

upon Thee,] and we laud Thee well, and we will not be unthankful to Thee for Thy favour, and we cast off and forsake him who disobeys Thee: [O God, Thee we worship, and to Thee we perform the divinely-appointed act of prayer, and prostrate ourselves;] and we are quick in working for Thee and in serving Thee: we hope for Thy mercy, and we dread Thy punishment: verily Thy punishment overtakes the unbelievers; thus this clause is expl. on the authority of Ks: or, as some say, it means, causes others to overtake, or become associated with, the unbelievers. (Mgh. [See also art. لحن.]) It is said of the Prophet, قَنَّتْ شَهْرًا فِي صَلَاةِ الصُّبْحِ بَعْدَ الرُّكُوعِ يَدْعُو عَلَى رِغْلِ وَذِكْوَانَ [He stood during a month, in the prayer of day-break, after (the prayers of) the رُكُوعِ (pl. of رُكْعِ, q. v.), cursing (the tribes of) Riqā and Dhekran]. (TA.) — Also The act of supplicating [God]: (Zj, Mgh, O, Mṣb, K, TA:) this is the signification [most] commonly known. (Zj, Mgh, O, TA.) And [particularly, accord. to general usage,] The supplicating God [by addressing Him with the form of words mentioned above as used in what is termed القنوت], doing so standing. (TA.) — And The divinely-appointed act of prayer; syn. صَلَاة. (IAmb, O, TA.) — And The being silent; (O, Mṣb, K, TA;) by which is meant (O,* TA) the withholding oneself from talking; (O,* K, TA;) in, or during, [the prayer called] الصَّلَاة. (O,* Mṣb, TA.) Hence, (O, Mṣb, TA,) accord. to a trad., (O, TA,) the saying in the Kūr [ii. 239], وَقُومُوا لِلَّهِ قَانِتِينَ [And stand ye unto God, in the divinely-appointed act of prayer, refraining from talking]. (O, Mṣb, TA.) — And The serving of God. (TA.) — And The continuing of the performance of the pilgrimage. (TA.) One says, [قَنَّتْ and] قَانَتْ, meaning He continued the performance of the pilgrimage. (IAḡr, O, K, TA.) — And The prolonging of engaging in warring, or warring and plundering. (TA.) One says, [قَنَّتْ and] قَانَتْ, meaning He prolonged the engaging in warring, or warring and plundering. (IAḡr, O, K, TA.) — And The confessing, or acknowledging, one's being in the condition of a servant [to God]. (TA.) — And The being lowly, humble, or submissive: (A, TA:) or the keeping to obedience [to God], with lowliness, humility, or submissiveness. (Er-Rāghib, TA.) One says, قَنَّتْ لَهُ He was, or became, lowly, humble, or submissive, to him. (TA.) And قَنَّتِ الْمَرَاةَ لِزَوْجِهَا, (A,) or لِبَعْلِهَا, (TA,) The woman was, or became, lowly, humble, or submissive, and obedient, to her husband: (A:) or was, or became, quiet and submissive; syn. أَقَرَّتْ. (TA.) [See also 4, and 8.] — قَانَةٌ [is an inf. n., of which the verb is قَانَتْ, like قَنَّ, and] signifies The eating little [like قَانَةٌ]. (K.)

4. اقنت He stood long in the performance of the divinely-appointed act of prayer. (O, K.) [And قَنَّتْ has the same, or nearly the same, meaning; as is shown above.] — Also, [like قَنَّتْ عَلَى عَدُوِّهِ,] He cursed his enemy. (IAḡr,

O, K.) — See also 1, last quarter, in two places. — Also He lowered, humbled, or submitted, himself to God. (IAḡr, O, K.)

8. اقنت He was, or became, tractable, or submissive. (TA.) [And اکتنت has a similar meaning.]

قَنُوتٌ A woman lowly, humble, or submissive, and obedient [to her husband]. (A.)

قَنِيْتُ A woman who eats little: (O, K:) as also قَنِيْنٌ. (O.) — مَسِيْكٌ i. q. قَنِيْتُ, so in a copy of the K, meaning [A skin] that retains the water; and this is the right explanation: (TA:) but accord. to AZ and Z, the word مَسِيْكٌ thus used is like أَمِيْرٌ; and مَسِيْكٌ is expl. by Z as meaning [a skin] that does not exude, and by AZ as meaning [a skin] that retains the water so that it does not exude: (TA in art. مَسِك:) in the present art., in some of the copies of the K, مَسِيْلٌ, the act. part. n. from أَسَالَ الْمَاءَ; and thus in a copy of the Tekmilch. (TA in the present art.: in the O, in this art., it is مَسِيْلٌ.)

قَانَتْ [part. n. of قَنَّتْ in all its senses]: see three exs. in the first quarter of the first paragraph, and another ex. in the last quarter: its [broken] pl., in all its senses is قَانَتْ. (ISd, TA.)

