

into a right state; like *نَظْمُهُ*: see the latter in the Msh. — *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 Hamaseh, 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 *أَقَامَ 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 عَلَى* *حَالٍ* He abode, or continued, in a state, or condition; and *أَقَامَ عَلَى أَمْرٍ* 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 فِيمَا بَيْنَهُمْ* They valued it, or estimated its price, among them. (TA.)

10. *اسْتَقَامَ* 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. — *اسْتَقَامَ عَلَى طَرِيقٍ* (K, art. *رشد*) He continued in the way of truth, or the right way; as also *عَلَيْهِ*? *أَقَامَ*? *أَقَامَ لَمْ يَسْتَقِيمِ الْأَمْرُ* The affair was, or became, difficult: see *تَعَذَّرَ*. — *اسْتَقَامَ لَهُ الْأَمْرُ* The affair, or case, became in a right state for him; syn. *اِعْتَدَلَ*. (S.) — *اسْتَقَامَ* 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 *اسْتَقَامَ 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, Msh, 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, Msh, K:) for the قوم of every prophet is of men and women. (S, Msh.) — *قَوْمٌ* opposed to *نِسَاءٌ*: see a verse cited voce *سَوَّفَ*.

*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 *قَائِمَةٌ*: see K, voce *عَبُود*: or *قَامَةٌ الْبَكْرَةِ* (*بَكْرَةٌ*) with its apparatus. (S, K.)

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

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

*الْقِيمُ الدِّينِ الْقِيمُ* (Kur ix. 36) The right, correct, or true, reckoning. (T in art. *دين*.) — *قِيمُ الْأَمْرِ* — *قِيمَةٌ* *سَائِسَةٌ* and *مُقِيمَةٌ* i. q. *إِزَازَةٌ*. — *قِيمٌ* *بِأَمْرٍ* A manager of an affair; i. q. *قَامَرٌ*. (S, Msh, art. *إزى*.) See *قَامَرٌ بِالْأَمْرِ*. — *قِيمٌ* 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. *بلو*.)

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

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

*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 قِيَوْمٌ* 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 *مُنْتَسِبٌ*.

*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. *نصب*.) — *قَائِمَةٌ*, pl. *قَوَائِرٌ*, 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. *سد*;) or sightless, but with the black still remaining. (Mgh, Msh.) — *قَائِرٌ* and *قَائِمَةٌ* The hilt of a sword. (Msh.) — *قَائِمَةٌ* A leg of a table, and of a throne, or moveable seat, &c. (JK.) See also *قَامَةٌ*; and see *إِسْنَادُ النَّارِ*. — *قَوْمَةُ بَيْتِ النَّارِ* — *إِسْنَادُ النَّارِ* (K, art. *هريد*.) The servants of the fire-temple. (TA, same art.) — *القَوَائِرُ* The winds. So in a verse of Umeiyeh Ibn-Abi-Şalt. (TA, voce *سدر*.) — *قَوَائِرُ الْمَائِدَةِ* [The legs of the table]. (K, art. *عقر*.) — *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. *حرف*.) — *قَائِرٌ* *مَاءٌ* Frozen water. And stagnant water: see *حَبَاكٌ*.

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

*مَقَامٌ* The place of the feet; (K:) a standing-place; (S, Msh;) as also *مَقَامٌ* (S:) or the latter, a place of stationing: (Msh:) 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'allakât, 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. *قعد*. — See *قِيمٌ*.

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

*حَجَرٌ مُتَقَوِّمٌ* (K, art. *موس*) A precious stone. (TA, same art.)