

related it as commencing with the words *ان كانت تتوازي*. (TA.)

4. *اقرأت*, said of a woman: see 1, former half. Said of a she-camel, (K, TA,) and of a ewe, or she-goat, (TA,) *She retained the seed of the male in her womb*: (K, TA:) and when this is the case, one says that she is *في قروتها*, which is anomalous, for *في قروتها*; (TA in the present art. ;) meaning *in the first period of her pregnancy, before its becoming apparent, or manifest*. (TA in art. *قرو*.) [And accord. to Freytag, (app. in the phrase *اقرأت سبأ*), the verb is expl. in the Kitáb el-Addád as said of a serpent, meaning *It retained poison for the space of a month*.] — Also, said of a woman, *She menstruated: and she became pure from the menstrual discharge*: (S, O, * Mṣb, K, TA:) and so *قراأت*, in both of these senses, (Mṣb, TA,) aor. *قرا*, inf. n. *قرو*; (Mṣb;) or in the former sense; (Akh, S, K;) and [accordingly] one says, *قراأت حيضة أو حيتتين*, [so in copies of the S, agreeably with what immediately precedes, but in one of my copies of the S and in the O and TA, *اقرأت*, meaning, *she menstruated once or twice*]; (S, O, * TA:*) and *قراأت* signifies *she saw the blood [of the menses app. for the first time]*: (TA:) and *اقرأت* signifies *she became one who had the menstrual discharge*. (Akh, S, O, TA.) [Accord. to Zj, as I gather from the TA, the second of the significations in the sentence immediately preceding is from the collection of the blood in the womb: in the opinion of IATH, it and the first signification are from relation to time: but I rather incline to think that the converse of this is the case, and that hence are deduced several other meanings here following.] — *اقرأت الريح* (S, K) *The winds blew*, (K,) or *began [to blow]*, (S,) *in their time, or season*. (S, K.) — *اقرأ* (said of a man, O, TA) *He reverted, or turned back*, (O, K, TA,) from his journey. (O, TA.) And *He returned* (K, TA) from his journey. (TA.) — And *He, or it, approached, or drew near*. (K.) You say, *اقرأت من أهلي* *I approached, or drew near to, my family*. (O.) And *اقرأت حاجتك* *Thy object of want approached, or drew near; or has approached, &c.* (S, O.) — And *It set*, (K, TA,) said of a star: or *the time of its setting came, or drew near*. (TA.) *اقرأت النجوم* signifies *The stars set*: (O:) — and also (O) *The stars delayed [to bring] their rain*. (S, O.) — And *اقرأ* is also *syn. with أقر*, (K, TA,) in the phrase *اقرأ حاجته* [*He postponed, or delayed, the object of his want*:] (TA:) and, (K, TA,) as some say, (TA,) *syn. with استأخر* [*He, or it, was, or became, behind, backward, late, &c.*]: (K, TA:) [but it should be observed that *أقر* is often intrans., and *syn. with استأخر*; therefore one signification may possibly in this instance be meant by both: such, however, is not the case accord. to SM, as has been shown above, and as is further shown by his saying,] perhaps the saying of the author of the K, that it is *syn. with أقر*, may have been taken

from the phrase *أعتمت قراك أمر أقراته* i. e. *Hast thou withheld thy entertainment for the guest, or guests, or hast thou postponed it?* but his explanation is obviously loose and defective. (TA.) — *القرا* is from *الأقراء* [pl. of *القرا* or *القرو*]: hence it seems to mean *I rhymed, or versified*: compare *أرجز* from *الرجز*, and *أرمل* from *الرميل*, &c.]. (O. [See also 8.] = *أقراه*, (L, K, TA,) inf. n. *أقرا*; (TA,) *He (a sheykh, or preceptor, L, TA) made him, or taught him, to read, or recite*; (L, K, TA;) [and so *قراه*, inf. n. *قرا*, as shown before:] see 1, last quarter. One says, *He made him, or taught him, to read, or recite, the Kur-án and the tradition*. (L, TA.) Hence *أقراه القرآن* (S, O, L, TA) and *الحديث* (L, TA) *He made him, or taught him, to read, or recite, the Kur-án and the tradition*. (L, TA.) Hence *أقراه السلام*: (AHát, TA:) see 1, near the end. — See also what next follows.

5. *He devoted himself to religious exercises* [and particularly to the reading, or reciting, of the Kur-án]; (S, K;) as also *قرا*; (O, TA;) and *اقرأ*: (K, TA:) and *i. q. تَفَقَّه* [i. e. *he learned knowledge, or science; or particularly الفقه, meaning the science of the law*. (K.)

8: see 1, former half. [After the mention of *اقتراه* as *syn. with قراه*, it is added in the TA, *يقال اقرأت في الشعر*, in which *اقرأت* is evidently a mistranscription; and not attributable to the copyist, but to the author, of the TA, for the whole sentence is misplaced.]

