

person — Hence, *An object of aim, of endeavour or pursuit, of desire or wish, or of intention or purpose; one's intention, intent, or meaning; as also مقصودٌ*. See مقصدٌ — *A thing that is right, of what is said and of what is done; syn. صوابٌ and سدادٌ*. (S, voce تسديدٌ, &c.) *هو على قصد*, *He is following a right way, or course*. (Mṣb.) See also قاصدٌ — *Conforming, or conformable, to the just mean*. (M in art. امر.) See also مقصدٌ — *A little that is given*. (S, O, K, art. قصد.) — See also قصيدٌ.

قصدُه *In the direction of, or towards, him, or it*. Ex. *قصدتُ قصدتُ I tended, repaired, betook myself, or directed my course, towards him, or it*: (S, Mṣb.) [like *صمدتُ صمدتُ*, and *حردتُ حردتُ*, and *شدا شدوه*, &c.:] also signifying, [*I purposed his purpose, or*] *I pursued his (another's) way, or course, doing [and thinking] as he did*. (L, in art. وكذ.) *أخذ قصد الوادي*, and *قصيدهُ*, [*He went towards the valley*]. (A.) — *هو قصدك*, and *قصدك*, *He is before thee, before thy face*. It is more commonly used as a subst. (M, L.)

أقصادٌ, and قصيدٌ, (M, L, K,) and أقصادٌ, (S, L,) which is one of the words [used as a sing. epithet] having a pl. form, (Akh, S,) *A spear broken*: (M, L:) [or, *broken in halves*:] or *broken in many pieces*. (K.)

قصدةٌ *A fragment; a piece of a thing that is broken*: (S, K:) and *any piece [of a thing]*: (TA:) pl. قصد. (S, K.) Ex. *القنا قصد* [*The spears are broken into fragments*]. (S.) — *قصدةٌ من عظم* *A piece of a bone; meaning, a third, or a quarter, of the thigh, or arm, or shin, or shoulder*; (M, L:) *less than the half; as much as the third, or quarter*. (IKtt.)

قصدوٌ *A camel having compact marrow*. (Ish, L.) See also قصيدٌ.

قصيدٌ and مقصودٌ *Aimed at, sought, desired, intended, or purposed*. (L.) — *Fat marrow*: (K:) or *thick and fat marrow, that breaks in pieces (يتقصد) by reason of its fatness*: a piece thereof is termed *قصيدةٌ*: (L:) or the former word and *قصدوٌ* signify marrow inferior to that which is fat (A, O, K) but superior to that which is lean: (A, O:) and *قصيدةٌ*, a piece of marrow that has come forth from the bone. (L.) — And (L, K,) or *قصيد*, (L,) *A bone containing marrow*. (L, K.) — *Dry, or tough*, (ياس,) *fleshmeat*; (Lth, S, L, K;) as also *قصد*; and, as some say, *fat fleshmeat*. (L.) — *A fat she-camel*, (L, K,) *plump and corpulent*, (L,) and *having marrow in her bones*; as also *قصيدةٌ*. (L, K.) — *A fat camel's hump*. (K.) — *A staff*; (L, K;) as also *قصيدةٌ*; (K;) or the latter has not been heard: (TA:) pl. *قصيدت*. (L.) — *Poetry, or a poem, trimmed, pruned, or free from faults, well executed*, (K,) and *composed with pre-*

*meditation*; (TA;) as also *قصيدةٌ*: (TA:) [but the latter is used as a subst.] — *قصيدٌ*, a gen. n., applied properly to poetry, and, by extension of the signification, to a single poem, for *قصيدةٌ*; (IJ, L;) or it is pl. of *قصيدةٌ*, like as *سفين* is of *سفينةٌ*; (S, L;) and so is *قصيدت*; (L;) [but properly, *قصيد* is a coll. gen. n., and *قصيدةٌ* is its n. un., and *قصيدت* is pl. of the latter;] *Poetry, or a poem, [or an ode, (for it was always designed to be chanted or sung,)] of which the bipartition (شطر) of the verses is complete*; (M, L, K;) [i. e., of which the hemistichs are complete, not curtailed; (see الرمز);] *consisting of three verses or more*; (Akh, M, L, K;) or *of sixteen or more*; (M, L, K;) for it is usual to call that which consists of three verses, or ten, or fifteen, *قطعة*, and what consists of more than fifteen the Arabs call *قصيدة*: (IJ, M, L:) or, as Akh has once said, *what is of the metre called الطويل, and البسيط that is complete, and الكامل that is complete, and المديد that is complete*, by which he means the first species thereof, which is the most complete that is in use, and *الواو* that is complete, by which, in like manner, he means the first species thereof, and *الرجز* that is complete, and *الخفيف* that is complete, and [any ode, or] any poem that is sung by persons riding; but, he adds, we have not heard them sing what is of the metre called *الخفيف*: (M, L:) such poetry is thus termed because composed with purpose and consideration, and earnest endeavour to make it excellent; from *قصد* as syn. with *أمر*: or because composed with care, and trimmed with excellent expressions and choice meanings, from *قصيد* signifying “thick and fat marrow;” for the Arabs tropically apply to chaste, or eloquent, or excellent, language the epithet *سمين*, or “fat:” (L:) or because of its completeness, and the soundness of its measure. (M, L.) For the meanings of *قصيدةٌ*, see *بيت*; last sentence. — See also *قصيد*.

