

into a right state; like نَظَمَهُ: see the latter in the Mṣb. — أَقَامَهُ (K in art. عدل) *He made it to be conformable with that which is right*; namely, a judgment, a judicial decision. (TK in that art.)

— See 2. — أَقَامَهُ in the Hamāseh, p. 75, l. 9, app. signifies *He stood in his stead*. — أَقَامَ He observed, or duly performed, a religious, or moral, ordinance or duty. — أَقَامَ الْبَيِّنَةَ [He established the evidence or proof; and so أَقامَ بِهَا? the ب being redundant]. (Bd, iii. 68.) And [in like manner,] أَتَبَثَّا i. q. أَقامَ حُجَّةً (TA in art. ثبت) and so, app., بِحُجَّتِهِ; the ب being redundant, as in an ex. voce خُطْةٌ; but this is the only ex. that I know, and it is without explanation: Golius mentions the phrase أَقامَ بِهِ عَلَيْكُمْ; but without indicating his authority. — أَقامَ عَلَى حَالٍ *He abode, or continued, in a state, or condition*; and أَقامَ عَلَى أُمَّةٍ *the same*; and he abode, continued, stayed, or waited, intent upon, or occupied in, an affair, a business, or a concern; he kept to it.

5. تَقَوْمَهُ — رُكْنٌ *It subsisted*: see رُكْنٌ. It had a price; was valued. — See 2.

6. تَقَوْمُهُ فِيمَا يَنْهَا *They valued it, or estimated its price, among them*. (TA.)

10. إِسْتَقَامَ *It became right; direct; in a right state; straight: even: tended towards the right, or desired, point, or object; had a right direction, or tendency; was regular*. — إِسْتَقَامَ عَلَى طَرِيقٍ (K, art. الحق) *He continued in the way of truth, or the right way*; as also أَقامَ عَلَيْهِ فَأَقَامَ *The affair was, or became, difficult*: see تَعَذَّر. — اِسْتَقَامَ لِهِ الْأَمْرُ *The affair, or case, became in a right state for him*; syn. اِعْتَدَلَ (B.). *He, or it, was, or became, right, direct, rightly directed, undeviating, straight, or even: and he, or it, stood right, or straight, or erect*. (MA, KL.) *He went right on, straight on, or undeviatingly*: (see زَعَبٌ) whence إِسْتَقَامَ عَلَى الطَّرِيقَةِ *he went on undeviatingly in the way*. (See K ur lxxii. 16.) *He went right; pursued a right course; acted rightly, or justly*. See also سَدٌ, with which it is syn. *It (an affair) was direct in its tendency, or had a right tendency*. *It (discourse, &c.) had a right tenour*. — See 2.

فَوْمٌ [A people, or body of persons composing a community: and people, or persons:] a company, or body, [or party, (see what follows,)] of men, [properly] without women: (S, Mṣb, K, &c. :) or of men and women together; (K;) for the قوم of every man is his party, and his kinsfolk, or tribe: (TA:) or (K) sometimes including

women, as followers; (S, Mṣb, K;) for the قوم of every prophet is of men and women. (S, Mṣb.) — قَوْمٌ opposed to نِسَاءٌ: see a verse cited voce سُوقٌ.

قَامَةٌ The stature of a man; his height in a standing posture; it is a span (شُبُر) shorter than a بَاع: (JK:) tallness, height; and beauty, or justness, of stature. (K.) — قَامَةٌ A structure [or post] like the figure of a man, raised at the side of a well, whereon is placed the wood to which the pulley is attached: pl. قَامَاتٌ: (JK:) also called قَامَةُ الْبَكْرَةِ: see K, voce عمودٌ: or قَامَةٌ <sup>وَهِيَ عَوْنَادُ الْمَائِدَةِ</sup> *with its apparatus*. (S, K.)

دِينٌ قِيمٌ *A right religion*. (Kur, vi. 162.) See درة.

الرِّياحُ الْقَوْمُ *The right [or cardinal] winds*. (S, voce نَبَّابٌ.)

الدِّينُ الْقِيمُ (Kur ix. 36) *The right, correct, or true, reckoning*. (T in art. دين) — دِينٌ قِيمٌ الْأَمْرُ *i. q. سَائِسَةٌ and مُقِيمَةٌ* <sup>وَهِيَ عَوْنَادُ الْمَائِدَةِ</sup> *fem. قِيمَةٌ*. (TA.) — إِزَاؤُهُ قِيمٌ بِإِمْرٍ *A manager of an affair*; i. q. قَامَةٌ <sup>وَهِيَ عَوْنَادُ الْمَائِدَةِ</sup> *A manager, conductor, orderer, regulator, or superintendent, of an affair*: (TA:) a manager, conductor, &c., of the affairs of a people. (JK.) — بِلوٌ قِيمٌ عَلَى الْمَالِ *A good [manager and] tender of camels, &c.* (TA in art. بلو.)

