

another; and it did not accidentally come to him from himself]. (A, TA.) = قَبَسَ مِنْهُ نَارًا, aor. -, inf. n. قَبَسَ, [He sought from him fire; (see its part. n., below;)] (S;) [and so قَبَسَهُ, for اَقْبَسَ, meaning, [We sought fire from such a one, and he refused] to give us fire. (TA.) — [And hence, قَبَسَ عَلَيْهِ + He sought knowledge; (see, again, its part. n., below;)] and so قَبَسَهُ; as appears from an explanation of the part. n. of this latter also; and from the saying,] اَتَانَا فُلَانٌ يَقْبِسُ الْعِلْمَ, meaning, [Such a one came to us seeking knowledge, and] we taught him. (TA.) = Also, قَبَسَ النَّارَ He lighted, or kindled, the fire. (IKt.) = See also 4, passim.

4. اَقْبَسَهُ He gave him a قَبَسَ [a brand, or burning stick, or burning piece of fire-wood]: (S, K:) or he gave him fire: and قَبَسَهُ he brought him fire: (TA:) and اَقْبَسَهُ نَارًا (Ks, S, Mṣb) he gave him fire; (S, * Mṣb, TA;) as also نَارًا قَبَسَهُ. (Yz, Ks, IAqr, S.) — [Hence,] اَقْبَسَهُ + He taught him: (K:) and اَقْبَسَهُ عَلِيمًا (Yz, Ks, IAqr, S, A, Mṣb), and خَيْرًا (A, TA,) + he taught him knowledge, (S, * Mṣb, TA,) and + good; (TA;) as also عَلِيمًا قَبَسَهُ (Ks, IAqr, S, A, Mṣb, TA,) and خَيْرًا (A:) the latter verb is sometimes thus used; (IAqr, TA;) or is allowable: (Ks, TA:) or only the former: (A:) [but it seems to be indicated in the TA, that you say خَيْرًا قَبَسَهُ as meaning + he brought him good:] and you say also مَالًا قَبَسَهُ [app. meaning + he gave him property]. (IAqr, TA.) = اَقْبَسَ فُلَانًا نَارًا He sought fire for such a one. (Yz, * S, * K.)

8: see 1, passim.

قَبَسَ Fire: (TA:) or a live coal: (Bd, xx. 10:) or [more commonly, and more properly, like شُعْلَةٌ in the sense of مَنْفُوسٌ;] a firebrand (شُعْلَةٌ taken from the main mass of fire; (T, A, Mṣb, * K;) as also مَقْبَسٌ and مَقْبَسٌ (A) and مَقْبَسٌ: (S, A, Mṣb, K:) the last two [properly] signify a thing [such as a stick, or piece of fire-wood,] with which one has taken fire: (TA:) and قَبَسٌ is also explained as signifying a live coal, or piece of fire, (جِدْوَةٌ مِنْ نَارٍ,) which one takes upon the end of a stick: (TA:) [and قَبَسَةٌ also signifies the same; as appears from an application thereof in the K, art. جَدْوٌ, where الجِدْوَةٌ is explained by مَا أَنَا إِلَّا] والقَبَسَةُ مِنَ النَّارِ; and from the saying,] مَا أَنَا إِلَّا مَا زُرْتُكَ إِلَّا كَقَبَسَةٍ [lit., I am nought but a piece from thy fire; app. meaning, my subsistence, or the like, is derived from thee]. (A, TA.) It is said in a trad. of Alee, حَتَّى أَوْزَى قَبَسَ الْقَابِسِ So that he manifested a light of truth to the seeker thereof. (TA.)

قَبَسَةٌ [inf. n. of un. of 1; A single act of taking fire; &c. Hence the saying,] مَا زُرْتُكَ إِلَّا كَقَبَسَةٍ العَجَلَانِ [I did not visit thee save like the hasty person's single act of taking fire]. (TA.) = See also قَبَسَ.

قَابِسٌ [act. part. n. of 1; Taking fire; a taker of fire; &c. Hence the saying,] مَا أَنْتَ إِلَّا كَالْقَابِسِ العَجَلَانِ [Thou art none other than like the hasty taker of fire]. (A.) — [+ Acquiring, or learning, knowledge; an acquirer, or a learner, of knowledge.] = Seeking, or a seeker of, fire: pl. اَقْبَاسٌ; its only broken pl. (TA.) — + Seeking, or a seeker of, knowledge; as also مُقْتَبِسٌ. (TA.) — القَوَابِسُ [pl. of القَابِسُ, like as القَوَارِسُ is pl. of القَارِسُ,] + Those who teach men what is good. (TA.)

مَقْبَسٌ The place of the fire-brand: i.e., fire-wood that has been lighted: or charcoal that has become hard; opposed to حُمَمَةٌ, which is [a piece of] charcoal that does not hold together: pl. مَقَابِسُ. (Mṣb.)

مَقْبَسٌ } see قَبَسَ.
مَقَابِسُ }

مُقْتَبِسٌ see قَبَسَ.

مُقْتَبِسٌ see قَابِسُ.

