

into a right state; like *نُظْمُهُ*: see the latter in the Mṣb. — *أَقَامَهُ* (K in art. عدل) *He made it to be conformable with that which is right; namely, a judgment, a judicial decision.* (TK in that art.)

— See 2. — *أَقَامَ بِهِ* in the Hamāseh, p. 75, l. 9, app. signifies *He stood in his stead.* — *أَقَامَ* *He observed, or duly performed, a religious, or moral, ordinance or duty.* — *أَقَامَ الْبَيِّنَةَ* [*He established the evidence or proof; and so أقامَ بِهَا?* the ب being redundant]. (Bd, iii. 68.) And [in like manner,] *أَقَامَ حُجَّتَهُ* i. q. *أَثْبَتَهَا*; (TA in art. ثبت;) and so, app., *بِحُجَّتِهِ*; the ب being redundant, as in an ex. voce *حُطَّتْ*; but this is the only ex. that I know, and it is without explanation: Golius mentions the phrase *أَقَامَ بِي عَلَيْكُمْ*; but without indicating his authority. — *أَقَامَ عَلَيَّ* *He abode, or continued, in a state, or condition; and أقام على الأمر* *the same; and he abode, continued, stayed, or waited, intent upon, or occupied in, an affair, a business, or a concern; he kept to it.*

5. *تَقَوَّمَ* *It subsisted: see رُكُنٌ.* — *تَقَوَّمَ* *It had a price; was valued.* — See 2.

6. *تَقَاوَمُوهُ* *They valued it, or estimated its price, among them.* (TA.)

10. *اِسْتَقَامَ* *It became right; direct; in a right state; straight: even: tended towards the right, or desired, point, or object; had a right direction, or tendency; was regular.* — *اِسْتَقَامَ عَلَى طَرِيقِ الْحَقِّ* (K, art. رشد) *He continued in the way of truth, or the right way; as also عَلَيْهِ أَقَامَ?* — *اِسْتَقَامَ لَهُ* *The affair was, or became, difficult: see تَعَدَّرَ.* — *اِسْتَقَامَ لَهُ* *The affair, or case, became in a right state for him; syn. اِعْتَدَلَ.* (S.) — *اِسْتَقَامَ* *He, or it, was, or became, right, direct, rightly directed, undeviating, straight, or even: and he, or it, stood right, or straight, or erect.* (MA, KL.) *He went right on, straight on, or undeviatingly: (see زَعَبَ:) whence اِسْتَقَامَ عَلَى الطَّرِيقَةِ* *he went on undeviatingly in the way.* (See Kur lxxii. 16.) *He went right; pursued a right course; acted rightly, or justly.* See also *سَدَّ*, with which it is syn. *It (an affair) was direct in its tendency, or had a right tendency. It (discourse, &c.) had a right tenour.* — See 2.

*قَوْمٌ* [*A people, or body of persons composing a community: and people, or persons: a company, or body, [or party, (see what follows,)] of men, [properly] without women: (S, Mṣb, K, &c.): or of men and women together; (K;) for the قوم of every man is his party, and his kinsfolk, or tribe: (TA:) or (K) sometimes including*

*women, as followers; (S, Mṣb, K;) for the قوم of every prophet is of men and women. (S, Mṣb.)* — *قَوْمٌ* opposed to *نِسَاءٌ*: see a verse cited voce *سَوَفَ*.

*قَامَةٌ* *The stature of a man; his height in a standing posture; it is a span (شِبْرٌ) shorter than a باع (JK): tallness, height; and beauty, or justness, of stature. (K.)* — *قَامَةٌ* *A structure [or post] like the figure of a man, raised at the side of a well, whereon is placed the wood to which the pulley is attached: pl. قَامَرٌ (JK): also called قَامَةٌ الْبَكْرَةُ: see K, voce عَمُودُ: or قَامَةٌ الْبَكْرَةُ signifies the sheave (بَكْرَةٌ) with its apparatus. (S, K.)*

*دِينٌ قِيمٌ* *A right religion. (Kur, vi. 162.)* See *دِرَّةٌ*.

*الرِّبَاحُ الْقَوْمُ* *The right [or cardinal] winds. (S, voce نَكَبَاتٌ.)*

*الِدِينِ الْقِيمِ* (Kur ix. 36) *The right, correct, or true, reckoning. (T in art. دِين.)* — *قِيمِ الْأَمْرِ* i. q. *قِيمَةُ* and *سَائِسُهُ*: fem. *قِيمَةٌ*. (TA.) — *قِيمٌ* *A manager of an affair; i. q. إِزَاوَةٌ*. (S, Mṣb, art. اِزَى.) See *قَامَ بِالْأَمْرِ* *A manager, conductor, orderer, regulator, or superintendent, of an affair: (TA:) a manager, conductor, &c., of the affairs of a people. (JK.)* — *قِيمٌ عَلَى الْمَالِ* *A good [manager and] tender of camels, &c. (TA in art. بَلُو.)*

