

**قِرَاءَةٌ** The **وَبَاءٌ** [by which is here meant the common, or general, disease] (Aḡ, Ṣ, O, K) of a country; (Ṣ, O;) of which it is said that when a person has come to that country and remained in it fifteen nights [or days, accord. to one of my copies of the Ṣ,] the **قِرَاءَةٌ** thereof quits him; or, as the people of El-Hijáz say, its **قِرَّةٌ**; meaning that if he be affected with a malady after that, it will not be from the **وَبَاءٌ** [or **قِرَاءَةٌ**] of the country: (Aḡ, Ṣ, O;) and it is also termed **قِرَّةٌ**. (TA. [But I think it not improbable that this last word may have originated in a mistranscription of **قِرَّةٌ**].) = See also 4, second sentence.

**القُرْآن** is said by some of the erudite to be originally an inf. n. of **قَرَأْتُ الشَّيْءَ** meaning "I collected together the thing," or of **قَرَأْتُ الْكِتَابَ** meaning "I read, or recited, the book, or Scripture;" and then conventionally applied to signify *The Book of God that was revealed to Moḥammad*: (Kull:) it is [also expl. as signifying] *the revelation*, (K, TA,) meaning that which is termed **العَزِيزُ** [the mighty, or inimitable, &c.], which is read, or recited, and written in books, or volumes: (TA:) used as a subst., and unrestrictedly, it is applied in the language of the law to the substance itself [whereof the **Ḳur-án** consists], and lexically to the alphabetical letters [in which it is written] for these are what are read; as when one says, **كَتَبْتُ الْقُرْآنَ** [I wrote the **Ḳur-án**], and **مَسَسْتُهُ** [I touched it]: (Mṣb:) [and without the article **ال**, it is applied to any portion of the **Ḳur-án**:] accord. to AO, (Ṣ,) and Zj, (TA,) it is thus called because it collects and comprises the **سُور** [or chapters]: (Ṣ, O, TA:) and IAth says that the original meaning of the word is *the collection*; and that the **قُرْآن** is so called because it has collected the histories [of the prophets &c.], and commands and prohibitions, and promises and threats, [and the like is said in the O,] and the **آيَات** [i. e. verses, or signs], and the **سُور** [or chapters]: but Ismá'eel Ibn-Kuṣṭān-ṭeen, to whom, as a disciple to his preceptor, Esh-Sháfi'ee read, or recited, the **Ḳur-án**, is related on the latter's authority to have said that **القُرْآن** is a subst., and with hemz, and not taken from **قَرَأْتُ**, but is a name for *the Book of God*, like **التَّوْرَةُ** [the Book of the Law revealed to Moses] and **الْإِنْجِيلُ** [the Gospel]: and it is related that Aboo-Amr Ibn-El-'Alà used to pronounce **القُرْآن** without hemz [like many others, but it is, and always has been, pronounced by most with hemz]. (TA.) — It is also applied to *The divinely appointed act of prayer (الصَّلَاةُ)* because it comprises recitation [of words of the **Ḳur-án**]. (IAth, TA.)

**قَرِيٌّ**: see **قَرٌّ**, last quarter.

**قَرَاءٌ** A good reader or reciter [of the **Ḳur-án**]: pl. **قَرَاءُونَ**: it has no broken pl. (K, TA.)

**قَرِيٌّ**, (Ṣ, O, K,) an epithet applied to a man and to a woman, (Fr, TA,) and **قَرِيٌّ** and **مُتَقَرِّبٌ**, (K,) A devotee; or one who devotes

himself [and in the case of the first of these epithets herself] to religious exercises [and particularly to the reading, or reciting, of the **Ḳur-án**]: (Ṣ, O, K:) pl. **قَرَاءُونَ** (Ṣ, K) and **قَرَائِيٌّ**, (K, TA,) [in the **قَرَائِيٌّ** and] in a MS copy of the **قَرَائِيٌّ**, which might be a pl. of **قَرِيٌّ**; and in the **قَرَائِيٌّ**. (TA.) And **قَرَاءٌ** is sometimes a pl. of **قَرِيٌّ**. (Ṣ.)

