصَّاصُ الشَّعْرِ and **قَصَّاصَةٌ** and **قَصَّاصَةٌ**, (S, M, A, Mgh, K,) of which three forms the first is the most common, (S,) *The part where the growth of the hair terminates*, (Aṣ, S, M, A, *Mgh, K,) *in the fore part and the hind part* (Aṣ, S, M) *of the head;* (M;) *or in the fore part or the hind part;* (K;) *or in the fore part of the head and around it;* (A;) *or in the fore part of the head or around it;* (Mgh;) *or in the middle of the head:* (TA:) *or the extremity of the back of the neck:* (M, TA:) *or the whole circuit [of the hair], behind and before and around;* and one says also **قَصَّاصَةُ الشَّعْرِ**: (TA:) and **مَقَصُّ الشَّعْرِ**, of which the pl. is **مَقَاصٌ**, signifies the same as **قَصَّاصَةٌ**; (Aṣ, TA;) *or the part where it is taken with the scissors:* (TA:) **القَصَّاصُ** also signifies *the place along which the scissors run in the middle of the head:* (M, K:) *or the extremity of the back of the neck:* (K:) *or the part where the growth of the hair terminates* (K, TA) *in the fore part of the head; or in the fore part and the hind part thereof;* as before explained. (TA.) — You say also, **عَضَّ بِقَصَّاصِ كَفَيْهِ**, meaning, *He bit the extremities of his two hands, where they meet together.* (A, TA.)

قَصَّاصٌ: see **قَصَّاصٌ**. — Also, (S, M, Mṣb, K,) and **قَصَّاصًا**, (so in a copy of the M, and in the CK, and in a MS copy of the K [in the TA **قَصَّاصًا**, which I think a mistake,]) and **قَصَّاصًا**, (M, K,) [the first an inf. n. of **قَصَّ**, q. v.,] *i. q. قَوَّدَ*; (S, K;) *Retaliation, by slaying for slaying, and wounding for wounding,* (M, Mṣb, TA,) and *mutilating for mutilating.* (Mṣb.)

قَصِيصٌ: see **مَقْصُوصٌ**: — and **قَصَّةٌ**: — and **قَصَّ**, third signification.

قَصَّاصَةٌ *Cuttings, or what is cut off* (M, A) *with the مَقَصَّ*, (A,) *of hair, (Lh, M, A,) and of the unwoven end, or extremity, of a garment, or piece of cloth.* (M.) — See also **قَصَّاصٌ**.

قَصِيصَةٌ *A camel, (M, K,) or horse, or the like, (M,) with which one follows, or follows after, (M, K,) footsteps, (M,) or the footsteps of travelling-camels:* (K:) pl. **قَصَائِصٌ**. (Ibn-'Abbād, TA.) — See also **قَصَّةٌ**, in two places.

قَصَّاصًا, or **قَصَّاصًا**, and **قَصَّاصًا**: see **قَصَّاصٌ**.

قَصَّاصٌ: see **قَصَّ**, last signification.

قَصَّاصٌ: see **قَصَّ**, second and third significations.

قَاصٌ *A relater of a story or narrative* (K, TA) *in its proper course; as though he followed its meanings and expressions; or of stories, or narratives; as some say, because he pursues story after story:* (TA:) pl. **قَصَّاصٌ**. (A, TA.) — And *One who recites, or delivers, the kind of discourse termed خُطْبَةٌ*. (TA.)

أَقَاصِيصٌ: see **قَصَّةٌ**.

مَقَصُّ الشَّعْرِ: see **قَصَّاصٌ**.

مَقَصٌّ *A مَقْرَاضٌ [or single blade of scissors or shears], (S, A, K,) with which one cuts, or clips, or shears;* (TA;) *one of the things whereof a pair is called مَقَصَّانٌ:* (S, K:) or **مَقَصَّانٌ** signifies *the thing with which one cuts hair* [&c.]; and has no sing., accord. to the lexicologists, though Sb assigns to it a sing.: (M:) some say, that the use of the sing. is a mistake of the vulgar: (MF:) the pl. is **مَقَاصٌ**. (A, TA.)

مَقَصَّصٌ: see **مَقْصُوصٌ**, in two places. — *A tomb plastered with قَصَّ [or gypsum]: and in like manner مَقَصَّصَةٌ applied to a city* (مَدِينَةٌ). (M, TA.)

مَقْصُوصٌ *Cut, clipped, or shorn; applied to hair* [&c.]; as also **قَصِيصٌ**: (M, TA:) and to a wing; as also **مَقْصُوصٌ**. (A.) **مَقْصُوصُ الخَنَاجِ** *A bird having the wing clipped.* (S.) And **مَقْصُوصٌ** *Having the forelocks clipped, or shorn.* (Meyd, in Golius.)

قصب

1. **قَصَبَةٌ**, aor. **قَصَبَ**, (M, K,) inf. n. **قَصَبٌ**, (S, M, O,) *He cut it,* (S, *M, O, *K,) namely, a thing; (M;) as also **اِقْصَبَهُ**. (M, K.) And **قَصَبَ** **الشَّاةَ**, (S, M, O, Mṣb, K,) aor. as above, (M, Mṣb,) and so the inf. n., (S, M, O, Mṣb,) said of the butcher, (O,) *He cut up the sheep, or goat, into joints, or separate limbs:* (S, O, Mṣb:) *or he separated the [bones called] قَصَبٌ of the sheep, or goat.* (M, K.) — **فَلَانَ لَمْ يُقْصَبْ** meaning *Such a one has not been circumcised*, is from **القَصْبُ** signifying “the act of cutting.” (A.)

— And **قَصَبَهُ**, (S, M, A, O, K,) aor. **قَصَبَ**, inf. n. **قَصَبٌ**; (M;) and **قَصَبَهُ**, (M, K,) inf. n. **تَقْصِيبٌ**, (K,) *He attributed, or imputed, to him, or accused him of, a vice, or fault, or the like;* (S, M, A, O, K;) and *reviled, or vilified, him;* (M, A, K;) meaning *he cut him with censure.* (A.) — And **قَصَبَهُ**, (S, M, O, K,) namely, a camel, and [any] other [animal], (S, O,) or a man, (M, K,) and a beast, (M,) aor. and inf. n. as above, (M,) *He stopped, or cut short,* (S, O,) *or prevented,* (M, K,) *his drinking, before he had satisfied his thirst.* (S, M, O, K.) — And **قَصَبَ شُرْبَهُ** *He (a camel) abstained from his drinking before he had satisfied his thirst:* (ISk, S, O:) or **قَصَبَ** [alone], said of a camel, (Aṣ, M, K, TA,) aor. as above, inf. n. **قَصَبٌ** and **قُصُوبٌ**, (M, K,) *he refused to drink:* (Aṣ, TA:) *or he abstained from drinking the water, raising his head from it,* (M, K, TA,) *before he had satisfied his thirst:* (TA:) or, as some say, **قُصُوبٌ** signifies *the satisfying of thirst by coming to the water* [&c.]. (M, TA.) — And **قَصَبَ المَاءَ**, aor. **قَصَبَ**, inf. n. **قَصَبٌ**, *He (a camel) sucked up, or sucked in, the water.* (M, TA.) — It seems to be applied in the S that **قَصَبَ**, aor. as above, also signifies *He played upon a musical reed, or pipe.* (MF.)

2: see the preceding paragraph. — **قَصَبُ الزَّرْعِ**, (S, M, O,) inf. n. **تَقْصِيبٌ**; (S;) and **اِقْصَبَ**; (M;) *The زرع [i. e. seed-produce, or wheat or the like,] produced its قَصَب [or jointed stalks, or culms:]* (M:) *this is the case after the تَفْرِيحُ.* (S, O.) [See 2 in art. فَرَح.] [Hence the saying,] **إِنِّي أَرَى الشَّرَّ قَصَبًا** + [*Verily I see evil, or the evil, to have grown, like corn producing its culms*]. (TA voce تَبَّ.) — And **قَصَبُ الشَّعْرِ**, (M, K,) inf. n. **تَقْصِيبٌ**, (O, K,) + *He twisted the locks of the hair [in a spiral form so that they became like hollow canes]:* (M, K:) or **قَصَبَتْ شَعْرَهَا**; *she (a woman) twisted the locks of her hair so that they became like قَصَب [i. e. hollow canes]:* (A:) and (K) + *he curled the hair;* syn. **جَعَدَهُ**. (O, K.) — And **قَصَبَهُ**, (ISH, TA,) inf. n. as above, (O, K,) *He bound his hands to his neck,* (ISH, O, K, TA,) namely, a man's: (ISH, TA:) [and app., in like manner, his fore-legs, namely, a sheep's or a goat's: see **قَصَابٌ**, last sentence.]

4. **اِقْصَبَهُ عَرَضَهُ** + *He empowered him to revile, or vilify, him.* (M.) [Agreeably with an explanation of **قَصَبَهُ** in the A, mentioned above, it may rather be rendered *He caused him to cut, with censure, or to wound, his honour, or reputation.*] — **اِقْصَبَ** said of a pastor, (ISk, S, M, O, K,) [*He performed his service ill, so that*] *his camels disliked, and refused to drink, the water;* (ISk, M, K;) or, [so that] *his camels abstained from drinking before they had satisfied their thirst.* (S, O.) **رَعَى فَاقْصَبَ** [*He pastured, and performed his service ill, &c.*] is a prov., (S, M, O, K,) applied to a [bad] pastor; because, if he

pasture the camels ill, they will not drink; (S, O, K;) for they drink only when they are satiated with the herbage: (S, O:) or, as Meyd says, it is applied to him who will not act sincerely, or honestly, and with energy, or vigour, in an affair which he has undertaken, so that he mars, or vitiates, it. (TA.)—قَصَبٌ said of a place, *It produced reeds, or canes.* (M, K.)— See also 2.

8: see 1, first sentence.

قَصَبٌ *A gut; syn. مِعَى*: (S, M, Mgh, O, K;) or *all the أَمْعَاءُ* [or guts]: or the *guts* [امْعَاءُ] *that are in the lower part of the belly*: (TA:) pl. أَقْصَابٌ. (S, M, Mgh, O, K.) One says, *هُوَ يَجْرُ قَصَبَهُ* [expl. by what here follows]. (S, O.) The Prophet said, respecting 'Amr Ibn-'Amir El-Khurá'ee, who first set at liberty سَوَائِبُ [pl. of سَائِبَةٌ, q.v.], (O,) or respecting Amr Ibn-Kamee-ah, who first changed the religion of Ishmael, (TA,) رَأَيْتَهُ يَجْرُ قَصَبَهُ فِي النَّارِ [I saw him dragging his guts in the fire of Hell]. (O, TA.)— El-A'ashà in his saying

• وَشَاهِدُنَا الْجُلَّ وَالْيَاسِمِ

• مِنْ وَالْمُسِمَعَاتِ بِأَقْصَابِهَا

means [The rose being present with us, and the jasmine, and the songstresses] with their chords of gut: or, as some relate it, (and as it is cited in the M,) he said *بِقَصَابِهَا*, meaning *with their musical reeds, or pipes.* (S, O.)— And †The middle of the body; metaphorically applied thereto: so in the saying of Imra-el-Kays, (S, O, L,) or, accord. to the people of El-Koofeh and El-Başrah, it is falsely ascribed to him, (O,)

• وَالْقَصَبُ مُضْطَمِرٌ وَالْمِثْنُ مَلْحُوبٌ

[And the middle of the body slender and lean, and the portion next the back-bone, on either side, smooth, and sloping downwards]. (S, O, L.)— And †The back. (O, K.) [SM, not having found this in any lexicon but the K, supposed that الظُّمِرُ might be substituted in it for الخَصْرُ, which is not therein mentioned as a meaning of القَصَبُ.]

قَصَبٌ [a coll. gen. n., signifying *Reeds, or canes; and the like, as the culms of corn, &c.*; and sometimes signifying *a reed, or cane, and the like, as meaning a species thereof;*] *any plant having* (M, A, Mgh, Mşb, K) *its stem composed of* (Mgh, Mşb) *أَنْتَابِيبُ* [or internodial portions] (M, A, Mgh, Mşb, K) *and* [their] *كُحُوبٌ* [or connecting knots, or joints]; (Mgh, Mşb;) [i. e. any kind, or species, of plant having a jointed stem;] i. q. أَمَا [a word comparatively little known]; (S; [in the O أَنَا, a mistranscription;]) and [it is said that] *قَصَبًا* signifies the same: (S, O: [but see what follows:]) the n. un. of the former is *قَصْبَةٌ* (S, M, Mgh, Mşb, K) and *قَصْبَاءٌ* or *قَصَبَاءٌ*: (K accord. to different copies; the former accord. to the TA: [but each of these

I believe to be a mistake for *قَصْبَاءٌ*, which is said to be a n. un. *قَصْبَاءٌ*, and therefore held by some to be syn. with *قَصْبَةٌ*:] *قَصْبًا* [appears, however, to differ somewhat from *قَصَبٌ*, for it is said that it] signifies *an assemblage of قَصَبٌ*; (M, K;) and its n. un. is *قَصْبَةٌ* and *قَصْبَاءَةٌ* [like *حَلْفَاءَةٌ* and *حَلْفَاءَةٌ* which are both said to be ns. un. of *حَلْفَاءٌ*; and *طَرْفَاءَةٌ* and *طَرْفَاءَةٌ*, said to be ns. un. of *طَرْفَاءٌ*; the former in each case anomalous]: (M: [see also Ham p. 201:]) or, accord. to Sb, *قَصْبَاءٌ* is sing. and pl., (S, M, Mgh, O,) and so *طَرْفَاءٌ*, (S, M, O,) and *حَلْفَاءٌ*; (S, O;) as pl. and as sing. also having the sign of the fem. gender; therefore, when they mean to express the sing. signification, they add the epithet *وَاحِدَةٌ*; thus, and thus only, distinguishing the sing. meaning from the pl., and making a difference between a word of this class and a noun that denotes a pl. meaning and has not the sign of the fem. gender such as *نَمْرٌ* and *بَسْرٌ*, and such as *أَرْطَى* and *عَلَقَى* of which the ns. un. are *أَرْطَاءَةٌ* and *عَلَقَاءَةٌ*: (M:) or, as some say, *قَصْبَاءٌ* signifies *many قَصَبٌ growing in a place*: (Mgh:) and it signifies also *a place in which قَصَبٌ grow*: (M, K:) [or] *مَقْصَبَةٌ* has this last meaning; (Mgh, Mşb;) or signifies, like *أَرْضٌ قَصْبَةٌ*, a land having *قَصَبٌ*. (M, K.)*— *أَحْرَزَ قَصَبًا* (M, K.) or *قَصَبَةً* (TA,) [meaning †He won, or acquired, the canes, or cane, of victory in racing,] is said of the winner in horse-racing: they used to set up, in the horse-course, a cane (*قَصْبَةٌ*), and he who outstripped plucked it up and took it, in order that he might be known to be the one who outstripped, without contention: this was the origin of the phrase: then, in consequence of frequency of usage, it was applied also to the expeditious, quick, and light, or active: (Mşb,* TA:) [accord. to the TA, it is a tropical phrase, but perhaps it is so only when used in the latter way:] it is said in a trad. of Sa'eed Ibn-El-Ás, that he measured the horse-course with the cane, making it to be a hundred canes in length, and the cane was stuck upright in the ground at the goal, and he who was first in arriving at it took it, and was entitled to the stake. (O, TA. [See also مَقْصَبٌ.]) — [The *قَصْبَةٌ* here mentioned as *A certain measure of length, used in measuring race-courses, was also used in other cases, in measuring land, and differed in different countries and in different times: accord. to some, it was ten cubits; thus nearly agreeing with our "rod:"* (see *جَرِيْبٌ*.) accord. to others, six cubits and a third of a cubit: (see *فَدَانٌ*.) the modern Egyptian *قَصْبَةٌ*, until it was reduced some years ago, was about twelve English feet and a half; its twenty-fourth part, called *قَبْضَةٌ*, being the measure of a man's fist with the thumb erect, or about six inches and a quarter.]— *القَصَبُ الْفَارِسِيُّ* [The Persian reed] is a kind whereof writing-reeds are made: (Mgh, Mşb:) and another kind thereof is *hard and thick; and of this kind are made*

musical reeds, or pipes; and with it houses, or chambers, are roofed. (Mşb) One says, *قَصَبُ الْخَطِّ أَنْفَذَ مِنْ قَصَبِ الْخَطِّ* [meaning *Writing-reeds are more penetrating, or effective, than the canes of El-Khatt* (which are spears); i. e., words wound more than spears]. (A, TA.)— *قَصَبُ السُّكَّرِ* is well-known [as meaning *The sugar-cane*]: (Mşb:) *this is of three kinds; white and yellow and black: of the first and second, but not of the third, the juice [of which sugar is made] is expressed; and this expressed juice is called عَسَلُ الْقَصَبِ*. (Mgh.)— *قَصَبُ الذَّرِيرَةِ* [is *Calamus aromaticus; also called قَصَبُ الطَّيِّبِ*]: *a species thereof has the joints near together, and breaks into many fragments, or splinters, and the internodial portions thereof are filled with a substance like spiders' webs: when chewed, it has an acrid taste, and it is aromatic* (Mgh, Mşb) *when brayed, or powdered; (Mgh;) and inclines to yellowness and whiteness.* (Mgh, Mşb. [See also ذَرِيرَةٌ, in art. ذر.])— *قَصَبٌ* also signifies † *Any round and hollow bone* [or rather bones]; (S, O;) it is pl. [or rather a coll. gen. n.] of which *قَصْبَةٌ* is the sing. [or n. un.], this latter signifying *any bone containing marrow*; (M, K;) thus called by way of comparison [to the reed, or cane]. (M.)— And †The bones of the *رِجْلَانِ* and *يَدَانِ* [i. e. arms and legs, or hands and feet, but here app. meaning the latter], (A, Mşb,) and the like: (Mşb:) [or] †the [phalanges, or] bones of the fingers and toes; (M, K,* TA;) †the bones whereof there are three in each finger and two in the thumb [and the like in the feet]; (A, TA;) and Zj says, the bones of the *أَصَابِعِ* [or fingers and toes] which are also called *أَصَابِعُ سَلَامَى*: (Mşb in art. سلمى:) or, as some say, the portions between every two joints of the *أَصَابِعِ*: (M, TA:) and *الْقَصَبُ* [or *الإصْبَعُ*] signifies *the أَنْبَلَةُ* [here perhaps meaning the unguis phalanx] of the finger or toe. (Mşb, TA.)— And †The bones and veins of a wing. (MF.)— [And †Quills: thus in the phrase *أُنُوقٌ قَصَبًا*, in the K, voce *أُنُوقٌ*, meaning *The feathers became quills*: n. un. *قَصْبَةٌ*: see *صَنْمَةٌ*.]—And †[The bronchi;] the branches of the windpipe; (M, K;) and outlets of the breath; (K;) [i. e.] *القَصَبُ*, (S, M, O,) or *القَصَبُ الرَّئِيَّةِ*, (A, Mşb,) signifies the ducts (عُرُوقُ) of the lungs; (S, A, O, Mşb;) through which the breath passes forth. (S, M, A, O, Mşb.) [See *حَلَقٌ*.]— And †Any things made of silver, and of other material, resembling [in form] the kind of round and hollow bone [or bones] thus called: n. un. *قَصْبَةٌ*. (S, O.) And †Jewels (S, M, K) having the form of tubes (أَنْتَابِيبُ), (S,) or oblong, (M, K,) and hollow. (M.)—And †Brilliant pearls, and brilliant chrysolites, intersert with jacinths. (IAar, O, K.) So in the saying, in a trad., (O, K,) related as uttered by Gabriel, (U,) [cited in the S app. as an ex. of the meaning next preceding

this last,] **بَشَّرَ خَدِيجَةَ بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ** (IAḡr, O, K) i. e. [*Rejoice thou Khadeejah by the announcement of*] a pavilion [in Paradise] of brilliant pearls, &c.: (IAḡr, O:) or the meaning is, of hollow pearls [or pearl], spacious, like the lofty palace: (IAth, TA:) or of emerald: (TA voce **بَيْتٍ**:) and it is said by some to convey an allusion to Khadeejah's acquiring what is termed **قَصَبُ السَّبْقِ** [expl. above], because she was the first person, or the first of women, who embraced El-Islám. (MF, TA.) — And † *Fine, thin, or delicate*, (S, O,) or *soft*, (M, Mṣb, K,) garments, or cloths, of linen: (S, M, O, Mṣb, K:) a single one thereof is called **قَصْبِيٌّ**. (M, O, Mṣb, K.) One says, **مَعَ فُلَانٍ قَصَبٌ صَنَّاعًا**, **وَقَصَبٌ مِصْرُ** [In the possession of such a one are] **قَصَبٌ** [meaning the cylindrical, or oblong, hollow pieces] of carnelian [of *Ṣan'a*], and **قَصَبٌ** [meaning the fine, or soft, garments, or cloths,] of linen [of *Egypt*]. (A.) — Also † The channels by which water flows from the springs, or sources: (S, M, A, O, K:) or the channels by which the water of a well flows from the springs, or sources: (Aḡ, T, TA:) n. un. **قَصَبَةٌ**. (M.) And **قَصَبٌ** **بَطْحَاءِ** † The waters [of the kind of water-course called *بطحاء* (q. v.)] that run to the springs, or sources, of the wells. (Aḡ, S, O.) Abou-Dhuyb says,

أَقَامَتْ بِهِ فَابْتَنَّتْ حَيْمَةً

عَلَى قَصَبٍ وَقَرَاتٍ نَهْرٍ

(Aḡ, S, M, O,) meaning *She remained [in it, and constructed for herself a booth, or a tent,] amid wells and sweet water that flowed copiously*. (Aḡ, S, O.) — See also **قَصَبَةٌ** below, in the next paragraph. — **القَصَبُ** is also a name for *The eve*. (O.) — And **قَصَبٌ قَصَبٌ** is *A call to the eve* (O, K) to be milked. (O.)

قَصَبَةٌ: see the next preceding paragraph, in nine places. — [It also, app., signifies *The cane-roll of a loom*: see **نِيرٌ**. — And, app., † *The mouth, which has the form of a short cylinder, in the middle of the upper part, of the kind of leathern water-bag called مزادة*: see **خِرْتَةٌ**.] — † *The bone of the nose*; **قَصَبَةُ الْأَنْفِ** signifying *the nasal bone*. (S, A.) — [And † *The shaft of a well*.] You say **بَشَّرَ مُسْتَقِيمَةَ الْقَصَبَةِ** † [A well of which the shaft is straight]. (TA.) — And † *A well recently dug*. (M, K, TA.) — And † *The interior part of a country or town*; (A;) and of a **قَصْرٌ** [i. e. pavilion, or palace]; (M, A, K;) and of a fortress; (A;) or of a fortress containing a building or buildings; or the middle of such a fortress, (TA,) and of a town or village: (S, L, Mṣb, TA: [Golius, reading *قَرْبَةُ قَرْبَةٍ*, assigns to it also the signification of the "middle of a water-skin:"] or a **قَصْرٌ** [i. e. pavilion, or palace,] itself; (M, K;) and [a fortress itself, or] a fortified castle such as is occupied by a commander and his forces: (TA in art. **خَوْج**:) and

a town or village [itself]: (M, K:) and the **حَرِيمِ** [as meaning interior, or middle,] of a house. (T and TA in art. **حَرَم**.) Also *A city*: (K:) or the [chief] city (S, M, Mṣb) of the Sawád, (S,) or, [by a general application,] of a country: (M, Mṣb:) or the chief, or main, part (M, K) of a city (M) or of cities. (K: but in the TA this last meaning is given as the explanation of **قَصَبُ الْأَمْصَارِ**.) — See also **قَصِيبَةٌ**, in two places: — and see **قَصَابٌ**.

أَرْضُ قَصَبَةٍ: see **قَصَبٌ**, first quarter.

قَصَبَةٌ: see **قَصَبٌ**, first quarter, in four places.

قَصَبَةٌ or **قَصَبَةٌ**: see **قَصَبٌ**, first sentence.

قَصَبَةٌ: see **قَصَبٌ**, first sentence, in two places.

قَصِيبٌ: see **قَصَبٌ**, last quarter.

قَصَابٌ, (so in the K, there said to be like **قَصَابٌ**), or **قَصَابَةٌ**, (so in the M and L,) *A dam that is constructed in the place that has been eaten away by water*, [for **نَجْفٌ** in the CK, and **لِحْفٌ** in other copies of the K, (in the place of which I find **لُحْجٌ** in a copy of the M, app. a mistranscription,) I read, and thus render **نَجْفٌ**, supposing it to mean such a place in the side of a rivulet for irrigation,] lest the torrent should collect itself together from every place, and consequently the border of the rivulet for irrigation of the garden of palm-trees [thus I render **عِرَاقُ الْحَائِطِ** (see art. **عِرَق**)] should become demolished. (M, K.) — And **قَصَابٌ** signifies *دِهَانٌ*: (so accord. to a copy of the M:) or *دِيَارٌ*: (so in copies of the K:) [the former I think to be the preferable reading; but its meaning is doubtful: accord. to the K it signifies *Small channels for irrigation between tracts of seed-produce*; and ISd says the like: accord. to AHn, *patches of sown ground*: see more voce **دِهْرٌ**: it is a pl.,] and the sing. is **قَصَبَةٌ**. (M, K.)

قَصُوبٌ *A sheep or goat that one shears*. (O, K.)

قَصِيبٌ, applied to a he-camel, (M, TA,) and likewise to a she-camel, (TA, [but this I think doubtful, as it has the meaning of an act. (not pass.) part. n.,]) *That sucks up, or sucks in, the water*. (M, TA.) — See also **قَاصِبٌ**.

قَصَابَةٌ *The art of playing upon the musical reed, or pipe*. (S, O.) — [And] *The craft, or occupation, of the butcher*. (M, Mṣb.) — See also **قَصَابٌ**.

قَصِيبَةٌ: see **قَصَابَةٌ**. — Also, and **قَصَابَةٌ**, (S, M, O, K,) and **قَصِيبَةٌ**, (Lth, M, K,) and **قَصِيبَةٌ**, (M, O, K,) and **قَصِيبَةٌ**, (M, K,) † *A lock of hair having a [spiral] twisted form [so as to be like a hollow cane]: (Lth, M, K:) or a pendent lock of hair that is twisted so as to curl*

[in a spiral form]; not plaited: (S, O:) or **قَصِيبَةٌ** signifies *a lock of hair that curls naturally so as to be like a hollow cane*; (A;) and its pl. is **قَصَائِبٌ**: (S, A:) [and,] accord. to Lth, such is termed **قَصَبَةٌ** (TA) [and app. **قَصَابَةٌ** also]: and **قَصِيبَةٌ**, (Lth, A, TA,) of which the pl. is **قَصَائِبٌ**, (Lth, A, O, TA,) signifies *such as is twisted and made to curl by a woman*; (Lth, A, TA;) [and so, app., **قَصِيبَةٌ**;] i. e., *such as, being [naturally] lank, is curled by means of canes and thread*. (A.)

نَافِخٌ فِي قَصَابٍ *A blower in reeds or canes* (في **القَصَبِ**); as also **قَاصِبٌ**. (M, K.) [In the former, this explanation is given in such a manner as plainly shows that it is meant to be understood as being distinct from that which next follows: but I incline to think that the two explanations are taken from different sources and have one and the same application.] And (M, K) *A player on the musical reed, or pipe*; (AA, S, M, O, K;) and so **قَاصِبٌ**. (S, O.) Ru-beh says, (S, M, O, TA,) describing an ass, (S, O, TA,) braying, (TA.)

فِي جَوْفِهِ وَخَى كَوْحِي الْقَصَابِ

[In his chest is, or was, a sound like the sound of the player on the musical reed]. (S, M, O, TA.) — And *A butcher*; (S, M, O, Mṣb, K;) as also **قَاصِبٌ**: (M, K:) so called from **قَصَبٌ** in the first of the senses expl. in this art.; (M, O, Mṣb, TA;) or because he takes the sheep or goat by its **قَصَبَةٌ**, i. e. its shank-bone; (M, TA;) or because he cleanses the **أَقْصَابِ**, or guts, of the belly; or from **قَصَبَةٌ** signifying as expl. in the last sentence of the second paragraph of this article. (O, TA.)

قَصَابٌ: see **قَصَابَةٌ**, in two places.

قَصَابَةٌ (O, K, accord. to my MS. copy of the K **قَصَابَةٌ** [which is wrong]) **لِلنَّاسِ** (O) † *One who reviles men, vilifies them, or defames them, much*: (O, K:) [or, very much; for] the **و** is added to render the epithet [doubly] intensive. (O.) [See 1, third sentence.]

قَصَابَةٌ, (S, O, and so accord. to my Mṣ copy of the K, accord. to other copies of the K **قَصَابَةٌ** [which is wrong,]) with **دَامَمٌ** and **تَشْدِيدٌ**, (S,) *An internodial portion of a reed or cane; such a portion thereof as intervenes between two joints, or knots*; syn. **أَنْبُوبَةٌ**; (S, O, K;) [a n. un. of the coll. gen. n. **قَصَابٌ**;] and **قَصِيبَةٌ**, (O, K,) of which the pl. is **قَصَائِبٌ**, (TA,) signifies the same. (O, K.) — And *A musical reed, or pipe*; syn. **مُزْمَارٌ**: (S, M, K:) pl. [or rather coll. gen. n.] **قَصَابٌ**. (S, M, O.) See an ex. of the latter in a verse of El-Aḡshà (accord. to one relation thereof) cited voce **قَصَبٌ**. (S, M, O.) — See also **قَصِيبَةٌ**, in two places.

قَاصِبٌ, applied to a he-camel and a she-camel,

(Isk, S, M, O, K,) *Abstaining from drinking before having satisfied thirst*: (Isk, S, O:) or *abstaining from drinking the water, and raising the head from it*; (M, K;) and so **قَصِبٌ**, likewise applied to the he-camel and the she-camel: (K: [but this latter I think doubtful:]) or a camel (**بَعِيرٌ**) *refusing to drink*: (Aq, TA:) and **مُقْتَصِبَةٌ** is also said to be applied to a she-camel. (TA.) — And *A raiser, or grower, of قَصَبٌ* [i. e. reeds, or canes]. (Mgh.) — See also **قَصَابٌ**, in two places. — Also † *Sounding thunder*: (M:) and a cloud in which is thunder and lightning: (Aq, TA:) or, accord. to Aq, a cloud in which is thunder; (O;) [and] so says Az; (TA;) likened to a player on a musical reed, or pipe. (O, TA.) — And **دِرَّةٌ قَاصِبَةٌ** † *A stream of milk coming forth easily* (M, O) *from the teat of the udder* (O) *as though it were a rod of silver*. (M, O.) — See, again, **قَصَابٌ**, last sentence.

تَقْصِبَةٌ and **تَقْصِيبَةٌ**: see **قَصِيبَةٌ**; each in two places.

مَقْصَبٌ: see **قَصَبٌ**, first quarter.

مُقَصَّبٌ † *Hair curled in the manner expl. above, voce قَصِيبَةٌ*. (S, A, O.) — And † *A garment, or piece of cloth, folded*. (Mgh.)

مُقَصَّبٌ † *One who wins, or acquires, the canes of the contest for victory* (in racing **قَصَبٌ** **السَّيَاقِ**, A, O, K, TA, in the **قَصَبَاتِ السَّيَاقِ**) [i. e. in horse-racing]: and † *a fleet horse, that outstrips others*. (A.) — And † *Milk upon which the froth is thick*. (O, K.)

مِقْصَابٌ may mean *A place abounding with قَصَبٌ* [i. e. reeds, or canes]; like as **مِعْشَابٌ** means “a place abounding with [herbage of the kind termed] **عُشْبٌ**.” (Ham p. 490.)

مُقْتَصِبَةٌ: see **قَاصِبَةٌ**.

قصد

1. **قَصَدَهُ**, and **قَصَدَ لَهُ**, and **إِلَيْهِ**, (S, M, A, L, Mgh, K,) and **نَحْوَهُ**, (A in art. **سَمِتٌ**, &c.,) aor. ʔ, (M, Mgh, K, &c.,) inf. n. **قَصَدٌ**, (S, M, Mgh, K, &c.,) from which the pl. **قُصُودٌ** is formed by some of the professors of practical law; [and **مُقْصَدٌ**, q. v., is also an inf. n.;] (Mgh;) *He tended, repaired, or betook himself, or went, to, or towards, him, or it*; (originally and properly, either in a direct course, in which sense it is in some places specially used, or indirectly; IJ, M, L;) *he directed himself, or his course or aim, to, or towards, him, or it*; *he made for, or towards, him, or it*; *he made him, or it, his object*; *he aimed at him, or it*; *he sought, endeavoured after, pursued, or endeavoured to reach or attain, or obtain, him, or it*; *he desired it, or wished for it*; *he intended it*; *purposed it*; or *meant it*: syn. **نَحَاهُ**, (IJ, M, L,) and **نَوَّجَهُ** وَنَهَضَ وَنَهَضَ نَحْوَهُ,

(S, L,) and **أَتَاهُ**, (S, A, L,) and **طَلَبَهُ بَعِيْنَهُ**, (Mgh,) and **أَمَمَهُ**, and **أَعْتَمَدَهُ**, (M, L, K,) and **أَعْتَزَمَهُ**. (IJ, M, L.) — **قَصَدْتُ قَصْدَهُ**: see **قَصْدَهُ**, below. — **قَصَدْتُهُ لَهُ بِهِ** and **قَصَدْتُهُ بِكَذَا** [I brought to him such a thing: lit. I directed, or betook, myself to him with such a thing: see an ex. in the first para. of art. **بِى**] (Ham. p. 41.) **إِنِّيكَ قَصْدِي**, and **مُقْصِدِي**, (the latter with fet-h to the ص, Mgh,) *To thee is my tending, or repairing, &c.* (A.) — **قَصَدَ فِي الْأَمْرِ**, [aor. ʔ,] (A, Mgh,) inf. n. **قَصَدٌ**; (S, M, L, Mgh, K,) and **اقْتَصَدَ فِيهِ**; (M, L, K;) † *He pursued a right, or direct, course in the affair*: (L:) or *he followed the middle and most just way in the affair*; and *did not exceed the due bounds therein*: (Mgh:) or *he acted in a moderate manner, in a manner between that of prodigality and that of parsimoniousness, in the affair*: (S, L:) or *he acted in a manner the contrary of that of extravagance in the affair*: (M, L, K:) or *he kept within the due bounds in the affair, and was content with a middle course*: (A:) and in like manner, **فِي النَّفَقَةِ** in expense: (L:) and **فِي مَعِيْشَتِهِ** with respect to his means of subsistence. (A, L.) See also 8. — **قَصَدَ فِي مَشِيِهِ** *He* (a man) *walked at an equable, or a moderate, pace*; syn. **مَشَى مُسْتَوِيًا**. (L.) **وَأَقْصِدْ فِي مَشِيِكَ** [in the Kur xxxi. 18,] (S) means *And go thou at a moderate pace in thy walking; neither slowly nor quickly*. (Beyd, Jel.) — **اقْصِدْ بِذَرْعِكَ** *Deal thou gently with thyself; moderate thyself; restrain thyself*; i. q. **ارْبِعْ عَلَى نَفْسِكَ**. (S.) — **الْقَصْدَ الْقَصْدَ تَبَلَّغُوا** *Keep ye to the middle way: keep ye to the middle way in affairs; in sayings and actions: so shall ye attain [to that which ye should desire]*: **الْقَصْدُ** being in the accus. case as a corroborative inf. n.; and it is repeated also for the sake of corroboration. (L, from a trad.) — **قَصَدَ**, aor. ʔ, (L,) inf. n. **قَصَدٌ**, (M, L, K,) † *It* (a road, or way,) *was direct, or right*; *had a direct, or right, tendency*. (M, L, K.) **عَلَى اللَّهِ قَصْدَ السَّبِيلِ** [Kur xvi. 9,] *Upon God it rests to show the direct, or right way*, (M, Beyd, L,) [or *the right direction of the way*] which leads to the truth, (Beyd,) and to invite to it by evident proofs: (M, L:) or *upon God it rests to make the way direct, or right, in mercy and favour*: or *upon God depends one's directing his course to the [right] way*. (Beyd.) — **قَصَدَ**, aor. ʔ, (S, L,) inf. n. **قَصَدٌ**, (S, L, K,) † *He acted with justice, or equity*. (S, L, K.) Abu-l-Lahham Eth-Thaalebee says,

• عَلَى الْحَكْمِ الْمَأْتِي يَوْمًا إِذَا قَضَى
• قَضِيَّتَهُ أَنْ لَا يَجُورَ وَيَقْصِدَ

(S, L) meaning, *It is incumbent on the judge who is come to, any day, when he decides his case, that he do not deviate from what is right, but (بَلْ) act with justice, or equity*. (IB, L.) Akh says, He means **يَقْصِدُ أَنْ يُقْصِدَ**; but as he makes an ellipsis, and puts **يَقْصِدُ** in the place, syntactically, of **يُنْبَغِي**, he makes it marfooḡ, because it

has the place of that which is [virtually] marfooḡ: and Fr says, he makes it marfooḡ because of the disagreement; for as its meaning disagrees with that of the preceding verb, it is made to disagree therefore in desinential syntax. (S, L.) — **قَصَدَ**, (S, L,) aor. ʔ, (L,) inf. n. **قَصَدٌ**, (S, L, K,) [and **قَصِدَ**, see 7] *He broke a stick*: (S, L:) *he broke in any way or manner*: or *he broke in halves*: as also **قَصَدَ**, inf. n. **تَقْصِيدٌ**: (L, K:) [or the latter signifies *he broke many things*; or *broke in many pieces*: see 7.] — **قَصَدَ لَهُ** *He was given a little*. (S, O, K, art. **قَصَدَ**.) — **قَصَدَ**, aor. ʔ, inf. n. **قَصَادَةٌ**, *He* (a camel, TA) *became fat*. (K.) — See also 4.

2: see 1 last sentence but one. — And see 4.

4. **أَقْصَدَنِي إِلَيْهِ الْأَمْرُ** *The affair caused me to tend, repair, betake myself, or direct my course, to, or towards, him, or it; to aim at him, or it; to seek, endeavour after, pursue, or endeavour to reach, attain, or obtain, him, or it; to desire it, or wish for it; to intend it, or purpose it*. (M, L.) — † *It* (an arrow) *hit its object, and killed on the spot*. (S, K.) — *He pierced a man with a spear, (K,) or shot him with an arrow, (TA,) and did not miss him*: (K:) *he struck, or shot, a thing so that it died on the spot*: (Aq:) *he killed on the spot*: (Lth:) *it* (a serpent) *killed a person* (Lth, S) *on the spot*: (Lth:) or *bit him so as to kill him*. (K, TA.) **أَقْصَدْتُهُ الْمَيِّتَةَ** *Destiny killed him on the spot*. (A.) — **اقْصِدْ**, (inf. n. **اقْتِصَادٌ**, TA,) *He composed [odes, or] poems of the kind termed قَصِيدٌ*; a verb similar to **أَرْمَلَ** and **أَرْجَزَ** and **أَرْجَزَ**: (Ibn-Buzurj, L:) also, (L, TA,) or **اقْصِدْ**, inf. n. **اقْتِصَادٌ**, accord. to the K, but the former is the correct form, (TA,) [or the latter is probably correct, as being similar to **أَرْجَزَ**, as well as the former, of which the act. part. n. occurs in a verse,] and **قَصَدَ**, inf. n. **قَصَدٌ**; (K;) or **قَصَدَ**; (as in the M and L;) *he continued uninterruptedly, (L, K,) and prolonged, (L,) the composition of [odes, or] poems of the kind termed قَصَائِدٌ. (L, K.) See **مُقْصِدٌ**.*

5. **تَقْصَدَ** *He* (a dog &c.) *died*. (S.) — And see 7, in three places.

7. **قَصَدَ** and **تَقْصَدَ**; (L, K;) and **قَصَدَ**, aor. ʔ, inf. n. **قَصَدٌ**; but this form of the verb is seldom used; (L;) *It broke, or became broken, in any way or manner*: or *it broke, or became broken, in halves*: (L, K:) [but they are differently used: you say,] **انْقَصَدَ الرَّمْحُ** [the spear broke: or] (S, L) *the spear broke in halves*: (L:) and **تَقْصَدَتِ الرِّمَاحُ** *the spears broke in many pieces*. (S, A, L.) — **انْقَصَدَ** and **قَصَدَ** *It* (marrow) *became detached, or came forth, from its place*. (TA.)

8. **اقْتَصَدَ**: see 1. — *He aimed at that which was right and just*. (A, art. **صِيدٌ**. See 1 in that art.) — And see 4.

قَصْدٌ, [inf. n. of 1, q. v. — Used as a subst., *The tending, self-direction, aim, or course of a*

person — Hence, *An object of aim, of endeavour or pursuit, of desire or wish, or of intention or purpose; one's intention, intent, or meaning; as also مقصود.* See مقصد — *A thing that is right, of what is said and of what is done; syn. سداد and صواب.* (S, voce تسديد, &c.) هو على قصد, *He is following a right way, or course.* (Msb.) See also قاصد. — *Conforming, or conformable, to the just mean.* (M in art. امر.) See also مقصد. — *A little that is given.* (S, O, K, art. قصد.) — See also قصيد.

قصده *In the direction of, or towards, him, or it.* Ex. قصدت قصدته *I tended, repaired, betook myself, or directed my course, towards him, or it:* (S, Msb.) [like صمدت صمده, and حررت حرده, and شدا شده, &c.]: also signifying, [*I purposed his purpose, or*] *I pursued his (another's) way, or course, doing [and thinking] as he did.* (L, in art. وكذ.) هو قصدك, [*He went towards the valley.*] (A.) — هو قصدك, *He is before thee, before thy face.* It is more commonly used as a subst. (M, L.)

اقصد, and قصيد, (M, L, K,) and رجع قصد, (S, L,) which is one of the words [used as a sing. epithet] having a pl. form, (Akh, S,) *A spear broken:* (M, L:) [or, *broken in halves:*] or *broken in many pieces.* (K.)

قصدة *A fragment; a piece of a thing that is broken:* (S, K:) and *any piece [of a thing]:* (TA:) pl. قصد. (S, K.) Ex. القنا قصد [The spears are broken into fragments]. (S.) — *قصدة من عظم* *A piece of a bone; meaning, a third, or a quarter, of the thigh, or arm, or shin, or shoulder;* (M, L:) *less than the half; as much as the third, or quarter.* (IKtt.)

قصور *A camel having compact marrow.* (ISh, L.) See also قصيد.

قصيد and مقصود *Aimed at, sought, desired, intended, or purposed.* (L.) — *Fat marrow:* (K:) or *thick and fat marrow, that breaks in pieces (يتقصد) by reason of its fatness:* a piece thereof is termed *قصيدة:* (L:) or the former word and مقصود signify marrow inferior to that which is fat (A, O:) and *قصيدة, a piece of marrow that has come forth from the bone.* (L.) — And (L, K,) or *ذو قصيد, (L,) A bone containing marrow.* (L, K.) — *Dry, or tough, (يابس,) fleshmeat;* (Lth, S, L, K;) as also قصد; and, as some say, *fat fleshmeat.* (L.) — *A fat she-camel, (L, K,) plump and corpulent, (L,) and having marrow in her bones; as also قصيدة.* (L, K.) — *A fat camel's hump.* (K.) — *A staff;* (L, K;) as also *قصيدة;* (K;) or the latter has not been heard: (TA:) pl. قصائد. (L.) — *Poetry, or a poem, trimmed, pruned, or free from faults, well executed, (K,) and composed with pre-*

meditation; (TA;) as also قصيدة: (TA:) [but the latter is used as a subst.] — *قصيد, a gen. n., applied properly to poetry, and, by extension of the signification, to a single poem, for قصيدة;* (IJ, L;) or it is pl. of *قصيدة, like as سفين is of سفينة;* (S, L;) and so is *قصائد;* (L;) [but properly, *قصيد* is a coll. gen. n., and *قصيدة* is its n. un., and *قصائد* is pl. of the latter;] *Poetry, or a poem, [or an ode, (for it was always designed to be chanted or sung,)] of which the bipartition (شطر) of the verses is complete; (M, L, K;) [i. e., of which the hemistichs are complete, not curtailed; (see الرمل);] consisting of three verses or more; (Akh, M, L, K;) or of sixteen or more; (M, L, K;) for it is usual to call that which consists of three verses, or ten, or fifteen, قطعة, and what consists of more than fifteen the Arabs call قصيدة: (IJ, M, L:) or, as Akh has once said, *what is of the metre called الطويل, and البسيط that is complete, and الكامل that is complete, and المديد that is complete, by which he means the first species thereof, which is the most complete that is in use, and الوافر that is complete, by which, in like manner, he means the first species thereof, and الرجز that is complete, and الخفيف that is complete, and [any ode, or] any poem that is sung by persons riding; but, he adds, we have not heard them sing what is of the metre called الخفيف:* (M, L:) such poetry is thus termed because composed with purpose and consideration, and earnest endeavour to make it excellent; from قصد as syn. with امر: or because composed with care, and trimmed with excellent expressions and choice meanings, from قصيد signifying “thick and fat marrow;” for the Arabs tropically apply to chaste, or eloquent, or excellent, language the epithet سمين, or “fat:” (L:) or because of its completeness, and the soundness of its measure. (M, L.) For the meanings of *قصيدة القصيدة, see بيت; last sentence. — See also قصد.**

قصيدة: see قصيد throughout.

قصد, (A,) and قاصدة, (M, L,) and طريق قاصد, (A, Msb,) *†A direct, or right road, or way; a road, or way, having a direct, or right, tendency:* (A, L:) *an even, and a direct, or right, road, or way:* (M, L:) *an even road, or way.* (Msb.) — *سهم قاصد* *†An arrow rightly directed towards the animal at which it is shot: pl. قواصد.* (A.) — *سفر قاصد* *Near.* (S, K.) — *سفر قاصد* *An easy, short journey:* (TA:) [*a moderately easy and short journey:*] *a journey not difficult, nor extremely far.* (Ibn-'Arafah.) — *بيننا وبين الماء ليلة قاصدة* *†Between us and the water is an easy night's journey (S, K) without fatigue or tardiness:* (S:) pl. *ليال قواصد.* (TA.) — *ماء قاصد* *Water of which the herbage, or pasture, is near.* (IAgr, TA, voce مطلب.)

اقصد [A more, or most, direct road]. (S, voce ارشد.) — *عليك بما هو اقصد واقسط* — *ارشد* — *Keep thou to that which is most right and most just.* (A.)

اقصد: see قصد.

مقصود الكلام means *the intended sense of the saying; the meaning thereof:* (see معني in art. معني) being an inf. n. used as in the sense of the pass. part. n. of its verb, i. e. in the sense of مقصود; like as is generally said of its syn. مقصود, of which مقصود is one of the explanations: hence it has a pl. مقاصد: in the CK in art. غزو it is erroneously written مقصد, which is the n. of place and of time from قصد. — And in like manner مقصد signifies also *A thing aimed at, intended, or purposed; an object of aim or pursuit:* see 1: and مقصد, tropically used, has the same meaning.]

مقصود, with kesr to the ص, *A place to, or towards, which one tends, repairs, or betakes himself; to which one directs his course; at which one aims; which one seeks, pursues, endeavours to reach, desires, or wishes for; [pl. مقاصد.]* Ex. *له مقصد معين* *He has a specified place to which, or towards which, he tends, or repairs, &c.* (Msb.) *بابك مقصدي* *Thy door, or gate, is the place to which, or towards which, I tend, or repair, &c.* (A.) — *مقاصد الطرق* [*The right places to which roads tend;*] i. q. *مراشدها.* (S, L, K, art. رشد.) See also مقصد.

مقصود *One who falls sick and quickly dies.* (K.)

مقصود [One who composes poems of the kind termed قصائد: see 4: also,] and مقصد, one who continues uninterruptedly, and prolongs, the composition of poems of the kind termed قصائد. (M, L.)

مقصدة [lit., *A thing that causes people to repair to, or seek, or endeavour after, or desire, it.*] — *A woman great, and perfect, or complete, who pleases every one (K) that beholds her.* (TA.) — Also, (or, as some write it, مقصدة, TA,) *A woman inclining to shortness.* (K.)

مقصود: see قصد, قصيد, and مقصد.

مقصود † *A man neither corpulent nor thin; as also مقصود and قصد:* (L, K:) or *a man of moderate, or middle, stature;* (ISh, L;) *neither tall nor short, nor corpulent;* (IAth, L;) as also قصد: (ISh:) or *a man &c. neither corpulent nor short.* (Lth, L.) See مقصدة.

مقصود: see مقصد.

فلان مقصد في النفقة † *Such a one acts in a moderate manner, in a manner between that of prodigality and that of parsimoniousness, in expense.* (S, L.) See 1. And see مقصد.

قصر

1. قصر, aor. ٴ, inf. n. قصر (S, M, Msb, K, &c.) and قصر (IAgr, M, K) and قصارة, (Lh, M, K,) *It (a thing, S, Msb, i. e. anything, M) was, or became, short; contr. of طال.* (S, M, Msb, K.) — [And *It was, or became, too short.* And قصر عنه *It was, or became, too short for him, or*

it. — Hence, **قَصْرَتْ يَدُهُ**, and **قَصَرَ بَاعُهُ**, † *He had little, or no, power: and he was, or became, niggardly.* — And **قَصَرَ السَّهْمَ عَنِ الْهَدَفِ** (S, M, Mṣb,) aor. ʔ, (Mṣb,) inf. n. **قُصُورٌ**, (M, Mṣb,) *The arrow fell short of the butt; did not reach it;* (S, Mṣb;) *fell upon the ground without reaching the butt:* (M:) and **قَصَرَ عَنِ مَنَزِلِهِ** [*he fell short of his place of alighting or abode; did not reach it*]. (TA.) — [Hence,] **قَصَرَ عَنِ الْأَمْرِ** (S, Mṣb, K,) [and **قَصَرَ دُونَهُ**,] aor. ʔ, (Mṣb, TA,) inf. n. **قُصُورٌ**; (S, Mṣb, K;) and **اقصر** (K,) inf. n. **اقْصَارٌ**; (TA;) and **تَقَصَّرَ** (K,) inf. n. **تَقْصِيرٌ**; (TA;) and **تَقَاصَرَ**; (K;) [*He fell, or stopped, or came, short of doing the thing, or affair; he failed of doing, or accomplishing, it;*] *he lacked power, or ability, to do, or accomplish, the thing, or affair;* (S, Mṣb, K;) *he could not attain to it:* (S:) or the first has this signification; (ISk, S, Mṣb;) and [in like manner] **قَصَرَ عَنْهُ**, (M, K,) inf. n. **تَقْصِيرٌ**, (TA,) *he left or relinquished it, or abstained from it, being unable to do or accomplish it:* (M, K:) but **اقصر** عَنْهُ, *he desisted or abstained from it, being able to do or accomplish it:* (ISk, S, M, Mṣb:) such, at least, is generally the case, though both sometimes occur in one and the same sense, that which **قَصَرَ عَنْهُ** generally bears: (TA:) and **قَصَرَ فِي الْأَمْرِ** [*he fell, or stopped, or came, short in the affair: it signifies nearly the same as **قَصَرَ عَنْهُ**, i. e., he fell short of accomplishing the affair; he fell short of doing what was requisite, or due, or what he ought to have done, (عَمَّا كَانَ يَبْتَغِي، or the like, being understood,) in, or with respect to, the affair: a meaning very common, and implied, though not expressed, in the M: and] *he flagged, or was remiss, in the affair;* syn. **تَوَانَى**: (S, TA:) or **قَصَرَ** signifies *he left, desisted from, neglected, or left undone, a thing, or part thereof, from inability: but **اقصر**, he left it, &c., or part thereof, with ability to do it.* (Kull p. 128.) [And **قَصَرَ دُونَهُ** *He fell short of reaching, or attaining, it: see an ex. voce **يَعْقُوبُ**.*] [Hence also,] **قَصْرَتْ بِنَا النَّفَقَةِ** [*The money for expenses [fell short of what we required;] did not enable us to attain our object;* (Mṣb;) meaning, that they were unable to pay the expenses: (Mgh:) and **قَصَرَ بِهِ أَمَلُهُ** [*his hope fell short of what he required*]: Antarah says,*

• **فَالْيَوْمَ قَصَرَ عَنِ تِلْقَائِكَ الْأَمَلِ** •

[*but to-day, hope hath fallen short of extending to the meeting with thee*]. (TA.) [And hence, app.,] **قَصْرَتْ بِكَذَا نَفْسُكَ** [*Thy mind, or wish, fell short of what was requisite with respect to such a thing*], said to him who has sought, or desired, little, and a mean share or lot. (TA.) And, **قَصَرَ بِفُلَانٍ** [*He fell short of what was required by such a one, or due to him; or] he acted meanly, and sparingly, with such a one, in a gift.*] [&c.] (JK [see **مَقْصَرٌ**: and see two exs. of **قَصَرَ**

قَصَرَ عَيْنَ [Also, **قَصَرَ عَيْنَ** in art. **أَزْرَى**.] — [*Also, **قَصَرَ عَيْنَ** aor. ʔ, (M, K,) inf. n. **قُصُورٌ**; and **اقصر**; and **تَقَاصَرَ**; (M, K;) *He refrained, abstained, or desisted, from the thing, or affair.* (M, K.) A poet says,*

* **إِذَا عَمَّ خُرْشَاءُ الثَّمَالَةِ أَنْفَهُ** *
* **تَقَاصَرَ مِنْهَا لِلصَّرِيحِ فَأَقْتَعَا** *

[*When the froth of the water remaining in the drinking-trough covers his nose, he refrains from it, turning to the clear, and raises his head*]: or **قَصَرَ** here signifies *he contracts his neck from it: and it is said that **قَصَرَ عَنْهُ** signifies as explained above, he left or relinquished it, &c.* (M.) **قَصَرَ عَنِّي الْوَجَعُ**, and **الغضب**, (M, K,) aor. ʔ, inf. n. **قُصُورٌ**, (M,) *The pain, and anger, ceased from me; quitted me;* (M, K;) as also **قَصَرَ**; (M, TA;) which latter is erroneously written in the copies of the K, **قَصَرَ**: (TA:) and **قَصْرَتْ أَنَا عَنْهُ** [*I ceased from it*]. (M.) And **قَدُ قَصَرَ** **اقصر** **المطر** [*The rain left off*]. (TA.) — **قَصَرَ** **العشي**, aor. ʔ, inf. n. **قُصُورٌ**, [*The afternoon, or evening, has come,*] is said when you enter upon the **مَسَاءَ** [i. e. afternoon, or evening]: (S:) or it means *has almost drawn near to night.* (TA.) [See also **قَصَرَ**, below.] — Hence, (S,) **قَصَرْنَا** and **اقصرونا** [*We entered upon the **عَشِي** [i. e. afternoon, or evening];* (M, K;) the former signifies **أَمْسَيْنَا**; and the latter, **دَخَلْنَا فِي قَصْرِ الْعَشِيِّ**, like as you say **قَصَرَ** from **المساء**: (S:) or the former, *we came to be in the last part of the day;* and the latter, *we entered upon the last part of the day.* (IKtt.) — **قَصَرَهُ**, (Mṣb, K,) aor. ʔ, (Mṣb,) or ʔ, (K,) inf. n. **قُصْرٌ**; (TA;) and **قَصَرَهُ**, (M, Mṣb, TA;) inf. n. **تَقْصِيرٌ**; (TA;) and **اقصره**; (Mṣb;) *He made it short;* (M, K, TA;) *he shortened it; took from its length.* (Mṣb.) You say **قَصَرَ الشَّعْرَ**, (M, Mṣb, K,) and **قَصَرَ مِنَ الشَّعْرِ**, (S,) aor. ʔ, (Mṣb,) or ʔ, (K;) and **قَصَرَهُ**, (Mgh, Mṣb, TA,) and **قَصَرَ مِنْهُ**; (S;) and **اقصره**; (Mṣb;) *He shortened the hair;* (M, K, TA;) *took from its length;* (Mṣb;) *cut its ends;* (Mgh;) *clipped, or shorn, it.* (TA.) And **قَصَرَ الصَّلَاةَ**, (M, Mṣb, TA,) and **قَصَرَ مِنَ الصَّلَاةِ**, (S, M, Mṣb,) aor. ʔ, inf. n. **قُصْرٌ**; (S, M, Mṣb, TA;) and **قَصَرَهَا**, (M, Mṣb, TA,) and **قَصَرَ مِنْهَا**, (S, M,) inf. n. **تَقْصِيرٌ**; (S;) and **اقصرها**, (Mṣb, TA,) and **اقصر منها**; (S;) but **قَصَرَهَا** is extr.; (TA;) *He curtailed [or contracted] the prayer;* (M;) *he performed a prayer of four rek'ahs (رُكْعَاتٍ) making it of two;* (Mgh;) in a journey. (Mgh, TA.) And **اقصر** **الخطبة** [*He made the [form of words called] **خطبة** [delivered from the pulpit] short, or concise:* (Mgh, TA:*) the doing so being commanded. (Mgh.) **قَصَرَ** also signifies the contr. of **مَدَّ**; (M, K;) and the verb is **قَصَرَ** [*He contracted, or straitened*]. (M.) You say **قَصْرَتْ**

قَصْرَتْ لَهُ مِنْ قَيْدِهِ; (Mṣb;) and **قَصْرَتْ لَهُ مِنْ قَيْدِهِ**; (M;) aor. ʔ, inf. n. **قُصْرٌ**; (M, Mṣb;) *I contracted the shackles of the camel;* syn. **ضَيَّقْتَهُ**; (Mṣb;) and *I contracted his shackles;* syn. **قَارَبْتِ**. (M.) [And in like manner, **قَصَرَ الْعَطِيَّةَ** inf. n. **تَقْصِيرٌ**, *He made the gift scanty, or mean: or, accord.* to the TK, **قَصَرَ فِي الْعَطِيَّةِ**, which properly signifies *he fell short of what he ought to have done with respect to the gift: but, though each of these phrases is doubtless correct, the former expression I hold to be that which is indicated when it is said that] **التَّقْصِيرُ** signifies **إِحْسَاسُ الْعَطِيَّةِ**. (M, K.) — **قَصَرَهُ**, (S, M, Mṣb,) aor. ʔ, (S, M,) inf. n. **قُصْرٌ**, (S, M, Mṣb, K,) *He confined, restricted, limited, kept within certain bounds or limits, restrained, withheld, hindered or prevented, him, or it;* syn. **حَبَسَهُ**. (S, M, Mṣb, K.)* It is said in a trad. of Mo'adh, **لَهُ مَا قَصَرَ فِي بَيْتِهِ** [*To him belongeth what he hath held confined in, or kept within, his house or tent:* (TA:) or *what he hath held in possession &c.* (Az, TA in art. **حَمِير**: see 10 in that art.) You say also **قَصْرَتْ الدَّارَ**, inf. n. as above, *I [confined and so] defended the house by walls.* (TA.) And **قَصَرَ الْجَارِيَةَ بِالْحِجَابِ** [*He [confined and so] kept safe the girl by means of the veil, or covering, or the like: and in like manner you say of a horse.* (TA.) And in a trad. of 'Omar it is said, **قَصَرَ بِهِمُ اللَّيْلُ**, (TA,) or **قَصَرَ**, (L,) *The night withheld them; namely a company of riders upon camels on other beasts.* (L, TA.) You also say **قَصَرَ الرَّجُلَ عَنِ الْأَمْرِ** [*and **قَصَرَ بِهِ** and **قَصَرَ بِهِ**]* *He withheld the man from the thing, or affair, that he desired to do.* (TA.) [See an ex. in a verse cited voce **طَلَّاع**,] **قَصْرَتْ نَفْسِي عَنْ** **شَيْءٍ** *I withheld, or restrained, myself from a thing:* (JK, TA:*) and *I restrained myself from inordinate desire of a thing.* (TA.) Lebeed says*

* **فَلَسْتُ وَإِنْ أَقْصَرْتُ عَنْهُ بِمُقْصِرٍ** *

meaning, *But although thou blame in order that I may be restrained, I do not refrain from that which I desire to do.* (El-Mázineeh, L.) Also, **قَصْرَتْ طَرْفِي** [*I restrained my eye, or eyes;*] *I did not raise my eye, or eyes, towards that at which I ought not to look.* (TA.) And **قَصَرَ الْبَصَرَ** *He turned away the eye.* (TA.) It is also said in a trad. of I'Ab, **قَصَرَ الرِّجَالَ عَلَى أَرْبَعٍ مِنْ أَجْلِ أَمْوَالِ الْيَتَامَى** [*Men were restricted to marrying no more than four [because of the property of the orphans which they might leave].* (TA.) And one says **قَصْرَتْ نَفْسِي عَلَى الشَّيْءِ** *I confined, or restricted, myself to the thing, and obliged myself to do it.* (TA.) [See also 8.] Hence what is said of Thumameh, in a trad., **فَأَبَى أَنْ يُسَلِمَ قَصْرًا** [*But he refused to become a Muslim by constraint and compulsion: or by force, as some say, from the **قَصْرُ**; the س being changed into ص, as is done in many other cases.* (TA.) You say also

IAb, S,) of palm-trees: (S, M, K:) so explained in the Kur, ubi supra, (S, M,) by IAb: (S:) sing. [or n. un.] قَصْرَة: the palm-tree is cut into pieces of the length of a cubit, to make fires therewith in the winter: (Aboo-Mo'adh:) and [in the TA or] so of other trees: (M, K:) or of large trees: (Ed-Dahhak:) or [accord. to the M, but in the K and] the remains of trees. (M, K.)

