

related it as commencing with the words ان كانت تَوَازِي. (TA.)

4. اقْرأت, said of a woman: see 1, former half. Said of a she-camel, (K, TA,) and of a ewe, or she-goat, (TA,) *She retained the seed of the male in her womb*: (K, TA:) and when this is the case, one says that she is قَرَوْتَهَا, which is anomalous, for قَرَاتَهَا; (TA in the present art.) meaning *in the first period of her pregnancy, before its becoming apparent, or manifest*. (TA in art. قرو.) [And accord. to Freytag, (app. in the phrase اقْرأت سبًا), the verb is expl. in the Kitāb el-Addād as said of a serpent, meaning *It retained poison for the space of a month*.] — Also, said of a woman, *She menstruated*: and she became pure from the menstrual discharge: (S, O, * Mṣb, K, TA:) and so قَرَاتٌ, in both of these senses, (Mṣb, TA,) aor. ʿ, inf. n. قَرَتْ; (Mṣb;) or in the former sense; (Akh, S, K;) and [accordingly] one says, قَرَاتٌ حَبْصَةً أَوْ حَبْصَتَيْنِ, [so in copies of the S, agreeably with what immediately precedes, but in one of my copies of the S and in the O and TA, اقْرأت, meaning, *she menstruated once or twice*]; (S, O, * TA;*) and قَرَاتٌ signifies *she saw the blood [of the menses app. for the first time]*: (TA:) and اقْرأتٌ signifies *she became one who had the menstrual discharge*. (Akh, S, O, TA.) [Accord. to Zj, as I gather from the TA, the second of the significations in the sentence immediately preceding is from the collection of the blood in the womb: in the opinion of IATH, it and the first signification are from relation to time: but I rather incline to think that the converse of this is the case, and that hence are deduced several other meanings here following.] — اقْرأت الرياح (S, K) *The winds blew*, (K,) or began [to blow], (S,) in their time, or season. (S, K.) — اقْرأ (said of a man, O, TA) *He reverted, or turned back*, (O, K, TA,) from his journey. (O, TA.) And *He returned* (K, TA) from his journey. (TA.) — And *He, or it, approached, or drew near*. (K.) You say, اقْرأت من أهلي *I approached, or drew near to, my family*. (O.) And اقْرأت حاجتك *Thy object of want approached, or drew near; or has approached, &c.* (S, O.) — And *It set*, (K, TA,) said of a star: or the time of its setting came, or drew near. (TA.) اقْرأت النجوم signifies *The stars set*: (O:) — and also (O) *The stars delayed [to bring] their rain*. (S, O.) — And اقْرأ is also syn. with اَخَّرَ, (K, TA,) in the phrase اقْرأ حاجته [He postponed, or delayed, the object of his want:] (TA:) and, (K, TA,) as some say, (TA,) syn. with اسْتَأْخَرَ [He, or it, was, or became, behind, backward, late, &c.]: (K, TA:) [but it should be observed that اَخَّرَ is often intrans., and syn. with اسْتَأْخَرَ; therefore one signification may possibly in this instance be meant by both: such, however, is not the case accord. to SM, as has been shown above, and as is further shown by his saying,] perhaps the saying of the author of the K, that it is syn. with اَخَّرَ, may have been taken

from the phrase اَعْتَمْتُ قِرَاكَ أَمْ اقْرأتَهُ i. e. *Hast thou withheld thy entertainment for the guest, or guests, or hast thou postponed it?* but his explanation is obviously loose and defective. (TA.) — اقْرأ is from الاقراء [pl. of القراء or القراء]: hence it seems to mean *I rhymed, or versified*: compare اَرْجَزَ from الرَّجَزُ, and اَرْمَلَ from الرَّمْلُ, &c.]. (O. [See also 8.]) = اقْرأه, (L, K, TA,) inf. n. اقْرأه, (TA,) *He (a sheykh, or preceptor, L, TA) made him, or taught him, to read, or recite*; (L, K, TA;) [and so قَرَاهُ, inf. n. قَرَانٌ, as shown before:] see 1, last quarter. One says, اقْرأه القرآن (S, O, L, TA) and الحديث (L, TA) *He made him, or taught him, to read, or recite, the Qur-ān and the tradition*. (L, TA.) Hence اقْرأه السلام (AHāt, TA:) see 1, near the end. — See also what next follows.

5. تَقَرَّأَ *He devoted himself to religious exercises [and particularly to the reading, or reciting, of the Qur-ān]*; (S, K;) as also قَرَأَ; (O, TA;) and اقْرأ (K, TA:) and i. q. تَفَقَّهَ [i. e. *he learned knowledge, or science; or particularly the science of the law*. (K.)

8: see 1, former half. [After the mention of اقترأ as syn. with قَرَاهُ, it is added in the TA, يقال اقترأت في الشعر, in which اقترأت is evidently a mistranscription; and not attributable to the copyist, but to the author, of the TA, for the whole sentence is misplaced.]

