

are incapable of fighting you, or their bosoms shrinking from fighting you]; but the Koofees and Akh says that this is not required, because of the frequent occurrence of the pret. as a denotative of state without **قَدْ**, and [because] the primary rule is that there should be no meaning, or making, anything to be understood, more especially in the case of that which is in frequent use: (Mughnee:) Sb [however] does not allow the use of the pret. as a denotative of state without **قَدْ**; and he makes **حَصْرَتُ صَدُورِهِمْ** to be an imprecation [meaning *may their bosoms become contracted*]: (§ in art. **حَصْر**; in which art. in the present work see more on this subject:) and the inceptive **لِ** is prefixed to it like of the saying, **إِنْ زَيْدًا لَقَدْ قَامَ** [Verily Zeyd has just stood, or has stood]; because the primary rule is that it is to be prefixed to the noun, and it is prefixed to the aor. because it resembles the noun, and when the pret. denotes a time near to the present it resembles the aor. and therefore it is allowable to prefix it thereto. (Mughnee.) [See also the two sentences next after what is mentioned below as the sixth meaning.]—(3) It denotes rareness, or paucity; (Mughnee, **ك**;) either of the act signified by the verb, (Mughnee,) as in [the saying], **قَدْ يَصْدُقُ الْكُذُوبُ** [In some few instances the habitual liar speaks truth]; (Mughnee, **ك**;) or of what is dependent upon that act, as in [the saying in the **Qur** xxiv. last verse,] **قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ** [as though] meaning **هُوَ عَلَيْهِ هُوَ** [so that it should be rendered *At least He knoweth that state of conduct and mind to which ye are conforming yourselves*]: but some assert that in these exs. and the like thereof it denotes the affirmation of truth, or certainty; [as will be shown hereafter:] and that the denoting of rareness, or paucity, in the former ex. is not inferred from **قَدْ**, but from the saying **الْكُذُوبُ يَصْدُقُ**. (Mughnee.)—(4) It denotes frequency; (Mughnee, **ك**;) [i. e.] sometimes (§, O) it is used as syn. with **رَبِّمَا** [as denoting frequency, as well as with **رَبِّمَا** in the contr. sense, mentioned in the next preceding sentence]: (§, M, O:) thus in the saying (§, M, O, Mughnee, **ك**) of the Hudhalee, (M, Mughnee,) or 'Abeed Ibn-El-Abraş, (IB, TA.)

* **قَدْ أَتْرَكَ الْقِرْنَ مُصْفَرًا أَنَامِلُهُ** *
[Often I leave the antagonist having his fingers' ends become yellow]. (§, M, O, Mughnee, **ك**.)—(5) It denotes the affirmation of truth, or certainty: thus in [the saying in the **Qur** xci. 9,] **قَدْ أَفْلَحَ مَنْ زَكَّاهَا** [Verily, or certainly, or indeed, or really, he prospereth, or will prosper, who purifieth it; (namely, his soul;)] each pret. here occupying the place of a mejzoom aor.]: (Mughnee, **ك**;) and thus accord. to some in [the saying in the **Qur** xxiv. last verse, of which another explanation has been given above,] **قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ** [Verily, or certainly, &c., He knoweth that state of conduct and mind to which ye are conforming yourselves]. (Mughnee.)—(6) It denotes negation, (Mughnee, **ك**;) accord.

to ISd, (Mughnee,) occupying the place of **مَا**, (M,) in the saying, **قَدْ كُنْتُ فِي خَيْرٍ تَعْرِفُهُ**, (M, Mughnee, **ك**;) with **تَعْرِفُ** mansoob, [as though meaning *Thou wast not in prosperity, that thou shouldst know it.*] (Mughnee, **ك**;) heard from one of the chaste in speech: (M:) but this is strange. (Mughnee.)—[When it is used to denote the nearness of the past to the present, as appears to be indicated by the context in the O,] **قَدْ** may be separated from the verb by an oath; as in **قَدْ وَآلَهُ أَحْسَنْتُ** [Thou hast, by God, done well] and **قَدْ لَعَمْرِي بَتَّ سَاهِرًا** [I have, by my life, or by my religion, passed the night sleepless]. (O, Mughnee. [In the latter, this and what here next follows are mentioned before the explanations of the meanings of the particle; probably because the meaning in these cases can hardly be mistaken.]) And the verb may be suppressed after it, (M,* O, Mughnee,) when its meaning is apprehended, (O,) or because of an indication; (Mughnee;) as in the saying of En-Nábighah (M, O, Mughnee) Edh-Dhubyánee, (O.)

