

بَصَرَ [he came or went to El-Koofeh] and كَوَّفَ [he came or went to El-Baḡrah]. (A.)

5. تَقَدَّسَ [He, or it, was, or became, hallowed, or sanctified: he, or it, was, or became, consecrated]. — He (God, Mṣb) was far, or far removed, or free, [or clear,] from every impurity or imperfection, or from everything derogatory from his glory; [i. e., He was holy;] or He removed himself far from every impurity or imperfection, &c.: (Mṣb, TA:) he, or it, was, or became, purified; or he purified himself. (S, K.)

قُدُسٌ and قُدْسٌ [Holiness, sanctity:] purity: (S, A, Mṣb, K:) [each] a subst. as well as an inf. n.: (S, A, K:) the former a contraction of the latter. (Mṣb.) — Hence, (S,) حَظِيرَةُ الْقُدْسِ, or الْقُدْسِ, [The Enclosure of Holiness or Purity;] i. e., Paradise. (S, A.) — [Hence, also,] رُوحُ الْقُدْسِ (S, A, K,) and رُوحُ الْقُدْسِ, accord. to the reading of Ibn-Ketheer, (Bd, ii, 81,) [The Spirit of Holiness or Purity; properly applied to The Holy Spirit, The Third Person of the Trinity, in Christian theology; generally, but incorrectly, called by the Eastern Christians among the Arabs الرُّوحُ الْقُدْسُ: but accord. to the Muslims,] Jibreel [i. e. Gabriel, the Archangel]; (S, A, K; and Bd, ubi supra;) as also الْقُدْسُ and الْقُدْسُ: (K, TA:) or the Spirit of Jesus: or the Gospel: or the most great name of God, by which Jesus used to raise to life the dead: (Bd, ubi supra:) or God's protection and direction. (A.) You say, رُوحُ الْقُدْسِ, and مَعِينُكَ, Gabriel, or God's protection and direction, be with thee, and be thine aider. (A.) — قُدْسٌ or قُدْسٌ also signifies Blessing. (M, TA.) — Also, الْقُدْسُ and الْقُدْسُ i. q. بَيْتُ الْمَقْدِسِ, q. v. (K,) or بَيْتُ الْمَقْدِسِ. (A.) — And أَرْضُ الْقُدْسِ [or أَرْضُ الْقُدْسِ] i. q. الأَرْضُ الْمَقْدِسَةُ. (TA.)

قُدْسٌ A [vessel of the kind called] سَطْلٌ (S, A, K;) of the dial. of the people of El-Hijáz; so called because one purifies himself in it, (S, TA,) and with it. (TA.)

قُدْسٌ: see قُدْسٌ, throughout.

قُدْسِيٌّ [A holy tradition or narration]: see art. حَدِيثٌ.

الْقُدُوسُ (S, M, A, Mṣb, K) and الْقُدُوسُ (S, M, K,) applied to God, (S, M, A, &c.), as also الْمُتَقَدِّسُ (M, A) and الْمُقَدَّسُ; (A;) [all of which are nearly syn.]; الْقُدُوسُ signifies [The All-holy, All-pure, or All-perfect;] He who is far removed from every imperfection or impurity, or from everything derogatory from his glory; (M, Mṣb;) as also الْمُتَقَدِّسُ [but not in an intensive degree]; (M;) and الْمُقَدَّسُ signifies the same as this last; (T, TA;) or from faults and defects: (TA:) or the Pure; (S, *K;) [or the Very Pure:] or the Blessed; (Ibn-El-Kelbee, K;) [or the Greatly Blessed:] Sb used to say قُدُوسٌ and سُبُوحٌ, with fet-ḥ to the first letter of each:

(S:) Th says, (S,) every noun of the measure فَعُول is with fet-ḥ to the first letter, (S, K, *) like قُدُوسٌ and كَلُوبٌ &c., (S,) except سُبُوحٌ and قُدُوسٌ (S) and ذُرُوحٌ (S, K, but not as from Th,) and in the K is added فُرُوحٌ; (TA;) [see سُبُوحٌ] for these are mostly with ḍamm, though sometimes with fet-ḥ: (S, K:*) Lḥ says, all agree in pronouncing سُبُوحٌ and قُدُوسٌ with ḍamm, though fet-ḥ is allowable; (M;) but Az denies this agreement: (TA:) and Lḥ adds, that all other words of the measure فَعُول are with fet-ḥ. (M.)

مُقَدَّسٌ: see بَيْتُ الْمَقْدِسِ.

مُقَدَّسٌ Hallowed, or sanctified: consecrated: purified: blessed. (M.) — الْمُقَدَّسُ, applied to God: see الْقُدُوسُ. — الْبَيْتُ الْمَقْدِسُ (K,) and بَيْتُ الْمَقْدِسِ (S, K,) and [more commonly] بَيْتُ الْقُدْسِ (M, A, K,) which [i. e. الْمُقَدَّسُ] is either formed from مُقَدَّسٌ by rejecting the augmentative letter, or is a subst. not formed from a verb, like as Sb says of الْمَنْكَبُ (M,) [signifying The hallowed, or consecrated, or purified, or blessed, dwelling; or the dwelling of the hallowed, &c.; are appellations of Jerusalem;] also called الْقُدْسُ [which is the name generally given to it in the present day] and الْقُدْسُ; (A, K;) because one is purified therein from sins, or because of the blessing that is therein. (TA.) — الأَرْضُ الْمَقْدِسَةُ The [hallowed, or consecrated, or purified land; (S, Mṣb, K;) or the pure land; (Fr;) or the blessed land; (IAḡr;) is an appellation of Damascus and Palestine and part of the Jordan: (Fr:) or Syria: (M:) and أَرْضُ الْقُدْسِ [or أَرْضُ الْقُدْسِ] signifies the same. (TA.)

