

كُود

1. كَادَ يَفْعُلُ كَدًا (S, K, * &c.) [originally كُودُ] first pers. كَدْتُ, accord. to the usage of most of the Arabs, (IKtt,) aor. يَكَادُ (S, K, &c.) the form used by all the Arabs, (IKtt,) or يَكُودُ [is also used, by some of those who make the pret. to be originally كُودُ], (Lth,) inf. n. كُودُ (Lth, S, M, K, &c.) and كَادَ (M, IKtt) and مَكَادَةٌ (Lth, S, M, K, &c.) and مَكَادُ (Lth, M, K, &c.) and كَادَ, originally كُودُ, deviating from constant rule, (MF,) first pers. كَدْتُ (S, IKtt, MF,) in the dial. of the Benoo-Adee, (MF,) mentioned by Sb as heard from some of the Arabs, (S,) aor. يَكَادُ (IKtt,) deviating from constant rule, (MF,) [and يَكُودُ, mentioned above, agreeably with rule;] as also كَادَ (Msb, K, art. كيد,) originally كِيدَ, first pers. كَدْتُ, aor. يَكَادُ (Msb, art. كيد,) inf. n. كِيدُ (L, art. كيد,) and كِيدَ (S, K, &c.) a form mentioned by Abu-l-Khattāb to Sb, as used by some of the Arabs, who in like manner said مَا زِلَ يَفْعُلُ كَدًا, for كَادَ and زَالَ (S;) *He was near to doing so; he nearly, well nigh, or almost, did so; he wanted but little of doing so;* (Akh, S, M, K, &c.) *he purposed, or intended, doing so;* (Lth, M, IKtt;) *but did it not, [or did it not immediately].* (Akh, S, K, &c.) كَادَ is applied to signify the being near to doing a thing, whether it be [afterwards] done or not done. (S.) Without a negative, it enunciates the negation of the action; and coupled with a negative, it enunciates the happening of the action. (S, K.) [This will be explained in the course of the following observations.] It is (as Es-Suyootee says in the Itkân) an incomplete [i. e. a non-attributive] verb, of which only the pret. and aor. are used. It has a noun as the subject, in the nom. case; and an aor., [generally] without أَنْ, as the predicate. (TA.) Sometimes they introduce أَنْ after it, likening it to عَسَى; as, for ex., in the saying of Ru-beh,

• قَدْ كَادَ مِنْ طُولِ الْبَلَى أَنْ يَمُوتَ •

[It had nearly come to nought from length of wear]. (S.) Used affirmatively, it is affirmative of the being near [to doing a thing, &c.]; and used negatively, it is negative thereof. It is a well-known opinion of many, that, used affirmatively, it is negative; and used negatively, it is affirmative: so that كَادَ زَيْدٌ يَفْعُلُ means [Zeyd was near to doing; but] he did not [or did not immediately]; as is shown by the expression [in the Kur xvii. 75, where إِنَّ is a contraction of إِنْ] وَإِنْ كَادُوا لَيَفْتِنُونَكَ [And verily they were near to seducing thee]: and كَادَ يَفْعُلُ means [He was not near to doing; but] he did; as is shown by the expression [in the Kur ii. 66,]

