

[iv. 3.] وَأَنْ خِفْتُمْ أَلَّا تَقْسُطُوا فِي الْيَتَامَى [And if ye fear lest ye should not act equitably with respect to the orphans]: (Mgh:) or, accord. to one reading, تَقْسُطُوا, with damm to the س. (TA.) And you say also, أَقْسَطْتُ بَيْنَهُمْ [I acted equitably between them], and إِلَيْهِمْ [towards them]. (TA.)

5. تَقْسُطُوا الشَّيْءَ بَيْنَهُمْ They divided the thing among themselves (Lth, S, M [in which last بَيْنَهُمْ is omitted] and O, L, K) equitably, (M, O,) or equitably and equally, (L,) or with equality. (Lth, K.) You say also, اقْسَطُوا الْمَالَ بَيْنَهُمْ They divided the property among themselves; (TK;) being syn. with اقْتَسَمُوا. (K.)

8: see 5.

قُطْ a dial. var. of قُطْ, or, accord. to Yaşkoob, the ق is a substitute [for ك]; (M;) said by IF to be Arabic; (Mgh;) [Costus; so in the present day;] a certain substance, (AA, Mgh,) or perfume, (Mgh,) or wood, (M,) or a certain Indian wood, and also Arabian, (K,) with which one fumigates; (AA, M, Mgh, Mgh;) well known; (Mgh;) also called قُطْ and قُطْ (AA) and قُطْ (TA in art. قُطْ:) or a wood which is brought from India, and which is put into the substances used for fumigating, and into medicine: (Lth:) or a certain drug of the sea: (S:) [it is said in the S and TA, voce جَنْزَاب, that the carrot of the (جَنْزَابُ الْبَحْرِ) is called قُطْ:] in a trad., القُطُّ الْبَحْرِيُّ [or قُطُّ of the sea] is mentioned as one of the best of remedies: and in another trad., قُطْ is coupled by the conjunction و with أَطْفَار, or, accord. to one relation thereof, is prefixed to the latter word, governing it in the gen. case: and I Ath says, that it is a sort of perfume: but some say that it is aloes-wood (عود, q. v.): [see also طَفَائِرُ:] and others, a well-known drug, of sweet odour, with which women and infants are fumigated: (TA:) it is diuretic, beneficial to the liver in a high degree, and for the colic, and for worms, and the quartan fever, as a beverage; and for rheum, and defluxions, and pestilence, when the patient is fumigated therewith; and for the [leprosy-like disorder called] بَهَق, and the [discolouration of the face termed] كُف, when applied as a liniment; (K;) and it confines the bowels, expels wind, strengthens the stomach and heart, occasions pleasurable sensation, is an ingredient in many sorts of perfume, and is the best of perfumes in odour when one fumigates therewith. (TA.)

قُطْ Equity; justice: (S, M, Mgh, Mgh, K.) [an inf. n. having no proper verb, or] a subst. from اقْسَطَ. (Mgh, Mgh.) = Equitable; just: (S, M, K:) an inf. n. used as an epithet, like its syn. عَدْل; (M, K;) and [therefore] applied alike to a sing. n. [and to a dual] and to a pl.: (K:) you say مِيزَانٌ قُطٌّ an equitable, or a just, balance; and مِيزَانَانِ قُطٌّ; and, agreeably with the usage of the Kur, xxi. 48, مَوَازِينَ قُطٌّ.

(M.) = A portion, share, or lot; (S, M, Mgh, K;) of a thing; (K;) and pertaining to a person: (TA:) pl. أَقْسَاط. (Mgh.) You say, وَقَاهُ قِطَّهُ He gave him in full his portion, share, or lot. (TA.) And أَخَذَ كُلُّ مِنَ الشُّرَكَاءِ قِطَّهُ Every one of the partners took his portion, or share. (TA.) — A portion, or piece. (So accord. to an explanation of the pl., أَقْسَاط, in the TA.) — The means of subsistence: (K:) or the portion thereof which is the share of every created being. (TA.) يَخْفِضُ الْقِطَّ وَيَرْفَعُهُ, said of God, in a trad., has been explained as meaning He maketh the portion of the means of subsistence which is the share of any created being little, and maketh it much. (TA.) [See, below, another meaning which is assigned to it in this instance; and see also art. خَفَضَ.] — A quantity, (K, TA,) of water only; or any quantity, of water and of other things. (TA.) — A measure with which corn is measured, (S, Mgh, K,) which holds (K) half of a صَاع; (S, Mgh, K;) six thereof making a فَرْق; (S:) accord. to Mbr, four hundred and eighty-one dirhems. (TA.) Sometimes it is used for performing the ablution termed وَضوء; and hence it is said in a trad., إِنَّ التَّيَّسَاءَ مِنْ أَصْفَى الشُّقْبَاءِ, إِلَّا صَاحِبَةَ الْقِطِّ وَالسَّرَاجِ here the vessel in which the وضوء is performed; (TA;) the meaning app. being, [Women are of the most lightwitted of the lightwitted,] except she who serves her husband, and assists him to perform the وضوء, [so I render تَوْضِئُهُ,] and takes care of the vessel which he uses for that purpose, and stands at his head with the lamp: (K:) or who performs his affairs with respect to his وضوء and his lamp. (Nh.) — A [mug of the kind called] كُوز; (M, K;) so called by the people of the great towns: (M:) now applied to one with which olive-oil is measured. (TA.) — A balance, or weighing-instrument. (K.) Some say that this is its meaning in the phrase mentioned above, يَخْفِضُ الْقِطَّ وَيَرْفَعُهُ He depresseth the balance, and raiseth it: alluding to the means of subsistence which He decrees. (TA.)

