

**قِرَاءَةٌ** The **وَبَاءٌ** [by which is here meant the common, or general, disease] (Aḡ, Ṣ, O, K) of a country; (Ṣ, O;) of which it is said that when a person has come to that country and remained in it fifteen nights [or days, accord. to one of my copies of the Ṣ,] the **قِرَاءَةٌ** thereof quits him; or, as the people of El-Ḥijáz say, its **قِرَاءَةٌ**; meaning that if he be affected with a malady after that, it will not be from the **وَبَاءٌ** [or **قِرَاءَةٌ**] of the country: (Aḡ, Ṣ, O;) and it is also termed **قِرَاءَةٌ**. (TA.) [But I think it not improbable that this last word may have originated in a mistranscription of **قِرَاءَةٌ**.] = See also 4, second sentence.

**الْقِرَاءَانِ** is said by some of the erudite to be originally an inf. n. of **قَرَأْتُ الشَّيْءَ** meaning "I collected together the thing," or of **قَرَأْتُ الْكِتَابَ** meaning "I read, or recited, the book, or Scripture;" and then conventionally applied to signify *The Book of God that was revealed to Moḥammad*: (Kull:) it is [also expl. as signifying] *the revelation*, (K, TA,) meaning that which is termed **الْعَزِيمُ** [the mighty, or inimitable, &c.], which is read, or recited, and written in books, or volumes: (TA:) used as a subst., and unrestrictedly, it is applied in the language of the law to the substance itself [whereof the *Kur-án* consists], and lexically to the alphabetical letters [in which it is written] for these are what are read; as when one says, **كَتَبْتُ الْقِرَاءَانَ** [I wrote the *Kur-án*], and **مَسَسْتُهُ** [I touched it]: (Mḡb:) [and without the article **ال**, it is applied to any portion of the *Kur-án*:] accord. to AO, (Ṣ,) and Zj, (TA,) it is thus called because it collects and comprises the **سُور** [or chapters]: (Ṣ, O, TA:) and IAth says that the original meaning of the word is *the collection*; and that the **قِرَاءَانِ** is so called because it has collected the histories [of the prophets &c.], and commands and prohibitions, and promises and threats, [and the like is said in the O,] and the **آيَات** [i. e. verses, or signs], and the **سُور** [or chapters]: but Ismá'eel Ibn-Kustanṭeen, to whom, as a disciple to his preceptor, Esh-Sháfi'ee read, or recited, the *Kur-án*, is related on the latter's authority to have said that **الْقِرَاءَانِ** is a subst., and with hemz, and not taken from **قَرَأْتُ**, but is a name for *the Book of God*, like **التَّوْرَةُ** [the Book of the Law revealed to Moses] and **الْإِنْجِيلُ** [the Gospel]: and it is related that Aboo-'Amr Ibn-El-'Alá used to pronounce **الْقِرَاءَانَ** without hemz [like many others, but it is, and always has been, pronounced by most with hemz]. (TA.) — It is also applied to *The divinely appointed act of prayer* (**الصَّلَاةُ**) because it comprises recitation [of words of the *Kur-án*]. (IAth, TA.)

**قَرِيءٌ**: see **قَرِيءٌ**, last quarter.

**قَرِيءٌ** A good reader or reciter [of the *Kur-án*]: pl. **قَرِيءُونَ**: it has no broken pl. (K, TA.)

**قَرِيءٌ**, (Ṣ, O, K,) an epithet applied to a man and to a woman, (Fr, TA,) and **قَرِيءٌ** and **مُتَقَرِّئٌ**, (K,) A devotee; or one who devotes

himself [and in the case of the first of these epithets herself] to religious exercises [and particularly to the reading, or reciting, of the *Kur-án*]: (Ṣ, O, K:) pl. **قَرِيءُونَ** (Ṣ, K) and **قَرِيءِي**, (K, TA,) [in the CK **قَرِيءِي** and] in a MS copy of the **قَرِيءِي**, which might be a pl. of **قَرِيءٌ**; and in the L **قَرِيءِي**. (TA.) And **قَرِيءٌ** is sometimes a pl. of **قَرِيءٌ**. (Ṣ.)