قَصْرَة: see قَصْرَة.

قَصْرَة: see قَصْرَة. — هُوَ ابْنُ عَمِّهِ قَصْرَة. (S, M, K,) and قَصْرَة (K,) and مَقْصُورَة (S, M, K,) and قَصِيرَة (K,) [He is his cousin on the father's side,] nearly related; (S, M, K;) i. q. دُنْيَا (S, TA) and دُنْيَا: (TA:) and in like manner you say of the ابن العمة and ابن الخالة and ابن الخال. (Lh, M.)

قَصْرَى: see قَصْر. — القَصْرَى (Az, S) and القَصِيرَى (A'Obeyd, Az, S) The rib that is next to the شَاكِلَة [or flank], (A'Obeyd, Az, S,) also called الوَاهِنَة (S,) and ضِلْع الخَلْفِ (A'Obeyd,) at the bottom of the ribs, (S,) between the side and the belly: (Az:) or the former is the lowest of the ribs, and the latter is the highest of the ribs: (AHeyth:) or the latter is the lowest of the ribs: or the last rib in the side: or the قَصْرِيَانِ and قَصْرِيَانِ are the two ribs that are next to the طَنْطَفَة [or flank]: or that are next to the two collar-bones. (M, K.)

قَصْرَة: see قَصْر. — and قَصْر, in two places: — and مَقْصُورَة.

قَصَار: and قَصَارِك and قَصَارِك: see قَصْر.

قَصَار, a subst., The shortening [or clipping] of the hair. (Th, M, K.)* Fr says, An Arab of the desert said to me in Minè, القَصَارُ أَحَبُّ إِلَيْكَ أَمِ الحَلْقُ meaning, Is the shortening [or clipping] more pleasing to thee, or the shaving of the head? (M.)

قَصِير Short; and low, i. e. having little height; contr. of طَوِيل; (S, M, Mṣb, K;) and so قَاصِرٌ, app. a kind of rel. or possessive n., not a verbal epithet: (M:) fem. of the former [and of the latter] with ة: (M, K:) pl. of the former, masc., (S, M, Mṣb, K,) and fem., (M, K,) قِصَارٌ (S, M, &c.) and pl. masc. [applied to rational beings,] قِصَارَةٌ (M, K,) and pl. fem. قِصَارَاتٌ; (K;) ة being added by the Arabs to any pl. of the measure فِعَالٌ, as in جِبَالَةٌ and جِبَالَةٌ and ذِكَارَةٌ and ذِكَارَةٌ; (Fr;) or قِصَارَةٌ is syn. with قِصِيرَةٌ, and is extr. (Sgh, K.) — قِصِيرَةٌ مِنْ طَوِيلَةٍ [lit. A short thing from a tall thing; meaning,] a date from a palm-tree: a proverb; alluding to the abridgment of speech or language. (K.) — هُوَ قِصِيرٌ البِدِّ, [and البَاعِ, †He has little, or no, power: or is niggardly:] and لَهْمٌ أَيْدٍ قِصَارٌ [they have little, or no, power: or are niggardly].

(TA.) — قَصِيرٌ البَهْمَةِ [Having little ambition]. (O in art. بَجَل.) — إِنَّهُ لَقَصِيرٌ العِلْمِ [Verily he has little knowledge]. (M.) — قَصِيرٌ النَّسَبِ [Having a short pedigree;] whose father is well known, so that when the son mentions him it is sufficient for him, without his extending his lineage to his grandfather. (K.) [See also a verse below, in this paragraph.] — حَدِيثٌ قَصِيرٌ, and مَقْصُورٌ, A [concise, or] comprehensive, and profitable, story, or narration. (TA.) — [I. q. مَقْصُورٌ and مَقْصُورَةٌ, Shortened; contracted: and confined; restricted; limited; &c.] — إِمْرَأَةٌ مَقْصُورَةٌ, [A woman whose steps are shortened, or contracted;] likened to one who is shackled, whose steps are shortened, or contracted, by the shackles. (Fr.) — فَرَسٌ قَصِيرٌ A mare that is brought near [to the tent or dwelling], and treated generously, and not left to seek for pasture, because she is precious: (S, K:) and a mare that is kept confined. (TA.) — قِصِيرَةٌ, [which is extr., for by rule it should be without ة,] and قِصُورَةٌ (Az, S, M, K,) and مَقْصُورَةٌ (K,) A woman confined in the house, or tent, not suffered to go forth: (S, M, K:) a woman kept behind, or within, the curtain: (TA, in explanation of the last of these three epithets:) a girl kept with care, that does not go out: (Az:) the pl. of قِصُورَةٌ is قِصَارٌ: [and so, app., of قِصِيرَةٌ:] when you mean short in stature, you say قِصِيرَةٌ [only], and the pl. is قِصَارٌ. (TA.) Kutheiyir says

وَأَنْتِ الَّتِي حَبَبْتِ كُلَّ قِصِيرَةٍ
إِلَيَّ وَمَا تَدْرِي بِذَلِكَ الْقِصَارِ
عَنْتِ قِصِيرَاتِ الْجِبَالِ وَتَمُرُ أُرْدُ
قِصَارَ الخَطِي شَرَّ التَّسَاءِ الْبَحَاتِرِ

(S, M) or, as Fr relates it, كُلُّ قِصُورَةٍ (S) [And thou art the person who hath made every female confined within the house to be an object of love to me, while the females confined within the house know not that: I mean those confined within the curtained canopies: I do not mean the short in step: the worst of women are the short and compressed]. And a poet says

وَأَهْوَى مِنَ التَّسْوَانِ كُلَّ قِصِيرَةٍ
لَهَا نَسَبٌ فِي الصَّالِحِينَ قِصِيرٌ

[And I love, of women, every one that is confined within the house, that has a short pedigree, among the good;] i. e., every مَقْصُورَةٌ, of whom it suffices to mention her descent from her father, because of his being well known. (M.) Hence, in the Kur, [lv. 72,] حُورٌ مَقْصُورَاتٌ فِي الخِيَامِ [Damsels having eyes whereof the white is intensely white and the black intensely black,] confined in the pavilions, (Az, Mṣb,) which are of pearls, for their husbands; (Az;) concealed by curtains: (Az, Bḍ:) or confined to their husbands, and not raising their eyes to others: (Fr:) or having their eyes restricted to their

husbands. (Bḍ.) And نَاقَةٌ مَقْصُورَةٌ (TA,) or مَقْصُورَةٌ عَلَى الْعِيَالِ (Mṣb,) A she-camel retained [restrictively] for the household, that they [alone] may drink her milk. (Mṣb, TA.)* — See also قِصْرَةٌ.

مَقْصُورَةٌ: see قِصَارَةٌ.

قِصَارَةٌ The art of [beating and] washing (Mgh) and whitening (M, Mṣb) clothes. (M, Mgh, Mṣb.)

قِصْرَةٌ: see مَقْصُورَةٌ: and قِصِيرٌ.

قِصَارِك: see قَصْر.

قِصِيرِي: see قَصْر. — قِصِيرِي: see قَصْر. — قِصْرِي.

قِصَارٌ One who beats (S) and washes (Mgh) and whitens (M, Mṣb, K) clothes; (S, M, &c. ;) as also مَقْصِرٌ. (M, K.)

قِصَارَةٌ: see قِصِيرٌ, first signification. — إِمْرَأَةٌ قَاصِرَةٌ A woman restraining her eyes from looking at any but her husband. (S, K.) — قِصَارٌ † Contracting shade. (TA.)

قِصُورَةٌ, and (sometimes, S,) قِصُورَةٌ, without tesheed, A receptacle for dates, or for dried dates, (S, M, Mgh, Mṣb, K,) in which they are stored, made of mats, (S,) of reeds: (M, Mgh, Mṣb, K:) in common conventional language only so called as long as it contains dates: otherwise it is called زِبِيل: (Mgh:) thought by IDrd to be not Arabic; (M;) and he doubts respecting the authenticity of a verse in which it is mentioned, ascribed to 'Alee: (TA:) pl. قِصَارٌ: (K, art. كِنز; &c.) the dim. is قِصِيرَةٌ and قِصِيرَةٌ. (TA.) — † A woman, or wife; (IAḡr, K;) as also قَارُورَةٌ [q. v.]. (IAḡr, TA.)

قِصْرِي More, and most, short: fem. قِصْرِي: (Mgh:) the pl. of قِصْرٌ is أَقْصِرٌ. (S, K.)

قِصَارٌ (S, M, K) and قِصَارَةٌ (S, K) A necklace, or collar, or the like, syn. قِلَادَةٌ (S, M, K,) resembling a مِخْنَقَةٌ (S:) so called because it cleaves to the قِصْرَةٌ [or base] of the neck: (M:) or a قِصْرَةٌ proportioned to the قِصْرَةٌ [or base of the neck]: (A, TA:) pl. قِصَارِي. (S, K.)

بِمَقْصِرٍ مِنْهُ, and رَضِيَ بِمَقْصِرٍ مِنَ الْأَمْرِ, He was content with less than he was seeking, of the thing. (TA.) And رَضِيَ بِمَقْصِرٍ مِمَّا كَانَ يُحَاوِلُ with kesr to the ص, (S,) or بِمَقْصِرٍ مِنْهُ, (as in a copy of the M,) He was content with less than he was seeking. (S, M.) And رَضِيَتْ مِنْ فُلَانٍ بِمَقْصِرٍ, and رَضِيَتْ بِمَقْصِرٍ, I was content with an inferior thing from such a one. (M.) — See also قِصْرٌ.

قِصْرٌ: see مَقْصِرٌ: — and قِصْرٌ.

قِصْرٌ جَاءَ فُلَانٌ مَقْصِرًا Such a one came when the

afternoon, or evening, was almost drawing near to night. (TA.)

مَقْصَرَةٌ: see قَصْرٌ.

مَقْصَرَةٌ (M, K) and قَصْرَةٌ (M, TA) The wooden implement of the قَصَارٌ (M, K,) with which he beats clothes: (M:) and the latter, a piece of wood, (M, K,) of any kind; or of the jujube-tree, specially. (TA.)

قَصْرٌ act. part. n. of 2, q. v. and see قَصَارٌ. — [Deficient in liberality or bounty:] one who makes a gift scanty, or mean. (TA.) A poet says

فَقُلْتُ لَهُ قَدْ كُنْتَ فِيهَا مُقْصِرًا

[And I said to him Thou hast been deficient in liberality with respect to them; app. meaning she-camels or the like;] i. e., thou hast not given of them nor given to drink from them [of their milk]. (M.)

مَقْصُورٌ and مَقْصُورَةٌ: see قَصِيرٌ, in five places.

— See also قَصْرَةٌ. — مَقْصُورَةٌ An ample or a spacious [house or mansion such as is called a] دار, which is defended by walls: (M, K, TA:) or it is less than a دار; (M, K;) as also قَصْرَةٌ; and is not entered by any but the owner: (K:) such a part of a house is called the مقصورة of a دار, and the قَصْرَةَ thereof: (Useyd, TA:) any apartment (نَاحِيَةٌ), by itself, of a دار, when the latter is ample, or spacious, and defended by walls: (Lth, TA:) a [chamber such as is called a] حَجْرَةٌ, of a house: (Mgh, Mṣb:) pl. مَقَاصِيرٌ and مَقَاصِرٌ. See an ex. voce مَضْمُونٌ. (Lth, TA.) And مَقْصُورَةٌ, (Lth,) and مَقْصُورَةٌ, (Mgh, Mṣb,) and مَقْصُورَةٌ جَامِعٌ, (S,) The part which is the station of the Imām [or Khaleefeh] in a mosque: (Lth, Mgh:) so called because confined [by a railing or screen]: (S:) or, accord. to some, مقصورة, thus applied, is changed from its original form, which is قَاصِرَةٌ, an act. part. n.: (Mṣb:) [and, as used in the present day, that part of a mosque which is the principal place of prayer, when it is partitioned off from the rest of the building: and the railing, or screen, which surrounds the oblong monument of stone or brick or wood over a grave in a mosque; sometimes enclosing a kind of baldachin over the monument. مقصورة also signifies The chancel of a church: see مَذْبَحٌ.] And مَقْصُورَةٌ and قَصْرَةٌ A حَجَلَةٌ [or kind of curtained canopy or baldachin, such as is prepared for a bride]. (Lh, M, K.) And the former word, A piece of ground which none but the owner thereof is allowed to tread. (TA.)

مَقْصُورَةٌ: see مَقْصُورٌ.

قَصِيرٌ: see حَدِيثٌ مُقْصِرٌ.

قَطَسَ

قَطَسَ and قَطَسَ dial. forms of قَطَسَ and قَطَسَ. [q. v.] (K.)

قَصَع

قَصَف

قَصَل

قَصَم

قَصَو

See Supplement.]

قَض

1. قَضٌ, (S, M, A, &c.,) aor. يَقْضِي, (S, M, Mṣb,) inf. n. قَضٌ, (M, Mṣb,) He bored, or perforated, a pearl, (S, M, A, K,) or a piece of wood. (Mṣb.) قَضٌ دَرَّةٌ is also used as signifying He broke through the shell of the pearl so as to disclose it, and extracted it. (TA.) — Also, (M, A, K,) aor. and inf. n. as above, (M,) He broke a thing: (M:) or he broke a stone with the مَقْضِ, q. v.: (A:) or he broke, brayed, crushed, or broke in pieces by beating, a thing; syn. دَقٌّ; (K;) as also قَضَّضَ: (TA:) which latter also signifies he broke a thing in pieces [in any manner]. (M, TA.) You say also, قَضَّ الحَائِطَ, (A,) or الجِدَارَ, (TA,) meaning He threw down, pulled down, pulled to pieces, demolished, or destroyed, with violence, the wall. (A, TA.) And الأَسَدُ يَقْضِي الأَسَدَ القَبِيضَ (S, A) The lion breaks the limbs and bones of his prey. (A.) And قَضَّ جَنْبَهُ مِنْ صُلْبِهِ قَضَّضْتُ I severed his side from his back-bone. (Sh.) — [Hence,] قَضَّ عَلَيْهِمُ الخَيْلَ, (S, M, A) [in the first and last قَضَّضًا] aor. as above, (M, A,) and so the inf. n., (M,) † He sent, or sent forth, (M, TA,) or impelled, (TA,) [or dispersed, (see 7,)] the horses, or horsemen, against them, or upon them. (M, TA.) — قَضَّ الوَتِدَ, (JK, O, K,) aor. and inf. n. as above, (TA,) He pulled out (قَلَعَ, in some copies of the K, قَطَعَ,) the wooden pin or peg or stake. (JK, O, K, TA.) — قَضَّ السُّوْبِيَّ, (Zj, K,) aor. and inf. n. as above, (Zj,) † He put into the سُوْبِيَّ [i. e. meal of parched barley, or gruel made thereof,] something dry, or hard, such as sugar, or قَنْدٌ [i. e. sugar-candy]; (Zj, K;) as also قَضَّهُ: (A, Sgh, K;) and قَضَّضَ signifies † he put much sugar into his سُوْبِيَّ. (IAṣr.) — قَضَّضْتُ الطَّعَامَ, (TA,) and قَضَّضْتُ مِنْهُ, (S, M, K,) [aor. أَقَضَّ,] inf. n. قَضَّضَ, (M, TA,) I found pebbles, (S, M, K,) or dust, (M, K,) between my teeth in eating the food. (S, M, K.) — قَضَّضَ الطَّعَامَ, aor. يَقْضِي, (S, A, K,) inf. n. قَضَّضَ, (A, TA,) The food had in it pebbles, (S, A, K, TA,) or dust, (K, TA,) which got between the teeth of the eater: (S, K, TA:) from قَضَّضَ [q. v.]: (S:) the verb is like عَلِمَ, in this sense as well as in that next preceding; intrans. as well as trans.: (TA:) and أَقَضَّ signifies [in like manner] it (food) had in it pebbles and dust. (TA.) And قَضَّ اللُّحْمَ, (IAṣr, M,) second pers. قَضَّضْتُ, [aor. يَقْضِي,] inf. n. قَضَّضَ, (M,) The flesh-meat had in it قَضَّضَ [q. v.], which got between the teeth of its eater, like small pebbles: (IAṣr:)

or fell upon pebbles, or dust, which one consequently found in the eating of it. (M.) And قَضَّتِ البَضْعَةُ بِالتُّرَابِ The piece of flesh-meat had some dust upon it; as also أَقَضَّتْ. (M, K.) An Arab of the desert, describing the effect of rains, said, لَوْ أَلْقَيْتَ بَضْعَةً مَا قَضَّتْ, i. e. [If thou wert to throw down a piece of flesh-meat,] it would not become dusty; meaning, by reason of the abundance of the herbage. (M.) You say also, قَضَّ البَكَانَ, aor. يَقْضِي, inf. n. قَضَّضَ, The place had in it, or upon it, قَضَّضَ [or small pebbles, or dust]; as also أَقَضَّ; (M, K;) and استَقْضَى. (K.) And قَضَّ الفِرَاشَ, aor. and inf. n. as in the next preceding instance, The bed became overspread with dust. (M.) And أَقَضَّ عَلَيْهِ المَضْجَعُ (S, M, A, K*) The bed, or place where he lay upon his side, was, or became, rough to him, and dusty: (S, K:*) or had قَضَّضَ, or small pebbles, upon it: (TA:) or was, or became, uneasy to him; as also قَضَّ عَلَيْهِ: (M, TA:) or both signify he did not sleep: or his sleep was uneasy. (TA.) And [hence] أَقَضَّ عَلَيْهِ الهَمُّ † [Grief, or anxiety, disquieted him]. (A, TA.)

4: see 1, in six places; from قَضَّ السُّوْبِيَّ to the end of the paragraph. — أَقَضَّ اللَّهُ عَلَيْهِ المَضْجَعُ God rendered the bed, or the place where he lay upon his side, rough to him, and dusty: thus the verb is trans. as well as intrans. (S, K:*) And أَقَضَّ الشَّيْءُ He left the thing [consisting of, or overspread with,] small pebbles. (K, TA.)

5. تَقَضَّى and تَقَضَّضَ: see 7.

7. انْقَضَّ It (a thing) broke, or became broken. (Mṣb.) Said of a wall, it signifies the same: (T, Mṣb, TA:) or it became thrown down, pulled down, pulled to pieces, demolished, or destroyed, with violence: (A:) or it fell down: (S:) or it cracked, without falling down; (M, K;) as also انْقَاضٌ [from نَقَضَ]; inf. n. [of the former] انْقِاضٌ; (K;) [and انْقَاضٌ, inf. n. انْقِاضٌ;] but if it fall, you say, تَقَضَّى, inf. n. تَقَضَّضَ: so says AZ: (TA:) A'Obeyd and others reckon it a biliteral-radical word, belonging to this art; (M;) or AZ reckons it as such; (TA;) but Abou-Alee makes it a trilateral-radical, [like its syn. انْقَاضٌ,] from نَقَضَ, holding its measure to be انْقَعَلَ. (M, TA.) — It became cut in pieces. (TA.) — [And hence,] انْقَضَتْ أَوْصَالُهُ † His connections became sundered, or separated. (TA.) [See also انْقَضَ.] — [And from انْقَضَ as explained above on the authority of the S, or of the A, is derived the phrase انْقَضَ الطَّائِرُ (S, M, A, &c.) † The bird dropped down (S, M, Mgh, Mṣb, K) swiftly from the air, (Mgh,) in its flight, (S, Mṣb,) to alight (M, K, TA) upon a thing; (TA:) [i. e. pounced down, darted down, or made a stoop;] as also تَقَضَّضَ and تَقَضَّى, (M, K,) the latter of which is formed by permutation; (M;) or only the latter of these two is used; (S;) or the latter of them is the more chaste;

(TA;) for the three dāds are found difficult of pronunciation, and therefore one of them is changed into yé, like as is the case in تَطَنَّى [for تَطَنَّي], from التَّنَن, (S, TA,) and تَمَنَّى for تَمَنَّي. (TA.) You say, انقض البازي على الصيد, *The hawk [made a stoop, or] flew down swiftly upon the prey, or quarry.* (TA.) — Hence, (S,) انقض said of a star, or an asterism, (S, A,) †[It darted down: or] it dropped down. (TA.) — Hence also, (TA,) انقضت عليهم الخيل; *The horses, or horsemen, rushed, or went swiftly, upon them, or against them: (S,* TA:) or dispersed themselves, or became dispersed, against them, or upon them.* (M, K.)

8. اقتضها †He devirginated her; (S, M, A, Mgh, Mṣb, K;) namely a girl, (S, A, Mgh,) or a woman; (M;) or either, i. e. before and after puberty; whereas ابتكرها and ابترها and اخضرها are only used as meaning before puberty: (Mṣb:) and افتضها, with ف, signifies the same as اقتضها. (TA.) — [Hence,] اقتض الإداوة †He opened the head [or mouth] of the ادوة [or water-skin]. (TA.)

10: see 1, near the end. — استقض مضجعه †He found his bed, or the place where he lay upon his side, to be rough. (S, K.) — [And hence,] استقض الهر †[He found grief, or anxiety, to be disquieting to him]. (A, TA.)

R. Q. 1. قَضَضَ: see 1, first half, in four places; and see قَضَضَةٌ, below.

R. Q. 2. تَقَضَّضَ It broke, or became broken, into pieces: (M:) it separated, or dispersed; or became separated, or dispersed; (K, TA;) said of a company of men, in a trad. (TA.)

قَضُّ A place in which are قَضَص, (M, K,) meaning small pebbles, or dust; (M;) as also قَضِض. (M, K.) And أَرْضٌ قَضَّة, (M,) or قَضَّة [alone, as though a subst.], (K,) and قَضَّة, (S, K,) Land in which are pebbles: (S, M, K:) and land abounding with stones: (M:) or low, or depressed, land, the ground of which is sand, and by the side of which is plain, or hard, and elevated land: (Lth in explanation of the last of these words, and K:) pl. of the last, قَضَص. (Lth.) Also, Food in which are pebbles and dust: (TA:) and flesh-meat that has fallen upon pebbles, or dust, (M,) or upon stones, or pebbles, (TA,) which one consequently finds in eating it: (M, TA:) and anything having dust in it, or upon it; as food, or a garment, &c.: (M, TA:) and [in like manner] قَضِض, (S,) or قَضِض, (K,) but when applied to a place, the author of the K writes it قَضِض, (TA,) food containing pebbles, (S, K,) or dust, (K,) getting between the teeth of the eater. (S, K.) — See also قَضِض, in two places.

قَضَّة: see قَضَّة, in four places. — Also, of a star, or an asterism, †i. q. نَوْء [here signifying The dann-setting thereof; for it is] from انقض said of a star, or asterism. (TA.) So in the saying (TA) أَتَيْنَا عِنْدَ قَضَةِ الشَّجَرِ †[We came at the dann-

setting of the asterism, meaning the Pleiades]. (A,* TA.) And مُطَرْنَا بِقَضَةِ الْأَسَدِ †[We were rained upon, or we had rain at, lit. by means of, the dann-setting of the Lion]. (A, TA.) — See also قَضِض, in three places. — And see قَضُ.

قَضَّة, (M, K,) or قَضَّة, (A,) †[Devirgination]; a subst. from اِقْتَضَى in the former of the two senses assigned to it above. (M, K.) You say, †كَانَ ذَلِكَ عِنْدَ قَضَّتِهَا †لَيْلَةَ عَرَسِهَا †[That was on the occasion of her devirgination, on the night of her being conducted to her husband]. (A, TA.) — Also the former, (S, M, Mṣb,) or †latter, (A, Mgh,) or both, (K,) †The virginity, or maiden-head, (S, M, Mgh, Mṣb, K,) of a girl, (S, Mgh, K,) or of a woman, (M,) or of both. (Mṣb.) You say, †أَخَذَ قَضَّتَهَا, (Lh, M,) and †ذَهَبَ بِقَضَّتِهَا, (A, Mgh,) †He took her virginity. (Lh, M, Mgh.) — See also قَضِض. — And see قَضُ.

قَضِضٌ A thing broken, brayed, crushed, or broken in pieces by beating: (TA:) pebbles broken in pieces and crushed: (TA:) or, as also قَضَّة, pebbles broken into small pieces: (K:) or small pebbles broken in pieces: (A:) or, accord. to some, the former is pl. [or rather a quasi-pl. n.] of the latter: (TA:) or both signify pebbles, and dust: (TA:) or the former signifies small pebbles; (S, M;) as also قَضَّة, (S, K,) and قَضَّة, (K,) and قَضِضٌ, accord. to IAqr, as is said by IAth and Sgh and the author of the L, not قَضُ, as is said in the K, for this signifies large pebbles, accord. to IAqr, as is said by the three authors mentioned above as citing him, and the author of the K has erred in assigning this last meaning to قَضِضٌ: (TA:) or قَضُ signifies pebbles; and قَضِضٌ is a pl. [or rather a quasi-pl. n.] thereof: (AHeyth, L:) and قَضِضٌ also signifies dust that overspreads a bed. (M, K.) You say, اِتَّقِ اِقْتَضِضَ فِي طَعَامِكَ, and اِقْتَضِضْ, Beware thou of the pebbles and dust in thy food. (TA.) — See also قَضُ.

قَضِضٌ: see قَضُ, in two places.

قَضِضٌ: see قَضِض, in three places. — Also, †Small pieces of food; as being likened to small pebbles. (Kt.)

قَضَضَةٌ The sound of the breaking of bones. (S.) — [See also R. Q. 1., of which it is the inf. n.]

مَقَضٌ An instrument with which stones are broken, (JK, A, TA,) resembling a قَدُوم, q. v. (JK.)

قضا

1. قَضَى السَّقَاءَ, (K,) or قَضَيْتَ الْغَرْبَةَ, aor. -, inf. n. قَضًا, (AZ, S, O, K,) The water-skin became rotten, and fell in pieces, (AZ, S, O, K, TA,) as is the case when it has been folded while damp. (TA.) You say قَضَى سِقَاءً (TA) and قَرَبَةً قَضَةً.

(AZ, S, O.) — And قَضَى said of a garment, (S, O, TA,) or of a rope, (K, TA,) It became old and worn out, and dissundered, (K, TA,) and rotten, (S,* O,* TA,) when said of a garment, (S, O,) from being long moist and folded: (S, O, TA:) or, said of a rope, it broke in pieces in consequence of its having been long buried in the earth. (K, TA.) — And قَضَيْتَ الْعَيْنَ, (K, TA,) aor. and inf. n. as above, (TA,) The eye became red, and flaccid in its inner angle, and in an unsound, or a corrupt, state, (K, TA,) ulcerated, or sore. (TA.) You say عَيْنٌ قَضَةٌ. (TA.) And فِي عَيْنِهِ قَضَةٌ (S, O, TA) meaning In his eye is unsoundness, or corruptness [&c.]. (S, O.) — And قَضَاةٌ, inf. n. قَضًا (K, TA) and قَضَاةٌ or قَضَاةٌ, (accord. to different copies of the K,) in the L the latter of these, and قَضُوهُ also, (TA,) His حَسَبٌ [or grounds of pretension to respect or honour] were unsound, (K, TA,) and faulty. (TA.) — قَضَى, (El-Umawee, S, O, K,) aor. -, inf. n. قَضُ, (El-Umawee, S, O,) [and the same is indicated in the K,] He ate (El-Umawee, S, O, K) a thing; said of a man. (El-Umawee, S, O.)

4. اقضاه He gave him to eat; (S, O, K;) namely, a man: (S, O:) some say that it is with ف: (TA in this art. :) but Sh says that it is with ق, after mentioning اقضاه as transmitted from A'Obeyd from Aq (TA in art. قضا.)

5. تَقَضَّوْا مِنْهُ أَنْ يَزَوَّجُوهُ They accounted his grounds of pretension to respect or honour [too] low [for them to marry him], or [too] mean, (Ibn-Buzurj, K, TA,) and [too] faulty. (Ibn-Buzurj, TA.) — See also تَقَضَّأَ.

قَضَى part. n. of قَضَى; and its fem, with ة: see 1, in three places.

قَضَاةٌ: see the following paragraph.

مَا عَلَيْكَ مَا عَيْنُهُ قَضَاةٌ: see 1. — One says also, فِي عَيْنِهِ قَضَاةٌ i. e. [There is not] any disgrace [to be imputed to thee in, or in respect of, this affair]. (S, O.) And فِي حَسَبِهِ قَضَاةٌ (S, O, K) and قَضَاةٌ (K) [In his grounds of pretension to respect or honour is] faultiness, (S, O, K,) and unsoundness. (K.) And نَكَحَ فِي قَضَاةٍ (S, O, TA) He married in a disparaging manner. (TA.)

قضب

1. قَضَبَهُ, (S, M, A, &c.,) aor. -, (M, Mgh, Mṣb, K,) inf. n. قَضِبٌ, (M, Mgh, O, Mṣb,) He cut it, or cut it off; (S, M, A, Mgh, O, Mṣb, K;) as also قَضَبَهُ; (M, Mṣb, K;) and قَضَبَهُ; (M, K;) [or this last is used in an intensive sense, or in relation to a number of objects:] you say, قَضَبَ الْغَصْنَ [He cut off the branch]; and قَضَبَ غُصْنَا مِنْ شَجَرَةٍ [He cut off a branch from a tree]; and قَضَبَ فُضُولَ أُغْصَانِ الشَّجَرِ [He cut off the redundant portions of the branches of the trees], inf. n. قَضِيبٌ. (A.) — See also 8, in

two places. — And *قَضَبَهُ* (S, O, K, JM,) aor. in this case ², (JM,) inf. n. *قَضَبَ* (S, TA,) *He struck him, or beat him, (i. e. a man, K,) with a قضيب, (S, O, K, JM,) i. e. a rod, or stick, or the like. (TA.)*

2: see the preceding paragraph, in two places. — [Hence,] *قَضَبَ الكَرْمَ* (S, M,) inf. n. *تَقْضِيبٌ* (S,) *He cut (S, M) the branches, (S,) or some of the branches, (M,) of the grape-vine, [i. e. he pruned it,] in the days of the ربيع [or spring]. (S, M.)* — And *قَضَبَتِ الشَّمْسُ* (M, O, K,) inf. n. as above; (O, K;) *The sun extended its rays, or beams, (M, O, K,) like قَضَبَان [or rods]; (M;) as also تَقْضِيبَتُ: (M, O, K;) used by a rájiz in describing the sun when it had risen appearing like a shield, without rays, or beams. (IAar, M.)*

4. *اقتضبت الأرض* (M, K,* TA) *The land produced, (M, TA,) or produced abundantly, (K, [but SM states that he had not found it thus expl. in any lexicon except the K,]) the plant called قَضَب which is eaten when freshly cut. (M, K, TA.)*

5: see 7: — and see also 2.

7. *انقضب* *It was, or became, cut, or cut off;* (S, M, O, Mṣb, K;) and so *تَقْضِيبٌ* [but app. in an intensive sense or said of a number of things]. (M, K.) — And [hence] *†He became cut off, or separated, from his companions. (A.)* — And, said of a star, *†It darted down (TA) from its place. (S, A, O.)* Dhu-r-Rummeh says, (S, A, O,) describing a wild bull [i. e. a bovine antelope], (O.)

* *كَأَنَّهُ كَوُكَبٌ فِي إِثْرِ عَرَفِيَّةٍ* *
* *مُسَوِّفٌ فِي سَوَادِ اللَّيْلِ مُنْقَضِبٌ* *
[As though he were a star launched forth in the darkness of night, darting down after an evil demon]. (S, A, O.)

8: see 1, in two places. You say, *اقتضبتُهُ*, meaning *I cut it off from the thing. (S, O.)* — And [hence] one says, *كَانَ يُحَدِّثُنَا فَلَانَ فَجَاءَهُ انْتِزَعَهُ* and *اقتضبه*, meaning *زَيْدٌ قَاتَقَضَبَ حَدِيثِهِ* [i. e. *Such a one was talking to us, and Zeyd came, and broke off his talk, and turned it to what was wholly different in subject, or to what had but little connection with the subject of the former discourse: an ex. of a common conventional usage of اقتضب, mentioned in rhetorical treatises &c.; as when a poet breaks off his نَسِيب to enter upon the main subject of his ode]. (A.)* — And *†He extemporized, or uttered without having prepared it, (S, M, A, O,) speech, (S, A, O,) or a narrative, and poetry, or verses. (M.)* — And *†He rode (S, A, K) a beast, (S,) or a she-camel, (A,) before it, or she, was trained, or broken-in; (S, A, K;) and (S, K) so قَضَبَ (S, O, K,) aor. -. (K.)* And (TA) *†He took from the camels, and trained, one in an untrained state; (M, K;) as also قَضَبَ. (TA.)* And *†He rode a young camel for a night, before it*

was trained. (TA.) — And *اقتضبه †He tasked him to do a deed, or work, before he was able to do it well. (M.)* — And *†He slaughtered him, namely, a camel, in a state of freedom from disease and in a fat and youthful condition. (A.)*

قَضَبٌ *Such as are cut, and eaten in their fresh state, of plants, (M, Mṣb, K,) of any kind; as is said in the Bári; (Mṣb;) a pl. [or rather coll. gen. n.] of which the sing. [or n. un.] is قَضَبَةٌ: (K:) or it signifies, (S, O, Mṣb,) or signifies also, (K,) [a species of trefoil, or clover; i. e.] i. q. رَطْبَةٌ, (S, O, Mṣb,) which is the same as فَضْفَصَةٌ, (Mṣb,) or قَتٌّ, [which is also the same,] (K,) the name by which the people of Mekkeh call قَت, (Fr, TA,) and (K) called in Pers. (S, O) *اِسْفِسْتِ*, (S, Mgh, K,) or *اِسْفِسْتِ*; (O;) as also قَضَبَةٌ; (S;) or this is the sing. [or rather n. un.] of قَضَبٌ, which signifies فَصَافِصٌ [pl. of فَضْفَصَةٌ]; (M;) called قَضَبٌ because it is cut. (Mgh.) — And *Any tree of which the branches grow long and lank: (K,* TA:)* *بَسَطَتْ* in the K is a mistranscription for *سَبَطَتْ*. (TA.) — And *Certain trees from which bows are made; (En-Nadr, O, K;) said to be of the kind called نَعَج. (O.)* AHn says that *قَضَب* [accord. to the L and TA app. قَضَبٌ, but accord. to a copy of the M قَضَبٌ, which I think a mistranscription,] is the name of *Certain trees of the plains, or soft tracts, growing among collections of [other] trees; having leaves like those of the pear-tree, except that they are thinner, and more soft; and as trees [in general] resembling pear-trees: the camels feed upon its leaves and the extremities of its branches; but when the camel has become satiated therewith, he forsakes it for a time, for it sets his teeth on edge, and irritates his chest, and occasions him cough. (M, L, TA.)* And *قَضَبَةٌ* [as n. un. of قَضَبٌ] signifies *A tree from which arrows are made: one says سَهْرٌ قَضَبٌ [An arrow made from the species of tree called قَضَب]; like as one says سَهْرٌ نَعَجٌ &c. (Ish, TA. [See also قَضَبَةٌ below.])* — It is also a name applied to *Portions that one has cut from branches to make thereof arrows or bows. (O, K.)** — See also قَضِيبٌ.*

قَضَبٌ: see the next preceding paragraph.
قَضَبَةٌ: see قَضَبٌ, in three places. — Also i. q. قَضِيبٌ (K, TA) as meaning *The bow thus called: (TA:) see the latter word: or an arrow-shaft from a tree of the species called نَعَج, whereof (مِنْهُ) [for which the CK has لَيْهِ] an arrow [in the complete state] is made: pl. قَضَبَاتٌ. (M, K.)* [In the TA, the pl. is said to be قَضَبَاتٌ, with fet-ḥ and sukoon; but this, as pl. of a subst. of the class of قَبْضَةٌ, is anomalous.]

قَضَبَةٌ *A portion of a herd of camels; and of a flock, or herd, of sheep or goats. (O, K.)* — And *Such as is slender, and light, or active; as an epithet applied to a she-camel, and in like manner to a man. (O, K.)**

قَضِيبٌ, as an epithet applied to a branch, i. q. *مَقْضُوبٌ* [i. e. *Cut off*]. (M voce قَتَنٌ, and Mṣb.)* — And [as a subst., *A rod, stick, wand, branch, twig, switch, shoot, or stalk;] a غُصْنٌ [i. e. branch from the stem or from another branch, of a tree], (S, M, O, Mṣb, K,) [and particularly] that is cut off: (M, Mṣb:) pl. قَضَبَانٌ (S, M, O, Mṣb, K) and قَضَبَانٌ (M, O, Mṣb, K, but this is less approved, TA) and قَضَبٌ, and قَضِبٌ is a quasi-pl. n. (M, TA.) [Hence] one says, *مَلَكَ البُرْدَةَ والقَضِيبَ* [lit. *He became possessor of the burdeh and the rod*], meaning *اِسْتَخْلَفَ* [i. e. *he became a successor*]. (A.) — And *A bow made of a rod, or branch, (AHn, M, K) in its complete state: (AHn, M:) or one made of a rod, or branch, not split: (M, K:) also called قَضِبَةٌ. (TA.)* — And *†The quill of a feather. (TA voce بَطْنٌ.)* — And *†The virga, nervus, or yard, (AHát, T, K, TA,) of a bull, (AHát, TA,) or of a man, and of an animal other than man, (T, TA,) or of an ass, &c. (S,* TA.)* — And *†A slender arrow: pl. قَضِبٌ. (Aḡ, TA.)* — And *†A slender sword; contr. of صَفِيحَةٌ: pl. قَوَاصِبٌ and قَضِبٌ: (IAth, TA:) or †slender as an epithet applied to a sword; (M, A, K;*) likened to the قَضِيب of the tree. (A.)* — See also قَاضِبٌ. — Also *†A she-camel that has not been trained, or broken-in: (S, K;) or that has been ridden (A, M) before she has been trained, (A,) or before she has been rendered gentle: (M:) or that has not acquired expertness in being trained: and applied also to the male. (M.)**

قَضَابَةٌ شَجَرٌ, (S, M,* A, O,) and *كُرْمٌ*, (A,) *What falls in consecutive portions, of the extremities of the branches of trees, when they are lopped, or pruned, (S, M,* A,* O,) and of a grape-vine: (A:) or you say قَضَابَةٌ شَيْءٌ, meaning what is [or are] cut off, of a thing. (M, K.)*

قَضَابٌ: see قَاضِبٌ. — Also *One whose habitual work or occupation is that of cutting [app. in a general sense]. (Ḥam p. 490.)*

قَضَابٌ *A certain plant. (Kr, M.)*

مَا فِي فَمِي قَضَابَةٌ: see قَاضِبٌ. — *One says also, مَا فِي فَمِي قَضَابَةٌ There is not in my mouth a tooth that will cut a thing so as to separate one half of it from the other half. (TA.)* — And *رَجُلٌ قَضَابَةٌ †A man who often exercises the faculty of deciding affairs; (S, M, A, K;) possessing ability to execute, or perform, them. (S, A.)*

قَضَابٌ and *قَضِيبٌ* (S, M, Mṣb, K) and *قَضَابٌ* and *قَضِيبَةٌ* and *مَقْضُوبٌ* (M, K,) as epithets applied to a sword, *Very sharp, or sharply-cutting: (S, M, Mṣb, K;) or the first signifies [simply] cutting, or sharp: (O:) [and the last but one is doubly intensive, signifying very sharply-cutting:] the pl. (of the first, O) is قَوَاصِبٌ (S, O) and [of the second] قَضِبٌ. (S.)*

مَقْصَبٌ and مَقْصَابٌ i. q. مَنْجَلٌ [as meaning *A reaping-hook and also a pruning-hook*]. (O, K.) — For the former, see also قَاصِبٌ.

مَقْصَبَةٌ *A place in which grows [the species of trefoil, or clover, called] قَصْبٌ*, (T, S, M, * O, K, *) i. e. (S, K) رَطْبَةٌ, which is called in Pers. (S) اِسْفِسْتُ (S, K; and the like is said in the M:) pl. مَقْصَابٌ, and by poetic license مَقْصَابِيْبٌ. (O.) And *A place in which grow the trees called قَصْبٌ from which bows are made*. (K.)

مَقْصَابٌ *One whose craft, or occupation, is that of cutting [app. herbage &c.]*. (Ham p. 490.) — See also مَقْصَبٌ. — And *Land that produces (M, K) abundantly (K) the herbage called قَصْبٌ which is eaten when freshly cut, (M, * K, TA.) i. e. [the species of trefoil, or clover, called] فِصْفِصَةٌ*. (TA.)

مَقْصُوبٌ [pass. part. n. of 1, q. v.; and see قَصِيْبٌ].

المَقْتَضِبُ *A certain metre of verse, (M, O,) the thirteenth, (O,) consisting of مُتَعَلَّنٌ مُتَعَلَّنٌ*, (M, O,) twice; (M;) originally مُسْتَعَلَّنٌ مُسْتَعَلَّنٌ so called as though it were the مُسْرِحُ with a foot, namely, مُسْتَعَلَّنٌ, cut off. (O.) — مَقْتَضِبٌ applied to verse, or poetry, and a writing, means † *Extemporized*. (S, O.) — And مَقْتَضِبٌ فِي عَمَلٍ means † *Untrained in a work*; (A;) or † *tasked to do it before he can do it well*. (IDrd, S.)

مُنْقَضِبٌ: see its verb, 7.

[قَضِع
قَضَف
قَصِر
قَصِي
قَصِي

See Supplement.]

قط

1. قَطَهُ, aor. ٢, (S, M,) inf. n. قَطٌّ, (M, K,) *He cut it, in a general sense: (M, K:) or he cut it, meaning a hard thing, such as a حَقَّةٌ [or bow], (Lth, M, K,) and the like, (M,) in a good form, or fashion, like as a man cuts a reed upon a bone; (Lth;) and قَطَطَهُ, also, [inf. n. of قَطَطَهُ,] signifies the cutting a حَقَّةٌ, (K, TA,) and making it even: (TA:) or قَطَهُ signifies *he cut it breadthwise, across, or crosswise; (S, M, O, K;) he so separated it; (Kh, S;) opposed to قَدَّهُ, (S, TA,) which signifies he cut it in halves lengthwise, like as one cuts a strap or thong: (TA:) and قَطَطَهُ signifies the same. (M, K,*) You say, قَطَّ الْقَلَمَ, (S, M, K,) aor. as above, (K,) and so the inf. n., (M, K,) *He nibbed the reed for writing; cut off its head breadthwise, across, or crosswise. (S, * M, K.)* And قَطَّ الْبَيْطَارُ حَافِرَ الدَّابَّةِ *The farrier pared, and made even, the hoof of the beast of carriage. (TA.)* — قَطَطَ الشَّعْرَ, (S, M, K,) with the reduplication made manifest, (S, M,) and قَطَّ, aor. يَقَطُّ, (M, M, K,) and, of the latter,**

يَقَطُّ also, [contr. to the general rule,] (M, K,) inf. n., of the former, قَطٌّ, (M, TA,) which is extr., (M,) and of the latter, (M, TA,) قَطَطٌ and قَطَاطَةٌ, (M, K,) *The hair was, or became, [frizzled, or] very crisp, very curly, or much twisted, and contracted: (S, * M, K:) or like that of the زَنْجِيّ: (M, K:) or crisp, curly, or twisted, and contracted, and short. (M, K.)* — قَطَّ الشَّعْرَ, (S, M, M, K,) aor. يَقَطُّ, (S, K,) with kesr, (S, TA,) or يَقَطُّ, (M, M, K,) the verb being co-ordinate to قَتَلَ, [contr. to the general rule,] (M, K,) inf. n. قَطٌّ (S, M, M, K,) and قَطُوْتُ; (M, K;) as also قَطَّ, with damm; (Fr, K;) *The price was, or became, dear, (S, M, M, K,) and high: (M, K:) Sh thought this explanation to be wrong, and the meaning to be the price flagged; but Az says, that in this he was mistaken. (TA.)* — قَطَّ اللَّهُ الشَّعْرَ *God made the price to be, or become, dear. (Fr. TA.)*

2: see 1, first sentence.

7. قَطَّهَ quasi-pass. of قَطَّهَ as explained in the first sentence of this art.; *It was, or became, cut; &c.; and so قَطَّهَ. (M, TA.)*

8: see 1, first sentence: and see also 7.

R. Q. 1. قَطَّعَتِ السَّمَاءُ *The sky let fall rain, (AZ, S, M,) or hail, (M,) such as is termed قَطِيطٌ: (AZ, S, M:) or the sky rained. (K.)*

قَطٌّ, signifying حَسْبٌ, [explained in exs. here following,] (Lth, S, M, M, K, Mughnee, K,) i. e., (S,) denoting the being satisfied, or content, (Sb, S, M, M, K,) with a thing, (M, K,) is thus written, with fet-h to the ق, and with the ط quiescent, (Sb, S, M, M, K, * Mughnee,) like عَنٌّ; (K;) and also, (Sb, M, K,) sometimes, (Sb, M,) قَطٌّ, (Sb, M, K,) with tenween, mejroor; (K;) and قَطِيٌّ [distinguished from قَطِيٌّ in the next sentence]; (Sb, M, K;) but the term "mejroor" is here used contr. to the rules of grammar, as it denotes that قَطٌّ is decl., whereas it is not. (MF.) It is used as a prefixed noun: you say, قَطُّكَ هَذَا الشَّيْءُ *Thy sufficiency [meaning sufficient for thee] is this thing; syn. حَسْبُكَ; (Lth, S, Mughnee;*) and like it is قَدٌّ: (Lth:) and you also say, using it as a prefixed n., قَطِّي My sufficiency; syn. حَسْبِي; (Lth, S, * Mughnee;) like قَدِّي; introducing ن, (Lth, S, TA,) as in قَدِّي and مَدِّي and نَدِّي, contr. to rule, for the reason which has been explained in treating of قَدٌّ, (S, TA,) to preserve the original quiescence of the ط; (Mughnee;) and قَطِيٌّ; (S, M, K, Mughnee;) and قَطٌّ; (S;) and قَطَاطٌ, (S, M, K,) like قَطَامٌ, (S, K,) indecl.; (M;) as signifying حَسْبِي: (S, M, M, K, Mughnee, K;) and, as is said in the Moo'ab, قَطَّ عَبْدُ اللَّهِ دِرْهَمًا *The sufficiency of 'Abd-Allah is a dirhem; [and the like is said by Lth and in the Mughnee;] pausing**

upon the ط, and making قَطٌّ to govern a gen. case [as it does virtually in the preceding instances]; and the Bagrees say, that this is the right mode, as meaning the like of حَسْبُ زَيْدٍ كَفَى زَيْدٌ دِرْهَمًا and كَفَى زَيْدٌ دِرْهَمًا: (K:) or some say قَطٌّ, with jezm; and some say قَطٌّ, making it inded. with damm for its termination; each governing what follows it in the gen. case. (M.) — It is also a verbal noun, signifying يَكْفِي [It suffices, or will suffice; or it is, or will be, sufficient]; and when this is the case, you say, قَطَّنِي, (Mughnee, K,) like as you say, يَكْفِينِي [It suffices me, or will suffice me]; (Mughnee;) or كَفَانِي [which means, emphatically, it suffices me], accord. to the Koofees; (Lth;) which is also allowable when قَطٌّ is equivalent to حَسْبٌ [as we have observed above]: (Mughnee;) and you say also, قَطَّنَكَ, meaning كَفَانَكَ [emphatically It suffices thee]: and قَطَّنِي, meaning كَفَانِي [emphatically It suffices me]: (K:) so in the copies of the K; [in the CK, erroneously, قَطَّنِي;] but [it seems that it should be قَطَّنِي; for] it is said in the Mughnee and its Expositions, that in this last case the addition of the ن is indispensable: (MF:) and some say, قَطَّ عَبْدُ اللَّهِ دِرْهَمًا [A dirhem suffices, or will suffice, 'Abd-Allah (in the CK, erroneously, قَطَّ)]; making it to govern the accus. case [as it does virtually in preceding instances]: and some add ن, saying, قَطَّنَ عَبْدُ اللَّهِ دِرْهَمًا [meaning the same]: (Lth, K:) [hence,] some say, that [قَطَّنَ in] قَطَّنِي is a word originally thus formed without any augmentation, like [حَسْبِي in] حَسْبِي; (M;) [but J says,] if the ن in قَطَّنِي belonged to the root of the word, they had said قَطَّنَكَ, which is not known. (S.) — It is also syn. with حَسْبٌ in the phrase مَا رَأَيْتَهُ إِلَّا مَرَّةً وَاحِدَةً فَقَطُّ [I have not seen him, or it, save once, and that was a thing sufficient or that was enough]: (S, M, K,*) or, as is said in the Muṭowwel, قَطٌّ in قَطَّهَ is a verbal noun, meaning abstain thou [from further questioning, or the like], as though it were the complement of a condition suppressed [such as "the case being so"]; or, as is said in the Mesā'il of Ibn-Es-Seed, the ف is properly prefixed because the meaning is and I was satisfied, or content, therewith; so that the ف is a conjunction: (from a marginal note in a copy of the Mughnee;) [it therefore virtually signifies and no more; or only; and thus it may often be rendered: and this explains what here follows:] when قَطٌّ is used to denote paucity, (M, K,) which is said by El-Hareere, in the Durrah, to be only in negative phrases, (MF,) it is [written قَطٌّ,] with jezm, (M, K,) and without tesheed: (M:) you say, مَا عِنْدَكَ إِلَّا هَذَا قَطُّ [which may be rendered Thou hast not save this only]: but when it is followed by a conjunctive I, it is with kesr; [as in the saying,] مَا عَلِمْتُ إِلَّا هَذَا قَطُّ الْيَوْمَ [virtually mean-

ing *I knew not*, or, emphatically, *know not, save this only, to-day*: (K:) and also, (K,) when thus using it, (M,) you say, مَا لَهُ إِلَّا عَشْرَةٌ قَطُّ يَا فَتَى [likewise virtually meaning *He has not save ten only, O young man*], without teshdeed, and with jezm; and قَطُّ, with teshdeed and khafq; (Lh, M, K;) the kesreh of the latter, in a case of this kind, being to distinguish the قَطُّ which denotes [paucity of] number from قَطُّ, which denotes time. (Lth.) — See also قَطُّ, first sentence.

قَطُّ: see قَطُّ.

قَطُّ: see قَطُّ: — and see also قَطُّ.

قَطُّ: see قَطُّ.

قَطُّ: see قَطُّ.

قَطُّ: see قَطُّ.

قَطُّ: see قَطُّ.

قَطُّ is an adv. noun, (Mughnee,) [generally] denoting time, (S, M, Mughnee,) or past time, (Mshb, K,) used to include all past time; (Lth, Mughnee;) as also قَطُّ, (S, M, Mughnee, K,) the former vowel being assimilated to the latter; (S, Mughnee;) and قَطُّ, (S, M, Mughnee, K,) and قَطُّ, (S, Mughnee,* K;) and some say قَطُّ, (S, Mughnee,) whence قَطُّ is formed, by making its termination similar to that of the primary form قَطُّ, to show its origin; (S, M;) or this would be better than قَطُّ; (M;) and قَطُّ, (S, M, Mughnee,*) like مَدُّ, which is rare: (S, M:) of all these, the first is the most chaste: (Mughnee:) when time is meant by it, it is always with refa, without tenween: (K:) or one says also قَطُّ, (M, Mughnee, K,) with kesr and teshdeed to the ط, (M, K,) accord. to IAqr; (M;) and قَطُّ, with fet-h and teshdeed to the ط; (M,* K;) as well as with damm to the ط without teshdeed. (K [in some copies of which is here added, "and with refa to the ط;" to which is further added in the CK, "without teshdeed:" but I find two copies without any addition of this redundant kind: for by "refa" is here meant, as in a former instance, "damm;" though improperly, as the word is indecl.]) You say, مَا رَأَيْتَهُ قَطُّ &c. [I have not seen him, or it, ever, or hitherto]; (S, M, K;) and مَا فَعَلْتَهُ قَطُّ [I have not done it ever, or hitherto]; (Mshb, Mughnee;) i. e., in the time that is past; (Mshb, K;) or in what has been cut off of my life; (Mughnee, K;) its derivation being from قَطَطْتُ meaning "I cut;" for the past is cut off from the present and the future; and it is indecl. because it implies the meaning of مَدُّ and إِلَى; its meaning being مَدُّ أَنْ خَلَقْتُ إِلَى الْآنَ [since my being created until now]; and with a vowel for its termination to prevent the occurrence of two quiescent letters together; (Mughnee;) and it is with

refa [meaning damm for its termination] because it is like قَبْلُ and بَعْدُ: (Lth:) accord. to Ks, (S,) قَطُّ is a contraction of قَطَطُّ: (S, M:) Sb says, that it denotes الإِنْتِهَاءُ; [app. meaning that it signifies *abstain thou* from further questioning, or the like; for El-Hareere says, in the Durrab, that قَطُّ and قَطُّ both signify the same as حَسَبُ;] and that it is indecl., with damm for its termination, like حَسَبُ. (M.) You say also, مَا فَعَلْتُمْ قَطُّ [app. meaning *I have not done this alone, nor ever*]: (K, TA: [in the CK قَطُّ قَطُّ, but]) the former قَطُّ is with jezm to the ط, and the latter is with teshdeed and damm to the ط. (TA.) And مَا زَالَ عَلَى هَذَا مَدُّ قَطُّ يَا فَتَى [He, or it, has not ceased to be after this manner during all past time, O young man]; with damm to the ق, and with teshdeed. (Lh, M.) It is used only in negative phrases relating to past time; the saying of the vulgar لَا أَفْعَلُهُ قَطُّ [meaning *I will not do it ever*] being incorrect; (Mughnee, K; [in the CK قَطُّ قَطُّ]) for with respect to the future you say عَوْضُ (TA) [or أَبَدًا]: or it is mostly so used, accord. to Ibn-Malik: (MF:) but it occurs after an affirmative phrase in places in El-Bukhāree, (K,) in his Shaheeh; (TA;) for ex., أَطْوَلُ صَلَاةٍ صَلَّيْتُهَا قَطُّ [The longest prayer which I have prayed ever]: and in the Sunan of Aboo-Dawood; تَوَضَّأَ ثَلَاثًا قَطُّ [He performed the three times ever]: and Ibn-Malik asserts it to be right, and says that it is one of the things which have been unperceived by many of the grammarians: (K:) El-Karmānee, however, interprets these instances as though they were negative. (TA.)

قَطُّ: see قَطُّ, near the end of the paragraph: — and see also قَطُّ, in the first sentence.

قَطُّ: see قَطُّ, in two places.

قَطَطُّ, and قَطَطُّ, (M, Mshb, K,) and قَطَطُّ, (TA,) *Crisp, curly, or twisted and contracted, and short, hair*: (M, K:) or *hair that is very crisp, very curly, or much twisted and contracted*: or, accord. to the T, قَطَطُّ means *hair of the زَنْجِي*: (Mshb:) or you say, قَطَطُّ, meaning *very crisp, very curly, or much twisted and contracted*. (S.) — رَجُلٌ قَطُّ, and قَطَطُّ, (Mshb,) or رَجُلٌ قَطُّ الشَّعْرِ, and قَطَطُّ الشَّعْرِ, (S, M, K,) *A man whose hair is crisp, curly, or twisted and contracted, and short*: (M, K:) or *whose hair is very crisp, very curly, or much twisted and contracted*; (S,* Mshb;) as also قَطَطُّ: (K: accord. to some copies; but accord. to other copies, as a pl. in this sense: [the reading of the latter is more probably correct, and is that of the TA:]) or *beautifully crisp or curly or twisted and contracted*: (TA:) the pl. [of قَطُّ] is أَقَطَّاطُ [a pl. of pauc.] and قَطَطُونَ and قَطَطَاتُ; and [of قَطَطُونَ] قَطَطُونَ: (M, K:) the epithet applied to a woman is قَطَطَةٌ, and قَطَطَاتُ without ة. (M, Mshb.) — See also قَطُّ, without ة. (M, Mshb.)

قَطُّ *A slice cut off* (شَقِيْقَةٌ), of a melon or other thing. (A, TA.) — *A portion, share, or lot*, (M, A, Mshb, K,) of gifts, (A, TA,) &c. (TA.) Hence the saying in the Qur, [xxxviii. 15.] رَبَّنَا عَجِّلْ لَنَا قِطْنَآ قَبْلَ يَوْمِ الْحِسَابِ [O our Lord, hasten to us our portion before the day of reckoning]: accord. to some, *our portion of punishment*: but accord. to Sa'eed Ibn-Jubeyr, it means, *of Paradise*. (TA.) — *A writing*; (Fr, S, Mshb;) [such as that of a man's works;] and hence, accord. to Fr, the words of the Qur cited above; those words being said in derision: (TA:) or *a writing of reckoning*: (M, K:) or *a written obligation*: (M:) or it signifies also *a written obligation binding one to give a gift or present*; (S, K, TA;) and hence the saying in the Qur cited above: (S:) pl. قَطَطُ: (S, M, Mshb, K:) which Az explains as meaning *gifts, and stipends*; so called because they were issued written in the form of notes and statements of obligation upon cut pieces of paper or the like. (TA.) — *An hour, or a portion*, (سَاعَةٌ,) of the night. (M, K.) You say قِطٌّ مِنَ اللَّيْلِ + [An hour, or a portion, of the night passed]. (Th, M.) — *A male cat*: (S, M, Mshb, K:) the female is called قِطَّة: (Lth, S, M, Mshb:) Kr disallowed this latter; and IDrd says, I do not think it to be genuine Arabic; (M;) but to this it is objected that it occurs in traditions: (MF:) the pl. is قِطَّاطُ (S, M, Mshb, K) and قِطَطَةٌ, (M, K,) or قِطَطُ. (Mshb.)