قَابِطٌ Declining, or deviating, from the right course; acting unjustly, wrongfully, injuriously, or tyrannically: pl. قَابِطُونَ (S, M, Mgh, TA) and قَابِطٌ. (TA.) You say, هُوَ قَابِطٌ غَيْرُ مُقْسِطٍ He is declining, or deviating, from the right course; &c.: not acting equitably, or justly. (TA.) And it is said in the Kur, [lxxii. 15.] أَمَّا الْقَابِطُونَ [As for the deviators from the right course, they shall be fuel for hell]. (S, M, Mgh.) [See also عَادِلٌ.] — القَابِطُونَ is also specially applied to The party of Mo'awiyyeh; (Mgh;) the people of Siffien. (TA.) — [And it has the contr. meaning, i. e. Acting equitably, or justly. See, again, عَادِلٌ.]

أَقْسَطُ More [and most] equitable, just, or right: occurring in the Kur, ii. 282, and xxxiii. 5:

(TA:) formed from the trilateral verb [قَسَطَ], not from the quadrilateral [اقْسَطَ], as some assert it to be, holding it anomalous. (MF.)

تَقْسِطُ The register in which is written a man's portion, or share, (قِطُّ,) of property &c.: a subst., like تَمَتُّين. (TA.)

مُقْسِطٌ Acting equitably, or justly. (S, M.) It is said in the Kur, [v. 46, and xlix. 9, and lx. 8.] إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ [God loveth those who act equitably, or justly]. (S, M.) — الْمُقْسِطُ is one of the names of God, meaning The Equitable. (TA.)

قَطَسَ

قُطَّاسٌ and قُطَّاسٌ A balance, or instrument for weighing: (S, Mgh, K; and Bd in xvii. 37:) or the most even and most just kind thereof: or such as is just, of whatever kind it be: (K:) or i. q. قَبَان [a steelyard]: or, as Lth thinks, the iron of the قَبَان: or i. q. شَاهِينَ [the beam of a balance]: (TA:) or i. q. فَرَسُطُون [an arabicized Persian word, signifying a public standard of weights or measures]: (Zj, TA:) also written الْقِطَّاسُ (K:) said to be Arabic, from قِطَّاس, meaning "justice:" (Mgh:) or a Greek word arabicized; (IDrd, Mgh, K;) and its being so does not impugn the truth of the Kur-án's being [altogether] Arabic; for when a foreign word is used by the Arabs, and made by them conformable with their language in respect of desinential syntax and determinateness and indeterminateness and the like, it becomes Arabic: (Bd, ubi supra:) pl. قُطَّاسِي. (Mgh.)

قَمَر

قَن

قَو

قَش

See Supplement.]

قَبْ

1. قَبْ signifies The act of mixing. (S, Mgh, O, K.) You say, قَبَّ, aor. -, inf. n. قَبٌّ, He mixed. (K.) And قَبَّ, said of anything, It was mixed. (M.) — أَقَبَّ, aor. and inf. n. as above, He corrupted, or vitiated, it: (K, TA:) or he mixed it (i. e. anything) with a thing that corrupted, or vitiated, it. (TA.) — [Hence,] قَبَّ الطَّعَامَ, (S, M,) aor. and inf. n. as above, (M,) He poisoned the food; (S;) he mixed the food with poison; as also قَبَّ: (M, TA:) or قَبْ signifies he mixed poison, and so prepared it that it should take effect upon the body. (IAar, TA.) — And قَبَّ, (S, O, K,) aor. as above, (K,) and so the inf. n., He gave him poison to drink; (S, O, K;) and (TA) so قَبَّ لَهُ (M, TA.) And قَبَّ الشَّرَّ He put poison on flesh-