

speech; or ceased from speaking: or both may here mean, as *قَطَعَ الْكَلَامَ* sometimes does, *he articulated speech, or the speech*: compare this latter rendering with an explanation of *شَقَّى* [الْكَلَامَ]. — *قُدَّ* also signifies *He cut it out, or shaped it, in any manner, whether lengthwise or otherwise*; like *قَتَّه*: see this latter, and a verse cited as an ex. of its inf. n.: and see also a saying near the end of the first paragraph of art. *فَرَى*. Hence [*قُدَّ فَلَانٌ قَدَّ السَّيْفَ*] [*Such a one was shaped with the shaping of the sword*] means *such a one was made goodly, or beautiful, in respect of التقطيع* [i. e. conformation, or proportion, &c., like as is the sword]. (S, O, L, TA.) [See also *قُدَّ*, below.] — And *قُدَّ* means also *He suffered a pain* [app. what may be termed a cutting pain] in the belly, called *قُدَاد*. (M, L, K.)

2: see 1, first sentence. — [*Hence*,] *قُدَّد*, (as implied in the L,) or *قُدَّد اللَّحْمَ*, (A, O,*) inf. n. *تَقْدِيدٌ*, (O, L,) *He made قَدِيد* [i. e. he cut flesh-meat into strips, or oblong pieces, and spread them in the sun, or salted them and spread them in the sun, to dry]. (L.) = *قُدَّدَ عَلَيْهِ*, said of a garment, *It fitted him, or suited him, in size and length*. (L, from a trad.)

4. *اَقْدَّ عَلَيْهِ*, said of food, *It occasioned him a pain in the belly, termed قُدَاد*. (IK††, TA.)

5: see 7. — *تَقْدَدَ* said of a garment, or piece of cloth, *It was, or became, much slit or rent, or ragged, or tattered*, (O, K, TA,) and *old and worn out*. (TA.) — And, said of flesh-meat, quasi-pass. of 2, [i. e. *It was, or became, cut into strips, or oblong pieces, and spread in the sun, or salted and spread in the sun, and so dried*]. (O.) — And, said of a company of men (*قَوْمٌ*), *It became separated* (S, M, O, L, K) into *قُدَد* [or parties, &c., pl. of *قُدَّة*, q. v.]. (M, L.) — Also, said of a thing, (TA,) [perhaps from the same v. said of flesh-meat,] *It was, or became, dry; or it dried, or dried up*. (K, TA.) — And *تَقْدَدَتْ* said of a she-camel, *She became somewhat lean* (O, K) after having been fat: (O:) or *she became fat*, (TA,) or *began to become fat, after having been lean*. (K, TA.)

7. *اِنْقَدَّ*, (S, M, A, O, L, Mṣb, K,) and *تَقْدَدَ*, (M, L, K,) [but the latter app. has an intensive signification, or is said of a number of things,] the former said of a skin, and of a garment, or piece of cloth, (A,) not said of aught except some such thing as a bag for travelling-provisions and for goods or utensils &c., and such as clothing, (O,) *It became cut in an elongated form; or lengthwise*: (L, K:) or *became slit, split, cloven, rent, or divided, lengthwise*: (S, M, A, O, L, Mṣb, K:) or *became cut off entirely*: (M, L, K:) or *became cut, or cut off*. (TA.)

8: see 1, first sentence. — *اَقْتَدَّ الْأُمُورَ* means *He considered the affairs, forcasting their issues, or results, and discriminated them*: (S, O, K:) or

or *he devised the affairs, and considered what would be their issues, or results*. (M.)

10. *اِسْتَقْدَّ* *It contained, or continued in one manner, or state*, (Ibn-'Abbād, A, O, K,) *لَهُ* to him. (A.) And *† It* (an affair, TA) *was, or became, uniform, or even in its tenour*. (Ibn-'Abbād, O, K, TA.) And *اِسْتَقْدَّتِ الْإِبِلُ* *† The camels went on undeviatingly, in one course, way, or manner*: (O, K:) so says AA. (O.)

