

قد — قت

to Sb, a pl. [or rather a coll. gen. n.], (M,) sing., or n. un. قَاتِلٌ, (T, S, M, O,) like as تَمْرَةٌ is of تَمْرٌ. (T, S, O.) — And A certain wild grain, not raised by man; which the people of the desert, on the occasion of a year of drought, when they are destitute of milk and dates and the like for their food, bruise and grind; being content therewith notwithstanding its coarseness. (T, Mṣb, TA.)

قوت: see the next paragraph, in two places.

قيسيٌّ + قوتُ و قاتُ: (S, M, A, O, K) and قاتُ, (M, K,) this last being used as an inf. n. and as an epithet, (TA,) A man wont to calumniate; or to make known, divulge, or tell, discourse, or conversation, in a malicious, or mischievous, manner, so as to occasion discord, dissension, or the like; (S, *M, *A, *O, *K, *TA;) [or wont to falsify and embellish discourse, or conversation: (see 1:) or who listens to the discourse, or conversation, of others, without their knowing; (M, K, TA;) whether he make it known in the manner explained above, or not: (M, *K, *TA;) or قاتُ, accord. to Khálid Ibn-Jembeh, signifies one who hears the discourses, or conversations, of men, and informs their enemies: or, as some say, one who is with a people, or party, and calumniates them: (TA:) it is said in a trad. (S, O) of the Prophet (O) that the قاتُ will not enter Paradise: (S, O:) the epithets قاتُ and قوتُ are applied to a woman: (M, TA:) and the pl. of قاتُ is قاتاتُ, with qamm. (TA.)

قيسي: see 1, in three places: — and see قاتاتُ.

مفتت Oil, (M, A, Mgh,) or olive-oil, (O, K,) perfumed, or rendered fragrant, (M, A, Mgh, O,) by its being (Mgh, O) cooked with sweet-smelling plants: (M, Mgh, O, K:) or mixed with other oils of fragrant odour: (Th, M, K:) or olive-oil cooked with sweet-smelling plants, not mixed with perfume: so says IAth: or olive-oil boiled over the fire with odoriferous substances, or aromatics. (TA.) [See also its verb.]

مكذوبٌ فيه قولٌ مفتوحٌ i. q. مكذوبٌ [meaning مكذوبٌ i. q. مفتوحٌ مفتوحٌ] A saying in which a falsehood, or lie, is told; (M, TA;) i. e. a false saying, or lie: (TA:) or a saying that is falsified, or embellished with lies: (JK:) or a misreported saying; a reported saying that is misrepresented: (TA:) it occurs in the saying (O, TA) of Ru-beh, (O,)

* قلتُ و قوليِ عَنْهُمْ مفتوحٌ

[I said, and my saying was in their estimation false, or falsified, &c.]. (O, TA.)

قت

1. قتب The feeding (O, K) a guest (O) with [the intestines called] أقطاب [pl. of قتب or of قبة] roasted, or broiled: (O, K:) an inf. n. of which the verb is قتب. (TK.)

2. قتب كاهلة said of a man, + He was, or

became, such as is termed أجننا. (JK. [See رجل أجننا.] — And one says, في كاهل مقتب الكاهل i. e. جننا † [app. meaning In the withers of the horse is a bending over the breast]. (A.)

4. أقتب العَبِير bound upon the camel the [saddle called] قتب. (S, A, K.) — Hence, (A,) أقبة يميناً (T, A, O,) inf. n. as above, (K,) † He imposed upon him a hard, or severe, oath; (T, A, O, K, *:) as though he put upon him a [saddle of the kind called] قتب: and in like manner, أقبة في اليمين (A:) and أقبة عليه في اليمين (T, O.) And أقبة في اليمين دين دين Debt, or the debt, pressed heavily upon him. (A.)

قتب (Ks, S, O, Mṣb, K) and قتبة (As, S, ISd, O, Mṣb, K) and قتبة (TA) i. q. [i.e. An intestine of those into which the food passes from the stomach]: (S, O, Mṣb, K:) or (S, O, K,) as AO says of the first of these words, (S, O,) an intestine of the belly that winds round, or takes a coiled form; (S, O, K;) and such as take this form are [also] called the حوايا; but the أمعاء are the أقصاب: (S, O:) قتب is of the fem. gender: (Ks, S, O:) and its pl. is أقتاب: (Ks, S, O, Mṣb:) or the sing. of this pl. is قتبة: and the dim. is قتبة. (As, S, O, Mṣb, K.) — And قتب signifies also All the apparatus, or furniture, of the سانية [i. e. camel, or she-camel, upon which water is drawn] (S, ISd, O, K;) consisting of the أعلاق [pl. of سانية, and the ropes thereof. (S, ISd, O.) — See also the next paragraph, in two places.

