

مَقْتَسِرٌ †Naked. (K, TA.) — †An aged man: because he finds his garments heavy to him, and throws them from him. (TA.)

قشط

1. قَطَطَ (M, Mḡb, TA.) aor. ٢, (Mḡb,) inf. n. قَطِطَ (M, Mḡb, K,) i. q. كَطَطَ (M, K,*) said (M, Mḡb,) by Yaḥkoob, (M,) to be a dial. var. of the latter; (M, Mḡb;) of the dial. of Temeem and Asad; the latter being of the dial. of Keys; the ق not being a substitute for the ك; (M;) He removed, put off, took off, or stripped off, (M, Mḡb, K,) a thing; (M, Mḡb;) as, for instance, the housing, or covering, from (عَنْ) a horse; (M;) and a roof [from a chamber or the like]. (TA.) And قَطِطَ, [inf. n. of the pass. form قُطِطَ, It was, or became, removed, &c.,] is syn. with, (K,) being a dial. var. of, (M,) كَطِطَ (M, K,) in the sense of اِنْكَشَفَ. (TA.) It is said in the Kur, [lxvii. 11,] accord. to the reading of 'Abd-Allah Ibn-Mes'ood, وَإِذَا السَّمَاءُ قُطِطَتْ, with ق, (M,) meaning the same as كُطِطَتْ, i. e. And when the heaven shall be removed from its place, like as a roof is removed from its place. (Zj.) You say also, قَطِطَ الدَّابَّةَ [He removed the housing, or covering, from the beast of carriage]; the verb thus used, also, being a dial. var. of كَطِطَ; and قَطِطَهَا, inf. n. قَطِطَ, signifies the same. (TA.)

And الرَّجُلُ قُطِطَ The man was spoiled, despoiled, or plundered. (TA.) — قَطِطَ also signifies The act of beating, [app. so as to excoriate,] with a staff, or stick. (Yaḥkoob, K.)

2: see 1, in two places.

5: see 7.

7. انْقَشَطَتِ السَّمَاءُ, and تَقَشَّطَتْ, †The sky became clear; became free from clouds or mists. (K, TA.)

قَطِطَ a dial. var. of قَطَطَ, q. v. (TA.)

قَطِطَةٌ a dial. var. of قَدَدَةٌ [app. meaning Sugar-candy]. (TA.) — [In the present day, applied to Cream.]

قَشَّاطٌ A great spoiler, despoiler, or plunderer; one who spoils, despoils, or plunders, much, or frequently; syn. سَلَّابٌ. (TA.)

مَقَشَّطٌ: see مَقَشَّوْتُ, in two places.

مَقَشَّوْتُ عَنْهَا [for دَابَّةٌ مَقَشَّوْتُ عَنْهَا] and مَقَشَّطٌ [A beast of carriage having its housing, or covering, removed from it]. (TA.) You say also, رَجُلٌ مَقَشَّطٌ, meaning A man spoiled, despoiled, or plundered. (TA.)

قشعر

Q. 4. اقشعر, said of the skin, (S, K,) It quaked; shuddered; was, or became, affected by a tremor, quaking, or quivering. (K.) [And in like manner said of a man, (see the part. n., below,) i. e. He quaked, or shuddered.] — It (the skin) dried up

(قَفَّ) by reason of mange, or scab. (TA.) — اقشعرت الأرض The earth became of a colour inclining to that of dust, or ashes, (اِزْبَدَتْ) and contracted, by reason of drought. (TA.) — اقشعرت السنة The year became one of drought. (K, TA.)

أَخَذَتْهُ قَشْعِيرَةٌ (S, K) A tremor, quaking, or quivering, of the skin seized him. (K.)

قَشَاعِرٌ Rough to the touch; حَشِنُ الْمَسِّ: (K, accord. to the TA:) or rough, and advanced in years; حَشِنُ مَسِّنٍ, with the art. الحَشِينُ المَسِينُ. (CK, and a MS. copy of the K.)

مَقَشَّعِرٌ, applied to a man, [Having a quaking or shuddering of the skin,] has for its pl. قَشَاعِرٌ, without the م because it is augmentative. (S.)

قش

قشر

قشو

See Supplement.]

