

straiten him: (Fr, AHeyth:) or the meaning is, لَنْ نُقَدِّرَ عَلَيْهِ مَا قَدَرْنَا مِنْ كَوْنِهِ فِي بَطْنِ الْحَوْتِ for نُقَدِّرُ is syn. with نُقَدِّرُ; (Zj;) and this is correct; i. e., we would not decree against him what we decreed, of the straitness [that should befall him] in the belly of the fish: it cannot be from الْقُدْرَةُ [meaning power, or ability]; for he who thinks this is an unbeliever. (Az, TA.) — Also, قَدَرَهُ, aor. ʔ, inf. n. قَدَارَةٌ; (K;) and قَدَرَهُ; (TA;) He prepared it. (K, TA.) — And the former, He assigned, or appointed, a particular time for it. (K.) = قَدَرْتُ عَلَى الشَّيْءِ, aor. ʔ (S, Mṣb, K) and ʔ, (Ks, K,) but the former is that which is commonly known, (TA,) inf. n. قَدْرَةٌ and قَدْرَانٌ, (S, K,) with kesr, (K,) but the latter is written in a copy of the T, قَدْرَانٌ, (TA,) [and in one copy of the S قَدْرَانٌ,] and قَدْرٌ (Ks, Fr, Akh, K) and مَقْدَرَةٌ and مَقْدَرَةٌ and مَقْدَرَةٌ (S, K) and مِقْدَارٌ (K) and مَقْدَرٌ (TA) and قَدَارٌ (Sgh, K) and قَدَارٌ; (Lh, K;) and قَدَرْتُ عَلَيْهِ, aor. ʔ, (S, K,* TA) a form of weak authority, mentioned by Yaʔkoob, (S,) and by Sgh from Th, and said by IKṬṬ, to be of the dial. of Benoo-Murrah, of Ghaṭāfān, (TA,) inf. n. قَدْرٌ (Ks, Fr, Akh, K) and قَدَارَةٌ and قُدُورَةٌ and قُدُورٌ, (K, TA,) these four are of قَدِرٌ; (TA;) and all that are here mentioned as from the K, are inf. ns.; (TK;) and اقتدرت ʔ عليه; (S, K,* TA;) or this has a stronger signification; (IAth;) I had power, or ability, to do, effect, accomplish, achieve, attain, or compass, &c., the thing; I was able to do it, I was able to prevail against it. (Mṣb, K,* TA.) You say مَا لِي عَلَيْكَ مَقْدَرَةٌ, and مَقْدَرَةٌ, and مَقْدَرَةٌ, i. e. قُدْرَةٌ, [I have not power over thee.] (S.) And in like manner, الْمَقْدَرَةُ تَذْهَبُ الْحَفِيفَةَ [Power drives away that care which one has of what is sacred, or inviolable, or of religion, to avoid suspicion]. (S.) — See also قُدْرَةٌ, below. = قَدَرٌ and قَدَرٌ are like طَبَخَ and طَبَخَ [meaning He cooked, and he cooked for himself, in a قَدْرٌ, or cooking-pot]. (S, TA.) You say قَدَرَ الْقَدْرَ, (K,* TA,) aor. ʔ and ʔ, inf. n. قَدْرٌ, (K,) He cooked [the contents of] the cooking-pot. (K,* TA.) And أَمَرْنِي أَنْ أَقْدِرَ لَحْمًا He ordered me to cook a cooking-pot of flesh-meat. (TA, from a trad.) And أَنْتَقِدِرُونَ ʔ أَمْ تَشْتَوُونَ Do ye cool [for yourselves] in a cooking-pot, or roast? (S.)

