

straiten him: (Fr, AHeyth:) or the meaning is, *لَنْ نَقْدِرَ عَلَيْهِ مَا قَدَرْنَا مِنْ كَوْنِهِ فِي بَطْنِ الْحَوْتِ*, for *نَقْدِرُ* is syn. with *نُقَدِّرُ*; (Zj;) and this is correct; i. e., *we would not decree against him what we decreed, of the straitness [that should befall him] in the belly of the fish: it cannot be from القُدْرَةُ [meaning power, or ability]; for he who thinks this is an unbeliever.* (Az, TA.) — Also, *قَدَرَهُ*, aor. *ز*, inf. n. *قَدَارَةٌ*; (K;) and *قَدَرَهُ*; (TA;) *He prepared it.* (K, TA.) — And the former, *He assigned, or appointed, a particular time for it.* (K.) — *قَدَرْتُ عَلَى الشَّيْءِ*, aor. *ز* (S, Msh, K) and *ز*, (Ks, K,) but the former is that which is commonly known, (TA,) inf. n. *قُدْرَةٌ* and *قَدْرَانٌ* (S, K,) with *kesr*, (K,) but the latter is written in a copy of the T, *قَدْرَانٌ*, (TA,) [and in one copy of the S *قَدْرَانٌ*,] and *قَدَرُ* (Ks, Fr, Akh, K) and *مَقْدَرَةٌ* and *مَقْدَرَةٌ* (S, K) and *مَقْدَارٌ* (K) and *مَقْدَرٌ* (TA) and *قَدَارٌ* (Sgh, K) and *قَدَارٌ* (Lh, K;) and *قَدَرْتُ عَلَيْهِ*, aor. *ز*, (S, K,* TA) a form of weak authority, mentioned by Yaʿqoob, (S,) and by Sgh from Th, and said by IKt, to be of the dial. of Benoo-Murrah, of Ghatafan, (TA,) inf. n. *قَدَرٌ* (Ks, Fr, Akh, K) and *قُدْرَةٌ* and *قُدُورَةٌ* and *قُدُورٌ* (K, TA,) these four are of *قَدَرٌ*; (TA;) and all that are here mentioned as from the K, are inf. ns.; (TK;*) and *اِقْدَرْتُ عَلَيْهِ*; (S, K,* TA;) or this has a stronger signification; (IAth;) *I had power, or ability, to do, effect, accomplish, achieve, attain, or compass, &c., the thing; I was able to do it, I was able to prevail against it.* (Msh, K,* TA.) You say *مَا لِي عَلَيْكَ مَقْدَرَةٌ*, and *مَقْدَرَةٌ*, and *مَقْدَرَةٌ*, i. e. *قُدْرَةٌ*, [I have not power over thee.] (S.) And in like manner, *الْمَقْدَرَةُ تَذْهَبُ الْحَفِظَةَ*, [Power drives away that care which one has of what is sacred, or inviolable, or of religion, to avoid suspicion]. (S.) — See also *قُدْرَةٌ*, below. — *طَبَخَ* and *طَبَخَ* [meaning *He cooked, and he cooked for himself, in a قدر, or cooking-pot.* (S, TA.) You say *قَدَرُ الْقَدْرِ*, (K,* TA,) aor. *ز* and *ز*, inf. n. *قَدَرٌ*, (K,) *He cooked [the contents of] the cooking-pot.* (K,* TA.) And *أَمَرَنِي أَنْ أَقْدِرَ لَحْمًا* *He ordered me to cook a cooking-pot of flesh-meat.* (TA, from a trad.) And *أَتَقْدِرُونَ؟ أَمْ تَتَشَوُّونَ؟* *Do ye cook [for yourselves] in a cooking-pot, or roast?* (S.)

