

to *A round convex ornament, generally composed of diamonds set in gold; but sometimes of thin embossed gold, usually with a false emerald set in the centre; worn upon the crown of the head-dress by women.* For further descriptions, and a figured specimen of each kind, see my work on the *Manners and Customs of the Modern Egyptians*, Appendix A.]

قرض

1. قَرَضَهُ, aor. -, (S, M, A, &c.) inf. n. قَرَضَ, (S, M, Mṣb,) *He cut it; (S, M, A, Mgh, Mṣb, K;) namely a thing, (S, Mṣb,) or a garment, or piece of cloth, (A, Mgh,) with the مقراض, (A, Mgh, Mṣb,) and with the مقراضان; (Mṣb;) and in like manner, [or as signifying he cut it much, or frequently, or repeatedly,] you say, قرضه, (M, TA,) inf. n. تقريض: (TA:) this is the primary signification. (TA.) — Hence, (TA,) said of a rat, or mouse, (A'Obeyd, S, A, Mgh, Mṣb,) aor. and inf. n. as above, (S, Mṣb, TA,) *He [cut it with his teeth; gnawed it; or] ate it; (Mṣb;) namely a garment, or piece of cloth, (S, A, Mgh, Mṣb, TA,) and bread, &c. (TA.)* You say also *قرضه بنابه He cut it with his canine tooth, or fang. (A.)* And *قرض البعير جرته (M, TA,) aor. as above, (A, TA,) and so the inf. n., (TA,) The camel chewed his cud: (M, A, TA:) or returned it [to his mouth, to be chewed again, or to his stomach]. (TA.) — [Hence also,] قرض رباطه, (S, M, A, K,) [lit.] *He cut, or severed, his bond, i. e. the bond of his heart; and consequently, (TA,) + he died; (IAḡr, M, K, TA;) as also قرض alone, (S, [in which the former is not explained] O, Mṣb, K,) and قرض: (IAḡr, O, K:) or + he was at the point of death. (K.)* And you say, *وقد قرض رباطه جاء, (AZ, Az, S, &c.) + He came harassed, or distressed, or fatigued, and at the point of death: (AZ, Az:) or + harassed, or distressed, by thirst, or by fatigue: (A:) or + in a state of intense thirst and hunger: (M:) said of a man: (S:) mentioned in the S in such a manner as [appears] to indicate that the verb has here the first of the significations mentioned in this art.; but this is not the case [as is shown in the S itself in art. ربط]. (TA.)* See also 7. = [Hence also,] *قُرِضَت الوادي + I passed through, or across, the valley. (Mṣb.)* It is said in the Kṡr, [xviii. 16,] *وإذا غربت وذات الشمال تقرضهم ذات الشمال + And when it [the sun] set, to leave them behind on the left; to pass by and beyond them, leaving them on its left: (S, K:) so explained by AO, or by A'Obeyd: (so accord. to different copies of the S,) to leave them and pass by them on the left; not falling upon them at all: (Jel:) or to turn aside, or away, from them, on the left: (Mṣb:) or to be over against them, on the left: from قرضته, meaning *حذوته, i. e. I was over against him, or it; as also قرضته. (JK.)* And a man says to his companion, *Hast thou passed by such and such a place? and the man asked says ذات قرضته****

ذات اليمين ليلاً + [I passed by it, leaving it behind, on the right, by night]. (S.) The Arabs say, *قُرِضَتْ ذَاتَ الشَّامِلِ, and ذَاتَ الشَّامِلِ, and قُبْلًا, and دُبْرًا, + I was over against him, or it, on the right, and on the left, and before, and behind. (Fr.)* You say also, *قَرَضَ المَكَانَ, (M, Mṣb, K,) aor. and inf. n. as above, (M,) + He turned aside, or away, from the place. (M, Mṣb, K.)* And *قَرَضَ فِي الأَرْضِ + He traversed the land. (Z.)* And *قَرَضَ فِي سَبِيلِهِ, (M, K,) aor. and inf. n. as above, (M,) + He turned to the right and left in his going or journeying. (M, K.)* And *قَرَضَ, like سَمِعَ, + He, or it, passed away from a thing to another thing. (IAḡr, Sgh, L, K.) =* Hence also, (TA,) *قَرَضَ الشَّعْرَ, (S, Mṣb, K,) aor. as above, (S, Mṣb,) and so the inf. n., (S,) + He said, spoke, uttered, or recited, poetry; or he poetized, or versified; syn. قَالَ الشَّعْرَ: (A'Obeyd, S, K:) or he composed poetry according to rule: (Mṣb:) because poetry consists of cut feet: or because it is called قَرِيبُ as being likened to the cud: (A:) or because it is language cut out: (Mṣb:) or as being likened to a garment; as though the poet cut it and divided it into portions; although MF denies that this phrase is from قَرَضَ as signifying "he cut:" he has also assigned to قَرَضَ الشَّعْرَ a signification which belongs to تقريض, q. v. (TA.) =* Hence also, *قَرَضَهُ* as syn. with قَارَضَهُ, q. v. (TA.)

