

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 ذُو قَادُورَةٍ (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 ة 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 الدَّجَاجَ حَتَّى تَعْلَفَ He was dainty; not eating the domestic fowl until it had been fed with vegetable food. (Mgh, TA.)

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

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

مَقْدَرٌ: see مَقْدَرٌ.

قدح  
قدف  
قدل  
قدم  
قدى

See Supplement.

قر

1. قَرَّ بِأَلْمَانِ (M, Mgh, Mṣb, K, &c.,) and قَرَّ 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. قَرَّرَ (S, M, Mgh, K,) of both verbs, (S,) or this is a simple subst., (Mṣb,) and قُرُورٌ (S, M, K,) of the former verb, (S,) and قَرٌّ (M, Mṣb, K) and قَرَّةٌ (M, K,) which last is anomalous, (M,) and تَقَرَّرَةٌ; (TA;) and اسْتَقَرَّ (S, M, Mṣb, K,) and تَقَرَّرَةٌ; (TA;) and قَرٌّ (S, M, K,) and قَرٌّ (Mṣb,) or فِيهِ (S;) and تَقَارَّرَ (S, M, K,) originally تَقَارَّرَ (TA,) فِيهِ (S, TA;) and تَقَرَّرَ; (TA;) [and اقترأ, 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. تَبَّتْ وَوَسَّكَ (K,) and تَمَنَّكَ [which, when said of a man, particularly implies being in authority and power]. (Mṣb.) [See also 4.] In the words of the Kṣur, [xxxiii. 33,] وَقَرْنَ فِي بَيْوتِكُنَّ, and وَقَرْنَ, [And remain ye in your houses, or chambers,] قَرْنَ and قَرْنَ are con-

tractions of اقترن and اقترن like as ظلن and ظلن are contractions of اظللن and اظللن: (M, Bd,\* TA:\* [but see ظلل:]) or قَرْنَ is from وَقَرَّ, aor. ʾ, inf. n. وَقَارَ; (Bd, TA:\*) and قَرْنَ from قَارَ, aor. يَقَارُ, signifying اجتمع. (Bd.) It is said in a proverb, ابدأهم بالصراخ يقولوا [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 يقولوا, we find يقولوا.] You also say مَا يَسْتَقِرُّ فِي مَكَانِهِ فَيُتَقَارُّ فِي مَكَانِهِ [Such a one does not rest, or remain, in his place]. (S.) And it is said in a trad. of Aboodharr, فَلَمْ أَتَقَارَّ أَنْ قُمْتُ And I did not delay to rise, or stand up. (TA.) You say also, of a woman, تَقَرَّرَ لِيَا يَصْنَعُ بِهَا (K) She suffers quietly what is done to her, such as the being kissed, &c. (K,\* TA.) And اقترأ ماء الفحل في الرحم 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 قَرَّرْتُ] aor. ʾ; (Lḥ, M, IKṭṭ, Mgh, Mṣb, K;) and قَرَّ, like ضَرَبَ (Mgh, Mṣb,) [so that the second pers. is قَرَّرْتُ] aor. ʾ; (M, IKṭṭ, Mgh, Mṣb, K;) and قَرَّ, [second pers. قَرَّرْتُ or قَرَّرْتُ] 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. قَرَّ (Mṣb,) or قَرَّ (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 الْعَوْمَ وَقَرَّرْتُ قَرَّرْتُ [acquainted him with the tidings of the people, and] became quiet, I experienced cold. (TA.) [But perhaps the last word should be قَرَّرْتُ.] — قَرَّتْ عَيْنُهُ (S, M, IKṭṭ, Mṣb, K,) of the measure فَعَلَتْ (M,) like تَعَبَتْ (Mṣb,) [second pers. قَرَّرْتُ] aor. ʾ, (S, M, IKṭṭ, K,) which is the more usual form; (M;) and قَرَّتْ, like ضَرَبَتْ (Mṣb,) [second pers. قَرَّرْتُ] 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 قُرُورٌ; (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 القَرَارُ, and means, his eye, seeing that for which it longed, became at rest, and slept. (M, K,\* TA.) You also say قَرَّرْتُ بِهِ عَيْنًا, and قَرَّرْتُ بِهِ عَيْنًا, inf. n., of both forms, قَرَّرْتُ and قُرُورٌ; † I was, or became, cool, or refrigerated, or refreshed, in eye thereby. (S.) See also 4. — قَرَّهَ, aor. ʾ, inf. n. قَرَّهَ, 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 قَرَّرْتُ عَلَيْهِ الْمَاءَ He poured the water upon him. (M, K.) And قَرَّرْتُ عَلَى رَأْسِهِ دَنُوبًا مِنْ مَاءٍ بَارِدٍ I poured upon his head a bucket of cold water. (S.) And قَرَّ الْمَاءَ فِي الْإِنَاءِ He poured the water into the vessel. (TA.) — Hence, (TA,) قَرَّرْتُ فِي أُذُنِهِ (Sh, M, K,) and الْحَدِيثَ (S,) aor. ʾ, (Sh, S, M,) inf. n. قَرَّرْتُ (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 (أَبْصَرُ), 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. تَقَرَّرْتُ, He made him to acknowledge, or confess, it. (S.) You say عَلَى الْحَقِّ قَرَّرَهُ (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. قَرَّرَهُ, inf. n. مَعَارَةٌ, 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 أَقَارُّكَ عَلَى مَا أَنْتَ عَلَيْهِ مَا أَتَى I will not settle, &c., with thee in the state in which thou art. (TA.) And hence the saying of Ibn-Mes'ood, قَارُّوا الصَّلَاةَ (S,\* K,) from القَرَارُ, not from الوَقَارُ (S,) meaning, Be ye still, without motion, and without play, during prayer. (TA.)

4. اقْرأه (S, M, K,) and قَرَّرَهُ (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-