

straiten him: (Fr, AHeyth:) or the meaning is, لَنْ تَقْدِيرَ عَلَيْهِ مَا قَدَرْنَا مِنْ كُوْنِهِ فِي بَطْنِ الْحُوتِ, for تَقْدِيرٌ is syn. with تَعْذِيرٌ; (Zj;) and this is correct; i. e., we would not decree against him what we decreed, of the straitness [that should befall him] in the belly of the fish: it cannot be from القدرة [meaning power, or ability]; for he who thinks this is an unbeliever. (Az, TA.) — Also, قَدْرَةُ, aor. ـ, inf. n. قَدْرَةً; (K;) and قَدْرَةُ; (TA;) He prepared it. (K, TA.) — And the former, He assigned, or appointed, a particular time for it. قَدْرَتْ عَلَى الشَّيْءِ. (K.) — قَدْرَتْ عَلَى الشَّيْءِ, aor. ـ, (S, Msb, K) and ـ, (Ks, K,) but the former is that which is commonly known, (TA,) inf. n. قَدْرَةً and قَدْرَانْ, (S, K,) with kesr, (K,) but the latter is written in a copy of the T, قَدْرَانْ, (TA,) [and in one copy of the S قَدْرَانْ,] and قَدْرَانْ (Ks, Fr, Akh, K) and مَقْدُرَةً and مَقْدُرَةً and مَقْدُرَةً (S, K) and مَقْدَرْ (K) and مَقْدَرْ (TA) and مَقْدَارْ (Sgh, K) and مَقْدَارْ; (Lh, K;) and قَدْرَتْ عَلَيْهِ, aor. ـ, (S, K,) a form of weak authority, mentioned by Yaqoob, (S,) and by Sgh from Th, and said by IKtt, to be of the dial. of Benoo-Murrah, of Ghaṭafān, (TA,) inf. n. قَدْرٌ (Ks, Fr, Akh, K) and قَدْرٌ and قَدْرَةٌ and قَدْرَةٌ, (K, TA,) these four are of قَدْرٌ; (TA;) and all that are here mentioned as from the K, are inf. ns.; (TK;) and اقتدرتْ عَلَيْهِ; (S, K, \*TA;) or this has a stronger signification; (IAth;) I had power, or ability, to do, effect, accomplish, achieve, attain, or compass, &c., the thing; I was able to do it, I was able to prevail against it. (Msb, K, \*TA.) You say مَا لِي عَلَيْكَ مَقْدُرَةً, and مَقْدُرَةً, i. e. قُدرَةً, [I have not power over thee.] (S.) And in like manner, المَقْدُرَةُ تُذَهِبُ الْحَقِيقَةَ [Power drives away that care which one has of what is sacred, or inviolable, or of religion, to avoid suspicion]. (S.) — See also قَدْرَةُ, below. — قَدْرَةٌ and اقتدرَ are like إِطْبَخَ طَبَخَ [meaning He cooked, and he cooked for himself, in a قَدْرٌ, or cooking-pot]. (S, TA.) You say قَدْرَ الْقِدْرَ (A) It (a garment) agreed with, or was according to, the measure. (S, A, K.) You say تَقْدِيرُ التَّوْبَ عَلَيْهِ The garment agreed with, or was according to, his measure. (A.)

2. قَدْرٌ, inf. n. تَقْدِيرٌ: see 1, in most of its senses. — He meditated, considered, or exercised thought in arranging and preparing, a thing or an affair; (T, K, \*El-Baṣāir;) either making use of his reason, and building thereon; the doing of which is praiseworthy; or according to his desire or appetite; as in the Kur, lxxiv. 18 and 19; the doing of which is blameable; (El-Baṣāir;) or by means of marks, whereby to cut it. (T.) — He intended a thing or an affair; he determined upon it. (T.) [Said of God, He decreed, appointed, ordained, destined, pre-

destined, or predetermined a thing.] — [Hence, app., قَدْرٌ, in grammar, He meant, or held, or made, such a thing to be supplied, or understood. You say تَقْدِيرٌ كَذَا Its (a phrase's) implied, or virtual, meaning, or meaning by implication, is thus. And يُقَدِّرُ بِكَذَا Its implied meaning is to be expressed by saying thus. And تَقْدِيرًا is said in the sense of implicatively, or virtually, as opposed to لَفْظًا or literally. — And He supposed such a thing.] — He made; syn. وَقَدَرَ صَنَعَ and جَعَلَ. Ex., in the Kur, [xli. 9,] And He made therein its foods, or aliments. And it is said in the Kur, [x. 5,] وَقَدَرَةً مَنَازِلَ And hath made for it [the moon] mansions. (TA.) — He knew. So in the Kur, xv. 60; and lxxiii. 20, according to the Baṣāir. (TA.) — inf. n. تَقْدِيرٌ, قَدْرٌ, He asserted him to be, or named him, or called him, a قَدْرٌ: (Fr, Sgh, K;) but this is post-classical. (TA.) — قَدْرَهُ, (Msb,) or اقتدرَهُ, (K,) [the latter of which is the more common,] He empowered him; enabled him; rendered him able. (Msb, K.) You say اقتدرَ اللَّهُ عَلَى كَذَا God empowered him, enabled him, or rendered him able, to do such a thing. (K, \*TA.)

3. قَادِرَتْهُ: see 1. — قَادِرَ بَيْنَ الْأَمْرِينَ (K,) inf. n. مُقَادِرَةً (TA,) I measured myself, or my abilities, with him, or his, قَائِيْسَتْهُ, and did as he did: (K:) or I vied, or contended, with him in power, or strength. (A, TA.)

