

(ISk, S, M, O, K,) Abstaining from drinking before having satisfied thirst: (ISk, S, O:) or abstaining from drinking the water, and raising the head from it; (M, K;) and so قَصِبٌ, likewise applied to the he-camel and the she-camel: (K: [but this latter I think doubtful:]) or a camel (بَعِيرٌ) refusing to drink: (Aq, TA:) and قَصْبَةٌ is also said to be applied to a she-camel. (TA.) — And A raiser, or grower, of قَصَب [i. e. reeds, or canes]. (Mgh.) — See also قَصَابٌ, in two places. — Also † Sounding thunder: (M:) and a cloud in which is thunder and lightning: (Aq, TA:) or, accord. to Aq, a cloud in which is thunder; (O;) [and] so says Az; (TA;) likened to a player on a musical reed, or pipe. (O, TA.) — And دِرَّةٌ قَاصِبَةٌ † A stream of milk coming forth easily (M, O) from the teat of the udder (O) as though it were a rod of silver. (M, O.) — See, again, قَصَابٌ, last sentence.

قَصِبَةٌ and تَقْصِيبَةٌ: see قَصِيبَةٌ; each in two places.

مَقْصِبَةٌ: see قَصَبٌ, first quarter.

مُقَصَّبٌ † Hair curled in the manner expl. above, voce قَصِيبَةٌ. (S, A, O.) — And † A garment, or piece of cloth, folded. (Mgh.)

مُقَصَّبٌ † One who wins, or acquires, the canes of the contest for victory (in racing قَصَبُ يَحْرُزُ قَصَبَ in the CK) قَصَبَاتِ السَّابِقِ, A, O, K, TA, in the CK قَصَبَاتِ السَّابِقِ [i. e. in horse-racing]: and † a fleet horse, that outstrips others. (A.) — And † Milk upon which the froth is thick. (O, K.)

مِقْصَابٌ may mean A place abounding with قَصَب [i. e. reeds, or canes]; like as مَعْصَابٌ means “a place abounding with [herbage of the kind termed] عُشْب.” (Ham p. 490.)

مُقْتَصِبَةٌ: see قَاصِبٌ.

### قصد

1. قَصَدَهُ, and قَصَدَ لَهُ, and إِلَيْهِ, (S, M, A, L, Mgh, K,) and نَحْوُهُ, (A in art. سَمِتَ, &c.,) aor. ʔ, (M, Mgh, K, &c.,) inf. n. قَصَدٌ, (S, M, Mgh, K, &c.,) from which the pl. قُصُودٌ is formed by some of the professors of practical law; [and مَقْصَدٌ, q. v., is also an inf. n.;] (Mgh;) He tended, repaired, or betook himself, or went, to, or towards, him, or it; (originally and properly, either in a direct course, in which sense it is in some places specially used, or indirectly; IJ, M, L;) he directed himself, or his course or aim, to, or towards, him, or it; he made for, or towards, him, or it; he made him, or it, his object; he aimed at him, or it: he sought, endeavoured after, pursued, or endeavoured to reach or attain, or obtain, him, or it: he desired it, or wished for it: he intended it; purposed it; or meant it: syn. نَحَاهُ, (IJ, M, L,) and تَوَجَّهَ وَتَهَدَّى وَتَهَضَّى نَحْوَهُ,

(S, L,) and أَتَاهُ, (S, A, L,) and طَلَبَهُ بَعِيْنَهُ, (Mgh,) and أَمَّه, and اِعْتَمَدَهُ, (M, L, K,) and اِعْتَزَمَهُ. (IJ, M, L.) — قَصَدْتُ قَصْدَهُ: see قَصْدُهُ, below. — قَصَدْتُهُ لَهُ بِهِ. [I brought to him such a thing: lit. I directed, or betook, myself to him with such a thing: see an ex. in the first para. of art. بَي.] (Ham. p. 41.) اِلَيْكَ قَصْدِي, and مَقْصِدِي, (the latter with fet-h to the ص, Mgh,) To thee is my tending, or repairing, &c. (A.) — قَصَدَ فِي الْأَمْرِ, [aor. ʔ,] (A, Mgh,) inf. n. قَصَدٌ; (S, M, L, Mgh, K,) and اِقْصِدْ فِيهِ, (M, L, K;) † He pursued a right, or direct, course in the affair: (L:) or he followed the middle and most just way in the affair; and did not exceed the due bounds therein: (Mgh:) or he acted in a moderate manner, in a manner between that of prodigality and that of parsimoniousness, in the affair: (S, L:) or he acted in a manner the contrary of that of extravagance in the affair: (M, L, K:) or he kept within the due bounds in the affair, and was content with a middle course: (A:) and in like manner, فِي النَّفَقَةِ in expense: (L:) and فِي مَعِيشَتِهِ with respect to his means of subsistence. (A, L.) See also 8. — قَصَدَ فِي مَشْيِهِ He (a man) walked at an equable, or a moderate, pace; syn. مَشَى مُسْتَوِيًا. (L.) — وَأَقْصِدْ فِي مَشْيِكَ [in the Kur xxxi. 18,] (S) means And go thou at a moderate pace in thy walking; neither slowly nor quickly. (Beyd, Jel.) — اِقْصِدْ بِذِرْعِكَ moderate thyself; restrain thyself; i. q. اِرْتَفِعْ عَلَى نَفْسِكَ. (S.) — اِقْصِدْ اِقْصِدْ تَبْلُغُوا Keep ye to the middle way: keep ye to the middle way in affairs; in sayings and actions: so shall ye attain [to that which ye should desire]: the قصد being in the accus. case as a corroborative inf. n.; and it is repeated also for the sake of corroboration. (L, from a trad.) — قَصَدَ, aor. ʔ, (L,) inf. n. قَصَدٌ, (M, L, K,) † It (a road, or way,) was direct, or right; had a direct, or right, tendency. (M, L, K.) عَلَى اللَّهِ قَصْدُ السَّبِيلِ [Kur xvi. 9,] Upon God it rests to show the direct, or right way, (M, Beyd, L,) [or the right direction of the way] which leads to the truth, (Beyd,) and to invite to it by evident proofs: (M, L:) or upon God it rests to make the way direct, or right, in mercy and favour: or upon God depends one's directing his course to the [right] way. (Beyd.) — قَصَدَ, aor. ʔ, (S, L,) inf. n. قَصَدٌ, (S, L, K,) † He acted with justice, or equity. (S, L, K.) Abu-l-Lahhām Eth-Thaalebee says,

