

مُقْضَبٌ and مُقْضَابٌ i. q. مِنْجَلٌ [as meaning *A reaping-hook* and also *a pruning-hook*]. (O, K.) — For the former, see also قَاضِبٌ.

مَقْضَبَةٌ *A place in which grows [the species of trefoil, or clover, called] قُضِبَ*, (T, S, M, O, K,\*) i. e. (S, K) رُطْبَةٌ, which is called in Pers. (S) اِسْفِسْتِ: (S, K; and the like is said in the M:) pl. مَقْاضِبٌ, and by poetic license مَقْاضِبٌ. (O.) And *A place in which grow the trees called قُضِبَ from which bows are made.* (K.)

مُقْضَابٌ *One whose craft, or occupation, is that of cutting [app. herbage &c.].* (Ham p. 490.) — See also مُقْضَبٌ. — And *Land that produces (M, K) abundantly (K) the herbage called قُضِبَ which is eaten when freshly cut, (M, K, TA,) i. e. [the species of trefoil, or clover, called] فُضْفُصَةٌ.* (TA.)

مَقْضُوبٌ [pass. part. n. of 1, q. v.; and see قُضِبَ].

المُقْتَضَبُ *A certain metre of verse, (M, O,) the thirteenth, (O,) consisting of مُقْتَعْلَنٌ مُقْتَعْلَنٌ, (M, O,) twice; (M;) originally مُسْتَعْلَنٌ مُسْتَعْلَنٌ: so called as though it were the مُنْزَعُ with a foot, namely, مُسْتَعْلَنٌ, cut off. (O.) — مُقْتَضَبٌ applied to verse, or poetry, and a writing, means † Extemporized. (S, O.) — And مُقْتَضَبٌ فِي عَمَلٍ means † Untrained in a work; (A;) or tasked to do it before he can do it well. (IDrd, S.)*

مُنْقَضِبٌ: see its verb, 7.

قَضَعَ

قَضَفَ

قَصَرَ

قَصَى

See Supplement.]

قَطَ

1. قَطَهُ, aor. قَطَّ, (S, M,) inf. n. قَطٌّ, (M, K,) *He cut it, in a general sense: (M, K:) or he cut it, meaning a hard thing, such as a حَقَّةٌ [or box], (Lth, M, K,) and the like, (M,) in a good form, or fashion, like as a man cuts a reed upon a bone; (Lth;) and قَطَّطَهُ, also, [inf. n. of قَطَطَهُ] signifies the cutting a حَقَّةٌ, (K, TA,) and making it even: (TA:) or قَطَّطَهُ signifies he cut it breadthwise, across, or crosswise; (S, M, O, K;) he so separated it; (Kh, S;) opposed to قَدَّه, (S, TA,) which signifies he cut it in halves lengthwise, like as one cuts a strap or thong: (TA:) and قَطَّطَهُ signifies the same. (M, K,\*) You say, قَطَّ القَلَمَ, (S, M, K,) aor. as above, (K,) and so the inf. n., (M, K,) *He nibbed the reed for writing; cut off its head breadthwise, across, or crosswise.* (S, M, K.) And قَطَّ البَيْطَارَ حَافِرَ الدَّابَّةِ *The farrier pared, and made even, the hoof of the beast of carriage.* (TA.) — قَطَّطَ الشَّعْرَ, (S, M, K,) with the reduplication made manifest, (S, M,) and قَطَّ, aor. يَقَطُّ, (M, M, K,) and, of the latter,*

يَقَطُّ also, [contr. to the general rule,] (M, K,) inf. n., of the former, قَطَّ, (M, TA,) which is extr., (M,) and of the latter, (M, TA,) قَطَّطَ and قَطَّطَ, (M, K,) *The hair was, or became, [frizzled, or] very crisp, very curly, or much twisted, and contracted: (S, M, K:) or like that of the زَنْجِيّ: (M, K:) or crisp, curly, or twisted, and contracted, and short. (M, K.)* — قَطَّ الشَّعْرَ, (S, M, M, K,) aor. يَقَطُّ, (S, K,) with kesr, (S, TA,) or يَقَطُّ, (M, M, K,) the verb being co-ordinate to قَتَلَ, [contr. to the general rule,] (M, K) inf. n. قَتْلٌ (S, M, M, K,) and قُطُوْطٌ; (M, K;) as also قَطَّ, with damm; (Fr, K;) *The price was, or became, dear, (S, M, M, K,) and high: (M, K:) Sh thought this explanation to be wrong, and the meaning to be the price flagged; but Az says, that in this he was mistaken. (TA.)* — قَطَّ اللَّهُ الشَّعْرَ *God made the price to be, or become, dear.* (Fr. TA.)

2: see 1, first sentence.

7. قَطَّ quasi-pass. of قَطَّه as explained in the first sentence of this art.; *It was, or became, cut; &c.; and so قَطَّطَ.* (M, TA.)

8: see 1, first sentence: and see also 7.

