

straiten him: (Fr, AHeyth:) or the meaning is, **لَنْ نَقْدِرَ عَلَيْهِ مَا قَدَرْنَا مِنْ كَوْنِهِ فِي بَطْنِ الْحَوْتِ**, for **نَقْدِرُ** is syn. with **نَقْدِرُ**; (Zj;) and this is correct; i. e., *we would not decree against him what we decreed, of the straitness [that should befall him] in the belly of the fish: it cannot be from the القدرة [meaning power, or ability]; for he who thinks this is an unbeliever.* (Az, TA.) — Also, **قَدَرَهُ**, aor. ʔ, inf. n. **قَدَرَةٌ**; (K;) and **قَدَرَهُ**; (TA;) *He prepared it.* (K, TA.) — And the former, *He assigned, or appointed, a particular time for it.* (K.) = **قَدَرْتُ عَلَى الشَّيْءِ**, aor. ʔ (S, Mṣb, K) and ʔ, (Ks, K,) but the former is that which is commonly known, (TA,) inf. n. **قَدَرَةٌ** and **قَدَرَانٌ**, (S, K,) with kesr, (K,) but the latter is written in a copy of the T, **قَدَرَانٌ**, (TA,) [and in one copy of the S **قَدَرَانٌ**,] and **قَدَرٌ** (Ks, Fr, Akh, K) and **مَقْدَرَةٌ** and **مَقْدَرَةٌ** and **مَقْدَرَةٌ** (S, K) and **مَقْدَارٌ** (K) and **مَقْدَرٌ** (TA) and **قَدَارٌ** (Sgh, K) and **قَدَارٌ**; (Lh, K;) and **قَدَرْتُ عَلَيْهِ**, aor. ʔ, (S, K,\*), a form of weak authority, mentioned by Yaākoob, (S,) and by Sgh from Th, and said by IḲḲ, to be of the dial. of Benoo-Murrah, of Ghaṭafān, (TA,) inf. n. **قَدَرٌ** (Ks, Fr, Akh, K) and **قَدَارَةٌ** and **قُدُورَةٌ** and **قُدُورٌ**, (K, TA,) these four are of **قَدَرٌ**; (TA;) and all that are here mentioned as from the K, are inf. ns.; (TK;) and **اِقْدَرْتُ عَلَيْهِ**; (S, K,\* TA;) or this has a stronger signification; (Iath;) *I had power, or ability, to do, effect, accomplish, achieve, attain, or compass, &c., the thing; I was able to do it, I was able to prevail against it.* (Mṣb, K,\* TA.) You say **مَا لِي عَلَيْكَ مَقْدَرَةٌ**, and **مَقْدَرَةٌ**, and **قَدَرَةٌ**, i. e. **قَدَرَةٌ**, [*I have not power over thee.*] (S.) And in like manner, **الْمَقْدَرَةُ تَذْهَبُ الْحَفِظَةَ** [*Power drives away that care which one has of what is sacred, or inviolable, or of religion, to avoid suspicion.*] (S.) — See also **قُدْرَةٌ**, below. = **قَدَرَ** and **قَدَرَ** like **طَبَخَ** and **طَبَخَ** [meaning *He cooked, and he cooked for himself, in a قدر, or cooking-pot.*] (S, TA.) You say **قَدَرَ الْقَدْرَ**, (K,\* TA,) aor. ʔ and ʔ, inf. n. **قَدَرٌ**, (K,) *He cooked [the contents of] the cooking-pot.* (K,\* TA.) And **أَمَرْتَنِي أَنْ أَقْدِرَ لَحْمًا** *He ordered me to cook a cooking-pot of flesh-meat.* (TA, from a trad.) And **أَتَقْتَدِرُونَ أَمْ تَشْتَوُونَ** *Do ye cook [for yourselves] in a cooking-pot, or roast?* (S.)

