

5: see 1, first sentence: — and see 2, in two places.

**قَنْبُ** The sheath of the penis (S, A, O, K) of a beast, or of a solid-hoofed animal, (K,) [i. e.] of the horse, (S, A, O,) and of other than the horse (S, O) among the solid-hoofed; (S;) or originally, of the solid-hoofed, and afterwards used in relation to others, as of the camel. (TA.) — [Hence,] **قَنْبُ الأَسَدِ**, i. e. †The sheath of the penis of the Lion, is a name by which the Arabs call the star [β] upon the hinder part of the tail of Leo: [this, it should be observed, is the place of the star in the figure of Leo commonly known; but the ancient Arabs, or many of them, extended the figure of that constellation (as they did also that of Scorpio) far beyond the limits which we assign to it: (see **الدَّرَاعُ**):] another meaning of **قَنْبُ** in relation to a lion, which will be found below, may perhaps be intended in this case, but I think it unlikely:] the Arabs also called the same star **قَنْبُ الصَّرْفَةِ** [q. v.]. (Kzw.) — [Hence, likewise,] **قَنْبُ** signifies also †The **بَطْرُ** of a woman; (K;) [meaning the *prepuce of the clitoris*; as being likened to a **قَنْبُ** properly so called; i. e.] it is metonymically [thus] applied to the *part that is circumcised*, of a woman. (JK, A.) — See also **قَنْبُ**, in two places. — Also *A large sail*, (O, K,) *one of the greatest of the sails of a ship*. (O.)

**قَنْبُ**: see **قَنْبَةُ**.

**قَنْبُ** The claw of the lion; as also **قَنْبُ** and **مِقْنَبُ** and **مِقْنَابُ**: (K:) or the *claw of the lion in its covering*; (O, TA;) as also **مِقْنَبُ**: or this last signifies the *fore paw of the lion*: and **قَنْبُ**, of which the pl. is **قُنُوبُ**, signifies the *part of the fore paw of the lion into which the claws enter [or are withdrawn]*; as also **مِقْنَابُ**; and in like manner this word [or app. each of these words] is used in relation to the hawk and falcon. (TA.) — Also (i. e. **قَنْبُ**) The *string of a bow*. (K.) — And i. q. **قَنْبَةُ**, q. v. (K.) — See also **قَنْبُ**.

**قُنُوبُ** [mentioned in the next preceding paragraph as pl. of **قَنْبُ**] signifies [also] The *calyxes of the flowers of a plant*. (AHn, O, K:\*)

**قَنِيبُ** Companies of men. (S, O, K.) — And hence, as being likened thereto, (TA,) †Clouds (O, K, TA) such as are dense, or compact. (TA.)

**قَنْبَةُ**: see **قَنْبَةُ**.

**قَنْبُ** (S, Mgh, O, Mgb, K) and **قَنْبُ** (K) [Cannabis, or hemp;] i. q. **أَبُو** [a less-known word]; a genuine Arabic word; (S, O;) or, accord. to AHn, a Pers. word [كَنْبُ] which has become current in the language of the Arabs; (Mgh;) vulgarly pronounced **قَنْبُ**; (TA;) [loosely expl. as] a sort of **كَتَانُ** [or *flax*], (K, TA,) i. e. the coarse [sort], of which are made ropes and the like; (TA;) a plant of which the skin, or rind, is twisted into ropes; (Mgb;) its stems are bruised

until the culm becomes strewn in fragments and the rind thereof becomes detached; and one says **جِبَالُ القَنْبِ** [the ropes of hemp]: (AHn, Mgh:) it has a grain called **شَهْدَانِجُ** [q. v.]: (Mgh, Mgb:) **قَنْبُ**, [thus without teshdeed,] occurring in a verse of Aboo-Heiyeh En-Numeyree, is said to signify the same as **قَنْبُ**; but whether it be a dial. var. or altered therefrom [by poetic license] is doubtful. (L, TA.) [See also De Sacy's Chrest. Arabe, sec. ed., i. 269.]

**قَنْبَةُ**, (O, K,) like **رَمَانَةٌ**, (K,) or **قَنْبَةٌ**, (S, [thus in my copies, without teshdeed,]) The combined leaves in which are the ears of corn; (S, O, K;) also called **عَصِيفَةٌ**: (S, O:) so says IDrd: (S:) and [it is said that] **قَنْبُ**, with damm, (O, K,) as also **قَنْبُ**, with kesr, (K,) signifies the leaves surrounding the heads of growing corn, (O, K, TA,) i. e. the ears, (TA,) in the beginning of its fruit-bearing: (O, K, TA:) by which explanation is meant the same that is meant by the explanation immediately preceding. (TA.)

**قَانِبُ** The howling wolf. (O, K.) See also **مَقَانِبُ**. — And *A quick, or brisk*, **فَيْحُ** [i. e. foot-messenger, or courier who journeys on foot]; as also **قَيْنَابُ**. (O, K.) [In the CK, **القَيْحُ** is put for **الفَيْحُ**.] — And **وَادِ قَانِبُ** [A valley, or water-course,] of which the torrent comes from afar. (O.)