مُقَدَّسٌ A Christian monk [or any Christian or a Jew] who comes [or goes or performs pilgrimage or has performed pilgrimage] to الْقُدْسِ or بَيْتِ الْمَقْدِسِ [i. e. Jerusalem]: (A:) or a Christian monk: (K:) or a [learned Jew or other, such as is called] صَبْرٌ. (M, TA.) Imra-el-Kays says, describing dogs and a [wild] bull,

* فَأَذْرَكْنَهُ يَأْخُذْنَ بِالسَّاقِ وَالنَّسَا
* كَمَا شَبَّرَقَ الْوِلْدَانُ ثُوبَ الْمَقْدِسِ

And they (the dogs) overtook him, (namely, the bull,) seizing the shank and the sciatic vein, and tearing his skin, as the children of the Christians tear the garment of the monk that has come from بَيْتِ الْمَقْدِسِ, [or Jerusalem] for the purpose of obtaining a blessing from it: thus the verse is found in the handwriting of Aboo-Sahh; but in all the copies of the S, we find ثُوبَ الْمَقْدِسِ, with ى. (TA.)

مُقَدَّسِيٌّ and مُقَدَّسِيٌّ Of, or relating to, or belonging to, بَيْتِ الْمَقْدِسِ or بَيْتِ الْقُدْسِ [i. e. Jerusalem]: a Jew. (S.)

الْمُقَدَّسِ: see الْقُدُوسُ.

[قدع

قدم

قدى and قديو

See Supplement.]

قذ

1. قَذَّ الرَّيْشُ (S, M, A, L,) [aor. 2,] inf. n. قَذٌّ (K,) He cut the edges, or extremities, of the feathers, (S, M, A, L, K,) [for the arrow, or arrows,] with the instrument called مَقْدٌ (A,) and made them (حَدَفَهُ, M, L, [in the K, تَحْرِيفُهُ is put for تَحْدِيفُهُ]) of the suitable dimensions, (M, [in the L and K, عَلَى نَحْوِ الْحَدْوِ وَالتَّقْدِيرِ] and in the K الحَدْوِ and the foll. conjunction are omitted,) and even. (M, L, K.) — And قَذَّ, He cut anything in a similar manner. — [Hence,] قَذَّ, It (anything) was made even, and fine, or delicate, or elegant; (M, L;) [as also قَذَّ: see مُقَدِّدٌ, and see 2.] — قَذَّ السَّهْمُ (S, M, A, L,) aor. 2, (M, A, L,) inf. n. قَذٌّ (S, M, L, K;) and قَذَّهُ (M, L,) inf. n. قَذًّا (K;) and قَذَّهُ (Deewán El-Hudhaleeyeen, cited by Freytag;) He feathered the arrow; fixed, or stuck, upon it the feathers; (S, M, A, L, K;) whereof an arrow has three, also called its آذَانُ. (L.) — قَذَّهُ, aor. 2, (L,) inf. n. قَذٌّ (K,) He struck him upon the part called the مَقْدُ (L, K;) on the back of his neck. (L.) [But see قَفَاهُ in art. طبع.]

2. قَذَّدَ (inf. n. تَقْدِيدٌ, L,) It (anything) was trimmed, or decorated. (M, L.) See also 1.

4: see 1.

8. اقْتَدَى الْحَدِيثَ مِنِّي + He heard the story from me like as I heard it. (TA, voce اِخْتَتَ.)

قَذَّةٌ A feather of an arrow: pl. قَذْدٌ (S, M, L, K,) and قِذَاذٌ. (M, L.) [You say,] حَذْوٌ الْقَذَّةِ, Like as one feather of an arrow corresponds to, or matches, another. (L.) — [Hence,] the ear of a man, and of a horse; (M, L, K;) the two ears are called الْقَذَّتَانِ. (M, L.) — And the side of the vulva; (K;) dual, قَذَّتَانِ, the two sides of the vulva, (S, M, L,) which are called the اِسْكَّتَانِ. (M, L.) = The flea; (S, M, L, K;) as also قَذْدٌ: (M, L, K:) pl. قِذَاذٌ. (S, M, L, K.)

قَذَّةٌ see قَذْدٌ.

قِذَاذَةٌ A piece that is cut from the extremity of a feather; (M, L;) and قِذَاذَاتٌ, [the pl.,] what falls in the cutting of the extremities of feathers, and the like: (S, L, K:) and the sing., what is cut, or clipped, from the extremities of gold, &c.: (K:) the pl. signifies pieces, (M,) or small