مِنْ أَثَرِهِ قَبْضَةً signifies the same as قَبَضَ: and قَبَصَ [q. v.] is [said to be] a dial. form thereof. (TA.) And you say, قَبَضَ الطَّائِرُ *He collected, or comprehended, the bird in his grasp.* (A.) And قَبَضَ عَلَى عُرْفِ الفَرَسِ [*He grasped, or laid hold upon, the mane of the horse*]. (A.) — It is also used metaphorically, to denote the having an absolute property in a thing, to dispose of it at pleasure, without respect to the hand; as in the phrase قَبَضْتُ الأَرْضَ, and الدَّارَ, ‡ *I had, or took, or got, possession of the land, and of the house.* (TA.) And [in like manner] it is said in a trad., يَقْبِضُ ٱللّٰهُ الأَرْضَ, and السَّمَاءَ, † *God will comprehend, or collect together, [within his sole possession,* (see قُبْضَةٌ,)] *the earth, and the heaven.* (TA.) [In like manner] you say also, قَبَضَ عَلَى غَرِيمِهِ ‡ [*He arrested his debtor:* used in this sense in the present day]. (A.) And قَبَضَ ٱللّٰهُ رُوحَهُ ‡ *God took his soul.* (TA.) And قَبَضَهُ ٱللّٰهُ ‡ *God caused him to die.* (Mṣb.) And قُبِضَ ‡ *He* (a man, Ṣ, M, A) *died:* (Ṣ M, A,* Ḳ:) and also † *he* (a sick man) *was at the point of death; in the state of having his soul taken; in the agony of death.* (L, TA.) And قَبَضْتُهُ عَنِ الأَمْرِ † *I removed him from the thing, or affair.* (Mṣb.) — قَبَضَهُ, aor. as above, (M, Ḳ,) and so the inf. n., (Ṣ, M, Mgh,) also signifies the † *contr. of* بَسَطَهُ; (Ṣ,* M, Mgh,* Ḳ;) and so قَبَّضَهُ, (IAạr, M,) inf. n. تَقْبِيضٌ. (TA.) [As such, † *He contracted it; or drew it together.*] You say, قَبَضَ رِجْلَهُ وَبَسَطَهَا ‡ [*He contracted his leg, and extended it*]. (A.) And قَبَضَ كَفَّهُ [*He clenched his hand*]. (Ṣ, Mgh, Mṣb, Ḳ, in art. برجم.). And قَبَضَ يَدَهُ عَنْهُ † [*He drew in his hand from it:* or] *he refrained from laying hold upon it.* (Ḳ.) Whence the saying in the Ḳur, [ix. 68,] وَيَقْبِضُونَ أَيْدِيَهُمْ, meaning † [*And they draw in their hands,* or *refrain,*] from expenditure, or from paying the [poor-rate called] زَكَاة. (TA.) You say also, قَبَضَ جَنَاحَهُ † *He* (a bird) *contracted his wing:* (M:) or قَبَضَ, or قَبَضَ جَنَاحَهُ, † *he contracted his wing to fly.* (TA.) And hence, (TA,) قَبَضَ, aor. as above; (Ṣ, Ḳ;) or قَبِضَ (M;) [or both;] inf. n. [of the former] قَبْضٌ (Ṣ, Ḳ,) and [of the latter, as indicated in the M,] قَبَاضَةٌ (Ṣ, M, A, Ḳ) and قَبَاضٌ; (M;) ‡ *He* (a bird, Ṣ, Ḳ, and a horse, A, and a man, Ṣ, or other [animal], Ḳ,) *was quick,* (Ṣ, M, A, Ḳ,) *in flight,* or *in going* or *pace.* (Ḳ.) يَقْبِضْنَ, said of birds, in the Ḳur, [lxvii. 19,] is [said to be] an ex. of this signification. (Ṣ, Ḳ.*) You say also, قَبَضَتِ الإِبِلُ ‡ *The camels were quick in their pace; at every spring therein, putting their legs together.* (A.) And إِنْقَبَضَ ‡ *He,* or *it,* (a company of men, M,) *went,* or *journeyed, and was quick.* (Lth, M, Ḳ.) And إِنْقَبَضَ فُلَانٌ فِى حَاجَتِهِ ‡ *Such a one was quick, and light,* or *active, in accomplishing his want.* (A.) And قَبْضٌ also signifies *i. q.* نَزْوٌ † [The act of *leaping,* &c.]. (TA.) — [Also, as contr. of بَسَطَهُ,] † *He collected it together.* (Az.) And hence, (Az,) قَبَضَ الإِبِلَ, (Az, M,) aor. ـِ, inf. n. قَبْضٌ (Az, Ṣ, M) † *He drove* (Az, Ṣ, M) *the camels violently,* or *roughly,* (Az, M,) or *quickly:* (Ṣ:) because the driver collects them together, when he desires to drive them; for when they disperse themselves from him, the driving of them is difficult: (Az, TA:) and إِنْقَبَضَ بِهَا [signifies the same, or, agreeably with an explanation given above, ‡ *he went quickly with them*]. (M.) And العَيْرُ يَقْبِضُ عَانَتَهُ † *The he-ass drives away his she-ass.