

in the acc. as **قَبْلَ هَذَا** Before this; when preceded by the preposition **مِنْ** it is put in the genitive, as **مِنْ قَبْلِ أَنْ** Before that; it corresponds in its construction with **بَعْدَ** q.v.; see also D. S. Gr. T. 2, p. 152. **قَبْلُ** The forefront; **قَبْلًا** 6 v. 111, "Before their eyes," or "In hosts," with which meaning **قَبْلُ** may be regarded as the plur. of **قَبْلٍ** q.v. **قَبْلُ** Power, a side or part; **قَبْلَ** Towards, in the direction of, as **قَبْلَ الْمَشْرِقِ** 2 v. 172, "Towards the East;" **قَبْلَ** 27 v. 37, "Against whom they will have no power;" **قَبْلَهُ** 57 v. 13, "Alongside it." **قَبْلَهُ** properly, *Anything opposite*; a Kibla, or the point in the direction of which, prayer must be made to be efficacious; see Daniel chap. vi. v. 10; Thus the Kibla of the Mohammedans is the Ka'ba at Mecca; at 10 v. 87 the word has been interpreted "A place of worship;" The Jews in the days of Moses are supposed by the Commentators to have prayed towards the Ka'ba, it having been rebuilt by Abraham and Ishmael in place of the original house destroyed by the Flood. **قَبُولٌ** A favourable reception. **قَبِيلٌ** A surety, bail, sponsor; at 7 v. 26 it means a host (the ministers of Satan). **قَبَائِلُ** (2nd declension) plur. of **قَبِيلَةٌ** An Arab tribe. — **أَتَى** IV. To come, draw near, approach (with **فِي** in the sense of with), thus at 12 v. 82 and 51 v. 29; to turn towards (with **عَلَى** of pers.); to rush upon (with **إِلَى**). — **تَقَبَّلَ** V. To accept (with acc. and **مِنْ** or **عَنْ** of pers.); This verb is sometimes used with an ellipse of the immediate complement, or as we should call it, the accusative; thus at 3 v. 31 **فَتَقَبَّلَ مِنِّي** "Then accept from me (that which I have

vowed"—**مَا نَذَرْتَهُ**); a similar passage is found at 2 v. 121, D. S. Gr. T. 2, p. 454.—**مُتَقَابِلٌ** part. act. VI. f. Opposite to, or facing one another.—**مُسْتَقْبِلٌ** part. act. X. f. Proceeding towards (with acc.).

قَتَرَ aor. o. and i. To be niggardly. **قَتَرٌ** and **قَتَرَةٌ** Black dust, blackness. **قَتُورٌ** Niggardly.—**مُقْتَرٌ** part. act. IV. f. To be in reduced circumstances.

قَتَلَ aor. o. To kill, slay; **فَاتَقَتْلُوا أَنْفُسَكُمْ** 2 v. 51, "Then slay yourselves;" either figuratively, by mortifying your corrupt desires, or "one another;" the latter interpretation is in accordance with the account given in Exodus chap. xxxii. v. 27; In the Passive **قُتِلَ** is sometimes used as an imprecation, thus at 74 vv. 19 and 20, "May he be accursed;" the preterite being used for the optative; D. S. Gr. T. 1, p. 169; similar instances occur at 51 v. 10, 80 v. 16, and 85 v. 4. **قَتْلٌ** n.a. The act of putting to death, slaughter. **قَتْلَى** (2nd declension) for **قَتْلَى** D. S. Gr. T. 1, pp. 110 and 402, plur. of **قَتِيلٌ** One who is slain.—**تَقْتِيلٌ** II. To slay, or cause to be slain. **تَقْتِيلٌ** n.a. The act of slaughtering.—**قَاتَلَ** III. To fight against (with acc. of pers.); **قَاتَلَهُمُ اللَّهُ** 9 v. 30, "May God curse them," see **قَاتَلَ**; At 3 v. 140 there seems to be an ellipse after **قَاتَلَ** of the objective or immediate complement, **إِنْسَانًا** or some similar word being understood, D. S. Gr. T. 2, p. 454. **قِتَالٌ** n.a. The act of fighting, war.—**إِقْتَتَلَ** VIII. To contend among themselves.

قَيْسَاءٌ generic noun, Cucumbers; no verbal root.

إِثْتَحَمَ VIII. To undertake an enterprise in a headlong or impetuous