• عَلَى الْحَكَمِ الْبَاقِي يَوْمًا إِذَا قَضَى  
• قَضِيَّتَهُ أَنْ لَا يَجُورَ وَيَقْصِدَ

(S, L) meaning, It is incumbent on the judge who is come to, any day, when he decides his case, that he do not deviate from what is right, but (بَلْ) act with justice, or equity. (IB, L.) Akh says, He means أَنْ يَقْصِدَ أَنْ يَنْبَغِي; but as he makes an ellipsis, and puts يَقْصِدَ in the place, syntactically, of يَنْبَغِي, he makes it marfooʔ, because it

has the place of that which is [virtually] marfooʔ: and Fr says, he makes it marfooʔ because of the disagreement; for as its meaning disagrees with that of the preceding verb, it is made to disagree therefore in desinential syntax. (S, L.) — قَصَدَ, (S, L,) aor. ʔ, (L,) inf. n. قَصَدٌ, (S, L, K,) [and قَصَدَ, see 7] He broke a stick: (S, L:) he broke in any way or manner: or he broke in halves: as also قَصَدَ, inf. n. تَقْصِيبٌ, (L, K,) [or the latter signifies he broke many things; or broke in many pieces: see 7.] — قَصَدَ لَهُ He was given a little. (S, O, K, art. قصد.) — قَصَدَ, aor. ʔ, inf. n. قَصَادَةٌ, He (a camel, TA) became fat. (K.) — See also 4.

2: see 1 last sentence but one. — And see 4.

4. أَقْصَدَنِي إِلَيْهِ الْأَمْرُ The affair caused me to tend, repair, betake myself, or direct my course, to, or towards, him, or it; to aim at him, or it; to seek, endeavour after, pursue, or endeavour to reach, attain, or obtain, him, or it; to desire it, or wish for it; to intend it, or purpose it. (M, L.) — † It (an arrow) hit its object, and killed on the spot. (S, K.) — He pierced a man with a spear, (K,) or shot him with an arrow, (TA,) and did not miss him: (K:) he struck, or shot, a thing so that it died on the spot: (Aq:) he killed on the spot: (Lth:) it (a serpent) killed a person (Lth, S) on the spot: (Lth:) or bit him so as to kill him. (K, TA.) أَقْصَدَتُهُ الْهَيْبَةُ Destiny killed him on the spot. (A.) — اِقْصِدْ, (inf. n. اِقْصَادٌ, TA,) He composed [odes, or] poems of the kind termed قَصِيدٌ; a verb similar to أَرْمَلَ and أَرْجَزَ: (Ibn-Buzurj, L:) also, (L, TA,) or اِقْصِدْ, inf. n. اِقْصَادٌ, accord. to the K, but the former is the correct form, (TA,) [or the latter is probably correct, as being similar to اِرْتَجَزَ, as well as the former, of which the act. part n. occurs in a verse,] and قَصَدَ, inf. n. قَصَدٌ; (K;) or قَصَدَ; (as in the M and L;) he continued uninterruptedly, (L, K,) and prolonged, (L,) the composition of [odes, or] poems of the kind termed قَصَائِدٌ. (L, K.) See مُقْصِدٌ.

5. تَقَصَّدَ He (a dog &c.) died. (S.) — And see 7, in three places.

7. تَقَصَّدَ and اِنْقَصَدَ; (L, K;) and قَصَدَ, aor. ʔ, inf. n. قَصَدٌ; but this form of the verb is seldom used; (L;) It broke, or became broken, in any way or manner: or it broke, or became broken, in halves: (L, K:) [but they are differently used: you say,] اِنْقَصَدَ الرَّمْحُ [the spear broke: or] (S, L) the spear broke in halves: (L:) and تَقَصَّدَتِ الرِّمَاحُ the spears broke in many pieces. (S, A, L.) — اِنْقَصَدَ and تَقَصَّدَ It (marrow) became detached, or came forth, from its place. (TA.)

8. اِقْصَدَ: see 1. — He aimed at that which was right and just. (A, art. صيد. See 1 in that art.) — And see 4.

قَصْدٌ, [inf. n. of 1, q. v. — Used as a subst., The tending, self-direction, aim, or course of a