قنح

1. قَنَحَهُ, (S, K, TA,) aor. -, (K, TA,) inf. n. قَنَحٌ, (S, TA,) He bent it, or curved it, (S, K, TA,) i. e. a thing, (S,) or a stick, or branch, (TA,) [at the end,] like a مِخْجَنٌ, (S, K, TA,) or صَوْلْجَانٌ. (TA.) — And قَنَحَ الْبَابَ He hewed, or cut out, a wooden implement, (called a قَنَاحَةٌ [q. v.], L,) and with it raised [and opened] the door; as also قَنَحَهُ: (T, L, K, TA:) or [simply] he raised [and opened] the door with the wooden implement called a قَنَاحَةٌ; and so قَنَحَهُ: (A:) [or] قَنَحَ الْبَابَ, (S, K,) inf. n. قَنَاحٌ, (K,) He adjusted (أَصْلَحَ) a قَنَاحَةٌ to the door. (S, K.) — And قَنَحَ, (K, TA,) aor. and inf. n. as above, (TA,) said of one drinking, He satisfied his thirst, and, by reason thereof, raised his head; and showed, or expressed, dislike of drinking (تَكَارَهَ عَلَى الشَّرْبِ); like تَقَنَحَ; (K, TA;) which is the more approved [and to which, as well as to the former verb, both of the clauses of the explanation above relate, as will be shown by what follows]: in some of the copies [of the K] like قَنَحَ مِنَ الشَّرَابِ, one says, accord. to AHn, one says, قَنَحَ قَنَحٌ: accord. to AHn, one says, قَنَحَ مِنَ الشَّرَابِ, aor. and inf. n. as above, meaning he sipped [of the wine or beverage]; and accord. to Az, قَنَحْتُ قَنَحًا, which, he says, is the prevailing expression: hence the saying of Umm-Zarā, أَشْرَبُ قَنَحًا, i. e. I [drink, and] stop, or interrupt, drinking, and proceed leisurely therein: or, I drink after the satisfying of thirst: which latter explanation, mentioned on the authority of AZ,

is that which is approved by Sh and Az, in opposition to Aboo-'Abd-Allah Eṭ-Ṭuwāl, who thought it to mean I drink by little and little. (TA. [See also this saying of Umm-Zarā, with another reading of it, in the last sentence but one of art. قنح.])

2: see above, second sentence, in two places: — and see also the third sentence.

4: see 1, second sentence.

5: see 1, third sentence, in three places.

قَنَحٌ [thus accord. to the L] is expl. in the 'Eyn as meaning Thy making a قَنَاحَةٌ with which thou wilt fasten (تَشُدُّ) the side-post of thy door and the like; termed by the Persians قَانِه [app. a mis-transcription for قَانَهُ, a wooden peg, which, dropping into the bolt of a lock, or the like, prevents its being opened until the said peg is pulled up]; but ISd says, I know not how this is, for the explanation is not good; and I think قَنَحٌ here is a dial. var. of قَنَاحٌ [q. v.]. (L.)

قَنَاحٌ and قَنَاحَةٌ [thus in the L, but app. the ق should be with ḍamm in both words,] A stick, or branch, bent, or curved, [at the end,] like a صَوْلْجَانٌ [q. v.]. (L.)

قَنَاحٌ A bar (مَتْرُسٌ [or مَتْرُسٌ]) of a door. (IAḡr, L.)

قَنَاحَةٌ: see قَنَاحٌ.

قَنَاحٌ A crooked, or curved, long مِفْتَاحٌ [or instrument for opening a door]: (S, L, K:) [from what here follows, it seems to be a kind of wooden lever, with a crooked, or curved, end, with which a door is raised and opened: (see also 1:)] a wooden implement with which a door is raised [and opened, app. by lifting the lower pivot (which serves as a hinge) out of its socket]: (A, L:) and any piece of wood that is inserted beneath another [as a lever] in order to move it. (L.)

قند

4. اقند السويق He put قُنْدٌ into the سويق [or meal of parched barley or wheat]. (IKṭt.)

قُنْدٌ (S, A, L, Mṣb, K) and قُنْدَةٌ and قُنْدِيْدٌ (L, K) The honey (or expressed juice, TA) of the sugar-cane, (S, A, L, K,) when it has become concrete, (L, K,) or when it has been rendered concrete; (as in some copies of the K;) [or sugar-candy;] see also طَبْرَزْدٌ; with which قُنْدٌ is made: (L:) or that of which sugar is made; so that sugar is to قُنْدٌ like clarified butter to fresh butter: the pl. of قُنْدٌ is قُنُوْدٌ: (Mṣb:) it is (as some say, Mṣb) an arabicized word, (Mṣb, K,) from [the Pers.] كُنْدٌ [or قُنْدٌ]. (TA.)

قُنْدَةٌ: see قُنْدٌ.

قُنْدِيْدٌ: see قُنْدِيْدٌ.