قص

1. قَصَّه (S, M, A, Mḡb, K,) aor. ٢, inf. n. قَصٌّ (M, Mḡb,) He cut it; (S, Mḡb;) or he clipped it, or shored it, or cut off from it; (A, K;) namely, hair, (S, M, A, K,) and wool, (M,) and plumage, (A,) and a nail of a finger or toe; (M, K;) with the مَقْصُصُ, q. v.: (A, K:) as also قَصَّه (M, A,) and, by permutation, قَصَّاهُ: (M:) or these two forms have an intensive signification: or you say, قَصَّيْتُ الظَّفَرَ وَنَحْوَهُ, meaning, I pared the nail and the like. (Mḡb.) — Also, He (a weaver) cut off from it, namely, a garment, or piece of cloth, its unwoven end, or extremity, consisting of warp without woof. (M.) — And He cut off the extremities of his ears. (IAḡr, M.) قَصَّيْهِ occurs in a trad., as meaning, Take thou from the extremities of his ears. (TA.) [But this may be from the root قَصَوُ, q. v.] — And [hence,] قَصَّ اللَّهُ خَطَايَاهُ †God diminished, or took or deducted from, [the account of] his sins. (TA, from a trad.) = قَصَّ أَمْرَهُ (S, M, A, Mḡb, K,) aor. ٢, (M, TA,) inf. n. قَصَصٌ (S, M, A, O, L, K,) in [some of] the copies of the K قَصِصٌ, but the former is the right, (TA,) and قَصَّ (T, M, K,) He followed, or followed after, his track, or footsteps, in pursuit; endeavoured to trace him, or track him; (S, M, A, Mḡb, K, &c.) or he did so by degrees: (TA:) or by night: or at any time: (M, TA:) which last is the correct explanation: (TA:) and قَصَّه signifies the same, (A, TA,) and so اقْتَصَّ اثره (S, K,) and تقصص اثره: (S, M, K:) and قَسَّ is a dial. form of the same. (TA.) You say, خَرَجَ فُلَانٌ قَصَّصًا فِي أَثَرِ فُلَانٍ Such a one went forth following, or following after, the footsteps of such a one, in pursuit. (TA.) And it is said in the Kur, [xviii. 63,] (S,) فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا

And they both returned by the way by which they had come, retracing their footsteps. (K, TA.) — [And hence,] قَصَّ عَلَيْهِ الْخَبْرَ (S, M, Mḡb, K,*) and الْحَدِيثَ, and الرُّوْيَا (A,) aor. ٢, (M, TA,) inf. n. قَصَصٌ (M, TA,) or this is a subst. put in the place of the inf. n. so that it has become predominant over it, (S,) and قَصَّ (M, TA,) or the latter only is the inf. n., and the former is [only] a subst., (Mḡb,) He related to him the piece of news, or information, (S, M, Mḡb,) and the tradition, or story, and the dream, (A,) in its proper manner (عَلَى وَجْهِهِ): (S, Mḡb:) or he made it known [to him]: (K:) and اقْتَصَّ الْحَدِيثَ he related the tradition, or story, in its proper manner (عَلَى وَجْهِهِ); (S, K, TA;) as though he followed its traces, in pursuit, and related it accordingly: (TA:) [i. e., he pursued the course of the tradition, or story:] and تقصص الخبر he pursued, or sought after, the particulars of the news, or information, gradually, and deliberately. (M.) قَصَّ is also said to signify He recited, or delivered, a [discourse such as is termed] خُطْبَةٌ. (TA.) And it is said in the Kur, [xii. 3,] نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ We explain unto thee with the best explanation: (K, TA:) or, as some say, قَصَّ is the inf. n. of the verb used in this sense, and قَصَصٌ is a subst. [syn. with قَصَّةٌ, q. v.]. (TA.) And in a trad. respecting the Children of Israel it is said, لَمَّا هَلَكُوا قَصُّوا: or لَمَّا هَلَكُوا قَصُّوا: accord. to different relations: meaning, When they relied upon words, and neglected works, they perished: or when they perished, by neglecting works, they inclined to, and relied upon, stories. (TA.) = قَصَّه عَلَى الْمَوْتِ لَمَّا, قَصَّه الْمَوْتِ, or قَصَّ مِنَ الْمَوْتِ: see 4.

2. قَصَّه and قَصَّاهُ: see I, first signification. = قَصَصٌ (S,) inf. n. تَقْصِصٌ (A, K,) He plastered, or built, (TA,) a house, (S, K, TA,) and a tomb, which it is forbidden to do, (A, TA,) with gypsum; (TA;) syn. جَصَّصٌ: (S, K:) of the dial. of El-Hijaz. (TA, art. جص.)

3. قاصه (Mḡb,) inf. n. مَقَاصَةٌ (A, Mḡb, Mḡb) and قِصَاصٌ (S, A, Mḡb, Mḡb, K,) [which latter is the more common,] He (the relation of a slain man, A, Mḡb, TA, or one who has been wounded, Mḡb, [or mutilated,]) retaliated upon him by slaying him, or wounding him, (S, Mḡb, Mḡb, K,) or mutilating him, (S, Mḡb, K,) so as to make him quit, or even, with him. (Mḡb.) See also 8. — Hence, (A, Mḡb,) †He made him quit, or even, with himself: used in a general way. (Mḡb.) You say, قَاصَ صَاحِبَهُ (S, Mḡb, Mḡb, K,) inf. ns. as above, (Mḡb,) †He made his fellow quit, or even, with him, (Mḡb,) in a reckoning, (S, Mḡb, K,) or other thing, (S, K,) by withholding from him the like of what the latter owed to him; (Mḡb;) he made a debt which his fellow owed him to be as a requital of a like debt which he owed his fellow: [but Fei adds,] this is taken from اِقْتِصَاصُ الْاَثَرِ: and hence the former signification, relating to retaliation of slaughter and