

others, (K,) or who does not associate as a friend with others, (S,) because of the evilness of his disposition, (S, K,) nor alight with them; (S;) as also قَدُورٌ and قَادُورٌ (K) and ذُو قَادُورَةٍ (S, K:) or a man who shuns, avoids, or removes himself far from, others, not sitting unless alone, nor alighting unless alone. (A, TA.) See also قَدُورٌ. — Dainty, or squeamish; one who dislikes and avoids a thing, and will not eat it: (AO, M, Mgh, K:) the *ā* is added to give intensiveness to the signification: (TA:) or one who dislikes (يُكْتَرُ) everything that is unclean. (Abd-el-Wahháb El-Kilábee.) It is said of Moḥammad, كَانَ قَادُورَةً لَا يَأْكُلُ الدَّجَاجَ حَتَّى تَعْلَفَ He was dainty; not eating the domestic fowl until it had been fed with vegetable food. (Mgh, TA.)

مَقْدَرٌ † One whom others avoid, or shun: (S, K:) occurring in a Hudhalee poem: (S:) or i. q. مَقْدَرٌ [one who shuns, avoids, or removes himself far from, unclean things, or foul actions; who preserves himself therefrom]. (K.) See also قَدُورٌ, and قَدُورٌ.

مُقْدِرٌ † One who commits foul actions. (TA, from a trad.)

مَقْدَرٌ: see مَقْدَرٌ.

قذع

قذف

قذل

قذم

قذى

See Supplement.

قر

1. قَرَّ بِالْمَكَانِ (M, Mgh, Mṣb, K, &c.) and قَرَّ (S, M, Mgh,) first pers. قَرَرْتُ (S,) aor. *z*; (S, M, Mgh, Mṣb, K;) and first pers. قَرَّرْتُ (S, Mṣb, TA,) aor. *z*; (S, M, Mṣb, K;) but the former is the more usual, or common; (M, TA;) inf. n. قَرَّارٌ (S, M, Mgh, K,) of both verbs, (S,) or this is a simple subst., (Mṣb,) and قَرُورٌ (S, M, K,) of the former verb, (S,) and قَرٌّ (M, Mṣb, K) and قَرَّةٌ (M, K,) which last is anomalous, (M,) and تَقَرُّرَةٌ (TA;) and اسْتَقَرَّ (S, M, Mṣb, K,) and تَقَرَّرَةٌ (TA;) and تَقَرَّرَ (S, M, K,) originally تَقَارَّرَ (TA,) and تَقَرَّرَ (S, TA;) and تَقَرَّرَ (TA:); [and اقترى, as appears from an ex. below:] He, or it, settled; became firm, steady, fixed, settled, or established; became motionless, stationary, standing, quiet, still, or at rest; rested; remained; continued; resided; in the place; syn. قَبِيتَ وَسَكَنَ (K,) and تَمَكَّنَ [which, when said of a man, particularly implies being in authority and power]. (Mṣb.) [See also 4.] In the words of the Kṣur, [xxxiii. 33,] وَقَرْنَ فِي بُيُوتِكُنَّ, and وَقَرْنَ, [And remain ye in your houses, or chambers,] قَرْنَ and قَرْنَ are con-

tractions of اقترن and اقترن like as ظلن and اظللن are contractions of اظللن and اظللن: (M, Bḍ, TA:) [but see ظَلَّ:] or قَرْنَ is from وَقَرَّ, aor. *z*, inf. n. وَقَارٌ; (Bḍ, TA:*) and قَرْنَ from قَارَ, aor. يَقَارُ, signifying اجتمع. (Bḍ.) It is said in a proverb, اِبْدَأْهُمْ بِالصَّرَاحِ يَقْرُوا [Begin thou by crying out to them, and they will become still, or quiet; or] begin thou by complaining of them, and they will be content to be still, or quiet. (TA.) [But see Freytag's Arab. Prov., i. 173, where, instead of يَقْرُوا, we find يَقْرُوا.] You also say قَرَّانٌ مَا يَتَقَارُ فِي مَكَانِهِ, i. e. مَا يَسْتَقِرُّ [Such a one does not rest, or remain, in his place]. (S.) And it is said in a trad. of Abou-Dharr, قَرَّانٌ أَتَقَارُ أَنْ قُمْتُ And I did not delay to rise, or stand up. (TA.) You say also, of a woman, تَقَرَّرَ لَهَا يَضَعُ بَهَا (K) She suffers quietly what is done to her, such as the being kissed, &c. (K, TA.) And اقترى ماء الفحل في الرحم The seed of the stallion rested, or remained, in the womb (S, K) of the she-camel; (K;) i. q. استقر. (S, K.) See also قَرَّ, and قَرَّارٌ, below. — قَرَّ (S, M, Mgh, Mṣb, K,) like لَيْسَ (Mgh) and تَعَبَ (Mṣb,) [so that the second pers. is قَرَّرْتُ] aor. *z*; (Lḥ, M, IḲṭṭ, Mgh, Mṣb, K;) and قَرَّ, like ضَرَبَ, (Mgh, Mṣb,) [so that the second pers. is قَرَّرْتُ] aor. *z*; (M, IḲṭṭ, Mgh, Mṣb, K;) and قَرَّ, [second pers. قَرَّرْتُ or قَرَّرْتُ] aor. *z*; (Lḥ, M, K;) or, accord. to MF, Lḥ mentions the aors. *z* and *z* in his Nawádir; and IḲṭṭ, the three forms of aor., and so the author of the Ma'alim; but IḲṭṭ says, in his Kitáb el-Abniyeh, يَقَرُّ and يَقَرُّ, though he may have mentioned the three forms in another book; and accord. to what is stated [in the M and] in the L, Lḥ says يَقَرُّ and يَقَرُّ, which is a rare form; (TA:) [on which it should be remarked, that ISd, IḲṭṭ, and Mṭr, mention the form *z* first, as though to indicate its being the more, or most, common;] inf. n. قَرَّ (Mṣb,) or قَرَّ (IḲṭṭ, TA,) or the latter is a simple subst.; (Mṣb;) It (the day, Lḥ, S, M, &c., and in like manner one says of the night, قَرَّتِ اللَّيْلَةُ, M) was, or became, cold. (Lḥ, S, M, &c.) — قَرَّ He (a man) was, or became, affected, or smitten, by the cold. But you do not say قَرَّ اللَّهُ: instead of this you say أَقَرَّهُ. (M, K.) — It is said in a trad. respecting the war of the Moat, فَلَمَّا أَخْبَرْتُهُ خَبَرَ الْقَوْمِ وَقَرَّرْتُ قَرَّرْتُ [acquainted him with the tidings of the people, and] became quiet, I experienced cold. (TA.) [But perhaps the last word should be قَرَّرْتُ] — قَرَّتْ عَيْنُهُ (S, M, IḲṭṭ, Mṣb, K,) of the measure فَعَلَتْ (M,) like تَعَبَتْ (Mṣb,) [second pers. قَرَّرْتُ] aor. *z*, (S, M, IḲṭṭ, K,) which is the more usual form; (M;) and قَرَّتْ, like ضَرَبَتْ (Mṣb,) [second pers. قَرَّرْتُ] aor. *z*; (S, M, IḲṭṭ,

