

pieces, (L,) cut, or clipped, from the extremities of gold: and pieces cut or clipped from silver are called جَدَاذَاتُ: or the sing. signifies what is cut, or clipped, from anything. (M, L.)

أَقْدُ An arrow without feathers upon it; (T, S, M, A, L, K;) like as أَقْوَقُ, applied to an arrow, signifies "having no notch:" (L:) or of which the feathers have fallen off: (L:) or just pared, before it is feathered: (Lh, M, L:) also, a feathered arrow: or (in the K, and) that is evenly pared, without any deviation from a straight shape: (M, L, K:*) pl. قُدُّ: and pl. of قُدُّ, قُدَادُ. (S, L. [See an ex. voce أَحْسَنُ.]) —

مَا لَهُ أَقْدٌ وَلَا مَرِيشٌ He has not anything: (M, L, K:) or he has not either property or people. (Lh, M, L, K.) A proverb. (TA.) — مَا أَصَبْتُ مَا أَصَبْتُ I gained not from him anything: (M, L:) or I obtained not from him good, either little or much. (Meyd, TA.) Ibn-Háni relates this saying, on the authority of Aboo-Málik, differently, saying أَقْدٌ, with ف, instead of أَقْدٌ, from قُدُّ in the sense of فَرْدٌ. (L.) — In another proverb it is said, مَا تَرَكْتُ لَهُ أَقْدٌ وَلَا مَرِيشاً [I left not to him anything]. (A.)

مَقْدُ The part between the two ears, behind: (M, *L, K:) one says, إِنَّهُ لِلشَّيْءِ المَقْدَيْنِ Verily he is vile in the part between the two ears, behind, and حَسَنُ المَقْدَيْنِ, goodly in that part; though a man has but one مَقْدٌ: also, the base of the ear: (M, L:) and the place where the hair of the head ends, between the two ears, behind: (S:) the part of the back of the head where the growth of the hair ends: (M, L, K:) or the part of the back of the head where the hair is cut with the shears: (M, L:) and the part where the hair ends, behind and before: (L:) or the place where the head is set upon the neck: its proper signification is a place of cutting: and therefore it may mean the place where the hair ends, at the back of the neck: or the place where the head ends; which is the place where it is set upon the neck. (A.)

مَقْدٌ A blade for cutting or clipping; syn. مِقْرَاضٌ; (S;) an instrument for cutting the extremities of feathers, (M, A, L, K,*) such as a knife and the like; as also مَقْدَةٌ: (M, L:) a knife. (K.)

مَقْدُ and مَقْدُودٌ, Trimmed, or decorated; (M, K;) applied to a man. (M.) See مَقْدُودٌ — [Hence,] مَقْدُودٌ (M, K) and مَقْدُودٌ (L), A man (M, L) having his hair clipped (M, L, K) round the part where its growth terminates, before and behind: (M, L:) and مَقْدُودُ الشَّعْرِ, (S, L,) and مَقْدُودَةٌ, (L,) A man having his hair trimmed. (S, L.) — مَقْدُودٌ Anything made even, and fine, or delicate, or elegant. (K.) — [Hence,] A man having a clean garment, one part of it resembling another, every part of it goodly. (L.)

And A man of light form, or figure; (Yağkoob, S, M, L, K;) as also مَزْلَمٌ: and in like manner مَقْدُودَةٌ, A woman not tall; also مَزْلَمَةٌ. (Yağkoob, S, M, *L.)

أُذُنٌ مَقْدُودَةٌ see مَقْدُودٌ in three places. — أُذُنٌ مَقْدُودَةٌ, (S, M, L, K,) and مَقْدُودَةٌ, (M, L, K,) an ear of a rounded shape (M, L, K,) as though it were pared. (S, L.) [You say,] لَهُ أُذُنَانِ مَقْدُودَتَانِ He (a horse) has two ears shaped like the feathers of an arrow. (A.) — هُوَ مَقْدُودٌ القَفَا He has his hair clipped at the back of the neck. (L.)

قدر

1. قَدِرٌ, aor. ى; (Lth, Mgh, Mṣb, K;) and قَدَرَ, aor. ى; (Lth, Mgh, K;) and قَدِرٌ, aor. ى; (K;) inf. n. قَدِرٌ, (S, Mgh, Mṣb, K,) of قَدِرٌ; (Mṣb;) and قَدَارَةٌ, (S, Mgh, K,) of قَدِرٌ; (Lth;) It (a thing, Mgh, Mṣb) was, or became, unclean, dirty, or filthy. (S, Mgh, Mṣb.) = قَدِرُهُ, (S, Mgh, Mṣb, K,) aor. ى; (Mṣb, K;) and قَدَرَهُ, aor. ى; (K;) inf. n. [of the former] قَدِرٌ, and [of the latter] قَدِرٌ; (K;) and تَقَدَّرَهُ; and اسْتَقَدَّرَهُ; (S, Mgh, Mṣb, K;) [and قَدَرَهُ; (see قَادُورَةٌ;) He held it to be unclean, dirty, or filthy:] he disliked it, or hated it, for its uncleanness, dirtiness, or filthiness: (Mṣb:) or †he disliked it, or hated it: (S:) or †he shunned it, or avoided it, through dislike, or hatred: (Mgh:) قَدِرُهُ and اسْتَقَدَّرَهُ and تَقَدَّرَهُ are syn. [in this last, or a similar, sense]: (Lth:) and قَدَرَهُ, aor. ى, signifies †he disliked it, or hated it, and shunned it, or avoided it: (TA:) and تَقَدَّرَتْ †she (a woman) shunned, avoided, or removed herself far from, unclean things, or foul actions; preserved herself therefrom. (S.) It is said in a trad., قَدِرْتُ لَكُمُ جَوَالَ القُرَى [I dislike, for you, what goes round about the towns, or villages], meaning, I dislike, for you, oxen and cows that eat filth; therefore do not ye eat them. (Mgh.) And El-'Ajjáj says

