

measuring or determining, a Divine decree.—
مُقَدِّرٌ part. act. VIII. f. Powerful. able to pre-
vail (with عَلَى).

رُوحٌ قُدُّسٌ *To be pure.* قُدُّسٌ Purity, sanctity. رُوحُ
الْقُدُّوسِ The Holy Spirit, by which name the
Mohammedans designate the Angel Gabriel.
الْقُدُّوسُ The Holy One, an epithet of God.—
مُقَدِّسٌ II. To sanctify, bless (with لِ). قُدِّسَ
part. pass. Sacred, holy.

قَدَّمَ aor. o. To precede; and قَدِمَ aor. a. To betake
one's-self, come to (with إِلَى). قَدَمٌ Merit;
when of the fem. gend. it means A foot; Plur.
أَقْدَامٌ Old, ancient. أَقْدَمُونَ Forefathers.
— قَدَّمَ II. To bring upon (with acc. and لِ of
pers.); to do a thing before, prepare before-
hand, send before (with لِ and with or with-
out acc.), as good works, which a man is said
to send before to bear witness for him at the
last day; see 1st Epistle of S. Paul to Timothy
chap. v. v. 24; to put forward (a threat),
threaten beforehand, as إِيْلِكُمْ بِالْوَعِيدِ
50 v. 27, "Since we have already threatened you
beforehand;" at 49 v. 1 there is an ellipse of the
accus., the words لَا تُقَدِّمُوا may probably mean
"Do not put yourselves forward," or "do not
obtrude your opinions;" there are other read-
ings, but this seems best to accord with the
context, which contains several hints on good
breeding and etiquette.—تَقَدَّمَ V. To go before;
at 74 v. 40 it means to go forward in the right
way.—اِسْتَقَدَّمَ X. To desire to advance, wish
to anticipate. مُسْتَقَدِّمٌ part. act. One who
goes forward, or desires to advance.

قَدَا aor. o. *To be agreeable in taste and smell (food).*
— اِتَّقَدَّى VIII. To imitate, copy (with بِ).
اِتَّقَدِّهِ imperat. for اِتَّقَدِّ with the addition of د

called هَاآءُ الْوُتْبِ D. S. Gr. T. 1, p. 252. مُقْتَدٍ
for مُقْتَدِيٌ part. act. One who imitates (with
عَلَى).

تَذَفَّ aor. i. *To pelt, cast (with acc. and فِي or بِ);*
يَقْدِفُ بِالْحَقِّ 34 v. 47, "He casts his truth
(over his servants);" at 20 v. 90 we must
understand the words فِي السَّارِ; to asperse,
pelt with abuse (with acc. and بِ).

قَرَّ aor. i. and a. *To stand fast; remain quiet (with*
فِي), as at 33 v. 33, where قَرْنَ is for قَرْنَ 2nd
pers. fem. plur. of the imperative, D. S. Gr.
T. 1, p. 229. *Note.* This word is frequently
spelt قَرَن, and is then to be derived in the
usual way from the assimilated verb قَرَّ q.v.;
to be cool, applied to the eyes, thus at 20 v. 41
كَيْ تَقَرَّ عَيْنَهَا *literally*, "So that her eye might
be cool," i.e. "That she might rejoice;" so also
at 19 v. 26 وَقَرَّى عَيْنَا "And cool (or refresh) thy-
self," *literally*, "Be cool as to thine eye." قَرَارٌ
n.a. Stability, a fixed or secure place, reposi-
tory, place of abode. قُرَّةٌ Coolness; قُرَّةٌ عَيْنٍ
"Delight,—*literally*, coolness—of the eye."
قَوَارِيرٌ (2nd declension) plur. of قَارُورَةٌ A glass
bottle;" at 27 v. 44 it must be translated
"Slabs of glass;" قَوَارِيرٌ مِنْ فِضَّةٍ 76 v. 16,
"Glass bottles resembling silver," or it may
be "Silver bottles resembling glass."—اَقَرَّ IV.
To confirm, to cause to rest or remain (with
فِي). اِسْتَقَرَّ X. To remain firm (with acc. of
place). مُسْتَقَرٌّ part. act. That which remains
firmly fixed or confirmed, abiding, lasting.
مُسْتَقَرٌّ part. pass. Firmly fixed or established;
as a noun of place it means a fixed abode; and
at 6 v. 66 "a fixed time;" at 6 v. 98 there is
an ellipse, to complete the sense we must read