afternoon, or *evening*, *was almost drawing near to night*. (TA.)

مَقْصَرَةٌ: see قَصْرٌ.

مِقْصَرَةٌ (M, Ḳ) and ▼قَصَرَةٌ (M, TA) The *wooden implement of the* قَصَّار, (M, Ḳ,) *with which he beats clothes*: (M:) and the ▼ latter, *a piece of wood*, (M, Ḳ,) *of any kind*; or *of the jujube-tree*, specially. (TA.)

مُقَصِّرٌ act. part. n. of 2, q. v. and see قَصَّارٌ. — [*Deficient in liberality* or *bounty*:] one *who makes a gift scanty*, or *mean*. (TA.) A poet says

• فَقُلْتُ لَهُ قَدْ كُنْتَ فِيهَا مُقَصِّرًا •

[*And I said to him Thou hast been deficient in liberality with respect to them*; app. meaning she-camels or the like;] i. e., thou hast not given of them nor given to drink from them [of their milk]. (M.)

مَقْصُورٌ and مَقْصُورَةٌ: see قَصِيرٌ, in five places. — See also قُصْرَةٌ. — مَقْصُورَةٌ *An ample* or *a spacious* [*house* or *mansion such as is called a*] دار, *which is defended by walls*: (M,* Ḳ,* TA:) or it is *less than a* دار; (M, Ḳ;) as also ▼قُصَارَةٌ; *and is not entered by any but the owner*: (Ḳ:) such a part of a house is called the مقصورة of a دار, and the قصارة thereof: (Useyd, TA:) *any apartment* (نَاحِيَةٌ), *by itself*, *of a* دار, *when the latter is ample*, or *spacious*, *and defended by walls*: (Lth, TA:) *a* [*chamber such as is called a*] حُجْرَة, of a house: (Mgh, Mṣb:) pl. مَقَاصِيرُ and مَقَاصِرُ. See an ex. voce مُصْمَتٌ. (Lth, TA.) And المَقْصُورَةُ, (Lth,) and مَقْصُورَةُ مَسْجِدٍ, (Mgh, Mṣb,) and مَقْصُورَةُ جَامِعٍ, (Ṣ,) *The part which is the station of the Imám* [or *Khaleefeh*] *in a mosque*: (Lth, Mgh:) so called because confined [by a railing or screen]: (Ṣ:) or, accord. to some, مقصورة, thus applied, is changed from its original form, which is قَاصِرَةٌ, an act. part. n.: (Mṣb:) [and, as used in the present day, *that part of a mosque which is the principal place of prayer, when it is partitioned off from the rest of the building*: and *the railing*, or *screen*, *which surrounds the oblong monument of stone or brick or wood over a grave in a mosque; sometimes enclosing a kind of baldachin over the monument*. مَقْصُورَةٌ also signifies The *chancel* of a church: see مَذْبَحٌ.] And مَقْصُورَةٌ and ▼قَصُورَةٌ *A* حَجَلَة [or *kind of curtained canopy* or *baldachin*, *such as is prepared for a bride*]. (Lḥ, M, Ḳ.) And the former word, *A piece of ground which none but the owner thereof is allowed to tread*. (TA.)

مَقْصُورَةٌ: see مَقْصُورٌ.

حَدِيثٌ مُقْتَصَرٌ: see قَصِيرٌ.

قصطس

قُصْطَاسٌ and قِصْطَاسٌ dial. forms of قُسْطَاسٌ and قِسْطَاسٌ. [q. v.] (Ḳ.)

قصع]
قصف
قصل
قصم
قصو

See Supplement.]