2: see 1, first signification. = تقريض also signifies + *The art of poetry: (M, TA:) or the criticism thereof; the picking out the faults thereof; and the discriminating, by consideration, of what is good thereof from what is bad, both expressed and speculative. (TA.) =* Also, like تقريض; + *The act of praising: or dispraising: (S, TA:) or it has both these contr. significations; (K, TA;) relating to good and to evil; whereas تقريض relates only to praise and good. (TA.)* You say, *فلان يقريض صاحبه, + Such a one praises his companion: or dispraises him. (S.)*

3. قَارَضَهُ, inf. n. مُقَارَضَةٌ and قَرِاضٌ, (M,) [*He lent to him, and received from him, a loan: or it signifies, or signifies also,] i. q. أَقْرَضَهُ, q. v. (L, TA.) — قَرِاضٌ (S, A, Mṣb, K) and مُقَارَضَةٌ, (S, A, K,) with the people of El-Hijáz, (TA,) also signify i. q. مُضَارَبَةٌ; (S, A, Mgh, Mṣb, K;) as though it were a contract for traversing the land [for traffic], (K,) from القرض في السير, or, as Z says, from القرض في الأرض, meaning "the traversing the land," like as مضاربة is from الضرب في الأرض; (TA;) and the form of the contract is what is shown by the following explanation. (K.)* You say, *قَارَضْتَهُ, (S, A, Mgh,) or قَارَضْتَهُ مِنَ المَالِ, (Mṣb,) I gave to him property (S, A, Mgh, K*) مُضَارَبَةً, (A, Mgh,) [i. e.] that he might traffic with it, on the con-*

dition that the gain should be between us, and the loss should fall upon the property. (S, K.) [See also مُضَارَبَةٌ.] — قَارَضَهُ, (S, K,) inf. n. مُقَارَضَةٌ, (TA,) also signifies + *He requited him; he compensated him; (S, K;) and so قَرَضَهُ, (S, K,) inf. n. قَرَضَ. (TA.)* Hence the saying of Abul-Wardà, (TA,) *إِنْ قَارَضْتَ النَّاسَ قَارِضُوكَ وَإِنْ قَارَضْتَهُمْ لَمْ يَشْرُوكُوكَ وَإِنْ هَرَبْتَ مِنْهُمْ أَذْرُوكُوكَ; (A, TA) [If thou requite men their evil deeds, they will requite thee; and if thou leave them, they will not leave thee; and if thou flee from them, they will overtake thee]: meaning if thou do evil to them, they will do the like thereof to thee; and if thou leave them, thou wilt not be safe from them, for they will not let thee alone; and if thou revile them and injure them, they will revile thee and injure thee: he said this intending thereby to censure them: and it is from the signification of "cutting." (TA.)* [See also قَرَضَ, below.] You say also, *فلان يقارض الناس, inf. n. مُقَارَضَةٌ, + Such a one accords, or agrees, with men. (A.)* And *قَارَضْتَهُ الزِّيَارَةَ + [I interchanged visiting with him]. (A.)*

4. اقْرَضَهُ *He cut off for him a portion, to be requited, or compensated, for it. (Sgh, K.)* [And hence,] *He gave him, or granted him, a قرض [or loan, or the like]; (S, M, A, Mgh, K;) and اقْرَضَهُ signifies the same as اقْرَضَهُ. (L, TA.)* You say also, *اقْرَضَهُ المَالَ, (M, Mṣb,) and غيره, (M,) [He lent him the property, &c.]; he gave him the property, &c., as a قرض; (M;) he gave him the property, [&c.], to demand its return. (Mṣb.)* It is said in the Kṡr, [lxviii. 20,] *وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا* [lit. *And lend ye to God a good loan; meaning + give ye to God good service for which to be requited]: (S, TA:) it is not here said اقْرَضُوا because the simple subst. [as distinguished from the inf. n.] is what is meant. (TA.)* And again, in the same, [ii. 246, and lvii. 11,] *مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا*, meaning, accord. to Aboo-Is-hák the Grammarian, + *[Who is he who will offer unto God] a good action or gift, or anything for which a requital may be sought? or, as Akh says, + Who will do a good action by following and obeying the command of God? (TA.)* The Arabs say, *قَدْ أَقْرَضْتَنِي قَرْضًا حَسَنًا + Thou hast done to me a good deed [which I am bound to requite]. (TA.)* And it is said in a trad., *أَقْرِضْ عِرْضَكَ لِيَوْمِ فَرَكٍ, + [Lend thou thine honour for the day of thy poverty]; meaning, when a man defames thee, do not thou requite him, but reserve his recompense undiminished for thee, as a loan for the payment of which he is responsible, that thou mayest receive it from him in the day of thy need thereof: (TA:) [but see عَرَضَ.] — [And hence,] *أَقْرِضْنِي الشَّيْءَ, (M.) =* *مَا عَلَيْهِ مَا يُقْرِضُ عَنْهُ العُيُونَ قَيْسْتَرَهُ + [There is not upon him what will turn aside, or away, from him the eyes, and cover him]. (Ibn-Abbád, Sgh.) =* See also 1, latter half.*