قَطَطُ: see قَطُّ, throughout.

قِطَطُ: see قِطَطُ.

قِطَّة [A mode, or manner, of cutting a thing, such as the extremity of the nib of a writing-reed]: see an ex. voce سِنٌّ (near the end of the paragraph).

قِطْنُ: }
قِطِي: } see قِطُّ.
قِطَّاطُ: }

قِطَّاطُ: see قِطُّ.

قِطَّاطُ *A خَرَّاطٌ [q. v.] who makes [the small boxes of wood or the like called] حَقَقٌ [pl. of حَقَّة].* (S, O, K.) [See 1, first sentence.]

قِطَطُ *Small rain*; (M, K;) *resembling شَدْرٌ [q. v.]*: (M:) or the *smallest of rain*; the next above which is termed رَدَاذُ; the next above this, طَشٌّ; [but see this last term;] the next above this, بَغَشٌّ; and the next above this, غَبِيَّة: (AZ, S:) or *rain falling continuously, in large drops*: (Lth, K:) or *hail*: (K:) or *small hail*, (M, O, K,) which is imagined to be hail or rain. (O.)

قِطَّاطُ *A dear price*; as also مَقْطُوطُ, (M, K,) and قِطَّاطُ, (K,) and قِطَّاطُ. (IAqr, K.)

You say, *وَرَدْنَا أَرْضًا قَاطًا بَعْرَمًا* We arrived at a land of dear prices. (S, TA.)

قَاطًا : see قَاطًا.

مَقَطٌ [in the CK erroneously مَقَطٌ] The place of ending of the extremities of the ribs of a horse: (M, K;) or the extremity of the rib, projecting over the belly: (K in art. شرف:) or the place of ending of the ribs of a horse: (TA.) مَقَاطٌ [is the pl., signifying, as explained in the S, in art. شرف, the extremities of the ribs, projecting over the belly: or it] signifies the two extremities of the belly of a horse, whereof one is at the sternum (القَص), and the other at the pubes. (En-Nadr.)

مَقَطَةٌ The thing upon which the reed for writing is nibbed; (S;) [generally made of bone or ivory;] a small bone upon which the writer nibs his reeds for writing; (K;) a small bone which is found with the sellers of paper, upon which they cut the extremities of the reeds for writing. (Lth.)

مَقَطُوطٌ : see قَاطًا.

سَمَا مَقَطَقَةٌ A sky letting fall rain such as is called قَطَقَطٌ. (AZ, S.)

قطب

1. قَطَبٌ (K, TA.) aor. -, inf. n. قَطَبٌ (TA.) He collected a thing, brought it, gathered it, or drew it, together: (K, TA.) this is the primary signification. (O.) — [Hence] one says, قَطَبَ الحِمَارَ عَاتَهُ i. e. †[The wild ass] collected [his herd of wild she-asses]. (A: there distinguished as tropical.) — And قَطَبَ القَوْمَ [أَنْفُسَهُم] being app. understood, and قَطَبٌ †The people, or party, assembled themselves together, or congregated, (O, K, TA,) and were guests, and mixed together. (TA.) — And قَطَبَ (A, K,) aor. -, inf. n. قَطَبٌ and قَطُوبٌ; (K, TA;) and قَطَبٌ (K,) inf. n. قَطِيبٌ; (TA;) He contracted the part between his eyes; (A, K;) and grinned, or displayed his teeth, frowning, or contracting his face, and looking sternly, austere, or morosely; (K, TA;) by reason of drink, &c.: (TA;) or قَطَبَ بَيْنَ عَيْنَيْهِ (S, O, Mṣb,) aor. -, inf. n. قَطَبٌ (Mṣb,) he contracted the part between his eyes: (S, O, Mṣb;) and قَطَبَ وَجْهَهُ, inf. n. قَطِيبٌ, he contracted his face; (S, O;) or did so much. (So accord. to a copy of the S.) — And قَطَبَ الشَّرَابَ (S, A, O, Mṣb, K,) aor. -, inf. n. قَطَبٌ (Mṣb,) He mixed the wine, or beverage; (S, A, O, Mṣb, K;) as also قَاطَبَهُ; (S, O, K;) and قَطَبَهُ (O, K, TA,) inf. n. قَطِيبٌ. (TA.) — And قَطَبَ الإِنَاءَ He filled the vessel. (K.) — قَطَبَ الجَوَالِقَ (K, TA,) inf. n. قَطَبٌ (S, O,) He inserted one of the two loops of the [sack called] جَوَالِقَ into the other, (S, O, K, TA,) on the occasion of making up a load, (TA,) then bent it (S, O, K*) again, (S, O,) [this time, app., back and down,] and put them together [in order, it

seems, to insert a stick, so that the middle of one loop should be above the stick and the middle of the other should be beneath it]: (K, TA:) when he does not bend the loop, [app. meaning through the other and then a second time as described above,] the action is termed سَلَقَ. (S, O. [See سَلَقَ الجَوَالِقَ, in art. سَلَقَ.]) — قَطَبَةٌ signifies also He angered him; (O, K;) aor. as above [and so, app., the inf. n.]. (O.) — And also, (K, TA,) aor. -, (TA,) inf. n. قَطَبٌ (S, O,) He cut it, or cut it off: (S, O, K;) but in this instance the ط is substituted for ض. (O.)

2: see above, in three places.

4: see the first paragraph, in two places.

قَطَبٌ : see the next paragraph, in two places.

قَطَبٌ (S, A, O, Mṣb, K) and قَطَبٌ and قَطَبٌ (S, A, O, K, but some reject the second and third of these, TA) and قَطَبٌ (A, K) and قَطَبَةٌ (so in some copies of the K,) or قَطَبَةٌ (so in other copies of the K, and thus accord. to the TA, as on the authority of Th,) The axis, or pivot, (T, A, Mṣb, K,) of iron, (A, K,) of a mill; (T, S, A, O, Mṣb, K;) the iron thing that is fixed in the middle of the nether stone of a mill; (IAth, TA;) the iron in the nether stone, around which revolves the upper stone, of a mill: (Ham p. 54:) pl. أَقْطَابٌ (A, IAth, O, TA) and قَطُوبٌ (IAth, TA) and قَطَبَةٌ. (O.) — Hence, (TA,) القَطَبُ (S, O, Mṣb, K,) and accord. to some القَطَبُ and القَطَبُ (MF,) †[The pole-star: or the pole of the celestial sphere:] a certain star, (K,) a small star, (ISd, TA,) according to which the kibleh is constructed: (ISd, K, TA:) a star between the جَدَى and the فَرْقَدَانَ, around which the celestial sphere, or firmament, revolves, (S, O, TA,) small and white, and never moving from its place: [but it seems that nebula should be here substituted for star:] Aboo-Adnán says that the قطب is a small star always in the midst of the four [stars] of بَنَاتُ نَعَشٍ, [which is evidently a mistake,] never quitting its place, around which revolve the جدى and the فرقدان: but accord. to Ibn-Eṣ-Ṣalāḥ El-Moḥaddith, it is not a star, but a بَقْعَةٌ [meaning a spot, or a nebula,] in the sky, near the جدى, which latter is the [pole-] star whereby the kibleh is known in the northern countries. (TA.) — And [hence likewise,] القَطَبُ signifies also †The cause, or means, of the subsistence of a thing: and †the thing, or point, [or person,] upon which [or upon whom] a thing [such as an affair, and a question,] turns: pl. [as above, i. e.] أَقْطَابٌ and قَطُوبٌ and قَطَبَةٌ. (K, TA.) — And †The chief, or lord, of a people or tribe; (S, A, O, K;) قَطَبُ بَنِي فُلَانٍ meaning †the chief, or lord, of the sons of such a one, upon whom their state of affairs turns [i. e. depends, and by whose government their affairs are regulated]. (S, O, TA.) And قَطَبُ رَعَى الحَرْبِ [lit. The axis, or pivot, of the mill of war, or of the mill of the war,] means †the commander of the army. (S, O, TA.) — [In the conventional language of

the mystics, it is applied to †The hierarch of the saints of his generation, who is also called العَوْتُوثُ, and is supposed to be pre-eminently endued with sanctity, and with thaumaturgic faculties, and to be known as the قَطَبُ to none but his agents unless he make himself known: at his death, his place is believed to be filled by another.] — قَطَبٌ also signifies A species of plant: [accord. to AHn, the قَطَبُ [is a species of plant that] extends upon the ground like ropes, and has a yellow, thorny, or prickly, blossom; when fit to be reaped, and dry, it hurts men to tread upon it; and is round like a pebble: n. un. قَطَبَةٌ: (O:) [it is said in the K that قَطَبَةُ القَطَبِ is said to signify a certain plant: and the pl. is قَطَبٌ or قَطَبٌ: (thus accord. to different copies: in my MS. copy, the former; and in the CK, the latter, and there said to be like صُرْدٌ: if the former be right, it is a coll. gen. n.):] or قَطَبٌ and قَطَبَةٌ signify two species of plants: and the latter is said to be a certain herb, having a fruit, or produce, and berries (حَبٌّ) like those of the هَرَّاسُ [a tree that bears a kind of drupe]: Lh says that it [app. the قَطَبُ, the pronoun being masc.,] is a species of thorn, from which diverge three thorns, resembling a حَسَكٌ [here meaning caltrop: the leaves of its stem resemble those of the [species of trefoil called] نَقَلٌ and دُرُقٌ, and قَطَبٌ is the name of the fruit: and أَرْضٌ قَطَبِيَّةٌ [i. e., accord. to general analogy, قَطَبِيَّةٌ, like قَصَبِيَّةٌ &c.,] signifies Land in which this kind of plant grows. (TA.) — See also قَطَبَةٌ.

قَطَبٌ : see قَطَبٌ, first and second sentences.

قَطَبٌ [app. an inf. n. of which the verb is not mentioned, (in the CK قَطَبٌ, but, as is said in the TA, it is مُحَرَّكَةٌ,)] which is forbidden, is One's taking a thing [by measure or weight], and then taking the rest of the commodity by comparing it with the former portion, without measure or weight. (Kr, K, TA.)

أَرْضٌ قَطَبِيَّةٌ : see قَطُوبٌ : — and قَطَبٌ : see قَطَبٌ, last sentence but one.

قَطَبٌ : } see قَطَبٌ, first sentence.
قَطَبَةٌ : }

قَطَبَةٌ : see قَطَبٌ, first sentence: — and again, in the last quarter of the paragraph, in three places. — Also An arrow-head (S, O, K) of small size (O) with which one shoots at a butt: (S, O, K;) accord. to ISd, a small, short, four-sided head at the end of an arrow with which one shoots, to the utmost possible distance, at the butts: accord. to Th, the end of an arrow with which one shoots at the butt: accord. to AHn, it is of what are called المَرَامِي [pl. of مَرْمَاةٌ, q. v.]: (TA:) or an arrow with which one contends for superiority in shooting: (A:) [but] accord. to En-Nadr, it is not accounted an arrow: and قَطَبٌ signifies an arrow-head; occurring in a trad. in this sense. (TA.)

قُطْبَانٌ *A certain plant.* (K.)

قِطْبِيٌّ *A certain plant, of which is made rope of twisted strands, or well-twisted rope, (K, TA,) resembling that of the cocoa-nut, the price of which mounts to a hundred deenars of ready money, (TA,) and which is better than that made of the fibres of the cocoa-nut.* (K, TA.)

قَطَابٌ *An admixture (Lth, S, O, K, TA) in what is drunk and what is not drunk. (Lth, TA.) — And قِطَابُ الْجَبِيْبِ, (S, A, O, K, *) from قَطَبُ meaning “the act of cutting,” (S, TA,) or from the same as meaning “the act of bringing, or drawing, together” two things, (TA.) The opening that is cut out at the neck and bosom of a shirt or the like, for the head to enter into it: (O:) or †the part where the two sides of that opening unite: (A, *K, *TA:) or, as AAF says, the lower, or lowest, part of that opening. (TA.)*

قَطُوْبٌ (S, O, K) and قَاطِبٌ (K) [and قَطِبٌ (occurring in the A in art. دَعَب, as opposed to دَعَبٌ and لَعَبٌ, to which it seems to be therefore assimilated in form,)] *Who contracts the part between his eyes; (S, O, K;) and grins, or displays his teeth, frowning, or contracting his face, and looking sternly, austerely, or morosely; (K;) [or rather the first signifies one who does so much;] applied to a man. (S.) — Hence, (TA,) القَطُوْبُ and قَاطِبٌ signify The lion. (O, K, TA.)*

قَطِيْبٌ *Mixed wine or beverage [&c.]; as also مَقَطُوْبٌ. (K.)*

قَطَابَةٌ *A piece of flesh: (Kr, K:) from قَطَبٌ signifying “he cut” a thing. (TA.)*

قَطِيْبَةٌ *Anything mixed. (TA.) And [particularly] (TA) Camels' milk and sheeps' or goats' milk mixed together: (IAar, S, O, K:) or goats' milk and sheeps' milk mixed together; (K;) which is also called نَخِيْسَةٌ: (TA:) or fresh milk, or milk such as is termed حَقِيْنٌ [q. v.], mixed with إِهَالَةٌ [or melted fat, &c.]: and i. q. رَيْبَةٌ [q. v.]. (TA.) — See also قَاطِبَةٌ.*

قَاطِبٌ: see قَطُوْبٌ, in two places.

جَاوُوا قَاطِبَةً † *They came all together: (S, A, *O, Mṣb, K:) قَاطِبَةٌ being a noun denoting generality, (Sb, S, O,) not used but as a word descriptive of state, in the accus. case: (Sb, S, O, K:) its use otherwise is a vulgar corruption, though allowed by El-Khafajee: (MF:) or it may be regarded in a phrase such as that above as being in the accus. case as an inf. n.: (IAth, TA:) it is expl. in the T as meaning all together; mixed, one with another. (TA.) And جَاوُوا بِقَطِيْبِيْهِمْ means †They came with their [whole] company. (K.)*

الْمَقْطَبُ and الْمَقْطَبُ and الْمَقْطَبُ *The part between the eyebrows. (TA.)*

قِرْبَةٌ مَقْطُوْبَةٌ: see قَطِيْبٌ. — *A water-skin filled. (Lh, O, TA.)*

وَجْهٌ مُتَقَطِبٌ [A contracted face]. (K in art. بَسْر.)

قطر

1. قَطَرَ, (S, Mgh, Mṣb, K,) aor. ʔ, (S, Mṣb,) inf. n. قَطْرٌ and قَطْرَانٌ (S, Mgh, Mṣb, K) and تَقَطَّرَ; (K;) [and in an intensive sense, تَقَطَّرَ; (see a verse cited voce غَسَلٌ);] and اِقْطَرُ; (AHn, TA;) and تَقَاطَرُ; (Mṣb, TA;) said of water, (S, Mgh, Mṣb, K,) and of tears, (K,) or other fluid, (S, *TA,) [It dropped, dripped, or fell in drops;] it flowed (Mgh, Mṣb, TA) drop by drop. (Mṣb.) — It occurs in a trad. as signifying عَرَقًا, or بَوْلًا, [He let fall sweat, or urine, in drops,] in which each subst. is in the accus. case as a specificative: said of a person in intense awe or fear. (Mgh.) — قَطَرَ الصَّمْغُ مِنَ الشَّجَرَةِ *The gum [exuded in drops or] came forth from the tree. (TA.) — مَصَّتْ قَطْرَتِ اسْتَهَ i. q. مَصَّتْ [His anus voided excrement in drops]. (K.) — قَطُرَ فِي الْأَرْضِ inf. n. قَطُوْرٌ, †He went away into the country, or in the land; (S, K, *) and hastened; (K, *TA;) as also مَطَرٌ, inf. n. مَطُوْرٌ. (TA.) — قَطَرَهُ, (Aḡ, S, Mgh, Mṣb, K,) [aor. ʔ,] inf. n. قَطْرٌ; (Mgh;) and اِقْطَرَهُ, (Mgh, Mṣb, K,) inf. n. اِقْطَارٌ; (Mṣb;) or the latter but not the former accord. to AZ; (Mṣb;) and قَطَرَهُ, (S, Mgh, Mṣb, K,) inf. n. تَقَطِّيْرٌ; (S, Mgh, Mṣb;) He (God, K, or a man, S, Mṣb) made it (namely water &c.) [to drop, drip, dribble, or fall in drops;] to flow (S, Mṣb, TA) drop by drop: (S, Mṣb:) he poured it out, or forth. (Mgh.) You say قَطَرْتُ الْمَاءَ فِي الْحَقْلِ, and اِقْطَرْتُهُ, and قَطَرْتُهُ, [He made the water to fall drop by drop into the throat.] (Mṣb.) — مَا قَطَرَكَ عَلَيْنَا †What hath poured thee (مَا صَبَّكَ) upon us? (TA.) — قَطَرَ قَطْرًا (Lth, K,) inf. n. قَطْرٌ, (Lth,) †He prostrated such a one with vehemence. (Lth, K.) [Perhaps this is from قَطْرٌ, signifying the “side;” and if so it is not tropical. See also 2.] — قَطَرَ الثَّوْبَ †He sewed the garment, or piece of cloth. (IAar, K.) — قَطَرَ الْإِبِلَ, (Mṣb, K,) aor. ʔ, (Mṣb,) inf. n. قَطْرٌ; (Mṣb, K;) and قَطَرَهَا, (S, Mṣb, K,) inf. n. تَقَطِّيْرٌ; (S;) but this has an intensive signification; (Mṣb;) and اِقْطَرَهَا; (K;) but this [says SM] I do not find in the [other] lexicons; Az and ISd mention only the first and second; (TA;) He disposed the camels in a file, string, or series; (S, *Mṣb;) he placed the camels near, one to another, in a file, string, or series; (K;) [and tied the halter of each, except the first, to the tail of the next before it.] It is said in a proverb, الْفَيْضُ يَقْطِرُ الْجَلْبَ *The failure of provisions causes the camels, driven or brought from one place to another, to be disposed in files for sale. (S.) — قَطَرَ الْبَعِيْرَ He smeared the camel with قِطْرَانٌ [or tar]. (S, Mṣb.)**

2. قَطَرَهُ: see 1. — بِهِ تَقَطِّيْرٌ [He has a drib-

bling of his urine] is said of a man who cannot retain his urine, (Mgh, K, *) by reason of cold affecting the bladder. (TA.) — قَطَرَ الْإِبِلَ: see 1. — طَعَنَهُ قَطْرَهُ (inf. n. تَقَطِّيْرٌ, S) *He pierced him [with his spear] and threw him down on one of his sides. (S, Mṣb.)* And قَطَرَهُ فَرْسَهُ; in the copies of the K قَطَرَهُ عَلَى فَرْسِهِ, but this is a mistake; (TA;) and اِقْطَرَهُ; and تَقَطَّرَ بِهِ; (K;) vulgarly تَقَطَّرَ بِهِ; (TA;) *His horse threw him down on one of his sides. (K, *TA.)* See قَطْرٌ: see also 1. — قَطَرَ ثَوْبَهُ, inf. n. as above, *He fumigated his garment with قَطْرٌ, i. e., aloes-wood. (K.)*

4. اِقْطَرُ: see 1. — *It was time for it to drop, drip, or fall in drops; it was ready, or near, to drop, &c.; expl. by حَانَ لَهُ أَنْ يَقْطَرَ, (S,) and حَانَ أَنْ يَقْطَرَ. (K.) — اِقْطَرَهُ: see 1. — اِقْطَرُ الْإِبِلَ: see 1. — اِقْطَرَهُ فَرْسَهُ: see 2.*

5. تَقَطَّرَ, quasi-pass. of 2, [It was made to drop, drip, or fall in drops; &c. See an ex. in a verse cited voce تَسَقَّى. —] *He fell [upon his side]. (S.) — تَقَطَّرَ بِهِ فَرْسَهُ: see 2. — تَقَطَّرَتْ She fumigated herself with قَطْرٌ, i. e., aloes-wood. (K.)*

6: see 1. — تَقَاطَرُ الْقَوْمُ † *The people came in consecutive companies; from قِطَارِ الْإِبِلِ. (S, TA.)* And hence also, تَقَاطَرَتْ كُتُبٌ فَلَانٍ † [The books, or letters, of such a one followed one another in a regular series]. (TA.)

10. اسْتَقْطَرَهُ *He sought, or desired, its dropping, or dripping, or flowing; [endeavoured to make it drop, or drip;] expl. by رَامَ قَطْرَانَهُ, (K, TA,) i. e., سَيَلَانَهُ. (TA.) — اسْتَقْطَرُ مَعْرُوفًا [He sought, or demanded, bounty, as it were drop by drop]. (K in art. نَض.)*

Q. Q. 1. قَنْطَرٌ: } see art. قطر.
Q. Q. 2. تَقَنْطَرٌ: }

قَطْرٌ [Drops;] pl. of قَطْرَةٌ: (S:) [or rather a coll. gen. n., having this signification; or] *what drops, (K,) of water &c.: (TA:) n. un. قَطْرَةٌ; (K;) which signifies a drop: (Mṣb:) pl. of the former, قَطَارٌ: (K:) and of the latter, قَطْرَاتٌ. (Mṣb.) [See also قَطَارَةٌ.] You say سَالَ قَطْرَةٌ It flowed drop by drop. (Mṣb.) — Rain: (S, Mṣb:) n. un. قَطْرَةٌ [signifying a rain; a shower of rain]: (Mṣb:) pl. of the former, قِطَارٌ. (S.)*

قَطْرٌ *A side, part, portion, quarter, tract, or region, (S, Mṣb, K,) of the heavens, and of the earth; (TA;) as also قَنْتَرٌ (S, K, art. قَنْتَر) and اِقْطَارٌ: (K, ibid.) either side of a man: pl. اِقْطَارٌ. (S, Mṣb, K.) You say اِقْطَرَهُ عَلَى أَحَدِ فَرْسِيْهِ He threw him down on one of his sides. (S, *Mṣb, *K, *TA.) And لَا أَدْرِي عَلَى أَيِّ قَطْرِيْهِ يَقَعُ [I know not on which of his two sides he will fall; i. e., what will be his final state]. (JK.) And the pl. signifies The outer parts or regions (نَوَاجِ)*

of a horse, and of a camel: the prominent parts of a horse, such as the withers (الكائبة) and the rump: the prominent parts of the upper portions of a camel, and of a mountain. (TA.) — قَطْرٌ دَائِرَةٌ [The diameter of a circle;] a straight line extending from one side of a circle to the other side so that its middle falls upon the centre. (KT.) [But this is app. post-classical.] = قَطْرٌ (S, K) and قَطْرٌ (S) Aloes-wood with which one fumigates. (S, K.)

قَطْرٌ (S, Mgh, Mṣb, K) and قَطْرٌ (ISk, TA) Copper, or brass: (S, Mgh, Mṣb:) so in the Kur [xiv. 51, accord. to one reading,] مِنْ قَطْرٍ أَنْ (S.) or مِنْ قَطْرِ أَنْ, accord. to the reading of IAb, meaning, of copper, or brass, in the utmost state of heat: (TA:) [but the common reading is مِنْ قَطْرَانِ:] or copper, or brass, in a state of fusion: (K:) so in the Kur, xxxiv. 11 (TA) [and xviii. 95]: or a certain kind thereof: (K:) or molten iron: (Mgh, Mṣb:) and anything that drops or flows (يَقْطُرُ) by fusion or melting, like water. (Mgh.)

قَطْرٌ: see قَطْرٌ.

قَطْرٌ: see قَطْرٌ.

قَطْرَةٌ: see قَطْرٌ, in two places.

قَطْرَانٌ (S, Mṣb, K) and قَطْرَانٌ (Mṣb, K) and قَطْرَانٌ (K) [Tar, or liquid pitch;] what exudes from the tree called أَيْهَلٌ, [or juniper, or the species of juniper called savin, both of which have this name in the present day,] (Mṣb, K, TA,) and from the أَرْزٌ [or pine-tree], and the like, (K, TA,) when subjected to the action of fire; (lit. when cooked;) used for smearing [mangy] camels, (Mṣb, TA,) &c.; (Mṣb;) i. q. هِنَاءٌ. (S.) [See also زَنْتٌ.]

قَطَارٌ A cloud, (K,) or rain, (TA,) having large drops. (K, TA.)

قَطَارٌ A file, string, or series, of camels; a number of camels disposed in one series; (JK, Mṣb, K;*) one behind another; (JK;) [the halter of each, except the first, being tied to the tail of the next before it:] and the poet Abu-n-Nejm speaks of a قَطَارٌ of ants: (S:) of the measure فَعَالٌ in the sense of the measure مَفْعُولٌ: (Mṣb:) pl. قَطَارٌ (S, Mṣb) and, (S,) or pl. pl., (Mṣb,) قَطَارَاتٌ; (S, Mṣb;) vulg. قَطَارَاتٌ. (TA.)

مَقْطَارٌ and مَقْطَارٌ A cloud having many drops, or much rain. (Th, AAF, K.)

قَطَارَةٌ What drops, or drips, (مَا قَطَرَ,) from a jar (حَبٌّ) and the like: (Lh, S:) or from a thing. (K.) See also قَطْرٌ. — A small quantity of water. (Lh, K.)* Ex. فِي الْإِنَاءِ قَطَارَةٌ مِنْ مَاءٍ. In the vessel is a little water. (Lh.)

قَاتِرٌ Any gum that exudes in drops, or comes

forth, (يَقْطُرُ,) from trees. (IDrd, K.)* — القَاتِرُ المَيْتِيُّ: see دَمُو in art. دَمُو. — A camel whose urine continually dribbles. (S, K.)

قَنْطَارٌ and قَنْطَرَةٌ: see art. قَنْطَر.

مَقْطَرَةٌ [A kind of stocks]: see عَيْبَةٌ and فُلْتَقٌ.

مَقْطُورٌ — أَرْضٌ مَقْطُورَةٌ Land rained upon. (K, TA.) = بَعِيرٌ مَقْطُورٌ, and مَقْطَرِنٌ (S, K,) the latter after the form of the original [قَطْرَانٌ], (S, TA.) A camel smeared with قَطْرَانِ [or tar]. (S, K.)

مَقْطَرِنٌ: see مَقْطُورٌ.

قطرب

Q. 1. قَطْرَبٌ (K,) inf. n. قَطْرَبَةٌ (O,) He hastened, sped, or went quickly. (O, K.) = And قَطْرَبَهُ He threw him down, or prostrated him, on the ground: (O, K.)* and so قَرَطَبَهُ. (O.)

Q. 2. تَقَطَّرَبٌ He (a man, TA) moved about his head: and made himself to resemble the قَطْرَبٌ: (K:) or became like the قَطْرَبٌ in some one of the senses assigned to it in what follows. (TA.)

قَطْرَبٌ A certain bird; (S, O, K;) [app. a species of owl; accord. to Dmr, as cited by Freytag, a bird that roves about by night and does not sleep; and hence rendered by him, and by Golius, strix. No other meaning of the word, as an appellative, is mentioned in the S.] — And A certain insect that rests not all the day, going about, or going about quickly, (O, K, TA,) or, as they used to assert in the Time of Ignorance, that never rests, (TA,) moving about on the surface of water. (KL.) Moḥammad Ibn-El-Mustaneer, (K, TA,) the grammarian, (TA,) was surnamed قَطْرَبٌ because he used to go early in the morning to Seebaweyh; so that the latter, whenever he opened his door, found him there; wherefore he said to him, مَا أَنْتَ إِلَّا قَطْرَبٌ لَيْلٍ [Thou art none other than a *kuṭrub* of night]. (K, TA.) It is also expl. in the K as meaning Light, or active; and Th mentions that it signifies thus; and adds that one says, إِنَّهُ لَقَطْرَبٌ لَيْلٍ [Verily he is a *kuṭrub* of night]; but this shows that it means an insect [described above], and is not [properly speaking] an epithet. (TA.) To this insect is likened a man who labours during the day in accomplishing worldly wants and in the evening is fatigued so that he sleeps during the night until he enters upon the time of morning to betake himself to the like thereof, هَذَا جِيعَةٌ لَيْلٍ قَطْرَبٌ هَذَا جِيعَةٌ لَيْلٍ قَطْرَبٌ [lit. This is a corpse of the night, a *kuṭrub* of the day]. (O, from an explanation of a trad.) [See also Freytag's Arab. Prov. i. 329 and 643.] — And [hence, app.,] †A thief who is skilful, or active, in thievery: (O, M, TA:) for اللَّصُّ القَطْرَبُ، an explanation of القَطْرَبُ given [in the O and] by IM and others, the copies of the K erroneously substitute اللَّصُّ وَالقَطْرَبُ [as though قَطْرَبٌ had the significations of a thief and a rat or mouse]. (TA.) — And The male

(Lth, O, K, TA) of the [kind of demon called] سَعْلَاة (Lth, TA) or of the غُول [which is said to signify the same as سَعْلَاة]; as also قَطْرُوبٌ. (O, K, TA.) — And [app. A young, or little, jinn: thus قَرُطَبٌ is expl. in the L: or] the young ones, or little ones, of the jinn. (K.) — And A young, or little, dog: (O:) or the young ones, or little ones, of dogs. (K.) — And A wolf such as is termed أَمْعَطٌ [i. e. whose hair has fallen off, part after part, or has become scanty; or mischievous, or malignant]. (O, K.) — And An ignorant person, (O, K, TA,) who boasts by reason of his ignorance (يُظْهِرُ بِجَهْلِهِ). (O, TA.) — And Cowardly, or a coward, (O, K, TA,) even if intelligent. (O, TA.) — And Lightwitted; syn. سَفِيهٌ; (O, K, TA;) as also قَطْرُوبٌ: and IAqr has mentioned as a pl. in this sense, used by a poet, قَطَارِيْبٌ, which, ISd says, may be pl. of قَطْرُوبٌ or of a sing. of some other form requiring such a form of pl., or it may be used as a pl. of قَطْرُوبٌ by poetic license: (TA.) — And Thrown down, or prostrated, on the ground, syn. مَضْرُوعٌ, (O, K, TA,) by reason of diabolical possession or wrestling. (O, TA.) = Also A species of melancholia; (O, K, TA;) a well-known disease, arising from the black bile; (TA;) mostly originating in the month of شَبَاطُ [February, O.S.]; vitiating, or disordering, the intellect, contracting the face, occasioning continual unhappiness, causing to wander about in the night, and rendering the face أَخْضَرٌ [here app. meaning of a dark, or an ashy, dust-colour], the eyes sunken, and the body emaciated. (O.) [A more ample description is given by Avicenna (Ibn-Seenà), in book iii. pp. 315, et seq. SM states that he had not found this in any other lexicon than the K. Golius explains the word as signifying *Lycanthropia*, on the authority of Rhazes (Er-Rázee).]

قَطْرُوبٌ: see the next preceding paragraph, in two places.

قَطْعٌ
قَطْفٌ
قَطْلٌ
قَطْمٌ

See Supplement.]

قطير

قَطِيرٌ (S, K) and قَطِيمَارٌ (K) The cleft (شق) of a date-stone: (M, K:) or the integument (قشرة) that is upon it (فِيهَا): (K:) the thin skin (S, K) called فُوقَةٌ, which is upon a date-stone, (S,) between the stone and the date itself: (K:) or the white point [i. e. the embryo] in the back of the date-stone, (S, K,) from which [when it is sown] the palm-tree grows forth. (S.) — [Hence,] †A small, mean, paltry, contemptible, thing. So the former signifies in the Kur, xxxv. 14. One says also مَا أَصَبْتُ مِنْهُ قَطِيمَارًا, meaning, †I obtained not of him, or it, anything. (TA.)

قَطْنٌ
قَطْوٌ

See Supplement.]

قعب

2. تَقْعِبُ [as inf. n. of the pass. v. قُعِبَ], used in relation to a solid hoof, means †The being مُقْبِبٌ [i. e. round, or hemispherical,] like the [drinking-cup, or bowl, called] قَعْبٌ. (K, TA. [See also مُقْعَبٌ.]) — And التَّقْعِيبُ signifies تَقْعِيرُ الْكَلَامِ; (K;) or تَقْعِيبُ الْكَلَامِ signifies تَقْعِيرُهُ; (S, O;) [or التَّقْعِيبُ فِي الْكَلَامِ signifies التَّقْعِيرُ فِيهِ, i. e. †The speaking with a guttural voice, or from the furthest part of the fauces; or the doing thus, with a twisting of the sides of the mouth; and opening the mouth so that it becomes as though it were a cup such as is called قَعْبٌ: (see مُقْعَبٌ:)] you say, قَعَبَ فِي كَلَامِهِ and قَعَرَ; both meaning the same. (L, TA.)

Q. Q. 3. اِقْعَبْنِي He put his hands upon the ground, and sat in such a posture as to be ready to rise. (TA in art. قعنب, from a trad.)

قَعْبٌ A deep wooden drinking-cup or bowl: (S, O:) or a large vessel like the [bowl called] قَصْعَةٌ: (Msb:) or a large, rude, drinking-cup or bowl: (A, K:) or one inclining more nearly to be small: (A, K:*) to which a solid hoof is likened: (TA:) or such as satisfies the thirst of a man: (A, K:) accord. to IAqr, the first [or smallest] of drinking-cups or bowls is that called the غَمْرُ, which does not hold enough to satisfy [a man's] thirst: next is the قَعْبُ, which is [a cup] large enough to satisfy the thirst of a man; and sometimes it satisfies the thirst of two men, and three: and then, the عَسُ: (TA:) the pl. is قَعَبَةٌ (S, O, K) and (K) قَعَابٌ and أَقْعَبٌ, (Msb, K,) the last a pl. of paucity. (TA.) — And †Depth of speech, or language. (O, K, TA.) One says, هَذَا كَلَامٌ لَهُ قَعْبٌ †This is speech, or language, having depth. (TA.) — And in the T, in art. قنع, the phrase اِقْتَاءُ بَيْضِ الْأَسْنَانِ is expl. as meaning قَعَابُ الْأُورَاقِ [app. for اِقْتَاءُ بَيْضِ الْأَسْنَانِ i. e. The white in respect of the teeth, of the young; for الاوراق seems to be here used in a sense assigned to its sing., الورق, namely, الأَحْدَاثُ, pl. of الحَدَثُ, which is syn. with القَتِي, of which اِقْتَاءُ is pl.: but for this usage of قَعَابُ I am unable to account: I incline to think it a mistranscription, though I do not know any word resembling it for which it may have been substituted]. (TA.)

قَعْبَةٌ †A thing resembling [the kind of receptacle called] حَقَّةٌ, pertaining to a woman: or a covered حَقَّةٌ for سَوِيقٌ [i. e. meal of parched barley or the like]: (K:) or a thing resembling a covered حَقَّةٌ in which is a woman's سَوِيقٌ. (O.)

قَعْبَةٌ †A [hollow, or cavity, such as is termed] نَقْرَةٌ, in a mountain. (O, K.)

قَعْبٌ A large number: (K:) or a number: and a large number or quantity. (O.)

قَاعِبٌ A wolf that howls much. (O, K.)

عِقَابٌ عَقْنَابَةٌ i. q. عِقَابٌ قَعْنَابَةٌ (O, K,) formed by transposition, meaning [An eagle] having sharp talons. (O. [See more in art. عقب.])

قَعْبٌ †A solid hoof likened to a قَعْبٌ; (S, O;) round like the قَعْبُ. (A.) — And سُرَّةٌ مُقْعَبَةٌ †A navel resembling a قَعْبُ, (A, O, K,) sunk in the belly, and elevated in the part around it. (O.) — And حَجَرٌ مُقْعَبٌ †A stone in which is a hollow, or cavity, resembling the قَعْبُ. (A.)

فُلَانٌ مُقْعَبٌ مُقْعَرٌ †Such a one is a person who twists the sides of his mouth, and who speaks [with a guttural voice, or] with [or from] the furthest part of his fauces, and opens his mouth [making it to be] as though it were a [cup such as is called] قَعْبٌ. (A, TA.)

قعت

1. قَعْتُ لَهُ قَعْتَةٌ, (S, O, K, TA,*) [accord. to which last, †قَعْتَةٌ is an inf. n., as also قَعْتُ, but, if an inf. n., it is app. an inf. n. un.,] aor. ٢, (accord. to the TK, [but I think it is more probably ٢, agreeably with a general rule, like the aor. of the same verb in the next sentence,]) means قَعْتُ لَهُ حَفْنَةٌ, (S, O,) i. e. I gave to him a small quantity, (S, O, K,*) مِنْ الشَّيْءِ [of the thing]. (TA.) — قَعْتُ الشَّيْءَ, aor. ٢, inf. n. قَعْتُ, He (a man) eradicated, or uprooted, the thing; (IDrd, O, L;) and (O) so †قَعْتُهُ, inf. n. تَقْعِيبٌ. (O, K.)

2: see what immediately precedes.

4. اِقْعَثَ فِي مَالِهِ He acted extravagantly in respect of his property. (ISK, S, O, K,*) — And اِقْعَثَ لَهُ الْعَطِيَّةَ He made the gift to him large; (S, O, K, TA;) and so اِقْعَثَهَا, and اِقْعَثُهُ [i. e. اِقْعَثُهُ الْعَطِيَّةَ]. (TA. See the verse cited voce مُقْعَثٌ; and the remark of Aq respecting it.)

7. اِنْقَعَتْ It was, or became, pulled out, or up, (Aq, S, O, TA,) from the foundation, or utterly; (Aq, S, TA;) it was, or became, eradicated, or uprooted. (K.) One says, ضَرْبُهُ فَانْقَعَتْ He struck it, and it became pulled out, or up, (Aq, S, O, TA,) from the foundation, or utterly. (Aq, S, TA.) — And It (a wall) fell down from its foundation: like اِنْقَعَفَ. (Aq, S, O.)

8. اِقْتَعَتْ He (a digger) took forth much earth from a well. (O, K.) — See also 4.

قَعْتُ Muchness, or abundance. (TA. [See قَعِيبٌ.])

قَعْتَةٌ: see the first sentence of this art.

قَعَاثٌ A certain disorder in the noses of sheep, or goats: (O, K:) thus expl. by Aboo-Turáb. (O.)

قَعِيبٌ (O, K,) as expl. by Aq, (O,) Paltry, or little in quantity; syn. هَيْبٌ and هَيْبٌ. (O, K.)

[See also مُقْعَثٌ.] — And Abundant, or copious; applied to rain: (S, O, K:) and to a benefit, or benefaction, &c.: (TA:) and to a gift (سَيْبٌ): (O, TA:) and, (S, K, TA,) or as some say, (O,) to a torrent (سَيْلٌ), (S, O, K,) as meaning thus, (S, O,) or as meaning great: (K:) whence, in a verse of Ru-beh,

• مَا شَاءَ مِنْ أَبْوَابِ كَسْبٍ مُقْعَثٍ •
[What he will of the means of the attainment of abundant gain]; مُقْعَثٌ being of the measure from قَعِيبٌ as applied to rain &c. (O. [The word كَسْبٌ, of which the right reading is certainly as above, is there imperfectly written, more like كَسْبٌ than كَسِبٌ.])

مُقْعَثٌ [pass. part. n. of 4]. Ru-beh says,

• أَقْعَبْنِي مِنْهُ بِسَيْبٍ مُقْعَثٍ •
• لَيْسَ بِمَنْزُورٍ وَلَا بِرَيْثٍ •

[He gave me liberally thereof, or from him, a large gift, (lit., accord. to the explanation of the verb, a gift made large,) not such as was small, or not such as was obtained by importunity, nor such as was slow in coming]: (S, TA:) but Aq says that Ru-beh has done ill in using the phrase بِسَيْبٍ مُقْعَثٍ; for مُقْعَثٌ, he says, means paltry, or little in quantity; syn. هَيْبٌ and هَيْبٌ [like قَعِيبٌ, which is said to have this meaning and also the contr. thereof]. (TA. [Perhaps the right reading in the verse cited above is مُقْعَثٌ.]

مُقْعَثٌ: see قَعِيبٌ. [See also what here immediately precedes.]

قعد

1. قَعَدَ, (S, K, &c.,) aor. ٢, (A, L,) inf. n. قَعْدٌ and مُقْعَدٌ (S, L, K) and قَعْدٌ, (L,) He sat; i. q. جَلَسَ [when the latter is used in its largest sense]; (S, A, L, K;) so accord. to 'Orweh Ibn-Zubeyr, a high authority; contr. of قَامَ: (L:) or it signifies he sat down; or sat after standing: and جَلَسَ, he sat after lying on his side or prostrating himself: (Kh, IKh, El-Hareere, K:) or, as some say, قعد signifies he sat for some length of time. (MF.) See also جَلَسَ. — [And hence, He remained.] — قَامَ وَقَعَدَ †He experienced griefs which disquieted him so that he could not remain at rest, but stood up and sat down. (Mgh, art. قدم.) [See an ex. voce سُدَّةٌ.] هَذَا شَيْءٌ يَقْعُدُ †[This is a thing for which the enemy will be restless in his attempts against thee]. (A.) ضَرْبُهُ ضَرْبَةُ ابْنَةِ أَقْعَدِي وَقَوْمِي He beat him with a beating of a female slave: (IAqr, L, K:*) who is thus called because she sits and stands in the service of her masters, being ordered to do so. (IAqr, L.) — قَعَدَ لَهُ, properly, He sat for him, often means He lay in wait for him, in the road, or way: see an ex. in a verse cited voce سُدَّةٌ. — قَعَدَتِ الرَّحْمَةُ †The

قَعِيدَكَ اللهُ. You say, interrogatively, قَعِيدَكَ اللهُ [I beg God to preserve, keep, guard, or watch, thee. Was it not so and so?]: and in the other case, قَعِيدَكَ اللهُ لِأَكْرَمَتِكَ [By thy Watcher, or Keeper, God, I will assuredly pay thee honour!] (Th, L.) — [And from the signification of 'father' is derived] the phrase قَعِيدَكَ تَتَفَعَّلَنَّ, By thy father, thou shalt assuredly do such a thing. (K, TA.) — What comes to thee from behind thee, (S, L, K,) of gazelles or birds (L, K) or wild animals: contr. of نَطِيحٌ: (S, L:) of evil omen. (L.) — The locust of which the wings are not yet perfectly formed. (S, K.)

قَعِيدَةٌ A thing like the [kind of receptacle called] عَيْبَةٌ, (L, K,) woven by women, (L,) upon which one sits: (L, K:) pl. قَعَائِدُ. (L.) — See قَعْدَةٌ — A [sack of the kind called] غِرَارَةٌ: (S, K:) or the like thereof, in which are put قَدِيدٌ [or pieces of flesh-meat, q. v.] and كَعْكُ: (L, K:) pl. قَعَائِدُ. (S, L.) — A sand that is not of an oblong form: (S, L, K:) or a long tract of sand like a rope, cleaving to the ground: (L, K:) or a heap of sand collected together. (L.) — See also قَعِيدٌ.

قَعَادَةٌ A [seat, or couch, of the kind called] سَرِيرٌ: of the dial. of El-Yemen. (TA.)

قَاعِدٌ [act. part n. of قَعَدَ] Sitting; sitting down; pl. قَعُودٌ (Mṣb) and قَعَادٌ and قَاعِدُونَ: (TA:) fem. قَاعِدَةٌ; pl. قَوَاعِدُ and قَاعِدَاتٌ (Mṣb.) — † A sack full of grain; (IAḩr, K;) as though by reason of its fulness it were sitting. (IAḩr.) — [And from قَعَدَ in the third meaning,] قَاعِدٌ عَنِ الْغَزْوِ † A man holding back, or abstaining, from warring and plundering: pl. قَعَادٌ and قَاعِدُونَ; and quasi-pl. n. قَعْدٌ: (L:) which last is also explained as signifying those who have no دِيْوَانٌ [or register in which they are enrolled as soldiers and stipendiaries], (S, A, L, K,) and (as some say, L) who do not go forth to fight. (L, K.) — [And hence, the pl.] قَعْدٌ, [which is, properly speaking, a quasi-pl. n.,] like حَارِسٌ and حَرَسٌ, (S,) and حَادِمٌ and حَدَمٌ: (TA:) [The Abstainers, or Separatists:] the قَعْدٌ (so in the S, L, K: in the A, and some copies of the K, † قَعْدَةٌ:) are † The [schismatics called] خَوَارِجٌ: (K:) or certain of the خَوَارِجِ; (S:) a people of the خَوَارِجِ who held back (قَعَدُوا) from aiding 'Alee, and from fighting against him; (A;) certain of the حَرُورِيَّةِ; (L:) the [schismatics called] شُرَاةٌ, who hold the doctrine that government belongs only to God, but do not war; (IAḩr, L;) who hold the doctrine that government belongs only to God, but do not go forth to war against a people. (L.) — [And the sing.,] قَاعِدٌ † A woman who has ceased to bear children, (S, K,) and to have the menstrual dis-

charge, (ISK, S, K,) and to have a husband: (Zj, K:) or an old woman, advanced in years: (IAth:) pl. قَوَاعِدُ: (ISK, S:) when you mean "sitting," you say قَاعِدَةٌ. (ISK, IAth.) — قَاعِدَةٌ قَاعِدَةٌ † A palm-tree bearing fruit one year and not another: (A, TA:) or, that has not borne fruit in its year. (IKṯṯ.) — Also, قَاعِدٌ, A palm-tree: or a young palm-tree: pl. [or rather quasi-pl. n.] قَعْدٌ, like as حَدَمٌ is of حَادِمٌ. (L.) — قَاعِدٌ † A young palm-tree having a trunk: (A, K:) or, [of] which [the branches] may be reached by the hand. (S, K.) Ex. فِى أَرْضِهِمْ كَثْرًا مِنَ الْقَاعِدِ In their land are so many young palm-trees having trunks. (A.) Thus it is used as a gen. n. (TA.) — رَحَى قَاعِدَةٌ A mill which one turns by the handle with the hand. (L.) — حَلَبٌ قَاعِدًا: see art. حَلَبٌ.

قَاعِدَةٌ A foundation, or basis, of a house: (Mṣb:) pl. قَوَاعِدُ: (S, Mṣb:) which signifies, accord. to Zj, the columns, or poles, (أَسَاطِينُ) of a structure, which support it. (L.) [Hence,] قَاعِدَتَا الْبَابِ [The two side-posts of the door]. (K, in art. سَوْمٌ.) — بَنَى أَمْرَهُ عَلَى قَاعِدَةٍ, and عَلَى قَوَاعِدٍ, † [He built his affair upon a firm foundation, and, upon firm foundations]. And قَاعِدَةُ ثِيْنِ أَمْرِكَ وَهَيْبَةٌ † [The foundation of thine affair is unsound]. (A.) — قَوَاعِدُ السَّحَابِ † The lower parts of clouds extending across the view in the horizon, likened to the foundations of a building: (A'Obeyd, L:) or clouds extending across the view, and lying low. (IAth, L.) — [Hence] قَوَاعِدُ الْهُودِجِ The four pieces of wood, (S, K,) placed transversely, [two across the other two, so as to form a square frame,] beneath the هُوْدِجِ (S, K,) which is fixed upon them. (K.) [See 1 in art. فِشَلٌ.] — As a conventional term, i. q. ضَابِطٌ, i. e. † A universal, or general, rule, or canon. (Mṣb.) [See ضَابِطٌ.]

قَاعِدٌ A camel having a laxness and depression in the shank. See قَعْدٌ. (TA.) But see أَصْدَفٌ — قَاعِدٌ قَاعِدٌ † Such a one is more nearly related to his chief, or oldest, ancestor than such a one. (IAḩr, IAth, L.) See also قَعْدٌ.

مَقْعِدٌ A place of sitting; a sitting-place; (L, Mṣb, K;) as also مَقْعِدَةٌ: (L, K:) pl. of the former مَقَاعِدُ, (Mṣb,) signifying sitting-places of people in the markets &c. (S.) هُوَ مِنِّي مَقْعِدُ الْقَابِلَةِ [He is, with respect to me, as though in the sitting-place of the midwife;] i. e., in nearness; meaning he is sticking close to me, before me: (Sb, S:) denoting nearness of station. (Sb, L.) See also مَعْقِدٌ. — [Hence,] † A place of abode,] تَرَكُوا مَقَاعِدَهُمْ † They left their places of abode. (A.) — A time of sitting. (MF.) — مَقْعِدَةٌ The anus [as is shown in the S and Mṣb, voce بَاسُورٌ &c., and so

in modern Arabic; and app. also the posteriors, upon which one sits]: syn. السَّافِلَةُ. (S, Mṣb.)

مُقْعِدٌ † Having a disease which constrains him to remain sitting: (K:) or crippled, or deprived of the power of motion, by a disease in his body; (Mgh, L;) as though the disease constrained him to remain sitting: (Mgh:) or deprived of the power to stand, by protracted disease; as though constrained to remain sitting: (L:) or affected by a disease in his body depriving him of the power to walk: (Mṣb:) a lame man (S, L:) also, i. q. زَمِنٌ: (Mṣb:) accord. to the physicians, مُقْعِدٌ and زَمِنٌ are syn.; [see the second explanation above, which is that here indicated;] but some make a distinction, and say that the former signifies having the limbs contracted, and the latter, having a protracted disease; (Mgh;) [which is app. one of the two significations assigned to the former word in the Mṣb:] accord. to some, it is from قَعَادٌ signifying a disease which affects camels in their haunches: (L:) [and] مُقْعِدٌ [is applied to] a camel having this disease. (L.) — مُقْعِدُ النَّسَبِ, and مُقْعِدُ الْأَسْبَابِ † A man of short lineage. (L.) — مُقْعِدُ الْحَسَبِ † A man without eminence, or nobility. (L.) See also قَعْدٌ. — مُقْعِدُ الْأَنْفِ † A man having wide nostrils: (K:) or having wide and short nostrils. (A, L.) مُقْعِدٌ مُقْعِدٌ † A breast that is swelling, prominent, or protuberant, (S, A, L, K,) that fills the hand, (A,) and has not yet become folding. (S, L, K.) — بَيْتٌ مُقْعِدَةٌ A well that is partly dug, and then left before the water has come into it; (K;) i. q. مُسْبِئَةٌ. (TA.) — مُقْعِدَاتٌ † Young birds of the kind called قَطَا, before they rise (L, K) to fly. (L.) — † Frogs. (A, L, K.)

أَخَذَهُ الْبُقَيْرُ الْمُقْعِدُ † (A) Grievs took hold upon him, disquieting him so that he could not remain at rest, and making him to stand up and sit down: a phrase similar to مَا قَدِمَ وَمَا حَدَثَ, and مَا قَرَّبَ وَمَا بَعَدَ, and حَدَثٌ. (Mgh, art. قَدَمٌ.) — مُقْعِدٌ and مُقْعِدٌ A servant. (IAḩr, L.)

مُقْعِدَةٌ and الْمُقْعِدَةُ: see مُقْعِدٌ.

مُقْعِدٌ and مُقْعِدَاتٌ: see مُقْعِدٌ.

مُقْعِدٌ: see مُقْعِدٌ.

قعر

1. قَعَّرَتِ الْبَيْتُ, aor. قَعَّرَ, inf. n. قَعَارَةٌ, The well was deep; had a deep bottom. (S, K.) — قَعَّرَ الْبَيْتُ, (S, K,) aor. قَعَّرَ, inf. n. قَعَّرٌ, (TA,) He reached the bottom of the well; (K;) he descended the well until he reached the bottom of it: (S:) or the same verb; (IAḩr, K;) or قَعَّرَهَا, (A,) inf. n.

تَغَيَّرَ; (S;) and أَفْعَرَهَا; (A;) he made the well deep. (IAqr, S, A, K.) — فَعَرَ الْإِنَاءَ, (S, K,) or تَقَعَّرَهُ, (A,) † He drank what was in the vessel, (S, A, K,) or all that was in the vessel, (TA,) until he came to the bottom of it. (S, A, TA.) And in like manner, فَعَرَ التَّرِيدَةَ † He ate the † *تريدة* [or mess of crumbled bread moistened with broth] from the bottom of it. (K.) — فَعَرَ الشَّجْرَةَ, (S, A,) inf. n. فَعْرٌ, (S,) † He pulled out the tree from its root; uprooted it. (S, A.) And قَعَرَ النَّخْلَةَ, aor. ʔ, † He cut down the palm-tree from its root. (K.) And قَعَرَهُ † He threw him down prostrate. (K.)

2: see 1. — قَعَرَ فِي كَلَامِهِ He twisted the sides of his mouth in his speaking, and spoke with the furthest part of his mouth; as also تَقَعَّرَ: (K:) or both signify, he spoke [gutturally, or] with the furthest part of his fauces: (TA:) [he was guttural in his speech, or spoke with a guttural voice.] See قَعَب.

4. اَفْعَرَ الْبَيْتَ He made a bottom to the well. (S, K.) — See also 1.

5. تَقَعَّرَ He went deep; syn. تَعَمَّقَ. (S.) See عَجْرَفِيَّةٌ. — † He, or it, became prostrated, and overturned. (TA.) [See also 7.] — تَقَعَّرَ الْإِنَاءَ: see 1.

7. انْقَعَرَتِ الشَّجَرَةُ, (S, A,) or النَّخْلَةُ, (K,) † The tree, (S, A,) or palm-tree, (K,) became uprooted, (S, A, K,) and fell prostrate; (TA;) it fell down: (K:) or, as some say, it went into the bottom [or depth] of the earth [and disappeared, leaving no mark nor trace: see the part. n., below]: (TA:) and, accord. to some, انْقَعَرَ, said of anything, signifies it became prostrated. (TA.) [See also 5.] — † انْقَعَرَ عَنْ مَالٍ لَهُ † He died, leaving property that belonged to him: (TA, from a trad.): and انْقَعَرَ [simply] he died. (TA.)

قَعْرٌ The bottom, lowest depth, or extremity of the lower part, [of the interior,] of a thing; (Msb;) i. q. عُمُقٌ, of a well &c.; (S;) the remotest part of anything; (A, K;) [as, for instance,] of a river, (TA,) and of a vessel; (S, A;) pl. قَعُورٌ. (Msb, K.) You say جَلَسَ فِي قَعْرِ بَيْتِهِ, [lit., He sat in the innermost part of his house,] meaning † he kept in his house. (Msb.) And لَا أَدْخُلُ عَلَيْهِ, and قَعَرَ الْبَيْتِ, and قَعِرْتَهُ, and قَعِرْتَهُ, all signify the same [I will not go in to him in the innermost part of the house; or † I will not be an intimate in his house]. (TA.) — [Depth, properly and tropically. You say] ذَهَبَ فِي قَعْرِ الْأَرْضِ [It (a tree or the like) went into the depth of the earth]. (TA.) And فَلَانَ بَعِيدَ الْقَعْرِ (A, TA) † Such a one is deep and excellent in judgment; one who examines deeply. (TA.) And لَيْسَ لِكَلَامِهِ قَعْرٌ † [His speech, or language, has not depth]. (A, TA.) — The root, or lower or lowest part, of a

palm-tree [or the like]. (TA.) — A hollow in the ground, such as is called a جُوبَةٌ, (K, TA,) the descent into which and the ascent from which are difficult; (TA;) as also قَعْرَةٌ. — A city, or town; syn. بَلَدٌ; (K;) such as El-Basrah or El-Koofeh. (AZ.) You say مَا فِي هَذَا الْقَعْرِ مِثْلُهُ There is not in this city, or town, the like of him. (K.) And مَا خَرَجَ مِنْ أَهْلِ هَذَا الْقَعْرِ أَحَدٌ مِثْلَهُ, like as you say مِنْ أَهْلِ هَذَا الْغَائِطِ, There came not forth, of the people of this city, or town, any one like him. (AZ.) — A [bowl, such as is called] جَفْنَةٌ. (Fr, IAqr, K.)

قَعْرٌ Intellect, or intelligence: (K:) or full, or perfect, [or profound,] intellect or intelligence. (IAqr, TA.) [See also قَعْرٌ.]

قَعْرَةٌ: see قَعْرٌ, in two places. — What covers the bottom of a bowl; as also قَعْرَةٌ. (K.) See قَعْرَانٌ.

قَعْرَةٌ: see قَعْرَةٌ.

قَصْعَةٌ قَعْرَةٌ: see قَعْرَانٌ. — See also شَفِيرَةٌ.

قَعْرَانٌ A drinking-cup or bowl (قَدَحٌ) made deep; i. q. مُقَعَّرٌ. (S.) — † A vessel nearly full: (A:) or a vessel having something in its bottom: (K:) fem. قَعْرَى: (TA:) and قَصْعَةٌ قَعْرَى, and قَعْرَةٌ, † a bowl having in it what covers its bottom. (K, TA.)

قَعُورٌ: see قَعِيرٌ, in two places.

قَعِيرٌ Deep; having a remote bottom; (A, K;) applied to a river; as also قَعُورٌ, accord. to the K; but this is not mentioned by any one before the author of the K, and is a mistake for قَعُورٌ, which occurs afterwards in the K. (TA.) You say بَيْتٌ قَعِيرَةٌ, (A,) and قَعُورٌ, (K, TA,) A deep well; (K, TA;) a well having a remote bottom. (TA.) And قَصْعَةٌ قَعِيرَةٌ (S, A) † A deep bowl. (TA.) قَعُورٌ is also applied as an epithet to a woman's vulva: (Ibn-Habeb, TA in art. خَجِي:) and, accord. to the K, to a woman. (TA in that art.)

شَفِيرَةٌ: see قَعْرٌ: — and قَعِيرٌ. — See also شَفِيرَةٌ.

قَعُورٌ: see قَعِيرٌ.

[أَقْعَرٌ] Deeper.]

مُقَعَّرٌ, (so in a copy of the A,) or مُقَعَّرٌ, like مُعْظَرٌ [in measure], (so in the TA,) [but the former I think the correct form, being agreeable with analogy,] A man who reaches the bottoms, or utmost points, of things, or affairs. (A, TA.)

مُقَعَّرٌ: see قَعْرَانٌ: — and مُقَعَّرٌ.

مُقَعَّرٌ: see مُقَعَّبٌ in art. قَعَب.

مُقَعَّرٌ, applied to a [cup of the kind called] قَعْبٌ, Wide and deep. (K.)

مُنْقَعَرٌ Uprooted. So in the Qur, [liv. 20,] كَأَنَّهُمْ أُعْجَازُ نَخْلٍ مُنْقَعَرٍ As though they were the lower parts of palm-trees uprooted: (TA:) or the meaning is, extirpated, by going into the bottom [or depth] of the earth, so as to leave no mark nor trace. (El-Basā'ir, TA.)

قَعَسَ

1. قَعَسَ, aor. ʔ, (TK,) inf. n. قَعْسٌ, (S, A, K,) He (a man, TK) had a protruding, or protuberant, breast, or chest, and a hollow, or receding, back; قَعْسٌ being the contr. of حَدَبٌ. (S, A, K, TK.) [And in like manner,] قَعَسَ in a bow is A bending outwards of its inner side, in its middle, and a bending inwards of its outer side. (TA.) — See also 6, in two places. — قَعَسَ الشَّيْءَ, [aor. ʔ,] inf. n. قَعْسٌ, He bent the thing; as also قَعَسَهُ. (TA.)

2: see 1, last signification.

5: see 6, in two places.

