is bound; (A;) pl. أُقُدٌ: (Ṣ, O, L:) and [as a coll. gen. n.] *thongs, cut from an untanned skin, with which camels' saddles and [the vehicles called]* مَحَامِل *are bound:* (M, L:) and ▼ قِدَّةٌ [of which the pl. is قِدَدٌ] is a more special term, (Ṣ, O, L,) signifying *a single thong of this kind.* (Ḳ.) See an ex. voce قَدٌّ. — And (hence, L) *A whip;* (O, L, Ḳ;) as also ▼ قَدٌّ. (Ḳ.) Thus in the trad., لَقَابُ قَوْسِ أَحَدِكُمْ وَمَوْضِعُ قِدِّهِ فِى الجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا, (O,* L,) or ▼ قِدِّهِ, (Ḳ,) i. e. *Verily the space that would be occupied by the bow of any one of you, and the place that would be occupied by his whip, in Paradise, are better than the present [sublunary] world and what is in it:* or قِدِّهِ may here have the meaning next following. (L.) — *A sandal;* because cut in an elongated form from the skin: (O, L:) or *a sandal not stripped of the hair,* in order that it may be more pliant. (IAạr, O, L.) — And *A vessel of skin.* (Ṣ, O, Ḳ.) One says, مَا لَهُ قِدٌّ وَلَا قِحْفٌ *He has not a vessel of skin nor a vessel of wood:* (Ṣ, O, M:) or *a skin nor a fragment of a drinking-cup* or *bowl.* (M.) — شَدِيدُ القِدِّ occurs in a trad. as some relate it, meaning *Having a strong bow-string:* but accord. to others, it is ▼ شَدِيدُ القَدِّ, meaning *strong in pulling the bow.* (L.)

قِدَّةٌ: see قِدٌّ. — Also *A piece* of a thing. (M, L.) — And hence, (M,) *A party, division, sect,* or *distinct body* or *class, of men, holding some particular tenet,* or *body of tenets, creed, opinion,* or *opinions,* (Ṣ, M, O, L, Mṣb, Ḳ,) accord. to some, (Mṣb,) *of whom each has his own,* (Ṣ, O, L, Ḳ,) or *of which each has its own,* (Mṣb,) *erroneous opinion:* (Ṣ, O, L, Mṣb, Ḳ:) pl. قِدَدٌ. (Mṣb.) Hence, كُنَّا طَرَائِقَ قِدَدًا, (Ṣ, L, O, Ḳ,) in the Ḳur [lxxii. 11], (L, O,) said by the Jinn, (Fr, L,) *We were parties,* or *sects, differing in their erroneous opinions,* or *in their desires:* (Fr, O, L, Ḳ:) or *separate [sects];* Muslims and not Muslims: (Zj:) or *diverse,* or *discordant,* or *various, sects;* Muslims and unbelievers. (Jel.) And one says, صَارَ القَوْمُ قِدَدًا *The people became divided,* or *different, in their states,* or *conditions, and their desires,* or *erroneous opinions.* (L.)

قَدَادٌ The *hedge-hog:* — and The *jerboa.* (O, Ḳ.)

قُدَادٌ *A pain* [app. what may be termed *a cutting pain*] *in the belly.* (Ṣ, M, O, L, Ḳ.) حَبَنًا وَقُدَادًا is a form of imprecation, meaning [*May God inflict upon thee*] *dropsy, and a pain in the belly.* (L.)

قَدِيدٌ, (Ṣ, M, O, L, Ḳ,) or لَحْمٌ قَدِيدٌ, (Mṣb,) *Flesh-meat cut into strips,* or *oblong pieces:* (M, L, Ḳ:) or *cut,* (M,) or *cut into oblong pieces, and spread,* or *spread in the sun, to dry:* (M, L, Ḳ:) or *salted, and dried in the sun:* (L:) *i. q.* لَحْمٌ مُقَدَّدٌ: (Ṣ, O, L:) قَدِيدٌ is of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ. (L.) — ثَوْبٌ قَدِيدٌ *A garment,* or *piece of cloth,* [*slit,* or *rent, and*] *old and worn out.* (Ṣ, O, L, Ḳ.)