قتب A small [or camel's saddle], (S, O,) or a small [camel's saddle such as is called إِكَافٌ, (ISd, K,) of a size corresponding to the hump: (S, ISd, O, K:) or [a sort of pack-saddle for a camel; i. e.] the إِكَافٌ that is put upon such beasts [or camels] as transport burdens: (A:) or [simply] i. q. إِكَافٌ; as also قتب; but the former is the more common: (K:) or the قتب is only what belongs to the سانية [meaning as expl. in the next preceding paragraph], (As, TA,) or to the camel that draws water (لِتَعْبِيرِ السَّانِي) (JK,); and the إِكَافٌ belongs to the ass, or is common to the ass and the mule and the camel: (TA:) the قتب belongs to the camel: (Mṣb:) the word thus applied is sometimes fem., though more commonly masc.: and its dim. is قتبة: (TA:) the pl. is أقتاب, (Sb, A, Mṣb, K, TA,) only, (Sb, TA.) It is said in a trad. that the woman on the occasion of her bringing forth used to be seated upon a قتب, in order that her parturition might be more easy. (O.) — هو قتب † [lit. He is a saddle that pinches the fore part of the hump] and قتب ملحاخ [a pinching, galling, saddle] are said of an importunate person. (A.) — See also قتب.

قتب [in the O without any vowel-sign] Narrow, or contracted, (O, K, TA,) in disposition, (TA,) quickly excited to anger. (O, K, TA.)

قتب: see قتب, in two places.

قتب: see the paragraph here following.

قتبة Camels upon which the [kind of saddle called] قتب is bound: (S, A, O, K, TA:) or a camel upon which the قتب may be put: (Lh, TA:) the ة is affixed because the word is similar to حلوة and ركوبة, (S, O, TA,) having the signification of a pass. part. n.; but one may elide the ة, saying قتوب. (TA.) It is said in a trad., لَا صَدَقَةٌ فِي الْإِبْلِ الْقَتُوبَةِ, meaning There is no poor rate in the case of the working camels, (O, TA,) but only in the case of the pasturing. (O.) And you say, كأني لته قتوبة و كان موتهم على مكتوبة [I am as though I were to them a working camel, and as though their food were prescribed as incumbent on me]. (A.)

قتبة a dim. n.: see قتب: — and قتب.

قتب مقتب عليه: One upon whom is imposed a hard, or severe, oath. (T, O, TA.)

أجيلاً: رجل مقتب الكاهل i. q. [app. meaning A man having a bending of the upper part of the back over the breast]. (JK, A, *.)

قد

1. قندت الإبل (L, K, TA) aor. ـ, (K, TA,) inf. n. قندت, (TA,) The camels had a complaint (L, K, TA) of their bellies (L, TA) in consequence of eating of the trees called قناد [q. v.]. (L, K, TA.)

2. تقيد القناد [تقيد القناد] signifies The cutting of the trees called قناد [q. v.], and burning them, (L, K,) i. e. burning [off] their thorns, (L,) and then giving them as fodder to the camels, (L, K,) which fatten upon them on the occasion of drought: (L:) one says, قند إيله قناد the extremities of the قناد with fire: (O:) the man comes, in the year of drought, and kindles fire among them, so that he burns their thorns, then he feeds his camels therewith: (T, O, TA:) one says of him who does this, قند إيله قناد thus prepared: so says Ibn-Abbád: (O:) and the act [of burning &c.] is called التقيد. (T, TA.)

قتد (S, O, L) and قند (Kr, L) The wood of a [camel's saddle that is called] رحمل: (S, O, L:) or one of the things that compose the apparatus of a رحمل: or the whole apparatus thereof: (L:) pl. [of mult.] قناد (S, O, L) and قند: (L:) but accord. to the Baṣrees, قند, signifying the pieces of wood of a رحمل, has no singular. (Ham p. 662.)