2. *قَدَرٌ*, inf. n. *تَقْدِيرٌ*: see 1, in most of its senses. — *He meditated, considered, or exercised thought in arranging and preparing, a thing or an affair; (T, K,* El-Basāir;) either making use of his reason, and building thereon; the doing of which is praiseworthy; or according to his desire or appetite; as in the Kur, lxxiv. 18 and 19; the doing of which is blameable; (El-Basāir;) or by means of marks, whereby to cut it. (T.) — He intended a thing or an affair; he determined upon it. (T.) [Said of God, He decreed, appointed, ordained, destined, pre-*

*destined, or predetermined a thing.] — [Hence, app., *قَدَرُ كَذَا*, in grammar, *He meant, or held, or made, such a thing to be supplied, or understood.* You say *قَدَرُهُ تَقْدِيرُهُ كَذَا* (a phrase's) implied, or virtual, meaning, or meaning by implication, is thus. And *يُقَدِّرُ بِكَذَا* Its implied meaning is to be expressed by saying thus. And *تَقْدِيرًا* is said in the sense of *implicatively, or virtually, as opposed to لَفْظًا* or literally. — And *He supposed such a thing.] — He made; syn. وَقَدَّرَ* and *صَنَعَ*. Ex., in the Kur, [xli. 9,] *فِيهَا أَقْوَاتُهَا* And *He made therein its foods, or aliments.* And it is said in the Kur, [x. 5,] *وَقَدَّرَهُ مَنَازِلَ* And *hath made for it [the moon] mansions.* (TA.) — *He knew.* So in the Kur, xv. 60; and lxxiii. 20, according to the Basāir. (TA.) — *قَدَرَهُ*, inf. n. *تَقْدِيرٌ*, *He asserted him to be, or named him, or called him, a قَدَرِي*: (Fr, Sgh, K;) but this is post-classical. (TA.) — *قَدَرَهُ*, (Msh,) or *اِقْدَرُهُ*, (K,) [the latter of which is the more common,] *He empowered him; enabled him; rendered him able.* (Msh, K.) You say *قَدَرَهُ اللَّهُ عَلَى كَذَا* *God empowered him, enabled him, or rendered him able, to do such a thing.* (K,* TA.)*

3. *قَادَرْتُهُ*, (K,) *قَادَرْتُ*: see 1. — *قَادَرْتُ*, (K,) inf. n. *مُقَادَرَةٌ*, (TA,) *I measured myself, or my abilities, with him, or his, (قَايَسْتُهُ), and did as he did: (K:;) or I vied, or contended, with him in power, or strength.* (A, TA.)

4: see 2.

5: see 7. — *كَانَ يَتَقَدَّرُ فِي مَرَضِهِ أَيَّنَ أَنَا الْيَوْمَ* [He (Mohammad) used to compute, or reckon, in his mind, in his disease, Where am I to-day?] i. e., he used to compute, or reckon, (*يَقْدِرُ*), [in his disease,] the days of his wives, when it was his turn to visit each of them. (TA, from a trad.) See also 1. — *تَقَدَّرَ* It (a thing, S,) became prepared, (S, K,) *لَهُ* for him. (S.)

7. *انْقَدَرَ* (S, K) and *تَقَدَّرَ* (A) It (a garment) agreed with, or was according to, the measure. (S, A, K.) You say *تَقَدَّرَ الثَّوبُ عَلَيْهِ* The garment agreed with, or was according to, his measure. (A.)

8. *اِقْدَرَهُ* *He made it of middling size; expl. by جَعَلَهُ قَدْرًا*. (JK, TA.) [In the latter, the explanation is without any syll. signs; but in the former I find it fully pointed, and immediately followed by *شَيْءٌ مُقْتَدَرٌ*, thus pointed, and explained as signifying “a thing of middling size, whether in length or tallness or in width or breadth.”] — See also 1, last two significations.

10. *اسْتَقْدَرَ اللَّهُ خَيْرًا* *He begged God to decree, appoint, ordain, or decide, for him good.* (S, K.) — *اللَّهُمَّ إِنِّي أَسْتَقْدِرُكَ بِقُدْرَتِكَ* = *O God, I beg Thee to give me power to do it, by Thy power.* (TA, from a trad.)