قُدَيْدٌ *A small* مِسْح [or *garment of thick,* or *coarse, hair-cloth*], (M,* Ḳ,* TA,) *such as is worn by persons of low condition.* (TA.)

قَدِيدِيُّونَ, (IAth, O, Ḳ, TA,) thus accord. as a trad. in which it occurs is related, (IAth, TA,) not to be pronounced with ḍamm, (Ḳ,) or, as some say, it is [قُدَيْدِيُّونَ, i. e.] with ḍamm to the ق and fet-ḥ to the [first] د, (IAth, TA,) and thus in the handwriting of Z in the "Fáïḳ," (O,) [and thus I find it in a copy of the A,] The *followers of an army, consisting of handicraftsmen,* (A, IAth, O, Ḳ, TA,) *such as the repairer of cracked wooden bowls, and the farrier,* (O, Ḳ, TA,) *and the blacksmith:* (O, TA:) of the dial. of the people of Syria: as though they were called by the former appellation because of the tattered state of their clothing; (O;) or by the latter as though, by reason of their low condition, they wore the small مِسْح called قُدَيْد; or from التَّقَدُّدُ, because they disperse themselves in the provinces on account of need, and because of the tattered state of their clothing; and the diminutive form denotes mean estimation of their condition: (IAth, TA:) a man (IAth, O, TA) of them (O) is reviled by its being said to him يَا قَدِيدِىُّ (IAth, O, TA) and يَا قُدَيْدِىُّ: (IAth, TA:) and it is commonly used in the language of the Persians also. (O.)

قَيْدُودٌ A she-camel *long in the back:* (O, Ḳ:) but this is said to be derived from القَوْدُ, like الكَيْنُونَةُ from الكَوْنُ: (L:) [see art. قود:] pl. قَيَادِيدُ. (Ḳ. [In the O the pl. is written قَنَادِيدُ.])

مَقَدٌّ ‡ *A road:* (A, Ḳ, TA:) because it is cut: so in the phrase مَفَازَةٌ مُسْتَقِيمَةُ المَقَدِّ ‡ [*A desert,* or *waterless desert, whereof the road is straight,* or *direct*]. (A, TA.) — † The *rima vulvæ* of a woman. (M, L.) — † The *part of the back of the neck that is between the ears.* (Ḳ, L.) [A dial. var. of, or a mistake for, مَقَذٌّ.]) — And *i. q.* قَاعٌ, i. e. † *An even,* or *a plain, place.* (Ṣ, M, O, L.)

مِقَدٌّ, like مِدَقٌّ [in measure], (Ḳ, [in a copy of the M, erroneously, مَقَدٌّ,]) or ▼ مِقَدَّةٌ, (L,) *The iron instrument with which skin is cut* (يُقَدُّ). (L,* Ḳ,* TA.)

مِقَدَّةٌ: see the next preceding paragraph.

مَقَدِّىٌّ Wine *of El-Maḳadd,* a town of the region of the Jordan, (Ḳ,) or, as is said in the Marásid and the Moajam, near Adhri'át, in the Howrán; (TA;) wrongly said by J to be without teshdeed to the د, for the wine called مَقَدِىٌّ is different from that called مَقَدِّىٌّ: (Ḳ:) or it is wine *boiled until it is reduced to half its original quantity;* likened to a thing that is divided (قُدَّ) in halves; so accord. to Rejá Ibn-Selemeh, and in the Nh and Gharcebeyn; and sometimes it is pronounced without teshdeed to the د. (TA.)