2. قَدَرَ, inf. n. تَقْدِيرٌ: see 1, in most of its senses. — He meditated, considered, or exercised thought in arranging and preparing, a thing or an affair; (T, K,* El-Baṣāʔir;) either making use of his reason, and building thereon; the doing of which is praiseworthy; or according to his desire or appetite; as in the Kur, lxxiv. 18 and 19; the doing of which is blameable; (El-Baṣāʔir;) or by means of marks, whereby to cut it. (T.) — He intended a thing or an affair; he determined upon it. (T.) [Said of God, He decreed, appointed, ordained, destined, pre-

destined, or predetermined a thing.] — [Hence, app., قَدَرَ كَذَا, in grammar, He meant, or held, or made, such a thing to be supplied, or understood. You say تَقْدِيرُهُ كَذَا Its (a phrase's) implied, or virtual, meaning, or meaning by implication, is thus. And يَقْدِرُ بِكَذَا Its implied meaning is to be expressed by saying thus. And تَقْدِيرًا is said in the sense of implicatively, or virtually, as opposed to لَفْظًا or literally. — And He supposed such a thing.] — He made; syn. وَجَعَلَ and صَنَعَ. Ex., in the Kur, [xli. 9,] وَقَدَرَ فِيهَا أَقْوَاتَهَا And He made therein its foods, or aliments. And it is said in the Kur, [x. 5,] وَقَدَرَهُ وَمَنَازِلَ And hath made for it [the moon] mansions. (TA.) — He knew. So in the Kur, xv. 60; and lxxiii. 20, according to the Baṣāʔir. (TA.) = قَدَرَهُ, inf. n. تَقْدِيرٌ, He asserted him to be, or named him, or called him, a قَدْرِي: (Fr, Sgh, K;) but this is post-classical. (TA.) = قَدَرَهُ, (Mṣb,) or ʔ اقدره, (K,) [the latter of which is the more common,] He empowered him; enabled him; rendered him able. (Mṣb, K.) You say اقدره الله على كذا God empowered him, enabled him, or rendered him able, to do such a thing. (K,* TA.)

3. قَادَرْتُهُ, (K,) قَادِرٌ بَيْنَ الْأُمْرَيْنِ: see 1. — قَادَرْتُهُ, (K,) inf. n. مَقَادَرَةٌ, (TA,) I measured myself, or my abilities, with him, or his, (قَابَيْتُهُ,) and did as he did: (K;) or I vied, or contended, with him in power, or strength. (A, TA.)

4: see 2.

5: see 7. — كَانَ يَتَقَدَّرُ فِي مَرَضِهِ أَيَّنَ أَنَا الْيَوْمَ [He (Mohammad) used to compute, or reckon, in his mind, in his disease, Where am I to-day?] i. e., he used to compute, or reckon, (يَقْدِرُ,) [in his disease,] the days of his wives, when it was his turn to visit each of them. (TA, from a trad.) See also 1. — تَقَدَّرَ It (a thing, S,) became prepared, (S, K,) لَهُ for him. (S.)

7. اتقدر (S, K) and تَقَدَّرَ (A) It (a garment) agreed with, or was according to, the measure. (S, A, K.) You say تَقَدَّرَ الثَّوْبُ عَلَيْهِ The garment agreed with, or was according to, his measure. (A.)

8. اقدره He made it of middling size; expl. by جَعَلَهُ قَدْرًا. (JK, TA.) [In the latter, the explanation is without any syll. signs; but in the former I find it fully pointed, and immediately followed by مَقْتَدِرٌ شَيْءٌ, thus pointed, and explained as signifying “a thing of middling size, whether in length or tallness or in width or breadth.”] = See also 1, last two significations.

10. اسْتَقْدَرَ اللَّهُ خَيْرًا He begged God to decree, appoint, ordain, or decide, for him good. (S, K.) = اللَّهُمَّ إِنِّي أَسْتَقْدِرُكَ بِعُدْرَتِكَ = O God, I beg Thee to give me power to do it, by Thy power. (TA, from a trad.)