وَمَا كَادُوا يَفْعُلُونَ [And they were not near to doing (it); but they afterwards did (it)]. IAb is related to have said, that wherever كَادَ and كَادُ and يَكَادُ occur in the Kur-ān, they denote a thing's never happening. Some say, that كَادَ [with a negative] denotes an action's happening with difficulty. Some, again, say, that the pret. preceded by a negative is affirmative [of the action &c.]; as is shown by the expression وَمَا كَادُوا يَفْعُلُونَ [quoted above]: and that the aor. preceded by a negative is negative; as is shown by the expression [in the Kur xxiv, 40,] تَرَى يَكْدُ يَرَاهَا [He is not near to seeing it]; meaning that he sees not anything: [though this phrase is said to bear a different meaning, which see below]. But the correct opinion is the one first mentioned; that, used affirmatively, it is affirmative [of the being near to do a thing &c.]; and used negatively, it is negative [thereof]: so that كَادَ يَفْعُلُ signifies *He was near to doing; but did not [or did not immediately]*: and مَا كَادَ يَفْعُلُ *He was not near to doing; much less did he do [or do immediately]*; the denial of the action [or of the immediate performance of the action] being necessarily understood from the denial of the being near to do it. As to the expression in the Kur وَمَا كَادُوا يَفْعُلُونَ [quoted above], it enunciates the state of the people to whom it relates in the beginning of their case; for they were far from sacrificing the cow; and the affirmation of the action is understood only from the [preceding] expression فَذَبَحُوهَا. And as to the expression [in the Kur xvii. 76,] لَقَدْ كَدْتُمْ تَرْكُنُ إِلَيْهِمْ [Thou hadst certainly been near to inclining to them], the Prophet's not inclining to them little or much is understood from لَوْلَا [preceding], which requires this inference. (TA.) [Often, however, or (as some say) generally, with a negative preceding or following it, it is affirmative of the action's happening, but only after difficulty, or delay.] Aboo-Bekr says, that مَا كَادَ فَلَانٌ يَقُومُ means [Such a one hardly, or scarcely, or tardily, rose; like لَمْ يَكْدُ يَقُومُ, and كَادَ لَا يَقُومُ, being understood; or] he rose after being slow, or tardy: (L:) and accord. to Az and others, مَا كَادَ فَلَانٌ يَقُومُ means [I hardly, or scarcely, or tardily, did; or] I did after being slow, or tardy: but sometimes it means *I was not near to doing.* (Msb, art. كيد.) It is said, that كَادَ is sometimes a [mere redundant] connective (صَلَة) of the members of a sentence; (Kutṛ, Akh, AHāt, K;) as in تَرَى يَكْدُ يَرَاهَا [quoted above], meaning, *He does not see it:* (K:) or this means *he is not near to seeing it:* or, as some say, *he sees it after his having been not near to seeing it by reason of the intenseness of the darkness:* [or he hardly, or scarcely, or tardily, sees it:] and Fr says, with reference to the verse in which this phrase occurs, that it is

allowable to say تَرَى يَكْدُ يَقُومُ [meaning, *He hardly, or scarcely, or tardily, rose*] when one has risen after difficulty. (TA.) [Thus it appears, that, مَا كَادَ يَفْعُلُ and تَرَى يَكْدُ يَرَاهَا sometimes signify *He hardly, or scarcely, or tardily, did:* and sometimes, *he was not near to doing; he never did; he did not at all:* so that it may be rendered *he hardly or scarcely, or nowise or in nowise or never, did:* or *he could hardly do, or he could not at all, or could not nearly, or he could nowise or in nowise, do.*] — As asserts his having heard certain of the Arabs say, لَا أَفْعُلُ ذَلِكَ وَلَا كُودًا [I will not do that, nor will I be near to doing it]. (S.) — كَادَ also signifies *He desired;* syn. أَرَادَ. (Akh, S, K.) So in the verse

• كَادَتْ وَكَدْتُ وَتِلْكَ خَيْرُ إِرَادَةٍ •
• تَوَعَّدَ مِنْ لَهْوِ الصَّبَابَةِ مَا مَضَى •

[She desired, and I desired; and that were the best of desire, if what hath passed, of the diverting delight of tender love, returned]. (Akh, S.) So, too, in the saying in the Kur [xx. 15,] أَكَادُ أَخْفِيهَا *I desire (S, K) to conceal it:* or, *to manifest it:* (Beyd:) for, like as it is allowable to put أُريدُ in the place of أَكَادُ, as in the saying in the Kur [xviii. 76,] جِدَارًا يُرِيدُ, so it is to use اكاد [in the place of اريد]: Akh says, that the words of the verse in question mean *I will conceal it, أَخْفِيهَا:* and some say, that the meaning is *I will manifest it:* (TA:) but most hold, that اكاد should here be rendered in its original sense. (MF, TA.) Some of the Arabs make كاد to denote certainty; like ظَنَّ, which primarily denotes doubt, and secondarily certainty. (L, art. كيد.) — عَرَفَ مَا يَكَادُ مِنْهُ [is in like manner explained] *He hath become acquainted with that which is desired of him.* (S, K.) — You say to him who seeks of you a thing, when you do not desire to give him it, وَلَا مَكَادَةَ وَلَا مَهْمَةً (Lth, S, * L, K, *) and لَا كُودًا وَلَا هَمًّا (Lth, L,) i. e. لَا أَكَادُ وَلَا أَهْمُ [No, nor do I desire, nor do I purpose, or intend]. (Lth, L, K.) — You also say, in the same sense, وَلَا مَكَادَةَ لِي [I have no purpose or intention, nor any desire]. (S.) — See also كَادَ in art. كيد.

كُودًا

See دَادًا.

كُود

2. كُودُ, inf. n. تَكْوِيدُ, It (an إِزَار [or a wrapper for the lower part of the body and the thighs]) reached to the part called the كَادَةُ (L, K) only. (L.) — He (a man in the act of concubitus) thrust against the sides of the pubes. (K.) — He beat or struck, with a staff, or stick, upon the posteriors, (K,) between the thigh and the hip. (TA.)