10. اسْتَقْرَأَ الاشياءَ, (Mṣb,) or اسْتَقْرَى الاشياءَ, (TA in art. قرو,) [both probably correct, as dial. vars.,] *He investigated the اقراء [or modes, or manners of being, (pl. of قَرَوْ or قَرُ, and of قَرَوُ)] of the things, for acquiring a knowledge of their conditions and properties*. (Mṣb in this art., and TA in art. قرو.) [And one says also, اسْتَقْرَأَ الكتابَ, meaning *He investigated the book to find some particular thing*.] — And اسْتَقْرَأَ الجمل الناقة *The he-camel left the she-camel [تَارَكَهَا] [in the CK and in my MS. copy of the K بَارَكَهَا] in order that he might see whether she had conceived or not*: (S, K:) [or whether she were in her state of desire: for SM adds, after stating that this is from AO,] as long as the وَدِيق [i. e. وَدِيق, an epithet which seems to be properly applied to a female solid-hoofed animal, but here app. applied to a she-camel,] is in her وَدِيق [a mistranscription for وِدَاق or a noun cognate therewith], one says of her, اقْرأها *and هي في قَرْنِهَا*. (TA. [See also 1, first quarter; and see القَرْسُ.]) = And اسْتَقْرَأَهُ signifies *He desired, or demanded, of him that he should read, or recite*. (MA, TA.)

قَرَوْ (S, Mgh, O, Mṣb, K, &c.) and قَرُ, (Mgh, Mṣb, K,) or the latter is a simple subst. and the former is an inf. n., (Mṣb,) *A menstruation*: and a state of purity from the menstrual discharge: (S, Mgh, O, Mṣb, K, &c.): thus having two contr. meanings: (S, O, K:) said by IATH to have the latter meaning accord. to Esh-Shāfi'ce and the people of El-Hijáz, and the former mean-

ing accord. to Aboo-Haneefeh and the people of El-'Irāk: (TA:) and a time; (AA, S, Mgh, O, K;) and so قَارِي; (S, Mgh, O;) as in the sayings, هَبَّتِ الرِّيحُ بِقَرْنِهَا and لَبَّارَتْهَا *The wind blew at its time*; (Kt, Mgh;) and this is the primary signification (IATH, Mgh, O) accord. to AA [and some others]; (Mgh;) whence [accord. to them] the first and second of the meanings mentioned above: (Kt, S, IATH, Mgh, O:) and قَرُ signifies also the termination of a menstruation: and some say, the period between two menstruations: (S:) accord. to Zj, it means the collecting of the blood in the womb; which is only in the case of becoming pure from menstruation: (TA:) the pl. is اقْرأ and اقْرؤ and اقْرؤ, (S, O, Mṣb, K,) the last of which [as also properly the first] is a pl. of pauc.; (S, O, Mṣb;) or when قَرُ or قَرُ has the first of the meanings assigned to it above the pl. is اقْرأ, and when it has the second thereof the pl. is قَرُ: (K:) respecting the phrase ثَلَاثَةُ قَرُ in the Kur [ii. 228], Aṣ says, it should by rule be ثَلَاثَةُ اقْرُ: (Mṣb, TA:) the grammarians say that it is for القَرُ; thus in the L: (TA:) or they say that it is for القَرُ; but some of them say that it is allowable to use a pl. of mult. in relation to three and more as far as ten [inclusively] without [the necessity of] rendering the phrase otherwise in grammatical analysis. (Mṣb.) — [Hence,] A rhyme: (Z, K, TA:) اقْرأ (Z, O, TA) and قَرُ (O) signifying the rhymes of verses; (Z, O, TA;) which terminate like as do the اقراء of the states of purity from menstruation; (Z, TA;) [i. e., they are thus called] because they terminate, and limit, the verses: (O:) and اقْرأ الشعر signifies also the several modes, or manners, or species, (IATH, O, K, TA,) and metres, (IATH, TA,) and scopes, (K, * TA,) of verse, or poetry: (IATH, O, K, TA:) the sing. is قَرُ (O, TA) and قَرُ, and some say قَرُ also, and قَرِي and قَرِي, and some say that it is قَرُ [q. v.] with و: and the pl. of قَرِي is [also] اقْرِبَة [a pl. of pauc.]. (TA.) One says, هَذَا الشَّعْرُ عَلَى قَرِهِ هَذَا *i. e. This poetry is according to the mode, or manner, &c., of this poetry*. (O.) See also 10, first sentence. — Also A periodical festival; syn. عِيدٌ. (TA.) — And A fever [app. an intermittent, or a periodically-recurrent, fever]. (TA.) — And i. q. غَائِبٌ [app. meaning *A thing becoming absent, or unapparent, or setting, like a star*: see 4]. (TA.) — And قَرُ الفرسِ means *The days of the mare's desiring the stallion*: or, of her being covered: one says قَرْنِهَا *and هي في قَرْنِهَا* [She is in her days of desiring &c.]. (TA.) See also 1, first quarter; and see 10, third sentence.

قَرُ: see the next preceding paragraph, in two places.

قَرُ: see قَرُ, last quarter: — and see also the paragraph here following.