6. تَقَاعَسَ He made his [meaning his own] breast, or chest, to stick out. (A.) — He drew back, and became refractory, and made himself like him who has a hollow, or receding, back, and a protruding, or protuberant, breast, or chest. (Har, p. 17.) — † He drew back; held back; or hung back. (S, K.) You say, تَقَاعَسَ عَنِ الْأَمْرِ † He drew back, held back, or hung back, from the thing, or affair, and would not go forward in it; (S, TA;) as also قَعَسَ, inf. n. قَعْسٌ; and تَقَعَّسَ: (TA:) in some copies of the S, instead of تَقَاعَسَ, in this phrase, we find تَقَعَّوَسَ. (TA.) And [in like manner,] † أَقْعَنَسَ † He drew back; he receded, or went backwards. (S, K.) When a man draws water without a pulley, pulling the rope at the head of the well, his back pains him, and it is said to him, † أَقْعَنَسْ وَأَجْذِبِ الدَّلْوُ, † [Go thou backwards, and pull the bucket]. This verb is without idghám because it is quasi-coördinate to اِحْرَاجٌ. (S.) — † He (a horse, S, K) drew back, or held back, and would not go forward: (S;) or would not submit to his leader; (K;) [as also † أَقْعَنَسَ; as appears from an explanation of its part. n., below.] You say also, تَقَعَّسَتِ الدَّابَّةُ, meaning, † The beast of carriage stood still, and would not move from its place. (TA.) — † [He (a man) and] it (might or strength) was, or became, firm, or steady, and resisted; [as also † أَقْعَنَسَ; as appears from an explanation of its part. n., below:] and † أَقْعَنَسَ † he was, or became, firm, and did not bow his head: and قَعَسَ, inf. n. قَعْسٌ, † he (a man) was, or became, inaccessible, or unapproachable, and mighty, or strong, and firm, or steady. (TA.) — † It (the night) was, or became, long, or protracted; as though it did not quit its place; like بَرَكٌ. (A, TA.) See أَقْعَسَ.

Q. Q. 2. تَقَعَّوَسَ: see 6.

R. Q. 3. أَقْعَنَسَ: see 6, in five places.

أَقْعَسَ : see قَعَسَ.

قَعَيْسٌ :
قَعَيْسٌ :
قَعَيْسٌ :
قَعَيْسٌ : } see مَقْعَيْسٌ.

أَقْعَسَ Having a protruding, or protuberant, breast, or chest, and a hollow, or receding, back; (S, A, K;) as also قَعَسَ (S, K) and مَتَقَاعَسَ (S:) [or the last rather signifies making his breast, or chest, to stick out: see its verb:] fem. of the first, قَعَسَاءُ; (K;) applied to a woman [&c.]: and pl. قَعَسٌ: the dim. of the first is أَقْعَيْسٌ. (TA.) [See أَقْرَزُ and أَقْرَبُ.]—Applied to a horse, Having the صَبْوَةٌ [or place of the saddle], (K,) or the spine in that part, (S,) depressed, and the قَطَاةُ [or part next behind] elevated; (S, K;) [i.e., saddle-backed.]—Applied to a camel, Having the head and neck and back inclining: (K:) or having the head and neck inclining towards the back: (S:) the latter is the right explanation. (TA.) Hence the saying, أَبْنُ خَمْسِ عَشْرَةَ خَلْفَاتِ قَعَسٍ meaning, The tarrying of the moon five nights old until it sets is like the tarrying during the evening feed of pregnant camels having their heads and necks inclining towards their backs. (S, TA.) [See عَتَمَةٌ.] The same epithet applied to a camel also signifies Having a shortness in the hind legs, and a sloping in the withers. (TA.)—Also, the fem., قَعَسَاءُ, applied to an ant (نَهْلَةٌ), Raising its breast and its tail: (K:) pl. قَعَسَاوَاتٌ. (TA.)—And applied to a bow (قَوْسٌ), Having a bending outwards of its inner side, in its middle, and a bending inwards of its outer side. (TA.)—Also أَقْعَسَ, applied to a man, †Inaccessible, or unapproachable, (S, K, TA,) and mighty, or strong, and firm, or steady. (TA.) You say also, عَزَّ أَقْعَسٌ (A) and عَزَّةٌ قَعَسَاءُ (S, A) †Firm might or strength. (S.) [See also مَقْعَيْسٌ.]—لَيْلٌ أَقْعَسٌ †A long, or protracted, night; (A, K;) as though it did not quit its place. (S, A.) And سِنُونَ قَعَسٌ †Years lasting long. (TA.)

مَقْعَيْسٌ †Drawing back; holding back; or hanging back: [see its verb:] (TA:) or strong; powerful; mighty: (S, K, TA:) also anything drawing in his head upon his neck, like him who refrains, or defends himself, from a thing: a camel that resists being led: anything that resists, or withstands: might, or power, that resists, or withstands, injury. (TA.) [See also أَقْعَسَ.] The pl. is مَقَاعِسٌ and مَقَاعِيسٌ; (S, K;) the addition of the ي being in this case optional. (S.) The dim. is مَقْعَيْسٌ, or مَقْعَيْسٌ, (Sb, S, K,) or قَعَيْسٌ and قَعَيْسٌ, (TA,) or قَعَيْسٌ, (S, TA,) or قَعَيْسٌ: (TA: and so in some copies of the K:) Mbr objected to the first and second of these, as not agreeable with analogy; and preferred the third

and fourth, or, accord. to the S, the fifth, or, as some say, the last. (TA.)

أَقْعَسَ : see مَتَقَاعَسَ.

قَعَسَ

1. قَعَصَتْ الْغَنَمُ : see 4, throughout. قَعَصَتْ الْغَنَمُ The sheep, or goats, were seized, or affected, with the disease called قُعَاصٌ, q. v. (S, K.)

4. أَقْعَصَهُ He slew him on the spot; (S, A, K;) as also قَعَصَهُ, (A, K,) aor. -, (K,) inf. n. قَعَصٌ: (TK:) or both signify he slew him quickly: or the former signifies he struck, or shot at, it, (a thing, or an object of the chase,) and it died on the spot, before it was [struck or] shot: and he hastened and completed, or made sure or certain, his (a man's) slaughter: and قَعَصَةٌ is a subst. derived from it [app. signifying the act]. (L, TA.) You say also, أَقْعَصَهُ بِالرَّمْحِ, and قَعَصَهُ, He thrust him, or pierced him, with the spear, quickly: or from behind. (TA.)

7. انْقَعَصَ He died. (K.)

قَعَصٌ A quick death: (S, A, K:) and a quick slaughter; as also قَعَصٌ. (TA.) You say, مَاتَ قَعَصًا He (a man, S, A) died on the spot, from a blow or a shot. (S, A, K.) And it is said in a trad., مَنْ خَرَجَ مُجَاهِدًا فِي سَبِيلِ اللَّهِ قَتِلَ قَعَصًا قَعْدًا, [Whoso goeth forth as a warrior in the cause of God, and is slain quickly, or suddenly, has a just claim to the permanent abode of happiness in the other world]: (S,* TA:) alluding to the مَابَ mentioned in the KUR xxxviii. 24 and 39. (Az, TA.)

قَعَصٌ : see قَعَصٌ.

قَعَصَةٌ : see 4.

طَعَنَةً قَعَصَاءُ A thrust, or wound, with a spear or the like, that kills quickly. (TA.)

قُعَاصٌ A certain disease which attacks sheep or goats, (S, A, K,) in consequence of which something flows from their noses, (TA,) killing them immediately, (S, A, K,) on the spot: (A:) and which kills men on the spot: (A:) and a certain disease in the breast, or chest, which is as though it broke the neck. (Lth, K.) It is said in a trad., وَمَوْتَانِ يَكُونُ فِي النَّاسِ كَقُعَاصِ الْغَنَمِ, [And a mortality which shall be among men, like the قُعَاصِ of sheep or goats]. (S.)

قُعَاصٌ :
مَقْعَصٌ : } see what next follows.

مَقْعَاصٌ A lion that kills quickly; as also مَقْعَصٌ and قُعَاصٌ. (K.)—See also what next follows.

غَنَمٌ مَقْعُوصَةٌ Sheep, or goats, seized, or affected, with the disease called قُعَاصٌ: (S, K:) accord. to

IAqr, †شَاةٌ مَقْعَاصٌ signifies a sheep, or goat, having the mortal disease so called. (TA.)

قَعِبٌ
قَعَفٌ
قَعَفٌ
قَعَلٌ
قَعَمٌ
قَعَنٌ
قَعُو
قَفٌ

See Supplement.]

قَفَا

1. قَفَيْتِ الْأَرْضَ, aor. -, inf. n. قَفٌ, The land was rained upon, and its herbage became altered and spoiled thereby: (K:) or قَفٌ [the inf. n.] signifies the falling of dust upon the herbs, or leguminous plants, (AHn, K, TA,) in consequence of which they are spoiled if the dust be not washed off. (AHn, TA.) [See قَفَاتٌ as said of the بَهْمَى.]

8. اقْتَفَا الْخُرُزَ is said in the K to be syn. with افتقاه, [q. v.,] and is expl. by Lh as meaning He repeated the [kind of sewing termed] خُرُزٌ [i. e. the sewing of skins and the like by means of an awl], and added, between the two kulbehs, another kulbeh, as is done with reed-mats when they are re-sewed. (TA.) [The kulbeh (كُلْبَةٌ, q. v.) is here described as a thong, or a strand (طَاقَةٌ) of [the membranous fibres that grow at the base of the branches of the palm-tree and are called] لَيْفٌ, used in the same manner as the shoemaker's awl, &c., as in art. كَلَبٌ, q. v.; but what is here meant by this word is evidently, I think, a thong, or the like, with which a skin is sewed, agreeably with another explanation of it in art. كَلَبٌ.]

قَفَحَ

1. قَفَحَهُ, (S, L,) aor. -, (L,) inf. n. قَفْحٌ and قَفْحٌ, (S, L, K,) He struck him, or it: but the striking termed قَفْحٌ is only on the head, or on something hollow, (S, L, K,) or on something hard [evidently a mistake for moist, or soft]; (L;) i. q. قَفْحَهُ, (K,) and used by the people of El-Yemen in the sense of صَقَعَهُ: (L:) he struck a person's head with a staff: (L:) he struck a person on the head with a staff. (Aq.) He broke a person's head: he broke a thing across: he broke the substance called عَرْمَضٌ upon the surface of water. (L.)

قَفَدَ

1. قَفَدَ, aor. -, inf. n. قَفْدٌ, He was, or became, أَقْفَدٌ, or characterized by what is termed قَفْدٌ, as explained below, [app. in all the senses of these two words]. (S, L, K, &c.) See صَدَفٌ — قَفْدٌ, (IKtt,) inf. n. قَفْدٌ (S, L, K) and قَفْدَاءٌ, (K,)

He wound his turban in a particular manner, not making the end to hang down: (S, IKtt, L, K:) you say also, in this sense, تَعَمَّرَ الْقَفْدَاءَ, (IKtt,) and اِعْتَمَرَ الْقَفْدَاءَ: (S:) accord. to Th, he wound his turban upon the قَفْد of his head: but he does not explain the word قَفْد. (L.) — قَفَدَ, aor. -, (inf. n. قَفْد, L,) He struck a person on the back of his neck, (L, K,) or, on his head, (IKtt,) or, on his head at the part next the back of the neck, (L,) with the inside of his hand. (IKtt, L, K.) = قَفَدَ, (inf. n. قَفْد, TA) He did a deed, or work. (K.)

قَفَدَ: see قَفَدَ.

قَفْد [in the CK, incorrectly, قَفْد] The quality denoted by the epithet اُقْفَد, as explained below, [app. in all the senses of this latter word]. (S, L.) — An inclining of the foot of a man so that the fore part is seen [distinct] from the hinder part from behind. (L, K.) — An erectness of the pastern, and its advancing upon the hoof of a horse: (S, L, K:*) it is only in the hind leg: (A, O, S, L:) is like قَوَامَر in the fore legs: (IKtt:) and is a fault: (S, L:) or an elevation of [the tendon called] the عَجَابِيَة, and of the hinder part of the hoof: (L:) or a rigidity in the pastern, as though the animal trod upon the fore part of his hoof. (Ish.) — An inclining of a camel's foot (of the fore leg or hind leg, A, S) towards the inner side: (A, S, K:) and in like manner, of a solid hoof: (S, K, voce صَدَف:) the verb is قَفَدَ; and the epithet, اُقْفَد: (A, S, S:) an inclining towards the outer side is termed صَدَف; (TA:) and the epithet in this case is اُصْدَف: (A, S, S:) or, as some say, a natural inclining of the fore part of the fore and hind leg of a beast towards the outer side. (L, TA.) — A natural rigidity in the hind legs of camels. (L.)

قَفْدَان (S, L) and قَفْدَانَةٌ (L, K) A خَرِيْطَة of leather, for perfumes &c.; (L, K;) the خَرِيْطَة of a dealer in perfumes: (IDrd, S:) a Persian word [originally قَفْدَان] arabicized. (S, L.)

قَفْدَان: see قَفْدَان. — Also, The cover (غَلَاْف) of a vessel in which collyrium (كُحْل) is kept; (L, K;) it is made of مشاور; [a word of which I find no appropriate meaning;] and sometimes, of leather. (L.)

قَفَدَ Having the quality termed قَفَد, as explained above, [app. in all the senses of this latter word]. (S, L.) See اُصْدَف. — A man (S, L) who walks upon the fore parts of his feet, next the toes, his heels not reaching the ground: (S, L, K.) the verb is قَفَدَ. (K.) — A slave (L) having rigid and contracted arms and legs, with short fingers and toes: (L, K:) the verb is قَفَدَ. (K.) — A man having a laxness in the heels: fem. قَفْدَان: and in like manner, an ostrich. (Lth, L.) — A man weak, and with lax joints. The verb, applied to a member, is قَفَدَ, inf. n. قَفْد. (L.) — A man, and an ostrich, (L,) lax in the neck: (L, K:) the verb, applied to anything that

has a neck, is قَفَدَ, aor. -, inf. n. قَفْد: (IKtt:) or having a thick neck. (L, K.) — A horse (S, L) having the pastern erect and advancing upon the hoof (S, L, K) of the hind foot. (AO, S, L.) See قَفَدَ. — A camel having his fore or hind foot inclining towards the inner side. (A, S, L.) See قَفَدَ. — عَمَّةٌ قَفْدَاءُ A well-known mode of winding the turban, different from the مَيْلَاءُ. (T.) See قَفَدَ.

قَفَر

1. قَفَرَ, aor. -, (K,) inf. n. قَفْر, (TA,) It (food) was without seasoning, or condiment, to render it pleasant, or savoury. (K, TA.) = قَفَرَ أَثْرَهُ, (S, K,) aor. -; (S;) and اِقْتَفَرَهُ; and تَقَفَرَهُ; (S, A, K;) †He followed his footsteps; tracked him: (S, A, K:) or he followed his footsteps by degrees, and leisurely; syn. تَبَّعَهُ: (TA:) accord. to Z, from اِقْتَفَرَ الْعَظْمَ. (TA.) It is said in a trad., ظَهَرَ قَبْلَنَا نَاسٌ يَتَقَفَرُونَ الْعِلْمَ There appeared before us men searching after knowledge time after time. (TA.) [See also 5 in art. قَفَر.]

4. اِقْفَرَ الْبَيْتَانَ The place became vacant, or void; (K;) destitute of herbage or pasturage, [and of water,] and of human beings. (TA.) اِقْفَرَتِ الْأَرْضُ The land became destitute of herbage or vegetable produce, and of water. (A.) اِقْفَرَتِ الدَّارُ The house became vacant. (S.) اِقْفَرَ مِنْ أَهْلِهِ, (A,) †The man became apart from his family, (A, K,) and remained alone. (TA.) — اِقْفَرَ He came, (S, M, S,) or went, or his course brought him, (S,) to the desert, where was no herbage or vegetable produce, nor water. (S, M, S.) — †He became destitute of food, and hungry. (K, TA.) = اِقْفَرَ الْبَلَدَ He found the country, or town, to be what is termed قَفْر, (TS, K,) i. e., destitute [of herbage or vegetable produce, and of water, or] of people. (TA.) = اِقْفَرَ †He ate bread, (A,) or his food, (TA,) without seasoning, or condiment, to render it pleasant, or savoury. (A, TA.) — †He had no seasoning, or condiment, to render his food pleasant, or savoury, remaining with him, or in his abode. (S.) — It is said in a trad., مَا اِقْفَرْتِيبَتْ فِيهِ خَلٌّ, (S, A) †A house in which is vinegar is not destitute of seasoning, or condiment, to render food pleasant, or savoury; its inhabitants are not in want thereof: regarded by 'AObeyd as being from قَفْر, meaning a country, or town, "wherein is nothing." (TA.)

5: see 1, in two places.
8. اِقْتَفَرَ الْعَظْمَ He ate all the meat that was upon the bone, (K, TA,) leaving nothing upon it. (TA.) = See also 1.

قَفْر, (S, A, M, S, K,) and قَفْرَةٌ, (A, K,) and مَقْفَارًا, (K,) and مَقْفَرَةٌ, (A,) Vacant, or void, land, (A, K,) destitute of herbage or vegetable produce, and of water: (S, A, M, S:) and مَقَارَةٌ, (S, M, S,) and مَقْفَرَةٌ, (S,) a desert destitute of herbage or vegetable produce, and of

water: (S, M, S:) or قَفْرٌ signifies a place destitute of human beings, or desert, but sometimes containing a little herbage or pasturage: (Lth, TA:) or قَفْرٌ بَلَدٌ a country, or town, wherein is nothing: (AZ, 'AObeyd:) and دَارٌ قَفْرٌ a house destitute of inhabitants; deserted; or desolate: (M, S:) the pl. (of قَفْر, S, M, S) is قَفَارٌ (S, M, S, K) and قَفُورٌ: (K:) and you say also قَفَارٌ أَرْضٌ, (A, M, S, TA,) imagining it as comprising places; and in like manner, دَارٌ قَفَارٌ: (M, S, TA:) and [in a contrary manner,] اَرْضُونَ قَفْرٌ, and بِلَادٌ قَفْرٌ; as well as قَفَارٌ: (A:) but when you make قَفْرٌ a subst., [not meaning اَرْضٌ or the like to be understood,] (M, S,) or use a single term, (TA,) or apply it as an appellative to a land, (L, TA,) you add ة, and say قَفْرَةٌ, (M, S,) and اِنْتَهَبْنَا اِلَى قَفْرَةٍ مِنَ الْاَرْضِ [We came at last to a land destitute of herbage and of water]. (L, TA.) — †[We alighted at the abode of the sons of such a one, and passed the night] without being entertained by them as guests. (S.) — نَبْتُ الْقَفْرِ is a prov., meaning †The stone, and the rock. (TA.) = See also قَفَارٌ.

قَفْرَةٌ: see قَفْر, in three places.
قَفْرٌ قَفَارٌ, (S, A, K,) and قَفْرٌ, (K,) and طَعَامٌ قَفَارٌ, (TA,) and قَفِيرٌ, (K,) †[Bread, and food,] without any seasoning, or condiment, to render it pleasant, or savoury. (S, A, K.) You say اَكَلَ خُبْزَهُ قَفَارًا †[He ate his bread without any seasoning, &c.]. (S.) And سَوِيْحٌ قَفَارٌ †[Meal of parched barley or wheat] not moistened with any seasoning, or condiment, &c. (K, TA.)

قَفِيرٌ: see قَفَار.
مُقْفِرٌ: see قَفْر. — Also, Destitute of food. (TA.)

مِقْفَارٌ: see قَفْر, in two places.

قَفَز

1. قَفَزَ, aor. -, inf. n. قَفْز (S, A, M, S, K) and قَفْرَانٌ (S, M, S, K) and قَفُورٌ and قَفَارٌ, (M, S, and so in a copy of the K,) the last with kesr, (M, S,) or قَفَارٌ, (K) accord. to the TA,) with damm, (TA,) or قَفَارٌ, (so in the CK,) He leaped, jumped, sprang, or bounded: (S, A, M, S, K:) he (an antelope) did so and alighted with his legs together. (TA, art. نَفَز.) = قَفَزَ الْحَائِطُ [He leaped the wall]. (O and K in art. زَف.) = See also 5. = قَفَزَ, aor. -, inf. n. قَفْز, †He (a horse) had fore legs white as high as his مِرْفَقَانِ [properly signifying the elbows; but here, probably meaning, as it seems to do in some other instances, the knees], but not the hind legs. (IKtt, TA.) [And قَفْزٌ app. has a similar meaning: see its inf. n. تَقْفِيز below; and its part. n. مَقْفَرٌ, voce اُقْفَر.] But see اُقْفَر, and قَفَار.

2: see what next precedes.

5. تَقْفَز [He put on, or wore, a pair of gloves; as also قَفَز, aor. -, as appears from a quotation in the L, from Khálid Ibn-Jembeh, viz. الْقَفَّازَانِ الْمَرْأَةُ تَقْفِزُهَا الْمَرْأَةُ: he (a sportsman [or falconer]) put on, or wore, hawking-gloves (قَفَّازَانِ): (A:) or took or prepared for himself the reticulated iron thing upon which the falcon sits. (TA, as from Z.) See قَفَّاز. — تَقْفَزَتْ بِالْحَنَاءِ, said of a woman, (S, A,) †She dyed her hands (A, K) to the wrists, (A,) and her feet, (K,) with حَنَاءَ. (A, K.)

6. تَقَافَرُوا [They contended together, or vied, one with another, in leaping, jumping, springing, or bounding]. You say so of children playing at the game called قَفِيزِي. (A, K.)

قَفْرَةٌ A leap, jump, spring, or bound.]

قَفْرِي A leaping, jumping, springing, or bounding. (K.) You say, جَاءَتِ الْخَيْلُ تَعْدُو الْقَفْرِي [The horses came running with a leaping, jumping, springing, or bounding, motion]; from الْقَفْرُ [inf. n. of قَفَز]. (S, TA.)

قَفُوز: see قَفَّاز.

قَفِيزِي A certain measure of capacity, consisting of ten مَكَايِك [pl. of مَكُونُ]; (S, Mṣb, K;) accord. to the people of El-'Irâk: (TA:) or twelve times what is termed مَن: (Mgh in art. ربع:) [see also جَرِيبٌ, in three places: and see صَاع:] pl. [of pauc.] أَقْفَرَةٌ, and [of mult.] قَفْرَانِ (S, Mṣb, K) and قَفْرَانِ. (Fr, Sgh.) [See كُرٌ, throughout.] قَفِيزُ الطَّحَانِ [The قَفِيز of the grinder] is when one says, "I will grind for so much and a قَفِيز of the flour itself:" so says Ibn-El-Mubáarak: or when one hires a man to grind for him a certain quantity of wheat for a قَفِيز of its flour, (TA,) or when one says, "I hire thee to grind this wheat for a pound of its flour," for instance; whether there be something else therewith or not: (Mṣb:) what is thus termed is forbidden. (Mṣb, TA.) — Also, A certain measure of land; (T, Mṣb, K;) namely, the tenth of a جَرِيب, q. v.: (Mṣb:) or a hundred and forty-four cubits. (K.)

قَفَّاز That leaps, jumps, springs, or bounds, much, or often; (A, *Mṣb;) [and so قَفُوزٌ, occurring in art. رِفَا in the M and K, applied as an epithet to a gazelle.] — Hence, قَفَّازَةٌ A female slave: because she seldom remains still. You say, يَا أَبْنُ الْقَفَّازَةِ O son of the female slave. (A.)

قَفَّازٌ A kind of glove; a thing which is made for the two hands, or hands and arms, stuffed with cotton, (S, L, K,) and having buttons which are buttoned upon the fore arms, (S, L,) worn by a woman as a protection from the cold; (S, L,

K;) they are made of skins, and of felt; are worn by the women of the Arabs of the desert; and extend to the bones of the elbow: (L, TA:) a pair of them is called قَفَّازَانِ: (S, L:) or a thing which the women of the Arabs of the desert make for themselves, stuffed with cotton, covering a woman's two hands, with her fingers, and, some add, having buttons upon the fore arm; like what the carrier of the falcon wears: (Mṣb:) or a thing which those women make for themselves, covering the fingers and hand and arm: and a thing which the sportsman [meaning the falconer] wears upon each hand, or hand and arm, of skin, or of felt, or wool: (Mgh:) or a kind of women's ornament for the hands and feet, or the hands and arms and the feet and legs: and a reticulated iron thing (حَدِيدَةٌ مُشَبَّكَةٌ, accord. to the TA, as from the K, but in the CK مُشَبَّكَةٌ) upon which the falcon sits. (K.) — And [hence,] Whiteness in the أَشَاعِر [or hairs next the hoof] of a horse. (K. [See also قَفَز, and قَفْر, and أَقْفَر.])

قَفِيزِي A certain game of children, who set up pieces of wood, or a piece of wood, (the former accord. to the A, and the latter accord. to the K) and leap over them, or it. (A, K, TA.)

قَافِرٌ Leaping, jumping, springing, or bounding. (Mṣb.) — قَوَافِرٌ, and قَوَافِرٌ, Swift horses, that leap, jump, spring, or bound, in their running. (K.) — القَوَافِرُ The frogs. (Sgh, K.)

أَقْفَرٌ (S, K) and مُقْفَرٌ (S, A, K) †A horse whose whiteness of the lower parts of his fore legs extends as far as his مِرْقَانِ [properly signifying the elbows; but here, probably meaning, as it seems to do in some other instances, the knees], without his having the like in the hind legs; (S, K;) as though he had gloves (قَفَّازَانِ) put upon him: (S:) or whose whiteness of the lower parts of the legs does not extend beyond the أَشَاعِر [or hairs next the hoof]; as also مُتَعَلٌّ. (A, TA.)

تَقْفِيزٌ A scattered whiteness intermingling in the shanks, as far as the knees, of a دَابَّة [meaning, horse]: a signification wrongly assigned by Lth to تَقْفِير. (TA in art. فِقْر.)

أَقْفَرٌ: see مُقْفَرٌ.

قفص

1. قَفَصَهُ (S, M, A, Mṣb, K,) aor. -, (TK,) inf. n. قَفَصٌ, (M, TA,) He collected it, gathered it, or put it, together; namely, a thing: (M, Mṣb:) or he put, or brought, one part, or parts, thereof near to another, or others: (K:) or he collected it, gathered it, or put it, together, and connected, or conjoined, one part, or parts, thereof with another, or others. (Jm, TA.) — He collected, or put, together his legs; namely, those of a beast of carriage: (Mṣb:) or he tied, or bound, his legs, and collected, or put, them to-

gether; namely, those of an antelope; (AA, A'Obeyd, M, A, K;) and those of a beast of carriage; as also قَفَصَهُ. (L.) — He tied it, (namely, the يَعْسُوبُ, K, i. e., the male bee, TA,) in the hive, with a thread, that it might not go forth. (K.)

2: see 1.

4. اقْفَصَ He (a man, TA) had a cage, or coop, (قَفَصٌ,) of birds. (K.)

5: see 6.

6. تَقَافَصَ It (a thing, M, A, meaning anything, TA) was, or became, complicated, or confused; [either properly, as when said of a cage or the like; or tropically, as when said of an affair of the mind;] (M, A, K, TA;) as also تَقَفَّصَ: (TA:) or the latter signifies it was, or became, collected, gathered, or put, together. (IF, K, TA.)

قَفَصٌ: } see what next follows.
قَفَصٌ: }

قَفَصٌ A cage, coop, or place of confinement, (A, K,) or thing made of canes or reeds, or of wood, (M, TA,) [or of palm-sticks, &c.,] for a bird or birds: (S, M, A, K:) said by some to be an arabicized word [from the Persian قَفَس]: by others, to be Arabic, from قَفَصَهُ in the first of the senses explained above: (Mṣb:) pl. أَقْفَاصٌ. (S, A, Mṣb.) — [It is also applied to The cage-formed structure of the bones of the thorax: (see ظَرِبَانَ) and is used in this sense in the present day.] — Also, A certain implement for seed-produce; (K;) or a thing composed of two curved pieces of wood between which is a net; (M, L;) upon which wheat is conveyed to the heap where it is trodden out. (M, L, K.) — فِي قَفَصٍ مِّنَ فِي الْمَلَائِكَةِ (M, Mṣb,) or قَفَصٍ مِّنَ النُّورِ (M,) or قَفَصٍ مِّنَ النُّورِ, [so in several copies of the K, but accord. to the TA, being there said to be in the former case with damm, and in the latter with fet-h,] and قَفَصٍ (K,) occurring in a trad., (M, Mṣb, K,) means, †In an assemblage of angels: (Mṣb:) or in a confused assemblage of angels: and in a confused mixture of light. (M, Sgh, K.)

قَفَّاصٌ A maker of cages or coops. (TA.)

رَجُلٌ مُقْفَصٌ طَيْرًا A man having a cage, or coop, of birds. (TA, from a trad.)

مُقْفَصٌ [in the L, and TA without any syll. signs: but in the latter said to be like مَكْرُم, by which is generally meant مُكْرَمٌ in the L, however, it is mentioned after قَفَصَ الظَّبْيِ as meaning "he tied, or bound, the legs of the antelope:" and this indicates that it is as I have written it:] Having his arms and legs, or fore legs and hind legs, tied, or bound. (L, TA.) — ثَوْبٌ مُقْفَصٌ A

garment, or piece of cloth, marked with lines in the form of a قفص. (K.)

قفا

قفا

قفا

قفا

قفا

See Supplement.]

قبا

قَبَبٌ and قَبَبَانٌ A certain wood of which horses' saddles are made; (IDrd, S, O, K;) called in Pers. آزاد درخت. (IDrd, S, O.) [See also قَبَبٌ, in art. قَب.] — And, both words, A horse's saddle itself. (IDrd, O, K.) [See, again, قَبَبٌ.] — And the former word signifies A strap, or thong, that surrounds the pommel and troussequin of a horse's saddle: (O, K:) or, as used by post-classical authors, a strap, or thong, that is put across behind the troussequin of a saddle. (IDrd, TA.) — And [The bit-mouth, or mouth-piece of a bit; also called the شَكِيمَة; i. e.] the part of a bit in the middle of which is the فأس. (O, K.)

قَبَابٌ The خَرَزَة [app. a polished stone, or a shell,] with which cloths are glazed. (O, K.) [See also قَبَابٌ, last sentence, in art. قَب.]

قَبَبَانٌ: see the first paragraph, above.

قبا

See Supplement.]

قبا

1. قَلَبَهُ (S, A, Mgh, O, Mṣb, K,) aor. ʔ, (Mṣb, K,) inf. n. قَلَبٌ, (Mṣb,) He altered, or changed, its, or his, mode, or manner, of being; (A, Mgh, Mṣb, *K;) and قَلَبَهُ signifies the same, (K,) or is like قَلَبَهُ in the sense expl. above and in other senses but denotes intensiveness and muchness; (Mṣb;) and قَلَبَهُ also signifies the same as قَلَبَهُ in the sense expl. above, (K,) on the authority of Lḥ, but is of weak authority. (TA.) Hence, (Mgh,) He inverted it; turned it upside-down; turned it so as to make its uppermost part its undermost; (S, *A, *Mgh, Mṣb;) namely, a thing; (S;) for instance, a [garment of the kind called] رِدَاءٌ: (A, *Mgh:) and قَلَبَهُ has a similar meaning, but [properly] denotes intensiveness and muchness. (Mṣb. See two exs. of the latter verb voce قَلَبَهُ.) And, (A, K,) like قَلَبَهُ, [except that the latter properly denotes intensiveness and muchness,] (K,) it signifies حَوْتَهُ ظَهْرًا لِبَطْنٍ (A, K) [He turned it over, or upside-down as meaning so that the upper side became the under side; lit. back for belly; accord. to the TA, meaning back upon belly (ظَهْرًا عَلَى بَطْنٍ)]; but this is hardly conceivable; whereas the former explanation is obviously right in another case:

(see 5:) and another meaning of قَلَبَهُ and قَلَبَهُ, i. e. he turned it inside-out, is indicated in the TA by its being added, so that he knew what was in it]. — See an ex. voce قَلَابٌ. One says, قَلَبَ كَلَامًا [meaning He altered, or changed, the order of the words of a sentence or the like, by inversion, or by any transposition]. (TA.) [And in like manner, قَلَبَ كَلِمَةً He altered, or changed, the order of the letters of a word, by inversion, or by any transposition.] Es-Sakháwee says, in the Expos. of the Mufaṣṣal, that when they transpose [the letters of a word], they do not assign to the [transformed] derivative an inf. n., lest it should be confounded with the original, using only the inf. n. of the original that it may be an evidence of the originality [of the application of the latter to denote the signification common to both]: thus they say قَلَبَ مَقْلُوبٌ مِنْهُ [i. e. formed by transposition, or metathesis, from it], and has no inf. n.: when the two inf. ns. exist, the grammarians decide that each of the two verbs is [to be regarded as] an original, and that neither is مَقْلُوبٌ from the other, as in the case of جَذَبَ and جَبَذَ: but the lexicologists [in general] assert that all such are [of the class termed] مَقْلُوبٌ. (Mz, close of the 33rd نوع.) [And قَلَبَ likewise signifies He changed, or converted, a letter into another letter; the verb in this sense being doubly trans.: for ex., one says, قَلَبَ الْوَاوَ قَلْبَ يَاءٍ He changed, or converted, the و into ي.] — And [hence] one says, قَلَبَهُ عَنْ وَجْهِهِ + He turned him [from his manner, way, or course, of acting, or proceeding, &c.]: and Lḥ has mentioned قَلَبَهُ [in the same sense], but as being disapproved. (TA.) And قَلَبَ الصَّبِيَّانَ + He (the teacher) turned away [or dismissed] the boys to their dwellings: (Th, A, TA:) or sent them [away], and returned them, to their abodes: and Lḥ has mentioned قَلَبَهُ as a dial. var. of weak authority, saying that the former verb is that which is used by the Arabs in this and other [similar] cases. (TA.) And قَلَبَتِ الْقَوْمَ + I turned away [or dismissed] the people, or party; (Th, S, O;) like as you say صَرَفَتِ الصَّبِيَّانَ. (Th, S.) And قَلَبَ اللَّهُ فَلَانًا إِلَىٰ إِلَهِهِ + [God translated such a one unto Himself, by death; meaning God took his soul]; as also قَلَبَهُ; (K, TA;) whence the saying of Anooširwán, قَلَبَ اللَّهُ مَقْلَبَ أَوْلِيَائِهِ + [May God translate you with the translating of his favourites (مَقْلَبٌ being here an inf. n.), meaning, as He translates his favourites]. (TA.) — And قَلَبَ عَيْنَهُ, and قَلَبَ حِمْلَاقَهُ, (TA,) or حِمْلَاقَ عَيْنِهِ, (A,) [He turned about, or rolled, his eye, and therefore the parts of his eye that are occasionally covered by the eyelids,] on the occasion of anger, (A, TA,) and of threatening. (TA.) — قَلَبَ, aor. ʔ, inf. n. قَلَبٌ; and قَلَبَ likewise, but this is of weak authority, mentioned by Lḥ; signify also He turned over bread, and the like, when the upper part thereof was thoroughly baked, in order that the under side might become so. (TA.)

And you say, قَلَبْتُ الْإِنَاءَ عَلَىٰ رَأْسِهِ [I turned over the vessel upon its head]. (Mṣb, in explanation of قَلَبْتُ الْإِنَاءَ.) And قَلَبْتُ الْأَرْضَ لِلزَّرَاعَةِ [I turned over the earth for sowing]: and قَلَبْتُهَا, also, I did so much. (Mṣb.) And يُعَلِّبُ التُّرَابَ بِالْحَفْرِ [The earth is turned over in digging]: whence قَلَبْتُ قَلْبِيًا means I dug a well. (A.) — And [hence also] one says, قَلَبْتُ الشَّيْءَ لِلِإِتِّبَاعِ I turned over the thing, or + I examined the several parts, or portions, of the thing, (تَصَفَّحْتُهُ,) [or I turned over the thing for the purpose of examining it,] with a view to purchasing, and saw its outer part or side, and its inner part or side: and قَلَبْتُهُ, also, I did so much. (Mṣb.) And قَلَبَ السِّلْعَةَ + He (a trafficker) examined the commodity, and scrutinized its condition: and قَلَبَهَا, also, he did so [much]. (A.) And قَلَبَ الدَّابَّةَ and قَلَبَ الْغُلَامَ + [He examined, &c., the beast, or horse, or the like, and the youth, or young man, or male slave]: (A:) and قَلَبَ الْمَمْلُوكَ, aor. ʔ, inf. n. قَلَبٌ, + he uncovered and examined the male slave, to look at [or to see] his defects, on the occasion of purchasing. (O, TA.) And قَلَبْتُ الْأَمْرَ ظَهْرًا لِبَطْنٍ + I considered [or turned over in my mind] what might be the issues, or results, of the affair, or case: and قَلَبْتُهُ, also, I did so much. (Mṣb.) — قَلَبٌ signifies A turning outward, (TK,) and being flabby, (TA,) of the lip, (S, A, O, K,) or of the upper lip, (TA,) of a man: (S, A, O, K, TA:) it is the inf. n. of قَلَبْتُ said of the lip (الشَّفَّةُ); (TA;) [and also, accord. to the TK, of قَلَبٌ said of a man as meaning His lip had what is termed قَلَبٌ:] and hence قَلَبٌ as an epithet applied to a man; and [its fem.] قَلْبَاءٌ as an epithet applied to a lip. (S, A, O, K, TA.) — قَلَبَهُ (S, A, O, K,) aor. ʔ (Lḥ, K) and ʔ, (K,) He (a man, S, O) hit his heart. (S, A, O, K.) And It (a disease) affected, or attacked, his heart. (A.) And قَلَبَ He (a man) was affected, or attacked, by a pain in his heart, (Fr, A, *TA,) from which one hardly, or nowise, becomes free. (Fr, TA.) And قَلَبَ said of a camel, (Aḡ, S, O, K, TA,) inf. n. قَلَابٌ, (Aḡ, S, TA,) He was attacked by the disease called قَلَابٌ expl. below: (Aḡ, S, O, K, TA:) or he was attacked suddenly by the [pestilence termed] غَدَّةٌ, and died in consequence. (Aḡ, TA.) — [Hence,] قَلَبَ الشَّخْلَةَ + He plucked out the قَلَب, or قَلَب, meaning heart, of the palm-tree. (S, A, O, K.) — And قَلَبَتِ الْبُسْرَةَ + The unripe date became red. (S, O, K.)

2: see 1, first quarter, in four places. You say, قَلَبْتُهُ بِيَدِي [I turned it over and over with my hand], inf. n. تَقْلِيْبٌ. (S.) [And hence several other significations mentioned above.] See, again, 1, latter half, in four places. — قَلَبَ قَلْبِيًا, (A, O,) in the Kur [xviii, 40],

(O,) means *فأصبح يقلب كفيه ظهراً لبطناً* [And he began to turn his hands upside-down, or to do so repeatedly,] in grief, or regret: (Bd:) or *he became in the state, or condition, of repenting, or grieving*: (Ksh, A, O:) for *تقلّب الكفّين* is an action of him who is repenting, or grieving; (Ksh, O:) and therefore metonymically denotes repentance, or grief, like *عَضُّ الكَفِّ* and *السَّقُوطُ* *تقلّب المالَ لغرضِ الربحِ* (Ksh.) — [And you say, *قلّبته في الأمرِ*, meaning *صَرَفْتَهُ* [i. e. + I employed him to act in whatever way he pleased, according to his own judgment or discretion or free will, or I made him a free agent, in the affair: or I made him, or employed him, to practise versatility, or to use art or artifice or cunning, in the affair: and simply, I employed him in the managing of the affair]. (K in art. صرف.) [And *قلّب الفكرَ في أمرٍ* + He turned over and over, or revolved repeatedly, in his mind, thoughts, considerations, or ideas, with a view to the attainment of some object, in relation to an affair.] And *قلّب الأمورَ* (TA,) inf. n. *تقلّب* (S, K, TA,) † *He investigated, scrutinized, or examined, affairs, [or turned them over and over in his mind, meditating what he should do,] and considered what would be their results.* (TA.) *وقلّبوا لك الأمورَ* is a phrase occurring in the *Qur-án* [ix. 48,] (Mṣb,) and is tropical, (A,) meaning † [And they turned over and over in their minds affairs, meditating what they should do to thee: or] they turned over [repeatedly in their minds] thoughts, or considerations, concerning the beguiling, or circumventing, thee, and the rendering thy religion ineffectual]: (Jel:) or they meditated, or devised, in relation to thee, wiles, artifices, plots, or stratagems; and [more agreeably with the primary import of the verb] they revolved ideas, or opinions, respecting the frustrating of thy affair. (Ksh, Bd.)

4: see 1, in six places. *أقبله*, said of God, also signifies † *He made him to return from a journey*: see an ex. in the first paragraph of art. *صحب*. (In the phrase *أقبلنا بذمة*, expl. in the TA in art. *دمر* as meaning *Restore us to our family in safety*, *أقبلنا* is a mistranscription for *أقبلنا*.) — *أقبل* as intrans., said of bread [and the like], *It became fit to be turned over* [in order that the other side might become thoroughly baked]. (S, O, K.) — And *أقبل العنبُ* *The grapes became dry, or tough, externally*, (K, TA,) and were therefore turned over, or shifted. (TA.) — Also *He had his camels attacked by the disease called قلاب*. (S, O, K.)

5. *تقلّب الشيءَ ظهراً لبطناً* [The thing turned over and over, or upside-down as meaning so that the upper side became the under side, (lit. back

for belly,) doing so much, or repeatedly], like as does the serpent upon the ground vehemently heated by the sun. (S, O, TA.) *قلّب* said of a man's face [&c.] signifies *تصرف* [i. e. *It turned about, properly meaning much, or in various ways or directions; or it was, or became, turned about, &c.*]. (Jel in ii. 139.) And *تقلّب فيه* *ألقلوبُ والأبصارُ*, in the *Qur* [xxiv. 37], means *In which the hearts and the eyes shall be in a state of commotion, or agitation, by reason of fear, (Zj, Jel, TA,) and impatience; (Zj, TA;) the hearts between safety and perdition, and the eyes between the right side and the left.* (Jel.) And *قلّبهم*, in the *Qur* xvi. 48, means † *In their journeyings for traffic.* (Jel. [See also the *Qur* iii. 196, and xl. 4.]) You say, *قلّب في البلادِ* (TA,) and *قلّب في الأمورِ* (K, TA,) meaning *He acted in whatsoever way he pleased, according to his own judgment or discretion or free will, or as a free agent, in journeying, for traffic or otherwise, in the country, and in the disposal, or management, of affairs: and simply, he employed himself in journeying, for traffic or otherwise, in the country, and in the disposal, or management, of affairs: or قلّب في الأمورِ means he practised versatility, or used art or artifice or cunning, in the disposal, or management, of affairs.* (K, *TA.) And *هو يتقلّب في أعمالِ السلطانِ* † *He acts as he pleases, &c., or simply he employs himself, in the offices of administration, or in the provinces, of the Sultan.* (A.)

7. *انقلب*, of which *منقلب* is an inf. n., (S, O, K, TA,) syn. with *انقلاب* (TA,) and also a n. of place, (S, O, K, TA,) like *منصرف* (S, O, TA,) is quasi-pass. of *قلّبته*: (S, O:) it signifies *It, or he, was, or became, altered, or changed, from its, or his, mode, or manner, of being*: (TA:) [and hence,] it (a thing) became inverted, or turned upside-down [&c.: see 1]. (S.) — And [hence] *الانقلابُ إلى الله* means † *The transition, and the being translated, or removed, to God, by death: and [in like manner] المنقلبُ means the transition [&c.], of men, to the final abode.* (TA. [See an ex. in p. 132, sec. col., from the *Qur* xxvi. last verse.]) — And *الانقلابُ* means also † *The returning, in an absolute sense: and, as also المنقلبُ, particularly, from a journey, and to one's home: thus, in a trad., in the prayer relating to journeying, أعوذ بك من كآبة المنقلبِ* + *[I seek protection by Thee from the being in an evil state in respect of the returning from my journeying to my home]; i. e., from my returning to my dwelling and seeing what may grieve me.* (TA.) The saying in the *Qur* xxii. 11 *وإن أصابته فتنة أنقلب على وجهه* means † *And if trial befall him, and [particularly such as] disease in himself and his cattle, he returns [to his former way, i. e., in this case,] to infidelity..* (Jel. [See also other exs. in the

Qur in ii. 138 and iii. 138.]) And one says, *انقلب عن العهد* [meaning † *He withdrew, or receded, from the covenant, compact, agreement, or engagement*]. (S in art. *حول*.) [See also an ex. from the *Qur-án* (lxvii. 4) voce *حاسبين*.]

قلب The heart; syn. *فؤاد*: (Lh, T, S, M, O, Mṣb, K, &c.:) or [accord. to some] it has a more special signification than the latter word: (O, K:) [for] some say that *فؤاد* signifies the “appendages of the *مريء* [or oesophagus], consisting of the liver and lungs and *قلب* [or heart]:” (K in art. *فؤاد*:) [and, agreeably with this assertion,] it is said that the *قلب* is a lump of flesh, pertaining to the *فؤاد*, suspended to the *نياط* [q. v.]: Az says, I have observed that some of the Arabs call the whole flesh of the *قلب*, its fat, and its *حجاب* [or septum?], *قلب* and *فؤاد*; and I have not observed them to distinguish between the two [words]; but I do not deny that the [word] *قلب* may be [applied by some to] the black clot of blood in its interior: MF mentions that *فؤاد* is said to signify the “receptacle,” or “covering,” of the heart, *وعاء القلب*, or *غشاؤه*, [i. e. the pericardium,] or, accord. to some, its “interior:” the *قلب* is said to be so called from its *تقلب*: [see 5:] the word is of the masc. gender: and the pl. is *قلوب*. (TA.) *بنات القلب* means † *The several parts, or portions, [or, perhaps, appendances,] of the heart.* (TA in art. *بنى*.) [And *قلب* is also used as meaning *The stomach*, which is often thus termed in the present day: so, for ex., in an explanation of *طنبخ*, q. v.] —

قلب العقرب (also called simply, *القلب*, Kzw) is † *A certain bright star, [the star a in Scorpio,] between two other stars, which is one of the Mansions of the Moon, (S, O,) namely, the Eighteenth Mansion; so called because it is in the heart of Scorpio: (MF:) [it rose aurorally, about the commencement of the era of the Flight, in Central Arabia, together with النسر الواقع (a of Libra) on the 25th of November, O. S.: (see *منازل القمر*, in art. *نزل*.)] the commencement of the period when the cattle breed in the desert is at the time of its [auroral] rising and the [auroral] rising of *النسر الواقع*; these two stars rising together, in the cold season: the Arabs say, *إذا طلع القلب جاء الشتاء كأنكلب* [When the heart of the Scorpion rises, the winter comes like the dog]: and they regard its *نوء* [q. v.] as unlucky; and dislike journeying when the moon is in Scorpio: at its *نوء* [meaning auroral rising], the cold becomes vehement, cold winds blow, and the sap becomes stagnant in the trees: its *الديبران* is *رقيب* (Kzw.) There are also three similar appellations of other stars: these are *قلب الأسد* + *[Cor Leonis, or Regulus, the star a of Leo]: قلب الثور*, an [improper] appellation of *الديبران*: and *قلب الحوت*, a name of *الريشاه* [q. v.]. (TA.) — And *القلب* is syn. with*

الصَّيْبِرُ [signifying †The heart as meaning the mind or the secret thoughts]. (Msb in art. ضمير.) — And †The soul. (TA.) — And †The mind, meaning the intellect, or intelligence. (Fr, S, O, Msb, K.) So in the Kur l. 36: (Fr, S, O, TA:) or it means there endeavour to understand, and consideration. (TA.) Accord. to Fr, you may say, مَا لَكَ قَلْبٌ †Thou hast no intellect, or intelligence: (TA:) and مَا قَلْبُكَ مَعَكَ †Thine intellect is not present with thee: (O, TA:) and أَتَيْنَ ذَهَبَ قَلْبِكَ †Whither has thine intellect gone? (TA.) [And hence, أفعال القلوب †The verbs significant of operations of the mind; as ظَنَّ and the like.] — See also قَلْبٌ. — قَلْبُ الْجَيْشِ means †The main body of the army; as distinguished from the van and the rear and the two wings: mentioned in the S and K in art. خمس; &c.] — And قَلْبٌ signifies also †The pure, or choice, or best, part of anything. (L, K, *TA.) It is said in a trad. إِنَّ لِكُلِّ شَيْءٍ قَلْبًا وَقَلْبُ الْقُرْآنِ يَسُ †[as though meaning, Verily to everything there is a choice, or best, part; and the choice, or best, part of the Qur-an is Yá-Seen (the Thirty-sixth Chapter)]: (A, O, L, TA:) it is a saying of the Prophet; [and may (perhaps better) be rendered, verily to everything there is a pith; and the pith &c.; from قَلْبٌ, as meaning, like قَلْبٌ, the “pith” of the palm-tree; but,] accord. to Lth, it is from what here immediately follows. (O.) One says, جِئْتُكَ بِهَذَا الْأَمْرِ قَلْبًا, meaning †I have come to thee with this affair unmixed with any other thing. (A, *O, L, TA.) — Also †A man genuine, or pure, in respect of origin, or lineage; (S, A, O, K;) holding a middle place among his people; (A;) and قَلْبٌ signifies the same: (O, K:) the former is used alike as masc. and fem. and sing. and dual and pl.; but it is allowable to form the fem. and dual and pl. from it: (S, O:) one says عَرَبِيٌّ قَلْبٌ (S, A, *O) and قَلْبٌ (O) †a genuine Arabian man, (S, A, *O) and قَلْبٌ أَمْرًا (S, *A, O*) and قَلْبَةٌ (S, A, O) and قَلْبَةٌ (K) a woman genuine, or pure, in respect of origin, or lineage: (S, A, *O, K:) Sb says, they said هَذَا عَرَبِيٌّ قَلْبٌ and قَلْبًا †[This is an Arabian genuine, or pure, &c., and being genuine, or pure, &c.]; using the same word as an epithet and as an inf. n.: and it is said in a trad., كَانَ عَلِيٌّ قُرَشِيًّا قَلْبًا, meaning †Alee was a Kurashee genuine, or pure, in respect of race: or, as some say, the meaning is, an intelligent manager of affairs; from قَلْبٌ as used in the Kur l. 36. (L, TA.)

قَلْبٌ (S, A, Mgh, O, Msb, K) and قَلْبٌ (S, O, Msb, K) and قَلْبٌ (S, O, K) †The heart, (S, O,) or شَحْمَةٌ (A, K,) or جَمَارٌ (Mgh, Msb,) [i. e. heart, or pith,] of the palm-tree; (S, A, Mgh, O, Msb, K;) which is a soft, white substance, that is eaten; it is in the midst of its uppermost part, and of a pleasant, or sweet, taste: (TA; [see also جَمَارٌ:]) or the best of the leaves of the

palm-tree, (AHn, K [in which this explanation relates to all the three forms of the word, but accord. to AHn it relates only to the first of them], and TA,) and the whitest; which are the leaves next to the uppermost part thereof; and one of these is termed قَلْبَةٌ, with damm and sukoon: (AHn, TA:) or قَلْبٌ, with damm, signifies the branches of the palm-tree (سَعَفٌ [in my copy of the Msb سعفة]) that grow forth from the قلب [meaning heart]: (T, TA: [see العواهن and الخوافي, pls. of عَاهِنٌ, or عَاهِنَةٌ, and خَافِيَةٌ:]) the pl. is قَلْبَةٌ, (S, O, Msb, K,) which is of the second, (Msb,) [or of all,] and قَلُوبٌ, (Msb, K,) a pl. of the second, (Msb,) and أَقْلَابٌ, (Msb, K,) a pl. [of pauc.] of the first. (Msb.) — And قَلْبٌ signifies also †A bracelet (S, O, K, TA) that is worn by a woman, (K, TA,) such as is one قَلْبٌ, (S, O, TA, but in the O, one قَلْبٌ,) [as though meaning such as is single, not double,] or such as is one قَلْدٌ, (Eyn, T, MS, [and this is evidently the right reading, as will be shown by what follows,]) meaning such as is formed by twisting [or rather bending round] one طَاقٌ [i. e. one wire (more or less thick), likened to a yarn, or strand], not of a double طَاقٌ; (MS;) and they say سَوَارٌ قَلْبٌ; (TA;) and قَلْبٌ قِصَّةٌ i. e. a [woman's] bracelet [of silver], (A, Mgh, Msb, TA,) such as is not twisted [like a cord, or rope, of two or more strands, as are many of the bracelets worn by Arab women]: (Mgh, Msb, TA:) so called as being likened to the قلب of the palm-tree because of its whiteness; (A, Mgh, Msb, TA;) or, as some say, the converse is the case. (Mgh.) — And †A serpent: (S, O:) or a white serpent: (A, K:) likened to the bracelet so called. (S, O.) — قَلْبٌ as an epithet, and its fem. قَلْبَةٌ: see قَلْبٌ, last sentence, in three places.

قَلْبٌ: see the next preceding paragraph.

قَلْبَةٌ, as a subst.: see قَلْبٌ, former half. — Also Redness. (IAqr, O, K.)

مَا بِهِ قَلْبَةٌ There is not in him any disease, (S, A, Mgh,) thus says IAqr, adding, for which he should be turned over (يُقَلَّبُ) and examined, (S,) and in this sense it is said of a camel [and the like], (TA,) or on account of which he should turn over upon his bed: (A:) or there is not in him anything to disquiet him, so that he should turn over upon his bed: (Eṭ-Tá-ee, TA:) or there is not in him any disease, and any fatigue, (K, TA,) and any pain: (TA:) or there is not in him anything; said of one who is sick; and the word is not used otherwise than in negative phrases: accord. to IAqr, originally used in relation to a horse or the like, meaning there is not in him any disease for which his hoof should be turned upside-down (يُقَلَّبُ) [to be examined]: (TA:) or it is from القلاب, (Fr, S, A, TA,) the disease, so termed, that attacks camels; (TA;) or from قَلْبٌ [q. v.] as said of a man, and means there is not in

him any disease on account of which one should fear for him. (Fr, TA.)

• أَوْدَى الشَّبَابُ وَحُبُّ الْخَالَةِ الْخَلِيَّةِ •
• وَقَدْ بَرِّتُ فَمَا بِالْقَلْبِ مِنْ قَلْبَةٍ •

[Youthfulness has perished, and the love of the proud and self-conceited, the very deceitful, woman, (thus the two epithets are expl. in art. حَلْب in the S,) and I have recovered so that there is not in the heart any disease, &c.]; meaning I have recovered from the disease of love. (S, TA.)

قَلَابٌ [as used in the following instance is an attributive proper name like فَجَارٌ &c.]. اِقْلَبْ قَلَابٌ [Alter, O alterer,] is a prov. applied to him who turns his speech, or tongue, and applies it as he pleases: accord. to IAth, to him who has made a slip of the tongue, and repairs it by turning it to another meaning: يَا, he says, is suppressed before قَلَابٌ. (TA. [See also Freytag's Arab. Prov. ii. 247.]

قَلَابٌ A certain disease of the heart. (Lh, K.) And (K) A disease that attacks the camel, (As, S, O, K,) occasioning complaint of the heart, (As, S, O,) and that kills him on the day of its befalling him: (As, S, O, K:) or a disease that attacks camels in the head, and turns it up. (Fr, TA.) [It is also mentioned as an inf. n. of قَلِبٌ, q. v.] Accord. to Kr, it is the only known word, signifying a disease, derived from the name of the member affected, except كِبَادٌ and نَكَافٌ. (TA in art. كبد.)

قَلَابٌ: see قَلِيْبٌ.

قَلُوبٌ (O, K,) as an epithet applied to a man, (O, TA,) i. q. مُتَقَلِّبٌ كَثِيرُ اتِّعَلُّبٍ [app. meaning †Who employs himself much in journeying, for traffic or otherwise, or in the disposal, or management, of affairs: or who practises much versatility, &c.: see 5, last sentence but one]. (O, K.) — See also قَلِيْبٌ. قَلُوبُ الشَّجَرِ means What are soft, or tender, of succulent herbs: these, and locusts, [it is said,] were eaten by John the son of Zachariah. (O.)

قَلِيْبٌ Earth turned over (تُرَابٌ مَقْلُوبٌ): [app. an epithet in which the quality of a subst. is predominant:] this is the primary signification. (A.) — And hence, (A,) a masc. n., (A, *Msb,) or masc. and fem., (S, O, K,) A well, (Msb, K, TA,) of whatever kind it be: (TA:) or a well before its interior is cased [with stones or bricks]: (S, A, Mgh, O:) or an ancient well, (A'Obeyd, S, O, K, TA,) of which neither the owner nor the digger is known, situate in a desert: (TA:) or an old well, whether cased within or not: (TA:) or a well, whether cased within or not, containing water or not, of the kind termed جَفْرٌ [q. v.] or not: (Ish, TA:) or a well, whether of recent formation or ancient: (Sh, TA:) so called because its earth is turned over (Sh, A, TA) in the digging: (A:) or a well in which is a spring; otherwise a well is not thus called: (IAqr, TA.)

the pl. (of pauc., §, O) أَقْلَبَةٌ (§, O, K) and (of mult., §, O) قَلْبٌ (§, Mgh, O, K) and قَلْبٌ, (O, K,) the first and last of which are said to be pls. in the dial. of such as make the sing. to be masc., and the second the pl. in the dial. of such as make the sing. to be fem., but the last, as MF has pointed out, is a contraction of the second like as رُسُلٌ is of رُسُلٌ, (TA,) and قَلْبَانٌ also is mentioned as a pl. of قَلْبٍ on the authority of AO. (TA voce هَدْيٌ.) — El-'Ajjáj has applied the pl. قَلْبٌ to † Wounds, by way of comparison. (§, O.)

قَلْبِي [dim. of قَلْبٌ : and hence, perhaps,] † A خُرْزَةٌ [i. e. bead, or gem,] for captivating, fascinating, or restraining, by a kind of enchantment. (Lh, K.)

رَجُلٌ قَلْبٌ † A man who employs himself as he pleases in journeying, for traffic or otherwise, or in the disposal, or management, of affairs : or in practising versatility, or using art or artifice or cunning, in the disposal, or management, of affairs. (TA.) And حَوْلِي قَلْبٌ (§, O, K) and حَوْلٌ قَلْبٌ and حَوْلِي قَلْبِي (O, K) or قَلْبٌ حَوْلٌ (A) : One who exercises art, artifice, cunning, ingenuity, or skill, and excellence of consideration or deliberation, and ability to manage according to his own free will, with subtlety ; knowing, skilful, or intelligent, in investigating, scrutinizing, or examining, affairs, [or turning them over and over in his mind,] and considering what will be their results. (§, A, * O, K, TA. [See also art. حَوْلٌ])

قَلْبِي : see قَلْبِي.

قَلْبِي and قَلْبِي : see what next follows.

قَلْبِي and قَلْبِي The wolf ; (§, O, K) as also قَلْبِي and قَلْبِي and قَلْبِي, the last like كِتَابٌ (K,) or قَلْبِي. (O : thus there written.) — And The lion. (O, in explanation of the first and second.)