قَدْرٌ The quantity, quantum, measure, magnitude, size, bulk, proportion, extent, space, amount, sum, or number attained, of a thing; (S, Mṣb, K;) as also قَدْرٌ (Mṣb, K) and قُدْرٌ (Fr, Sgh, K) and مِقْدَارٌ. (Mṣb, K.) You say هَذَا قَدْرٌ هَذَا, and قَدْرُهُ, This is the like of this [in quantity, &c.; is commensurate with, or proportionate to, this; and so قَدْرٌ هَذَا هَذَا بِمِقْدَارِ]. (Mṣb.) And هُرْ قَدْرٌ مِائَةٌ, and مِائَةٌ مِائَةٌ, قَدْرٌ مِائَةٌ, They are as many as a hundred. (Z, Mṣb.) And أَخَذَ بِقَدْرِ حَقِّهِ, and بِقَدْرِهِ, and بِمِقْدَارِهِ, He took as much as his due, or right. And قَرَأَ بِقَدْرِ الْفَاتِحَةِ, and بِقَدْرِهَا, and بِمِقْدَارِهَا, He read as much as the Fātiḥah. (Mṣb.) And أَقَمْتُ عِنْدَهُ قَدْرًا أَنْ يَفْعَلَ كَذَا I remained at his abode long enough for him to do thus. (Meyd, TA.) But you say جَاءَ عَلَى قَدْرِ, thus only, with fet-ḥ [to the dāl, as is shown by what precedes in the Mṣb,] as meaning [It came according to measure; i. e.,] it was conformable; it matched; it suited. (Mṣb.) You say also جَاوَزَ قَدْرَهُ or قَدْرَهُ [He overstepped, transgressed, went beyond, or exceeded, his proper measure, bound, or limit: and the same is said of a thing]. (L, art. عند; &c.) And فَرَسٌ بَعِيدُ الْقَدْرِ A horse that takes long, or wide, steps. (JK, TA.) [And هَذَا قَدْرِي This is sufficient for me.] — [Hence, Estimation, value, worth, account, rank, quality, or degree of dignity;] greatness, majesty, honourableness, nobleness; (Mṣb,* TA;) gravity of character; (Mṣb;) as also قَدْرٌ. (Mṣb.) You say مَا لَهُ عِنْدِي قَدْرٌ, and قَدْرٌ, He has no honourableness, or gravity of character, in my opinion. (Mṣb.) In the words of the Kur, [vi. 91,] وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ, [for explanations of which see 1,] we may also correctly read قَدْرِهِ. (TA.) = قَدْرٌ and قَدْرٌ, (S,) [the latter of which is the more common,] or قَدْرٌ (JK, Mṣb, K) alone, (Mṣb,) or both, and مِقْدَارٌ and تَقْدِيرٌ, (TA,) and مَقْدَرَةٌ, with fet-ḥ only [to the d], (S,) Decree, appointment, ordinance, or destiny: or what is decreed, appointed, &c.: syn. قَضَاءٌ and حُكْمٌ: (M, K;) or decree, &c., adapted [to a particular case], (Lth, JK, Az, TA,) by God; (S, Mṣb;) expl. by قَضَاءٌ مُوْتَقًى, (Lth, JK, &c.,) and الْقَضَاءُ مِنَ اللَّهِ مَا يَقْدِرُهُ اللَّهُ, (S,) and الْقَضَاءُ الَّذِي يَقْدِرُهُ اللَّهُ: (Mṣb;) [accord. to general usage, it differs from قَضَاءٌ; this latter signifying a general decree of God, as that every living being shall die; whereas قَدْرٌ signifies a particular decree of God, as that a certain man shall die at a particular time and place &c.; or particular predestination: thus الْقَضَاءُ وَالْقَدْرُ may be rendered the general and particular decrees of God; or general and particular predestination or fate and destiny. The term قَدْرٌ is variously explained by different schools and sects: but its proper meaning seems to be that given above on the authority of Lth.] The pl. of قَدْرٌ is أَقْدَارٌ; (K, TA;) and of مِقْدَارٌ, مَقَادِيرٌ. (TA.) You say الْأُمُورُ تَجْرِي بِمِقْدَارِ اللَّهِ, and بِقَدْرِ اللَّهِ, and بِمِقْدَارِهِ, &c., Events have their course by the decree, &c., of God. (TA.) It is said that قَدْرٌ لَيْلَةٌ signifies The night of decree,