

[iv. 3.] وَإِنْ خِفْتُمْ أَلَّا تَقْسُطُوا 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, أَقْسَطُوا الْهَالَ بَيْنَهُمْ They divided the property among themselves; (TK;) being syn. with اِقْتَسَمُوا. (K.)

8: see 5.

قُسْطٌ a dial. var. of كُسْطٌ, or, accord. to Yaşkoob, the ق is a substitute [for ك]; (M;) said by IF to be Arabic; (Mgh;) [Costus; so in the present day;] a certain substance, (AA, Mgh,) or perfume, (Mgh,) or wood, (M,) or a certain Indian wood, and also Arabian, (K,) with which one fumigates; (AA, M, Mgh, Mghb;) well known; (Mghb;) also called كُسْطٌ and كُسْطٌ (AA) and قُسْطٌ: (TA in art. قسط:) or a wood which is brought from India, and which is put into the substances used for fumigating, and into medicines: (Lth:) or a certain drug of the sea: (S:) [it is said in the S and TA, voce حَنْزَابٌ, that the carrot of the (جَزْرُ الْبَحْرِ) is called قُسْطٌ:] in a trad., القُسْطُ الْبَحْرِيُّ [or قُسْطُ of the sea] is mentioned as one of the best of remedies: and in another trad., قُسْطٌ is coupled by the conjunction و with اُظْفَارٌ, 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] بَهَقٌ, and the [discolouration of the face termed] كَنْفٌ, 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.)

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

(M.) = A portion, share, or lot; (S, M, Mgh, K;) of a thing; (K;) and pertaining to a person: (TA:) pl. اَقْسَاطٌ. (Mghb.) You say, وَفَاهُ قِسْطُهُ He gave him in full his portion, share, or lot. (TA.) And أَخَذَ كُلٌّ 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., اَقْسَاطٌ, 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. خَفِضَ.] — 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 صَاعٌ; (S, Mgh, K;) six thereof making a فَرْقٌ: (S:) accord. to Mbr, four hundred and eighty-one dirhems. (TA.) Sometimes it is used for performing the ablution termed وَضُوءٌ: and hence it is said in a trad., إِنَّ النِّسَاءَ مِنْ أَسْفَهِ الشُّفَاهَا, the قِسْطُ being here the vessel in which the وَضُوءُ 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 وَضُوءُ, [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 وَضُوءُ and his lamp. (Nh.) — A [mug of the kind called] كُوْزٌ; (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.)

قَاسِطٌ Declining, or deviating, from the right course; acting unjustly, wrongfully, injuriously, or tyrannically: pl. قَاسِطُونَ (S, M, Mgh, TA) and قَاسِطٌ. (TA.) You say, هُوَ قَاسِطٌ غَيْرُ مَقْسِطٍ 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,] أَمَّا الْقَاسِطُونَ [As for the deviators from the right course, they shall be fuel for hell]. (S, M, Mgh.) [See also عَادِلٌ.] — القَاسِطُونَ is also specially applied to The party of Mo'aviyeh; (Mgh;) the people of Siffien. (TA.) — [And it has the contr. meaning, i. e. Acting equitably, or justly. See, again, عَادِلٌ.]

أَقْسَطٌ 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 [اَقْسَطَ], as some assert it to be, holding it anomalous. (MF.)

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

مُقْسِطٌ Acting equitably, or justly. (S, M.) It is said in the Kur, [v. 46, and xlix. 9, and lx. 8,] إِنَّ اللَّهَ 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

قِسْطَاسٌ and قِسْطَاسٌ A balance, or instrument for weighing: (S, Mgh, K; and Bd 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. قَبَانٌ [a steelyard]: or, as Lth thinks, the iron of the قَبَانِ: or i. q. شَاهِينٌ [the beam of a balance]: (TA:) or i. q. فَرَسْطُونٌ [an arabicized Persian word, signifying a public standard of weights or measures]: (Zj, TA:) also written قسطاس: (K:) said to be Arabic, from القِسْطُ, meaning "justice:" (Mghb:) or a Greek word arabicized; (IDrd, Mgh, K;) and its being so does not impugn the truth of the Kur-an'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: (Bd, ubi supra:) pl. قِسْطَاسِيسٌ. (Mghb.)

قسر

قسن

قسو

قش

See Supplement.]

قشب

1. قَشْبٌ signifies The act of mixing. (S, Mgh, O, K.) You say, قَشَبْتُ, aor. -, inf. n. قَشْبٌ, 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,] قَشَبَ الطَّعَامَ, (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 قَشِبٌ signifies he mixed poison, and so prepared it that it should take effect upon the body. (IAar, 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-