قُدَّ is a noun and a particle: (S, O, Mughnee, K:) and as a noun it is used in two ways. (Mughnee, K.) — (1) It is a noun *syn. with حَسْب*; (S, O, Mughnee, K;) generally used indeclinably; (Mughnee, K;) thus accord. to the Baṣree; with the *د* quiescent; (TA;) because resembling *قُدَّ* the particle in respect of the letters composing it, and many other particles in respect of its form, (Mughnee, TA,) such as *قُدَّ زَيْدٌ دِرْهَمٌ* &c.: (TA:) one says, *قُدَّ زَيْدٌ دِرْهَمٌ* [The sufficiency of Zeyd (i. e. what is sufficient for Zeyd) is a dirhem], (Mughnee, K,) with the *د* quiescent; (Mughnee, K, TA;) and *قَبْدِي* (S, O) and *قُدْنِي* (S, O, Mughnee) [both] meaning *حَسْبِي* [My sufficiency (i. e. what is sufficient for me)]; (S, O;) the *ن* in *قُدْنِي* being inserted in order to preserve the quiescence [of the final letter of the noun] because this is the original characteristic of what they make indeclinable; (Mughnee;) but the insertion of the *ن* in this case is anomalous, for it is [by rule] only added in verbs, by way of precaution, [to prevent the confusion of the pronominal affix of the verb and that of the noun,] as in *ضَرْبَنِي* (S, O:) [see, however, in the next sentence, an explanation of *قُدْنِي* accord. to which the *ن* is inserted regularly:] accord. to Yaḥkoob, using *قُدَّ* in the sense of *حَسْب*, one says, *مَا لَكَ عِنْدِي إِلَّا قُدَّ* i. e. *قَطُّ* [There is nothing for thee with me, or nothing due to thee in my possession, except this, and it is a thing sufficient, or it is enough, *قَطُّ* being held to signify properly *فَحَسْب*, but it is commonly used as meaning *and no more*]; and he asserts it [i. e. *قُدَّ*] to be a substitute [for *قَطُّ*]: (M:) and it is also used declinably; (Mughnee, K;) thus accord. to the Koofees; (TA;) but this is rare: (Mughnee:) one says *قُدَّ زَيْدٌ*, making it marfooḥ, (Mughnee, K,) like as one says *حَسْبُهُ*; and *قَبْدِي* without *ن*, [as mentioned above,] like as one says *حَسْبِي*. (Mughnee.) — (2) It is also a verbal noun, *syn. with يَكْفِي*: one says, *قُدَّ زَيْدًا دِرْهَمٌ*, [A dirhem suffices, or will suffice, Zeyd], and *قُدْنِي دِرْهَمٌ* [A dirhem suffices, or will suffice, me]; (Mughnee, K;) like as one says *يَكْفِي زَيْدًا دِرْهَمٌ*, and *يَكْفِينِي دِرْهَمٌ*. (Mughnee, K.) = As a particle, it is used peculiarly with a verb, (Mughnee, K,) [i. e.] as such it is not preposed to anything except a verb (S, O,) either a pret. or an aor., (TA,) from which it is not separated unless by an oath, (Mughnee,) such as is perfectly inflected, enunciative, (Mughnee, K,) not an imperative, (TA,) affirmative, and free from

anything that would render it *mejzoom* or *manṣoob*, and from what is termed *حَرْفُ تَنْفِيسٍ* [i. e. *وُف* and its variants]: and it has six meanings. (Mughnee, K.) — (1) It denotes expectation: (M, Mughnee, K:) and when it is with an aor., this is evident; (Mughnee;) one says *قُدَّ يَقْدُمُ الْغَائِبُ*, (Mughnee, K,) meaning *It is expected that the absent will come*: (TA:) and most affirm that it is thus used with a pret.: (Mughnee:) accord. to some, (M,) it is used in reply to the saying *لَهَا يَفْعَلُ* [i. e. “He has not yet done” such a thing, which implies expectation that he would do it]; (S, M, O;) the reply being, *قُدَّ فَعَلَ* [Already he has done the thing]: (M:) and Kh asserts that it is used in reply to persons expecting information; (S, M, O, Mughnee;) [for to such] you say, *قُدَّ مَاتَ فَلَانٌ* [Already such a one has died]; but if one inform him who does not expect it, he does not say thus, but he says [merely] *مَاتَ فَلَانٌ*: (S, O:) thus some say *قُدَّ رَكِبَ الْأَمِيرُ* [Already the commander has mounted his horse] to him who expects his mounting: some, however, disallow that *قُدَّ* is used to denote expectation with the pret. because the pret. denotes what is already past; and hence it appears that those who affirm it to be so used mean that the pret. denotes what was expected before the information: (Mughnee: [in which it is added, with some other observations, that, in the opinion of its author, it does not denote expectation even with the aor.; because the saying *يَقْدُمُ الْغَائِبُ* denotes expectation without *قُدَّ*]) MF says, What we have been orally taught by the sheykhs in El-Andalus is this, that it is a particle denoting the affirmation of truth, or certainty, when it occurs before a pret., and a particle denoting expectation when it occurs before a future. (TA.) — (2) It denotes the nearness of the past to the present: (O, Mughnee, K:) so in the saying *قُدَّ قَامَ زَيْدٌ* [Zeyd has just, or just now, stood; a meaning often intended by saying merely, *has stood*]; (Mughnee, K;) for this phrase without *قُدَّ* may mean the near past and the remote past; (Mughnee;) and so in the saying of the muḥdhdhin, *قُدَّ قَامَتِ الصَّلَاةُ* [The time of the rising to prayer has just come, or simply has come]: (O:) [and, when thus used, it is often immediately preceded by the pret. or aor. of the verb *كَانَ*; thus you say, *كَانَ قُدَّ ذَهَبَ* *He had just, or simply had, gone away*; and *يَكُونُ قُدَّ ذَهَبَ* *He will, or shall, have just, or simply have, gone away*:] and accord. to the Baṣree, except Akh, it must be either expressed or understood immediately before a pret. used as a denotative of state; as in [the saying in the Kur ii. 247,] *وَمَا لَنَا إِلَّا نِقَاتِلُ فِي سَبِيلِ اللَّهِ وَقَدْ أَخْرَجْنَا مِنْ دِيَارِنَا وَأَبْنَاءَنَا* [And what reason have we that we should not fight in the cause of God when we have been expelled from our abodes and our children?]; and in [the saying in the Kur iv. 92,] *أَوْ جَاوُزُكُمْ* [Or who come to you, their bosoms being contracted so that they