2. **قَدَرَ**, inf. n. **تَقْدِيرٌ**: see 1, in most of its senses. — *He meditated, considered, or exercised thought in arranging and preparing, a thing or an affair;* (T, K,\* El-Baṣāir;) either *making use of his reason, and building thereon;* the doing of which is praiseworthy; or *according to his desire or appetite;* as in the Kṡur, lxxiv. 18 and 19; the doing of which is blameable; (El-Baṣāir;) or *by means of marks, whereby to cut it.* (T.) — *He intended a thing or an affair; he determined upon it.* (T.) [Said of God, *He decreed, appointed, ordained, destined, pre-*

*destined, or predetermined a thing.*] — [Hence, app., **قَدَرَ كَذَا**, in grammar, *He meant, or held, or made, such a thing to be supplied, or understood.* You say **قَدَرْتُ كَذَا** *Its (a phrase's) implied, or virtual, meaning, or meaning by implication, is thus.* And **يَقْدِرُ بِكَذَا** *Its implied meaning is to be expressed by saying thus.* And **تَقْدِيرًا** is said in the sense of *implicatively, or virtually, as opposed to لَفْظًا* or *literally.* — And *He supposed such a thing.* — *He made;* syn. **صَنَعَ** and **جَعَلَ**. Ex., in the Kṡur, [xli. 9,] **وَقَدَرَ** *And He made therein its foods, or aliments.* And it is said in the Kṡur, [x. 5,] **وَقَدَرَهُ** *And hath made for it [the moon] mansions.* (TA.) — *He knew.* So in the Kṡur, xv. 60; and lxxiii. 20, according to the Baṣāir. (TA.) = **قَدَرَهُ**, inf. n. **تَقْدِيرٌ**, *He asserted him to be, or named him, or called him, a قَدَرِي*: (Fr, Sgh, K:) but this is post-classical. (TA.) = **قَدَرَهُ**, (Mṣb,) or **اِقْدَرَهُ**, (K,) [the latter of which is the more common,] *He empowered him; enabled him; rendered him able.* (Mṣb, K.) You say **اِقْدَرَهُ اللَّهُ عَلَى كَذَا** *God empowered him, enabled him, or rendered him able, to do such a thing.* (K,\* TA.)

3. **قَادَرْتَهُ**, (K,) **قَادِرٌ بَيْنَ الْأَمْرَيْنِ**: see 1. — **قَادَرْتَهُ**, (K,) inf. n. **مُقَادَرَةٌ**, (TA,) *I measured myself, or my abilities, with him, or his, (قَائِسْتَهُ), and did as he did:* (K:) or *I vied, or contended, with him in power, or strength.* (A, TA.)

4: see 2.

5: see 7. — **كَانَ يَتَقَدَّرُ فِي مَرَضِهِ أَيَّنَ أَنَا الْيَوْمَ** [*He (Mohammad) used to compute, or reckon, in his mind, in his disease, Where am I to-day?*] i. e., he used to compute, or reckon, (**يَقْدِرُ**), [in his disease,] the days of his wives, when it was his turn to visit each of them. (TA, from a trad.) See also 1. — **تَقْدَرُ** *It (a thing, S,) became prepared, (S, K,) لَهُ for him.* (S.)

7. **اِنْقَدَرَ** (S, K) and **تَقْدَرُ** (A) *It (a garment) agreed with, or was according to, the measure.* (S, A, K.) You say **تَقْدَرُ الثَّوْبُ عَلَيْهِ** *The garment agreed with, or was according to, his measure.* (A.)

8. **اِقْتَدَرَهُ** *He made it of middling size; expl. by جَعَلَهُ قَدْرًا. (JK, TA.) [In the latter, the explanation is without any syll. signs; but in the former I find it fully pointed, and immediately followed by **شَيْءٌ مُقْتَدَرٌ**, thus pointed, and explained as signifying “a thing of middling size, whether in length or tallness or in width or breadth.”] = See also 1, last two significations.*

10. **اسْتَقْدَرَ اللَّهُ خَيْرًا** *He begged God to decree, appoint, ordain, or decide, for him good.* (S, K.) = **اللَّهُمَّ إِنِّي أَسْتَقْدِرُكَ بِعُدَّتِكَ** = *O God, I beg Thee to give me power to do it, by Thy power.* (TA, from a trad.)

