

related it as commencing with the words ان كانت تتوازي (TA.)

4. اقرا, said of a woman: see 1, former half. Said of a she-camel, (K, TA,) and of a ewe, or she-goat, (TA,) She retained the seed of the male in her womb: (K, TA:) and when this is the case, one says that she is في قروتها, which is anomalous, for في قراتها; (TA in the present art.); meaning in the first period of her pregnancy, before its becoming apparent, or manifest. (TA in art. قرو.) [And accord. to Freytag, (app. in the phrase اقرات سبأ), the verb is expl. in the Kitáb el-Addád as said of a serpent, meaning It retained poison for the space of a month.] — Also, said of a woman, She menstruated: and she became pure from the menstrual discharge: (S, O,\* Mṣb, K, TA:) and so قرا, in both of these senses, (Mṣb, TA,) aor. ٤, inf. n. قرة; (Mṣb;) or in the former sense; (Akh, S, K;) and [accordingly] one says, قرات حبضة أو حبضتين [so in copies of the S, agreeably with what immediately precedes, but in one of my copies of the S and in the O and TA, اقرا, meaning, she menstruated once or twice]; (S, O,\* TA;\*) and قرا signifies she saw the blood [of the menses app. for the first time]: (TA:) and اقرا signifies she became one who had the menstrual discharge. (Akh, S, O, TA.) [Accord. to Zj, as I gather from the TA, the second of the significations in the sentence immediately preceding is from the collection of the blood in the womb: in the opinion of IAth, it and the first signification are from relation to time: but I rather incline to think that the converse of this is the case, and that hence are deduced several other meanings here following.] — اقرا الرياح (S, K) The winds blew, (K,) or began [to blow], (S,) in their time, or season. (S, K.) — اقرا (said of a man, O, TA) He reverted, or turned back, (O, K, TA,) from his journey. (O, TA.) And He returned (K, TA) from his journey. (TA.) — And He, or it, approached, or drew near. (K.) You say, اقرا من اهلي I approached, or drew near to, my family. (O.) And اقرا حاجتك Thy object of want approached, or drew near; or has approached, &c. (S, O.) — And It set, (K, TA,) said of a star: or the time of its setting came, or drew near. (TA.) اقرا النجوم signifies The stars set: (O:) — and also (O) The stars delayed [to bring] their rain. (S, O.) — And اقرا is also syn. with اخر, (K, TA,) in the phrase اقرا حاجته [He postponed, or delayed, the object of his want:] (TA:) and, (K, TA,) as some say, (TA,) syn. with استأخر [He, or it, was, or became, behind, backward, late, &c.]: (K, TA:) [but it should be observed that اخر is often intrans., and syn. with استأخر; therefore one signification may possibly in this instance be meant by both: such, however, is not the case accord. to SM, as has been shown above, and as is further shown by his saying,] perhaps the saying of the author of the K, that it is syn. with اخر, may have been taken

from the phrase اعتمت قراك امر اقراته i. e. Hast thou withheld thy entertainment for the guest, or guests, or hast thou postponed it? but his explanation is obviously loose and defective. (TA.) — اقرا في الشعر is from الاقراء [pl. القراء or القراء: hence it seems to mean I rhymed, or versified: compare ارجز from الرجز, and ارمل from الرمل, &c.]. (O. [See also 8.]) = اقراه (L, K, TA,) inf. n. اقراء, (TA,) He (a sheikh, or preceptor, L, TA) made him, or taught him, to read, or recite; (L, K, TA;) [and so قراه, inf. n. قرآن, as shown before:] see 1, last quarter. One says, اقراه القرآن (S, O, L, TA) and الحديث (L, TA) He made him, or taught him, to read, or recite, the Kur-án and the tradition. (L, TA.) Hence اقراه السلام (AHát, TA:) see 1, near the end. — See also what next follows.

5. اقرا He devoted himself to religious exercises [and particularly to the reading, or reciting, of the Kur-án]; (S, K;) as also قرا; (O, TA;) and اقرا: (K, TA:) and i. q. تفقه [i. e. he learned knowledge, or science; or particularly the science of the law. (K.)

8: see 1, former half. [After the mention of اقراه as syn. with قراه, it is added in the TA, يقال اقرا في الشعر, in which اقرا is evidently a mistranscription; and not attributable to the copyist, but to the author, of the TA, for the whole sentence is misplaced.]