**قَرِيءٌ** as an epithet applied to a she-camel; pl. **قَرِيءِي**: see 1, former half. = Also Reading, or reciting, the *Kur-án* [&c.]; or a reader, or reciter, thereof: (K, TA:) and sometimes the **ء** is suppressed, so that one says **قَرِيءٌ**: (TA:) pl. **قَرِيءُونَ** and **قَرِيءٌ** (Ṣ, O, Mḡb, K) and **قَرِيءُونَ**. (Mḡb, K.) — And **قَرِيءٌ**, q. v. (K.) = See also **قَرِيءٌ**, first quarter, in two places. = **هَذَا وَقْتُ قَرِيءِ الرِّيحِ** means *This is the time of the blowing of the wind*. (TA.) = It is also said to signify *The top, or upper part, of a قصر* [or pavilion, &c.]. (O.)

**أَقْرَبُكُمْ**, occurring in a trad., may mean *He, of you, who reads, or recites, [the *Kur-án*] most*: or it may mean, *who is most sound in his knowledge of the *Kur-án*, and who retains it most in his memory*. (Ibn-Ketheer, TA.)

**مُقَرِّئٌ** [thus withot **ة**] Menstruating: (Ṣ, Mḡb:) and also being pure from the menstrual discharge. (Mḡb.) = And One who makes, or teaches, another or others to read, or recite, (Ṣ, TA,) the *Kur-án* [&c.]. (Ṣ.)

**مُقَرِّئَةٌ** One whose termination of her menstruations is waited for, or awaited (K.) [See the verb.]

**صَحِيفَةٌ مَقْرُوءَةٌ**, (K, TA,) the only form of the latter word allowed by Ks and Fr, (TA,) and **مَقْرُوءَةٌ** and **مَقْرُوءَةٌ**, (K, TA,) which are extr., except in the dial. of those who say **قَرِيءٌ** [for **قَرَأْتُ**], (TA,) [A writing read.]

**قَرِيءٌ**: see **قَرِيءٌ**.

### قرب

1. **قَرَبٌ**, aor. **قَرَبْتُ**, inf. n. **قَرَبٌ** (Ṣ, Mgh, O, Mḡb\*) and **قَرَبَةٌ** and **قَرَابَةٌ** and **قَرَبِي** (Mgh, Mḡb) and **مَقْرَبَةٌ**, (Mgh,) [to which may be added some other syns. mentioned below with **قَرَبٌ** and **قَرَابَةٌ**.] *It, and he, was, or became, near*; (Ṣ, Mgh, O;) syn. **دَنَا**; (Ṣ, O;) *contr. of **بَعَدَ***: (Mgh:) or **قَرَبٌ** is in place, and **قَرَبَةٌ** is in station, or grade, or rank, and **قَرَابَةٌ** and **قَرَبِي** are in **الرَّحِمِ** [meaning relationship, or relationship by the female side]; (Mgh, Mḡb, TA;) or, accord. to the T, **قَرَابَةٌ** is in **النَّسَبِ** [app. relationship in a general sense], and **قَرَبِي** is in **الرَّحِمِ** [app. as meaning relationship by the female side]: (TA:) You say, **قَرَبْتُ مِنْهُ**, (A, MA, Mḡb, K,) and **إِلَيْهِ**, (A;) and

