

to a round convex ornament, generally composed of diamonds set in gold; but sometimes of thin embossed gold, usually with a false emerald set in the centre; worn upon the crown of the head-dress by women. For further descriptions, and a figured specimen of each kind, see my work on the *Manners and Customs of the Modern Egyptians*, Appendix A.]

قرض

1. قَرَضَهُ, aor. ٤, (S, M, A, &c.) inf. n. قَرَضَ, (S, M, Mṣb,) *He cut it*; (S, M, A, Mgh, Mṣb, K;) namely a thing, (S, Mṣb,) or a garment, or piece of cloth, (A, Mgh,) with the مَقْرَاضُ, (A, Mgh, Mṣb,) and with the مَقْرَاضَانِ; (Mṣb;) and in like manner, [or as signifying *he cut it much, or frequently, or repeatedly,*] you say, قَرَضَهُ, (M, TA,) inf. n. تَقْرِضُ: (TA:) this is the primary signification. (TA.) — Hence, (TA,) said of a rat, or mouse, (A'Obeyd, S, A, Mgh, Mṣb,) aor. and inf. n. as above, (S, Mṣb, TA,) *He [cut it with his teeth; gnawed it; or] ate it*; (Mṣb;) namely a garment, or piece of cloth, (S, A, Mgh, Mṣb, TA,) and bread, &c. (TA.) You say also قَرَضَهُ بِنَابِهِ *He cut it with his canine tooth, or fang.* (A.) And قَرَضَ البَعِيرُ جِرْتَهُ, (M, TA,) aor. as above, (A, TA,) and so the inf. n., (TA,) *The camel chewed his cud*: (M, A, TA:) or *returned it [to his mouth, to be chewed again, or to his stomach]*. (TA.) — [Hence also,] قَرَضَ رِبَابَهُ, (S, M, A, K,) [lit.] *He cut, or severed, his bond, i. e. the bond of his heart*; and consequently, (TA,) *he died*; (IAḡr, M, K, TA;) as also قَرَضَ alone, (S, [in which the former is not explained] O, Mṣb, K,) and قَرَضَ: (IAḡr, O, K:) or *he was at the point of death.* (K.) And you say, قَرَضَ رِبَابَهُ, (AZ, Az, S, &c.) *He came harassed, or distressed, or fatigued, and at the point of death*: (AZ, Az:) or *harassed, or distressed, by thirst, or by fatigue*: (A:) or *in a state of intense thirst and hunger*: (M:) said of a man: (S:) mentioned in the S in such a manner as [appears] to indicate that the verb has here the first of the significations mentioned in this art.; but this is not the case [as is shown in the S itself in art. ربط]. (TA.) See also 7. — [Hence also,] قَرَضْتُ الوَادِيَّ *I passed through, or across, the valley.* (Mṣb.) It is said in the Kṡr, [xviii. 16,] وَإِذَا غَرَبَتْ وَتَقَرَّضَهُرُّ ذَاتَ الشِّمَالِ *And when it [the sun] set, to leave them behind on the left; to pass by and beyond them, leaving them on its left*: (S, K:) so explained by AO, or by A'Obeyd: (so accord. to different copies of the S,) *to leave them and pass by them on the left*; not falling upon them at all: (Jel:) or *to turn aside, or away, from them, on the left*: (Mṣb:) or *to be over against them, on the left*: from قَرَضَهُ, meaning *حَدَوْتَهُ*, i. e. *I was over against him, or it*; as also أَقْرَضَهُ. (JK.) And a man says to his companion, *Hast thou passed by such and such a place?* and the man asked says ذَاتَ قَرَضَهُ

لَيْلًا + [I passed by it, leaving it behind, on the right, by night]. (S.) The Arabs say, ذَاتَ الشِّمَالِ, and قَرَضَهُ ذَاتَ الشِّمَالِ, and قَبْلًا, and دُبْرًا, + *I was over against him, or it, on the right, and on the left, and before, and behind.* (Fr.) You say also, قَرَضَ المَكَانَ, (M, Mṣb, K,) aor. and inf. n. as above, (M,) + *He turned aside, or away, from the place.* (M, Mṣb, K.) And قَرَضَ فِي الأَرْضِ + *He traversed the land.* (Z.) And قَرَضَ فِي سَبِيلِهِ, (M, K,) aor. and inf. n. as above, (M,) + *He turned to the right and left in his going or journeying.* (M, K.) And قَرَضَ, like سَمِعَ, + *He, or it, passed away from a thing to another thing.* (IAḡr, Sgh, L, K.) = Hence also, (TA,) قَرَضَ الشَّعْرَ, (S, Mṣb, K,) aor. as above, (S, Mṣb,) and so the inf. n., (S,) + *He said, spoke, uttered, or recited, poetry; or he poetized, or versified*; syn. قَالَ الشَّعْرَ: (A'Obeyd, S, K:) or *he composed poetry according to rule*: (Mṣb:) because poetry consists of cut feet: or because it is called قَرِيضٌ as being likened to the cud: (A:) or because it is language cut out: (Mṣb:) or as being likened to a garment; as though the poet cut it and divided it into portions; although MF denies that this phrase is from قَرَضَ as signifying “he cut:” he has also assigned to قَرَضَ الشَّعْرَ a signification which belongs to تَقْرِضُ, q. v. (TA.) = Hence also, قَرَضَهُ as syn. with قَارَضَهُ, q. v. (TA.)