قَلْبٌ, with fet-ḥ to the ج, (§, MA, O, Mṣb, K, KL,) and قَلْبٌ (MA, O, Mṣb, K,) but the former is the more common, (Mṣb, K,) A model according to which the like thereof is made, or proportioned : (T in art. مَثَلٌ, MA, KL, MF) : the model [or last] (KL,) of a boot, (§, O, Mṣb, KL,) and of a shoe, (KL,) &c. : (O, Mṣb, KL) and a mould into which metals are poured : (K) : قَلْبٌ is an arabicized word, as is shown by its form, which is not that of an Arabic word ; though Esh-Shiháb, in his Expos. of the Shifé, denies this : its original is [the Pers. word] كَابٌ (MF) : the pl. is قَوَالِبٌ (MA,) and قَوَالِبٌ is used by El-Hāreere to assimilate it to أَسَالِبٌ. (Har p. 23.) [A fanciful and false derivation of قَلْبٌ used in relation to a boot &c., as though it were of Arabic origin, is given in the O, and in Har p. 23.] — قَلْبٌ قَلْبٌ الكَلَامِ [app. meaning † He has returned in reply the model, or pattern, of speech ; and has hit the joint so as to

sever the limb ; (that is to say, has hit aright, or hit upon, the argument, proof, or evidence, agreeably with an explanation in art. طَبِقَ) ; and has put the tar upon the places of the scabs ;] is mentioned by AZ as said of an eloquent man. (O, TA. * [The TA, in this art. and in art. طَبِقَ, has ورد (to which I cannot assign in this case any apposite meaning) instead of رَدٌ, the reading in the O.] — And قَالِبٌ (O, L, TA,) with fet-ḥ and with kesr to the ل, (L, TA,) signifies also A [clog, or] wooden sandal, (O, L, TA,) like the قَبَابٌ [q. v.] : in this sense likewise said to be an arabicized word : and قَوَالِبٌ is its pl., [properly قَوَالِبٌ,] occurring in a trad., in which it is said that the women of the Children of Israel used to wear the wooden sandals thus called : (L, TA) : it is related in a trad. of Ibn-Mes'ood that the woman used to wear a pair of the kind of sandals thus called in order thereby to elevate herself (O, L, TA) when the men and the women of that people used to pray together. (O.)

قَالِبٌ Red unripe dates : (§, O, Mṣb, K) : so in the dial. of Belhārith Ibn-Kaṣb : (El-Umawee, TA) [app. an epithet in which the quality of a subst. is predominant ; for بُرُّ قَالِبٌ :] or an unripe date when it has become wholly altered [in colour] is termed قَالِبٌ. (AHn, TA.) — And شَاةٌ قَالِبٌ نَوْنٌ A ewe, or she-goat, of a colour different from that of her mother : (O, * K, TA) occurring in a trad. (O, TA.) = See also قَالِبٌ, in three places.

قَلْبًا as an epithet applied to a man : and قَلْبًا as an epithet applied to a lip (شَفَّةٌ) : see 1, near the end.

إِقْلَابِيَّةٌ [app. إِقْلَابِيَّةٌ] A sort of wind, from which sailors on the sea suffer injury, and fear for their vessels. (TA.)

تَعَلُّبَاتٌ † Vicissitudes of fortune or of time.]

مَقْلَبٌ The iron implement with which the earth is turned over for sowing. (§, O, K.)

مَقْلَبُ الْقُلُوبِ † [The Turner of hearts : an epithet applied to God]. (TA in art. حَرَكٌ, from a trad.)

مَقْلُوبٌ pass. part. n. of قَلَبَ الشَّيْءَ. (A, O.) You say حَجَرٌ مَقْلُوبٌ [generally meaning A stone turned upside-down]. (A.) And سُرِيرٌ مَقْلُوبٌ i. e. [A couch-frame] of which the legs are turned upwards. (Mgh.) And كَلَامٌ مَقْلُوبٌ [A sentence, or the like, altered, or changed, in the order of its words, by inversion, or by any transposition]. (A.) And in like manner مَقْلُوبٌ is applied to a word : see 1, former half. = Also a man attacked by a disease of the heart. (A.) And A camel attached by the disease termed قَلَابٌ [q. v.] : (§, O, K) fem. with ة. (§.)

الْمَقْلُوبَةُ [A subst., rendered such by the affix ة,] The ear. (O, K.)

مَنْصَرَفٌ i. q. مَنْصَرَفٌ † [Place, or room, or scope,

for free action, &c. : see سَرَبٌ : and see an ex. voce سَبَخَ]. (Jel. in xlvi. 21.) — See also the following paragraph, in two places.

مُنْقَلَبٌ An inf. n. of 7 [q. v.]. (§, O, K, TA.) — And also a n. of place from the same [for which Freytag seems to have found in a copy of the § مُنْقَلَبٌ, a mistranscription], (§, O, K, TA,) like مَنْصَرَفٌ. (TA.) [As a n. of place it signifies A place in which a thing, or person, is, or becomes, altered, or changed, from its, or his, mode, or manner, of being : and hence, a place in which a thing becomes inverted, or turned upside-down, &c. — Hence, also, † The final place to which one is translated, or removed, by death ; and so مُنْقَلَبٌ.] One says, كُلُّ أَحَدٍ يَصِيرُ إِلَىٰ مُنْقَلَبِهِ and مُنْقَلَبِهِ † [Every one reaches, or will reach, his final place to which he is to be translated, or removed]. (A.) — [And A place to which one returns from a journey &c.]

قلت

1. قَلْتُ, aor. ٤, inf. n. قَلْتُ, (§, * Mgh, O, * Mṣb, K,) He, or it, perished, or died. (§, Mgh, O, Mṣb, K.) One says, مَا أَنْقَلْتُوا وَلَكِنْ قَلْتُمْ [They did not escape, but they perished, or died]. (§, O. [Golius and Freytag appear to have read انقلتوا ; for they have said, as on the authority of J, that the seventh form of the verb is not to be used for the first form.]

4. اقلته He, or it, destroyed him ; (K, TA) ; said of God, and of a long journey : (TA) : or he (i. e. a man, O) exposed him to destruction ; (O, K, TA) ; and made him to be on the brink thereof. (TA.) = And اقلته She was, or became, such as is termed مَقْلَاتٌ [q. v.]. (§, O, K, TA.)

قَلْتُ A [hollow, or cavity, such as is termed] نُقْرَةٌ, [generally meaning such as is small, or not large, or such as is round,] in a mountain, (T, §, O, Mṣb, K,) in which water stagnates, (T, §, O, Mṣb,) i. e. the water of the rain, (Mṣb,) when a torrent pours down ; (TA) ; similar to what is termed وَقْبٌ : (T, TA) ; in some instances so large as to be capable of containing a hundred times as much as the contents of the [leathern water-bag called] مَزَادَةٌ (Mṣb) : or a نُقْرَةٌ in a rock : (A) : and any نُقْرَةٌ in the ground, or in the body : of the fem. gender : (T, O, TA) ; and [therefore] its dim. is قَلِيَّةٌ : (O) pl. قَلَاتٌ. (T, §, O, Mṣb.) Hence the saying, أَسْوَدُ مِنْ مَاءِ الْقَلْتِ [Blacker than the water of the قَلْتِ]. (A, TA.) — Also A round hollow, or cavity, which water dropping from the roof of a cavern forms in the course of ages in soft stone or in hard ground. (TA.) — [Hence,] قَلْتُ التَّرِيْدَةِ † The hollow, or depression, of the mess of crumbled bread moistened with gravy, in which the gravy collects. (§, A, O, TA.) — And قَلْتُ signifies † Any small hollow, or depression, in a member. (A.) — And القلت [alone], (TA,) or قَلْتُ التَّرْفُوَّةِ (A.)

† The hollow, or depression, that is between the collar-bone and the neck. (A,* TA.) And قَلَّتْ العَيْنُ † The cavity of the eye. (S, A, O.) And قَلَّتْ الصَّدْعُ † [The depression of the temple.]. (S, O, TA.) And قَلَّتْ الإبهامُ † The hollow that is in the lower part of the thumb. (S, O, TA.) And قَلَّتْ الكَفُّ [app. signifies the same;] † The part that is between the tendon of the thumb [i. e. of the flexor longus pollicis] and the fore finger; which is the middle part between these two [or between the thumb and the fore finger]. (TA.) And قَلَّتْ الخاصرةُ † The depressed part of the flank: (AZ, TA:) or what is termed حُقُّ الوَرِكِ [app. meaning the socket, or turning-place, of the head of the thigh-bone]. (A, TA.) And قَلَّتْ الركبةُ † The عَيْنُ of the knee. (A, TA. [This, I should have thought, might mean the popliteal space, which is slightly depressed between the two hamstrings: but see عَيْنُ.]) And قَلَّتْ (JK, TA) of the mouth (JK) of the horse (TA) is † What is between the لَهَوَاتِ [app. meaning the furthest, or innermost, parts of the mouth], extending to the مَحَنِّكَ [or place where the palate, or soft palate, is rubbed, or pierced, to make it bleed]. (JK, TA.) = Also A man having little flesh: and so قَلَّتْ. (Lh, O, K.) — And قَلَّتْ (JK, K, TA, in the CK قَلَّتْ, in the O قَلَّتْ,) A ewe or she-goat whose milk is not sweet. (JK, O, K.)

قَلَّتْ [inf. n. of 1: used as a simple subst.,] Perdition; a state of destruction; or death. (S, O, K.) An Arab of the desert said, إِنَّ الْمَسَافِرَ إِنْ أَلَّهِ وَمَتَاعَهُ لَعَلِّي قَلَّتْ إِلَّا مَا وَقَى اللَّهُ [Verily the traveller and his goods are in danger of destruction, except what God protects]. (S, O.) And one says, أُصْبِحَ عَلَى قَلَّتٍ i. e. [He became] on the brink of destruction: or in fear of a thing that beguiled him to venture upon an evil undertaking. (TA.) And أَمَسَى عَلَى قَلَّتٍ i. e. [He became] in a state of fear. (TA.) = Also The state, or condition, of such as is termed مَقَلَّتْ. (O, TA.)

قَلَّتْ: see قَلَّتْ, last sentence but one.

قَلَّتْ The channel [or oblong depression] between the two mustaches, against the partition between the two nostrils; also called the خُنْبِيَّةُ and نَوْتَةُ and وَهْدَةٌ and هَزْمَةٌ and ثَوْمَةٌ. (TA.)

قَلَّتْ dim. of قَلَّتْ: see the latter, first sentence.

مَقَلَّتْ: see مَقَلَّتْ.

مَقَلَّتْ: see مَقَلَّتْ.

مَقَلَّتْ A place of perdition or destruction or death; (S, O, Mṣb, K;) as also مَقَلَّتْ. (MF.) And hence, A desert, or waterless desert. (Mṣb.) And A place that is feared. (TA.)

مَقَلَّتْ (Lth, S, A, O, K) and مَقَلَّتْ (TA) A she-camel that brings forth one only, and does not conceive after: (Lth, S, O, K:) or whose young one has died; as also نَكَدًا: (L in art. نَكَد:) and a woman of whom no child lives: (S, A, O, K:) or, accord. to Lth, a woman who has only one child; but Az disallowed this explanation: (O:) or a woman who brings forth one child, and does not bring forth any after that: (TA:) or any female to which there has remained no offspring: (Lh, TA:) pl. of the former مَقَالِيَتٌ. (S, A, O.) [See an ex. in a verse cited in the first paragraph or art. شَخَب.] Bishr Ibn-Abee-Khāzīm says, (S,* O,) mentioning the slaughter of Makhzoom Ibn-Dabbā El-Asadee, (O.)

• تَطَلَّ مَقَالِيَتُ النِّسَاءِ يَطَانُهُ
• يَقْلُنُ إِلَّا يُلْقَى عَلَى الْمَرْءِ مِثْرُ

[The women of whom no offspring lived, &c., passing the day treading upon him, saying, Shall not a waist-wrapper be thrown upon the man? for it seems that his body was indecently exposed]: in explanation of which it is said, the Arabs used to assert that when the مَقَلَاتُ trod upon a noble, or generous, man, who had been slain perfidiously, her child lived. (S, O.)

قلح

1. قَلَحَتْ أَسْنَانُهُ, (A, Mṣb, K,*), aor. ٤, (Mṣb, K,) inf. n. قَلَحَ, (A,* Mṣb, K,*), His (a man's, or other creature's, TA) teeth became yellow: (A, K:) or became altered by yellowness or خَضْرَةٌ [here meaning a dark, or an ashy, dust-colour; and in like manner are to be rendered similar words (primarily denoting "greenness") in this art.]: (Mṣb:) or became discoloured by much yellowness, which thickened, and then became black, or of a dark, or an ashy, dust-colour: (L:) جَبْرٌ signifies yellowness in the teeth; and when this becomes much in quantity, and thick, and black, and of a dark, or an ashy, dust-colour, it is termed قَلَحَ: (Sh:) or his teeth became yellow, and incrustated with dirt, from long disuse of the tooth-stick which is employed for cleaning them: (A'Obeyd:) or, as some say, his (a man's) teeth became yellow; and his (a camel's) teeth became of a dark, or an ashy, dust-colour. (MF. [But this is said in the TA to be strange.]) — And قَلَحَ الرَّجُلُ The man had yellowness [&c.] in his teeth. (S.)

2. قَلَحْتُ أَسْنَانَهُ I removed the قَلَحَ, i. e. yellowness [&c.] of his teeth. (A.) — And قَلَحَهُ قَلَحَ He [cleansed and] cured of their قَلَحَ [or yellowness &c.] his (a man's, and a camel's,) teeth: (TA:) a verb of the same class as قَرَدْتُ in the phrase قَرَدْتُ البَعِيرَ (S, K,) meaning "I plucked off the ticks from the camel." (S.) عَوْدٌ يَقْلَحُ An aged camel whose teeth are cleansed (S, K)

and cured of their yellowness [&c.] (S, A, K) is a prov.; (S, A;) applied to the aged that is disciplined and trained; (Meyd, A;*) or to one advanced in age with whom is done what is done with youths, or who does what do young men. (Ham p. 820.)

4. قَلَحَ أَسْنَانَهُ, said of time, It rendered his teeth yellow [&c.: see 1]. (A.)

5. إِذَا غَابَ زَوْجَهَا تَقَلَّحَتْ i. e. † [The woman when her husband is absent] becomes dirty in her clothes; does not pay frequent attention to the cleansing of her person and her clothes: a saying in a trad., which some relate otherwise, saying تَقَلَّحَتْ, with ف: (TA in this art.:) but El-Khaṭṭābee holds the former to be the right, and to be from the yellowness that comes upon the teeth. (TA in art. قَلَحَ.) = And تَقَلَّحَ الْبِلَادَ He applied himself to the earning, or gaining, of sustenance, or wealth, in the towns, or districts, in the case of drought, or barrenness of the earth. (K.)

قَلَحَ An ass [app. a wild ass] advanced in age: (K:) and so قَلَحَ. (Lth and K in art. قَلَحَ.) [See art. قَلَحَ for two other significations mentioned in this art. (one of them inexactly) by Golius and Freytag.]

قَلَحَ A dirty garment. (K.)

قَلَحَ (S, A, Mgh, Mṣb, K) and قَلَّحَ (Mṣb, K) the former being the inf. n. of قَلَحَ, and the latter a simple subst., (Mṣb,) Yellowness in, or of, the teeth: (S, A, K:) or alteration of the teeth by yellowness or خَضْرَةٌ [here meaning, as expl. before, a dark, or an ashy, dust-colour]. (Mgh,* Mṣb.) [See also 1.]

قَلَحَ: see أَقْلَحَ. — Also Clad with, or wearing, a dirty garment, which is termed قَلَحَ. (Sh, TA.)

قَلَّحَ: see قَلَّحَ.

أَقْلَحَ (S, A, Mgh, L, Mṣb) and قَلَّحَ (A,) applied to a man, (S, A, L, Mṣb) and to other than man, (L,) Having, in his teeth, what is termed قَلَحَ [expl. above as a yellowness, &c.]: (S, A, Mgh, L, Mṣb:) fem. of the former قَلَّحًا: and pl. قَلَّحَ. (Mṣb.) — And الأَقْلَحُ signifies The جَعَلُ [or species of black beetle called cantharus]; (A, K, TA;) because of the filthiness of its mouth: (A, TA:) an epithet in which the quality of a subst. is predominant. (TA.)

مَقْلَحٌ † Experienced, or expert, in affairs; whose qualities have been tried, or proved; (A, TA;) and rendered tractable, or submissive: applied to a man. (TA.)

قلدخ

1. قَلَّخَ, (S, L, K,) aor. ع, (K,) inf. n. قَلَّخٌ (S, K) and قَلَّخٌ (L) and قَلَّخٌ (Sb, S, K,) *He* (a stallion-camel) *brayed*: (S, L, K:) or *began to bray*: or *brayed vehemently, as though he pulled out the sound from his chest.* (L.) — And قَلَّخَ قَلَّخَ الشَّجَرَةَ *He pulled out, or up, the tree*: (K, TA:) the خ being substituted for ع. (TA.) — And قَلَّخَ *He struck a dry thing upon, or against, a dry thing.* (K.)

2. قَلَّخَهُ بِالسَّوِطِ, inf. n. تَقْلِيخٌ, *He struck him a most vehement stroke with the whip.* (K.) — And قَلَّخَ النَّبْتُ *The plant, or herbage, became strong.* (K.)

قَلَّخَ A stallion-camel excited by lust, (K, TA,) when he is [braying vehemently, as though] pulling out the sound of braying [from his chest: see I]. (TA.) — And An ass [app. a wild ass] advanced in age: (K, TA:) and so قَلَّخٌ; with ح as well as with خ. (TA; and K in art. قلدخ.) — Also, [or perhaps قَلَّخٌ قَلَّخٌ], *Hollow reeds or canes.* (K.)

قَلَّخَ قَلَّخَ, (K, TA,) with the final letter quiescent, (TA,) *An expression uttered to the stallion-camel on the occasion of covering.* (K.)

قَلَّخٌ: see قَلَّخٌ. — Also *Large in the هامة* [or head; or crown, or upper part, of the head]: and hence used as a proper name, with the article ال, of the poet El-Amberee, and of others. (TA.)

قَلَّخٌ and قَلَّخٌ A braying stallion-camel: or one that brays vehemently. (L.)

قلد

1. قَلَّدَ, (aor. د, inf. n. قَلَّدٌ, L.) *He twisted, wound, or wreathed, a thing (or anything, L,) upon* (على) *another thing*; (L, K;) as a قَلَّبٌ (the ornament so called) upon another قَلَّبٌ (L.) — [Hence,] aor. and inf. n. as above (S, L) *He twisted a rope.* (S, L, K.) قَلَّدَ حَبْلُهُ *His rope was twisted*: said of an old man who has become weak in judgment by reason of age, and whose opinion is not regarded. (IAqr, L.) — [Hence, also,] *He made a piece of iron slender, and twisted, wound, or wreathed, it* (K) upon a similar piece, (TA,) or upon another thing. (K.) — قَلَّدَهُ الْحَمَى, (aor. د, inf. n. قَلَّدٌ, L,) + *The fever seized him every day.* (L, K.) See قَلَّدَ. قَلَّدَ, (aor. د, inf. n. قَلَّدٌ, L,) *He irrigated growing corn.* (L, K.) — قَلَّدَ, aor. د, (inf. n. قَلَّدٌ, L,) *He collected water in a tank or cistern,* (L, K,) and milk in a skin, (IAqr, L, K,) *ladling each out with a bowl, and pouring it into the tank or the skin,* (AZ,) and clarified

butter in a skin, (L,) and beverage, or wine, in his belly. (L, K.) See also قرد من — قَلَّدَ مِنْ قَلَّدَ He drank of the beverage, or wine. (IKff.)

2. قَلَّدَهَا, inf. n. تَقْلِيدٌ; (S;) and قَلَّدَهَا قَلَادَةً; (Msb, K;) *He put a قَلَادَةٌ [or necklace] upon her* (a woman's, S, Msb) *neck*; (S,* K;) *attired her therewith.* (Msb.) [And so,] قَلَّدَتْهُ السَّيْفَ, *I hung upon him the sword, putting its suspensory belt or cord upon his neck or shoulder.* (A.) [And] قَلَّدَ الْبَدَنَةَ, inf. n. تَقْلِيدٌ, *He hung upon the neck of the camel or cow or bull brought as an offering to Mekkeh for sacrifice something to show that it was such an offering*; (T, S, A, L, K, &c.;) namely, an old worn-out sandal, (JK,) or a piece of a skin, (Msb,) or of a sandal, (T, Mgh,) or of a مَزَادَةٌ, (Mgh,) or the loop of a مَزَادَةٌ. (T.) The pagan Arabs used also to hang upon the necks of their camels pieces of the bark (لحاء) of the trees of the sacred territory of Mekkeh, as a means of protection against their enemies. (Zj, on verse 2 of ch. v. of the Kūr.) — Hence, قَلَّدَ الْوَلَاةَ الْأَعْيَالَ; [The investing of prefects, or the like, with offices of administration]. (S, L, K.) You say, قَلَّدَهُ عَمَلًا; [He invested him with an office of administration]. (A, L.) قَلَّدَهُ نِعْمَةً; [He conferred upon him permanent badges of his favours]. (A.) [See قَلَادَةٌ: and see also طَوَّقٌ and طَوَّقٌ.] — Hence, also, قَلَّدَ فِي الدِّينِ; [The investing with authority in matters of religion]: (S, L:) التَّقْلِيدُ means a man's following another in that which he says or does, firmly believing him to be right therein, without regard or consideration of the proof, or evidence; as though the former made the saying or deed of the other a قَلَادَةٌ upon his neck. (KT.) — قَلَّدَهُ الْأَمْرَ; He obliged him, or constrained him, to do the thing, or affair. (L.) — قَلَّدَ فُلَانٌ قَلَادَةَ سَوْءٍ; Such a one was satirized with that which left upon him a lasting stigma. (A.)

4. اَقْلَدَ الْبَحْرُ عَلَيْهِمْ; The sea drowned them. (K.) اَقْلَدَ الْبَحْرُ عَلَى خَلْقٍ كَثِيرٍ; The sea drowned a great number of people; as though it closed upon them: (S, L:) or, closed upon them, and covered them, when they were drowned therein. (A.)

5. تَقَلَّدَ قَلَادَةً, (S,) and تَقَلَّدَتْ, (K,) (L,) and تَقَلَّدَتْهَا, (Msb,) *He put on his neck, or attired himself with, a قَلَادَةٌ [or necklace], and she did the same.* (S, L, Msb, K.) — تَقَلَّدَ السَّيْفَ (S, A, L) *He hung upon himself the sword, putting its suspensory belt or cord upon his neck [or shoulder].* (A.) A poet says,

• يَا لَيْتَ زَوْجِكَ قَدَّ عَدَا
• مُتَقَلِّدًا سَيْفًا وَرُمًا
[Would that thy husband had gone hanging upon

him a sword and bearing a spear]: he means, وَحَامِلًا رُمًا. (S, L.) [See a similar saying voce جَدَعَ.] — تَقَلَّدَ الْعَمَلَ; [He became invested with an office of administration, or a prefecture]. (A.) — تَقَلَّدَ الْأَمْرَ; He took, or imposed, upon himself, or undertook, the thing, or affair; (L;) syn. اتَّزَمَهُ. (JK.) See Ham. p. 127.

مَقْلُودٌ: see مَقْلُودٌ. قَلْدٌ A single strand, or twist, of a rope; (AHn, ISd;) and the like of a bracelet: (see قَلْبٌ:) pl. قَلْدٌ and قَلْدٌ. (AHn, ISd.) See مَقْلُودٌ. — The day on which a fever comes: (L, K:) or, on which a regular intermittent fever returns, seldom failing to do so at a particular time: (L:) or, on which a quartan fever comes: (S, L, K:*) pl. أَقْلَادٌ. (L.) — Hence, (S, L.) The caravans from Mekkeh to Juddeh. (S, L, K.) — Accord. to Aq, A man attacked by a quartan fever on the day of its attack. (L.) — Irrigation of growing corn: (Az, L:) as also قَلِيدٌ. (L.) — [And] قَلْدٌ signifies The day of irrigation. (L.) أَقَامَ قَلْدٌ *He performed the work of irrigating his land on the day appointed for his doing so.* (L, from a trad.) — † Irrigation by rain every week. (K.) You say, سَقَّتْنَا السَّمَاءُ قَلْدًا فِي كُلِّ أُسْبُوعٍ † The heaven rained upon us at a particular time every week: (S, L:) from the قَلْدُ of a fever. (L.) — سَقَى إِبْنَهُ قَلْدًا † He watered his camels every day at noon. (Fr, L.) — كَيْفَ قَلْدٌ نَخْلٍ [How is the watering of the palm-trees of the sons of such a one?] a question to which one may answer, They are watered (lit. they drink) once in every ten [nights]. (L.) — A portion of water: (L, K:) [pl. أَقْلَادٌ, occurring in the A.]: and قَلْدَةٌ a draught of water. (A.) — أَعْطَيْتُهُ قَلْدَ أَمْرِي; I committed to him [the management of] my affair. (A, K.)

قَلْدَةٌ i. q. قَشْدَةٌ; (S, L, K;) i. e., The dregs, or sediment, of clarified butter; also called كَدَادَةٌ. (L.) — Also, Dates, and meal of parched barley or wheat (سَوِيقٌ), with which butter is clarified. (L, K.) — And see قَلْدٌ.

قَلْدَةٌ [as also قَلْدَةٌ] i. q. خَنْعِبَةٌ and نُونَةٌ and عَرْتَمَةٌ and هَرْتَمَةٌ and وَهْدَةٌ and هَزْمَةٌ and نَوْمَةٌ and حَبْرَةٌ [?]: so says IAqr.; and Lth says, that the خَنْعِبَةُ is The part where the mustaches divide, against the partition between the two nostrils. (L.)

مَقْلُودٌ and قَلِيدٌ A twisted rope. (S, K.) — and see قَلْدٌ and قَلِيدٌ.

قَلَادَةٌ [A necklace; a collar; and the like;] that which is upon the neck; (S;) what is put upon the neck (L, K) of a human being, and a horse, and a dog, and a camel or cow or bull that is brought as an offering to Mekkeh for sacrifice, [see 2,] and the like: (L:) Esh-Shiháb observes, in the 'Ináyah, that the measure فَعَالَةٌ, in the case

of a word not an inf. n., denotes a thing that envelops, or that surrounds, another thing; as in the instances of لِقَافَةٌ and عِوَامَةٌ and قِلَادَةٌ: (TA:) pl. قِلَائِدٌ: (Mṣb:) قِلَادٌ also occurs, either as a pl. of قِلَادَةٌ, in which case the kesreh and ʾ in the pl. are different from the kesreh and ʾ in the sing., [being the proper characteristics of the pl.,] or as a coll. gen. n., of which قِلَادَةٌ is the n. un. (ISd, L.) — حَسْبَكَ مِنَ الْقِلَادَةِ مَا أَحَاطَ بِالْعُنُقِ + [Sufficient for thee is the necklace that surrounds the neck]. A proverb. (TA.) Said by 'Oḳeiy Ibn-'Ullufeh, on his being asked why he did not censure his enemies in a longer satire. (Z.) — نِعْمَتِكَ قِلَادَةٌ فِي عُنُقِي لَا يَفُكُّهَا الْهَلْوَانُ [Thy beneficence is a permanent badge upon my neck which day and night will not loose]. (A.) — لِي فِي أَيِّ أَعْنَاقِهِمْ قِلَائِدٌ نَعْمٌ رَاهِنَةٌ [To me are owing acknowledgments required by permanent badges of favours firmly fastened upon their necks: see 2]. (A.) [This use of قِلَادَةٌ in a good sense is more common than the meaning † A disgrace attaching constantly or a permanent badge of infamy: see Ham. p. 127.] — قِلَائِدُ الشَّعْرِ (K,) and مَقْلَدَاتُهُ (L, K,) † Verses, or poems, that last throughout time. (L, K.) See 2. — الْقِلَادَةُ A certain asterism. (See الْبِلْدَةُ.)

مَقْلَدٌ: see قِلَادٌ.

إِقْلَادٌ: see إِقْلِيدٌ.

إِقْلِيدِي: see إِقْلِيدٌ = أَقْبَيْتُ أَقْلِيدِي, or أَقْبَيْتُ بِي, [as in different copies of the A: perhaps mistakes for قَلِيدِي:] I irrigated my land with my قَلْدٍ [or portion of water]. (A, TA.)

إِقْلِيدٌ (S, L, K,) or أَقْلِيدٌ, with fet-ḥ to the ʾ, (A,) said to be of the dial. of El-Yemen, and said to be arabicized, (Mṣb, TA,) originally كَلِيد [i. e., كَلِيدٌ or كَلِيدٌ, which is Persian,] (TA) or originally أَقْلِيدِس (Mṣb, MF,) which is Greek, [i. e., κλειδός, gen. of κλειδός,] (MF,) A key; (S, A, L, Mṣb, K;) as also مَقْلَدٌ (L, K) and مَقْلَدٌ (K) and مَقْلِيدٌ (AHeyth, L) and إِقْلَادٌ: (L:) pl. أَقْلَائِدٌ (L, Mṣb, El-Baṣā'ir) and مَقْلَائِدٌ (Mṣb, El-Baṣā'ir,) the latter a pl. similar to مَلَامِحٌ and مَحَاسِنٌ and مَشَابِهٌ and مَذَاكِيرٌ (El-Baṣā'ir,) or [rather] a [reg.] pl. of مَقْلَادٌ or مَقْلِيدٌ or مَقْلَدٌ, (Esh-Shiháb, in the 'Ináyeh,) or it has no [proper] sing.; (Aṣ;) [and pl. of مَقْلَدٌ, مَقْلَادٌ, of which see an ex. below]. [You say] فَتَحَ الْبَابَ بِالْأَقْلِيدِ, [or بِالْإِقْلِيدِ,] He opened the door with the key. (A.) — كُرُ XXXIX. 63, and XLII. 10, may signify † To Him belong the keys of the heavens and of the earth: (L, Mṣb:) Zj says, that the meaning is, God is the Creator, and the Opener of the door, of everything in the heavens and in the earth: (L:) some say that it may signify to Him belong the treasures of the heavens and of the earth. (Es-Suddee, L, Mṣb.) — أَلْقَيْتُ إِلَيْهِ مَقْلَائِدَ الْأُمُورِ — [lit., I threw to him

the keys of the affairs; meaning, I committed to him the disposal, or management, of the affairs]. (A.) — ضَاقَتْ مَقْلَائِدُهُ, and مَقْلَادُهُ, (K,) and ضَاقَتْ عَلَيْهِ الْمَقْلَائِدُ, (A,) † [His means, likened to keys, became straitened: or] his affairs became straitened, or difficult, to him: (A, K:) accord. to Esh-Shiháb, from مَقْلَدٌ, signifying a twisted rope: this he says considering مَقْلَائِدٌ as syn. with قِلَائِدٌ; but its use in this sense is not established. (TA.)

مَقْلَدٌ A kind of key, like a reaping-hook, (S, L, K,) with which, sometimes, herbage is twisted, (يُقْلَدُ, i. e., يُقْتَلُ,) like as [the kind of trefoil, or clover, called] قَتٌ is twisted when it is made into ropes; pl. مَقْلَائِدٌ: (S:) a stick with a crooked head, (L, K,) which is used for that purpose: (L:) also, a reaping-hook with which قَتٌ is cut. (L.) See also إِقْلِيدٌ.

مَقْلَادٌ A repository, magazine, store-room, or treasury; (L, K;) as also قَلِيدٌ: (K:) pl. مَقْلَائِدٌ. (L.) — And see إِقْلِيدٌ.

مَقْلُودٌ: see قَلِيدٌ. — A bracelet formed of two bracelets of the kind called قَلْبٌ twisted together: (L:) a twisted bracelet; as also قَلْدٌ: (L, K) [the latter said in the K to be with fet-ḥ, but in the L written قَلْدٌ:] and the latter, [in the S written قَلْدٌ,] a bracelet made of twisted silver. (S, L.)

مَقْلَدٌ The place of the قِلَادَةُ [or necklace, or collar, upon the neck]; (K;) [the neck of a woman, and of a horse, &c.]. — The place of the suspensory belt or cord of the sword, upon the shoulders. (S, K.) — [Having a قِلَادَةٌ or the like put upon his neck]. — A horse which outstrips others, (S, L, K,) which has something put upon his neck in order that it may be known that he has outstripped. (S, L.) — A chief upon whom are imposed the affairs of his people. (Ḥam p. 127.)

قلس

1. قَلَسَ, aor. -, inf. n. قَلَسَ, He belched up, (S,* A,* Mṣb, K,) from his throat, (S, A, K,) or from his belly, to his mouth, (Mṣb,) as much as filled his mouth, or less, (S, A, Mṣb, K,) of [acid and undigested] food or drink, whether he cast it forth or returned it to his belly: when it overcomes [or is repeated (accord. to an explanation of قَلَسَ or قَلَسَ below,)] it [the action] is termed قَلَسَ: (Mṣb:) or he vomited (قَاءَ) as much as filled his mouth: (Mgh:) or he, or it, vomited, or cast forth; syn. قَذَفَ. (S.) The act termed قَلَسَ is an impurity which necessitates the performance of the ablution termed وَضُوءٌ: (A, Mgh:) so in a trad. (A.) — قَلَسَتْ نَفْسُهُ, (A, K,) aor. and inf. n. as above, (K,) His soul, or stomach, heaved; or became agitated by a tendency to vomit: (A, K:) [like نَفَسَتْ.] — [Hence,] قَلَسَتْ الطَّعْنَةَ بِالدَّمْرِ [The wound made with a spear or

the like belched forth blood]. (A.) — And قَلَسَتْ قَلَسَتْ السَّحَابَةُ بِالرَّيِّ † The cloud cast forth moisture, or fine rain; not vehement rain. (A,* TA.) — And قَلَسَتْ الْكَأْسُ, (S, K,*), aor. and inf. n. as above, (K,) † The cup of wine cast forth [or overflowed with] the beverage, in consequence of its being very full. (S, K,*). — And قَلَسَ الْبَحْرُ, aor. and inf. n. as above, † The sea, or great river, cast forth [or overflowed with] water, in consequence of its being very full. (K,* TA.)

2: see Q. Q. 1.

5: see Q. Q. 2.

Q. Q. 1. قَلَسَاهُ (S, K) and قَلَسَهُ (K) He attired him with a قَلَسُوه; (S, K;) as also قَلَسَهُ, (A,) inf. n. تَقْلِيْسٌ. (TA.)

Q. Q. 2. تَقْلَسَ and تَقْلَسَ He attired himself with, or wore, a قَلَسُوه; (S, K;) as also تَقْلَسَ. (S, A.) [The last of these verbs is used by El-Hemedhānee transitively, as meaning, He attired himself with a cap of the kind called رَتِيَّةٌ as a قَلَسُوه: (see De Sacy's Chrest. Arabe, sec. ed., T. iii., p. 90 of the Arabic text:) but perhaps this usage is only post-classical.]

قَلَسَ, (A, K, and so in a copy of the S,) or قَلَسَ, (A, Mgh, Mṣb, TA, and so in a copy of the S,) the former being the inf. n., (Mgh, Mṣb,) and قَلَسَانٌ, (TA,) [but this last is more like an inf. n.,] What comes forth, (Kh [accord. to the S], or Lth, AZ [accord. to the TA], S, A, Mṣb, K,) from the throat, (Kh or Lth, S, A, K,) or from the belly, to the mouth, (AZ, Mṣb,) as much as fills the mouth, or less, (Kh or Lth, S, A, Mṣb, K,) of [undigested] food or drink, (AZ, Mṣb,) peculiarly, with acidity, and that acid humour itself, (Meyd, as cited by Golius,) whether the person cast it forth or return it to his belly: (AZ, Mṣb:) when it is repeated, (Kh, S, A, K,) or overcomes, (Lth, TA,) it is termed قَلَسٌ: (Kh or Lth, S, A, K:) or what comes forth, of vomit, being as much as fills the mouth: (Mgh:) pl. أَقْلَاسٌ. (TA.)

قَلَسَ: see قَلَسَ.

قَلَسَاةٌ } see قَلَسُوه.
قَلَسُوه }

قَلَسَانٌ: see قَلَسَ.

قَلَسُوه (S, A, Mṣb, K) and قَلَسِيَّةٌ (S, K) and قَلَسَاةٌ (TA) A certain thing that is worn upon the head, (K, TA,) well known; (TA;) [a cap, generally high and pointed, but sometimes close-fitting, which was worn by the Arabs, sometimes alone, and sometimes beneath the turban: there was also one kind which was round, like a melon: (see أَرُصُوه:) and a conl, or hood, of a pointed form: see طَرُطُورٌ, and بَرُوسٌ, and عَرَقِيَّةٌ: 'Abd-El-Lateef applies the term قَلَسُوه نَحَاسٌ to the cap of copper which covered the head of the

obelisk standing on the site of Heliopolis, now called El-Maṭareeyeh:] *the kind worn by the Companions [of the Prophet] was such as fitted close to the head, [not pointed, or] not going away into the air:* (K in art. بطح:) pl. قَلَانِس and قَلَانِسِي and قَلَانِسِي and قَلَانِسِي, which last is [properly a coll. gen. n. of which قَلْنَسُوَة is the n. un., being] originally قَلْنَسُو, for there is no noun ending with an infirm letter preceded by a ḍammeh, wherefore the و is changed into ي, and the ḍammeh into kesreh, and then the word becomes like قَاصٍ [for قَاصِي].

(S, Mṣb, K) and قَلَانِسِي and قَلَانِسِي, which last is [properly a coll. gen. n. of which قَلْنَسُوَة is the n. un., being] originally قَلْنَسُو, for there is no noun ending with an infirm letter preceded by a ḍammeh, wherefore the و is changed into ي, and the ḍammeh into a kesreh, and then the word becomes like قَاصٍ [for قَاصِي].

(S, K.) The dim. is قَلْنَسِيَة and قَلْنَسِيَة and قَلْنَسِيَة and قَلْنَسِيَة: (S, K:) but not قَلْنَسِيَة; for the Arabs form no dim. of a word of five [or more] letters so as to preserve all the letters, unless the fourth be a letter of prolongation. (TA.)

قَلْنَسِيَة
قَلْنَسِيَة and قَلْنَسِيَة: } see قَلْنَسُوَة.
قَلْنَسِيَة and قَلْنَسِيَة:
قَلَانِسِي: see قَلَانِس.

قَلَانِس: see قَلَانِس, in two places. = A maker [or seller] of what is called قَلْنَسُوَة [or rather of قَلَانِس, the pl.; and so قَلَانِسِي; or this latter is perhaps post-classical]. (TA.)

قَلَانِس act. part. n. of 1, in the first and subsequent senses. (S, A.) — You say, طَعْنَةً قَالِسَةً and قَلَانِسَةً [A wound made with a spear or the like belching forth blood, and belching forth much blood]. (A.) And [in like manner], بَحْرٌ قَلَانِسٌ + A sea, or great river, casting forth [much water (see 1)] or froth or foam: (S:) or flowing with a very copious and high tide of water. (K.)

قلص

1. قَلَصَ, (S, M, A, &c.) aor. -, inf. n. قَلْوَصٌ, (S, M, Mṣb, K,) [has, among its significations, three which I mention together because two of them are assigned to it in one of the phrases here following, and all of them in another:] *It contracted, or shrank; or became contracted or shrunk;* (S, M, Mgh, L, Mṣb, K;*) as also قَلَصَ, (S, Mgh, K;*) inf. n. تَقْلِيصٌ; (K;) and تَقْلَصَ: (S, M, * Mgh, Mṣb, * K:) and i. q. اِرْتَفَعَ; [which has two significations: *it rose, or became raised: and it went away:*] (S, M, * A, Mgh, Mṣb, * K;*) as also قَلَصَ, and تَقْلَصَ. (A, Mgh.) You say, قَلَصَ الظِّل, (S, M, A, Mgh, Mṣb, K,) and قَلَصَ (TA) and تَقْلَصَ (Mgh) and اِقْلَصَ, (Fr, TA,) *The shade contracted, or shrank,* (M, K, TA,) *قَلَصَ مِنِّي* from me: (M, K:) or *decreased:* (TA:) or *went away;* syn. اِرْتَفَعَ: (S, Mṣb, TA:) all of which explanations are correct. (TA.) And قَلَصَتْ شَفْتُهُ *His lip became contracted;* (S, M, Mṣb, K;) as also تَقْلَصَتْ: (Mṣb:) or *became contracted upwards.* (A, TA.) And قَلَصَ الصَّرْعُ *The udder became drawn together.* (TA.) And

قَلَصَ الثَّوْبَ بَعْدَ الْغَسْلِ *The garment, or piece of cloth, contracted, or shrank, after the washing.* (S, Mṣb, K.) And تَقْلِيصٌ, inf. n. قَلَصَ, (S, Mṣb, K;) or تَقْلَصَ; (M, TA;) *The shirt became contracted, or raised, or tucked up:* (M, K, TA:) and in like manner, قَلَصَتْ الدَّرْعُ, and تَقْلَصَتْ, [the coat of mail became contracted,] most frequently meaning *upwards.* (TA.) — *It (water) collected in a well, and became abundant:* (IKtt, TA:) or *rose* (S, M, K) in a well; (S;) syn. اِرْتَفَعَ: (S, M, K:) or, when said of the water of a well, it signifies اِرْتَفَعَ as meaning *it went away:* and also as meaning *it rose by its becoming copious:* (A, TA:) thus it has two contr. significations: and it is also said that قَلَصَتْ الْبُيُوتُ signifies *the water of the well rose to its upper part:* and *the well became nearly, or entirely, exhausted:* (TA:) and قَلَصَ الْغَدِيرُ *the water of the pool left by a torrent went away.* (M.) — قَلَصَتْ نَفْسُهُ, (M, K,) aor. -, inf. n. قَلَصَ, (M,) and قَلَصَتْ, (M, K,) with kesr; (K;) *His soul heaved; or became agitated by a tendency to vomit;* syn. غَثَّتْ: (M, K:) and a dial. form thereof is with س [i. e. قَلَسَتْ, and also قَلَسَتْ]. (TA.) — Also قَلَصَ, aor. -, inf. n. قَلْوَصٌ, *He leaped, sprang, or bounded.* (AA, K.) — قَلَصَتْ, (M, K,) inf. n. تَقْلِيصٌ; (K;) [probably signify the same: or] the former signifies *The camels rose in their pace, or going:* (A:) and the latter, *they (the camels) were light, or active, and quick, or were vigorous,* (شَمَّرَتْ,) in their pace, or going: (M:) or *went on in one regular, uniform, or constant, course.* (K.) — قَلَصَ, inf. n. قَلْوَصٌ, also signifies *He went away;* (IB, TA;) and so قَلَصَ, inf. n. تَقْلِيصٌ: (TA:) each likewise signifies the same, but the latter in an intensive sense, said of tears; and so the latter when said of anything: (TA:) and so قَلَصَ said of an animal's milk. (Mgh.) — Also, قَلَصَ الْقَوْمُ, inf. n. قَلْوَصٌ, *The company of men took up their luggage,* (O, TS, K,) or *collected themselves together,* (L,) and *went, or departed:* (O, TS, L, K:) or *they became distant, or remote:* (TA:) or *removed, or migrated, quickly from the dwelling.* (A, TA.) — And قَلَصَ الْغُلَامُ, inf. n. as above, *The boy grew up and walked.* (TA.) See قَلْوَصٌ.

2: see 1, passim: — see also 4. — قَلَصَ قَبِيصَهُ *He contracted his shirt; he raised it, or tucked it up.* (M, K, * TA.) Thus the verb is trans. as well as intrans. (K.) — قَلَصَ بَيْنَ الرَّجُلَيْنِ *He separated the two men, each from the other, in a case of reviling or fighting;* syn. خَلَصَ. (M.)

4. اِقْلَصَ: see 1, second sentence. — *It (a camel's hump) began to come forth:* (IKtt, TA:) and, said of a camel, *his hump appeared in some degree,* (ISK, S, K, TA,) and *rose:* (TA:) and in like manner اِقْلَصَتْ said of a she-camel: (TA:) or the latter signifies *she (a camel) became fat in her hump;* as also قَلَصَتْ; and in like

manner one says of a he-camel [اِقْلَصَ and قَلَصَ]: (M:) or *she became fat in the [season called] صَيْف:* (S, M, * K:) or i. q. غَارَتْ; [so in the copies of the K, evidently a mistake for غَارَتْ, q. v.]; and *her milk went away, or became drawn up;* (K;) [a signification nearly agreeing with explanations of غَارَتْ;] opposed to اُنزَلَتْ. (TA.) See also قَلَصَ.

5: see 1, passim.

قَلَصَ Abundance of water: and, contr., paucity thereof: (TA:) and قَلَصَةٌ and قَلَصَةٌ have the former of these significations: (M:) or قَلَصَةٌ signifies *water of a well collecting therein and rising:* (S, K:) and so قَلَصَةٌ, accord. to some lexicologists, as mentioned by Ibn-El-Ajdábee: (IB:) the pl. of قَلَصَةٌ is قَلَصَاتٌ: (S, K:) and the pl. [or rather quasi-pl. n.] of قَلَصَةٌ is قَلَصٌ. (IB.) An Arab of the desert is related to have said, فَمَا وَجَدْتُ فِيهَا إِلَّا قَلَصَةً مِنَ الْمَاءِ, meaning, *And I found not in it [i. e. the well] save a little quantity of water.* (TA.)

قَلَصَ: see قَلَصَ. — *The beginning of a she-camel's becoming fat;* as also قَلْوَصٌ. (M.) See 4.

قَلَصَةٌ and قَلَصَةٌ: see قَلَصَ, throughout.

قَلْوَصٌ A young, or youthful, she-camel; (S, M, Mṣb, K;) i. e. among camels (Mgh, Mṣb) *the like of a جَارِيَةٌ among women:* (S, Mgh, Mṣb) or *such as endures journeying;* (Lth, K;) so called until her tush grows forth, [in her ninth year,] when she ceases to be so called: (Lth:) or a young, or youthful, Arabian camel: (TA:) or a she-camel from the time when first ridden, until she sheds the central incisor, [in her sixth year,] when she is called نَاقَةٌ: (El-Adawee, S, Sgh, K;) the he-camel during that period being called قَعُودٌ, and then جَمَلٌ: (El-Adawee, S, Sgh:) or any she-camel from the time when she is ridden, whether she be a بَنْتُ لَبُونٍ or a حَقَّة, until she becomes a بَكْرَةٌ, or until her tush grows forth: (M:) or a she-camel in her sixth year: or in her second year: (M:) and sometimes a she-camel just born is thus called: (M:) the قَلْوَصٌ is so called because of the length of her legs, and her not being yet bulky in the body: (T, TA:) and a long-legged she-camel is so called, (S, K,) sometimes: (S:) the term is only applied to a female: (IDrd, K:) [dim. قَلِصَةٌ, of the pl. of which (قَلِصَاتٌ) see an ex. in a verse cited in art. ده:] pl. قَلَانِسٌ and قَلَانِسِي (S, M, A, Mgh, Mṣb, K) and قَلَانِسَانٌ (M, L) and (pl. pl., K, i. e. pl. of قَلَانِسٌ, S) قَلَانِسَانٌ. (S, M, Mṣb, K.) [Hence,] قَلَانِسَانٌ; *The clouds that bring snow.* (A, TA.) [Hence also,] قَلَانِسَانٌ النَّجْمِ [also called قَلَانِسَانٌ and قَلَانِسَانٌ] + *Twenty stars, which, as the Arabs assert, الدَّبْرَانُ drove before him in demanding in marriage الثَّرِيَا; (TA;) some small stars before الدَّبْرَانُ, following الثَّرِيَا:* (Mir-át ez-

Zemán:) [by some applied in the present day to the *Hyades*:] or the *قلاص* are the stars around *الدبران*. (Kzw.) — Also, † *A young, or youthful, female of the ostrich-kind*; like the *قلوص* of the camel-kind; (M, TA;) the female of *رئال* [or young ostriches, or young ostriches a year old]; i. e. a *رألة*; (TA;) a female of the ostrich-kind, of such as are termed *رئال*: (S;) or a female of the ostrich-kind: (A, O, K:) and of such as are termed *رئال*: (K:) or *قلس النعام* signifies the *رئال of the ostrich*: (IDrd, TA:) or *قلوص* [so in the TA, app. a mistake for *قلس*,] signifies the offspring of the ostrich; its *حقان* and its *رئال*: so says IKh, on the authority of El-Azdee. (IB, TA.) — Also, † *The young of the [species of bustard called] حبارى*: (K:) or the female of the *حبارى*: or a little female *حبارى*. (M.) — *قلس* is also metonymically applied to signify † *Young women*; (K;) as also *قلائص*: (TA:) and the latter, to signify *women* [in a general sense]. (TA.) — *بئر قلوب* *A well having abundance of water*: pl. *قلائص*. (M.)

قلوب: see 1, (of which it is an inf. n.,) throughout: — and see *قلس*.

قليس: }
قلاص: } see *قلاص*.

ظل قاص *Shade [contracting, or shrinking, from one: (see 1:) or] decreasing*: (S, TA:) [or going away.] *شفة قاص* *A contracting lip*: (S;) and *رجل قاص الشفة* *a man having a contracting lip*. (Msb.) *ثوب قاص* *A garment contracted and short*: (Sh, TA:) and *قميص مقص* *a short shirt*: (A:) or a shirt contracted, or raised, or tucked up: and *درع مقص* [a coat of mail contracted]: most frequently meaning upwards. (TA.) — *ماء قاص* and *قلاص* and *قلاص* *Water collecting and becoming abundant in a well*: (TA:) or rising, or high, (S, M, K,) in a well: (S;) the pl. of *قليس* is *قلس*. (TA.) See also 1.

مقص: see *قاص*, in two places. — Also, applied to a horse, *Long in the legs, and contracted in the belly*: (M, TA:) or light, or active, and quick, (*مسير*) tall, and long in the legs: (S, K:) or tall. (A.)

مقلاص *A she-camel fat in the hump*; and in like manner, a he-camel: (M:) or a she-camel that becomes fat in the [season called] *صيف*: (S, M:) and also, a she-camel that becomes fat and lean in the winter. (Ks, TA.)

قلع
قلف
قلى

See Supplement.]

قلس

قلس [The colocasia; or *arum colocasia* of Linnæus: or its root:] the root of a certain plant, which is eaten cooked, (AHn, K,) and used medicinally: (AHn:) the decoction thereof increases the venereal faculty, and fattens; but the taking it constantly engenders black bile. (AHn, K.) [See De Sacy's "Relation de l'Egypte par Abd-allatif," pp. 94—98.]

قلمر

قلو

قلى

قمر

See Supplement.]

قما

1. *قما* *الماشية*, aor. -; (AZ, S, O, K;) and *قومت*, (O, K,) aor. -; (K;) inf. n. *قمو* and *قموه*, (AZ, S, O, K) both of the former verb, (AZ, S, O,) and *قمر* (K) and *قماه*, (O, K,) which is of the latter verb, (O, TA,) and *قما*, (K,) also of the latter verb; (TA;) *The cattle became fat, or plump*; (AZ, S, O, K;) as also *قما*: (K:) the first is expl. in the T as meaning *the cattle became full with fatness*: and the epithet applied to them is there said to be *قائمة*. (TA.) — And *قما* *الإبل بالمكان*, (K, TA,) and *قومت*, (K,) *The camels abode in the place, (K, TA,) and were pleased with it, (TA,) because of its abundant pasture, and became fat, or plump, (K, TA,) in it*. (TA.) And *قما* *الماشية مكان كذا حتى سبت* [The cattle abode in such a place until they became fat, or plump]. (TA.) See also 5. — And *قما* *بالمكان*, (O, TA,) inf. n. *قمر*, (TA,) *I abode in the place*: (O:) or *I entered the place and abode in it*. (TA.) And *قما* *إلى منزل* *He went into an abode*. (TA.) — *قما* is also syn. with *قمة* [q. v.]: (K:) the latter is affirmed to be the original word: (MF:) you say *قما* *الرجل*, meaning *قمة*. (O.) — *قمو*, (S, O, K,) aor. -; and *قما*, aor. -; (K;) inf. n. *قماه* (S, O, K) and *قما*, both of the former verb, (S, O,) and *قمر* and *قمر*, (so in copies of the K,) or *قماه* and *قماه*, (so in the TK,) and *قما*, (K,) which last is not an inf. n. un., (L, TA,) said of a man, (S, O, TA,) and of other than a man, (TA,) *He was, or became, little and despicable* (S, O, K, TA) in the eyes [of others]: (TA:) the former verb is the better known in this sense. (MF, TA.)

3. *قما* *ما قاما* *It (a thing, TA) did not suit him*: (K, TA:) and so *قما*. (TA.)

4. *قما* *الماشية*: see 1, first sentence. — *قما* *القوم* *The people, or party, had their camels in a fat, or plump, state*. (S, O, K.) — *قما* *المرعى* *The pasture, or place of pasture, suited the*

camels, (K, TA,) and rendered them fat, or plump. (TA, as from the K.) And *قما* *It (a thing, S, O, or a place, or pasture or a place of pasture, TA) pleased him*. (S, O, K, TA.) — And *قما* *He rendered him little and despicable*. (S, O, K.)

5. *قما* *المكان* (in the CK *المكان*) [He found that] *the place suited him, and consequently he abode in it*. (O, K.) — *قما* *الشيء* *He took the best of the thing*. (Th, K.) — And *قما* *He collected the thing little by little*: (S, O:) and accord. to Z, *قما* *الشيء* signifies *He collected the thing*. (TA.)

8: see what immediately precedes.

قمر *A place in which a she-camel, and a he-camel, and a woman, and a man, abides until she, or he, becomes fat, or plump*. (TA.)

قما *Abundance of herbage, or of the goods, conveniences, and comforts, of life; and ease, repose, or freedom from trouble or inconvenience or from toil or fatigue*; as also *قما*. (K.) — Also, and *قما* and *قما*, (like *قما* [a mistranscription for *قما*] and *قما*, TA,) *A place on which the sun does not come*: (O, K:) pl. of the first word *قما*. (TA.)

قما: see the next preceding paragraph.

قما *Little and despicable* (S, O, K, TA) in the eyes [of others]; fem. *قما*: (TA:) pl. *قما* and *قما*; (K;) the latter of a [very] rare form. (TA.)

قما, fem. of *قما*: see 1, first sentence.

قما and *قما*: see *قما*.

قمح

1. *قمة*, (S, A, L, K,) aor. -; (K,) inf. n. *قمة*; (S;) and *قمة*; (S, A, L, K;) *He ate it, or took it into his mouth*, (S, K,) namely, meal of parched barley or wheat, &c., (S, A, L,) not bread nor dates nor the like, but only what is eaten in the manner termed *سف*, (L,) without moistening it, or kneading it with water &c.; syn. *استقه*; (S, K;) *he took it in the palm of his hand* (A, L) [and conveyed it] to his mouth (A) or licked it up. (L.) And *قمة* *منه* [I so ate a mouthful thereof, i. e. of what is eaten in the manner described above]. (A.) — And *قمة* likewise signifies, (L, K,) as also *قمة*, (L,) *He drank it, namely, what is called نبيذ*, (L, K,) and *شراب* [app. as meaning wine], and water, and milk. (L.) — And, from *قمة* signifying as expl. above, you say, *قمة* *عن الماء*, (A,) or [simply] *قمة*, (S, L, K,) with fet-h, (S,) aor. -; (L,) inf. n. *قمة*; (S, L, K;) as also *قمة*, aor. -; inf. n. *قمة*; (L;) and *قمة*, (A, L,) inf. n. *قمة* and *قمة*; (A;) and *قمة*, and

انقمح (S, L, K;) He (a camel) raised his head (S, A, K) from the water (A) or at the watering-trough, and refused to drink, (S, K,) his thirst being satisfied, (S, A,) or by reason of loathing, or of the coldness of the water, or of some disease. (A.) And الإبل قامت The camels came to the water and did not drink, (S, K,) but raised their heads, (S,) by reason of disease, or of cold, (S, K,) or of the coldness of the water, or because their thirst was satisfied. (TA.) And شرب فتقمح and شرب فتقمح [He drank] and raised his head and left drinking by reason of his thirst's being satisfied. (S.) And فلان من الماء تقمح Such a one drank water, or the water, with dislike, or loathing. (AZ.) شرب فتقمح, said by Umm-Zarā, means †[I drink] and I satisfy my thirst until I am not able to drink more, so I raise my head like the [camel that is said to be] مقامح: (A, TA:*) Az says that التقمح primarily relates to water, but is metaphorically used by her in relation to milk: she means that she satisfied her thirst with milk until she raised her head from drinking it like as does the camel when he dislikes drinking water: (TA:) or, as some relate her words, she said, فأتقمح, (A, TA,*) which [likewise] means, "and I raise my head in consequence of the being satisfied with drinking." (A.) [See also art. قح. — قح, aor. قح, inf. n. قح, is also expl. by Lth as signifying He (a camel) became very languid by reason of vehement thirst: but accord. to Az, this is wrong. (L.)

2. تقمحه (A, K,) inf. n. تقمحه, (K,) † He repelled him (i. e. his companion, A) with a small and paltry thing, in lieu of much that was due to him; (A, K;*) like as the wronging commander does to him who engages with him in a warring, or warring and plundering, expedition, by doling to him the least, or meanest, thing, and choosing for himself in preference to him in the partition of the spoil. (A, TA.)

3: see 1, near the middle, in two places. — Hence, (S, A,) شهر قح, (S, A, K,) also called شهر قح, (K,) The two coldest, (S, K,) or two of the coldest, (A,) months (S, A, K) of winter; (A;) said by Sh to be شيبان and منكان; (TA; [in which it is also here said that they are the two months whereof each is called كانون: if so, corresponding to December and January O.S.: but see شيبان, in art. شيب:]) so called because the camels, when they come therein to water, find its coldness hurtful to them, and therefore raise their heads from it. (S.)

4. أقمح (MA,) [in my MS. copy of the K indefinitely written أقمح, and in the CK أقمح, but it is correctly أقمح, as is shown by its being added, after the explanation, in the TA, "whence مقمحو in the Kur" (xxxvi. 7,) and by explanations of this epithet in several of the

expositions of the Kur-an, and the like is also indicated in the S,] inf. n. أقمح, (S,) said of a camel, (MA,) or of a man, and [in this case, but not when said of a camel,] tropical, (TA.) He raised his head, and contracted his eyes: (S, MA, K, TA:) [or he was made to raise his head and to contract his eyes:] it is expl. by Z as in the K. (TA.) — [Hence,] one says, (S,) أقمعه † The غل [i. e. the ring, or collar, of iron, for the neck, or the shackle for the neck and hands, consisting of two rings, one for the neck and the other for the hands, connected by a bar of iron,] caused his (i. e. a captive's K) head to be raised, by reason of the straitness thereof; (S, K, TA;) meaning that the bar of the غل, which [by its projecting above the ring around the neck] pricked his chin, did not let him lower his head; as is said in the A. (TA.) — الإقمح [as inf. n. of أقمح, like أقمح (with ك and ح) in form and in meaning,] also signifies † The elevating of the head by reason of pride: and so الإقمح. (L and TA in art. قمح: but in the CK, in that art, الإقمح, with خ.) And أقمحه [i. e. أقمح] signifies شمع [i. e. شمع بأنيه, † He magnified, or exalted, himself; was proud; behaved proudly, or disdainfully; or elevated his nose, from pride]; (K, TA;) and raised his head, scarcely ever, or never, lowering it: as though the verb had two contr. significations. (TA.) — أقمح said of thirst is expl. by Lth as signifying It rendered a camel very languid: but accord. to Az, this is wrong. (L.) أقمح The ears [of wheat] became pervaded by the farinaceous substance. (K.) — And أقمح أقمح, so in the T and L and other lexicons, but in all the copies of the K أقمح, The wheat becomes mature قمح. (TA.)

5: see 1, near the middle, in four places.

7: see 1, near the middle, in two places.