K;) inf. n. قَرَّةٌ (Th, M, Mṣb, K,) said by Th to be an inf. n., (M,) and قَرَّةٌ (M, K) and قَرُورٌ; (M, Mṣb, K;) † His eye was, or became, cool, or refrigerated, or refreshed; contr. of سَخِنَتْ; (S, M;) wherefore some prefer that قَرَّتْ should be of the measure فَعَلَتْ, to agree in measure with its contr.: (M:) or became cool, &c., by reason of happiness, or joy: (Mṣb:) or became cool, &c., and ceased to weep, (M, K,) and to feel hot with tears; (M;) for the tear of happiness, or joy, is cool; and that of sorrow, or grief, is hot: (S:) [it may therefore be rendered, his eye was, or became, unheated by tears:] or it is from الْقَرَارُ, and means, his eye, seeing that for which it longed, became at rest, and slept. (M, K,*) You also say قَرَّرْتُ بِهِ عَيْنًا, and قَرَّرْتُ بِهِ عَيْنًا, inf. n., of both forms, قَرَّةٌ and قَرُورٌ, † I was, or became, cool, or refrigerated, or refreshed, in eye thereby. (S.) See also 4. — قَرَّهَ, aor. *z*, inf. n. قَرَّ, He poured it; poured it out, or forth; namely, water: and he poured it, or poured it out or forth, at once. (TA.) You say قَرَّ عَلَيْهِ الْمَاءُ He poured the water upon him. (M, K.) And قَرَّرْتُ عَلَى رَأْسِهِ دَنْوًا مِنْ مَاءٍ بَارِدٍ I poured upon his head a bucket of cold water. (S.) And قَرَّ الْإِنَاءُ فِي الْإِنَاءِ He poured the water into the vessel. (TA.) — Hence, (TA,) قَرَّ الْكَلَامَ فِي أُذُنِهِ I poured forth the speech, or discourse, or narration, into his ear: (M, K:) or he did as though he poured it into his ear: (S:) or he intrusted him with it: (TA:) or he spoke it secretly into his ear: (M, K, TA:) or he repeated it in his ear, meaning the ear of a dumb man (أَبْكَمَ), that he might understand it: (IAḥ:) or he put his mouth to his ear and spoke loudly to him, as one does to a deaf man. (Sh.)

2: see 4, in two places. — قَرَّرَهُ بِهِ, inf. n. تَقَرَّرَ, He made him to acknowledge, or confess, it. (S.) You say عَلَى الْحَقِّ قَرَّرَهُ (S,) and قَرَّرَهُ بِالْحَقِّ (M, K,) حَتَّى أَقَرَّ (S,) He made him to acknowledge the truth, or right, or due, (S, M, K,) so that he did acknowledge it. (S.)

3. قَرَّهَ, inf. n. مُقَارَةٌ, He settled, became fixed or established or motionless or quiet or still or at rest, rested, remained, or continued, with him. (S, K.) You say أَنَا لَا أَقَارُكَ عَلَى مَا أَنتَ عَلَيْهِ مَا أَتَتْ قَرَّتْ I will not settle, &c., with thee in the state in which thou art. (TA.) And hence the saying of Ibn-Mes'ood, قَارُوا الصَّلَاةَ (S, K,) from الْقَرَارُ, not from الْقَوَارُ, (S,) meaning, Be ye still, without motion, and without play, during prayer. (TA.)

4. اقَرَّهُ (S, M, K,) and قَرَّرَهُ (M, K,) He settled, fixed, established or confirmed, him, or it; rendered him, or it, motionless, quiet, still, or at rest; made him, or it, to rest, remain, or con-