* (M.) — [As such also,] قَبَضَهُ; (A;) and قَبَّضَهُ, (Ṣ, M, Ḳ,) inf. n. تَقْبِيضٌ; (Ṣ;) ‡ *He,* or *it, drew it, collected it,* or *gathered it, together; contracted it, shrank it,* or *wrinkled it.* (Ṣ, M, A,* Ḳ.) You say, قَبَضَ وَجْهَهُ ‡ *He,* or *it, contracted,* or *wrinkled, his face*]. (A.) And قَبَضَتِ النَّارُ الجِلْدَةَ ‡ [*The fire contracted, shrank,* or *shrivelled, the piece of skin*]. (A.) And قَبَّضَ مَا بَيْنَ عَيْنَيْهِ † *He contracted,* or *wrinkled, the part between his eyes.* (M, TA.) And يَوْمٌ يُقَبِّضُ مَا بَيْنَ العَيْنَيْنِ † [*A day that contracts,* or *wrinkles, the part between the eyes*]; a metonymical phrase, denoting vehemence of fear, or of war. (M, TA.*) And in like manner you say, يَوْمٌ يُقَبِّضُ الحَشَى † [*A day that contracts the bowels*]. (M.) [And hence قَبَضَ, aor. and inf. n. as first mentioned, † *It* (a medicine, or food, &c.,) *astringed,* or *constipated.* And † *It* (food) *was astringent* in taste; as also تَقَبَّضَ.] — As such also, قَبَضَهُ, signifies † *He straitened it; scanted it; made it scanty.* (Mṣb, TA.) You say, قَبَضَ ٱللّٰهُ الرِّزْقَ, aor. and inf. n. as first mentioned, † *God straitened, scanted,* or *made scanty, the means of subsistence.* (Mṣb.) And it is said in the Ḳur, [ii. 246,] وَٱللّٰهُ يَقْبِضُ وَيَبْسُطُ † *And God straitens,* or *scants,* or *makes scanty,* the means of subsistence, to some, (Bḍ, Mṣb,* TA,*) or *withholds* the means of subsistence from whom He will, (Jel,) *and amplifies, enlarges,* or *makes ample* or *plentiful,* the same, (Bḍ, Mṣb, Jel, TA,) to some, (Bḍ, TA,) or to whom He will. (Jel.) — [As such also, ‡ *He abridged his liberty.*] You say, فُلَانٌ يَبْسُطُ غَبِيدَهُ ثُمَّ يَقْبِضُهُمْ ‡ [*Such a one enlarges the liberty of his slaves; then abridges their liberty*]. (A.) — [As such also, ‡ *He,* or *it, contracted his heart;* i. e. *distressed him; grieved him.*] You say, إِنَّهُ يَقْبِضُنِى مَا يَقْبِضُكَ وَيَبْسُطُنِى مَا يَبْسُطُكَ ‡ *Verily what distresses thee,* or *grieves thee, distresses,* or *grieves, me; and what rejoices thee rejoices me*]. (A.) [And it is related in a trad., that Moḥammad said, فَاطِمَةُ مِنِّى يَقْبِضُنِى مَا قَبَضَهَا وَيَبْسُطُنِى مَا بَسَطَهَا ‡ [*Fáṭimeh is* as though she were a part *of me: what hath distressed her,* or *grieved her, distresses,* or *grieves, me; and what hath rejoiced her rejoices me*]. (TA.) Or the phrase إِنَّهُ لَيَقْبِضُنِى مَا قَبَضَكَ, mentioned by Lth, means † *Verily what hath annoyed and angered thee annoys and angers me.* (Az, TA.) قَبْضٌ and بَسْطٌ are terms applied by the investigators of truth among the Ṣoofees to two contrary states of the heart, from both of which it is seldom or never free: the former being an affection of the heart withholding it from dilatation and joy; whether the cause thereof be known, as the remembrance of a sin or an offence, or of an omission, or be not known; and some of them make other divisions thereof. (TA.) [In like manner] you say also, إِنْقَبَضْتَ عَنَّا فَمَا قَبَضَكَ ‡ [*Thou shrankest from us: and what made thee to shrink?*]. (A.) — [As such also, ‡ *He,* or *it, made him close-fisted, tenacious,* or *niggardly.*] You say, الخَيْرُ يَقْبِضُهُ وَالشَّرُّ يَبْسُطُهُ ‡ [*Wealth makes him close-fisted, tenacious,* or *niggardly; and poverty makes him open-handed, liberal,* or *generous*]. (A.)