8: see 1, first quarter, in three places: — and see also 4, last sentence.

قمح Wheat, syn. بر, (S, A, Mgh, L, Mṣb, K,) and حنطة, and طعام, (Mṣb,) when the farinaceous substance pervades the ears, or from the time when it has attained its full growth to the time when it has become compact: (L:) [and the grain of wheat; as also بر and حنطة and طعام:] a word of the dial. of Syria, and sometimes used by the people of El-Hijáz; or, as some say, a Coptic word; but the former assertion is the more correct: (TA:) the word بر is more chaste: (S in art. بر:) قمح signifies a single grain thereof. (Mṣb.) — جرى القمح means The farinaceous substance pervaded the ears [of wheat]. (L.)

قمة: see the next preceding paragraph.

قمة A mouthful of قبة [q. v.]: (S, K:)

or, as more than one have said, of water. (TA.) — See also القمان.

قبة القبة and القبة The قبة [q. v., generally meaning the glans of the penis]. (K.)

قمة القبة The part between the قبة [or occiput] and what is termed القبة [which is the small hollow in the back of the neck]. (K.)

القمان, thus accord. to the Bagrees, (TA,) and القمان, and القبة, (K,) The [plant called] وزس [q. v.]: (S, K, TA:) or [the kind of perfume called] الذريرة: (TA:) or (so accord. to the K and TA, but in the S "also,") a substance that comes upon the surface of wine, like the ذريرة: (S, K, TA:) it is the froth, or scum, thereof: (L, TA:) or, as some say, (TA, but in the K "and,") saffron: (K, TA:) or a certain perfume: or a white substance that overspreads wine resembling the ذريرة: this last is said to be what is meant in the following verse by En-Nábigah [Edh-Dhubyanee], the only poet known by AHn to have mentioned القمان:

إذا فُصَّتْ حَوَاتِمُهُ عِلَاهُ *
يَبِيسُ الْقَمَانِ مِنَ الْمَدَامِ *

[When its seals are broken, what is exsiccated of the white substance resembling particles of calamus aromaticus of the wine comes, or appears, upon its surface]. (L, TA.)

قماح, a subst. from قح or قامح, Aversion of a camel from drinking, by reason of the thirst's being satisfied, or of loathing, or of the coldness of the water, or of some disease. (L. [See also حوام.] Hence شهر قماح, also called شهر قماح: see 3.

إنه لقموح للبيد Verily he is a great drinker of the beverage called nebeedh. (ISH.)

قمة a subst. signifying What is eaten in the manner termed إقماح, [see قح,] (S, L,) of the meal of parched barley or wheat, &c., (L,) or such as a digestive stomachic [جوارش] [often written جوارش, &c.: (S:) expl. in the K by the word جوارش [only], in some copies with the addition of a final ن [evidently a mistake for ت, since its original in the Pers. گوارش or گوارشت]: (TA:) app. from القمح meaning البر. (S.) — [Hence] one says, مَا أَصَابَتِ الْإِبِلَ إِلَّا قِمِحَةً مِنْ كَلْبٍ! The camels obtained not [aught] save somewhat of dry herbage which they took into the mouth unmoistened, or licked up. (A, TA.)

قماح A camel raising his head (S, A, K) from the water (A) or at the watering-trough, and refusing to drink, (S, K,) his thirst being satisfied, (S, A,) or by reason of loathing, or of the coldness

of the water, or of some disease: (A:) and disliking water from any cause: (K:) and **قَمَاحٌ** signifies the same, applied to a he-camel, (A, S, A,) and to a she-camel: (A, S, K:) pl. of the former **قَمَاحٌ**; (S, K;) and of the latter **قَمَاحٌ**, which is anomalous, (S,) or this is pl. of **قَمَاحٌ**, or it is [an inf. n.] syn. with **قَمَاحَةٌ**, used as an epithet; you say **إِبِلٌ قَمَاحٌ**; (A;) and **إِبِلٌ قَمَاحَةٌ**. (S.) — Also, (K,) as expl. by Lth, and so **قَمَاحٌ**, but, accord. to Az, wrongly, (L,) A camel very languid by reason of vehement thirst. (L, K.)

قَمَاحُونَ: see 4, first sentence.

قَمَاحٌ, and its fem.: see **قَمَاحٌ**, in three places.

قَمَحٌ

القَمَحُودَةُ What is behind the head; (S, in art. **قَمَحٌ**; and Mṣb;) that is to say, (Mṣb,) the [occiput or] hinder part of the back of the head; (T, Mṣb, K;) i. e., the surface between the **ذُؤَابَةٌ** [here app. meaning the hair that surrounds the round part of the head] and what is termed **فَأْسٌ** [or the small protuberance above the back of the neck]: (T:) also, the protuberance above the back of the neck, (L, K,) between the **ذُؤَابَةٌ** [see above] and the back of the neck, sloping down from the **هَامَةٌ** [or middle, or crown, or top, of the head]; it is the part of the head which touches the ground when a man lies on his back: (L:) also, the upper part of the back of the head: (L, K:) or that part of the bone of the head which projects over the back of the neck; the **هَامَةٌ** being above it; and the **قَذَالٌ**, below it, next the part of the back of the neck that is between the ears: (AZ, L:) pl. **قَمَاحِدٌ** (S, L, K, &c.) and **قَمَاحِدَاتٌ** and **قَمَاحِدَاتٌ**. (L.) Accord. to J and AḤei, the **م** is an augmentative letter; but others hold it to be a radical; and F says, that J's mentioning this word in art. **قَمَحٌ** requires consideration. (TA.)

قَمِدٌ

1. **قَمِدٌ**, aor. **قَمِدَ**, (TA,) inf. n. **قَمِدٌ**, (K,) He, or it, was, or became, tall, or long: or he was, or became, large and long in the neck. (K, TA.)

Q. Q. 4. **إِقْمِدٌ** [in which the **م** is an augmentative letter accord. to J, is said by F to be improperly assigned by J to this art.] see art. **قَمِدٌ**.

قَمِدٌ (Lth, S, L, K) and **قَمِدٌ** (K) or **قَمِدٌ** (L) and **قَمِدٌ** (Lth, L) and **قَمِدٌ** and **قَمِدٌ** and **قَمِدٌ** (L, K) and **قَمِدَانٌ** and **قَمِدَانِيٌّ** (L, K) Strong: (Lth, S, K:) or strong and hard or hardy: (L:) or gross, thick, coarse, or rude, (K,) and hard, or hardy: (TA:) applied to a

man: (L, K:) fem. **قَمِدَةٌ** (S) and **قَمِدَانَةٌ** and **قَمِدَانِيَّةٌ**. (L.) — **إِنَّهُ لَقَمِيدٌ قَمِيدٌ** Verily he is very strong. (Lth, L.) — **ذَكَرَ قَمِيدٌ** Penis vehementer se erigens, (L, K,) or **القَمِيدُ** is a name of the penis. (L.) — See also **أَقْمِدٌ**.

أَقْمِدٌ, fem. **قَمِيدَا**, (L, K,) and **قَمِيدٌ** and [fem.? see **قَمِيدٌ** above] **قَمِيدَةٌ** and **قَمِيدَانِيَّةٌ**, (K,) Large and long in the neck: or tall, (L, K,) in a general sense: applied to a human being. (L.) — **نَحْنُ قَمِيدٌ** We are thick-necked. (L.) — See also **قَمِيدٌ**.

قَمِرٌ

1. **قَمِرٌ**, aor. **قَمَرَ**, (S, A, K,) inf. n. **قَمِرٌ**, (S,) He, (a man, S, A, K, and an antelope, and a bird, TA,) and it, (a man's sight, A,) became dazzled (S, A, K) in the moonlight, (A,) or by snow, (S, A, K,) so that he could not see: (S, A:) he (an antelope) became deprived of his sight by the light of the moon, so that he was perplexed, and unable to see his right course. (IKṭṭ.) — **قَمِرٌ**, aor. **قَمَرَ**, (K,) inf. n. as above, (TA,) He (a man, TA,) was, or became, sleepless in the moonlight. (K.) — See also 3, throughout.

3. **قَمَارَةٌ**, inf. n. **قَمَارٌ** (S, A, Mṣb, K) and **قَمَارَةٌ**, (S, K,) † He contended with him for stakes, or wagers, laid by both of them to be taken by the winner; syn. **رَاهَنَهُ**; (K;) [he contended with him in a game of hazard, such as that called **القَمِيرُ**, or the like: (see Bḍ and Jel, ii. 216:)] in common modern conventional language, he played with him at a game in which it is generally made a condition that the winner shall receive something of the loser: (so accord. to an explanation which I find in several copies of the KT:) from **قَمَرَةٌ** signifying "he deceived him;" because **قَمَارٌ** is [often] deception. (A.) You say **قَمَرَهُ قَمَرَهُ**, aor. of the latter **قَمَرَهُ** (JK, S, A, Mṣb, K) and **قَمَرَ**, (JK,) inf. n. **قَمِرٌ**, (S, Mṣb,) † He contended with him for stakes, or wagers, &c., (S, * K,) and overcame him therein; (S, A, Mṣb, K;) and **قَمَرَهُ قَمَرَهُ** signifies the same: (K:) or **قَمَرَهُ** signifies he overcame him who contended with him in the contest termed **قَمَارٌ**: and **قَمَرَهُ**, aor. **قَمَرَ**, inf. n. **قَمِرٌ**, he played with him in the manner termed **قَمَارٌ** and overcame him: (S:) or **قَمَرَهُ**, inf. n. **قَمِرٌ**, he overcame him in play; and so **قَمَرَهُ قَمَرَهُ**: (IKṭṭ:) or **قَمَرَهُ**, aor. **قَمَرَ**, (K,) inf. n. **قَمِرٌ**, (TA,) i. q. **قَامَرَ**, (K, * TK,) and is transitive: (TA:) you say **قَمَرَ بِالْقَدَاحِ**, and **بِالنَّرْدِ**, [he contended for stakes, or wagers, &c., with the gaming-arrows, and with the apparatus for trictrac or backgammon]: (A:) and **قَمَرَهُ** [as syn. with **قَامَرَهُ**]: (TA:) and **قَمَرْتَهُ** **بِالْمَالِ**, aor. **قَمَرَ**, [so in a copy of the A, doubly trans., app. meaning I contended with him in a game of hazard for the property: or I so contended with him for the property and overcame him.]

4. **القَمِرُ البَلَلُ** The new moon became what is termed **قَمِرٌ**, in the third night. (A.) — **القَمِرَتْنَا** **أَقْمَرْنَا** [We entered upon the time of moonlight;] the moon rose upon us. (S, TA.) — **القَمِرُ** He (a man, TA) watched, or waited, for the rising of the moon. (K.) — See also 3.

5. **تَقَمِرُهُ** He came to him in the moonlight. (S.) — **تَقَمِرُ الطَّيْرَ**, (A, TA,) and **الطَّيْرُ**, (TA,) He hunted, or pursued, the antelopes, (A, TA,) and the birds, (TA,) in the moonlight, so that their sight was dazzled. (A, TA.) — **تَقَمِرُ الأَسَدُ** — The lion went forth in the moonlight in quest of prey. (S, K, *) — **تَقَمِرُهُ** He deceived, beguiled, or circumvented, him; desired to do him some evil action without his knowing whence it proceeded. (A.) — See also 3, in two places.

6. **تَقَامَرُوا** They played [together] in the manner termed **قَمَارٌ**: (S:) they contended together for stakes, or wagers, &c.; (K;) [they contended together in a game of hazard, such as that called **القَمِيرُ**, or the like: see 3.]

القَمَرُ The moon in its third night [and after]: (ISd, A, K:) or the moon during the interval between the first two and last two nights: (AḤeyth:) or after three nights until the end of the month: (S:) [and the moon, absolutely, in many instances:] so called because of its whiteness, (S, Mṣb, TA,) from **القَمَرَةُ**: (TA:) of the masc. gender: pl. **أَقْمَارٌ**. (TA.) The dim., **قَمِيرٌ**, is found to occur: (S:) and is applied to **القَمَرُ** at the time called **مُحَاقٌ** [which is generally said to be applied to the last three nights of the month]: you say **غَابَ قَمِيرٌ** [The moon at the time called **مُحَاقٌ** set, or disappeared]. (A, TA.) — **أَسْتَرَعَيْتُ مَالِي القَمَرَ**: I left my cattle to pasture without a pastor to take care of them in the night: and [in like manner,] **أَسْتَرَعَيْتُ الشَّمْسَ**, in the day. (TA.) — **القَمَرَانِ** The sun and the moon: one of them [namely the latter] being made predominant. (TA.)

أَقْمَرٌ: fem. with **ة**: see **أَقْمَرٌ**.

قَمَرَةٌ A colour inclining to greenness: (A, K:) or whiteness inclining to dinginess or duskiness: (A:) or whiteness in which is a dinginess or duskiness: (K:) or clear, or pure, whiteness. (TA.) See also **أَقْمَرٌ**.

قَمَرِيٌّ [Of, or relating to, the moon; lunar]. Ex. **السَّنَةُ القَمَرِيَّةُ** The lunar year. (Mgh, art. **شَمْسٌ**.)

قَمَرِيٌّ is a rel. n. from **قَمَرٌ**: and **قَمَرِيٌّ** is either pl. of **أَقْمَرٌ**, like as **حَمَرٌ** is of **أَحْمَرٌ**, or pl. [or rather coll. gen. n.] of **قَمَرِيٌّ**, like as **رُومٌ** is of **رُومِيٌّ**: (S, Mṣb:) or **قَمَرِيٌّ** is a rel. n. from the name of a mountain, or of a place, or some other thing, accord. to different authors: or its **ي** is

added to give intensiveness to its signification : (TA:) the قَمْرِي is [A bird] of the [species called] فَوَاحِت [pl. of فَاخْتَة]; (Mṣb;) a certain species of bird; so called because أَقْمَر [q. v.] in colour, like the فَاخْتَة in El-Hijáz; (JK;) [a species of collared turtle-dove, of a dull white colour marked with a black collar: such I have seen in Egypt, caged; but they are rare there; and, I believe, are brought from Arabia:] the قَمْرِيَة is a species of حَمَام (K,) حَمَائِر [i. e. pigeons]: (M, TA:) or قَمْرِيَة is applied to the female; and the male is called سَاقُ حَرِّ: (S, Mṣb, K: see سَاقُ حَرِّ in art. سوق): and the pl. is قَمَارِي, (S, Mṣb, K,) imperf. decl.; (S;) and accord. to some, قَمَارِي; (TA;) and قَمْر. (K.)

قَمَارُ: see 3. [It is often used as a subst., signifying † A game of hazard, such as that called الهَيْسِر, and the like.]

قَمِيرٌ † An antagonist in the contention termed قَمَار: (IJ, K:) pl. أَقْمَار, (IJ, K,) which is anomalous, like أَنْصَار, pl. نَصِير. (TA.)

أَقْمَرٌ Of a colour inclining to خَضْرَة: or of a dull or dingy or dusky white: (K:) and white: (S, Mṣb, K:) or intensely white: (IKṭt:) fem. قَمْرَاء: (S, K:) pl. قَمْر. (S, Mṣb.) You say قَمْرَاءُ حَمَارٌ (S, A, Mṣb, K) An ass of the colour termed قَمْرَة: (K:) or a white ass: (S, A, Mṣb:) and أَتَانٌ قَمْرَاءُ a she-ass of the colour termed قَمْرَة: (K:) or a white she-ass. (S.) The Arabs say, that when the sky appears of the hue of the belly of a she-ass of this colour, it is most abundant in rain. (TA.) Also قَمْرٌ أَقْمَرٌ A moon-coloured horse. (Mgh.) And سَحَابٌ أَقْمَرٌ A cloud, or clouds, of a white colour: (S:) or intensely bright, by reason of the abundance of water therein: and [hence] full [of water]. (TA.) — قَمْرَاءُ (S, A, K,) and مَقْمَرَة (A, Mṣb, K,) and مَقْمِرٌ (K,) and قَمْرَة (IAḡr, K,) which last is held by ISd, to be a kind of rel. n., or possessive epithet, (TA.) A moon-lit night; a night in which the moon shines: (A, K:) or a light, or bright, night: (S:) or a white night. (Mṣb.) IAḡr, mentions قَمْرَاءُ لَيْلٌ; but ISd, says this is strange, and I think, he adds, that by لَيْل he means لَيْلَة, or that he makes لَيْل fem. as a pl. (TA.) You also say لَيْلَة الْقَمْرَاءُ, meaning The night of moonlight: (Lth, A, Mgh:) for الْقَمْرَاءُ also signifies the moonlight. (Lth, A, Mgh, K.) And قَعْدْنَا فِي الْقَمْرَاءُ We sat in the moonlight. (A.) And أَتَيْتَهُ فِي الْقَمْرَاءُ [I came to him in the moonlight]. (S.) — وَجْهٌ أَقْمَرٌ A face likened to the moon (K, TA) in respect of whiteness. (TA.)

إِنَّ اللَّيْلَ طَوِيلٌ وَأَنْتَ مُقْمِرٌ. — أَقْمَرٌ: see مُقْمِرٌ [Verily the night is long, and thou hast the light

of the moon: a proverb:] meaning, Wait thou patiently for the accomplishment of thy want. (JK.) [See Freytag's Arab. Prov., i. 45.]

قصص

1. قَمَسَ (S, K,) aor. ʔ and ʔ, (K,) inf. n. قَمَسٌ (S, A, K) and قَمُوسٌ (TA,) He, or it, (i. e. anything, TA,) dived, or plunged, (S, A, K,) in water: (TA:) he, or it, dived, or plunged, or became immersed, therein, and then rose: (TA:) he (a man) disappeared in water: (Sh:) and قَمَسَ [signifies the same as قَمَسَ: or] he, or it, became immersed, in water: (S:) and this latter, he leaped into a well. (Sh.) — [Hence,] It (a child, or foetus,) was, or became, in a state of commotion in the belly (S, K) of its mother: (S:) or in the membrane which enclosed it in the belly. (TA.) = قَمَسَ (S, A,) [aor., app., as above,] inf. n. قَمَسٌ (K,) He immersed, dipped, plunged, or sunk, him or it, (S, A, K, [in the CK الْقَمَسُ is put by mistake for الْقَمَسُ,]) in water; (S, A;) as also قَمَسَ (S,) inf. n. قَمَسٌ (K.) See also قَمَسَ. You say also, قَمَسْتُ بِهِ فِي الْبَيْرِ I cast him into the well. (Sh.) — قَامَسْتَهُ قَمَسْتَهُ: see 3.

3. قَامَسَهُ (K,) inf. n. مَقَامَسَةٌ (TA,) He vied, or contended, with him in diving. (K, TA.) You say, قَامَسْتَهُ قَمَسْتَهُ (S,) [aor. of the latter, accord. to rule, ʔ only,] inf. n. قَمَسٌ (K,) I vied, or contended, with him in diving, (TA,) and I overcame him therein. (K, TA.) You say of him who contends, disputes, or litigates, with an adversary, (A,) or who disputes with one more knowing than himself, (S, K,) فَلَانٌ يَقَامِسُ حَوْتًا † [Such a one vies, or contends, in diving with a fish]. (S, A, K.) You say also, فَلَانٌ يَقَامِسُ فِي سِرِّهِ, meaning, † Such a one hides himself at one time and appears at another. (TA.)

4. قَامَسَ: see 7. = قَامَسَهُ: see 3.

6. الْقَصَبِيَانِ يَتَقَامِسُونَ فِي الْبَحْرِ The children vie, or contend, one with another, in diving in the sea, or great river; syn. يَتَغَاطُونَ. (A.)

7. انْقَمَسَ: see قَمَسَ, in two places. — † It (a star) set, or descended in the west; (S, K;) as also انْقَمَسَ. (TA.)

قَامُوسٌ: see قَمِيَسٌ.

قَمَاسٌ: see قَامِيسٌ.

قَامِيسٌ (TA) and قَمَاسٌ (S, TA,) [but the former is a simple epithet, and the latter intensive,] A diver: (S, TA:) a diver for pearls. (TA.)

قَامُوسٌ: see قَمُوسٌ.

قَامُوسٌ The sea; syn. بَحْرٌ; (IDrd, K;) as also قَمِيَسٌ: (O:) or the deepest part thereof:

(A'Obeid, A, K:) or the main body of the water thereof; as also قَمُوسٌ: (K, A, TA:) or the middle, and main body, thereof. (S.)

مُنْقَمِسٌ The time of a star's setting at dawn. (S, TA.)

قمش

1. قَمَشَ (S, M, TA,) inf. n. قَمَشٌ (S, M, K,) He collected (S, M, K) a thing, (S,) or قَمَاشٌ (M, K,) meaning small rubbish, or broken particles of things, on the surface of the ground, (K,) hence and thence; (S, TA:) as also قَمَشَ, inf. n. تَقْمِيشٌ. (S, TA.) Hence, قَمَشَ الرِّيحِ قَمَشَ التُّرَابِ [The wind's collecting the dust]. (TA.)

2: see 1.

5. تَقْمِشَ (K,) or تَقْمِشَ الْقَمَاشَ, and أَتَقْمِشُهُ (M, TA,) He ate what he found, (K, TA,) hence and thence, (TA,) even though it might be vile: (K, TA:) or he ate what is termed قَمَاشٌ, hence and thence. (M.)

8: see 5.

قَمَشٌ The bad [or refuse] of anything: pl. قَمَاشٌ; like as عَرَقٌ is pl. of عَرَقٌ; (Yaḡkoob, ISk, M;) and قَمَاشَةٌ is like it: (TA:) and قَمَاشٌ is also a sing., like قَمَشٌ. (M, TA.) قَمَاشٌ also signifies What is collected hence and thence: (S:) or small particles, or fragments, of anything; as also قَمَاشَةٌ; (M, IKṭt;) and so قَمَاشَةٌ: (IKṭt, TA:) or small rubbish, or broken particles of things, on the surface of the ground. (K.) You say, مَا أُعْطَانِي إِلَّا قَمَاشًا He gave me not aught save the worst of what he found. (K.) [Hence,] قَمَاشُ الْبَيْتِ Household goods, or utensils and furniture. (S.) [Hence also,] قَمَاشُ النَّاسِ The refuse, or meanest sort, of the people, or of mankind. (K, TA.) [The application of قَمَاشٌ to Any kind of woven stuff, whether linen, cotton, or silk, &c., is post-classical. Its pl. is أَقْمِشَةٌ.]

قَمَاشٌ: see قَمَشٌ, throughout.

قَمَاشَةٌ: see قَمَشٌ, in two places.

قَمَاشٌ One who sells household goods, or furniture and utensils. (TA.)

قصص

1. قَمَصَ (S, M, A, Mṣb, K) and ʔ, (S, M, Mṣb, K,) inf. n. قَمَصٌ (S, Mṣb, K) and قَمَاصٌ (S, M, A, K, or this is a simple subst., Mṣb,) and قَمَاصٌ (M, K, or this last is not allowable, S,) He (a horse or other animal, S, A, K, or a camel, Mṣb) raised his fore legs together and put them down together, (S, A, Mṣb, K,) on being mounted or ridden, (Mṣb,) and beat the ground (عَجَنَ) with his hind feet; (S, K;) like اسْتَنَّ; (S;) as also قَمَصَ: (A:) or قَمَاصٌ, with damm,

is the inf. n. when it signifies he did so usually: (K:) and, inf. n. قِمَاصٌ and قِمَاصٌ, *he pranced, leaped, sprang, or bounded*: (M, K:) and, inf. n. قِمَاصٌ, *he was, or became, restless, unquiet, or unsteady*, (K, TA,) and *took fright, and ran away at random, or shied*: (TA:) and, inf. n. قِمَاصٌ, *it (a bird of the kind called نَعْرٌ) remained not steadily in a place, but leaped from its place impatiently*: and, inf. n. قِمَاصٌ, *he took fright, and ran away at random, or shied, and turned aside or away*. (TA.) You say, قِمَاصٌ, *you should not say هَذِهِ الدَّابَّةُ فِيهَا قِمَاصٌ*; (S;) or you say قِمَاصٌ also; (TA;) and قِمَاصٌ, which last is the most chaste; (L, TA;) *This beast has in her a property of raising and putting down her fore legs together, and beating the ground with her hind legs*. (S.) And it is said in a proverb, (S,) مَا بِالْعَبْرِ مِنْ قِمَاصٍ (S, A, K,) and قِمَاصٍ; (Sgh, TA; and so, as well as قِمَاصٍ, in two copies of the S;) i. e. الحِمَارُ; (S;) [There is not in the ass any power of raising and putting down his fore legs together, &c.]; applied to him who has become low, or mean, after being high, in rank, or condition; (S, A, K;) and to a weak man, in whom is no activity: (A, K:) or, as the proverb is related by Sb, أَفَلَا قِمَاصٌ بِالْعَبْرِ &c. in the ass? (M, TA.) And in a trad., قِمَاصَتْ بِهِ فَصَرَعَتْهُ *And it leaped, or sprang, or bounded, and took fright, and ran away at random, or shied, with him, and threw him down*. (TA.) You also say, قِمَاصَتْ النَّاقَةُ بِالرَّذِيفِ *The she-camel went briskly with the rider upon the hinder part*. (A.) And قِمَاصَ الْبَحْرِ بِالسَّفِينَةِ (S, K,) or قِمَاصٌ بِهَا (A,) *The sea put the ship in a state of commotion (S, A, K) by the waves (S, A) thereof*. (A.) And it is said in a trad., قِمَاصٌ لِقِمَاصِ النَّعْرِ *Verily the earth shall be in a state of commotion with you [like the commotion of the kind of bird called نَعْرٌ]*. (TA.) You say also, أَخَذَهُ الْقِمَاصُ *Restlessness, or inquietude, or unsteadiness, seized him*. (A, TA.) And, of a horse whose sciatic vein or nerve is contracted, (شَبَحٌ, [not شَبَحٌ as in Freytag's Lexicon,]) قِمَاصَتْ رِجْلُهُ [app. meaning, *His hind leg became twitched up, as in springhalt*]: in which case you also say of him, إِنَّهُ لِقِمَاصٌ الْعُرْقُوبِ [as though meaning, *verily he has a twitching up of the hock*]. (S, TA.) [See also عَسَافٌ.]

2: see 1, in three places. = قِمِصَةٌ قِمِصًا *He clad him with a قميص [or shirt]*: (S, Mgh, K:) and قِمِصَةٌ تَوْبًا [he clad him with a garment as a shirt]. (A.) [Hence] you say, قِمِصَةُ اللَّهِ وَشَى قِمِصَةَ اللَّهِ *God invested him with the variegated robe of the office of Khaleefeh*. (A.) And it is said in a trad., (K, TA,) that Moḥammad said to 'Othmān, (TA,) إِنَّ اللَّهَ سَيَقِمِصُكَ قِمِصًا, meaning *Verily God will invest thee with the apparel*

of the office of Khaleefeh, (K, TA,) and will ennoble and adorn thee like as he is ennobled and adorned who has a robe of honour conferred upon him. (TA.) — قِمِصَ التَّوْبِ (inf. n. تَقْمِصٌ, TA,) *He cut out a قميص [or shirt] from the piece of cloth*. (Lh, M, A, TA.)

5. تَقْمِصَ فِي النَّهْرِ *He turned over, and became immersed, in the river*. (TA.) = تَقْمِصَ (K,) or تَقْمِصَ قِمِصًا (S, M, A, Mgh,) *He clad himself with a قميص [or shirt]*. (S, M, A, Mgh, K.) [Hence] you say, تَقْمِصَ الْإِمَارَةَ *and the ولاية* † [He became invested with the office of commander, prefect, or the like]. (TA.) And تَقْمِصَ لِبَاسَ الْعِزِّ † [He became invested with might, or nobility]. (A, TA.)

6. تَقَامِصَ الصِّبْيَانَ [app., *The boys contended in leaping, springing, or bounding, raising both the legs together and putting them down together*]: and بَيْنَهُمْ مَقَامِصَةٌ [between them is a contending in leaping, &c.]. (A, TA.)

إِنَّهُ لَحَسَنَ الْقِمِصَةِ [Verily he has a good mode of attiring himself with the shirt]. (Lh, M.)

قِمِصَى i. q. قِمَاصٌ, i. e. *A leaping, springing, or bounding*: (Kr, M:) or i. q. قِمِصَى (K,) i. e. *a quick run*. (Fr, TA.)

قِمَاصٌ and قِمَاصٌ and قِمَاصٌ: see 1, passim.

قَمُوصٌ *A beast of carriage that leaps, springs, or bounds*, (تَقْمِصٌ, K, i. e. تَشَبُّ, TA,) with its master; as also قِمِصٌ; (K;) likewise signifying a hackney (بُرْدُونٌ) that leaps, &c., much. (TA.) — † Restless; unquiet; that does not remain steadily in a place. (K, TA.) — † The lion: (IKh, L:) because he goes about in search of his prey. (TA.) — إِنَّهُ لَقَمُوصٌ الْحَنْجَرَةَ † *Verily he is a liar*; (Kr, M, A;) as also غَمُوصٌ. (TA.)

قِمِصٌ: see قَمُوصٌ. = [A shirt; a shift;] a certain thing that is worn, (S,) well known; (M, K;) accord. to El-Keiyim Ibn-El-Jezere, and others, a sewed garment with two sleeves, not opened [down the front], worn beneath the [other] clothes; (TA;) accord. to El-Hulwānee, that of which the slit is towards, or to, the shoulder-joint; thus differing from a woman's دِرْعٌ, of which the opening for the head to pass through extends towards, or to, the bosom; but this [says Mīr] I find not in the lexicons: (Mgh, art. دِرْعٌ) "or," as in some copies of the K, but in others "and," (TA,) only of cotton, (K,) or of linen; (TA;) not of wool: (Sgh, K:) or by this is app. meant that such is generally the case: (Ibn-El-Hajar El-Mekkee, TA:) accord. to some, it may be from the skin [so called] which is the pericardium; [but accord. to Z, the reverse is the case;] or from تَقْمِصٌ signifying "he turned

himself over:" (TA:) sometimes fem.: (K:) or masc.; but sometimes meaning a coat of mail (دِرْعٌ), and then it is fem.: (M, TA:) pl. [of pauc.] أَقْمِصَةٌ (S, M, K) and [of mult.] قِمِصَانٌ (S, M, Mgh, K) and قِمِصٌ (M, Mgh, K.) In a trad. mentioned above, (see 2,) it is used tropically. (TA.) — † The membrane that encloses a child in the womb. (Sgh, K.) — Also, (K,) or قِمِصُ الْقَلْبِ (A,) † The pericardium: (IAgr, K:) or the latter signifies the fat of the heart; app. as being likened to the garment above mentioned: (M:) [and, by a synecdoche, the heart itself, with its appertences: see an ex. in a verse cited in art. سَوْدٌ, conj. 9.] You say, هَتَكَ الْعُرْفُ قِمِصَ قَلْبِهِ † [Fear rent open his pericardium, or the fat of his heart]. (A, TA.)

قِمَاصٌ *A seller of قِمِصَان [or shirts]*. (TA.)

قَامِصٌ: see 1, of which it is the act. part. n.: and see an ex. voce مَوْفُوضٌ. — *Kicking; striking with the foot*. (TA.) — قَامِصٌ الْعُرْقُوبِ: see 1, last signification.

قبط

1. قَبَطٌ, aor. 2 (S, M, Mgh, Mgh, K) and -, (M, K,) inf. n. قَبِطٌ (S, M, Mgh, Mgh,) *He bound a child (S, Mgh) in the cradle, and a sheep or goat on the occasion of slaughtering it, (S,) with the قَبِاط [q. v.]: (S, Mgh:) or قَبِطَةٌ signifies he bound his arms and legs, or hands and feet, together, like as is done with a child in the cradle, (K, TA,) and elsewhere, putting his limbs [or arms] next to the body, and then winding upon him the قَبِاط: (TA:) and he bound his (a captive's, Mgh, Mgh, K, or others', Mgh) arms and legs, or hands and feet, together, (Mgh, Mgh, K,*) with a rope; (Mgh, Mgh;) as also قَبِطَةٌ (M, K,) inf. n. تَقْمِيطٌ: (M, TA:) and قَبِطٌ he (a captive) was thus bound. (S, TA.) — قَبَطَ الْإِبِلَ (TA,) inf. n. as above, (K,) *He disposed the camels in a file, string, or series*. (K, TA.)*

2: see 1.

قَبِطٌ: see قَبِاطٌ, in two places.

قَبِاطٌ *The thing, (S,) or wide piece of rag, (Mgh,) with which a child is bound (S, Mgh) in the cradle: (S:) or the piece of rag, (Mgh, K,) or wide piece of rag, (TA,) which is wound upon a child (M, K, TA) when he is bound in the cradle: (Mgh, TA:*) pl. قَبِيطٌ. (Mgh, Mgh.) — A rope with which the legs of a sheep or goat are bound (S, Mgh, K) on the occasion of the slaughtering; (S, K;) as also قَبِيطٌ (K:) or a rope with which the arms and legs, or hands and feet, of a captive are bound together: (Mgh, K:) pl. as above; (Mgh;) and the pl. of قَبِطٌ [probably a mistranscription for قَبِيطٌ] is أَقَبِاطٌ. (TA.) — قَبِيطٌ also signifies *The شُرَطُ, (Mgh, Mgh,) meaning wide woven ropes, (Mgh,) of fibres or leaves of the palm-tree, by which a booth of reeds**

or canes is bound: or, as some say, the pieces of wood that are upon the outside of a booth of reeds or canes, or in its inside, to which are bound the bundles of reeds or canes that form the roof: (Mgh, Mṣb:) or the heads [or extremities] thereof: (Mṣb:) or قبط, with ḍamm, [app. meaning قُطِبَ, with ḍamm to the second letter as well as the first, or قُطِبَ as a contraction of قُطِبَ, like as كُتِبَ, accord. to some, is a contraction of كُتِبَ] as I Ath says, on the authority of Hr, (TA,) or قُطِبَ, with kesr, (Ṣ, K,) signifies the thing, (Ṣ,) or rope, (K, TA,) of fibres or leaves of the palm-tree, (TA,) with which booths of reeds or canes are bound: (Ṣ, K, TA:) and hence مَعَادِقُ الْقِطْبِ [the places where such ropes are tied]. (Ṣ.) — Also قِبَاطٌ †The snares by which one snares men: and [its pl.] قِطْبٌ, accord. to the A, †the cords of stratagems or tricks. (TA.) [Hence,] وَقَعْتُ عَلَى قِبَاطِهِ †I became acquainted with his stratagems, or tricks, (Lth, K,) or his snares by which he snares men. (TA.) [The explanation of this phrase by Lth is وَقَعْتُ عَلَى بُنُودِهِ: that in the K, قِطْبٌ: another explanation is given in the TA, which is, قِطْبٌ لَهُ فِي تَوَدُّدِهِ: in the JK, قِطْبٌ: the right reading in the K and JK seems to be قِطْبٌ: and that of the explanation in the TA mentioned in this sentence is most probably, I think, قِطْبٌ لَهُ فِي بُنُودِهِ I understood him in his stratagems, &c.]

قِبَاطٌ A maker of قِطْبٌ [pl. of قِبَاطٌ] for children. (TA.) — A rope-maker. (TA.)

قِمَطِرٌ

Q. 4. اِقْمَطِرٌ It (a day, Ṣ) was, or became, distressful, or calamitous. (Ṣ, K.)

قِمَطِرٌ: see قِمَطِيرٌ.

قِمَطِرٌ and قِمَطِيرَةٌ (Ṣ, Mṣb, K) and with tesh-deed, [i. e. قِمَطِرٌ and قِمَطِيرَةٌ,] but this pronunciation is extr., (K,) or, accord. to Yaḥkoob, (Ṣ,) or ISk, (TA,) not allowable, (Ṣ, TA,) A repository for books or writings, (Ṣ, Mṣb, K, TA,) resembling a سَقَطٌ, [q. v., (in the TA, سقط, which is evidently a mistake,)] made of reeds woven together: (TA:) the first word is fem., like the second, as well as masc.: (Mṣb:) pl. قِمَاطِرٌ. (Ṣ, Mṣb.)

مُقْمَطِرٌ, قِمَاطِرٌ, (Ṣ, K,) and قِمَطِيرٌ, (TA,) A distressful, or calamitous, day: (Ṣ, K:) or a day that makes one knit the brow, or contract the skin between the eyes: so the first is explained by some as occurring in the Kur lxxvi. 10. (TA.) — شَرُّ قِمَطِيرٌ, (TA,) and قِمَاطِرٌ, (Lth, TA,) and مُقْمَطِرٌ, (TA,) Intense evil. (Lth, TA.)

قِمَاطِرٌ }
مُقْمَطِرٌ } see قِمَطِيرٌ, in two places.

قَمَعٌ

قَمَلٌ

قَمِنٌ

See Supplement.]

قَمِيدٌ

Q. 4. اِقْمِيدٌ He (a man, L, and a camel, Ṣ, L,) raised his head. (Ṣ, L, K.) Mentioned by J in art. قَمِيدٌ, q. v.

قَنٌ

See Supplement.]

قَنَاءٌ

1. قَنَاءٌ, aor. قَنَى, inf. n. قَنُوهُ, It (a thing, TA) was, or became, intensely red: (K:) and قَنَى, without ء, is a dial. var. thereof, (TA in this art.,) aor. قَنَى, inf. n. قَنُوهُ. (TA in art. قَنُوهُ.) You say, قَنَاتٌ لِحَيْبَتِهِ, aor. and inf. n. as above, His beard was, or became, intensely red from the dye: (Ṣ, O:) or, was, or became, black with the dye. (TA.) And قَنَاتٌ أُطْرَافِ الْجَارِيَةِ بِالْحِنَاءِ, The extremities of the girl, or young woman, were, or became, black, or, accord. to the T, intensely red, with the hinnà. (TA.) And قَنَاتِ الْبُسْرَةِ The full-grown unripe date began to have its redness intermixed with blackness. (M in art. نَشْرٌ.) — See also 2. قَنَاءٌ He mixed it, i. e. milk (O, K, TA) with water. (TA.) — And, (O, K, TA,) aor. قَنَى, (TA,) inf. n. قَنَى, (O, TA,) He killed him: (O, K, TA:) or he incited him, or induced him, to kill him; as also قَنَاءَهُ (K, TA,) inf. n. قَنَاءٌ: (TA:) [but this is a strange rendering of a verb with a single objective complement; and it appears that قَنَاءَهُ should be followed by عَلَيْهِ, to give this sense; and so should قَنَاءَهُ, if used in the same sense; for, accord. to Ṣgh,] قَنَاءَهُ عَلَيْهِ signifies I incited him, or induced him, to kill him. (O.) — قَنَاءَ الْجُنْدِ, (AḤn, K, TA,) [if not a mistranscription, for قَنَى, as seems to be probably the case from what follows,] inf. n. قَنُوهُ, (AḤn, TA,) The skin was thrown into the tan, (AḤn, K, TA,) after the removal of its hair and dirt: and قَنَاءَ صَاحِبِهِ [Its owner threw it into the tan, &c.]. (AḤn, TA.) — قَنَى, (O, K, TA,) aor. قَنَى, inf. n. قَنُوهُ, (TA,) He died. (O, K.) One says, قَنَى حَتَّى قَنَى I beat him until he died. (TA.) — And قَنَى said of a hide, It became spoiled, or rendered unsound. (O, K.)

2. قَنَى, (Ṣ, O, K,) inf. n. قَنَيْتُهُ, (Ṣ, O,) or قَنَى, (K,) He rendered (Ṣ, O, K) a thing, (K,) or his beard, (Ṣ, O,) intensely red (Ṣ, O,* K) with dye. (Ṣ, O.) And He dyed his beard black; as also قَنَى. (K.)

3. قَنَاءَهُ It (a thing) did not suit him; i. q. ما قَامَاهُ. (TA in art. قَامَى.) [See also قَانَى, in art. قَنَى.]

4. اِقْنَأَ He spoiled a hide, or rendered it unsound. (O, K.) — اِقْنَأَى الشَّيْءُ The thing became possible to me, or within my power, (K, TA,) and near to me. (TA.) — See also 1, in two places.

قَنَاءَةٌ [or قَنَاءَةٌ]: see مَقْنَاءَةٌ.

قَنَى شَيْءٌ أَحْمَرٌ قَانِيٌّ A thing intensely red. (Ṣ, O.)

See an ex. of the fem. قَانِيَّةٌ, applied to the sun, by a poet who was drinking, or watering, with a party, and was prevented by them from taking his share of the water until the sun became red. (TA.)

مَقْنَاءَةٌ and مَقْنُوَةٌ (Ṣ, K) i. q. مَقْمَاءَةٌ [and مَقْمُوَةٌ], (K,) A place on which the sun does not come; (AA, Ṣ, TA;) as also قَنَاءَةٌ [perhaps a mistranscription for قَنَاءَةٌ like its syn. قَمَاءَةٌ]: (TA:) some say that مَقْنَاءَةٌ and مَقْنُوَةٌ, [thus] without ء, signify the contr. of مَضْحَاءَةٌ [which means a place from which the sun is hardly ever, or never, absent]. (Ṣ, TA.)

قَنْبٌ

1. قَنْبٌ فِيهِ, (JK, A, O, K,) aor. قَنْبَ, (JK, O,) inf. n. قَنْبٌ, (JK,) †He entered into it, (JK, A, O, K,) namely, his house, or tent; as also قَنْبٌ. (JK, A.) — And قَنْبَتِ الشَّمْسُ, (A, K,) aor. as above, (TA,) and so the inf. n., (K,) †The sun set, (A, K, TA,) so that nothing thereof remained. (TA.) — قَنْبٌ بِمِخْلَبِهِ, aor. قَنْبَ, inf. n. قَنْبٌ, He (a lion) withdrew his claw into its receptacle. (O.) — قَنْبٌ الْكُرْمِ, (A,) or العَنْبِ, (JK, K,) inf. n. قَنْبٌ, (JK,) He cut off from the grape-vine what would be injurious (A, K) to its produce; (K;) as also قَنْبَهُ: (A:) or he cut off from its upper part what would not bear and what would perhaps injure its produce: (En-Nadr, TA:) or he cut off some of the shoots thereof in order to thin it and that others might receive the whole of its strength. (AḤn, TA.) — قَنْبُ الزَّهْرِ The flowers, or blossoms, came forth from their calyxes. (K.)

2. قَنْبُ الزَّرْعِ, (IDrd, Ṣ, O, K,) inf. n. قَنْبٌ, (IDrd, Ṣ, K,) The seed-produce put forth the قَنَابَةٌ [or قَنَابٌ i. e. the leaves enclosing the ears of corn]; (K;) i. q. أُعْصَفَ [i. e. put forth its عَصَف, here meaning the leaves of the ears of corn]. (IDrd, Ṣ, O.) — قَنْبُوا, (O, K,) inf. n. as above, (K,) They became a [troop such as is termed] مَقْنَبٌ; as also قَنْبُوا; (O, K;) and so قَنْبُوا. (A, O, K.) — And قَنْبُوا is said to mean They journeyed, or travelled, far: (O:) [or] so قَنْبُوا: (T, TA:) and قَنْبُوا نَحْوَ قَوْمٍ They journeyed towards a people, or party. (JK.) — See also 1.

4: see 2, in two places. — اِقْنَبَ also signifies †He hid himself from a creditor, or from a Sultan. (O, K.) — And It (a plant) put forth the calyxes of its flowers, or blossoms. (AḤn, O,* TA.)

5: see 1, first sentence: — and see 2, in two places.

قَنْب The sheath of the penis (S, A, O, K) of a beast, or of a solid-hoofed animal, (K,) [i. e.] of the horse, (S, A, O,) and of other than the horse (S, O) among the solid-hoofed; (S;) or originally, of the solid-hoofed, and afterwards used in relation to others, as of the camel. (TA.) — [Hence,] **قَنْبُ الْأَسَدِ**, i. e. †The sheath of the penis of the Lion, is a name by which the Arabs call the star [β] upon the hinder part of the tail of Leo: [this, it should be observed, is the place of the star in the figure of Leo commonly known; but the ancient Arabs, or many of them, extended the figure of that constellation (as they did also that of Scorpio) far beyond the limits which we assign to it: (see **النِّرَاعُ**):] another meaning of **قَنْب** in relation to a lion, which will be found below, may perhaps be intended in this case, but I think it unlikely:] the Arabs also called the same star **الْصَّرْفَةُ** [q. v.]. (Kzw.) — [Hence, likewise,] **قَنْب** signifies also †The **بَطْرُ** of a woman; (K;) [meaning the *prepuce of the clitoris*; as being likened to a **قَنْب** properly so called; i. e.] it is metonymically [thus] applied to the *part that is circumcised*, of a woman. (JK, A.) — See also **قَنْب**, in two places. — Also *A large sail*, (O, K,) *one of the greatest of the sails of a ship*. (O.)

قَنْب: see **قَنْبَة**.

قَنْب The claw of the lion; as also **قَنْب** and **مِقْنَب** and **مِقْنَاب**: (K:) or the *claw of the lion in its covering*; (O, TA;) as also **مِقْنَب**: or this last signifies the *fore paw of the lion*: and **قَنْب**, of which the pl. is **قُنُوب**, signifies the *part of the fore paw of the lion into which the claws enter [or are withdrawn]*; as also **مِقْنَاب**; and in like manner this word [or app. each of these words] is used in relation to the hawk and falcon. (TA.) — Also (i. e. **قَنْب**) The *string of a bow*. (K.) — And *i. q. قَنْبَة*, q. v. (K.) — See also **قَنْب**.

قُنُوب [mentioned in the next preceding paragraph as pl. of **قَنْب**] signifies [also] The *calyxes of the flowers of a plant*. (AHn, O, K.)*

قَنْبِيب Companies of men. (S, O, K.) — And hence, as being likened thereto, (TA.) †Clouds (O, K, TA) such as are dense, or compact. (TA.)

قَنْبَة: see **قَنْبَة**.

قَنْب (S, Mgh, O, Mṣb, K) and **قَنْب** (K) [*Canabias*, or *hemp*]; i. q. **أَبَى** [a less-known word]; a genuine Arabic word; (S, O;) or, accord. to AHn, a Pers. word **كَنْب** which has become current in the language of the Arabs; (Mgh;) vulgarly pronounced **قَنْب**; (TA;) [loosely expl. as] a sort of **كَتَان** [or *flax*], (K, TA,) i. e. the coarse [sort], of which are made ropes and the like; (TA;) a plant of which the skin, or rind, is twisted into ropes; (Mṣb;) its stems are bruised

until the culm becomes strewn in fragments and the rind thereof becomes detached; and one says **جِبَالُ الْقَنْبِ** [the ropes of hemp]: (AHn, Mgh:) it has a grain called **شَهْدَانِج** [q. v.]: (Mgh, Mṣb:) **قَنْب**, [thus without teshdeed,] occurring in a verse of Aboo-Heiyeh En-Numeyree, is said to signify the same as **قَنْب**; but whether it be a dial. var. or altered therefrom [by poetic license] is doubtful. (L, TA.) [See also De Sacy's Chrest. Arabe, sec. ed., i. 269.]

قَنْبَة (O, K,) like **رُمَّانَة**, (K,) or **قَنْبَة**, (S, [thus in my copies, without teshdeed,]) The combined leaves in which are the ears of corn; (S, O, K;) also called **عَصِيفَة**: (S, O:) so says IDrd: (S:) and [it is said that] **قَنْب**, with damm, (O, K,) as also **قَنْب**, with kesr, (K,) signifies the leaves surrounding the heads of growing corn, (O, K, TA,) i. e. the ears, (TA,) in the beginning of its fruit-bearing: (O, K, TA:) by which explanation is meant the same that is meant by the explanation immediately preceding. (TA.)

قَانِب The howling wolf. (O, K.) See also **مَقَانِب**. — And *A quick, or brisk, fiṣḥ* [i. e. *foot-messenger, or courier who journeys on foot*]; as also **قِيَانِب**. (O, K.) [In the CK, **الْفَيْح** is put for **القَيْح**.] — And **وَادِ قَانِب** [A valley, or water-course,] of which the torrent comes from afar. (O.)

قِيَانِب: see the next preceding paragraph.

مِقْنَب A thing that the sportsman has with him, (S,) his bag, (**خَرِبْطَة**, O, or **وَعَاء**, K,) or a thing resembling a **مَخْلَاة** or a **خَرِبْطَة**, (TA,) in which he puts the game that he takes. (S, O, TA.) — See also **قَنْب**, in two places. — Also *A ring of gold*. (JK.) — And *A troop of horses or horsemen*, (S, O, K,) or of both, (TA,) from thirty to forty, (S, O, K, TA,) or less than a hundred, (TA,) or as many as three hundred: (Lth, O, K, TA:) or a troop of horses or horsemen that assemble for a hostile, or predatory, incursion: pl. **مِقْنَاب**. (Kf, TA.)

مِقْنَاب: see **قَنْب**, in two places.

مَقَانِب Rapacious, or ravening, wolves: (O, K, TA:) a pl. without a sing.; or it is an irreg. pl. of **قَانِب** [q. v.]. (TA.) — It is also pl. of **مِقْنَب** [q. v.]. (Kf, TA.)

قَنْبِر

قَنْبِرَة and **قَنْبِرَاء** A species of the [kind of bird called] **حَمْر**: (TA:) [or resembling the **حَمْر**] i. q. **قَنْبِر** [i. e., the lark]: (S, K, art. **قَنْبِر**): n. un. **قَنْبِرَة**: (S, Mṣb, art. **قَنْبِر**): also pronounced **قَنْبِرَة**: (Mṣb, ibid.): pl. **قَنْبِير**. (TA.) See **قَنْبِر**.

قَنْبِط

قَنْبِيط [Cauliflower;] the thickest species of

قَنْبِيط; (K;) called in the dial. of Egypt **قَنْبِيط**; mentioned in the S in art. **قَيْط**; [but only as a thing well known;] the author of the S regarding the ن as augmentative: (TA:) it renders the breath stinking; and causes a thickness, or grossness, [app. of the humours;] and she who uses its seed in the manner of a suppository in the vagina will not become pregnant: (K:) so say the physicians. (TA.)

قَنْت

1. **قُنُوت** is the inf. n. of **قَنْت**, (MA, Mṣb,) aor. 2, (Mṣb,) and signifies The being obedient: (S, M, MA, Mgh, K, TA:) or the being constantly obedient: (IAMB, O, TA:) the former is the primary meaning: and hence, in the KUR [xxxiii. 35], **وَالْقَانِتِينَ وَالْقَانِتَاتِ** [And the obedient men and the obedient women]. (S, M, TA.) One says, **قَنْتَ اللَّهُ**, (MA,) and **قَنْتَ اللَّهَ**, (TA,) [but this latter is unusual, the former only being authorized by the KUR-án (in iii. 38 and xxxiii. 31),] meaning *He was obedient to God*. (MA, TA.) And it is said in the KUR [ii. 110 and xxx. 25], **كُلُّ لَهُ قَانِتُونَ**, i. e. *All are obedient unto Him*: but the meaning here is, that the beings in heaven [and earth] are created by the will of God, and that none of them can alter the form in which it is created; the obedience here spoken of being obedience to the will [of God], not the obedience of religious service; some of them being obedient [in this sense], and others being disobedient. (L, TA.) [It is said that] the proper signification of **القَانِت** [or the signification that implies all the meanings of the word] is *The performer of the command of God*. (L, TA.) — It signifies also *The act of standing*; (Mgh, TA;) mentioned by Th, and asserted by him to be the primary meaning. (TA.) And (TA) *The standing long*. (IAMB, O, TA.) And (TA) *The standing in the performance of the divinely-appointed act of prayer*. (S, Mṣb, K, TA.) [See also 4.] Hence, (Mgh, Mṣb, TA,) it is said in a trad. (S, TA) of the Prophet, as a reply given by him to the question **أَيُّ الصَّلَاةِ أَفْضَلُ**, (TA,) **أَفْضَلُ الصَّلَاةِ طَوْلُ الْقُنُوتِ**, (S, Mgh, Mṣb, TA) i. e. [The most excellent characteristic of the performance of the divinely-appointed act of prayer is] the long continuance of the standing. (Mgh, * Mṣb, * TA.) And hence, **قُنُوتُ الْوَتْرِ**; (S; [see art. **وتر**];) or [as it is also termed] **دُعَاءُ الْقُنُوتِ**, which means *The supplication of the standing*; (Mṣb;) for one utters the supplication standing: (TA:) and what is thus termed (**دُعَاءُ الْقُنُوتِ**) is as follows: **اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ** (القُنُوتِ) **وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُشْنِي عَلَيْكَ الْخَيْرَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ اللَّهُمَّ إِنَّا نَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ نَسْعَى وَنَحْفِدُ نَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ** i. e. *O God, verily we beg of Thee aid to be obedient and to forsake disobedience, and we beg of Thee forgiveness of sins, [and we believe in Thee, and we rely*

upon Thee,] and we laud Thee well, and we will not be unthankful to Thee for Thy favour, and we cast off and forsake him who disobeys Thee: [O God, Thee we worship, and to Thee we perform the divinely-appointed act of prayer, and prostrate ourselves;] and we are quick in working for Thee and in serving Thee: we hope for Thy mercy, and we dread Thy punishment: verily Thy punishment overtakes the unbelievers; thus this clause is expl. on the authority of Ks: or, as some say, it means, causes others to overtake, or become associated with, the unbelievers. (Mgh. [See also art. لحن.]) It is said of the Prophet, قَنَّتْ شَهْرًا فِي صَلَاةِ الصُّبْحِ بَعْدَ الرُّكُوعِ يَدْعُو عَلَى رِعْلٍ وَذُكْوَانَ [He stood during a month, in the prayer of day-break, after (the prayers of) the رُكُوعِ (pl. of رُكْعٌ, q. v.), cursing (the tribes of) Rial and Dhekwan]. (TA.) — Also The act of supplicating [God]: (Zj, Mgh, O, Mṣb, K, TA:) this is the signification [most] commonly known. (Zj, Mgh, O, TA.) And [particularly, accord. to general usage,] The supplicating God [by addressing Him with the form of words mentioned above as used in what is termed دَعَاءُ الْقَنُوتِ], doing so standing. (TA.) — And The divinely-appointed act of prayer; syn. صَلَاة. (IAmb, O, TA.) — And The being silent; (O, Mṣb, K, TA;) by which is meant (O,* TA) the withholding oneself from talking; (O,* K, TA;) in, or during, [the prayer called] الصَّلَاة. (O,* Mṣb, TA.) Hence, (O, Mṣb, TA,) accord. to a trad., (O, TA,) the saying in the Kur [ii. 239] وَقُومُوا لِلَّهِ قَانِتِينَ [And stand ye unto God, in the divinely-appointed act of prayer, refraining from talking]. (O, Mṣb, TA.) — And The serving of God. (TA.) — And The continuing of the performance of the pilgrimage. (TA.) One says, [قَنَّتْ and] قَانِتٌ, meaning He continued the performance of the pilgrimage. (IAḡr, O, K, TA.) — And The prolonging of engaging in warring, or warring and plundering. (TA.) One says, [قَنَّتْ and] قَانِتٌ, meaning He prolonged the engaging in warring, or warring and plundering. (IAḡr, O, K, TA.) — And The confessing, or acknowledging, one's being in the condition of a servant [to God]. (TA.) — And The being lowly, humble, or submissive: (A, TA:) or the keeping to obedience [to God], with lowliness, humility, or submissiveness. (Er-Rāghib, TA.) One says, قَنَّتْ لَهُ He was, or became, lowly, humble, or submissive, to him. (TA.) And قَنَّتِ الْمَرْأَةُ لِزَوْجِهَا, (A,) or بَعْلِهَا, (TA,) The woman was, or became, lowly, humble, or submissive, and obedient, to her husband: (A:) or was, or became, quiet and submissive; syn. أَقْرَتْ. (TA.) [See also 4, and 8.] — قَانَتَةٌ [is an inf. n., of which the verb is قَنَّتْ, like قَنَّنَ, and] signifies The eating little [like قَانَتَةٌ]. (K.)

4. اقنت He stood long in the performance of the divinely-appointed act of prayer. (O, K.) [And قَنَّتْ has the same, or nearly the same, meaning; as is shown above.] — Also, [like قَنَّتْ عَلَى عَدُوِّهِ] He cursed his enemy. (IAḡr,

O, K.) — See also 1, last quarter, in two places. — Also He lowered, humbled, or submitted, himself to God. (IAḡr, O, K.)

8. اقتنت He was, or became, tractable, or submissive. (TA.) [And اکتنت has a similar meaning.]

قَنُوتٌ A woman lowly, humble, or submissive, and obedient [to her husband]. (A.)

قَنِيْتُ A woman who eats little: (O, K:) as also قَنِيْنٌ. (O.) — مَسِيْكٌ i. q. سِقَاءٌ قَنِيْتُ, so in a copy of the K, meaning [A skin] that retains the water; and this is the right explanation: (TA:) but accord. to AZ and Z, the word مَسِيْكٌ thus used is like أَمِيْرٌ; and سِقَاءٌ مَسِيْكٌ is expl. by Z as meaning [a skin] that does not exude, and by AZ as meaning [a skin] that retains the water so that it does not exude: (TA in art. مَسِك:) in the present art., in some of the copies of the K, مَسِيْلٌ, the act. part. n. from أَسَالِ الْمَاءِ; and thus in a copy of the Tekmileh. (TA in the present art.: in the O, in this art., it is مَسِيْلٌ.)

قَانَتْ [part. n. of قَنَّتْ in all its senses]: see three exs. in the first quarter of the first paragraph, and another ex. in the last quarter: its [broken] pl., in all its senses is قَنَّتْ. (ISd, TA.)

قنح

1. قَنَحَهُ, (S, K, TA,) aor. -, (K, TA,) inf. n. قَنَحٌ, (S, TA,) He bent it, or curved it, (S, K, TA,) i. e. a thing, (S,) or a stick, or branch, (TA,) [at the end,] like a مَخْنَجٌ, (S, K, TA,) or صَوْلَجَانٌ. (TA.) — And قَنَحَ الْبَابَ He hewed, or cut out, a wooden implement, (called a قَنَاحَةٌ [q. v.], L,) and with it raised [and opened] the door; as also قَانَحَهُ: (T, L, K, TA:) or [simply] he raised [and opened] the door with the wooden implement called a قَنَاحَةٌ; and so قَنَحَهُ: (A:) [or] قَنَحَ الْبَابَ, (S, K,) inf. n. قَنَاحٌ, (K,) He adjusted (أَصْلَحَ) a قَنَاحَةٌ to the door. (S, K.) — And قَنَحَ, (K, TA,) aor. and inf. n. as above, (TA,) said of one drinking, He satisfied his thirst, and, by reason thereof, raised his head; and showed, or expressed, dislike of drinking (تَكَارَهُ عَلَى الشُّرْبِ); like تَقَنَحَ; (K, TA;) which is the more approved [and to which, as well as to the former verb, both of the clauses of the explanation above relate, as will be shown by what follows]: in some of the copies [of the K] like قَنَحَ مِنَ الشُّرْبِ, accord. to AHn, one says, قَنَحَ, aor. and inf. n. as above, meaning he sipped [of the wine or beverage]; and accord. to Az, تَقَنَحْتُ مِنَ الشُّرْبِ, which, he says, is the prevailing expression: hence the saying of Umm-Zarā, أَشْرَبْتُ وَأَقَنَحْتُ, i. e. I [drink, and] stop, or interrupt, drinking, and proceed leisurely therein: or, I drink after the satisfying of thirst: which latter explanation, mentioned on the authority of AZ,

is that which is approved by Sh and Az, in opposition to Aboo-'Abd-Allah Et-Ṭuwāl, who thought it to mean I drink by little and little. (TA. [See also this saying of Umm-Zarā, with another reading of it, in the last sentence but one of art. قنح.])

