

*tinus*; (S, M, K) فيه [in it, namely, a place, or the like], and عَلَيْهِ [in it, namely, a state, an office, or the like]. (M, K.) You say فِي مَكَانِهِ [He settled, fixed, established, or confirmed, &c., him, or it, in his, or its, place]. (S, K.) And مَا أَقْرَبَنِي فِي هَذَا الْبَلَدِ إِلَّا مَكَانَكَ [Nothing fixed me in this country, or town, &c., but thy being in it]. (TA.) And أَقْرَبَ الطَّيْرُ فِي وَكْرِهِ He left the birds to rest in their nest. (Mṣb.) And أَقْرَبَ الْعَامِلَ عَلَى عَمَلِهِ He left the agent to rest, [or settled, fixed, or established, him, or made him to continue, or confirmed him,] in his agency. (Mṣb.) [And أَقْرَبَهُ عَلَى قَوْلِهِ 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 أَقْرَبَهُ عَلَى ذَلِكَ in the Expos. of the Jel., xxxviii. 22: and in many other instances.] You say also أَقْرَبَ الشَّيْءُ، inf. n. أَقْرَبَ، meaning, He put the thing in its resting-place. (S.) And قَرَّرْتُ عِنْدَهُ الْخَبْرَ حَتَّى أَتَقَرَّرَ [I established the information in his mind, so that it became established]. (S.) And أَقْرَبْتُ، inf. n. أَقْرَبَةٌ and تَقْرَبَةٌ، [both of which inf. ns. properly belong to the synonymous form قَرَّرْتُ, (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, أَقْرَبُوا الْإِنْسَانَ حَتَّى تَرْهَقَ 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 Abou-Moosà, أَقْرَبَتِ الصَّلَاةُ بِأَنْبِيٍّ وَالرِّزَاةُ and connected with بَرٍّ and زَكَاةُ [i. e., benevolent treatment of others or piety or obedience to God, and the giving of the alms required by the law]. (TA.) — أَقْرَبْتُ الْكَلَامَ لِفُلَانٍ I explained the saying, or speech, or language, to such a one, so that he knew it. (TA.) — أَقْرَبَ He became quiet and submissive. (TA, from a trad.) — أَقْرَبَهُ، (S, Mṣb,) inf. n. أَقْرَبٌ، (M, K,) He acknowledged, or confessed, it, (S, M, Mṣb, K,) namely, the truth, or a right, or due, (S, M, K,) or a thing. (Mṣb.) أَقْرَابٌ signifies The affirming a thing either with the tongue or with the mind, or with both. (El-Baṣā'ir.) — [Hence, app.,] أَقْرَبَتِ النَّاقَةُ، [as though signifying The she-camel acknowledged, or confessed, herself to be pregnant;] the she-camel's pregnancy became apparent: (IKṭṭ, TA;) or became established; became a positive fact: (ISk, S, K;) or the she-camel conceived; became pregnant. (IAḥr.) — أَقْرَبَ He entered upon a time of cold. (M, K.) — أَقْرَبَهُ اللَّهُ، (inf. n. أَقْرَبَ، Mṣb,) God caused him to be affected, or smitten, by the cold. (S, M, Mṣb, K.) One does not say قَرَّهَ (M, K) — أَقْرَبَ اللَّهُ عَيْنَهُ، (S, M, Mṣb, K,) and بَعَيْنَهُ، (M, K,) ; God made his eye to become

cool, or refrigerated, or refreshed, (Mṣb, TA,) by happiness, or joy, in consequence of his having offspring, or of some other event: (Mṣb:) or cooled his tears; for the tear of happiness, or joy, is cool: (Aḥr:) or gave him to such an extent that his eye became quiet (حَتَّى تَقَرَّ)، 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 (تَقَرَّ) 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. (Abou-Tālib.) You say also يُقَرِّبُنِي أَنْ أَرَاكَ [It refreshes my eye, &c., to see thee]. (TA.) See also 1.

5 and 6: see 1, first signification.

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

10: see 1, first signification, in three places; and see 4. [— أَقْتَرُ often signifies It was, or subsisted, or had being: and hence مُسْتَقَرٌّ is frequently used or understood as a copula, often with بَ prefixed to the predicate; as is also يَسْتَقِرُّ; so that رَيْدٌ مُسْتَقَرٌّ or رَيْدٌ يَسْتَقِرُّ may mean Zeyd is with thee; as well as Zeyd is residing, &c., with thee. See, on this point, IAḥr, p. 58.] — Also, It obtained, or held.

