

[See also art. *فض*.] An *l* is added by some to the final *قوارير* [of verse 15] in order that the ends of the verses may be similar. (M.) — A receptacle for fresh, or dried, dates; also called *قوصرة*. (Msb.) — †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. *سلب*.] — †A woman, or wife; as also *قوصرة*: (Az, Msb:) 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. (Msb.) Hence the words [of Moḥammad] in a trad., *رَوَيْدَكَ رَفَقًا بِالْقَوَارِيرِ* [Go thou leisurely: act gently with the *قوارير*]: women being here likened to *قوارير* 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 *أنجشة* (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.)

مَقْرٌ: see *قَرَارٌ*, in three places.

مُقْرٌ 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* *الله*, contr. to rule; as though formed from *قَر*. (S.) [It seems that J was not acquainted with the form *قَر*, which is mentioned in the M and K, or that he did not allow it.] — See also *قَر*.

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

قرا

1. *قَرَأَ الشَّيْءَ*, [aor. *ء*,] inf. n. *قُرَأَنَ*, 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 قَطً*, 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 AHcyth, 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 قَرٍ* [which seems to mean *The stallion covered the she-camel without her bringing forth, or becoming pregnant*; for he adds that *قرا الناقة* means *ضعتها*; app. *ضَعْنَهَا* or *ضَعْنَهَا*; but I have not found *ضَعَةٌ* nor *ضَعَةٌ* among the inf. ns. of *وَضَعْتُ* meaning “she brought forth;” and I rather think that the right reading is *ضَعْنَهَا* or *ضَعْنَهَا*, and that the meaning therefore is, *without her inclining, or being desirous*: see 10, third sentence; and see *قَرَأَ الْفَرَسَ*]: 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, Msb, * K, *) and *بِهِ*, (Msb, * K,) the verb being trans. by itself and by means of *ب*, or this particle is redundant, (Msb,) and sometimes the *ء* is suppressed, so that one says [and *قَرَى*] *قَرَيْتُ* &c., (TA,) aor. *ء* and *ء*, (K,) the latter aor. on the authority of Ez-Zejjājic, as is said in the I, but generally ignored, (TA,) inf. n. *قَرَاءَةٌ* and *قُرَأَنٌ* (S, O, Msb, K) and *قَرَى*, (Msb, K,) this last mentioned by Az; (Msb;) and *أَقْرَأَهُ*; (K;) *He read [the book, or Scripture], or recited [it]*: (K, TA:) or *قَرَأْتُ 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 *كُتِرَ* 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 *أَنْسَدَ* 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 الْقُرْآنَ* [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 قِرَاءَةً أَبِي أَمْرِ عَبْدِ* [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 *يَحْزَنُ كَتَحْزِينَهُ* [let him read, or recite, with a slender and plaintive voice, like as he did]: or *يَحْذَرُهُ كَحَذَرِهِ* [let him read it, or recite it, quickly, like as he did]. (O.) And in a trad. of IAb, 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] *عَصْر*: 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 Kṛ [lxxv. 17 and 18], *إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ فَإِذَا قَرَأْتَهُ 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 IAb, 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: (Bd:) [therefore *قُرْآنَهُ* 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 *استعلاه*. (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 Kṛ 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, Msb, 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*: (AHát, TA:) the aor. of the verb in the former phrase is *ء*, and the inf. n. is *قَرَاءَةٌ*: 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*]. (Msb.) — 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. (Abou-'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 (إِنْ being here a contraction of *إِنَّ* as in the Kṛ 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 سورة of the بقرة [or it was longer]*: but most