2: see above, second sentence, in two places: — and see also the third sentence.

4: see 1, second sentence.

5: see 1, third sentence, in three places.

قَنَحٌ [thus accord. to the L] is expl. in the 'Eyn as meaning Thy making a قَنَاحَةٌ with which thou wilt fasten (تَشُدُّ) the side-post of thy door and the like; termed by the Persians قَانِه [app. a mis-transcription for قَانَهُ, a wooden peg, which, dropping into the bolt of a lock, or the like, prevents its being opened until the said peg is pulled up]; but ISd says, I know not how this is, for the explanation is not good; and I think قَنَحٌ here is a dial. var. of قَنَاحٌ [q. v.]. (L.)

قَنَاحٌ and قَنَاحَةٌ [thus in the L, but app. the ق should be with damm in both words,] A stich, or branch, bent, or curved, [at the end,] like a صَوْلَجَانٌ [q. v.]. (L.)

قَنَاحٌ A bar (مَتْرُسٌ [or مَتْرُسٌ]) of a door. (IAḡr, L.)

قَنَاحَةٌ: see قَنَاحٌ.

مِفْتَاحٌ A crooked, or curved, long مِفْتَاحٌ [or instrument for opening a door]: (S, L, K:) [from what here follows, it seems to be a kind of wooden lever, with a crooked, or curved, end, with which a door is raised and opened: (see also 1:)] a wooden implement with which a door is raised [and opened, app. by lifting the lower pivot (which serves as a hinge) out of its socket]: (A, L:) and any piece of wood that is inserted beneath another [as a lever] in order to move it. (L.)

قند

4. اقند السويق He put قَنْدٌ into the سويق [or meal of parched barley or wheat]. (IKṭṭ.)

قَنْدٌ (S, A, L, Mṣb, K) and قَنْدَةٌ and قَنْدِيْدٌ (L, K) The honey (or expressed juice, TA) of the sugar-cane, (S, A, L, K,) when it has become concrete, (L, K,) or when it has been rendered concrete; (as in some copies of the K;) [or sugar-candy;] see also طَبْرَزٌ; with which قَانِيْدٌ is made: (L:) or that of which sugar is made; so that sugar is to قند like clarified butter to fresh butter: the pl. of قند is قَنْوْدٌ: (Mṣb:) it is (as some say, Mṣb) an arabicized word, (Mṣb, K,) from [the Pers.] كَنْدٌ [or قَنْدٌ]. (TA.)

قَنْدَةٌ: see قَنْدٌ.

قَنْدِيْدٌ: see قَنْدِيْدٌ.

قنديد: see قند. — Wine: (AA, IAqr, S, L, K:) or it is not wine, (Aq, S, IJ,) but like اِسْفِنْط, i. e., (Aq, S,) expressed juice (Aq, T, S, L, K) of grapes, (T, L,) boiled, (Aq, T, S, L,) with aromatics put in it, (Aq, T, S, L, K,) and then rendered more fragrant by an admixture of other perfumes: [so I render يَفْتَقُّ: (T, L, K:) or beverage, or wine, (شَرَابُ) made of قند: (A:) pl. قناديد. (IAqr, L.) — Ambergris. (Kr, L, K.) — Camphor. (K.) — Musk. (K.) — A perfume made with saffron, (K,) or with [the plant called] ورس. (TA.) — [The plant called] ورس: (K:) or excellent ورس. (L.) — The state, or condition, of a man, whether good or bad; as also قنديد: (K:) pl. of the former قناديد. (IAqr.) — جاء بالامر على قناديده [He did the thing] in its [proper] manner. (K.)

قنداو is mentioned among the words whose last radical letter is ع. (K.) Aboo-Malik says, that رَجُلٌ قنداوة, of the measure فَعْلَاوَةٌ, signifies A light, or active, man: and نَاقَةٌ قنداوة a swift she-camel: (S:) and a bold she-camel: (Fr, S:) and the epithet is with and without ع: (Fr:) and جَمَلٌ قنداو a swift he-camel: and قندوم قنداوة a sharp adz: but others say فنداوة, with ف. (S.)

مقندي: see the next paragraph.

مقنود, and سويق مقنود, (S, A, L, Msh, K,) and مقندي, (K,) [Meal of parched barley or wheat] prepared [or sweetened] with قند. (L, Msh.) [See an ex. in art. جلق.] — كلام مقنود, and مقند, † [Sugared speech]. (A.)

مقند: see the preceding paragraph in two places.

قنص

1. قنصة, (S, M, A, K,) aor. قنص, (M, A, K,) inf. n. قنص, (S, M,) and قنص, (M;) and قنص, (S, M, A, K;) He took, captured, or caught, it; made it his prey; snared, insnared, or entrapped, it; hunted, or chased, it; or sought to take, capture, or catch, it; syns. صادة, (S, M, A, K,) and اصطادة, (S, K,) and تصيده, (S;) namely, a wild animal, or a number of wild animals. (M, A.) [Hence] you say, هو يقنص الفرسان, and يقنصهم, † He captures the horsemen. (TA.)

5: see 1.

8: see 1, in two places. — As being likened to "the taking" of the object of the chase, الاقنص signifies † The taking anything quickly. (Kull.) — [And hence, † The apprehending quickly.]

قنص [originally an inf. n.] What is taken, captured, caught, insnared, entrapped, hunted, or chased, of wild animals or the like; as also قنص. (S, M, A, K.)

قنص: see قنص: and قانص, in two places.

قانص: see قانص.

قانص One who takes, captures, catches, insnares, entraps, hunts, or chases, wild animals or the like; as also قنص (S, M, A, K) and قنص: (S, M, K:) or قنص signifies persons who do so, collectively; and is [a quasi-pl. n.] similar to كليب and معيز and حمير: (IJ, TA:) the pl. of قانص is قنص: (A, TA:) and قانصة signifies the same as the pl.: and also low, vile; or mean, persons. (TA.) [See also طمورور, in an explanation of which the sing. قانص is app. used in like manner.] You say, جاء القنص بالقنص The sportsman came with the game taken. (A.) And it is said in a trad., فتخرج النار عليهم قانص † [And the fire of hell shall send forth against them snatchers]; meaning, it shall snatch them in pieces like as the beast or bird of prey snatches its prey: the sing. is قانصة: (K, TA:) or, as some say, the meaning is, sparks like the قانص of birds, i. e., their حواصل. (TA.) See what follows.

قانصة: see قانص, in two places. — Also, sing. of قانص, which signifies [The intestines, or bowels, of a bird, into which the food passes from the stomach;] in a bird, what the مصارين are in other creatures: (S, K:) or the pl. [or sing. (K, art. جروا,)] signifies i. q. جريرة: (L, TA:) or the قانصة is, in a bird, like the حوصلة [or lower part of the belly] in a man: (M, TA:) or [the stomach, or triple stomach, or the crop, or craw, of a bird;] in a bird, like the كرش [in other creatures]: (TA:) [see الجريئة:] or a thing like a little burrow in the belly of a bird: (T, A, L:) [in the present day it is applied to the gizzard, or true stomach, which is perhaps meant by the last of the preceding explanations; and is also pronounced قونصة:] or the pl., in relation to a bird, signifies i. q. حواصل [pl. of حوصلة]: (TA:) the word is also written with س; but is better with ص. (TA.)

قنط

1. قنط, aor. قنط; and قنط, aor. قنط; and قنط, aor. قنط; (S, Msh, K;) and قنط, aor. قنط; (K;) and قنط, aor. قنط; and قنط, aor. قنط; each of the last two being a mixture of two dialects; (Akh, S, K;) inf. n. قنط, (S, Msh, K,) which is of the first and second, (S, K, TA,) and of the fourth and sixth also; (K;) [but this is doubtful;] and قنط, which is of the third; (S, K;) and قنط, which is also of the third, (S, K,) or [more probably, agreeably with analogy,] of the fourth; (TK;) He despaired (S, Msh, K) of (من) the mercy of God, (Msh,) or, as in the T, of good: or, as some say, he despaired most vehemently of a thing. (TA.) It is said in the Kur, [xv. 56,] accord. to different readings, ومن يقنط من رحمة الله ومن يقنط (Bd, TA) and يقنط (Bd) [And who despaireth of the mercy of his

Lord except those who are in error?] قنط is also syn. with منع. (K.) You say, قنط ماءه عتاً He withheld, kept, or debarred, his water from us. (Sgh on the authority of Ibn-'Abbád.)

2. قنطه, (Msh, K,) inf. n. تقنيط, (K,) He made him to despair; (Msh, K;) as also اقنطه. (Msh.) You say, شر الناس الذين يقنطون الناس من رحمة الله The worst of men are those who make men to despair of the mercy of God. (TA.)

4: see 2.

قنط: } see what follows.
قنوط: }

قنوط (S, Msh) and قنط (S, TA) and قنوط, (Msh, TA,) but the last has an intensive signification, (Bd, xli. 49,) Despairing: (S, Msh, TA:) pl. of the first with ون; (Kur xv. 55, accord. to the prevailing reading;) and so of the second. (S, TA.)

قنطر

Q. 1. عقده واحكمه i. q. قنطر الشيء [He tied, or knit, the thing; or, agreeably with modern usage, he arched, or vaulted, it; and made it firm, or strong]. (Zj.) Hence what is called a قنطرة is thus called because of its being firmly, or strongly, knit together, or arched, or vaulted, or compacted the thing. — Also, He collected the thing together into one aggregate; he aggregated it. See the pass. part. n., below. — قنطار He (a man, TA) possessed property by the قنطار: (K:) or became possessed of a قنطار of property: (TA:) or possessed large property, as though it were weighed by the قنطار. (ISd, TA.)

2. قنطره: see قنطر به, for تقنطر به قنطره.

قنطرة [accord. to the Msh, of the measure فننعة, belonging to art. قنطر, the ن being augmentative; and the same is perhaps meant to be indicated by the place in which it is mentioned in the S and some other lexicons; but accord. to the K, the ن is a radical letter; A bridge;] what is built over water, for crossing or passing over (Mgh, Msh) upon it; (Msh;) an ارج [or oblong arched or vaulted structure], built with baked bricks or with stones, over water, upon which to cross or pass over: (Az, TA:) or i. q. جسر: (S, K:) or this latter is a more common term; (Mgh, * Msh;) for it signifies that which is built and that which is not built: (Msh;) a lofty structure: (K:) [pl. قناطر.] See 1.

قنطار [accord. to the Msh, of the measure فننعة, belonging to art. قنطر, the ن being augmentative; and the same is perhaps meant to be indicated by the place in which it is

mentioned in the § and some other lexicons; but accord. to the K, the ن is a radical letter;] *A certain معيار [or standard of weight or measure]:* (§, TA:) or, accord. to some, *a quantity of no determinate weight:* (Msb:) or *a large unknown quantity or aggregate, of property:* (TA:) or *much property heaped up:* (Msb:) or *four thousand deenars:* (Th, Msb:) this is what most of the Arabs hold to be the truth: (Th:) or *four thousand dirhems:* (Th:) or *one thousand two hundred ookeyehs:* (A'Obeyd, §, K:) so accord. to Mo'adh Ibn-Jebel: (§:) or [which is the same] *a hundred ritls:* (Msb:) [this is its weight in the present day; i. e., a hundredweight, or a hundred pounds:] or *a hundred ritls of gold or of silver:* (Es-Suddee, K:) or *a hundred and twenty ritls:* (§, L:) or *a thousand ookeyehs of gold:* or of silver: (Th:) or *twelve thousand ookeyehs,* accord. to Aboo-Hureyreh, on the authority of the Prophet: (TA:) or *a hundred ookeyehs of gold:* or of silver: (Th:) or *a hundred mithkals;* (I'Ab, Msb, TA;) the mithkal being twenty keerats: (I'Ab, TA:) or *forty ookeyehs of gold:* (K:) or *one thousand two hundred deenars:* (K:) or *one thousand one hundred deenars:* (L:) or *seventy thousand deenars:* (K:) or, in the language of Barbar, *a thousand mithkals of gold or of silver:* (TA:) or *eighty thousand dirhems:* (I'Ab, K:) or *a hundred dirhems:* (Msb:) or *a hundred menns:* (Msb:) or *a quantity of gold,* (§, K,) or of silver, (K,) *sufficient to fill a bull's hide:* (§, K:) so in the Syriac language, accord. to Es-Suddee: (TA:) and there are other definitions of the word: (§:) pl. قناطر. (§.)

مقنطر *Collected together into one aggregate; aggregated; made up; or completed; syn. مكمل.* (K.) You say قناطر مقنطرة (§,) meaning, *Much riches collected together:* (Jel. in iii. 12:) the latter word is a corroborative. (Bd. ibid.)

قنع

قنف

See Supplement.]

قند

قنغد i. q. قنغد. (Ktr, Kr, K.)

قند, or, accord. to some, قند

قنغد and قنغد [The male hedge-hog;] (§, L, Msb, K;) i. q. شيهير: (M, L, K:) or the male and female: (Msb:) or the fem. is with ة, (§, L, Msb, K,) sometimes; and the male is called شيهير and دندل: (Msb:) pl. قنغذ. (§.) Some hold that the ن is an augmentative letter: others, that it is a radical. (TA.)

قنو

See Supplement.]

قهب

1. قهب, aor. ق, (K, TA,) inf. n. قهب, (TA,) *He, or it, was, or became, of the colour termed قهبه* [q. v.]. (K, TA.)

4. اقبه عن الطعام *He abstained from food, or the food, and did not desire it.* (O, K.)

قهب [and اقهب] *White overspread with duskiness:* (A'Obeyd, §, O, K:) fem. [of the former] قهبه and [of the latter] قهبه, (§,) [and] قهبه is a fem. epithet having the same meaning: (K, TA:) or *white;* (TA;) and so قهاب and قهابي: (Lth, O, K, TA;) or all signify thus in respect of skin, or hide: (Az, TA:) or قهب signifies thus as an epithet applied to the young of goats and oxen, (Lth, O, TA,) and the like thereof, and in respect of skin, or hide: (Lth, O:) and اقهب signifies *dust-coloured with an inclining to blackness:* (As, §, O:) or *red with an intermixture of dust-colour:* (IAqr, §, O:) or *a dusky white:* (§, O:) or *having a colour inclining to duskiness, with whiteness or blackness* (مع البياض للسواد [which I suppose to be a mistake for مع البياض او السواد]). (TA.) — Also [or app. جبل قهب] *A great mountain;* (§, K;) accord. to AA: (§:) or, accord. to him, *a long mountain:* (O:) pl. قهاب: or this [or جبل قهاب?] signifies *mountains of a black colour intermixed with redness.* (TA.) — And *Advanced in age;* (O, TA;) applied to an elder; like قخب and قخر: (TA:) and *old in respect of origin;* used in this sense by Ru-beh: (O, TA:) or [جبل قهب signifies] *a camel advanced in age* (K, TA) *beyond such as is termed بازل:* (TA:) or *a great camel.* (AA, TA.)

قهبه *The colour of that which is termed قهب;* i. e. *whiteness overspread with duskiness:* (K:) or the colour of that which is termed اقهب; i. e. *a dusky whiteness:* or, accord. to As, *dust-colour inclining to blackness:* or, accord. to IAqr, *redness with an intermixture of dust-colour:* (§, O:) or, accord. to IAqr, *blackness inclining to خضرة* [by which word is here app. meant a dark, or an ashy, dust-colour]. (TA voce خضرة.)

قهبه: see قهب, first sentence.

قهبى *The يعقوب;* (Lth, O, K;) i. e. the male partridge. (Lth, O.)

قهاب: see قهب, first sentence.

قهبه: see قهبه.

قهبه, (K accord. to the TA,) or قهبه, (O, and so in the CK and in my MS. copy of the K,) like قهبه, (O,) and قهبه, (O, K, TA, [in the O, in which it is restricted to the last of the following meanings, carelessly written قهبه, but there said to be with fet-h to the e, and with e, by which is

meant e,]) accord. to MF with damm to the ف, but this is a mistake, (TA,) *An arrow-head* (O, K*) *having three شعب [i. e. barbs]:* (O, K:) and in some instances *having two pieces, or two small pieces of iron,* (حديدتان, O, or حديدتان, TA,) *which sometimes contract, and sometimes diverge, or open:* (O, TA:) or *a small arrow, that hits the butt:* (K:) or قهبوات, which is the pl., signifies *short arrows, that hit the butt:* this is said by Az to be the right explanation: and IDrd has mentioned قهبوات as signifying *broad heads of arrows or the like:* (O:) accord. to Sb, (TA,) there is no other instance [than قهبوات] of a word of which the [primitive] measure is فعولى. (K, TA. [شجوبى and similar words are of the measure فعول.]

قهبية, (thus accord. to SM's copy of the K,) in the form of a dim.; accord. to another copy of the K, قهبية; [accord. to another copy, قهبية; accord. to the CK, قهبية;] and accord. to the L, قهب [app. a coll. gen. n. of which قهبية is the n. un.]; (TA;) *A certain bird,* (K, TA,) *found in Tihameh, in which are whiteness and خضرة* [here app. meaning, as in an instance mentioned above, a dark, or an ashy, dust-colour]; *a species of partridge.* (TA.)

قهابى: see قهب, first sentence.

اقهب, and its fem. قهباء: see قهب, first sentence, in three places. — الأقبان means *The elephant and the buffalo:* (§, A, O, K:) each of them is termed اقهب because of his colour, (O, TA,) or because of his greatness. (A, TA.)

قهد

قهد *Clear in colour.* (L, K.) — *White;* as also قهب: (A'Obeyd, L:) by some specially applied to the young of antelopes and cows: (L:) or of a dingy, or dusky, white; as also قهب. (§, L.)

قهر

1. قهره, (aor. ق, A, K,) inf. n. قهر, *He overcame, conquered, subdued, subjected, subjugated, overbore, overpowered, mastered, or prevailed or predominated over, him, or it; he was, or became, superior in power or force, to him, or it.* (§, A, Msb, K, TA.) — [He abased him. (See 4.) — He oppressed him. So in the Kur., xciii. 9, فاما اليتيم فلا تقهر [Therefore, happen what may, the orphan thou shalt not oppress; i. e., as explained in the Expos. of the Jel., by taking his property, or otherwise.] — He forced, compelled, or constrained, him. So in the following ex.] قهره على [He forced, compelled, or constrained, him to do the thing]. (§, K, art. قسر.) — [He coerced him.] — He took him [by force;] against his will, or approval; and so أخذ قهرا. (A, TA.) — قهر اللحم: The flesh-meat became, (§,) or

began to be, (A, TA,) affected, or acted upon, (lit. taken,) by the fire, so that its juice flowed. (S, A, TA.)

4. اقهر *He became in a state in which to be overcome, conquered, subdued, subjected, subjugated, overborne, overpowered, mastered, or prevailed over:* (Msb:) his case became that of one overcome, &c. (S, TA.) — His companions became overcome, conquered, subdued, &c., (K, TA,) and abased. (TA.) = اقهره *He found him to be overcome, conquered, subdued, overpowered, mastered, or prevailed over.* (S, Msb, K.)

7. انقهر [quasi-pass. of قهره; *He was, or became, overcome, &c.*] (TA in art. ضغط.)

قَهْرًا وَبَهْرًا, with damm to each, [a form of imprecation, meaning, *May he, or they, be overcome and subdued*]. (TA.)

قَهْرًا لِلنَّاسِ *Such a one is a person to be overcome, conquered, subdued, &c., by everyone.* (A.) — اخذت فلاناً قهراً *I took such a one by constraint, or compulsion.* (S.)

قَهْرًا *A woman abounding in evil, injustice, or corruptness; very evil or bad, unjust, or corrupt:* (K, TA:) pl. قَهْرَات. (TA.)

قَهْرًا: see قَاهِرًا.

قَاهِرًا *One who overcomes, conquers, subdues, &c.: and قَهْرًا signifies the same in an intensive sense.* (Msb.) — القَاهِرُ (TA) and القَهْرُ (K, TA) epithets applied to God, (K, TA,) meaning, *The Subduer of his creatures by his sovereign authority and power, and the Disposer of them as He pleaseth, with and against their will:* (TA:) or the former, *the Overcomer, or Subduer, of all created beings.* (IAth, TA.) — القَاهِرُ [The planet Mars.] — جِبَالٌ قَوَاهِرٌ *Lofty mountains.* (A.)

أَقْبَرُ [More, and most, subduing, &c.: and, abasing]. (K voce أضع, q. v.)

قهر

Q. 1. قَهَرَ (K, TA,) inf. n. قَهْرَةٌ (TA,) *He (a man) returned by the way by which he had come:* (TA:) or i. q. رَجَعَ الْقَهْرَى (K,) i. e., [he returned backwards; or] he retired, going backwards, without turning his face towards the direction in which he went; (TA;) as also نَقَهَرَ (K, TA.) Some hold, [contr. to the general opinion,] that this verb belongs to art. قهر. (TA.)

Q. 2: see 1.

قَهْرَى *A returning backwards;* (S, K;) *a retiring, going backwards, without turning the face towards the direction in which one goes:* (TA:) the dual is قَهْرَانِ; (IAmb, K;) like as the dual of خَوْلَى is خَوْلَانِ; (TA;) without ي, (K,) because this letter is deemed difficult to pronounce with the ل and the ي of the dual.

(TA.) When you say رَجَعْتُ الْقَهْرَى [I returned backwards; &c.], it is as though you said I returned with the returning which is known by this name; for القَهْرَى is a mode of returning.

(S.) — مَشَى الْقَهْرَى *He reverted from the state in which he was, or from the course which he was following; revolted; apostatized.* (Az, from a trad.)

[قبل]

قهر

See Supplement.]

قوب

1. قَوَّبَ الْأَرْضَ, aor. يَقْوِبُهَا (S, O,) inf. n. قَوَّبٌ (K;) and قَوَّبَهَا (S, O,) inf. n. تَقْوِيبٌ (S, O, K;) *He dug, or made a hollow in, the ground:* (K:) or *he dug a round hollow in the ground;* (S, O, TA;) thus both phrases are expl. by ISd. (TA.) — And قَابَ بَيْضَهُ (S, O,) inf. n. as above, (K,) *It (a bird) broke asunder its eggs.* (S, O, K.) = قَاب is also intrans., signifying جَلْدَهُ تَقْوِبٌ [app. *His skin became pitted, or marked with small hollows:* see an explanation of 2, of which قَاب is quasi-pass.]. (O.) — قَابَتِ الْبَيْضَةُ: see 7. = Also (قَاب) *He was, or became, near; drew near; or approached:* and *He fled:* (O, K, TA:) inf. n. قَوَّبٌ (TA:) thus it has two contr. significations. (K, TA.)

2: see above, first sentence. — One says also, قَوَّبْتُ الْأَرْضَ meaning *I made impressions, marks, or traces, upon the ground,* (O, K, TA,) *by treading; and made indications [thereby, or thereof,] at its drinking-places.* (TA.) And قَوَّبُوا الْأَرْضَ (A, TA,) or قَوَّبُوا فِي الْأَرْضِ (O,) *They (i. e. persons alighting, A, TA) made impressions, marks, or traces, upon the ground,* (A, O, TA,) *by their treading and their alighting.* (O.) — And قَوَّبَ الْجَرَبُ جِلْدَ الْبَعِيرِ *The mange, or scab, made pits, or small hollows, bare of fur, in the skin of the camel.* (IAth, TA.) See also 5. — اغْبَرَّ قَوَّبٌ مِنَ الْغُبَارِ [i. e., app., *He, or it, became sullied with dust*]. (Th, TA.) — And قَوَّبَهُ, inf. n. تَقْوِيبٌ, *He pulled it out or up, by the root; eradicated, or uprooted, it.* (K, TA.)

5. تَقْوِبَ جِلْدَهُ: see 7. — تَقْوِبَتِ الْأَرْضُ: see 1. — تَقْوِبٌ also signifies *It became peeled, or excoriated, or became so in several, or many, places.* (TA.) One says, تَقْوِبَ مِنْ رَأْسِهِ مَوَاضِعَ *Some places in his head became excoriated.* (S.) In the saying of Dhn-r-Rummeh,

• تَقْوِبَ عَنْ غِرْبَانٍ أَوْرَاكِهَا الْخَطْرُ •
تَقْوِبٌ may be for قَوَّبٌ [q. v.]: or the phrase may be inverted, for غِرْبَانًا عَنِ الْخَطْرِ تَقْوِبٌ. (S in art. خطر. [See غَرَابٌ, in art. غرب.] — It is also said of a place as meaning *It became, in parts, stripped of trees and herbage;* and so انقَاب. (TA.) — And it signifies also *It*

was pulled out or up, by the root; was eradicated, or uprooted. (S, O, K.) — تَقْوِبَتِ الْبَيْضَةُ: see the next paragraph.

7. انقابت الأرض *The ground was hollowed out in a round form;* (S, ISd, O, TA;) as also تَقْوِبَتِ. (ISd, TA.) — See also 5. — انقابت البَيْضَةُ, and تَقْوِبَتِ (S, A, O, K, TA,) and قَابَتِ (TA,) *The egg broke asunder,* (S, A, O, K, TA,) and *disclosed the young bird within it.* (TA.) [Hence] one says *بَنَى فُلَانٌ بَيْضَةَ بَنَى فُلَانٍ عَنْ أَمْرِهِمْ* [lit. *The egg of the sons of such a one broke asunder, and disclosed their affair, case, or state*]: meaning *the sons of such a one revealed, or manifested, their affair, case, or state;* a phrase like أَفْرَحَتْ بَيْضَتَهُمْ. (A, TA.)

8. اقتابه *He chose, made choice of, selected, elected, or preferred, him, or it.* (O, K.)

قَابُ *The portion, of a bow, that is between the part that is grasped by the hand and the curved extremity:* to every bow there are قَابَانِ: (S, O, Msb, K:) or, accord. to El-Khafajee, it is [the space] between the string and the part that is grasped by the hand, of the bow; as also قَيْبٌ: (TA:) in the Kur [liii. 9], فَكَانَ قَابَ قَوْسَيْنِ, accord. to some, is an inverted phrase, meaning *فَكَانَ قَابِي قَوْسٍ* [i. e. *And he was at the distance of the measure of the two portions between the part that is grasped by the hand and each of the curved extremities of a bow*]: (S, O:) [but] قَابٌ signifies also *a measure, or space;* and so قَيْبٌ: (S, O, K:) one says, *بَيْنَهُمَا قَابٌ قَوْسٍ* and قَيْبٌ قَوْسٍ, [Between them two is the measure of a bow], and likewise قَادُ قَوْسٍ and قِيدُ قَوْسٍ: (S, O:*) and it is said that قَابٌ قَوْسَيْنِ [in the case mentioned above] means at [the distance of] the length of two bows: or as Fr says, at [the distance of] the measure of two Arabian bows. (TA.) [قَابٌ قَوْسٍ is also a term often used in astronomy to denote the distance between two stars; and seems to be syn. with ذِرَاعٌ (q. v.) as so used, thus meaning *A cubit;* which is the measure of each قَاب of a bow, or nearly so.]

قَوْبٌ *A young bird;* (S, A, O, K;) as also قَابَةٌ and قَابَةٌ: (K:) or قَائِبَةٌ signifies, (S, A, O,) or signifies also, (K,) *an egg;* (S, A, O, K;) and so does قَابَةٌ: (K;) قَائِبَةٌ is used in the latter sense as meaning ذَاتُ قَوْبٍ, i. e. *راضِيَةٌ* in the phrase *عَيْشَةٌ رَاضِيَةٌ* [meaning *مَرْضِيَّةٌ*]: (A:) [or as being originally the part. n. of قَابَتِ in the phrase قَابَتِ الْبَيْضَةَ: and it may be used in the former sense as being originally the act. part. n. of قَابَتِ in the phrase قَابَتِ الْبَيْضَةَ said of a hen-bird:] and قَائِبَةٌ signifies *an egg from which the young bird has come forth:* (Az, TA:) or قَوْبٌ signifies *an egg:* and قَابَةٌ, *a young bird:* (AHeyth, TA:) the pl. of قَوْبٌ is أَقْوَابٌ. (K.)

It is said in a prov., **بَرِثَتْ قَائِبَةٌ** † **مِنْ قُوبٍ** (S, A, O,) or **تَخَلَّصَتْ قَائِبَةٌ** † **مِنْ قُوبٍ** (K,) or **قَائِبَةٌ** † **مِنْ قُوبٍ** † *An egg became or has become, freed from a young bird [that was in it]:* (S, A, O, K:) or *a young bird, from an egg:* (AHeyth, TA:) applied to him who has become separated from his companion. (A,*K.) An Arab of the desert, of the tribe of Asad, (S,) or Asd, (O,) said to a merchant who asked him to be his safeguard, **إِذَا بَلَغْتُ بِكَ مَكَانَ كَذَا بَرِثَتْ قَائِبَةٌ** † **مِنْ قُوبٍ**, meaning † [*When I shall have reached with thee such a place, I shall be clear of obligation to protect thee.*] (S, O.) El-Kumeyt says

- **لَهِنَّ وَلِلْمَشِيبِ وَمَنْ عَلاَهُ**
- **مِنْ الْأَمْثَالِ قَائِبَةٌ وَقُوبٌ**

[*To them (i. e. women), and to hoariness and him upon whom it has come, relates, among the proverbs, "An egg and a young bird":*] he likens the fleeing of women from old men to the fleeing of the **قُوبِ**, or young bird, from the **قَائِبَةِ**, or egg; and [virtually] says that the beautiful woman will not return to the old man, like as the young bird will not return to the egg. (TA.) And Aboo-'Alee El-Kálee mentions the saying, **لَا وَالَّذِي أَخْرَجَ قَائِبَةً** † **مِنْ قُوبٍ** [*No, by Him who has produced a young bird from an egg:* but Aboo-'Obeyd El-Bekree says that this is inverted. (MF, TA.) — **أُمُّ قُوبٍ** [in the TA said to be **بِالْفَتْحِ**, a mistranscription for **بِالصَّرِّ**,] *Calamity, or misfortune.* (O, K.)

قُوبٌ [in the two phrases here following is probably pl. of **قُوبَةٌ**]. You say, **فِي الْأَرْضِ قُوبٌ** [*In the ground are hollows [app. meaning round hollows: see 1, first sentence].*] (A.) And **فِي رَأْسِهِ قُوبٌ** [*In his head and his skin are pits.*] (A, TA.) — And hence **القُوبَاءُ** (A.) See **قُوبَاءُ**, in two places. — It signifies [also] *Egg-shells.* (O, K.)

- قَيْبٌ**: see **قَابٌ**, in three places.
- قَائِبَةٌ**: see **قُوبٌ**: in four places.
- قُوبَةٌ**: see **قُوبٌ**: — and see also **قُوبَاءُ**, in three places.
- قُوبَةٌ**: see **قُوبَاءُ**, in three places. — Also, (K,) applied to a man such as is termed **مَلِيٌّ** [app. as meaning "rich," or "wealthy"], *One who remains constantly in his abode, (S, K,) not quitting it.* (S.)

قُوبَاءُ, (S, O, Mṣb, K,) fem., and imperfectly decl., (S, O,) and **قُوبَاءُ**, (S, O, Mṣb, K,) which is masc., and perfectly decl., as quasi-coordinate to **قُرْطَاسٌ**, said by ISk to be the only word of the measure **فَعْلَاءُ** except **خُشَاءُ**, (S, O,) both originally of the measure **فَعْلَاءُ**, (O,) but to these may be added **مَمْرَاءُ**, (S, O,) [and perhaps some other instances,] and **قُوبَةٌ** and **قُوبَةٌ**, (O, K,) both of which are said by Fr to signify the same as

قُوبَاءُ, (O,) [*Ringworm, or tetter; so called in the present day; a well-known disease, (S, O, Mṣb,) characterized by excoriation and spreading, and cured by spittle, (S, O, TA,) or by the spittle of one who is fasting or hungry; (TA; [see an ex. in a verse cited voce فُلُقَى];)] a cutaneous eruption, in which scabs peel off from the skin, and the hair comes off: (K, TA:) see **قُوبٌ**, above: † **قُوبٌ** is [also] pl. of **قُوبَاءُ** [like as **نَفْسٌ** is of **نَفْسَاءُ**], (S,) [and] so is **قُوبِيٌّ**: (KL:) ISd says, accord. to IAḡr, **قُوبَاءُ** is sing. of † **قُوبَةٌ** and † **قُوبَةٌ**; but I know not how this can be: and he [i. e. IAḡr] also says that † **قُوبٌ** is pl. of † **قُوبَةٌ** and † **قُوبَةٌ**; and this is clear. (TA.) The dim. of **قُوبَاءُ** is † **قُوبِيٌّ**; and that of **قُوبَاءُ** is † **قُوبِيٌّ**. (S, O.)*

قُوبِيٌّ Fond of, or addicted to, the eating of young birds, (O, K, TA,) which are termed **أَقُوبٌ** [pl. of **قُوبٌ**]. (TA.)

قُوبَاءُ and **قُوبِيٌّ**: see **قُوبَاءُ**, concluding sentence.

قَائِبَةٌ and **قَائِبَةٌ**: see **قُوبٌ**; the former in eight places, and the latter in one place. **قَائِبَةٌ قُوبٌ** means *An empty egg*: to such, in a trad., Mekkeh is likened when devoid of pilgrims. (O.)

أَرْضٌ مَقُوبَةٌ [i. e. **مَقُوبَةٌ** or **مَقُوبَةٌ**, being written without any syll. signs,] *Land upon which rain has fallen, and in consequence thereof, in some places, trees that were in it formerly have been carried away: mentioned by AḤn.* (TA.)

مَنْقُوبٌ Peeled, or excoriated; or so in several, or many, places. (K.) — And *One from whose skin scabs have peeled off, (A, K, TA,) leaving upon it marks, (A,) and whose hair has come off [at those places].* (K, TA.) — And *A serpent (S, O, K) of the species termed أُسُودٌ (S, O) that has cast off its skin.* (S, O, K.)

قوت

1. **قَاتٌ**, (S, Mgh, O, Mṣb, K,) aor. **يَقُوتُ**, (S, O, Mṣb,) inf. n. **قُوتٌ** (S, O, Mṣb, K) and **قُوتٌ** (Sb, K) and **قِيَاتَةٌ**, (S, O, K,) the last originally **قُوتَانَةٌ**, (O,) *He fed, nourished, or sustained, (S, Mṣb, TA,) or fed with what would sustain the body, (S, O, K,* TA,) [or with food sufficient to sustain life,] or with a small supply of the means of subsistence, (TA,) him, (Mṣb, TA,) or them, (K, TA,) or his family; (S, O;) he gave him [or them] what is termed قُوتٌ [q. v.]: (Mṣb:) and † **قَاتَهُ** signifies [in like manner] *he gave him his قُوتٌ.* (TA.) It is said in a trad., **كَفَى بِالْمَرْءِ قُوتٌ** [*It suffices the man as a sin, or crime, that he destroy him whom he is bound to sustain, of his family and household and slaves: or, as some relate it, مَنْ يَقِيْتُهُ; using a dial. var. [of **يَقُوتُ**]. (TA.) [And † **قَاتَهُ** app. signifies, primarily, *He supplied to him food.* (See this verb below, near the end of the paragraph.)] — And **قَاتٌ** and **قُوتٌ** and **قَاتٌ** and **أَقُوتٌ** [sometimes] signify *He***

straitened his household, by reason of niggardliness or poverty. (TA in art. **زَنْقٌ**) — **قُوتُوا طَعَامَكُمْ** = **زَنْقُوا طَعَامَكُمْ**, a trad., thus related by some, by others † **قُوتُوا**, [loosely expl. in the TA,] means, accord. to some, *Measure ye your corn, [and] He will bless you in it:* or, accord. to others, *make ye small round cakes (أَقْرَاصُ) of your corn, &c.* (El-Jámi' eṣ-Ṣagheer, and scholia thereon.) — See also 8, in the middle of the paragraph.

2: see the preceding paragraph, in two places.

4. **أَقَاتَهُ**: see 1, first and second sentences. — Also *He kept, preserved, guarded, or protected, him.* (TA.) — And **أَقَاتَ عَلَى الشَّيْءِ**, (S, O, K,*), and **أَقَاتَهُ**, (K,) *He had power, or ability, to do, effect, accomplish, attain, or compass, the thing.* (S, O, K.) — See, again, 1, latter half, in two places.

5. **فُلَانٌ يَتَقَوَّتُ بِكَذَا** [*Such a one feeds, nourishes, or sustains, himself with such a thing,*] (S, O,) or **بِالْقَلِيلِ** [*with that which is little*]: (Mṣb:) or **قُوتَ بِالشَّيْءِ** *he made the thing his قُوتٌ [or food];* and **أَقَاتَهُ** and **أَقَاتَ بِهِ** and **أَقَاتَ بِهِ** signifies *he ate it;* (Mṣb;) and so does **أَقَاتَهُ**. (TA.)

8. **أَقَاتَ** signifies *He was, or became, fed, nourished, or sustained;* being quasi-pass. of **قَاتَ** signifying as expl. in the beginning of this art. (S, A, Mgh, O, K, TA.) — And it is trans. by means of **بِ**, and by itself: see 5, in four places. One says, **هُمُ يَتَقَاتُونَ الحَبَّ** [*They feed upon, or eat, grain.*] (A.) — The saying, of Ṭufeyl,

يَتَقَاتُ فَضْلَ سَنَامِهَا الرَّحْلُ is held by ISd to mean, † *The saddle [as it were] eats the remainder of her hump, [as though] making it to be food for itself:* accord. to IAḡr, he says, the meaning is, *takes it away thing after thing [or piecemeal];* but I have not heard this [meaning] in any other instance: hence, says IAḡr, the oath sworn one day by El-'Oḳeylee, [said in the A to be an oath of the Arabs of the desert,] **لَا وَقَائِتُ نَفْسِي البَصِيرَ مَا فَعَلْتُ**, for, he says, **القُوتُ** [the inf. n. of **أَقَاتَ**] and **القُوتُ** [inf. n. of **قَاتَ**] are one [in signification]; and AM says that the meaning of this is, [*No, by Him who takes my spirit, breath after breath, until He has taken it wholly, [the All-seeing, I did not that thing:] and the saying of Ṭufeyl means the saddle, while I am riding upon it, takes by little and little the fat of her hump until there remains not of it aught.*] (TA.) — One says also, **الحَرْبُ تَقَاتُ الإِبِلَ** [*War makes the camels to be food*]; meaning that [in consequence of war] the camels are given in payment of bloodwits. (A.) — And **فُلَانٌ يَتَقَاتُ الكَلَامَ** † [*Such a one retrenches, or curtails, speech, or talk;*] [said of one who speaks, or talks, little;] syn. **يَعْلَهُ**. (A.) — See also 1, latter half. [Hence,] one says, **أَقَاتَ لِنَارِكَ قَيْتَةً** † [*Supply to thy fire ali-*

ment;] *feed thy fire with fuel.* (S, O, K.) And **أَنْفَخَ فِي النَّارِ نَفْخًا**, and **أَفْتَتِ النَّارُ نَفْخَكَ قَيْتَةً** **قوتًا**, + *Blow thou the fire with thy blowing, and with a blowing, gently and little [as an aliment].* (L.)

10. **قوت** *He asked of him* [i. e. *food, or victuals*]. (S, A, O, K.)

قَات *A species of tree, of the class Pentandria, order Monogynia, of the Linnæan system; belonging to the natural order of Celastraceæ; mentioned in botanical works under the name of Catha edulis; and fully described by Forskål in his Flora Ægypt. Arab., pp. 63, 64; in the latter page of which he says: "In Yemen colitur isdem hortis cum Coffea. Stipitibus plantatur. Arabes folia viridia avide edunt, multum eorum vires venditantes, qui copiosius comederit, vel totam vigilet noctem: asseverant quoque pestem ea loca non intrare ubi hæc colitur arbor:" &c. — And in the same work, p. cxviii., Forskål mentions قات الرعيان (by which is meant قات الرعيان) as the name of A species of lettuce, lactuca inermis. — Respecting the former plant, see also De Sacy's Chrest. Arabe, sec. ed., i. 462, 463.]*

قوت *Food, aliment, nutriment, victuals, or provisions, by means of which the body of man is sustained;* (S, A, O, K;*) as also **قَيْت** and **قَيْتَةً**, (S, O, K,) as used in phrases here following, (S, O,) with *kesr* to the *ق*, and the *و* changed into *ي*, (S,) and **قَائِت** and **قَوَات**, (K,) the last mentioned, but not expl., by Lh, and thought by ISd to be from **قوت**: (TA:) *what is eaten for the purpose of retaining the remains of life;* (A,* O,* Mṣb, TA;*) thus expl. by Az and IF: (Mṣb;) or *food sufficient to sustain life:* (TA:) pl. **أَقْوَات**. (Mṣb, TA.) One says, **قوت** **مَا عِنْدَهُ قوت** (S, O, TA) **قَيْتَةً** and **قَيْت** **نَيْلَةً** and **نَيْلَةً** *He has not a night's food sufficient to sustain life.* (TA.) And **قوت** **جَدَّ أَمْرِي فِي قَائِتِهِ**, a prov., meaning *A man's lot in life is manifest in his food.* (Meyd.) — See also 8, last sentence.

قَيْت: see **قوت**, in two places.

قَيْتَةً: see **قوت**, in two places: — and see also 8, last two sentences.

قَوَات: see **قوت**, first sentence.

قَائِت [act. part. n. of **قَات**; *Feeding, &c.* — And hence, *Sufficing*]. **القَائِتُ مِنَ الْعَيْشِ** means *What is sufficient [of the means of subsistence]*. (K.) And one says, **هو فِي قَائِتٍ مِنَ الْعَيْشِ** *He is in a state of sufficiency [in respect of the means of subsistence]*. (S, O.) — See also **قوت**, in two places. — See also 8, former half. — **القَائِتُ** is an appellation of *The lion*. (O, K.)

مُقَيْت [*Giving, or a giver of, food, nourishment, or sustenance.* (See 1, first sentence.) — And hence,] *Keeping, preserving, guarding, or protecting; or a keeper, &c.*; syn. **حَافِظ** [as signify-

ing thus; and app. as signifying also *watching; or a watcher*]: (S, A, O, Mṣb, K;) and *witnessing; or a witness*; syn. **شَاهِد**; (S, O, Mṣb, K;) or **شَهِيد**: (A:) and AO says that it signifies, with the Arabs, one *acquainted* (**مَوْقُوف**) with a thing (**عَلَى شَيْءٍ**). (TA.) Th cites the following verses (of Es-Semow'al Ibn-Adiyā, O):

• **لَمِيتَ شِعْرِي وَأَشْعُرَنَ إِذَا مَا**
• **قَرَّبُوها مَنْشُورَةً وَدُعِيَّت**
• **أَبَى الْفِضْلُ أَمْرَ عَلِيٍّ إِذَا حَو**
• **سَبَتْ إِنِّي عَلَى الْحِسَابِ مُقَيْتٌ**

[meaning *Would that I knew, but I shall assuredly know when they shall have set it (namely, the صحيفة, or record, of my actions,) near, unfolded, and I am summoned, whether superiority be for me or against me when I am reckoned with: verily I shall be a watcher, or a witness, of the reckoning, or, accord. to some, as is said in the TA, acquainted with the reckoning*]: i. e. I shall know what evil I have done; for [as is said in the Kur lxxv. 14] man shall be a witness against himself: (S, O, TA:) IB says that, accord. to Seer, the correct reading is, **رَبِّي عَلَى الْحِسَابِ مُقَيْتٌ** [meaning *my Lord is able to make the reckoning*] because he who is submissive to his Lord does not describe himself by this epithet: but IB adds that Seer has founded this remark upon the assumption that **مُقَيْت** is here used as meaning **مُقْتَدِرٌ**; and that if it be understood as syn. with **شَاهِدٌ** and **حَافِظٌ**, the former reading is not objectionable. (TA.) — **المُقَيْتُ** is one of the best names of God: (TA:) and [as such] signifies *The Possessor of power*; (Fr, Zj, S, O, Mṣb, K, TA;) as *He who gives to every man his قوت* [or *food*], (F, S, O, K, TA,) and *likewise to everything*: (TA:) or (as one of those names, TA) *the Preserver, or Protector, (Zj, TA,) who gives to everything such preservation, or protection, as is needful.* (TA.) It is said in the Kur [iv. 87], **وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقَيْتًا** [For God is] *a possessor of power [over everything, or is omnipotent]*, (Ksh, Bd, Jel,) so He will requite everyone for what he has done: (Jel:) or *a witness, [and] a preserver, or protector, or watcher.* (Ksh, Bd.)

قوح

1. **قَوَّح**, aor. **يَقْوُحُ**, said of a wound, i. q. **قَوَّح**, inf. n. **قَوَّح**, q. v.; as also **تَقْوُحٌ**. (K.) — And **قَوَّح**, (K, TA,) inf. n. **قَوَّح**, (TA,) *He swept a house, or chamber*; (K, TA;) a dial. var. of **قَوَّح**; mentioned by Kr; (TA;) as also **قَوَّحٌ**. (K, TA.)

2: see what next precedes.

4. **قَوَّح** *He (a man, TA) kept constantly, or perseveringly, to refusing, after the act of asking, or begging*; (K, TA;) mentioned by IAqr, but in art. **قَوَّح**. (TA.)

5: see 1, first sentence.

قَاَحَة *The court of a house; a spacious vacant part, or portion, thereof, in which is no building*; syn. **سَاَحَة**; (S in art. **قَوَّح**, and L, K, in the present art.;) and **بَاَحَة**, **ق** and **ب** being interchangeable in this case, as in **لَا زَبُّ لَاطِبٍ** and **لَا زَبُّ قَاطِبٍ**; and the *middle* of a house: (TA:) pl. **قَوَّح**; (K, TA;) like [its syn.] **سَاَحَة** pl. of **سَاَحَة**. (TA.) It is related of 'Omar that he said, **مَنْ مَلَأَ عَيْنَهُ مِنْ قَاَحَةِ بَيْتٍ قَبْلَ أَنْ يُؤْذَنَ لَهُ فَقَدْ فَجَرَ** [*He who satisfies his eye by the sight of what is in the court of a house before permission is given to him to enter verily transgresses*]. (TA.) And [the pl.] signifies *Lands giving growth to nothing.* (TA.)

قود

1. **قَادَهُ**, aor. **يَقْوُدُ**, inf. n. **قَوْدٌ** (S, Mgh, L, Mṣb, K) and **قِيَادَهُ** (Mgh, Mṣb) and **قِيَادَةً** (Mṣb, K) and **قِيَادَةٌ** and **قِيَادَةٌ** (S, L, K) [originally **قِيَادَةٌ**, of the measure **فَيْعَلُوتَةٌ**, like **دَيْمُومَةٌ** &c.,] and **تَقْوَادٌ**, (K,) [an intensive form; or, accord. to some, inf. n. of **قَوْدٌ**]; *He led him*; (namely, a horse &c., L;) *contr. of سَاَقَهُ*; **القَوْدُ** being from before, and **السَّوْقُ** from behind; (Kh, L, Mṣb, K;) *he drew him (a camel) after him*; (L;) as also **اِقْتَادَهُ**; (S, L, K;) and **قَوْدَهُ**, inf. n. **تَقْوِيدٌ**; (K;) or **اِقْتَادَهُ** signifies *he led him for himself*: (Mṣb;) and **قَوْدَهُ**, *he led him much*: (S, A, L:) you say **قود قَرَسَهُ** *he led his horse much.* (A.) [One says also **قَادَ بِهِ**; app. by poetic license: see a verse of Jereer cited in the first paragraph of art. **رَضِعَ**.] — **أَصْبَحْتُ يَقَادُ بِي الْبَعِيرُ** [lit., *I have become in such a state that the camel is led with me*; i. e.,] *I have become old and decrepit.* (A.) — **قَادَتِ الرِّيحُ السَّحَابَ** *The wind led on the cloud, or clouds.* (L.) — **قَادَ**, inf. n. **قِيَادَةٌ** (Mgh, Mṣb) and **قَوْدٌ**, (L,) + *He led an army.* (Mgh, L, Mṣb.) — **اِقْتَادَ الثَّبْتُ الثَّوْرَ** [*The herbage attracted the bull by its odour*;] he perceived its odour and rushed upon it. (A.) — **قَادَ**, aor. **يَقْوُدُ**, inf. n. **قِيَادَةٌ**, *He acted the part, or performed the office, of a pimp, or bawd; or, of a pimp to his own wife, or of a contented cuckold.* (Mṣb.) Ex. **قَادَ عَلَى الْفَاجِرَةِ**, inf. n. as above, [*He acted the part, or performed the office, of a pimp to the adulteress, or fornicatress*]. (A. [Not given there as tropical.]) — **قَادَ**, aor. **يَقْوُدُ**, inf. n. **قِيَادَةٌ**, *It extended along the surface of the ground*; said of a mountain, and of a dyke [&c.]: (T, L:) and so **اِقْتَادَ**; said of a mountain, (the Lexicons passim,) and of a tract of land, (L,) and of sand; (TA;) and **اِقْتَادَ** and **تَقَاوَدَ**. (L.) You say, **ظَهَرَ مِنَ الْأَرْضِ يَقْوُدٌ كَذَا وَكَذَا مَيْلًا**, and **يَتَقَاوَدُ**, and **يَتَقَاوَدُ**, *A rugged and elevated tract of*

land that extends such and such a number of miles. And هَذَا مَكَانٌ يُقَوِّدُ مِنَ الْأَرْضِ كَذَا وَكَذَا This is a place which stretches along (بِحِجَابِ) such and such measures of ground. (L.) = قَوِّدُ [aor. يُقَوِّدُ,] (L,) inf. n. قَوِّدُ, (S, L, K,) † He (a camel, and a horse, S, L, or other beast of carriage, and a man, L) had a long back and neck. (S, L, K.) See قَيْدٌ. It (flour) became compacted together in a mass; syn. تَكَتَلٌ and تَكْتَبٌ. (K.) [See also art. قِيد, to which it probably belongs.]

2: see 1.

3. مَرَّ وَفُلَانٌ يُقَاوِدُهُ وَيَسَاوِقُهُ [He passed by, or along, such a one vying, or contending, with him in leading on and in driving on]. (A.) [See also 6 in art. سَوْق.]

4. اِقَادَهُ خَيْلًا He gave him horses to lead: (S, L, K:) and in like manner, مَلَا [camels]. (TA.) — اِقَادَ الْغَيْثَ † The rain spread wide: (L, K:) or, had a cloud, or clouds, leading it on. (L.) — † He (a man) advanced; went forward: (L, K:) as though he gave the means of leading him to the ground and it attained thereby its want. (L.) = اِقَادَنِي, (L,) and اِقَادَنِي مِنَ الْقَاتِلِ, (Mḡb,) He retaliated for me upon the slayer. (L, Mḡb.) اِقَادَهُ السُّلْطَانُ مِنْ أُخِيهِ [The Sultán retaliated for him upon his brother]. (S.) — اِقَادَ الْقَاتِلَ بِالْقَتِيلِ, (inf. n. اِقَادَةٌ, TA,) He slew the slayer for the slain. (S, L, K.)

6. تَقَاوَدَا † They two went away quickly: as though each of them led the other. (L.) [See also 6 in art. سَوْق.] = تَقَاوَدَ † It (a place) became even. (A.) See also 1.

7. اِنْقَادَ, [inf. n. اِنْقِيَادٌ,] He (a beast) suffered himself to be led; (Mḡb, K;) as also اِقْتَادَ (K) and اِسْتِقَادَ. (A, TA.) You say اِنْقَادَ لِي, and اِسْتِقَادَ لِي, He was, or became, tractable to me; gave me the means of leading him. (S, L.) — اِنْقَادَ, (A, K,) inf. n. اِنْقِيَادٌ, (S, L,) † He was, or became, submissive, resigned, manageable, easy, humble, or lowly; (S, L, A, K;) as also اِسْتِقَادَ. (TA.) — اِنْقَادَ السَّحَابِ, and اِسْتِقَادَ لِلرِّيحِ, † The cloud, or clouds, became led on by the wind. (A.) — اِنْقَادَ † It (a road) was easy and direct. (TA.) — اِنْقَادَ لِي الطَّرِيقُ اِلَيْهِ † The road to him, or it, was, or became, plain, or obvious, or manifest, to me. (L, K.) — اِنْقَادَاتُ اِلَيْهِ الْمَوَارِدُ † The roads, or ways, continued uninterruptedly to it. (Aḡ, AM; from a verse of Dhu-r-Rummeh.) See also 1.

8: see 1 in three places. — And see 7.

10: see 7 in three places — اِسْتِقَادَ الْأَمْرَمَةَ He retaliated the thing upon him. (Lth, L.) — اِسْتِقَادَهُ He asked him (namely a judge, or governor,) to retaliate upon a slayer; to slay the slayer for the slain. (S, L, Mḡb.)

Bk. I.

قَادٌ: see قَيْدٌ.

قَوِّدُ Horses: (S, L, K:) or a number of horses together: (A:) or led horses; horses led by their leading-ropes, not ridden, (Az, L, Mḡb, K,) but prepared for the time of want. (L.) You say, مَرَّ بِنَا قَوِّدٌ [A number of horses together, or of led horses, passed by us]. (S, L.)

مُنْقَادٌ, contr. from قَيْدٌ, see مُنْقَادٌ.

قَيْدٌ [originally قَوِّدٌ, if belonging to this art.,] and قَادٌ, Measure; syn. قَدْرٌ. (L, art. قَيْد; and K in the present art.) Ex. هُوَ مِثْلُ قَيْدِ رُمْحٍ, and قَادٌ رَمْحٍ, He is [distant] from me the measure of a spear. (L, art. قَيْد.)

قَوِّدُ The slaying of the slayer for the slain: (Lth, L:) or i. q. قِصَاصٌ [which signifies the retaliation of slaughter, and of wounding, and of mutilation;] (S, L, Mḡb, K;) or slaughter for slaughter, and wounding for wounding. (TA, art. قِص.) Ex. طَلَبَ الْقَوِّدَ مِنَ الْقَاتِلِ [He sought retaliation upon the slayer]. (A.)

قَوِّدًا — قَتَلَهُ بِهِ قَوِّدًا He slew him for him (i. e. for the slain) in retaliation. (Mḡb.)

قِيَادٌ see مِقْوَدٌ in three places.

مُنْقَادٌ see قَوِّدٌ and قَوِّدٌ.

قِيَادَةٌ Tractableness; † submissiveness; easiness; in a horse or camel. (L.)

مُنْقَادٌ: see قَيْدٌ.

قَوَادٌ † A pimp; a band: fem. with ة: (Mḡb:) a pimp to his own wife; or a contented cuckold; syn. دَبَّوْتٌ. (Mḡb, TA.) = الْقَوَادُ The nose; in the dial. of Ḥimyer. (K.) — In the following words of Ru-beh,

• اَتَّلَعَ يَسْمُو بِتَلِيلِ قَوَادٍ •
[Long-necked, elevating himself, with advancing neck], قَوَادٌ is explained as signifying مُتَقَدِّمٌ. (L.)

قَيْدَةٌ A camel whereby a man conceals himself from the animal that he would shoot, previously to his shooting at it; (ISd;) i. q. دَرَبْنَةٌ; (A, L;) as also سَيْقَةٌ. (A.)

قَائِدٌ A leader of horses: (L:) and † of an army: (Mgh, Mḡb:) pl. قَوَادٌ and قَادَةٌ (S, Mgh, L, Mḡb, K) and قَوِّدٌ; (K;) and pl. قَادَاتٌ, قَائِدَاتٌ. (Mgh.) — قَائِدَةٌ [A she-camel] that precedes the other camels [or leads them on,] and with which the young ones keep company. (L.) — سَحَابٌ قَائِدٌ † A cloud, or clouds, leading on rain. (L.) — قَائِدَةٌ † A wind [رِيحٌ] leading on a cloud, or clouds. (A.) — قَائِدٌ † Extending along the surface of the ground; applied to a mountain, and

a dyke, (T, L,) and a tract of land [&c.]: (K:) and so مُنْقَادٌ, applied to a mountain, (the Lexicons passim,) and a tract of land, and of sand. (L.) — A prominent part of a mountain (JK, L, K) extending upon the surface of the ground. (JK.) — قَائِدَةٌ A hill of the kind termed أُكْمَةٌ extending upon the surface of the ground: (L, K:) or a hill cleaving to the ground. (IAḡr, in TA, art. حَشَع.) — قَائِدٌ The largest of the channels for irrigation (فُلْجَانٌ) of a land ploughed for sowing. (L, K.) [In the CK, الْحَارِثُ is put for الْحَرِثُ.] ISd says, that he assigns it to this art. only because و is more common than ي. (L.) [Pl. قَوَائِدٌ, occurring in the L and TA, voce اَعْرَافٌ] — القَائِدُ The last star [η] in the tail of Ursa Major, بَنَاتُ نَعَشِ الْكُبْرَى: in the K, الصُّغْرَى, but this is a mistake. (TA.) [The star (κ) which is the middle one of the three in the tail of that constellation is called الْعِنَاقُ, and by the side of it is the obscure star called السَّبَى, and also called الصِّدْقُ, and, as is said in the TA, نَعِيشٌ; and the third of those three, next the body, is called الْحَوْرُ. In the K, a strange description is given of these stars: it is there said, والقَائِدُ الْأَوَّلُ مِنْ بَنَاتِ نَعَشِ الصُّغْرَى الَّذِي هُوَ آخِرُهَا قَائِدٌ وَالثَّانِي عِنَاقٌ وَإِلَى جَانِبِهِ قَائِدٌ صَغِيرٌ وَثَانِيهِ عِنَاقٌ وَإِلَى جَانِبِهِ الصِّدْقُ وَهُوَ السَّبَى وَالثَّلَاثُ الْحَوْرُ.] — The قَوَائِدُ, among the northern stars, are, it is said, four stars forming an irregular quadrilateral figure, distant one from another, [as though ε, ζ, η and π, of Hercules,] in the midst of which is an obscure star, resembling a soil, and called الرَّبْعُ, they being likened to she-camels with a young one such as is called رُبْعٌ: they are on the left of النَّسْرِ الْوَاقِعِ [a Lyrae], between it and بَنَاتِ نَعَشِ. (TA.) [But قَوَائِدُ, here, is evidently a mistake for عَوَائِدُ.]

قَوِّدٌ, originally قَوِّدٌ because from قَادٌ, aor. قَوِّدُ accord. to the Baḡrees; or, accord. to the Koofees, it is of the measure فَعْلُولَةٌ, and the ي is substituted for و; A mare easy to be led. (IKṭṭ, MF.) — قَوِّدٌ † A long, or tall, she-ass, (S, L, K,) &c.: (K:) pl. قَيَادِيدٌ. (S, L, K.) See also art. قَدٌ. — قَوِّدٌ † A mare having a long and curved neck: (L:) not applied to a male. (ISd, L.)