**قَرَبَهُ**, (Ṣ, MA, O, K,) aor. **قَرَبْتُ**; (Ṣ, K;) inf. n. (of the former verb, Mḡb) **قَرَبٌ**, (Mḡb, K,) or **قَرَبٌ** and **قَرَبَةٌ** &c. as above, (Mḡb,) or **قَرَبٌ** and **مَقْرَبَةٌ** and **مَقْرَبَةٌ**; (MA;) and (of the latter verb, Ṣ, MA, O) **قَرَبَانٌ** (Ṣ, MA, O, K) and **قَرَبَانٌ**; (K;) *he (a man, Ṣ, O) was, or became, near to it*; (Ṣ, A, MA, O, K;) syn. **دَنَا**: (Ṣ, A, O, K:) or the former verb means thus; but when one says **لَا تَقْرَبْ كَذَا** with fet-ḥ to the **ر**, the meaning is, *occupy not thyself with doing such a thing*: (MF, TA, &c. :) or **قَرَبْتُ الأَمْرَ**, aor. **قَرَبْتُ**, and **قَرَبْتَهُ**, aor. **قَرَبْتُ**, i. e., like **تَعَبْتُ** and like **قَتَلْتُ**, inf. n. **قَرَبَانٌ**, signifies *I did the thing, or affair*; or *I was, or became, near, or I approached, to it, or to doing it [or to doing something with it or to it]*: an ex. of the former meaning is the saying [in the *Kur xvii. 34*], **لَا تَقْرَبُوا آثَرَنَا** [Commit not ye fornication, or adultery; or, accord. to some, this is an ex. of the latter meaning]; and hence one says, **قَرَبْتُ المَرْأَةَ**, inf. n. **قَرَبَانٌ**, a metonymical phrase, meaning *I compressed the woman*: and an ex. of the latter meaning is the saying, **لَا تَقْرَبُوا الحِمَى** i. e. **لَا تَدْنُوا مِنْهُ** [meaning Approach not ye to doing, or to entering upon, the thing, or place, that is prohibited, or interdicted]. (Mḡb.) And the Arabs say, of a man, when a thing has disquieted, or disturbed, and grieved, him, **وَمَا بَعَدَ وَأَخَذَهُ مَا قَرَبَ وَمَا بَعَدَ**, as though meaning **† He became, or has become, disquieted by reason of near and remote circumstances of his case**: (O:) or *recent and old griefs took hold upon him*. (Mgh in art. **قَدِمَ**. [See art. **بَعَدَ**]) **دَنَا مِنِّي وَقَرَبٌ** is expl. by Zj as meaning *He drew near to me and drew nearer*. (T in art. **دَلِمَ**: see 5 in that art.) [And several other verbs belonging to this art. are syn., or nearly so, with **قَرَبٌ** or with **قَرَبٌ** in senses expl. above. Thus **اقرب** is syn. with **قَرَبٌ** in the first of the senses expl. above, like as **أَدْنَى** is with **دَنَا**, for its inf. n.] **اقترَب**, also, is syn. with **قَرَبٌ** in the first of the senses expl. above; (MA;) [i. e.] it is syn. with **دَنَا**: (Mḡb:) or it is syn. with **اقترَب**, (Ṣ, O, K, TA,) signifying *he, or it, drew near*; (TA;) thus **اقترَبَ الوَعْدُ** [in the *Kur xxi. 97*] signifies *تقارب* [meaning *And the fulfilment of the promise shall draw near*]: (Ṣ, O, TA:) and you say, **اقترَب مِنِّي** [meaning *He drew near to me*]: (A:) it is also said that it has a more particular signification than **قَرَبٌ**; for it denotes intensiveness in **القَرَبِ**; thus says Ibn-'Arafah; probably meaning that it denotes labour and difficulty in the accomplishment of the act. (MF, TA.) **تَقَرَّبَ** [likewise] is syn. with [قَرَبٌ, i. e.] **دَنَا**, in the phrase **تَقَرَّبَ مِنْهُ**: (O: [see **قَرَبٌ مِنْهُ**]) or it signifies *he drew near, or approached, by little and little, (تَدَدَّى) to a thing*. (TA.) And **قَارَبَ الشَّيْءَ**, (ISd, TA,) or **الأَمْرَ**, (Mḡb,) [like **قَرَبَهُ** in many instances,] signifies *He was, or became, near, or he approached, to the thing, or affair, or to doing*