وَقَدِرِي مَا لَيْسَ بِمَقْدُورٍ

†[And my disliking what was not disliked], meaning, that he had come to dislike (يَقْدِرُ) the food which he did not dislike in his youth. (TA.)

2: see 1. — [قدر also signifies He fouled a thing.]

4. اِقْدَرُهُ He found it to be unclean, dirty, or filthy. (Mṣb.)

5: see 1, in three places. = [Also تَقَدَّرَ He became unclean, dirty, or filthy. (So used in the L, K, art. نَت.)]

10: see 1, in two places.

قَدِرٌ: see قَدِرٌ.

قَدِرٌ: see 1. — [As a simple subst., Unclean-

ness, dirt, or filth: and an unclean, a dirty, or a filthy, thing: pl. أَقْدَارُ:] also, dirt, or filth, which renders one legally impure: (Az, Mṣb:) قَادُورَةٌ is likewise used in the sense of قَدِرٌ: (Mṣb:) and [hence] both these words also signify †a foul action: (TA, for this meaning of قَدِرٌ, accord. to an explanation of its pl. أَقْدَارُ; and L, Mṣb, for the same meaning of قَادُورَةٌ:) قَادُورَةٌ is also explained as signifying adultery, or fornication, (Mṣb, K,) and the like: (Mṣb:) or this latter word signifies anything that is deemed foul (يُسْتَفْسَحُ), and that ought to be shunned, or avoided: (Mgh:) an offence for which a punishment such as is termed حَدٌّ is inflicted; such as adultery, or fornication, and drinking [wine or the like]: (IAth:) or foul action, and evil speech. (Khálid Ibn-Jembeh.) You say هُوَ الاَقْدَارُ, and قَادُورَاتُ, (Mṣb,) and الاَقْدَارُ, (S,) [He shuns, avoids, or removes himself far from, that which is unclean, and unclean things, or foul conduct, and foul actions; preserves himself therefrom.] And اجْتَنِبُوا القَادُورَاتُ الَّتِي نَهَى اللهُ عَنْهَا Shun ye, or avoid ye, the foul actions, such as adultery, or fornication, and the like, which God hath forbidden. (Mṣb.) = See also قَدِرٌ.

قَدِرٌ: see قَدِرٌ.

قَدِرٌ, (Lth, S, Mgh, Mṣb, K,) from قَدِرٌ, (Lth,) and قَدِرٌ, (Lth, K,) from قَدِرٌ, (Lth,) and قَدِرٌ, (K,) [but the last has an intensive signification, as though meaning "dirt," or "filth," itself, (see عَرَّةُ)] A thing unclean, dirty, or filthy. (S, Mgh, Mṣb.)

قَدِرَةٌ A man who shuns, avoids, or removes himself far from, causes of blame; who preserves himself therefrom. (S, K, TA.) See also قَدُورٌ and مَقْدِرٌ.

قَدُورٌ †A woman who shuns, avoids, or removes herself far from, unclean things, or foul actions. (S, K.) See also قَدِرَةٌ, and مَقْدِرٌ. — †A woman who shuns, or avoids, men. (K.) See also قَادُورَةٌ. — †A she-camel that lies down apart (A'Obeyd, S, K) from the other camels, retiring to a distance, (A'Obeyd, S,) and fleeing from them at the time of milking; (TA;) like كُنُوفٌ, excepting that the كُنُوفٌ does not retire to a distance: (A'Obeyd, S) or a she-camel that does not come to the watering-trough or tank, to drink, until it is left to her unoccupied; that cuts herself off from the other camels: (L, voce عَضَادُ:) as also قَادُورَةٌ: (K:) and so كُنُوفٌ. (TA voce صُرُورٌ.)

قَادُورَةٌ: see قَادُورٌ.

قَادُورَةٌ: see قَدِرٌ, throughout. = †A man foul in language; (Mgh;) evil in disposition: (Mgh, K:) one who cares not what he does or says. (TA.) — †A very jealous man; syn. عَيُورٌ. (Lth, K.) — †A man who does not mix with