أَقْوَدٌ A man (S, L) strong-necked: (S, L, K:) so called because he seldom turns his face aside. (S, L.) — Hence, † One who is niggardly, or tenacious, of his travelling-provision: (S, L, K:) because he does not turn aside his face in eating, lest he should see a man and be obliged to invite him. (S, L.) — † A man who does not turn aside his face. (L.) — † A tall, or high, mountain; (S, L, K;) as also مُقَوِّدٌ. (K.) — قَوِّدَانٌ † A road of a difficult place of ascent of a mountain (ثَنِيَّةٌ) extending to a great length upwards, (S, L,) or, reaching high. (K.) — قَلَّةٌ قَوِّدَانٌ: A tall

mountain-top. (A.) — أَقْوَدُ + A man who, when he applies himself to a thing, can hardly turn his face away from it. (T, L, A, K, *) — + A camel, and a horse, (S, L,) or other beast of carriage, and a man, (L,) having a long back and neck: (S, L:) or a long-necked horse, (A,) or camel: (R:) or long, or tall, absolutely, applied to a camel: (R, TA:) fem. قَوْدَاءُ; and pl. قُودٌ: (S, L:) or a horse having a long and large neck. (Ish.) See شَغَبٌ. — See also مُنْقَادٌ. — More, or most, addicted to the conduct of a pimp, or bawd; or, of a pimp to his own wife, or a contented cuckold. (Msb.)

جَعَلْتَهُ مَقَادَ الْمَهْرِ + I placed him on the right hand: (L, K:) because the colt (مهر) is in most instances led (يُقَادُ) on the right hand. (L.)

مَقْوَدٌ A leading-rope; (L, Msb;) that with which one leads [a horse &c.]; (K;) a rope or the like with which one leads [a horse &c.]; (Mgh;) a rope upon the neck, for leading [a horse &c.]: (A:) as also قِيَادٌ; (L, Mgh, Msb, K;) a rope that is tied to the cord of the nose-ring of a camel, or to the bit of a horse or the like, by which a beast is led; (S, L;) a cord, or a thong or strap, attached to the neck of a beast or of a dog, by which the animal is led: (L:) pl. مَقَاوِدُ. (A, Msb.) — أَعْطَى الْقِيَادَ † [lit., He gave the leading-rope; i. e.,] he was, or became, submissive, or obedient, willingly or unwillingly. (Msb.) — فَلَانَ † [lit., Such a one has an easy leading-rope; i. e.,] such a one will follow thee agreeably with thy desire; (A;) [is submissive, obsequious, or obedient]: and صَعِبَ الْقِيَادَ † [signifying having a difficult leading-rope; i. e., refractory]. (L.)

مَقْوَدٌ and مَقْوُودٌ (the latter extr. [with respect to form], and of the dial. of Temeem, TA,) A beast of carriage led. (K.)

عَبَثٌ مَقِيدٌ † Wide-spreading rain: or rain having a cloud, or clouds, leading it on. (L.)

عَبَثٌ مَقِيدٌ † Wide-spreading rain: or rain having a cloud, or clouds, leading it on. (L.)

أَقْوَدُ: see مَقْوَدٌ.

أَعْطَاهُ مَقَادَتَهُ He gave him the means of leading him; he was, or became, tractable to him. (S, * L, * K.)

مَقْوُودٌ: see مَقْوَدٌ.

قَوُودٌ and قَوُودٌ (S, L, K) and قَوُودٌ, without (Ks,) and قَيْدٌ and قَيْدٌ, [the last but one originally قَيْوُدٌ, and the last contracted from it,] like مَيْتٌ and مَيْتٌ, and أَقْوَدٌ, (L, K,) A horse, (Ks, S, L, K,) and a camel, (Ks, L,) tractable; †submissive; easy. (Ks, S, L, K.) Ex. اجْعَلْ فِي أُوْلٍ قِطَارِكَ بَعِيرًا قَيْدًا [Place thou at the head of thy string of camels a camel that is tractable]. (A.) — مُنْقَادٌ: see قَائِدٌ. — †A direct road. (A.)

قور

قور, aor. يَقْوُرُ, inf. n. قَوْرٌ, It (a thing) was,

or became, wide: whence دَارٌ قَوْرَاءُ, q. v. (JK.) — قَارَةٌ, (A, K,) aor. يَقْوُرُ, inf. n. قَوْرٌ; (TA;) and قَوْرَةٌ, (S, A, Mgh, Msb, K,) inf. n. تَقْوِيرٌ; (Mgh, Msb;) and إِقْتَوْرَةٌ; and اِقْتَارَةٌ; (S, K;) [of all which the second is the most common;] He cut a round hole in the middle of it; (A, Mgh, Msb, K;) as one cuts a جَيْبٌ [or the opening at the neck and bosom of a shirt], (TA,) and a melon: (Mgh, Msb:) [he hollowed it out; he scooped it out; he cut out a piece of it, generally meaning in a round form:] he cut it in a round form. (S.) You say قَوْرٌ الْجَيْبِ [He cut out, or hollowed out, the opening at the neck and bosom of the shirt]. (TA.) And قُرْتُ قُرْتًا, and قَوْرْتَهَا, [I cut a round hole in the melon]. (TA.) And قُرْتُ حَفَّ الْبَعِيرِ, and قَوْرْتَهُ, and إِقْتَرْتَهُ, [I cut a round hollow in the foot of the camel]. (TA.) — قُرْتُ عَيْنَهُ, and قُرْتُ عَيْنَهُ, I put out, or pulled out, [or scooped out,] his eye; syn. قَطَعْتُ عَيْنَهُ. (TA.) — قَارَ الْمَرْأَةَ He circumcised the woman. (L, K.)

2. قور He widened a house; made it wide. (A, * TA.) — See also 1, in four places.

5. تقور It (a cloud) became dissundered, and separated into round portions. (TA, from a trad.) See also 7.

7. انقار It (the side of a cloud) became as though a portion fell from it, by reason of much water pouring [from it]. (TA.) See also 5.

8. اِقْتَوْرَةٌ and اِقْتَارَةٌ: see 1, in two places.

قَارٌ قَيْرٌ i. q. قَارٌ [Tar: or pitch]. (S, K.) See مَقْوُودٌ.

قَارَةٌ A small mountain separate from other mountains: (K:) or a small mountain upon another mountain: such [or a knoll of a mountain] seems to be meant by قَارَةٌ جَبَلٌ: (TA:) or the smallest of mountains: (A:) or a small, black, isolated mountain, resembling an أَكْمَةٌ: or a black أَكْمَةٌ: (TA:) or i. q. أَكْمَةٌ [i. e. a hill, or mound, &c.]: (S:) or the smallest of mountains and the largest of أَكَامٍ; scattered, rough, and abounding with stones: (Lth:) or a small mountain, slender, compact, and lofty, not extending along the surface of the ground, as though it were a collection of stones, and [sometimes] great, and round: (Ish:) or a great rock, (K,) smaller than a mountain: (TA:) or a black rock: (K:) or a tract of ground containing black stones; (K, TA;) i. e., a حَرَّةٌ: (TA:) pl. قَارٌ, (S, K,) [or rather this is a coll. gen. n.,] and قَارَاتٌ (K) and قُورٌ (Lth, S, A, K) and قَيْرَانٌ. (Lth, K.)

مَا قَوْرٌ What is cut in a round form (مَا قَوْرٌ) from a garment or piece of cloth, &c.; (K;) as the قَوَارَةُ of a shirt, (S, A, Msb,) and of a جَيْبٌ [or the opening at the neck and bosom of a

shirt], (TA, [but there written, by mistake, جَنْبٌ,]) and of a melon: (S, A:) or particularly from a hide, or tanned hide; (Lh, K;) what is cut in a round form (مَا قَوْرٌ) from the middle of a hide, or tanned hide, for a target to shoot at, like the قَوَارَةُ of a جَيْبٌ. (JK.) — Also, What one cuts from the sides of a thing (K, TA) that is مَقْوَرٌ [or cut in a round form]. (TA.) — And, contr., A thing of which the sides have been cut. (K.)

قَوْرَاءُ: fem. قَوْرَاءُ: Wide in the inside; capacious. [قَوْرَاءُ دَارٌ قَوْرَاءُ A house that is wide (S, K, TA) in the inside. (TA.)

مَقْوَرٌ [Having a round hole cut in its middle: hollowed out; scooped out: cut in a round form. See 1.] — A camel smeared with قَطْرَانٌ [or tar]. (Sgh, K.) See قَارٌ.

مَقْوَرٌ A youth who hollows out the cakes of bread, eating the middle parts and leaving the edges. (A, TA.)

قوس

1. يَقْوُسُهُ, and عَلَى غَيْرِهِ, aor. يَقْوُسُهُ, inf. n. قَوْسٌ (S, K*) and قِيَّاسٌ, (S,) i. q. قَاسَهُ, aor. يَقْيِسُهُ, inf. n. قَيْسٌ (S, K*) and قِيَّاسٌ; (S;) i. e., He measured the thing by another thing like it; [both in the proper sense and mentally; but the latter verb is the more common, though the former, accord. to the JK, is the original;] (S, TA;) and so اِقْتَسَسَ الشَّيْءَ بِغَيْرِهِ (S, K:*) but you should not say اِقْتَسَسَهُ for قَسَسَهُ or قَسَسَهُ. (S.) — قَوْسٌ: see 5.

2: see 5, in two places. — قَوْسُهُ, inf. n. تَقْوِيْسٌ, He made it bowed, or bent. (KL.)

4: see 1: — and see 5.

5. تقويس It (a thing) became bowed, or bent; as also استقوس: (TA:) the latter is also said, tropically, of the moon when near the change [&c.]. (A, TA.) — He (an old man, S, A) became bowed, or bent; (A, * K;) as also قَوْسٌ, inf. n. تَقْوِيْسٌ; (S, A, * Mgh, K;) and استقوس; (S;) and اِقْوَسَ: (A:) or he became bowed, or bent, in the back; as also قَوْسٌ; and استقوس; (TA;) and so قَوْسٌ, aor. قَوْسٌ, inf. n. قَوْسٌ. (K.) — تَقْوِيْسٌ قَوْسُهُ He put his bow upon his back. (TA.)

8: see 1. — يَقْتَسِسُ بِأَبِيهِ, (S, K,) inf. n. اِقْتِسَاسٌ, (S,) + He follows the way of his father, and imitates him. (S, K.)

10: see 5, in four places.

قَيْسٌ رُمُجٌ: see قَاسٌ رُمُجٌ.

قَوْسٌ [A bow;] a certain thing, well known, (A, K,) with which one shoots: (M, TA:) of the fem. gender: (IAmb, M, Msb:) or masc. and

fem.: (S, Mṣb:) or sometimes masc.: (A, K:) pl. [of pauc.] أَقْوَاسُ (IAmb, S, A, Mṣb, K) and أَقْيَاسُ, (TA, and so in some copies of the K, in the place of the former,) the ي being interchangeable with the و, (TA,) and [of mult.] قَيْسِي, (S, A, Mṣb, K,) originally قُووسُ, (S, TA,) which is not used, (TA,) of the measure فَعُولُ, (S, Mṣb,) first changed to قُسُو, of he measure فُلُوعُ, and then to قَيْسِي, of the measure فَيْلِيغُ, like عَيْسِي, (S,) and قَيْسِي, (Fr, Sgh, K,) from the same original, (TA,) [like عَيْسِي,] and قِيَّاسُ, (IAmb, S, A, Mṣb, K,) which is more agreeable with analogy than قَيْسِي. (TA.) The dim. is قُوَيْسِي, (IAmb, M, Mṣb, K,) without ة, contr. to rule, as the word is fem., (M, TA,) and قُوَيْسَةٌ, (IAmb, Mṣb, K,) sometimes: (IAmb, Mṣb:) or the former accord. to those who make قوس to be masc., (S,) and the latter accord. to those who make it to be fem. (S, Mṣb.) It is prefixed to another word to give it a special signification. Thus you say, قَوْسُ نَشَابٍ *An Arabian bow.* And قَوْسُ نَشَابٍ *Persian bow.* And قَوْسُ حُسْبَانٍ [A bow for shooting a certain kind of short arrows]. And قَوْسُ نَدْفٍ [A bow for loosening and separating cotton]. (Mṣb.) — [Hence the saying,] فَلَانَ لَا يَمُدُّ قَوْسَهُ أَحَدٌ [Such a one, no one will pull his bow;] i. e., †no one will vie with him, or compete with him. (A, TA.) And رَمَوْنَا عَنْ قَوْسِي وَاحِدَةً, (A, TA,) or رَمَوْنَا عَنْ قَوْسِي وَاحِدَةً, (Mgh,) [lit., They shot at us from one bow: meaning, †they were unanimous against us;] a proverb denoting agreement. (Mgh.) [In the Mṣb, رَمَوْهُمْ and رَمَوْهُمْ وَاحِدَةً.] And هُوَ مِنْ قَوْسِي سَهْمًا; (S, L, K; except that in the L and K, for قويس, we find قويس;) †[He is of the best of a little bow, as an arrow; i. e., he is one of the best arrows of a little bow;] or صَارَ خَيْرَ قَوْسِي سَهْمًا (A, K) †[He became the best of a little bow, as an arrow; i. e., he became the best arrow of a little bow:] a proverb [See Arab. Prov. i. 718] applied to him who has become mighty after being of mean condition: (A:) or to him who opposeth thee and then returns to doing what thou likest. (A, K.) [Hence also the phrase in the Kur, liii. 9,] فَكَانَ قَابَ قَوْسَيْنِ [And he was at the distance of two Arabian bows: or two cubits [this is app. an explanation by one who holds قَابَ قَوْسَيْنِ to be for قَابِي قَوْسِي] (K:)] or the meaning is, قَابِي قَوْسِي, i. e., [at the distance of the measure of] the two portions between the part of a bow that is grasped by the hand and each of the curved extremities. (TA.) See also art. قوب. — الْقَوْسُ †[The Sign of Sagittarius; also called الرَّامِي;] one of the signs of the zodiac; (S, K;) namely, the ninth thereof. (TA.) — قَوْسُ قَرَحٍ *The rainbow:* the two words are inseparable. (TA.) See قوس الرجل.

†The bowed, or bent, part of the back of a man. (IAḥr.) — أَقْوَاسُ البَعِيرِ †The anterior ribs of the camel. (A.) — Also قَوْسٌ †What remains, of dates, (S, A, * K,) in the [receptacle called] جَلَّةُ, (S,) or in the bottom thereof, (K,) or in the sides thereof, like a bow: (A:) or, accord. to Zeyd Ibn-Kuthweh, the fourth part of the جَلَّةُ of dates; like رِزْمَةٌ: (TA in art. رزم:) in this sense, also, it is fem.: or a number of dates collected together: pl. as above. (TA in the present art.) = Also, A cubit: (S, K:) sometimes used in this sense: (S:) because a thing is measured (يُقَاسُ) with it. (K.)

قَاسُ رَمِيحٍ and قَيْسُ رَمِيحٍ *The measure of a spear.* (Mṣb, in this art.; and S, K, in art. قيس.)

قَوَّاسٌ *A hever, or fashioner, of bows;* and so, perhaps, قِيَّاسٌ. (TA.)

قَسْوِيٌّ is the rel. n. from قَيْسِي, [pl. of قَوْسٍ,] because it is [before its last change] of the measure فُلُوعُ changed from the measure فَعُولُ. (S.)

أَقْوَسٌ *Having a bowed, or bent, back.* (S, K.) — Sand that is elevated (K, TA) like a hoop or ring. (TA.)

مَقْوَسٌ *A bow-case.* (S, K.) = *A horse-course; a race-ground:* (Ibn-'Abbād, K:) a place whence horses run (K) for a race; (TA;) i. e., (so in the K accord. to the TA,) a rope at which the horses are placed in a row (S, A, K) on the occasion of racing, (S, K,) in the place whence they run: (A:) or the extended rope from which the horses are started: (JK:) also called مَقْبِصٌ: the pl. is مَقَاوِسُ. (TA.) Hence the saying, عَرِضَ عَرِضِ قَوْسِي [Such a one has been put to the starting-rope]; meaning, †such a one has been tried, or proved, by use, practice, or experience. (A, TA.) And فَلَانَ عَلَى مَقْوَسِي, i. e., عَلَى حَقَاظِ, [app. meaning, †Such a one is intent upon defending his honour or the like]. (Lth, L.)

مَقْوَسٌ and مَقْوَسٌ: see مَقْوَسٌ.

مَتَّقْوَسٌ †An eyebrow [or other thing] likened to a bow; as also مَسْتَقْوَسٌ (K) and مَقْوَسٌ: (TA:) †the second of these epithets is also applied, in the same sense, or like a bow, to a gutter round a tent, and the like. (TA.) — Also, A man bowed, or bent; and so مَقْوَسٌ. (TA.) = Also, (K,) or مَتَّقْوَسٌ (S,) A man having with him his bow. (S, K, *)

مَسْتَقْوَسٌ: see مَقْوَسٌ, in two places.

قوض

1: see 2: and see also 1 in art. قبيض.

2. قَوَّضَهُ, (S, A, Mṣb, K,) inf. n. تَقْوِضُ, (Mṣb, K,) *He demolished it; destroyed it; threw it down;* namely a building; as also قَاَضَهُ, (K,)

aor. يَقْوِضُ, inf. n. قَوْضٌ: (TA:) or he took it to pieces, without demolishing or destroying or throwing down; (S, A, Mṣb, K;) namely a building, (S, A, Mṣb,) and a tent: (A:) or he pulled up, or out, its poles, or pieces of wood, and its tent-ropes: (IDrd, K:) or he pulled it up, and removed it; namely a tent. (TA.) — [Hence,] قَوْضُ الصُّفُوفِ, and المَجَالِسِ, (A, TA,) †He separated, or dispersed, the ranks, and the assemblies. (TA.) — [Hence also,] بَنَى فَلَانَ ثَمَّ قَوْضًا [lit. Such a one built, then demolished, or took to pieces;] i. e. †did well, then did ill. (A, TA.)

5. تَقْوِضُ *It (a house, and a tent, TA) became demolished, destroyed, or thrown down;* (S* in art. قبيض; and K;) and in like manner تَقْوِضُ; (TA;) as also انْقَاضٌ [which see also in art. قبيض]: (K; and in a copy of the S in art. قبيض) or it was, or became, taken to pieces, without being demolished or destroyed or thrown down: (A, TA:) and انْقَاضَتْ, said of a well (بئر), *it fell; fell in ruins, or to pieces; or collapsed.* (Mṣb: see also art. قبيض.) — [Hence,] تَقْوِضُ المَجَالِسِ, (A,) and تَقْوِضُ الحُلُقِ, (S, TA,) and الصُّفُوفِ, (S, Mṣb, TA,) †[The assembly, and] the rings of men, (S, TA,) and the ranks, became separated, or dispersed. (S, Mṣb, * TA.) — Also, †He (a man, K, and a bird, Az, TA) came and went, (Az, K, TA,) and would not be still, or remain at rest. (Az, TA.)

7: see 5, in two places.

هَذَا بَدَا قَوْضًا بِقَوْضِ هَذَا *This is for that, as a substitute for a substitute.* (K.) And هُمَا قَوْضَانِ هُمَا قَوْضَانِ [They two are substitutes, each for the other]: mentioned by Sgh: but Z says, هُمَا قَيْضَانِ [q. v. in art. قبيض]: (TA:) or both signify they are ex-changers, each with the other. (JK.)

مُقْوِضٌ *Anything demolished, destroyed, or thrown down:* [&c.: see 2.] (TA.)

قوع

قوف

قول

قوم

قوى

See Supplement.]

قولنج

قَوْلِنَجٌ, (Mṣb, * K,) with fet-ḥ to the J, (Mṣb,) and sometimes قَوْلِنَجٌ, with kesr to the J, or thus and قَوْلِنَجٌ, i. e. with kesr to the J and with fet-ḥ and ḍamm to the Q, (K,) a foreign word, (TA,) [from the Greek κωλικός, The colic;] a certain painful intestinal disease, in which the egress of the feces and wind is attended with difficulty; (K;) a violent griping in the intestine called the colon. (Mṣb.)

قيا

1. قَاءَ, aor. يَقِي, inf. n. قِيٌّ: (S, Mgh, O, Mṣb,

ق, &c.) *He vomited* (Mgh, TA) what he had eaten. (Mgh, Mṣb, TA.) — [Hence one says,] *قَاءَ نَفْسَهُ* [lit. *He vomited his soul*], meaning *the died*: like *لَفَّظَ نَفْسَهُ*. (A, TA.) And *قَاءَتِ الطَّعْنَةُ الدَّمَ* + [The wound made with a spear or the like spouted forth the blood]. (A, TA.) And *تَوْبُ نَوْبِ الصَّبْغِ* + *A garment that is saturated with the dye.* (S, A, O, K.) And *تَقَىءُ الْأَرْضِ أَفْلَاذَ كَبِدِهَا* [lit. *The earth will vomit the pieces of her liver*], meaning *the earth will cast forth upon her surface her treasures.* (TA, from a trad.) And *قَاءَتِ الْأَرْضُ أَكْلَهَا* [lit. *the earth vomited her food*], meaning *the earth disclosed her herbage and her treasures.* (TA, from a saying of 'Aisheh.) And *تَقَىءُ الْأَرْضِ تَقَىءُ النَّدَى* [lit. *The earth exudes the moisture*]. (TA.)

2. *قَيَّاهُ* *He*, (a man, S, Mgh, O, Mṣb,) or *it*, (medicine, K,) *caused him to vomit*; (S,* Mgh, O,* Mṣb, K;*) and *قَيَّاهُ* signifies the same. (S, O, K.)

4: see what immediately precedes.

5. *تَقَيَّأَ* *He constrained himself to vomit*; (S, Mgh, O, Mṣb, TA;) and *he vomited intentionally.* (TA.) See also 10, in two places. — And *تَقَيَّأَتْ* *She addressed, or presented, herself to her husband, and threw herself upon him*: (K:) or, accord. to Lth, *she affected languor, or languidness, to her husband, and threw herself upon him*: but in the opinion of Az, the verb with ق in this sense is a mistranscription, and is correctly *تَقَيَّأَتْ*, [q. v.,] with ف. (TA.)

10. *استَقَمَّ*, (S, Mgh, Mṣb, K, TA,) or *استَقَيَّأَ*, (thus in the O, in which the former is not mentioned, [and it seems from an ex. in a verse there cited that this may be a dial. var.,]) and *تَقَيَّأَ*, (S, Mgh, O, Mṣb, K, TA,) *He constrained himself to vomit*: (S, Mgh, O, Mṣb: [see the latter verb above: in the K neither is expl.]) or the former is an instance of *اسْتَفْعَلَ* from *القَىءُ* [i. e. it signifies *he desired to vomit*]: and *تَقَيَّأَ* signifies more than the former, i. e. *he made what was in the جَوْفِ* [here meaning *stomach*] *to come forth, intentionally.* (TA.) It is said in a trad., *لَوْ يَعْلَمُ الشَّارِبُ قَاتِيًا مَا دَا عَلَيْهِ لَأَسْقَاهُ مَا شَرِبَ* [If the person drinking in a standing posture knew what would be the effect upon him, he would desire to vomit what he had drunk: for the drinking and the eating in that posture are forbidden in more than one trad.]. (TA.)

قَيَّءٌ originally an inf. n.: then applied to signify *Vomit*; i. e. *vomited food.* (Mṣb.) It is said in a trad., *الرَّاجِعُ فِي هَيْبَتِهِ كَالرَّاجِعِ فِي قَيْبِهِ* [He who takes back his gift is like him who swallows back his vomit]. (S.)

دَوَارٌ and *عَطَاسٌ* (K, TA) similar to *قَيَّأَ* [and many other words of the same form applied to maladies; indicating that it signifies *A complaint that causes much, or frequent, vomiting*]. (TA.) One says, *بِهِ قَيَّاءٌ*, meaning [In him is a

complaint in consequence of which] *he is vomiting much, or frequently.* (ISk, S, O.)

قَيَّوٌّ One (a man, IAar) who vomits much, or frequently; as also *قَيَّوٌّ*; (IAar, K, TA;) the latter formed from the former, like *مَقْرُوٌّ* from *مَقْرُوذٌ*. (L, TA.) — Also, [دَوَاءٌ قَيَّوٌّ,] *Medicine that is taken to cause vomiting*; (ISk, S, O;) and so *دَوَاءٌ مَقْيِيٌّ* (K, TA) and *مَقْيِيٌّ*. (TA.)

مَقْيِيٌّ and *مَقْيِيٌّ*: see what immediately precedes.

قبح

1. *قَاحٌ*, said of a wound, (S, A, Mṣb, K, &c.,) aor. *يَقْبِحُ*, (S, Mṣb,) inf. n. *قَبْحٌ*; (Mṣb, K;) like *قَاحٌ*, aor. *يَقْوُحُ*; (K;) and *قَبِحٌ*, (S, A, Mṣb, K,) inf. n. *تَقْبِيحٌ*; (A;) and *قَاحٌ*; (A, Mṣb, K;) and *تَقْبِحُ*; (S, A, Mṣb, K;) and *تَقْوُحُ*; (Mṣb, K;) [It suppurated;] *it became in the state of containing [or generating] matter, such as is termed قَبْحٌ [meaning as expl. below]:* (S,* A,* K in art. *قَوَّحَ*, and Mṣb in explanation of *قَبْحٌ*;) or its *قَبِحٌ* ran, or flowed: or became in a state of readiness [to do so]. (Mṣb in explanation of *قَاحٌ* and *قَاحٌ* and *تَقْوُحٌ*.)

2 and 4 and 5: see the preceding paragraph.

قَبِيحٌ *Thick purulent matter (مِدَّةٌ) unmixed with blood*; (S, A, L, K;) *white, thick [matter], unmixed with blood*: (Mṣb:) or, as some say, [contr. to the generality of the lexicographers,] *thin matter (صَدِيدٌ) like water, in which is a شَكْلَةٌ [or small admixture, or tinge of the red and white hue,] of blood.* (L.)

قَاحَةٌ, mentioned in this art. in the S, see in art. *قَوَّحَ*.

قيد

1. *قَيْدٌ*: see 2.

2. *قَيْدُهُ*, inf. n. *تَقْيِيدٌ*, *He put a قَيْدٌ [or pair of shackles] upon his (a horse's) [fore-]legs; he shackled his [fore-]legs.* (Mṣb.) *قَيْدَتِ الدَّابَّةَ* [I shackled the fore-legs of the beast; hobbled him: and, in a general sense, bound him.] (S.) *قَيْدٌ* (inf. n. *قَيْدٌ*, TA) and *قَيْدٌ* signify the same, [He had shackles put upon his fore-legs; he had his fore-legs shackled]. (K.) See also 5. — *قَيْدُهُ بِالْأَيْدِي* + [Bind thou him by oath]: said when one has not given thee thy right or due. (TA in art. *الْت.*) — *أَقَيْدٌ جَمِيلِي*, (inf. n. *تَقْيِيدٌ*, K.) [lit., I shackle the fore-legs of my camel; meaning,] *I fascinate my husband so as to prevent him from going to other women; as though I shackled his legs.* (IAth, L, K,* from a trad.) — *قَيْدٌ* (fatigue) *kept a she-camel from action.* (A.) — *قَيْدٌ* (beneficence) *shackled, or restrained, a person.* (A.) — *قَيْدُ الْإِيمَانِ الْفَتْكُ* [The giving assurance of

safety] *inhibits assassinating, or assaulting, the مؤْمَنٌ* [i. e. the person to whom assurance of safety has been given (بِالْمُؤْمِنِ in the CK is a mistranscription for بِالْمُؤْمِنِ)]; like as shackles inhibit the mischievous animal from doing mischief. (L, K,* from a trad. [See also 1 in art. *فَتَكَ*; where this trad. is cited in full.]) — *قَيْدٌ*, (inf. n. *تَقْيِيدٌ*, K.) *He pointed a writing with the syllabical signs, or signs which point out the pronunciation and division of syllables*: (S, A, L, K;) *he pointed a letter*: (L:) *he restricted a word or phrase [in its signification or application] by that which prevented equivocation and removed ambiguity.* (Mṣb.) — *قَيْدٌ* *He registered, or recorded, a matter of science [&c.] in a book or the like; i. q. ضَبَطَ.* (L.)

5. *تَقْيِيدٌ* quasi-pass. of *قَيْدٌ* [He had shackles put upon his legs; he had his legs shackled: see also 2]. (A.)

قَادٌ: see *قَيْدٌ*.

قَيْدٌ [A shackle; or fetter: or, generally, a pair of shackles for the fore-legs of a beast, and generally made of rope, but some are of iron; a pair of hobbles; a pair of fetters]: (S, K, &c. :) pl. [of pauc.] *أَقْيَادٌ* (L, Mṣb, K) and [of mult.] *قَيْوُذٌ*. (S, L, Mṣb, K.) — *إِنَّ قَيْوُذَ الْأَيْدِي أَوْثَقُ الْأَقْيَادِ* [Verily the shackles of benefactions are the firmest of shackles]. (A.) [الْأَيْدِي is for الْيَايِي.] — *What binds together [the two pieces of wood in a camel's saddle which are called] the عُضْدَانِ of [the two broad pieces of wood called] the مُؤَخَّرَاتِ*, (L, K [in the former of which, however, instead of *ما ضمير العضدين من المؤخرتين*, the reading in the K, is put *ما ضمير العضدين المؤخرتين*, which I suppose to be a mistake]) *at their upper part, being a thong.* (L.) — *A plaited thong between [the two pieces of wood called] the جَنْوَانِ of a camel's saddle of the kind called رَجُلٌ, at the upper part; and sometimes, of a horse's saddle.* (L.) — *The thong that binds together [the two pieces of wood called] the عَرْقُوتَانِ of a camel's saddle of the kind called قَتَبٌ.* (S, L, K.) — *Anything that binds one part of a thing to another part.* (L.) — *The extended thing at the lower extremities of the suspensory cords or strings of a sword, which is held by [the rings called] the بَكَرَاتِ.* (L, K.) — *قَيْدَا الْبَايِ* *The jesses of the hawk or falcon; syn. سَبَاقُهُ* (S, O, K, all in art. *سَبَقَ*.) — *قَيْدُ الْأَسْنَانِ* *The gum wherein the teeth are set*: (K:) or *the portions of the flesh of the gums that rise between the teeth; likened to the red قَيْوُذٌ which are marks upon camels, made with a hot iron.* (ISd, L.) — *قَيْدُ الْفَرْسِ* *A certain mark made with a hot iron upon the neck of a camel, (S, ISd, L, K,) and upon its face, and thigh, of an oblong shape, (ISd, L,) in the form of a قَيْدٌ [for the legs], (S, L,) or of two rings with a line extending between them.* (Nh, L.) —

قَيْدُ الْأَوَابِدِ † [lit. *Shackles upon the legs of the wild animals which shun, and take fright at, mankind &c.; or, accord. to the L, of the wild asses*]: indeterminate in signification, though determinate in its grammatical form: (Sb, L:) an appellation given to a horse, (K,) or to a fleet, or swift, and excellent horse, because, by its swiftness, it overtakes the wild beasts, (T, K,) and prevents their escaping. (T, S.) قيد is here a proper subst. used as an epithet because it imports the attribute of a verb; or it is for تَقْيِيد. (IJ, L.) [See also art. اهد and Ham, p. 455.] — † A wife: as also غُلٌّ. (TA.) — مَا عَلَى هَذَا † القَيْدِ وَالرَّتْعَةَ † There is not upon this letter a syllabical sign, or sign which points out the pronunciation, or the division of syllables. (A.) — القَيْدُ وَالرَّتْعَةُ, a prov.: see art. رتع. — See also قَيْدٌ.

قَيْدٌ A whip made of skin. (MF.) — قَيْدٌ and قَيْدٌ (S, L, K) and قَيْدٌ (K) Measure. (S, L, K.) Ex. قَيْدٌ رَمَحٌ, and قَيْدٌ رَمَحٌ, Between them two is the measure of a spear. (S.) See also art. قود.

قَيْدٌ A leading-rope (S, K) for a beast of carriage. (S, K.) [But this belongs to art. قود, q. v.]

قَيْدٌ Tractable; easy to be led. (S, K.) [But this belongs to art. قود, q. v.]

قود: see art. قود.

مَقْيِيدٌ: see مَقْيِيدٌ.

مَقْيِيدٌ The place of the قَيْد in the leg of a horse; (S, K;) [i. e., the pastern]. Ex. قَرْسٌ عَيْلٌ مَقْيِيدٌ [A horse large in the place of the shackle, or pastern; long in the place of the collar, or neck]. (A.) — The place of the anklet in [the leg of] a woman; (S, K;) [i. e., the ankle]. — مَقْيِيدٌ [and مَقْيِيدٌ] A camel, or the like, having his legs shackled; having shackles upon his legs: pl. [of the latter] مَقْيِيدَاتٌ. (K.) You say هُوَلَاءُ مَقْيِيدَاتٌ [These are camels having their legs shackled]. (S.) — نَاقَةٌ مَقْيِيدَةٌ † A jaded she-camel that will not be roused to action. (A.) — And مَقْيِيدٌ A place in which a camel is left with his legs shackled. (L, K.) Hence applied to a place abounding with herbage, or pasture. (L.)

مَقْيِيدَةُ الْحِمَارِ (L) [in the CK, مَقْيِيدَةُ الْحِمَارِ, and in most copies of the K, accord. to the TA, الْحِمَارِ], † A stony tract, of which the stones are black and worn and crumbling, as though burned with fire; syn. حَرَّةٌ: (L, K: [in a copy of the K, حَرَّةٌ] so called because it impedes the ass, [in the TA, art. حمر, the wild ass,] as though it shackled him. (L.) — Hence, (L,) بَنُو مَقْيِيدَةِ الْحِمَارِ (L,) in the K, بَنُو مَقْيِيدَةِ [with fet-h to the ي, and without الحمار], (TA,) [and in the

CK, بَنُو مَقْيِيدِ, † Scorpions: (L, K:) so called because they are in a tract such as is called مَقْيِيدَةُ الْحِمَارِ. (L.) [See an ex. in some verses cited voce رَمَحٌ.]

تَقْيِيدٌ A note which determines the correct reading or meaning of a word or phrase or the like: and hence, any marginal note: pl. تَقْيِيدَاتٌ.

قير

2. قِيرٌ He smeared a ship, or boat, (S, A, Mṣb,) or a jar [for wine], and a skin for wine or the like, (K,) with قِيرٍ or قَارٍ. (S, A, Mṣb, K.)

قَارٌ [Tar: or pitch]: (S, A, Mṣb, K:) a certain black thing with which are smeared ships, (K, TA,) to prevent the water from entering, (TA,) and camels, also, (K, TA,) for the mange, or scab, and whereof there is a species with which anklets and bracelets are filled: it is extracted by melting from [the] صَعْدٌ: (TA:) [صَعْدٌ is the name of a certain tree from which tar is melted forth: (L, art. صعد:)] or i. q. زِفْتٌ: (A, K, TA:) and the best thereof is of the colour termed شُقْرَةٌ. (TA.) [See also كُفْرٌ.]

قَارٌ A possessor, (K,) or seller, (A,) of قِيرٍ or قَارٍ: (A, K;) or a maker of it. (So in a copy of the S, but not mentioned in another copy.)

قَارٌ A place where قَارٍ is generated. (Mṣb, in art. نَظَطٌ.)

قَارِوَانٌ, an arabicized word, (K,) from [the Persian] كَارِوَانٌ, (TA,) and signifying A caravan; a company, or an assemblage of persons, travelling together; syn. قَافَلَةٌ: (K:) or the main part of a قَافَلَةٌ: and of an army: (A, I Ath, and so in a copy of the S:) or of [such a collection of soldiers as is called] a كَتَيْبَةٌ: (ISk:) and the companions and assistants of the devil. (I Ath.) It has the last of these significations in a trad. of Mujáhid, in which it is said, يَغْدُو الشَّيْطَانُ بِقَارِوَانِهِ إِلَى السُّوقِ فَلَا يَزَالُ يَهْتَزُّ الْعَرْشُ مِمَّا يَعْلَمُ اللَّهُ مَا لَا يَعْلَمُ [The devil goeth in the morning with his companions and assistants to the market-place, and the empyrean ceaseth not to shake in consequence of the assertions that God knoweth what He knoweth not]: meaning, that the devil incites men to say "God knoweth such a thing," of things whereof God knoweth the contrary: [as for instance, "God knoweth that such a commodity cost me (the seller) such a sum of money:"] مِمَّا يَعْلَمُ اللَّهُ being a form of asseveration. (I Ath.) [قَارِوَانٌ is written قَارِوَانٌ in some copies of the S and K. It is mentioned in this art., and in art. قور, in the K: in the S, only in the latter art., and part of the above trad. is there cited.]

قيس

1. عَلِيٌّ غَيْرُهُ, and قَاسُ الشَّيْءِ بِغَيْرِهِ. (S, A, Mṣb, K:) the first and last in this art. and in art. قوس; and إِلَى غَيْرِهِ, (A, TA,) aor. يَقْيِسُهُ.

(S, Mṣb, K,) inf. n. قَيْسٌ (S, A, Mṣb, K) and قَيْسٌ (S, A, K,) [which latter is the more common,] He measured the thing (S, A, Mṣb, K) by another thing (S, Mṣb, K) like it; (S, K;) [both in the proper sense and mentally; often meaning he compared the thing with another thing;] as also قَاسَهُ, aor. يَقْيِسُهُ, inf. n. قَوْسٌ (S, Mṣb, K; the first and last in art. قوس;) and قَيْسٌ (S;) [the latter of which verbs, though the less common, is, accord. to the JK, the original;] and so قَاسَهُ; (A, K;) and قَيْسَهُ; (TA;) and so قَاسَهُ بِهِ, (Mṣb,) and إِلَيْهِ, (TA,) inf. n. مَقْيَاسَةٌ and قَيْسٌ: (Mṣb:) the first of these verbs is said to be trans. by means of عَلِيٌّ because implying the meaning of founding [a thing upon another thing]; and by means of إِلِيٌّ because implying the meaning of adjoining or conjoining and collecting [a thing to another thing]. (MF.) You say, قَاسَهُ بِالْمَقْيَاسِ [He measured it with the measure]. (A.) And قَاسَ الشَّحَّةَ, (TA,) and قَاسَ الطَّبِيبُ قَعْرَ الْجِرَاحَةِ, (A,) inf. n. قَيْسٌ, (TA,) The physician measured the depth of the wound, (TA,) and the depth of the wound in the head, (A,) بِالْمَقْيَاسِ with the probe. (A, TA.) And جَارِيَةٌ تَخْطُو قَيْسًا † A damsel that steps with even, or equal, steps: (A:) or قَيْسًا signifies with measured steps, at a moderate and just pace, as though with equal steps: (I Ath:) or قَيْسٌ signifies the walking with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side. (K.) And فَلَانٌ يَأْتِي بِهَا يَأْتِي قَيْسًا † [Such a one does what he does, or says what he says, by measure, or by rule]. (A.) — [Hence, † He determined, or judged of, the thing by comparing it with another thing; i. e., by analogy: and he compared the thing with another thing. And قَاسَ عَلَيْهِ He judged by comparison therewith. And He copied it as a model.]

2: see 1.

3. قَبَّرَ قَيْسَهُ, and إِلَيْهِ: see 1. You say, قَبَّرَ اللَّهُ قَوْمًا يَسُودُونَكَ وَيَقَابِسُونَ بِرَأْيِكَ [May God remove far from prosperity a people who make thee lord, or chief, and who measure things by thy judgment, or by thine opinion]. (A, TA.) — قَابَسْتُ بَيْنَ الْأَمْرَيْنِ, (S, K,) or الشَّيْئَيْنِ, (A,) inf. n. مَقْيَاسَةٌ and قَيْسٌ, (S,) I measured, or compared, the two things, or cases, together; syn. قَابَسْتُهُ, (K,) or قَادَرْتُ بَيْنَهُمَا. (L.) — قَابَسْتُهُ فِي الْقِيَاسِ, (S,) i. e., قَابَسْتُهُ فَلَانًا, (K,) [I vied, or contended, with him, namely, such a one, in measuring, or comparing; app. meaning, in measuring, or comparing, myself, or my abilities, with him, or his: see قَادَرْتُهُ]. — [This verb is mentioned in the S in art. قوس.]

6. تَقَايَسَ الْقَوْمُ The people mentioned [and app. compared] their several wants (مَارَبْتُهُمْ) [but I

think it probable that this is a mistranscription for *مَائِرُهُمْ* their generous qualities or the like). (TA.)

7. انقاس *It was, or became, measured by another thing like it.* (S, in art. قوس; and K, in the present art.) — † [It was, or became, determined, or judged of, by comparison, or analogy.] You say, *هَذِهِ مَسْئَلَةٌ لَا تَنْقَاسُ* † [This is a question not to be determined, or judged of, by comparison, or analogy]. (A, TA.)

8: see 1. — *هُوَ يَنْقَاسُ بِأَبِيهِ* He follows the way of his father, and imitates him. (S, K, in art. قوس; and mentioned in the K in the present art. also.) The medial radical is both و and ي. (K.)

قيس رُمج: see قاس رُمج.

قاس رُمج (S, A, K*) and قاس رُمج (S, K) *Between them two is the measure of a spear:* (S, K:*) like قيد رُمج (TA) [and قَاد رُمج].

And *هَذِهِ الخَشْبَةُ قَيْسٌ إصْبِيعٌ* This piece of wood is of the measure of a finger. (A, TA.) [Both are said in the A to be tropical; but wherefore, I see not.]

قياس: see 1 and 3. — [Used as a simple subst., Measurement. — Comparison. — Ratiocination. — The premises of a syllogism, taken together: and also applied to a syllogism entire. — Analogy: rule. You say, *هَذَا عَلَى القِيَاسِ* This is according to analogy, or to rule. And *هَذَا عَلَى غَيْرِ قِيَاسٍ* This is contrary to analogy, or to rule. And *عَلَى قِيَاسِ كَذَا* After the manner of such a thing.]

قياسي Mensural. — Comparative. — Ratiocinative. — Relating, or belonging, to the premises of a syllogism: and also, syllogistic. — Analogous: regular: as also مقيس, improperly written by some European scholars مقيس.]

قياس A man who practises قياس [i. e. measurement, or comparison, &c.,] much, or often. (TA.) — Also, i. q. قَوَاسٍ, q. v. (TA.)

قائس act. part. n. of 1. — One who measures the depth of a wound in the head [&c.] with a probe. (TA.)

هو مقيس pass. part. n. of 1. You say, *هُوَ مَقِيْسٌ* [and *بِهِ*, meaning, He, or it, is a person, or thing, whereby others are measured; to which others are compared; an object of imitation; a model, an exemplar, or a standard]. (A, TA.)

— See also قياسي.

مقياس A measure, or thing with which anything is measured; syn. مقدار. (S, Mgh, K:*) pl. مقاييس. (A.) You say, *قَاسَهُ بِالْمَقْيَاسِ* [He measured it with the measuring-instrument]. (A.) And *قَصَرَ مَقْيَاسَكَ فِي مَقْيَاسِي* Thy measure

fell short of my measure. (TA.) — A probe with which the depth of a wound is measured. (A, TA.) — *مَقْيَاسُ النَّيْلِ* The Nilometer. (TA.)

قيض

1. قَاضٍ, inf. n. قَيْضٌ: see 7, in two places.

5: see 7, in three places.

7. انقاص, said of sand, (A, K,) and of dust, or earth, (K,) *It poured forth, or down:* (K:) or *it fell, fell down, or collapsed;* and so when said of a building; (A;) and so انقاصت said of a well (بئر); (S, A, K;) *it fell; fell down; fell in ruins, or to pieces; or collapsed;* (S, A, K;) as also انقاضت, with ض; (TA;) and † تقيصت: (A, K:) which † last also signifies it (a well) inclined, and became demolished, or fell in ruins; and in like manner [تقيص said of] a wall. (TA.) — *انقاصت السن* The tooth became broken: (A:) or became cracked, or split, lengthwise: (TA:) or fell out: (Lth, K:) and † قاصت, (TA,) inf. n. قَيْضٌ, (S, K,) *it fell out from its root;* (S, K, TA;) and so with ض: (S, TA:) and انقاص الضرس, and † قاص, and † تقيص, the tooth became cracked lengthwise, and fell out. (TA.) — *انقاص الماء في البئر* The water became abundant in the well (K, TA) so that it nearly demolished it. (TA.)

بئر قياصة A well that has collapsed. (A.) And *بئر قياصة الجول* A well having its wall, or casing, or sides, demolished. (Ibn-'Abbād, K.)

منقاص signifies Uprooted; (S, K;) and منقاض, with the pointed ض, cracked or split, lengthwise; so says As: but AA says, that both signify the same. (S, O.)

قيض

1. قَاضٍ, (A, TA,) [aor. يَقِيضُ,] inf. n. قَيْضٌ, (K,) *He clave, or broke or rent asunder.* (A, K, TA.) You say, *قَاضَ البَيْضَةَ* He (a young bird) clave, or broke asunder, the egg: and he (a bird) clave, or broke asunder, the egg from over the young one. (Lth, A, TA.) And it is said in a trad, respecting the day of resurrection, *قَائِدًا كَانَ كَذَلِكَ قِيضَتْ هَذِهِ السَّمَاءُ الدُّنْيَا عَنْ أَهْلِهَا*, i. e., [And when it shall be thus, this lowest heaven] shall be cleft, or rent asunder, from over its inhabitants, meaning the inhabitants of the earth (الأرض), which is previously mentioned in the trad.:] or, as Sh says, *shall be dissolved.* (TA.) — Also, first pers. قَضْتُ, (AZ, S,) or قَضْتُ, (IAth,) *He cracked a glass bottle, without separation of the parts.* (AZ, S, IAth.) — And قَضْتُ البِنَاءَ is a dial. form of قَضْتُ [meaning I demolished, destroyed, or threw down, the building]. (Sgh.) — Also, inf. n. as above, *It became*

cleft, or broken or rent asunder. (K, in which only the inf. n. is mentioned.) You say, *قَاضَتِ البَيْضَةُ* The egg became cleft, or broken asunder. (TK.) [See also 7.] — And *قَاضَتِ السن* inf. n. as above, *The tooth fell out from its root;* as also with ص. (S, TA in art. قيص.) — Also, (TA,) inf. n. as above, (K,) *He hollowed out a well* (K, TA) in a rock. (TA.) And قَيْضٌ signifies *It was dug.* (TA.) — Also, (TK) inf. n. as above, (K,) *He likened, or assimilated.* (K, TK.) You say, *قَاضَهُ بِهِ* He likened, or assimilated, him, or it, to him, or it. (TK.) [See also 5; and see قَيْضٌ, below.] — See also 3, in two places.

2. قَيْضٌ لَهُ كَذَا He (God, Mgh) ordained, or appointed, for him such a thing. (Mgh, Mgh.) And قَيْضُ اللَّهِ فَلَانًا لِفَلَانٍ (S, A, K,) in [some of] the copies of the K, بِلَانٍ, which is a mistake, (TA,) *God ordained, or appointed, or prepared, such a one for such a one:* (A:) or brought such a one to such a one, and ordained, or appointed, or prepared, him for him. (S, K.) Hence the saying in the Kur, [xli. 24,] (S,) *وَقَيْضًا لِهَرٍ قُرُونًا* (S, K) *And we have appointed, or prepared, for them associates (A, Bd, K, TA) whence they do not expect, (A, K, TA,) which shall have possession of them like as the قَيْضُ, or shell, has possession of the egg.* (Bd.) And so in the same, [xliii. 35,] *نُقَيِّضُ لَهُ شَيْطَانًا* We will appoint, or prepare, for him a devil [as an associate]. (Zj.) Accord. to some, the verb is used only as relating to evil; but this is not true, as is shown by the saying of Moḥammad, *مَا أَكْرَمَ شَابٌ شَيْخًا لَيْسَ لَهُ إِلَّا قَيْضُ اللَّهِ* [A young man hath not honoured an aged man for his age but God hath appointed for him in his age such as shall honour him]. (TA.)

3. مَقَايِضَةٌ (S, A, K, &c.) inf. n. قَايِضَةٌ (S Mgh) and قِيَاضٌ, (A,) *He bartered, or exchanged commodities, with him;* syn. عَارَضَهُ, (S, O, L, and so in a copy of the K,) بِمَتَاعٍ; (S;) or عَاوَضَهُ; (A, and so in some copies of the K; in the CK, عَايَضَهُ; and بَادَلَهُ; (A, K;) i. e. he gave him a commodity and took another commodity in its stead: (TA:) [as also قَابَضَهُ, with ب:] and † قَاضَهُ, aor. يَقِيضُ, he gave him a thing in exchange. (TA.) You say, *قَايِضُهُ بِكَذَا* [He gave him in exchange for such a thing]. (Mgh.) Hence, *بَيْعُ المَقَايِضَةِ* The selling a commodity for another commodity. (Mgh.) And hence the saying of Moḥammad, *إِنْ شِئْتَ قَايِضْتُكَ بِهِ المُخْتَارَةَ مِنْ دُرُوعٍ*, or *خَيْبِرَ*, or *أَقِيضُكَ بِهِ*, accord. to different relations; i. e. [If thou wilt,] I will give thee in exchange for it [the choice of the coats of mail of Kheyber]. (TA.) You say also, *أَعْطَيْتُهُ فَرَسًا بِفَرَسَيْنِ مَقَايِضَةً* [I gave him a horse for two horses in exchange]. (JK.) And *مَا أَقْبِضُ بِكَ أَحَدًا* † [I do not give, or take, in exchange for thee any one]. (A, TA.)

And مَا أُعْطِيتِ مِثْلَ الدَّهْنَاءِ رَجَالًا قِيَاضًا بَغْلَانٍ مَا رَضِيْتَهُمْ [If I were given what would fill the desert of men, in exchange for such a one, I would not accept them]: (A, TA:) and the like occurs in a trad. of Mo'awiyeh, as said by him, with reference to Yezeed. (TA.)

5. تَقِيضَتِ الْبَيْضَةُ The egg became broken into pieces; and in like manner, الْغَارُورَةُ the glass bottle. (AZ, S.) [See also 7.] — تَقِيضُ الْجِدَارِ The wall fell to pieces, or in ruins, or became a ruin, and broke down; syn. اِنْهَالٌ, and اِنْهَادٌ; as also اِنْقَاضٌ: (K:) or the former signifies the wall broke in pieces, and fell down: but the latter has a different signification, which see in its place below. (AZ, S.) — تَقِيضُ لَهُ It (a thing, TA) became ordained, appointed, or prepared, for him. (K.) — تَقِيضُ اَبَاهُ He resembled his father; (AZ, S, K;) as also تَقِيْلُهُ. (TA.) [See قِيْبُض.]

6. تَقَايِضَا [They two bartered, or exchanged commodities, each with the other; like تَقَابُضًا: see 3]. (JK.)

7. اِنْقَاضَتِ الْبَيْضَةُ The egg cracked, without splitting apart; and in like manner, الْغَارُورَةُ the glass bottle. (AZ, S.) [See also 1.] — اِنْقَاضُ الْجِدَارِ i. q. تَقِيضُ: (K:) or the wall fell to pieces, or in ruins, from its place, without being pulled to pieces: (Lth:) or cracked, without falling: but if it have fallen, you say, تَقِيضُ: (AZ, S:) — Accord. to AA, as related by El-Mundhree, اِنْقَاضٌ and اِنْقَاضٌ both signify It split, or cracked, lengthwise: but see مُنْقَاضٌ. (TA.) You say, accord. to Aṣ, اِنْقَاضَتِ السِّنُّ The tooth split, or cracked, lengthwise; and in like manner, الرَّكْبَةُ the well: (S:) or it (the well) became broken in pieces: or fell; fell in ruins, or to pieces; or collapsed; (TA;) as also اِنْقَاضٌ. (S, A, K, in art. قِيْبُض.) قِيْبُضٌ belongs both to this art. and to art. قِيْبُضٌ. (TA.)

8. اِقْتَاضَهُ He extirpated it; destroyed it utterly. (K, TA.) — [Also, He received it, or took it, in exchange; like اِعْتَاضَهُ: see مُقْتَاضٌ; and see also 3.]

قِيْبُضٌ [An egg-shell;] the upper hard covering that is upon an egg: (K:) or [an egg-shell cracked in pieces;] what is cracked in pieces of the upper covering of an egg: (S, IB:) or one from which the young bird, or the fluid, has gone forth. (Lth, K.) — A compensation, or substitute; a thing given, or received, or put, or done, instead of, in the place of, or in exchange for, another thing. (K.) You say, بَاعَهُ قَرِيْبًا [He sold to him a horse for two horses as substitutes]. (TA.) — هُمَا قِيْبُضَانِ They

two are likes; they two are like each other; (A'Obeid, A;) each of them is fit to be a substitute for the other. (A, TA.) [See also هُمَا قِيْبُضَانِ — هَذَا قِيْبُضٌ لَهُ, and قِيْبُضٌ لَهُ, This is equal, or equivalent, to it. (O, K.)

قِيْبُضَةٌ A small piece of bone: (AA, K:) pl., accord. to the K, قِيْبُضٌ; but correctly, accord. to AA, قِيْبُضٌ. (TA.)

قِيْبُضٌ A barterer, or an exchanger of commodities: (S, Mṣb:) of the measure قِيْبُضٌ. (Mṣb.) You say, هُمَا قِيْبُضَانِ They two are barterers, or exchangers of commodities; like as you say قِيْبُضَانِ. (S.)

قِيْبُضٌ: see قِيْبُضٌ.

مَقِيْبُضٌ The place in which is [an egg-shell, or an egg-shell cracked in pieces, or empty, or] the part of an egg called قِيْبُضٌ. (K, TA.) — بَيْضَةٌ بَيْضَةٌ An egg cleft, or split. (TA.) — مَقِيْبُضَةٌ A well abounding with water, having been hollowed out, (K, TA,) or cleft. (TA.)

اَلْمُقْتَاضُ in the following verse of Abu-sh-Shees,

• بَدَلْتُ مِنْ بُرْدِ الشَّبَابِ مَلَاءَةً •
• خَلَقًا وَبَشَّ مَثُوبَةَ الْمُقْتَاضِ •

[I have been given in exchange, for the mantle of youth, an old worn-out covering; and very evil is the recompense of the receiver in exchange] is from قِيْبُضٌ as signifying the "bartering," or "exchanging commodities," (TA,) [or rather the "giving in exchange:" see 3.]

بَيْضَةٌ مُنْقَاضَةٌ An egg cracked, without being split apart; and in like manner, قَارُورَةٌ a glass bottle. (AZ, S.) Aṣ says, that مُنْقَاضٌ signifies uprooted; and مُنْقَاضٌ, with the pointed ض, cracked, or split, lengthwise; but AA says, that both signify the same. (S, O, in art. قِيْبُض.)

قيظ

1. قَاظٌ بِالْمَكَانِ (S, Mṣb, K,) aor. يَقِيْظُ, inf. n. قِيْظٌ; (Mṣb;) and تَقِيْظٌ بِهِ (S, K;) and قِيْظٌ بِهِ (K;) and اِقْتَاظٌ (TA;) He, (a man, Mṣb,) or it, (a people, K,) remained, or abode, in the place during the season called قِيْظٌ, (K, TA,) during the summer, (S,) or during the days of heat. (Mṣb.) Dhu-r-Rummeh makes the second of these verbs trans. by itself, [without a preposition,] saying تَقِيْظُ الرَّمْلُ [He remained, or abode, during the summer, or hot season, in the sands]. (TA.) — قَاظٌ يَوْمَنَا Our day became vehemently, or intensely, hot. (S, Sgh, K.) — See also 3. — قِيْظُوا They were

rained upon by the rain of the season called القِيْظُ; similar to صِيْفُوا and رُبِعُوا. (TA.)

2: see 1. — قِيْظُهُ (S, K,) inf. n. تَقِيْظٌ (K,) It (a thing, S, K, such as food, and a garment, TA) sufficed him for his [season called] قِيْظٌ; (S, K;) similar to صِيْفُهُ and شَتَاؤُهُ. (TA.)

3. قَايِظُهُ, inf. n. مُقَايِظَةٌ, He remained, or abode, during the season called قِيْظٌ with him. (AHn.) — عَامَلَهُ مُقَايِظَةً, and قَايِظًا, and قِيْبُظًا, with damm, which last is extr., (K, TA,) not being an inf. n. of this verb, (TA,) [but, by rule, of قَاظٌ,] He made an engagement, or a contract, with him for the season called قِيْظٌ: (TA:) from القِيْظُ, like الشَّهْرُ from مُشَاهَرَةٌ. (K, TA.) And قَايِظُهُ, and قَايِظًا, He hired him, or took him as a hired man, or hireling, for the season so called. (TA.)

5: see 1, in two places.

8: see 1.

قِيْظٌ The most vehement, or intense, heat of summer; (S, K;) from the [auroral] rising of the Pleiades, [which, at the commencement of the era of the Flight, was about the 13th of May, O. S.,] to the [auroral] rising of Canopus, [which, at the same period, was about the 4th of August, O. S.]: (K:) or vehemence, or intenseness, of heat: (Mṣb:) pl. [of pauc.] أَقْيَاطٌ and [of mult.] قِيْبُظٌ. (K.) — Also, The quarter which people [commonly] call the صِيْفٌ; (Mṣb;) the summer-quarter, commencing when the sun enters the sign of Cancer; so termed by some, who called the spring-quarter the صِيْفٌ, and the autumnal-quarter the رُبِيْعٌ; others [in later times] calling the summer-quarter the صِيْفٌ, the spring-quarter the رُبِيْعٌ, and the autumnal-quarter the خَرِيْفٌ; but agreeing with the former in calling the winter-quarter the شِتَاءٌ: (Mir-át ez-Zemán:) the Arabs say, that the year consists of four seasons, every one of these being three months; namely, the quarter called the صِيْفٌ, which is that called رُبِيْعٌ الكَلْبِ, consisting of [the Syrian months] Ádhár and Neysán and Eiyár [or March and April and May, O. S.]; then, the quarter called the قِيْظٌ, consisting of Hazeerán and Temmooz and Áb [or June and July and August, O. S.]; then, the quarter called the خَرِيْفٌ, consisting of Eylool and the two Tishreens [or September and October and November, O. S.]; and then, the quarter called the شِتَاءٌ, consisting of the two Kánoons and Shubát [or December and January and February, O. S.]. (AZ, TA.) — لَا تَقُومُ السَّاعَةُ — حَتَّى يَكُونَ الْوَلَدُ غِيْظًا وَالْبَطْرُ قِيْظًا [The resurrection, or the time thereof, will not come to pass until the birth of a child be an occasion of wrath, or rage, and] rain be accompanied by air like the قِيْظُ [or most vehement heat of summer]. (TA.) — اِجْتَمَعَ

القَيْظُ is an elliptical and abridged phrase, meaning *The people, or company of men, assembled themselves in the قَيْظُ [or summer].* (TA.)

قَيْظِيٌّ *What is brought forth [of sheep or goats] in the season called the قَيْظُ.* (K, TA.) [See also صَفْرِيٌّ, in three places.]

قَيْظٌ *Seed-produce [or wheat] that is sown in the autumn and the beginning of winter [so as to be reaped in summer].* (JK, TA.)

يَوْمٌ قَائِظٌ *A day vehemently, or intensely, hot:* and قَيْظٌ قَائِظٌ *a summer vehement, or intense [in heat].* (TA.)

مَقِيظٌ *A place where people remain, or abide, in the summer; (IAqr, S, K;) as also مَقِيظٌ. (K.)* And *A place of pasturing in summer. (IAqr.)* — Also, (JK,) or مَقِيظَةٌ, (K,) *A plant, or herbage, that remains green until the قَيْظُ [or summer], (Lth, JK, K,) although the land and leguminous plants be dried up, (Lth, TA,) being*

a means of subsistence for the camels when other herbage has become dry. (Lth, JK, K.)

مَقِيظَةٌ: see مَقِيظٌ.

مُقَيِّظٌ *A thing that suffices one for the [season called] قَيْظُ.* (S.)

[قَيْلٌ

قَيْنٌ

See Supplement.]