قَدَرٌ The quantity, quantum, measure, magnitude, size, bulk, proportion, extent, space, amount, sum, or number attained, of a thing; (S, Msh, K;) as also *قَدَرٌ* (Msh, K) and *قَدَرٌ* (Fr, Sgh, K) and *مَقْدَارٌ*. (Msh, K.) You say *هَذَا قَدَرُ هَذَا*, and *قَدَرُهُ*, This is the like of this [in quantity, &c.; is commensurate with, or proportionate to, this; and so *هَذَا بِمَقْدَارِ هَذَا*. (Msh.) And *هَرَقْدَرٌ* مائة, and *قَدَرٌ* مائة, They are as many as a hundred. (Z, Msh.) And *أَخَذَ بِقَدْرِ حَقِّهِ*, and *بِقَدْرِهِ*, and *بِمَقْدَارِهِ*, *He took as much as his due, or right.* And *بِقَدْرِهَا*, and *بِقَدْرِهَا*, and *قَرَأَ بِقَدْرِ الْفَاتِحَةِ*, *He read as much as the Fātiḥah.* (Msh.) And *أَقِمْتُ عَنْدَهُ قَدْرًا أَنْ يَفْعَلَ كَذَا* I remained at his abode long enough for him to do thus. (Meyd, TA.) But you say *جَاءَ عَلَى قَدْرِ*, thus only, with *fet-h* [to the dāl, as is shown by what precedes in the Msh,] as meaning [It came according to measure; i. e.,] it was conformable; it matched; it suited. (Msh.) You say also *جَاوَزَ قَدْرَهُ* or *قَدْرَهُ* [He overstepped, transgressed, went beyond, or exceeded, his proper measure, bound, or limit: and the same is said of a thing]. (L, art. *عند*; &c.) And *فَرَسٌ بَعِيدُ الْقَدْرِ* A horse that takes long, or wide, steps. (JK, TA.) [And *هَذَا قَدْرِي* This is sufficient for me.] — [Hence, *Estimation, value, worth, account, rank, quality, or degree of dignity; greatness, majesty, honourableness, nobleness; (Msh,* TA;) gravity of character; (Msh;) as also قَدَرٌ. (Msh.) You say قَدَرٌ عِنْدِي* مَا لَهُ عِنْدِي قَدَرٌ, *He has no honourableness, or gravity of character, in my opinion.* (Msh.) In the words of the Kur, [vi. 91,] *وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ*, [for explanations of which see 1,] we may also correctly read *قَدْرَهُ*. (TA.) — *قَدَرٌ* and *قَدَرٌ*, (S,) [the latter of which is the more common,] or *قَدَرٌ* (JK, Msh, K) alone, (Msh,) or both, and *مَقْدَارٌ* and *تَقْدِيرٌ*, (TA,) and *مَقْدَرَةٌ*, with *fet-h* only [to the d], (S,) *Decree, appointment, ordinance, or destiny: or what is decreed, appointed, &c.: syn. قَضَاءٌ and حُكْمٌ. (M, K:;) or decree, &c., adapted [to a particular case], (Lth, JK, Az, TA,) by God; (S, Msh;) expl. by قَضَاءٌ مُوَقَّتٌ, (Lth, JK, &c.,) and *قَضَاءُ اللَّهِ* مَا يَقْدَرُهُ اللَّهُ مِنَ الْقَضَاءِ, (S,) and *قَضَاءُ اللَّهِ* يَقْدَرُهُ اللَّهُ: (Msh:) [accord. to general usage, it differs from قَضَاءٌ; this latter signifying a general decree of God, as that every living being shall die; whereas قَدَرٌ signifies a particular decree of God, as that a certain man shall die at a particular time and place &c.; or particular predestination: thus الْقَضَاءُ وَالْقَدَرُ may be rendered the general and particular decrees of God; or general and particular predestination or fate and destiny. The term قَدَرٌ is variously explained by different schools and sects: but its proper meaning seems to be that given above on the authority of Lth.] The pl. of قَدَرٌ is أَقْدَارٌ; (K, TA;) and of مَقْدَارٌ, مَقَادِيرٌ. (TA.) You say *الْأُمُورُ تَجْرِي بِمَقْدَارِ* بِمَقْدَارِهِ, and *بِقَدْرِ*, &c., *Events have their course by the decree, &c., of God.* (TA.) It is said that *لَيْلَةُ الْقَدْرِ* signifies The night of decree,*