قض

1. قَضَّ, (Ṣ, M, A, &c.,) aor. يَقُضُّ, (Ṣ, M, Mṣb,) inf. n. قَضٌّ, (M, Mṣb,) *He bored*, or *perforated*, a pearl, (Ṣ, M, A, Ḳ,) or a piece of wood. (Mṣb.) قَضَّ دُرَّةً is also used as signifying قَضَّ عَنْهَا صَدَفَهَا فَاسْتَخْرَجَهَا [app. meaning *He broke through the shell of the pearl so as to disclose it, and extracted it.*] (TA.) — Also, (M, A, Ḳ,) aor. and inf. n. as above, (M,) *He broke* a thing: (M:) or *he broke* a stone *with the* مِقَضّ, q. v.: (A:) or *he broke, brayed, crushed*, or *broke in pieces by beating*, a thing; syn. دَقَّ; (Ḳ;) as also ▼قَضْقَضَ: (TA:) which latter also signifies *he broke* a thing *in pieces* [*in any manner*]. (M, TA.) You say also, قَضَّ الحَائِطَ, (A,) or الجِدَارَ, (TA,) meaning *He threw down, pulled down, pulled to pieces, demolished*, or *destroyed, with violence, the wall*. (A, TA.) And الأَسَدُ يُقَضْقِضُ فَرِيسَتَهُ (Ṣ, A) *The lion breaks the limbs and bones of his prey*. (A.) And ▼قَضْقَضْتُ جَنْبَهُ مِنْ صُلْبِهِ *I severed his side from his back-bone*. (Sh.) — [Hence,] قَضَّ عَلَيْهِمُ الخَيْلَ, (Ṣ, M, A [in the first and last قَضَضْنَا]) aor. as above, (M, A,) and so the inf. n., (M,) ‡ *He sent*, or *sent forth*, (M, TA,) or *impelled*, (TA,) [or *dispersed*, (see 7,)] *the horses*, or *horsemen*, *against them*, or *upon them*. (M, TA.) — قَضَّ الوَتِدَ, (JK, O, Ḳ,) aor. and inf. n. as above, (TA,) *He pulled out* (قَلَعَ, in some copies of the Ḳ قَطَعَ,) *the wooden pin* or *peg* or *stake*. (JK, O, Ḳ, TA.) = قَضَّ السَّوِيقَ, (Zj, Ḳ,) aor. and inf. n. as above, (Zj,) ‡ *He put into the* سويق [i. e. *meal of parched barley, or gruel made thereof*,] *something dry*, or *hard*, *such as sugar*, *or* قَنْد [i. e. *sugar-candy*]; (Zj, Ḳ;) as also ▼أَقَضَّهُ: (A, Ṣgh, Ḳ:) and ▼قَضْقَضَ signifies ‡ *he put much sugar into his* سويق. (IAạr.) = قَضَضْتُ الطَّعَامَ, (TA,) and قَضَضْتُ مِنْهُ, (Ṣ, M, Ḳ,) [aor. أَقُضُّ,] inf. n. قَضٌّ, (M, TA,) *I found pebbles*, (Ṣ, M, Ḳ,) or *dust*, (M, Ḳ,) *between my teeth in eating the food*. (Ṣ, M, Ḳ.) — قَضَّ الطَّعَامُ, aor. يَقُضُّ, (Ṣ, A, Ḳ,) inf. n. قَضٌّ, (A, TA,) *The food had in it pebbles*, (Ṣ,* A,* Ḳ,* TA,) or *dust*, (Ḳ,* TA,) *which got between the teeth of the eater*: (Ṣ,* Ḳ,* TA:) from قَضَضٌ [q. v.]: (Ṣ:) the verb is like عَلِمَ, in this sense as well as in that next preceding; intrans. as well as trans.: (TA:) and ▼أَقَضَّ signifies [in like manner] *it* (food) *had in it pebbles and dust*. (TA.) And قَضَّ اللَّحْمُ, (IAạr, M,) second pers. قَضَضْتَ, [aor. يَقُضُّ,] inf. n. قَضٌّ, (M,) *The flesh-meat had in it* قَضَض [q. v.], *which got between the teeth of its eater, like small pebbles*: (IAạr:) or *fell upon pebbles*, or *dust*, *which one consequently found in the eating of it*. (M.) And قَضَّتِ البَضْعَةُ بِالتُّرَابِ *The piece of flesh-meat had some dust upon it*; as also ▼أَقَضَّتْ. (M, Ḳ.) An Arab of the desert, describing the effect of rains, said, لَوْ أُلْقِيَتْ بَضْعَةٌ مَا قَضَّتْ, i. e. [*If thou wert to throw down a piece of flesh-meat,*] *it would not become dusty*; meaning, by reason of the abundance of the herbage. (M.) You say also, قَضَّ المَكَانُ, aor. يَقُضُّ, inf. n. قَضٌّ, *The place had in it*, or *upon it*, قَضَض [or *small pebbles*, or *dust*]; as also ▼أَقَضَّ; (M, Ḳ;) and ▼اسْتَقَضَّ. (Ḳ.) And قَضَّ الفِرَاشُ, aor. and inf. n. as in the next preceding instance, *The bed became overspread with dust*. (M.) And ▼أَقَضَّ عَلَيْهِ المَضْجَعُ (Ṣ, M, A, Ḳ*) *The bed*, or *place where he lay upon his side, was*, or *became, rough to him, and dusty*: (Ṣ, Ḳ:*) or *had* قَضَض, or *small pebbles, upon it*: (TA:) or *was*, or *became, uneasy to him*; as also قَضَّ عليه: (M, TA:) or both signify *he did not sleep*: or *his sleep was uneasy*. (TA.) And [hence] ▼أَقَضَّ عَلَيْهِ الهَمُّ †[*Grief*, or *anxiety*, *disquieted him*]. (A, TA.)

