1. اِكُادُ يَفْعَلُ كَذَا (Ş, K, * &c,) [originally أركُورَ,] first pers. ڪُدُتُ, accord. to the usage of most of the Arabs, (IKtt.,) aor. پُکَادُ, (Ş, K, &c.,) the form used by all the Arabs, (IKtt.) or يَكُودُ [is also used, by some of those who make the كُود با pret. to be originally كُود], (Lth,) inf. n. كُود مَكَارَةً (M, IKtt) and كَادُ (Lth, S, M, K, &c) and (Lth, Ş, M, K, &c.) and مُكَادُ ; (Lth, M, K;) and ڪُور , originally , ڪُور , deviating from constant rule, (MF,) first pers. څُذُت, (Ş, IKtt, MF,) in the dial. of the Benoo-Adee, (MF,) mentioned by Sb as heard from some of the Arabs, (Ṣ,) aor. يَكُادُ, (IĶṭ,) deviating from constant rule, (MF,) [and يُكُودُ, mentioned above, agreeably with rule;] as also ڪَارُ, (Msb, K, art. aor. ڪُدُتُ, first pers. ڪُيدَ, aor. يكادُ (Mab, art. يكادُ, (Mab, art. يكادُ عيد) and ڪيد, (S, K, &c.,) a form mentioned by Abu-l-Khattáb to Sb, as used by some of the مَا زِيلَ يَفْعَلُ Arabs, who in like manner said خَذًا, for خَذًا and زَالَ (Ş;) He was near to doing so; he nearly, well nigh, or almost, did so; he wanted but little of doing so; (Akh, S, M, K, &c.;) he purposed, or intended, doing so; (Lth, M, IKtt;) but did it not, for did it not imis applied كَادُ (Akh, S, K, &c.) أَادُ is applied to signify the being near to doing a thing, whether it be [afterwards] done or not done. (S.) Without a negative, it enunciates the negation of the action; and coupled with a negative, it enunciates the happening of the action. (S. K.) [This will be explained in the course of the following observations.] It is (as Es-Suyootee says in the Itkán) an incomplete [i.e. a non-attributive] verb, of which only the pret, and aor, are used. It has a noun as the subject, in the nom. case; and an aor., [generally] without أنْ, as the predicate. (TA.) Sometimes they introduce after it, likening it to عَسَى; as, for ex., in the saying of Ru-beh,

قَدُ كَادُ مِنْ طُولِ البِلَى أَنْ يَمْضَحَا

[It had nearly come to nought from length of mear]. (S.) Used affirmatively, it is affirmative of the being near [to doing a thing, &c.]; and used negatively, it is negative thereof. It is a well-known opinion of many, that, used affirmatively, it is negative; and used negatively, it is affirmative: so that كَادُ زَيْدُ يَفْعَلُ means [Zeyd was near to doing; but] he did not [or did not immediately]; as is shown by the expression [in the Kur xvii. 75, where is a contraction of وَإِنْ كَادُوا لَيَفْتِنُونَكَ [, إِنَّ And verily they مَا كَارُ يَفْعُلُ were near to seducing thee]: and means [He was not near to doing; but] he did; as is shown by the expression [in the Kur ii. 66,]

doing (it); but they afterwards did (it)]. I'Ab and كُارُ arelated to have said, that wherever occur in the Kur-an, they denote يَكُادُ and a thing's never happening. Some say, that [with a negative] denotes an action's happening with difficulty. Some, again, say, that the pret preceded by a negative is affirmative [of the action &c.]; as is shown by the expression quoted above] : and that the وَمَا كَادُوا يَفْعَلُونَ aor. preceded by a negative is negative; as is shown by the expression [in the Kur xxiv, 40,] [He is not near to seeing it]; لَمْ يَكُدُ يُرَاهَا meaning that he sees not anything: [though this phrase is said to bear a different meaning, which see below]. But the correct opinion is the one first mentioned; that, used affirmatively, it is affirmative [of the being near to do a thing &c.]; and used negatively, it is negative [thereof]: signifies He wax near to كَارُ يَفْعُلُ signifies doing; but did not [or did not immediately]: and مَا كَادُ يَفْعَلُ He mas not near to doing; much less did he do [or do immediately]; the denial of the action [or of the immediate performance of the action] being necessarily understood from the denial of the being near to do it. وَمَا كَارُوا يَفْعَلُونَ ,As to the expression in the Kur [quoted above], it enunciates the state of the people to whom it relates in the beginning of their case; for they were far from sacrificing the cow; and the affirmation of the action is understood only from the [preceding] expression And as to the expression [in the Kur Thou hadst القَدُ كِدتُّ تَرْكُنُ إِلَيْهِمُّ [Thou hadst certainly been near to inclining to them], the Prophet's not inclining to them little or much is understood from بُوْلَا [preceding], which requires this inference. (TA.) [Often, however, or (as some say) generally, with a negative preceding or following it, it is affirmative of the action's happening, but only after difficulty, or مَا كَادَ فُلَانٌ يَقُومُ delay.] Aboo-Bekr says, that means [Such a one hardly, or scarcely, or tardily, وَقَدْ قَامَ ; كَادَ لَا يَقُومُر and ,لَمْ يَكَدْ يَقُومُ وَقَدْ قَامَ ; being understood; or] he rose after being slow, or tardy: (L:) and accord. to Az and others, means [I hardly, or scarcely, or tardily, did; or I did after being slow, or tardy: but sometimes it means I was not near to doing. (Msb, art. كيد.) It is said, that is sometimes a [mere redundant] connective (صلة) of the members of a sentence; (Kutr, Akh, AḤút, Ķ;) as in لَمْ يَكَدُ يَرَاهَا [quoted above], meaning, He does not see it: (K:) or this means he is not near to seeing it : or, as some say, he sees it after his having been not near to sceing it by reason of the intenseness of the darkness: [or he hardly, or scarcely, or tardily, sees it:] and Fr says, with reference to the verse in which this phrase occurs, that it is (TA.)