2: see 1, first signification. = تَقْرِضُ also signifies + *The art of poetry*: (M, TA:) or *the criticism thereof*; *the picking out the faults thereof*; and *the discriminating, by consideration, of what is good thereof from what is bad, both expressed and speculative.* (TA.) = Also, like تَقْرِضُ; + *The act of praising*: or *dispraising*: (S, TA:) or it has both these contr. significations; (K, TA;) relating to good and to evil; whereas تَقْرِضُ relates only to praise and good. (TA.) You say, فَلَانَ يُقْرِضُ صَاحِبَهُ, + *Such a one praises his companion*: or *dispraises him.* (S.)

3. قَارَضَهُ, inf. n. مَقَارَضَةٌ and قَرَاضٌ, (M,) [*He lent to him, and received from him, a loan*: or it signifies, or signifies also,] i. q. أَقْرَضَهُ, q. v. (L, TA.) — قَرَاضٌ (S, A, Mṣb, K) and مَقَارَضَةٌ, (S, A, K,) with the people of El-Hijáz, (TA,) also signify i. q. مَضَارِبَةٌ; (S, A, Mgh, Mṣb, K;) as though it were a contract for traversing the land [for traffic], (K,) from القَرَضُ فِي السَّبْرِ, or, as Z says, from القَرَضُ فِي الأَرْضِ, meaning “the traversing the land,” like as مضاربة is from الضَرْبُ فِي الأَرْضِ; (TA;) and the form of the contract is what is shown by the following explanation. (K.) You say, قَارَضْتَهُ, (S, A, Mgh,) or قَارَضْتُهُ مِنَ المَالِ, (Mṣb,) *I gave to him property* (S, A, Mgh, K*) مَضَارِبَةً, (A, Mgh,) [i. e.] *that he might traffic with it, on the con-*

dition that the gain should be between us, and the loss should fall upon the property. (S, K. [See also مَضَارِبَةٌ.]) — قَارَضَهُ, (S, K,) inf. n. مَقَارَضَةٌ, (TA,) also signifies + *He requited him; he compensated him*; (S, K;) and so قَرَضَهُ, (S, K,) inf. n. قَرَضَ. (TA.) Hence the saying of Abul-Wardà, (TA,) *إِنَّ قَارَضْتَ النَّاسَ قَارِضُوكَ وَإِنْ قَرَضْتَهُمْ لَمْ يَشْرُوكُوكَ وَإِنْ هَرَبْتَ مِنْهُمْ أَذْرُوكُوكَ*; (A, TA) [*If thou requite men their evil deeds, they will requite thee; and if thou leave them, they will not leave thee; and if thou flee from them, they will overtake thee*]: meaning if thou do evil to them, they will do the like thereof to thee; and if thou leave them, thou wilt not be safe from them, for they will not let thee alone; and if thou revile them and injure them, they will revile thee and injure thee: he said this intending thereby to censure them: and it is from the signification of “cutting.” (TA.) [See also قَرَضَ, below.] You say also, قَارِضُ النَّاسِ, inf. n. مَقَارِضَةٌ, + *Such a one accords, or agrees, with men.* (A.) And قَارَضْتَهُ الزِّيَارَةَ + [*I interchanged visiting with him*]. (A.)

4. اقْرَضَهُ *He cut off for him a portion, to be requited, or compensated, for it.* (Sgh, K.) [And hence,] *He gave him, or granted him, a قَرَضٌ [or loan, or the like]*; (S, M, A, Mgh, K;) and اقْرَضَهُ signifies the same as اقْرَضَهُ. (L, TA.) You say also, اقْرَضَهُ المَالَ, (M, Mṣb,) and اقْرَضَهُ, (M,) [*He lent him the property, &c.*]; *he gave him the property, &c., as a قَرَضٌ*; (M;) *he gave him the property, [&c.] to demand its return.* (Mṣb.) It is said in the Kṡr, [lxiii. 20,] وَأَقْرِضُوا اللهَ قَرْضًا حَسَنًا [lit. *And lend ye to God a good loan*; meaning + *give ye to God good service for which to be requited*]: (S, TA:) it is not here said اقْرَضُوا because the simple subst. [as distinguished from the inf. n.] is what is meant. (TA.) And again, in the same, [ii. 246, and lvii. 11,] مَنْ ذَا الَّذِي يُقْرِضُ اللهَ قَرْضًا حَسَنًا, meaning, accord. to Aboo-Is-hák the Grammarian, + [*Who is he who will offer unto God a good action or gift, or anything for which a requital may be sought? or, as Akh says, Who will do a good action by following and obeying the command of God?*] (TA.) The Arabs say, أَقْرَضْتُكَ لِيَوْمِ فَقْرِكَ + *Thou hast done to me a good deed [which I am bound to requite]*. (TA.) And it is said in a trad., أَقْرَضْ عَرَضَكَ لِيَوْمِ فَقْرِكَ + [*Lend thou thine honour for the day of thy poverty*]; meaning, when a man defames thee, do not thou requite him, but reserve his recompense undiminished for thee, as a loan for the payment of which he is responsible, that thou mayest receive it from him in the day of thy need thereof: (TA:) [but see عَرَضَ]. — [And hence,] مَا عَلَيهِ مَا يُقْرِضُ عَنْهُ العُيُونَ قِيَسْتَرُهُ *He gave, or paid, to me the thing*. (M.) = [There is not upon him what will turn aside, or away, from him the eyes, and cover him]. (Ibn-Abbád, Sgh.) = See also 1, latter half.