R. Q. 1. قَطَّطَتِ السَّمَاءُ *The sky let fall rain, (AZ, S, M,) or hail, (M,) such as is termed قَطِيطٌ: (AZ, S, M:) or the sky rained. (K.)*

قَطَّ, signifying حَسْبُ, [explained in exs. here following,] (Lth, S, M, M, K, Mughnee, K,) i. e., (S,) denoting the being satisfied, or content, (Sb, S, M, M, K,) with a thing, (M, K,) is thus written, with fet-h to the ق, and with the ط quiescent, (Sb, S, M, M, K, Mughnee,) like عَنَ: (K;) and also, (Sb, M, K,) sometimes, (Sb, M,) قَطَّ, (Sb, M, K,) with tenween, mejroor; (K;) and قَطِيّ [distinguished from قَطِيّ in the next sentence]; (Sb, M, K;) but the term "mejroor" is here used contr. to the rules of grammar, as it denotes that قَط is decl., whereas it is not. (MF.) It is used as a prefixed noun: you say, قَطَّكَ هَذَا الشَّيْءُ *Thy sufficiency [meaning sufficient for thee] is this thing; syn. حَسْبُكَ;* (Lth, S, Mughnee;\*) and like it is قَدَّ: (Lth;) and you also say, using it as a prefixed n., قَطِيّ *My sufficiency; syn. حَسْبِي;* (Lth, S, Mughnee;) like قَدِّي; introducing ن, (Lth, S, TA,) as in عَنِي and لَدُنِي and مَعِي, contr. to rule, for the reason which has been explained in treating of قَدَّ, (S, TA,) to preserve the original quiescence of the ط; (Mughnee;) and قَطِيّ; (S, M, K, Mughnee;) and قَطَّ; (S;) and قَطَّطَ, (S, M, K,) like قَطَّطَ, (S, K,) indecl.; (M;) as signifying حَسْبِي: (S, M, M, K, Mughnee, K;) and, as is said in the Moo'ab, قَطَّ عَبْدُ اللَّهِ دِرْهَمٌ *The sufficiency of 'Abd-Allah is a dirhem;* [and the like is said by Lth and in the Mughnee;] pausing

upon the ط, and making قَط to govern a gen. case [as it does virtually in the preceding instances]; and the Baḡrees say, that this is the right mode, as meaning the like of حَسْبُ زَيْدٍ دِرْهَمٌ and كَفَى زَيْدٍ دِرْهَمٌ (K:) or some say قَطَّ, with jezm; and some say قَطَّ, making it indel. with damm for its termination; each governing what follows it in the gen. case. (M.) — It is also a verbal noun, signifying يَكْفِي [It suffices, or will suffice; or it is, or will be, sufficient]; and when this is the case, you say, قَطَّنِي, (Mughnee, K,) like as you say, يَكْفِينِي [It suffices me, or will suffice me]; (Mughnee;) or كَفَانِي [which means, emphatically, it suffices me], accord. to the Koofees; (Lth;) which is also allowable when قَطَّ is equivalent to حَسْبُ [as we have observed above]: (Mughnee;) and you say also, قَطَّكَ, meaning كَفَاكَ [emphatically It suffices thee]; and قَطِيّ, meaning كَفَانِي [emphatically It suffices me]: (K:) so in the copies of the K; [in the CK, erroneously, قَطَّنِي;] but [it seems that it should be قَطَّنِي; for] it is said in the Mughnee and its Expositions, that in this last case the addition of the ن is indispensable: (MF:) and some say, قَطَّ عَبْدُ اللَّهِ دِرْهَمٌ [A dirhem suffices, or will suffice, 'Abd-Allah (in the CK, erroneously, قَطَّ)]; making it to govern the accus. case [as it does virtually in preceding instances]: and some add ن, saying, قَطَّنَ عَبْدُ اللَّهِ دِرْهَمٌ [meaning the same]: (Lth, K:) [hence,] some say, that [قَطَّنَ in] قَطَّنِي is a word originally thus formed without any augmentation, like [حَسْبِي in] حَسْبِي; (M;) [but J says,] if the ن in قَطَّنِي belonged to the root of the word, they had said قَطَّنَكَ, which is not known. (S.) — It is also syn. with حَسْبُ in the phrase مَا رَأَيْتُهُ إِلَّا مَرَّةً وَاحِدَةً فَقَطَّ [I have not seen him, or it, save once, and that was a thing sufficient or that was enough]: (S, M, K,\*) or, as is said in the Muṭowwel, قَطَّ in فَقَطَّ is a verbal noun, meaning abstain thou [from further questioning, or the like], as though it were the complement of a condition suppressed [such as "the case being so"]; or, as is said in the Mesā'il of Ibn-Es-Seed, the ف is properly prefixed because the meaning is and I was satisfied, or content, therewith; so that the ف is a conjunction: (from a marginal note in a copy of the Mughnee:) [it therefore virtually signifies and no more; or only; and thus it may often be rendered: and this explains what here follows:] when قَطَّ is used to denote paucity, (M, K,) which is said by El-Hareere, in the Durrah, to be only in negative phrases, (MF,) it is [written قَطَّ,] with jezm, (M, K,) and without teshdeed: (M:) you say, مَا عِنْدَكَ إِلَّا هَذَا قَطَّ [which may be rendered Thou hast not save this only]: but when it is followed by a conjunctive و, it is with kesr; [as in the saying,] مَا عَلِمْتُ إِلَّا هَذَا قَطَّ الْيَوْمَ [virtually mean-