10. استقرا الاشياء (Mṣb) or استقري الاشياء (TA in art. قرو) [both probably correct, as dial. vars.,] He investigated the اقراء [or modes, or manners of being, (pl. of قرة or قرة, and of قرو)] of the things, for acquiring a knowledge of their conditions and properties. (Mṣb in this art., and TA in art. قرو.) [And one says also, استقرا الكتاب, meaning He investigated the book to find some particular thing.] — And استقرا الجمال الناقة تاركها [in the CK and in my MS. copy of the K باركها] in order that he might see whether she had conceived or not: (S, K:) [or whether she were in her state of desire: for SM adds, after stating that this is from AO,] as long as the وديق [i. e. وديق, an epithet which seems to be properly applied to a female solid-hoofed animal, but here app. applied to a she-camel,] is in her وديق [a mistranscription for وداق or a noun cognate therewith], one says of her, اقراها هي في قرتها. (TA. [See also 1, first quarter; and see قرة الفرس.]) = And استقراه signifies He desired, or demanded, of him that he should read, or recite. (MA, TA.)

قرو (S, Mgh, O, Mṣb, K, &c.) and قرو (Mgh, Mṣb, K,) or the latter is a simple subst. and the former is an inf. n., (Mṣb,) A menstruation: and a state of purity from the menstrual discharge: (S, Mgh, O, Mṣb, K, &c.): thus having two contr. meanings: (S, O, K:) said by IAth to have the latter meaning accord. to Esh-Sháfi'ce and the people of El-Hijáz, and the former mean-

ing accord. to Aboo-Haneefeh and the people of El-Irák: (TA:) and a time; (AA, S, Mgh, O, K;) and so قارئ; (S, Mgh, O;) as in the sayings, هبت الريح لقرنها and لقرنها The wind blew at its time; (Kt, Mgh;) and this is the primary signification (IAth, Mgh, O) accord. to AA [and some others]; (Mgh;) whence [accord. to them] the first and second of the meanings mentioned above: (Kt, S, IAth, Mgh, O:) and قرو signifies also the termination of a menstruation: and some say, the period between two menstruations: (S:) accord. to Zj, it means the collecting of the blood in the womb; which is only in the case of becoming pure from menstruation: (TA:) the pl. is اقراء and قرو; (S, O, Mṣb, K,) the last of which [as also properly the first] is a pl. of pauc.; (S, O, Mṣb;) or when قرة or قرو has the first of the meanings assigned to it above the pl. is اقراء; and when it has the second thereof the pl. is قرو; (K:) respecting the phrase ثلثة قرو in the Kur [ii. 228], Aḡ says, it should by rule be ثلثة اقراء: (Mṣb, TA:) the grammarians say that it is for ثلثة من القرو; thus in the L: (TA:) or they say that it is for ثلثة اقراء من القرو: but some of them say that it is allowable to use a pl. of mult. in relation to three and more as far as ten [inclusively] without [the necessity of] rendering the phrase otherwise in grammatical analysis. (Mṣb.) — [Hence,] A rhyme: (Z, K, TA:) اقراء (Z, O, TA) and قرو (O) signifying the rhymes of verses; (Z, O, TA;) which terminate like as do the اقراء of the states of purity from menstruation; (Z, TA;) [i. e., they are thus called] because they terminate, and limit, the verses: (O:) and اقراء الشعر signifies also the several modes, or manners, or species, (IAth, O, K, TA,) and metres, (IAth, TA,) and scopes, (K,\* TA,) of verse, or poetry: (IAth, O, K, TA:) the sing. is قرة (O, TA) and قرة, and some say قرو also, and قري and قري, and some say that it is قرو [q. v.] with و: and the pl. of قري is [also] اقربة [a pl. of pauc.]. (TA.) One says, هذا الشعر على قرو هذا الشعر i. e. This poetry is according to the mode, or manner, &c., of this poetry. (O.) See also 10, first sentence. — Also A periodical festival; syn. عيد. (TA.) — And A fever [app. an intermittent, or a periodically-recurrent, fever]. (TA.) — And i. q. غائب [app. meaning A thing becoming absent, or unapparent, or setting, like a star: see 4]. (TA.) — And اقراء الفرس means The days of the mare's desiring the stallion: or, of her being covered: one says هي في قرتها and هي في اقراها [She is in her days of desiring &c.]. (TA.) See also 1, first quarter; and see 10, third sentence.

قرو: see the next preceding paragraph, in two places.

قرو: see قرو, last quarter: — and see also the paragraph here following.