**قَرِيٌّ** as an epithet applied to a she-camel; pl. **قَرَائِيٌّ**: see 1, former half. = Also *Reading, or reciting, the Ḳur-án* [&c.]; or a reader, or reciter, thereof: (K, TA:) and sometimes the **ا** is suppressed, so that one says **قَارٍ**: (TA:) pl. **قَرَائُونَ** and **قَرَاءٌ** (Ṣ, O, Mṣb, K) and **قَرَائُونَ**. (Mṣb, K.) — And *syn. with قَرَاءٌ*, q. v. (K.) = See also **قَرٌّ**, first quarter, in two places. = **هَذَا وَقْتُ قَارِيِّ الرِّيحِ** means *This is the time of the blowing of the wind*. (TA.) = It is also said to signify *The top, or upper part, of a قَصْر* [or pavilion, &c.]. (O.)

**أَقْرُوْكُمْ**, occurring in a trad., may mean *He, of you, who reads, or recites, [the Ḳur-án] most*: or it may mean, *who is most sound in his knowledge of the Ḳur-án, and who retains it most in his memory*. (Ibn-Ketheer, TA.)

**مُقَرِّبٌ** [thus without **ة**] *Menstruating*: (Ṣ, Mṣb:) and also *being pure from the menstrual discharge*. (Mṣb.) = And *One who makes, or teaches, another or others to read, or recite*, (Ṣ, TA,) the **Ḳur-án** [&c.]. (Ṣ.)

**مُقَرَّرَةٌ** One whose termination of her menstruations is waited for, or awaited (K.) [See the verb.]

**صَحِيْفَةٌ مَقْرُوءَةٌ**, (K, TA,) the only form of the latter word allowed by Ks and Fr, (TA,) and **مَقْرُوءَةٌ** and **مَقْرِيَّةٌ**, (K, TA,) which are extr., except in the dial. of those who say **قَرِيَّتٌ** [for **قَرَأْتُ**], (TA,) [A writing read.]

**مُتَقَرِّبٌ**: see **قَرَاءٌ**.

### قرب

1. **قَرِبَ**, aor. **قَرَبَ**, inf. n. **قَرَبٌ** (Ṣ, Mgh, O, Mṣb\*) and **قَرَبَةٌ** and **قَرَابَةٌ** and **قَرَبِيٌّ** (Mgh, Mṣb) and **مَقْرَبَةٌ**, (Mgh,) [to which may be added some other syns. mentioned below with **قَرِبَ** and **قَرَابَةٌ**,] *It, and he, was, or became, near*; (Ṣ, Mgh, O;) *syn. دَنَا*; (Ṣ, O;) *contr. of بَعُدَ*: (Mgh:) or **قَرِبَ** is *in place*, and **قَرَبَةٌ** is *in station, or grade, or rank*, and **قَرَابَةٌ** and **قَرَبِيٌّ** are *in الرَّحِمِ* [meaning relationship, or relationship by the female side]; (Mgh, Mṣb, TA;) or, accord. to the T, **قَرَابَةٌ** is *in النَّسَبِ* [app. relationship in a general sense], and **قَرَبِيٌّ** is *in الرَّحِمِ* [app. as meaning relationship by the female side]: (TA:) You say, **قَرِبَ مِنْهُ**, (A, MA, Mṣb, K,) and **إِنِّيهِ**; (A;) and

