

# خ

The seventh letter of the alphabet: called **خَاءٌ** [and **خَا** (respecting which letter see the letter ب)]. It is one of the letters termed **مُهْمُوسَةٌ** [or non-vocal, i. e. pronounced with the breath only, without the voice]; and of those termed **حَلْقِيَّةٌ** [i. e. faucial, or guttural]: its place of utterance is the same as that of **ع** [which differs from it in being vocal]. (L.) — [As a numeral, it denotes *Six hundred.*]

خَا

**خَا** and **خَاءٌ**: see the letter **خ**, and arts. **خَوَا** and **خِي**.

خَاتُونَ

**خَاتُونَ**: see art. **خَتَن**.

خَانِقَاهُ

**خَانِقَاهُ** and **خَانِقَاهِي**: see art. **خَنَق**.

خَب

1. **خَبٌ**, (A, L, K,) sec. pers. **خَبِيْتٌ**, like **عَلِمْتُ**, aor. **يَخُبُ**, inf. n. **خَبٌ**; (S, L, K;\*) or **يَقْتُلُ**, [sec. pers. **خَبِيْتٌ**,] aor. **يَخُبُ**, like **يَقْتُلُ**, inf. n. **خَبٌ**; (Msb; [in which **خَب** is regarded as a simple subst.; but I doubt the correctness of this, and of the verb's being like **قَتَلَ**;]) *He (a man) was, or became, deceitful, (Msb, K, TA,) wicked, dishonest, or dissimulating, (K, TA,) and a mischief-maker: (TA:) [or] he was, or became, a great deceiver, or very deceitful, (S, A, L, K, TA,) wicked and deceitful, and a mischief-maker. (S,\* A,\* L, TA.)* [In the K and TA, neither the aor. nor the inf. n. of **خَب** as signifying "he was, or became, a great deceiver, or very deceitful," is specified; nor the sec. pers. of the pret., which indicates the form of the aor.] — [Hence, app.,] **خَبٌ** signifies also *He alighted and abode in a depressed tract of ground, in order that his place might be unknown, from a motive of nigardliness [to avoid claims upon his hospitality, thus deceiving passers by]. (K, TA.)* — And *He denied, or refused, what he possessed. (K.)* — **خَبٌ**, (S, A, K,) aor. **يَخُبُ**, with damm, (S, A,) deviating from a general rule, accord. to which an intrans. v. of this class [of the measure **فَعَلَ**] should be with kesr, (MF,) inf. n. **خَبٌ** (S, K) and **خَبِيْبٌ** and **خَبِيْبٌ**, (S, A, K,) *He went*

*the pace, or in the manner, denoted by **خَبٌ** as explained below; said of a horse; (S, A, K;) as also **اِخْتَبَ**: (Th, K;) and in like manner said of a man. (TA.) You say, **جَاؤُوا تَخَبٌ بِهِمْ** [They came, the beasts going with them the pace, or in the manner, termed **خَبٌ**. (A.) And **اِخْتَبَ فِي الْأَمْرِ**, aor. **اِخْتَبَ**, inf. n. **اِخْتَبٌ**, *He hastened to begin the affair. (Msb.)* — [Hence,] **خَبٌ**, (aor. **يَخُبُ**, TA, [inf. n. **خَبٌ**,]) said of the sea, † *It was, or became, agitated, or in a state of commotion; (T, S, A, K, TA;) the waves dashing together, and the winds whirling; (T, A, TA;) such being the case at a certain period, when the ships make for the shore, for safety, or cast anchor. (T, TA.) You say, **أَصَابَهُمُ الْخَبُّ** † *Agitation, or commotion, of the sea, with a whirling of the winds, befell them: (T, A, TA:) or **أَصَابَهُمُ الْخَبُّ**, i. e. **خَبٌ** **بِهِمُ الْبَحْرُ** † *The sea became agitated, or in a state of commotion, with them. (S, TA.)* — Also, said of the dust, † *It rose high: (JK, TA:) and † it ran along. (TA.)* — And said of a plant, or of herbage, † *It became tall. (JK, S, A, K.)****

2. **خَبِيْبٌ**, (JK, S, A, K,) inf. n. **تَخْبِيْبٌ**, (JK, TA,) *He deceived another; (S, K;) namely, another's young man, or slave: (S;) or deceived much or greatly: (Har p. 591:) and he corrupted another; (JK, A, TA;) namely, another's male or female slave. (TA.) You say, **خَبِيْبٌ عَلَيْهِ**, **صَدِيْقُهُ**, (Aboo-Bekr, TA,) and **عَبْدُهُ**, and **حَالِيْتُهُ**, (A,) *He corrupted, and rendered disaffected to him, (Aboo-Bekr, A,) his friend, (Aboo-Bekr,) and his male slave, and his wife. (A.)* — *He bound his arm, or hand, with a **خَبِيْبَةٌ**, i. e. a piece of rag like a fillet. (A, TA.)* — *It (one's flesh) wasted so that there appeared streaks upon the skin. (TA.)* — See also R. Q. 1.*