* **أَفِدَ التَّرْحُلُ غَيْرَ أَنْ رِكَابَنَا** *
* **لَمَّا تَزَلُ بِرِحَالِنَا وَكَأَنَّ قَدِ** *

[The time of departure has drawn near, though the camels that we ride have not left with our utensils and apparatus for travelling, but it is as though they had (left)]; meaning **كَأَنَّ قَدْ زَالَتْ**. (M, O, Mughnee.)—If you make **قَدْ** an اسم [i. e. a subst. or a proper name], you characterize it by teshdeed: therefore you say, **كَتَبْتُ قَدْأ حَسَنَةً** [I wrote a beautiful **قَدْ**]; and so you do in the case of **كُنِيَ** and **هُوَ** and **لَوْ**; because these words have no indication of what is deficient in them [supposing them to be originally of three radical letters], therefore it is requisite to add to the last letter of each what is of the same kind as it, and this is incorporated into it: but not in the case of **ل**; for in this case you add **ء**; thus if you name a man **لُ**, or **مَا**, and then add at the end of it **ل**, you make it **لء**; for you make the second **ل** movent, and **ل** when movent becomes **ء**: (§, O:) so says J, [and Şgh has followed him in the O,] and such is the opinion of Akh and of a number of the grammarians of El-Başrah [and of El-Koofeh (MF)], and F has quoted this passage in the B and left it uncontradicted: but IB says, (TA,) [and after him F in the **ك**.] this is a mistake: that only is characterized by teshdeed of which the last letter is infirm: you say, for **هُوَ**, (IB, **ك**;) used as the name of a man, (IB,) **هُو**, (IB, **ك**;) and for **لَوْ** you say **لَوو**, and for **فِي** you say **فِيي**; (IB;) and such is characterized by teshdeed only in order that the word may not be reduced to one letter on account of the quiescence of the infirm letter [which would disappear] with tenween [as it does in **دَمَّ** and **يَدَّ** &c.]: (**ك**;) but as to **قَدْ**, if you use it as a name, you say **قَدَد**; (IB, **ك**;) and for **مَنْ** you say **مَنَّ**, and for **عَنْ** you say **عَنَّ**; (**ك**;) like **يَدَّ** (IB, **ك**) and **دَمَّ** &c.: (**ك**;) F, however, [following IB,] is wrong in calling J's

statement a mistake; though the rule given by him [and IB] is generally preferred. (MF, TA.)

قَدْ The skin of a lamb or kid: (M, A, L, Mşb, **ك**;) or [only] of a kid: (§, O, L:) or, accord. to IDrd, a small skin, but of what kind he does not say: (M, L:) pl. (of pauc., §) **أَقْدُ** and (of mult., §) **قَدَادُ** (ISk, §, M, L, Mşb, **ك**) and [of pauc. also] **أَقْدَةٌ**, which is extr. (M, L.) Hence the saying, **فُلَانٌ مَا يَعْرِفُ الْقَدَّ مِنَ الْقَدِّ** Such a one knows not the skin of a lamb, or kid, from the thong. (A.) And hence, (O, **ك**;) it is said in a prov., (§, M, A, O,) **مَا يَجْمَلُ قَدَّكَ إِلَى أُدْيَمِكَ** (§, M, A, O, **ك**) What approximates thy skin of a lamb, or kid, to thy hide [of a full-grown beast]? meaning, accord. to Th, † what makes the great to be like the little? (M: [or the little to be like the great?]) or meaning what induces thee to make thy small affair [appear] great? (§:) or what approximates thy small [affair] to thy great? (O, **ك**;) applied to him who transgresses his proper limit; (M, O, **ك**;) and to him who compares the contemptible with the noble.

(O, **ك**.)—See also **قَدْ**, in two places. = Also † The measure, quantity, size, or bulk, (M, L, Mşb, **ك**;) of a thing: (M, L:) † the conformation, or proportion, syn. **تَقْطِيع**, (§, M, A, O, L, **ك**;) of a thing, (M, L,) or of a young woman, (A,) or of a man: (**ك**;) † the stature, syn. **قَامَةٌ**, (§, A, O, L, **ك**;) of a man: (**ك**;) † his justness of form, or symmetry: (M, L, **ك**;) and † his figure, person, or whole body: (M, L:) pl. [of pauc.] **أَقْدُ** (M, L, **ك**) and **أَقْدَةٌ**, (**ك**;) which is extr., (TA,) and [of mult.] **قُدُودُ** (M, L, **ك**) and **قَدَادُ**. (**ك**.) One says, **هَذَا عَلَى قَدِّ ذَلِكَ** † This is equal in measure, quantity, size, or bulk, to that; is like that. (Mşb.) And **شَيْءٌ حَسَنُ الْقَدِّ** † A thing goodly, or beautiful, in respect of conformation, or proportion. (L.) And **جَارِيَةٌ حَسَنَةُ الْقَدِّ** † A young woman goodly, or beautiful, in respect of stature, and of conformation, or proportion. (A.) And **غُلَامٌ حَسَنُ الْقَدِّ** † A young man goodly, or beautiful, in respect of justness of form, or symmetry, and in person, or the whole of his body.

(M, L.) = See, again, **قَدْ**. = By the phrase **يَا وَيْلَ قَدِّ**, addressed to Mikdád, in a verse of Jereer, is meant **يَا وَيْلَ مِقْدَادٍ** [O, woe to thee Mikdád]; the poet restricting himself to some of the letters [of the name]: an instance [more obviously] of a similar kind is **سَلَامٌ** used by El-Ḥoţeiih for **سَلِيمَان**. (O.)

قَدْ A certain marine fish, (O, **ك**;) the eating of which is said to increase [the faculty of] **الْجَمَاع**. (O.)

قَدْ A thing that is **مَقْدُودٌ** [i. e. cut in an elongated form, &c.]. (M, L.)—[And hence] A thong cut from an untanned skin, (§, M,* A, O,* L, Mşb, **ك**;) with which sandals or shoes are sewed, (M,* L, Mşb,) and with which a captive