قصيدةٌ: see *قصيد* throughout.

قصدٌ, (A,) and *قاصدةٌ*, (M, L,) and *قاصدٌ*, (A, Mṣb,) *A direct, or right road, or way; a road, or way, having a direct, or right, tendency*: (A, L:) *an even, and a direct, or right, road, or way*: (M, L:) *an even road, or way*. (Mṣb.) — *سهم قاصدٌ* *An arrow rightly directed towards the animal at which it is shot*: pl. *قواصد*. (A.) — *قاصدٌ* *Near*. (S, K.) — *سفر قاصدٌ* *An easy, short journey*: (TA:) [a moderately easy and short journey:] *a journey not difficult, nor extremely far*. (Ibn-'Arafah.) — *بيننا وبين الماء* *Between us and the water is an easy night's journey* (S, K) *without fatigue or tardiness*: (S:) pl. *قواصد*. (TA.) — *ماء قاصدٌ* *Water of which the herbage, or pasture, is near*. (IAṣr, TA, voce *مطلب*.)

أقصد [A more, or most, direct road]. (S, voce *أرشد*) — *عليك بما هو أقصد وأقسط* — *Keep thou to that which is most right and most just*. (A.)

قصدٌ: see *أقصاد*.

مقصود الكلام means the intended sense of the saying; the meaning thereof: (see *معنى* in art. *عنى*:) being an inf. n. used as in the sense of the pass. part. n. of its verb, i. e. in the sense of *مقصودٌ*; like as is generally said of its syn. *معنى*, of which *مقصودٌ* is one of the explanations: hence it has a pl. *مقاصد*: in the CK in art. *غزو* it is erroneously written *مقصد*, which is the n. of place and of time from *قصد*. — And in like manner *مقصدٌ* signifies also *A thing aimed at, intended, or purposed; an object of aim or pursuit*: see 1: and *مقصدٌ*, tropically used, has the same meaning.]

مقصدٌ, with *كسر* to the *ص*, *A place to, or towards, which one tends, repairs, or betakes himself; to which one directs his course; at which one aims; which one seeks, pursues, endeavours to reach, desires, or wishes for*; [pl. *مقاصد*.] Ex. *له مقصد معين* *He has a specified place to which, or towards which, he tends, or repairs, &c*. (Mṣb.) *بابك مقصدي* *Thy door, or gate, is the place to which, or towards which, I tend, or repair, &c*. (A.) — *مقاصد الطرق* [*The right places to which roads tend*]; i. q. *مراشدها*. (S, L, K, art. *رشد*.) See also *مقصد*.

مقصدٌ *One who falls sick and quickly dies*. (K.)

مقصدٌ [One who composes poems of the kind termed *قصيدت*: see 4: also,] and *مقصدٌ*, one who continues uninterruptedly, and prolongs, the composition of poems of the kind termed *قصيدت*. (M, L.)

مقصدةٌ [lit., *A thing that causes people to repair to, or seek, or endeavour after, or desire, it*]. — *A woman great, and perfect, or complete, who pleases every one (K) that beholds her*. (TA.) — Also, (or, as some write it, *مقصدةٌ*, TA,) *A woman inclining to shortness*. (K.)

مقصودٌ: see *قصد*, *قصيد*, and *مقصد*.

مقصدٌ *A man neither corpulent nor thin; as also مقصودٌ and قصدٌ*: (L, K:) or a man of moderate, or middle, stature; (Ish, L;) neither tall nor short, nor corpulent; (IAth, L;) as also *قصد*: (Ish:) or a man &c. neither corpulent nor short. (Lth, L.) See *مقصدةٌ*.

مقصدٌ: see *مقصد*.

فلان مقصد في النفقة *Such a one acts in a moderate manner, in a manner between that of prodigality and that of parsimoniousness, in expence*. (S, L.) See 1. And see *مقصد*.

## قصر

1. قصرٌ, aor. 2, inf. n. قصر (S, M, Mṣb, K, &c.) and *قصر* (IAṣr, M, K) and *قصاره*, (Lh, M, K,) *It (a thing, S, Mṣb, i. e. anything, M) was, or became, short; contr. of طال*. (S, M, Mṣb, K.) — [And *It was, or became, too short*. And *قصر عنه* *It was, or became, too short for him, or*