10. *استقرا الأشياء*, (Mṣb,) or *استقري الأشياء*, (TA in art. *قرو*,) [both probably correct, as dial. vars.,] *He investigated the أقراء* [or *modes, or manners of being*, (pl. of *قرو* or *قرو*, and of *قرو*),] *of the things, for acquiring a knowledge of their conditions and properties*. (Mṣb in this art., and TA in art. *قرو*.) [And one says also, *استقرا الكتاب*, meaning *He investigated the book to find some particular thing*.] — And *استقرا الجمل الناقة* *The he-camel left the she-camel (تاركها) [in the CK and in my MS. copy of the K (باركها) in order that he might see whether she had conceived or not: (S, K:)] [or whether she were in her state of desire: for SM adds, after stating that this is from AO,] as long as the وديق [i. e. وديق, an epithet which seems to be properly applied to a female solid-hoofed animal, but here app. applied to a she-camel,] is in her وديق [a mistranscription for وداق or a noun cognate therewith], one says of her, *أقراؤها* and *هي في قروتها*. (TA. [See also 1, first quarter; and see *قرو الفرس*].) = And *استقراه* signifies *He desired, or demanded, of him that he should read, or recite*. (MA, TA.)*

قرو (S, Mgh, O, Mṣb, K, &c.) and *قرو*, (Mgh, Mṣb, K,) or the latter is a simple subst. and the former is an inf. n., (Mṣb,) *A menstruation: and a state of purity from the menstrual discharge*: (S, Mgh, O, Mṣb, K, &c. :) thus having two contr. meanings: (S, O, K:) said by IATH to have the latter meaning accord. to Esh-Sháfi'ee and the people of El-Hijáz, and the former mean-

ing accord. to Aboo-Haneefeh and the people of El-Irák: (TA:) and *a time*; (AA, S, Mgh, O, K;) and so *قارئي*; (S, Mgh, O;) as in the sayings, *هبَّت الريح لقرنها* and *لغارنها* *The mind blew at its time*; (Kt, Mgh;) and this is the primary signification (IATH, Mgh, O) accord. to AA [and some others]; (Mgh;) whence [accord. to them] the first and second of the meanings mentioned above: (Kt, S, IATH, Mgh, O:) and *قرو* signifies also the *termination of a menstruation*: and some say, the *period between two menstruations*: (S:) accord. to Zj, it means the *collecting of the blood in the womb*; which is only in the case of becoming pure from menstruation: (TA:) the pl. is *أقراء* and *قرو* and *أقرو*, (S, O, Mṣb, K,) the last of which [as also properly the first] is a pl. of pauc.; (S, O, Mṣb;) or when *قرو* or *قرو* has the first of the meanings assigned to it above the pl. is *أقراء*; and when it has the second thereof the pl. is *قرو*: (K:) respecting the phrase *ثلاثة قرو* in the Kur [ii. 228], Aṣ says, it should by rule be *ثلاثة أقرو*: (Mṣb, TA:) the grammarians say that it is for *ثلاثة من القرو*; thus in the L: (TA:) or they say that it is for *ثلاثة أقرو من القرو*: but some of them say that it is allowable to use a pl. of mult. in relation to three and more as far as ten [inclusively] without [the necessity of] rendering the phrase otherwise in grammatical analysis. (Mṣb.) — [Hence,] *A rhyme*: (Z, K, TA:) *أقراء* (Z, O, TA) and *قرو* (O) signifying the *rhymes* of verses; (Z, O, TA;) which terminate like as do the *اقراء* of the states of purity from menstruation; (Z, TA;) [i. e., they are thus called] because they terminate, and limit, the verses: (O:) and *أقراء الشعر* signifies also the *several modes, or manners, or species*, (IATH, O, K, TA,) and *metres*, (IATH, TA,) and *scopes*, (K, * TA,) of verse, or poetry: (IATH, O, K, TA:) the sing. is *قرو* (O, TA) and *قرو*; and some say *قرو* also, and *قرو* and *قرو*, and some say that it is *قرو* [q. v.] with *و*: and the pl. of *قرو* is [also] *أقرو* [a pl. of pauc.]. (TA.) One says, *هذا الشعر على قرو هذا الشعر* i. e. *This poetry is according to the mode, or manner, &c., of this poetry*. (O.) See also 10, first sentence. — Also *A periodical festival*; *syn. عيد*. (TA.) — And *A fever* [app. an *intermittent, or a periodically-recurrent, fever*]. (TA.) — And *i. q. غائب* [app. meaning *A thing becoming absent, or unapparent, or setting, like a star*: see 4]. (TA.) — And *قرو الفرس* means *The days of the mare's desiring the stallion*: or, *of her being covered*: one says *في قروتها* and *في أقراؤها* [She is in her days of desiring &c.]. (TA.) See also 1, first quarter; and see 10, third sentence.

قرو: see the next preceding paragraph, in two places.

قرو: see *قرو*, last quarter: — and see also the paragraph here following.