**قَيْنَابُ**: see the next preceding paragraph.

**مِقْنَبُ** A thing that the sportsman has with him, (S,) his bag, (**خَرِيْطَةٌ**, O, or **وَعَاءُ**, K,) or a thing resembling a **مِخْلَاةُ** or a **خَرِيْطَةٌ**, (TA,) in which he puts the game that he takes. (S, O, TA.) — See also **قَنْبُ**, in two places. — Also *A ring of gold*. (JK.) — And *A troop of horses or horsemen*, (S, O, K,) or of both, (TA,) from thirty to forty, (S, O, K, TA,) or less than a hundred, (TA,) or as many as three hundred: (Lth, O, K, TA:) or a troop of horses or horsemen that assemble for a hostile, or predatory, incursion: pl. **مِقْنَابُ**. (Kf, TA.)

**مِقْنَابُ**: see **قَنْبُ**, in two places.

**مَقَانِبُ** Rapacious, or ravening, wolves: (O, K, TA:) a pl. without a sing.; or it is an irreg. pl. of **قَانِبُ** [q. v.]. (TA.) — It is also pl. of **مِقْنَبُ** [q. v.]. (Kf, TA.)

#### قنبر

**قَنْبَرُ** and **قَنْبَرَاءُ** A species of the [kind of bird called] **حَمْرُ**: (TA:) [or resembling the **حَمْرُ**]: i. q. **قَنْبَرُ** [i. e., the lark]: (S, K, art. **قَنْبَرُ**): n. un. **قَنْبَرَةٌ**, (S, Mgb, art. **قَنْبَرُ**): also pronounced **قَنْبَرَةٌ**: (Mgb, ibid.): pl. **قَنْبَارٍ**. (TA.) See **قَنْبَرُ**.

#### قنبط

**قَنْبِطُ** [Cauliflower;] the thickest species of

**قَنْبِطُ**; (K;) called in the dial. of Egypt **قَنْبِطُ**; mentioned in the S in art. **قَبِطُ**; [but only as a thing well known;] the author of the S regarding the ن as augmentative: (TA:) it renders the breath stinking; and causes a thickness, or grossness, [app. of the humours;] and she who uses its seed in the manner of a suppository in the vagina will not become pregnant: (K:) so say the physicians. (TA.)

#### قنت

1. **قُنُوتُ** is the inf. n. of **قَنَّتَ**, (MA, Mgb,) aor. **قَنَّ**, (Mgb,) and signifies The being obedient: (S, M, MA, Mgh, K, TA:) or the being constantly obedient: (IAmb, O, TA:) the former is the primary meaning: and hence, in the Kur [xxxiii. 35], **وَالْقَائِتِينَ وَالْقَائِتَاتِ** [And the obedient men and the obedient women]. (S, M, TA.) One says, **قَنَّتَ اللهُ**, (MA,) and **قَنَّتَ اللهُ**, (TA,) [but this latter is unusual, the former only being authorized by the Kur-án (in iii. 38 and xxxiii. 31),] meaning *He was obedient to God*. (MA, TA.) And it is said in the Kur [ii. 110 and xxx. 25], **كُلُّ لَه قَانِتُونَ** i. e. *All are obedient unto Him*: but the meaning here is, that the beings in heaven [and earth] are created by the will of God, and that none of them can alter the form in which it is created; the obedience here spoken of being obedience to the will [of God], not the obedience of religious service; some of them being obedient [in this sense], and others being disobedient. (L, TA.) [It is said that] the proper signification of **القَائِتُ** [or the signification that implies all the meanings of the word] is *The performer of the command of God*. (L, TA.) — It signifies also The act of standing; (Mgh, TA;) mentioned by Th, and asserted by him to be the primary meaning. (TA.) And (TA) The standing long. (IAmb, O, TA.) And (TA) The standing in the performance of the divinely-appointed act of prayer. (S, Mgb, K, TA.) [See also 4.] Hence, (Mgh, Mgb, TA,) it is said in a trad. (S, TA) of the Prophet, as a reply given by him to the question **أَيُّ الصَّلَاةِ أَفْضَلُ** (TA,) **أَفْضَلُ الصَّلَاةِ طُولُ الْقُنُوتِ**, (S, Mgh, Mgb, TA) i. e. [The most excellent characteristic of the performance of the divinely-appointed act of prayer is] the long continuance of the standing. (Mgh, Mgb, TA.) And hence, **قُنُوتُ الوَثْرِ**; (S; [see art. **وتر**];) or [as it is also termed] **دُعَاءُ القُنُوتِ**, which means *The supplication of the standing*; (Mgb;) for one utters the supplication standing: (TA:) and what is thus termed **دُعَاءُ القُنُوتِ** is as follows: **اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُشْنِي عَلَيْكَ الخَيْرَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ اللَّهُمَّ إِنَّا نَعْبُدُ وَلَكَ نَصْلِي وَنَسْجُدُ وَإِلَيْكَ نَسْعِي وَنَحْفِدُ نَرْجُو رَحْمَتَكَ وَنُخْشِي عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ** i. e. *O God, verily we beg of Thee aid to be obedient and to forsake disobedience, and we beg of Thee forgiveness of sins, [and we believe in Thee, and we rely*