قدح

1. قَدَحَ الدُّودُ, (Ṣ, A,) [aor. ـَ,] inf. n. قَدْحٌ, (Lth, Ṣ, Mgh,) *The worm,* or *worms, effected a cankering,* or *corrosion,* (Lth, Ṣ, A, Mgh,) فِى الشَّجَرِ, [*in the trees*], (Lth, Ṣ, Mgh,) or فِى العُودِ [*in the wood*], (A,) and فِى الأَسْنَانِ [*in the teeth*]. (Lth, Ṣ, A, Mgh.) And قُدِحَ and قُدِحَ فِيهِ, inf. n. as above, *It* (the tree, and the tooth,) *became cankered,* or *corroded.* (L.) — [Hence,] قَدَحَ فِيهِ, (Mṣb, Ḳ,) or فِى عِرْضِهِ, and فِى سَاقِهِ, (A,) aor. ـِ, (Mṣb, Ḳ,) inf. n. as above, (Mṣb,) from the incidency of the قَوَادِح [or canker-worms] in the سَاق [or stem] of the tree, (A,) ‡ *He impaired, injured, detracted from, impugned,* or *attacked, his honour,* or *reputation; blamed, censured,* or *reproached, him; found fault with him;* or *spoke against him.* (A, Mṣb, Ḳ.) And قَدَحَ فِى نَسَبِهِ ‡ *He found fault with,* or *spoke against, his parentage, genealogy,* or *pedigree.* (Ṣ, A, Mṣb.) And قَدَحَ فِى عَدَالَتِهِ † *He impugned his rectitude as a witness, mentioning something that should have the effect of causing his testimony to be rejected.* (Mṣb.) And قَدَحَ فِى سَاقِ أَخِيهِ ‡ *He acted dishonestly,* or *insincerely, towards his brother, and did that which was displeasing to him,* or *that which he hated.* (L, TA.) And فُلَانٌ يَفُتُّ فِى عَضُدِ فُلَانٍ وَيَقْدَحُ فِى سَاقِهِ † [*Such a one seeks to injure such a one by diminishing,* or *impairing,* (*in number* or *power*) *the people of his house,* or *his aiders,* or *assistants; and blames, censures,* or *reproaches, him*]: by عَضُدِهِ being meant أَهْلِ بَيْتِهِ; and by سَاقِهِ, نَفْسِهِ. (IAạr, T. [See عَضُدٌ.]) — قَدَحَ فِى القِدْحِ, (A, Ḳ, TA,) aor. as above, (TA,) *He* (a maker of arrows, A) *made a hole in* [*the end of*] *the* [*arrow in the state in which it is termed*] قِدْح *with the tang of the iron head* [*for the insertion of the said tang*]: (A, Ḳ, TA:) which hole is termed ▼ مَقْدَحٌ. (A, TA.) — قَدَحَ خِتَامَ الخَابِيَةِ *He broke the sealed clay upon the mouth of the* [*wine-jar called*] خابية. (TA. [Accord. to the TA, a verse of Lebeed cited voce أَدْكَنُ presents an ex. of the verb in this sense: but see the explanation given in art. دكن.]) — قَدَحَ العَيْنَ [*He* (the operator termed ▼ قَدَّاح, A) *performed upon the eye the operation of couching;*] *he extracted from the eye the corrupt fluid.* (Ṣ, A. [See نَقَبَ العَيْنَ.]) — قَدَحَ النَّارَ, (Ṣ, L,) aor. and inf. n. as above, *He struck,* or *produced, fire* with a flint &c.: (L:) or قَدَحَ النَّارَ مِنَ الزَّنْدِ [or الزَّنْدَةِ i. e. *He produced fire from the piece of stick,* or *wood, called* زند, or rather *from that called* زندة]; as also ▼ اقتدحها: (A:) or قَدَحَ بِالزَّنْدِ, and ▼ اقتدح, (Ḳ,) or ▼ اقتدح الزَّنْدَ, (Ṣ,) *He endeavoured to produce fire with the* زند. (Ḳ.) أَحْنُ لِى أَقْدَحْ لَكَ [app. *Bend thou to me* branches and *I will produce fire for thee* to kindle them] is a prov., meaning كُنْ لِى أَكُنْ لَكَ [*Be thou a*