2: see a remark appended to the first sentence in this art.: — see also قَبَضَهُ as *contr. of* بَسَطَهُ, in six places. — قَبَّضَهُ المَالَ, (Ṣ,* M, Ḳ,*) or المَتَاعَ, (A,) inf. n. تَقْبِيضٌ, (Ṣ, Ḳ,) *He gave to him,* (Ṣ, M, Ḳ,) *in his grasp,* or *possession,* (Ḳ,) i. e. to him who should receive it, (Ṣ,) *the property,* (Ṣ, M,) or *commodity,* or *commodities,* or *goods;* (A;) i. e. *he transferred it to his possession;* (TA;) [lit. *he made him to take it, to take it with his hand, to grasp it,* or *to receive it;*] as also أَقْبَضَهُ إِيَّاهُ. (A.)

3. قابضهُ, inf. n. مُقَابَضَةٌ (AZ, A) and قِبَاضٌ, (Er-Rághib, TA in art. شرى,) *He bartered,* or *exchanged commodities, with him.* (AZ, in TA, art. خوص.) [See also قَايَضَهُ.]

4. اقبضهُ المَتَاعَ [or المَالَ]: see 2. — اقبضهُ *He put,* or *made, a handle to it,* (Ṣ, M, A, Ḳ,) namely a knife, (Ṣ, M, A,) and a sword. (Ṣ, Ḳ.)

5. تقبّض quasi-pass. of قَبَّضَهُ as contr. of بَسَطَهُ; (M;) as also إِنْقَبَضَ is of قَبَضَهُ in the same sense, (Ṣ,* M, Ḳ,*) being *contr. of* انْبَسَطَ. (Ṣ, Ḳ.) [As such,] both signify † *It became drawn, collected,* or *gathered, together;* or *it drew, collected,* or *gathered, itself together;* or *contracted;* or *shrank;* syn. of the former, تَجَمَّعَ; (TA;) and of the latter, انْضَمَّ [which also signifies *it became drawn and joined,* or *adjoined,* to another thing; &c.]. (O, Ḳ.) So the latter signifies in the phrase انقبض فِى حَاجَتِى † [*It became comprised in,* or *adjoined to, the object of my want*]. (O.) — [As such also,] the former signifies ‡ *It* (a man's face, A, or the part between the eyes, M,) *became contracted,* or *wrinkled;* (M, A;*) and in like manner a piece of skin, in, or upon, a fire; meaning *it became contracted, shrunken,* or *shrivelled; it shrank:* (so in different copies of the Ṣ:) or *it* (skin, Ḳ, or the skin of a man, TA) *became contracted,* or *shrunken;* (Ḳ, TA;) and so an old man. (A.) — [As such also,] تقبّض عَنْهُ ‡ *He shrank,* or *shrank with aversion, from him,* or *it;* (Ṣ, M, A, Ḳ;) as also انْقَبَضَ عَنْهُ: (A:) [see an ex. of the latter near the end of 1.] الانْقِبَاضُ عَنِ النَّاسِ also signifies † *The withdrawing, removing,* or *retiring, from men.* (TA.) And انْقَبَضَ عَنِ الأَمْرِ † *He removed,* or *became*