4: see 1, in six places; from قَضَّ السَّوِيقَ to the end of the paragraph. = اقَضَّ اللّٰهُ عَلَيْهِ المَضْجَعَ *God rendered the bed*, or *the place where he lay upon his side, rough to him, and dusty*: thus the verb is trans. as well as intrans. (Ṣ, Ḳ.*) And اقَضَّ الشَّىْءُ *He left the thing* [*consisting of*, or *overspread with*,] *small pebbles*. (Ḳ,* TA.)

5. تَقَضَّضَ and تَقَضَّى: see 7.

7. انقضّ *It* (a thing) *broke*, or *became broken*. (Mṣb.) Said of a wall, it signifies the same: (T, Mṣb, TA:) or *it became thrown down, pulled down, pulled to pieces, demolished*, or *destroyed, with violence*: (A:) or *it fell down*: (Ṣ:) or *it cracked, without falling down*; (M, Ḳ;) as also انْقَاضَّ [from نَقَضَ]; inf. n. [of the former] انْقِضَاضٌ; (Ḳ;) [and انْقَاضَ, inf. n. انْقِيَاضٌ;] but if it fall, you say, تَقَيَّضَ, inf. n. تَقَيُّضٌ: so says AZ: (TA:) A'Obeyd and others reckon it a biliteral-radical word, belonging to this art.; (M;) or AZ reckons it as such; (TA;) but Aboo-'Alee makes it a triliteral-radical, [like its syn. انْقَاضَّ,] from نَقَضَ, holding its measure to be افْعَلَّ. (M, TA.) — *It became cut in pieces*. (TA.) — [And hence,] انقضّت أَوْصَالُهُ †*His connections became sundered*, or *separated*. (TA.) [See also انفضّ.] — [And from انقضّ as explained above on the authority of the Ṣ, or of the A, is derived the phrase] انقضّ الطَّائِرُ (Ṣ, M, A, &c.) ‡ *The bird dropped down* (Ṣ, M, Mgh, Mṣb, Ḳ) *swiftly from the air*, (Mgh,) *in its flight*, (Ṣ, Mṣb,) *to alight* (M, Ḳ, TA) *upon a thing*; (TA;) [i. e. *pounced down, darted down*, or *made a stoop*;] as also ▼تَقَضَّضَ and ▼تَقَضَّى, (M, Ḳ,) the latter of which is formed by permutation; (M;) or only the latter of these two is used; (Ṣ;) or the latter of them is the more chaste;