ineaning, He] لَيْرُ يَكُنُ يَقُومُ And they were not near to allowable to say وَمَا كَادُوا يَفْعَلُونَ hardly, or scarcely, or tardily, rose] when one has risen after difficulty. (TA.) [Thus it لَدُّ يَكُدُّ يَفْعَلُ and مَا كَادَ يَفْعَلُ appears, that, sometimes signify He hardly, or scarcely, or tardily, did: and sometimes, he was not near to doing; he never did; he did not at all: so that it may be rendered he hardly or scarcely, or nowise or in nowise or never, did: or he could hardly do, or he could not at all, or could not nearly, or he could nowise or in nowise, do.] ___ As asserts his having heard certain of the Arabs say, إِذَا أَفْعَلُ ذَٰلِكَ وَلاَ كُودًا [I will not do that, also كَارُ لِـ (S.) مَارُ also مُارُ يَا also signifies He desired; syn. أَرَادُ (Akh, S, K.) So in the verse

كَادَتُ وَكِدْتُ وَتَلْكَ خَيْرُ إِرَادَة

لَوْ عَادُ مِنْ لَهُو الصَّبَابَة مَا مُضَى

[She desired, and I desired; and that were the best of desire, if what hath passed, of the diverting delight of tender love, returned]. (Akh, S.) So, too, in the saying in the Kur [xx. 15,] I desire (Ṣ, K) to conceal it: or, to manifest it: (Beyd:) for, like as it is in the place of أُكَادُ as in أُريدُ allowable to put جدَارًا يُريدُ [xviii. 76,] the saying in the Kur in the place of [اكاد so it is to use مِأْنُ يُنْقَضَّ اريد]: Akh says, that the words of the verse in question mean I will conceal it, اَخْفَيْهَا : and some say, that the meaning is I will manifest it: (TA:) but most hold, that اكار should here be rendered in its original sense. (MF, TA.) to denote cer ڪار Some of the Arabs make tainty; like ظُنّ, which primarily denotes doubt, and secondarily certainty. (L, art. ڪيد.) ___ [is in like manner explained] عَرْفَ مَا يُكَادُ مِنْهُ He hath become acquainted with that which is desired of him. (S, K.) - You say to him who seeks of you a thing, when you do not desire to give him it, أَرُ وَلَا مَكَادَةً وَلَا مَهَيَّةً (Lth, Ṣ,* رِلاَ مَكَادًا وَلا مَهَمًّا and رَلا كَوْدًا وَلا هَمًّا L, K,*) and (Lth, L,) i.e. لَا أَكُادُ وَلَا أَهُمَّر (Nu, nor do I desire, nor do I purpose, or intend]. (Lth, L, K.) - You لاً مَهَمَّةَ لى وَلا مَكَادَة ,also say, in the same sense [I have no purpose or intention, nor any desire]. .كيد .in art كَارُ See also

> ڪورأ See أدأ.

or a wrapper إزار It (an أَكُوينٌ inf. n. كُوِّد 2. for the lower part of the body and the thighs]) reached to the part called the خازة (L, K) only. (L.) — He (a man in the act of concubitus) thrust against the sides of the pubes. (K.) — He beat or struck, with a staff, or stick, upon the posteriors, (K,) between the thigh and the hip.