R. Q. 1. قَرَّرَ، [inf. n. قَرَرَةٌ.] 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: (IKṭṭ:) or قَرَّرَ is similar to قَبَقَهُ. (Sh.) — He (a camel) brayed, (S, M, K,) with a clear and reiterated voice: (S, M:) or brayed in the best manner: (IKṭṭ:) said only of a camel advanced in age: (S, in art. نَقَضَ:) the inf. n., (S, M, K,) and the simple subst. is قَرَقَارٌ: (M, K:) and قَرَقَارٌ is pl. of the former of these ns. (S.) — قَرَقَرْتُ It (a pigeon, حَمَامَةٌ) [cooed; or] uttered its cry: (S, K:) or uttered a kind of cry: (M:) the inf. n. is قَرَقَرَةٌ and قَرَقَرِيرٌ، (S, M, K,) which latter IJ says is of the measure فَعْلَلِيلٌ, thus making it a quadriliteral-radical word, (M,) and قَرَقَارٌ and قَرَقَارٌ, which last is a simple subst. as well as an inf. n., and so is قَرَقَرَةٌ. (El-Ḥasan Ibn-'Abd-Allah El-Kātib El-Iṣbahānce.) — She (a domestic hen) uttered a reiterated cry, or cackling. (Hr, M.)

قَرٌّ: see 1, throughout. — يَوْمَ الْقَرِّ [The day of resting;] the eleventh day of Dhu-l-Ḥijjah; (A'Obeyd;) the first of the days called أَيَّامُ

التَّشْرِيقِ; (Mṣb;) the day next after that called يَوْمَ التَّحْرِيقِ [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, Mṣb, K,) after the fatigue of the three days immediately preceding. (A'Obeyd.) — يَوْمٌ قَرٌّ، (S, M, Mṣb, K,) the inf. n. being thus used as an epithet, (Mṣb,) and قَارٌ، (S, Mgh, Mṣb,) but the latter was disapproved by IAḥr, (TA,) and مَقْرُورٌ، (M, K,) and لَيْلَةٌ قَرَّةٌ، (S, M, Mṣb, K,) and قَارَةٌ، (S, Mṣb,) A cold chill, or cool, day, and night: (S, M, &c. :) and قَرٌّ is applied to anything as signifying cold; (TA;) [and so, app., قَارٌ, and perhaps قُرُورٌ and قَرِيرٌ]. [Hence,] الْقَرَّتَانِ [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 أَكَلْتُ الْحَارَ وَشَرَبْتُ الْقَارَ [The eating what was hot, and drinking what was cold: but he may have used قَارَ instead of قَر for the purpose of assimilation to حَارَ; and it seems that, when coupled or connected with حَارَ, قَارٌ is more chaste than قَرٌّ]. (TA.) Respecting the saying وَجَدَ حَارًا مِنْ تَوَلَّى قَارًا، see art. حَرٌّ. — See also قَرٌّ.

قَرٌّ i. q. قَرَارٌ [q. v.] (S, M, K) and مُسْتَقَرٌّ (TA) [and مَقْرٌ]. — Also, (S, M, Mgh, Mṣb, K,) and قَرٌّ، (Lh, Kt,) which latter form, it is said, must be used in conjunction with [its contr.] حَرٌّ, for the sake of assimilation, (TA,) and قَرٌّ، (Kt,) Cold; coldness; chill; chiliness; coolness; syn. بَرْدٌ; (S, M, Mgh, Mṣb, K;) as also قِرَّةٌ: (S:) or قَرٌّ signifies cold; &c., in winter; (M, K;) whereas بَرْدٌ is in winter and summer: (M:) and قِرَّةٌ، cold, &c., by which a man (M, K) or other creature, (M,) is affected, or smitten. (M, K.) You say دَخَلُوا فِي الْقَرِّ They entered upon the [time of] cold. (M.) And لَا حَرَّ وَلَا قَرَّ Neither heat nor cold. (TA, from a trad.) And لَيْلَةٌ أَجْدُ حَرَّةً تَحْتَ قِرَّةٍ A night of cold. (TA.) And أَشَدُّ الْعَطَشِ حَرَّةً عَلَى قِرَّةٍ (S) The most severe of thirst is thirst in a cold day. (S, art. حَرٌّ.) And sometimes the Arabs said أَجْدُ حَرَّةً تَحْتَ قِرَّةٍ [I experience] thirst in a cold day. (ISd, in TA, art. حَرٌّ.) [See this and other exs. in art. حَرٌّ.] One says also ذَهَبَتْ قِرَّتُهَا، [meaning قِرَّةُ الْعِلَّةِ،] 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 عَرَوَاتُ)] departed: the [pronoun] هَا refers to [the word] الْعِلَّةُ. (S.)

قَرٌّ: see قَرٌّ.