

(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. † **قَدَّاحَةٌ**. (TA.)*

قَدَّاحَةٌ *A stone from which one strikes fire*; (Aḡ, Ṣ, A, K;) and so † **قَدَّاحٌ**. (T, Ṣ, K.) — See also **قَدَّاحٌ**, last sentence.

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

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

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

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

مَقْدَحٌ [*A couching-needle*; called thus, and † **إِبْرَةٌ الْقَدْحِ**, in the present day. — Also, (K, and so in some copies of the Ṣ,) and † **مَقْدَحَةٌ**, (A, TA, and so in other copies of the Ṣ,) and † **مَقْدَاحٌ**, and † **قَدَّاحٌ**, (K,) *The thing* (Ṣ, A, K) of iron (A, K) with which one strikes fire. (Ṣ, A, K.) — And the first, *A ladle*; (Ṣ, A, K;) as also † **مَقْدَحَةٌ**. (A.) **سَتَاتِيكَ بِمَا فِي قَعْرِهَا الْبِقْدَحَةُ** † **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.

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

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

مَقْدَاحٌ: see **مَقْدَحٌ**.

قَدِيحٌ, applied to broth: see **قَدِيحٌ**.

شَجَرٌ مُتَقَادِحٌ *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, **زَنْدَاكَ لِلْمُتَقَادِحِ** † [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. **قَدَّرُ**, (Ṣ, Mṣb,) is from **التَّقْدِيرُ**, (Ṣ,) [or] it signifies the same as † **قَدَرْتُ الشَّيْءَ**, inf. n. **تَقْدِيرٌ**: (Mṣb:) [which latter phrase is afterwards mentioned in the Ṣ, 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*:] **قَدَّرُ الشَّيْءَ** signifies *he computed, or determined, or computed by conjecture, the quantity, measure, size, bulk, proportion, extent, amount, sum, or number, of the thing, (حِزْرَةٌ) in order that he might know how much it was.* (IKṭt.) It is said in a trad., **إِذَا غَمَّرَ عَلَيْكُمْ الْهَيْلَالُ فَاقْدِرُوا لَهُ** (Ṣ, Mṣb,*) or **إِنْ غَمَّرَ عَلَيْكُمْ فَاقْدِرُوا**, with kesr to the د; (Mgh, Mṣb,*) for **فَاقْدِرُوا**, with damm, is wrong; (Mgh;) and Ks. say, that you say **قَدَرْتُ الشَّيْءَ**, aor. **أَقْدَرُهُ**, with kesr, and that he had not heard any other aor.: (TA:) the meaning of the trad. is, [When the new moon (of Ramaḍān) is hidden from you by a cloud or mist, or if it be so hidden,] *compute ye (قَدِرُوا) the number of the days to it, (Mgh, Mṣb,) and so complete Shaḡbān, making it thirty days*: (Ṣ, Mgh, Mṣb:) or, as some say, *compute ye (قَدِرُوا) 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,] **أَقْدِرْ بَدْرِعِكَ بَيْنَنَا** *See thou and know thy rank, or estimation, among us.* (AO.) — Hence also, **مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ** [Kṣur., 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*: (Ṣ, K:) for **قَدَّرُ** 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-Baṣāir.) — **قَدَّرَ الشَّيْءَ بِالشَّيْءِ**, aor. [— and] †, (L,) inf. n. **قَدَّرُ**; (L, K;) and **قَدَّرَهُ**; (L;) *He measured the thing by the thing*: (L, K,*) and **قَدَّرَهُ عَلَى مِثَالِهِ** *he measured it by its measure*: (Ṣ, K, art. **قَيْسٌ**): and **قَدَّرَ بَيْنَ الْأَمْرَيْنِ** and **قَيْسٌ** *he measured, or compared, the two things, or cases, together*; syn. **قَيْسٌ**; (K, art. **قَيْسٌ**): and so **قَدَّرَ** † **بَيْنَهُمَا**. (L, art. **قَيْسٌ**). — [Hence, app.,]

قَدَّرَ الْأَمْرَ, (L, K,) and **إِلَى الْأَمْرِ**, (L,) aor. — (L, K,) and †, (L,) inf. n. **قَدَّرُ**; (L, K;) [and **قَدَّرَهُ**;] *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. — **قَدَّرْتُ عَلَيْهِ التَّوْبَ**, (Ṣ, K,*) inf. n. **قَدَّرُ**, (Ṣ,) *I made the garment according to his measure; adapted it to his measure*: (Ṣ, K,*) [and **قَدَّرْتُ 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 **وَصَفْتُهُ**:] and **قَدَّرُ الشَّيْءَ** signifies, in like manner, *he made the thing by measure, or according to a measure; or proportioned it*; syn. **جَعَلَهُ بِقَدْرِ**: (IKṭt:) the primary meaning of **تَقْدِيرٌ** is *the making a thing according to the measure of another thing.* (Bḍ. xv. 60.) — [Hence,] **قَدَّرَ اللَّهُ ذُلَّكَ عَلَيْهِ**, aor. — and †, inf. n. **قَدَّرُ** and **قَدَّرُ**, (K,) or the latter is a simple subst., (Lḡ, Mṣb,) and **مَقْدَرَةٌ**; (Ṣ [unless this be a simple subst.];) and **قَدَّرَهُ 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 **قَدَّرُ** 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 **قَدَّرُ** by Lth, and of **قَدَّرُ** and **قَدَّرُ** in the Ṣ, and of **قَدَّرُ** in the Mṣb: see **قَدَّرُ**, below.] You say also **قَدَّرَ اللَّهُ لَهُ بِخَيْرٍ** [God decreed, &c., for him, good]. (K.) — Also, **قَدَّرَ**, (K,) aor. — and †, inf. n. **قَدَّرُ**, (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 **لَيْلَةٌ**.) Hence, say some, the appellation of **الْقَدْرِ**, [in the Kṣur, ch. xxvii.,] as being *The night wherein the means of subsistence are apportioned.* (TA.) See also **قَدَّرُ**, below. — Also, aor. — and †, but the former is that which is adopted by the seven readers [of the Kṣur-ān], 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 **قَدَّرَ عَلَيْهِ رِزْقَهُ**, [see Kṣur, lxv. 7,] inf. n. **قَدَّرُ**, *his means of subsistence were straitened to him; like* **قَدَّرَ**. (Ṣ, TA.) You say **قَدَّرَ عَلَيْهِ الشَّيْءَ**, aor. — and †, (Lḡ, TA,) inf. n. **قَدَّرُ** (K,) and **قَدَّرُ** and **قَدَّرَهُ**; (Lḡ, TA;) and **تَقْدِيرٌ**, inf. n. **تَقْدِيرٌ**; (K;) *He rendered the thing strait, or distressing, to him.* (Lḡ, K, TA.) And **قَدَّرَ عَلَى عِيَالِهِ** *He scanted his household, or was niggardly or parsimonious towards them, in expenditure*; like **قَتَّرَ**. (Ṣ.) It is said in the Kṣur, [xxi. 87,] **فَطَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ** *And he thought that we would not*