

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 حبضة أو حبضتين**, [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 **أخر**, (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 **أخر** 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 **أخر**, may have been taken

from the phrase **أعتمت قراك أمر أقرأته** 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.) — **القراة** is from **الأقرأة** [pl. of **القراة** or **القراة**]: hence it seems to mean *I rhymed, or versified*: compare **أرجز** from **الرجز**, and **أرمل** from **الرميل**, &c.]. (O. [See also 8.]) = **أقرأه**, (L, K, TA,) inf. n. **أقرأه**, (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, **أقرأه القرآن** (S, O, L, TA) and **أقرأه الحديث** (L, TA) *He made him, or taught him, to read, or recite, the Kur-án and the tradition*. (L, TA.) Hence **أقرأه السلام**: (AHát, TA:) see 1, near the end. — See also what next follows.

5. **أقرأه** *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. **استقرأ الأشياء**, (Mṣb,) or **استقرأ الاشياء**, (TA in art. **قرو**,) [both probably correct, as dial. vars.,] *He investigated the أقرأ [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, **استقرأ الكتاب**, meaning *He investigated the book to find some particular thing*.] — And **استقرأ 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, **أقرأها** and **هي في قروتها**. (TA. [See also 1, first quarter; and see **قرو** the فرس.] = And **استقرأه** 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 **قارئ**; (S, Mgh, O;) as in the sayings, **هبَّت الريح لقرئها** and **لغارئها** *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 **أقرأه** 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 **أقرأه**, 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:) **أقرأه** (Z, O, TA) and **قرو** (O) signifying the *rhymes* of verses; (Z, O, TA;) which terminate like as do the **اقرأ** of the states of purity from menstruation; (Z, TA;) [i. e., they are thus called] because they terminate, and limit, the verses: (O:) and **أقرأ 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** means *The days of the mare's desiring the stallion*: or, *of her being covered*: one says **قروها** and **هي في قروتها** [*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.