4: see 2.

5: see 7. — شَانَ يَتَقَدَّرُ فِي مَرْضِهِ أَيْنَ أَنَا الْيَوْمَ [He (Mohammad) used to compute, or reckon, in his mind, in his disease, Where am I to-day?] i. e., he used to compute, or reckon, (يُقَدِّرُ,) [in his disease,] the days of his wives, when it was his turn to visit each of them. (TA, from a trad.) See also 1. — It (a thing, S,) became prepared, (S, K,) لَهُ for him. (S.)

7. تَقْدِيرٌ (A) It (a garment) agreed with, or was according to, the measure. (S, A, K.) You say تَقْدِيرُ التَّوْبَ عَلَيْهِ The garment agreed with, or was according to, his measure. (A.)

8. اقتدرةُ He made it of middling size; expl. by جَعَلَهُ قَدْرًا. (JK, TA.) [In the latter, the explanation is without any syll. signs; but in the former I find it fully pointed, and immediately followed by شِئْ مُقْتَدَرْ thus pointed, and explained as signifying "a thing of middling size, whether in length or tallness or in width or breadth."] — See also 1, last two significations.

10. استقدَرَ اللَّهُ خَيْرًا He begged God to decree, appoint, ordain, or decide, for him good. (S, K.) — اللَّهُمَّ إِنِّي أَسْتَقْدِرُكَ بِعَدْرَتِكَ O God, I beg Thee to give me power to do it, by Thy power. (TA, from a trad.)

قدر The quantity, quantum, measure, magnitude, size, bulk, proportion, extent, space, amount, sum, or number attained, of a thing; (S, Msb, K;) as also قَدْرٌ (Msb, K) and قَدْرٌ (Fr, Sgh, K) and هُنْ قَدْرٌ (Msb, K.) You say هُنْ قَدْرٌ هَذَا, and قَدْرٌ هَذَا بِمِقْدَارٍ هَذَا. (Msb.) And قَدْرٌ مَائَةٌ, and قَدْرٌ مَائَةً, They are as many as a hundred. (Z, Msb.) And أَحَدٌ بِقَدْرٍ حَقِّهِ, and بِمِقْدَارِهِ, He took as much as his due, or right. (Msb.) And بِقَدْرِهِ, and بِقَدْرِهِا, and بِقَدْرِهِا, He read as much as the Fatiḥah. (Msb.) And أَقْمَتْ عَنْهُ قَدْرٌ أَنْ يَفْعَلَ كَذَا I remained at his abode long enough for him to do thus. (Meyd, TA.) But you say جَاءَ عَلَى قَدْرٍ, thus only, with fet-h [to the dál, as is shown by what precedes in the Msb,] as meaning [It came according to measure; i. e.,] it was conformable; it matched; it suited. (Msb.) You say also جَاؤَ قَدْرَهُ قَدْرَهُ [He overstepped, transgressed, went beyond, or exceeded, his proper measure, bound, or limit: and the same is said of a thing]. (L, art. عند; &c.) And فَرَسٌ بَعِيدُ الْقَدْرِ A horse that takes long, or wide, steps. (JK, TA.) [And هُنْ قَدْرِي This is sufficient for me.] — [Hence, Estimation, value, worth, account, rank, quality, or degree of dignity;] greatness, majesty, honourableness, nobleness; (Msb, \*TA;) gravity of character; (Msb;) as also قَدْرٌ. (Msb.) You say ما لَهُ عِنْدِي قَدْرٌ, He has no honourableness, or gravity of character, in my opinion. (Msb.) In the words of the Kur, [vi. 91,] وَمَا قَدَرُوا اللَّهُ حَقَّ قَدْرِهِ [for explanations of which see 1,] we may also correctly read قَدْرٌ and قَدْرٌ, (S,) [the latter of which is the more common,] or قَدْرٌ (JK, Msb, K) alone, (Msb,) or both, and قَدْرٌ and تَقْدِيرٌ, (TA,) and قَدْرَةٌ مَقْدُرَةً, with fet-h only [to the d], (S,) Decree, appointment, ordinance, or destiny: or what is decreed, appointed, &c.: syn. قَضَاءٌ and حُكْمٌ: (M, K;) or decree, &c., adapted [to a particular case], (Lth, JK, Az, TA,) by God; (S, Msb;) expl. by تَقْضَيْ مُوقَعٌ, (Lth, JK, &c.,) القَضَاءُ الَّذِي مَا يُقَدِّرُهُ اللَّهُ مِنْ الْقَضَاءِ, (S,) and مَا يُقَدِّرُهُ اللَّهُ مِنْ الْقَضَاءِ: (Msb;) [accord. to general usage, it differs from تَقْضَاءٌ; this latter signifying a general decree of God, as that every living being shall die; whereas قَدْرٌ signifies a particular decree of God, as that a certain man shall die at a particular time and place &c.; or particular predestination: thus may be rendered the general and particular decrees of God; or general and particular predestination or fate and destiny. The term قَدْرٌ is variously explained by different schools and sects: but its proper meaning seems to be that given above on the authority of Lth.] The pl. of قَدْرٌ is أَقْدَارٌ; (K, TA;) and of مُقَادِرٌ, مُقَدَّارٌ. (TA.) You say الْأَمْرُ تَجْرِي أَقْدَارٌ, and بِمِقْدَارِهِ, &c., Events have their course by the decree, &c., of God. (TA.) It is said that تَيْلَةُ الْقَدْرِ signifies The night of decree,