قبض

1. قَبَضَهُ, aor. -, (M, A, K,) inf. n. قَبِضٌ (S, M,) He took it with the ends of his fingers; (S, M, A, K;) the action which it denotes being less than that termed قَبِضٌ; (M;) the latter signifying the "taking with the whole of the hand;" (Bd, xx. 96;) as also قَبِضَهُ (Ibn-'Abbád, K,) inf. n. تَقْبِيسٌ. (TA.) Thus, accord. to one reading, [in the Qur, xx. 96,] فَقَبِضْتُ قَبْضَةً مِنْ أُنْثَرٍ الرَّسُولِ; (S, M, A, TA;) and, accord. to another, قَبِضَةً; (TA;) [in each] with ص [in both instances] instead of ض, with which the passage is commonly read; (TA;) meaning, [And I took with the ends of my fingers somewhat] of the dust from the footstep of the horse of the messenger Gabriel. (Jel.) [But see قبض.] You say also, اِقْبِضْتُ قَبْضَةً قَبِضْتُ قَبْضَةً مِنْ أُنْثَرٍ الرَّسُولِ [I took for myself somewhat with the ends of my fingers]. (A.) And جِئْتُ لِأَقْبِسَ مِنْ أُنْثَرِكَ وَأَقْبِصُ مِنْ أُنْثَرِكَ [I came to acquire of thy lights of knowledge, and pick up somewhat of thy traditions]. (A.)

2: see 1.

8: see 1, in two places.

قَبِضٌ see قَبِضٌ, throughout.

قَبِضٌ A great number (AO, S, M, K) of men or people; (S, K;) as also قَبِضٌ: (M, TA:) thus applied it is like a dim. applied to that which is esteemed great. (El-Fáik, O.) You say, اِقْبِصُوا لِي قَبِصَ الْحَصَى Verily they are numerous as the pebbles. (TA.) And هُوَ فِي قَبِصِ الْحَصَى قَبِصًا, He is in, or among, a multitude that cannot be numbered. (O, TA.) [See also a verse of El-Kumeyt cited in the first paragraph of art. ثَرَوٌ.] — A place where a number is collected together

of ants; as also قَبِضٌ: (M:) and of bees; as also the latter word: (TA:) or where a great number of ants is collected together: (El-'Eyn, TA:) or where a great quantity of sand is collected together; as also the latter word. (Ibn-'Abbád, K.)

قَبْضَةٌ What one takes with the ends of his fingers; as also قَبْضَةٌ (K,) and قَبِيسَةٌ (S, Mṣb:) [in the L, قَبِيسَةٌ; but this is the dim. of the first and second of the above words:] or, accord. to some, the first is a noun signifying the act [of so taking]: (M:) and the second, (M,) or this and the first also, (K,) signifies what one's two hands carry, of food, or wheat: (M, K:) the pl. of قَبْضَةٌ is قَبِضٌ. (TA.)

قَبْضَةٌ see قَبْضَةٌ, throughout.

قَبِيسٌ see what next follows.

قَبِيسَةٌ see قَبْضَةٌ. — Also, (M, K,) and قَبِيسٌ (M, TA,) Dust, or earth, (M, K,) and pebbles, (Ibn-'Abbád, K, TA,) collected together. (M, K, TA.)

قَابِصَةٌ sing. of قَوَابِصُ; which signifies Bodies [of men]; syn. طَوَائِفُ; and a number collected together. (TA.)

قبض

1. قَبِضَهُ (S, M, A, Mgh, Mṣb,) or قَبِضَهُ بِيَدِهِ (O, K,) aor. -, (A, Mṣb, K,) inf. n. قَبِضٌ (S, Mṣb,) He took it with his hand, (A, O, K,) by actual touch, or feel: (O:) or the former signifies he closed his hand upon it: (Lth:) [he grasped it; gripped it; clutched it; seized it:] or he took it with the whole of his hand: (Bd, xx. 96:) or i. q. أَجَذَهُ [he took it in any manner: he took it with his hand: he took possession of it: and he received it]: (S, M, Mgh, Mṣb:) and قَبِضَ عَلَيْهِ (M,) or قَبِضَ عَلَيْهِ بِيَدِهِ (A, Mgh, Mṣb, K,) aor. and inf. n. as above, (M,) he grasped it, clutched it, laid hold upon it, or seized it, with his hand; syn. أَمْسَكَ (A, K:) or he seized it (أَنْحَى عَلَيْهِ) with the whole of his hand: (M:) or he closed, or contracted, his fingers upon it: (Mgh, Mṣb:) it is also said, by MF, that some assert قَبِضٌ to signify the "taking with the ends of the fingers;" but this is a mistranscription, for قَبِضٌ, with the unpointed ص. (TA [in which it is said, in another place in this art., that قَبِضٌ has also this last signification; but this is evidently, in like manner, a mistranscription, for تَقْبِيسٌ.]) You say, قَبِضَ الْمَتَاعَ [He took, or received, the commodity, or the commodities, or goods]. (A.) And قَبِضَ مِنْهُ الدَّيْنَ [He took, or received, from him the debt]. (M, K, in art. قَضَى; &c.) And it is said in the Qur, [xx. 96,] فَقَبِضْتُ قَبْضَةً مِنْ أُنْثَرِ الرَّسُولِ (M,) and, accord. to an extraordinary reading, قَبِيسَةٌ (B,) meaning [And I took a handful] of the dust from the footstep of the hoof of the horse of the messenger [Gabriel]: (IJ, M:) and اِقْبِصُوا