**قَرَبَهُ**, (Ṣ, MA, O, K,) aor. **قَرَبَ**; (Ṣ, K;) inf. n. (of the former verb, Mṣb) **قَرَبٌ**, (Mṣb, K,) or **قَرِبَ** and **قَرَبَةٌ** &c. as above, (Mṣb,) or **قَرِبَ** and **مَقْرَبَةٌ** and **مَقْرَبَةٌ**; (MA;) and (of the latter verb, Ṣ, MA, O) **قَرَبَانٌ** (Ṣ, MA, O, K) and **قَرَبَانٌ**; (K;) *he (a man, Ṣ, O) was, or became, near to it*; (Ṣ, A, MA, O, K;) *syn. دَنَا*: (Ṣ, A, O, K:) or the former verb means thus; but when one says **لَا تَقْرَبْ كَذَا** with fet-ḥ to the **ر**, the meaning is, *occupy not thyself with doing such a thing*: (MF, TA, &c. :) or **قَرَبْتُ الأَمْرَ**, aor. **قَرَبْتُ**, aor. **قَرَبْتُ**, i. e., like **تَعَبَ** and like **قَتَلَ**, inf. n. **قَرَبَانٌ**, signifies *I did the thing, or affair*; or *I was, or became, near, or I approached, to it, or to doing it* [or to doing something with it or to it]: an ex. of the former meaning is the saying [in the **Ḳur** xvii. 34], **لَا تَقْرَبُوا آثَرَنَا** [Commit not ye fornication, or adultery; or, accord. to some, this is an ex. of the latter meaning]; and hence one says, **قَرَبْتُ المَرْأَةَ**, inf. n. **قَرَبَانٌ**, a metonymical phrase, meaning *I compressed the woman*: and an ex. of the latter meaning is the saying, **لَا تَقْرَبُوا الحِمَى** i. e. **لَا تَدْنُوا مِنْهُ** [meaning Approach not ye to doing, or to entering upon, the thing, or place, that is prohibited, or interdicted]. (Mṣb.) And the Arabs say, of a man, when a thing has disquieted, or disturbed, and grieved, him, **وَمَا قَرِبَ وَمَا بَعُدَ**, as though meaning † *He became, or has become, disquieted by reason of near and remote circumstances of his case*: (O:) or *recent and old griefs took hold upon him*. (Mgh in art. **قَدِمَ**. [See art. **بَعُدَ**].) **دَنَا مَنِيَّ وَقَرِبَ** is expl. by Zj as meaning *He drew near to me and drew nearer*. (T in art. **دَلَّ**: see 5 in that art.) [And several other verbs belonging to this art. are syn., or nearly so, with **قَرِبَ** or with **قَرَبَ** in senses expl. above. Thus **قَرِبَ** is *syn. with قَرَبَ* in the first of the senses expl. above, like as **أَدْنَى** is with **دَنَا**, for its inf. n.] **اِقْتَرَبَ**, also, is *syn. with قَرِبَ* in the first of the senses expl. above; (MA;) [i. e.] it is *syn. with دَنَا*: (Mṣb:) or it is *syn. with قَرَابَةٌ*, (Ṣ, O, K, TA,) signifying *he, or it, drew near*; (TA;) thus **وَأَقْتَرَبَ الوَعْدُ** [in the **Ḳur** xxi. 97] signifies *تَقَارَبَ* [meaning *And the fulfilment of the promise shall draw near*]: (Ṣ, O, TA:) and you say, **اِقْتَرَبَ مَنِيَّ** [meaning *He drew near to me*]: (A:) it is also said that **قَرِبَ** has a more particular signification than **قَرَبَ**; for it denotes intensiveness in **القَرَبَ**; thus says Ibn-'Arafah; probably meaning that it denotes labour and difficulty in the accomplishment of the act. (MF, TA.) **تَقَرَّبَ** [likewise] is *syn. with قَرِبَ*, i. e. **دَنَا**, in the phrase **تَقَرَّبَ مِنْهُ**: (O: [see **قَرَبَ مِنْهُ**]:) or it signifies *he drew near, or approached, by little and little, (تَدَدَّى) to a thing*. (TA.) And **قَارَبَ الشَّيْءَ**, (ISd, TA,) or **الأَمْرَ**, (Mṣb,) [like **قَرَبَهُ** in many instances,] signifies *He was, or became, near, or he approached, to the thing, or affair, or to doing*