*قِيمَةٌ* *The real value, or worth, of a thing; its equivalent; differing from ثَمَنٌ, q. v. (MF in art. ثَمَن.)*

*قَوَامٌ* *Stature, and goodly stature, or tallness, of a man: (S:) symmetry, or justness of proportion. (Mṣb.)* — *قَوَامٌ* and *قِيَامُهُ* and *قَوَامُ الْأَمْرِ* *The stay, or support, of the thing, or affair, whereby it subsists, and is managed and ordered. (Mṣb.)* And *قَوَامٌ* *The food that is a man's support; (Mṣb;) [his subsistence.]* — *قَوَامٌ* [*The main stay of a thing.*] — *لَا قَوَامَ لَهُ بِهِ* [*He has not power to withstand him.*] (K, art. نَجَزَ.)

*قَوَامٌ* *Subsistence: see رُكُنٌ and طَبَعٌ.*

*قِيَامٌ* [*A state of purging, or flux of the belly: used in this sense in the S, K, voce هَيْضَةٌ.*]

*قَوِيرٌ*: see *صَوِيرٌ*.

*الْقِيَوْمُ*: see *يَا قِيَوْمُ* in the last paragraph of art. شَرِه, where I have rendered it on the authority of an explanation in the TA.

*قَوَامٌ* *One who rises much, or often, in the night to pray. (TA.)* See *صَوَامٌ*.

*قَوْمِيَّةٌ* is written with damm in copies of the S, K, JK: in the CK, erroneously, *قَوْمِيَّةٌ*, in both senses. See voce *مُتَمَسِّسٌ*.

*قَائِرٌ* *Appearing; conspicuous; [as though standing before one]: said of a thing whether standing or thrown down. (TA, in explanation of the phrase هَذَا نُصِبَ عَيْنِي, art. نَصَب.)* — *قَائِمَةٌ*, pl. *قَوَائِمٌ* *Leg of a horse, &c.* — *عَيْنٌ قَائِمَةٌ* *An eye [blind, or white and blind, but still whole: or] that has become white and blind, but not yet burst, (AZ in L, art. سَد) or sightless, but with the black still remaining. (Mgh, Mṣb.)* — *قَائِرٌ* and *قَائِمَةٌ* *The hilt of a sword. (Mṣb.)* — *قَائِمَةٌ* *A leg of a table, and of a throne, or moveable seat, &c. (JK.)* See also *قَامَةٌ*; and see *إِسْنَادُ النَّارِ*. — *قَوْمَةٌ بَيْتِ النَّارِ* (K, art. هَرِيدٌ.) *The servants of the fire-temple. (TA, same art.)* — *القَوَائِمُ* *The winds. So in a verse of Umeiyeh Ibn-Abi-s-Salt. (TA, voce سِدْرٌ.)* — *قَوَائِمُ الْمَائِدَةِ* [*The leys of the table.*] (K, art. عَقْرٌ.) — *قَطُّ قَائِرٌ* *A nibbing in which the pith and the exterior of the reed are made of equal length: opposed to مُصَوَّبٌ. (TA in art. حَرْف.)* — *قَائِرٌ مَاءٌ* *Frozen water. And stagnant water: see حَبَاكٌ.*

*إِقَامَةٌ* *The form of words chanted by the مُبْتَلِعُ, not by the مُؤَدِّنُ, consisting of the common words of the أَذَانِ, with the addition of قَامَتِ الصَّلَاةُ (The time of prayer has come!) pronounced twice after حَتَّى عَلَى الْفَلَاحِ. See تَوَبَّ.*

*مَقَامٌ* *The place of the feet; (K;) a standing-place; (S, Mṣb;) as also مَقَامٌ: (S:) or the latter, a place of stationing: (Mṣb:) and both, a place of continuance, stay, residence, or abode: (K:) [a standing:] and the latter, a place of long continuance, stay, residence, or abode: (Expos. of the Mo'allakát, Calc., p. 138:) and both, continuance, stay, residence, or abode. (S, K.)*

*مَقَامٌ*: see *مَقَامٌ*.

*مُقِيمٌ* *Lasting; continuing: (Bd, ix. 21:) unceasing. (Bd, ix. 69.)* — *أَخَذَهُ الْمُقِيمُ الْمُقْعِدُ*: see art. قَعَدَ. — See *قِيمٌ*.

*مَقَامَةٌ* *A standing-place. Hence, † A sitting-place. Hence, † The persons sitting there. Hence, † An oration, or a discourse, or an exhortation, (حُطْبَةٌ أَوْ عِظَةٌ), or the like, there delivered; as also مَجْلِسٌ. (Mṣr, in De Sacy's ed. of El-Hareere, p. 5.)*

*حَجَرٌ مَقْوَمٌ* (K, art. مَوْسٌ) *A precious stone. (TA, same art.)*