**قَدْرٌ** *The quantity, quantum, measure, magnitude, size, bulk, proportion, extent, space, amount, sum, or number attained, of a thing;* (S, Mṣb, K;) as also **قَدْرٌ** (Mṣb, K) and **قَدْرٌ** (Fr, Sgh, K) and **مَقْدَارٌ**. (Mṣb, K.) You say **هَذَا قَدْرٌ هَذَا**, and **قَدْرُهُ**, *This is the like of this [in quantity, &c.; is commensurate with, or proportionate to, this; and so هذا بِمَقْدَارِ هَذَا].* (Mṣb.) And **هَرْمٌ قَدْرٌ** *They are as many as a hundred.* (Z, Mṣb.) And **أَخَذَ بِقَدْرِ حَقِّهِ**, and **بِقَدْرِهِ**, and **بِمَقْدَارِهِ**, *He took as much as his due, or right.* And **بِقَدْرِهَا**, and **بِقَدْرِهَا**, and **بِمَقْدَارِهَا**, *He read as much as the Fātiḥah.* (Mṣb.) And **أَقِمْتُ عِنْدَهُ قَدْرًا أَنْ يَفْعَلَ كَذَا** *I remained at his abode long enough for him to do thus.* (Meyd, TA.) But you say **جَاءَ عَلَى قَدْرِ**, thus only, with fet-ḥ [to the dāl, as is shown by what precedes in the Mṣb,] as meaning [*It came according to measure; i. e., it was conformable; it matched; it suited.*] (Mṣb.) You say also **جَاوَزَ قَدْرَهُ** or **قَدْرَهُ** [*He overstepped, transgressed, went beyond, or exceeded, his proper measure, bound, or limit: and the same is said of a thing.*] (L, art. **عِنْد**; &c.) And **فَرَسٌ بَعِيدُ الْقَدْرِ** *A horse that takes long, or wide, steps.* (JK, TA.) [And **هَذَا قَدْرِي** *This is sufficient for me.*] — [Hence, *Estimation, value, worth, account, rank, quality, or degree of dignity;*] *greatness, majesty, honourableness, nobleness;* (Mṣb,\* TA;) *gravity of character;* (Mṣb;) as also **قَدْرٌ**. (Mṣb.) You say **مَا لَهُ عِنْدِي قَدْرٌ**, and **قَدْرٌ**, *He has no honourableness, or gravity of character, in my opinion.* (Mṣb.) In the words of the Kṡur, [vi. 91,] **وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ**, [for explanations of which see 1,] we may also correctly read **قَدْرِهِ**. (TA.) = **قَدَرَ** and **قَدَرٌ**, (S,) [the latter of which is the more common,] or **قَدَرٌ** (JK, Mṣb, K) alone, (Mṣb,) or both, and **مَقْدَارٌ** and **تَقْدِيرٌ**, (TA,) and **مَقْدَرَةٌ**, with fet-ḥ only [to the d], (S,) *Decree, appointment, ordinance, or destiny: or what is decreed, appointed, &c.: syn. قَضَاءٌ and حُكْمٌ:* (M, K:) or *decree, &c., adapted [to a particular case],* (Lth, JK, Az, TA,) *by God;* (S, Mṣb;) expl. by **قَضَاءٌ مُوْتَقَى**, (Lth, JK, &c.,) and **قَضَاءٌ مِنَ الْقَضَاءِ**, (S,) and **الْقَضَاءُ الَّذِي يَقْدِرُهُ اللَّهُ**: (Mṣb:) [accord. to general usage, it differs from قَضَاءٌ; this latter signifying a general decree of God, as that every living being shall die; whereas قَدْرٌ signifies a particular decree of God, as that a certain man shall die at a particular time and place &c.; or particular predestination: thus الْقَضَاءُ وَالْقَدْرُ may be rendered *the general and particular decrees of God; or general and particular predestination or fate and destiny.* The term قَدْرٌ is variously explained by different schools and sects: but its proper meaning seems to be that given above on the authority of Lth.] The pl. of **قَدْرٌ** is **أَقْدَارٌ**; (K, TA;) and of **مَقْدَارٌ**, **مَقَادِيرٌ**. (TA.) You say **الْأُمُورُ تَجْرِي بِمَقْدَارِهِ**, and **بِقَدْرِ اللَّهِ**, &c., *Events have their course by the decree, &c., of God.* (TA.) It is said that **لَيْلَةُ الْقَدْرِ** signifies *The night of decree,*