قِيمَةٌ *The real value, or worth, of a thing; its equivalent; differing from ثَمَنٌ, q. v.* (MF in art. ثمن.)

قَوَامٌ Stature, and goodly stature, or tallness, of a man: (S:) symmetry, or justness of proportion. (Mṣb.) — قَوَامٌ الْأَمْرُ *The stay, or support, of the thing, or affair, whereby it subsists, and is managed and ordered*. (Mṣb.) And قَوَامٌ *The food that is a man's support*; (Mṣb;) [his subsistence.] — قَوَامٌ *[The main stay of a thing]* — هُنَّ لَا قَوَامٌ لَهُ بِهِ *[He has not power to withstand him]*. (K, art. نجز.)

قَوَامٌ طَبَعٌ *Subsistence: see رُكْنٌ and قَوَامٌ*.

قِيَامٌ [A state of purging, or flux of the belly: used in this sense in the S, K, voce هَيْضَةٌ].

قَوَيْمٌ: see قَوَيْمٌ.

يَا قَوْمُ الْقِيَومِ: see يَا قَوْمُ شَوَّهٌ, where I have rendered it on the authority of an explanation in the TA.

قَوَامٌ One who rises much, or often, in the night to pray. (TA.) See صَوَامٌ.

فَوْمَيَةٌ is written with đamm in copies of the S, K, JK: in the CK, erroneously, فَوْمَيَةٌ, in both senses. See voce مُتَسَمِّسٌ.

قَائِمٌ *Appearing; conspicuous; [as though standing before one]: said of a thing whether standing or thrown down*. (TA, in explanation of the phrase هَذَا نُصْبٌ عَيْنِي, art. نصب.)

قَائِمَةٌ, pl. قَوَائِمُ, *Leg of a horse, &c.* — عَيْنُ قَائِمَةٌ *An eye [blind, or white and blind, but still whole: or] that has become white and blind, but not yet burst*, (AZ in L, art. سَدٌ,) or sightless, but with the black still remaining. (Mgh, Mṣb.)

قَائِمَةٌ *The hilt of a sword*. (Mṣb.) — قَائِيَةٌ *A leg of a table, and of a throne, or moveable seat, &c.* (JK.) See also قَامَةٌ; and see إِسْنَادٌ (K, art. هَرْبَدٌ) *The servants of the fire-temple*.

(TA, same art.) — القَوَافِمُ *The winds*. So in a verse of Umeiyeh Ibn-Abi-ṣ-ṣalt. (TA, voce قَوَافِمُ الْمَائِدَةِ) — سَدِيرٌ [The legs of the table].

(K, art. قَائِمٌ) — قَطْ قَائِمٌ *(عَرَقٌ)* *A nibbing in which the pith and the exterior of the reed are made of equal length: opposed to مُصَوَّبٌ*. (TA in art. حَرْفٌ) — مَاءٌ قَائِمٌ *Frozen water. And stagnant water: see جَبَّاكٌ*.

مُبَلَّغٌ إِقَامَةٌ *The form of words chanted by the مُؤْذِن, consisting of the common words of the آذان, with the addition of الصَّلَاةُ (The time of prayer has come!) pronounced twice after حَقٌّ على الفَلَاح*. See ثَوَبٌ.

مَقَامٌ *The place of the feet*; (K;) a standing-place; (S, Mṣb;) as also مُقَامٌ <sup>وَهِيَ عَوْنَادُ الْمَائِدَةِ</sup> (S:) or the latter, a place of stationing: (Mṣb:) and both, a place of continuance, stay, residence, or abode: (K:) [a standing:] and the latter, a place of long continuance, stay, residence, or abode: (Expos. of the Mo'allakāt, Calc., p. 138:) and both, continuance, stay, residence, or abode. (S, K.)

مَقَامٌ: see مقام.

مُقِيمٌ Lasting; continuing: (Bd, ix. 21:) *unceasing*. (Bd, ix. 69.) — أَخَذَهُ الْمُقِيمُ الْمُعْدُدُ *— قَدْ* <sup>وَهِيَ عَوْنَادُ الْمَائِدَةِ</sup> *see art. قَدْ*. — See قِيمَةٌ.

مَقَامَةٌ A standing-place. Hence, + A sitting-place. Hence, + The persons sitting there. Hence, + An oration, or a discourse, or an exhortation, خطبة او عِظَة (,) or the like, there delivered; as also مجلسٌ. (Mīr, in De Sacy's ed. of El-Hareere, p. 5.)

موس حَجَرٌ مُتَقَوِّمٌ (K, art. حَجَرٌ مُتَقَوِّمٌ) *A precious stone*. (TA, same art.)