3. **خَابٌ**: see **مُخَابٌ**. [It seems that **خَابَةٌ**, if used, signifies *He acted treacherously towards him, and took him unawares.*] — And [the inf. n.] **مُخَابَةٌ** signifies *The being heavy, or sluggish, and holding back from a thing. (JK.)*

4. **اِخْتَبَ** *He made a horse to go the pace, or in the manner, denoted by **خَبٌ** as explained below. (S, A, K.)*

8. **اِخْتَبَ مِنْ ثَوْبِهِ خَبَةً**, (S,) or, **اِخْتَبَ ثَوْبَهُ**, (JK,) *He took forth [or, app., tore] from his garment a piece of rag like a fillet. (S.)*

R. Q. 1. **خَبَّ** *He (a man, TA) acted perfidiously, unfaithfully, faithlessly, or treacherously. (K.)* — *He was, or became, lax, flaccid, or flabby, in the belly. (K.)* [See also **خَبِيْبَةٌ**, below; and see R. Q. 2.] — **خَبَّ عَنِ الظَّهِيْرَةِ** *He stayed until the mid-day heat had become assuaged, and the air was cool: (K;) or the phrase is **خَبَّ عَنَّا مِنَ الظَّهِيْرَةِ**. (TA.)* [Hence, in a trad. relating to the postponement of the noon prayers,] **خَبُّوا عَنَّا مِنَ الظَّهِيْرَةِ**, (S,) or **فِي الظَّهِيْرَةِ**, (JK, [but the former is more probably the correct phrase,]) *Stay ye until the mid-day heat shall have become assuaged, and the air be cool: (JK, S;) it is originally **خَبُّوا**, and is altered therefrom for the purpose of distinction: (S in the present art. :) or originally **بَخَبُوا**. (S in art. **بَخ**.)*

R. Q. 2. **تَخَبَّ** *It was, or became, lax, flaccid, or flabby: said of a thing in a state of commotion, moving to and fro, quivering, or the like. (K.)* [See also **خَبِيْبَةٌ**, below; and see R. Q. 1.] — *He was, or became, empty [in the belly], after repletion. (JK.)* And **جَاءَ تَخَبٌ** *He came hungry. (JK.)* — **تَخَبَّ**, **لَحْمُهُ**, (JK,) or **بَدَنُهُ**, (K,) *He became lean after having been fat, (JK, K, TA,) so that his skin became lax, flaccid, or flabby, (TA,) and a sound was heard to proceed from him [when he moved], (JK, TA,) by reason of his leanness. (TA.)* — **تَخَبَّ الحَرُّ** *The heat became allayed, or assuaged, (K, TA,) somewhat, (TA,) in its vehemence. (K, TA.)*

**خَبٌ** (JK, S, A, L, Msb, K) [said in the Msb to be originally an inf. n.] and **خَبٌ** (S, L, K) [originally an inf. n. accord. to most authorities] and **خَبٌ**, (MF,) applied to a man, (S, A, L, Msb,) fem. **خَبِيْبَةٌ**, [which casts doubt upon the assertion that **خَبٌ** is originally an inf. n., for were it so the masc. and fem. accord. to a general rule would be the same, as well as the sing. and pl.,] applied to a woman, (JK, A,) *A great deceiver, or very deceitful; (JK,\* S, A, L, Msb,\* K;) wicked and deceitful; a mischief-maker; (S,\* A,\* L, K,\* TA;) deceitful, guileful, artful, crafty, or cunning; syn. **مَكَّارٌ**. (Ham p. 537, in explanation of the first and second.)* — Also the first of these words, *A long, elevated tract (خَبْلٌ, in some copies of the K erroneously written **جَبَلٌ**, TA) of sand, cleaving to the ground. (K, TA.)* — And *A plain, or soft,*

tract, between two rugged tracts, in which (i. e. in the former of which) are truffles. (AA, K.)

ثوبٌ: see حَبٌ. — See also حَبَّةٌ. Hence ثوبٌ أْحْبَابٌ: see, again, حَبَّةٌ. — *The أَحْبَابُ الْفَحْتِ* [or winding guts, or intestines into which the food passes from the stomach]: (K:) thus used in the pl. form, as though pl. of حَبٌ. (TA.) — Also The bark (لِحَاءٌ) of a tree. (JK, K.) — And Low, or depressed, land: (JK, K:) pl. [of pauc.] أَحْبَابٌ and [of mult.] حُبُوبٌ. (TA.)

حَبٌ Deceit; (JK, Mṣb, K;) wickedness; dishonesty, or dissimulation; (K, TA;) mischief-making; as also حَبٌّ: (TA;) guile, art, craft, or cunning. (Ḥam p. 537.) — See also حَبٌ. — † A rising, or state of agitation and commotion, of the sea; (JK, K, TA;) as also حَبَابٌ. (IAar, K.)

حَبَّةٌ: see حَبَّةٌ.

حَبَّةٌ: see حَبَّةٌ and حَبِيْبَةٌ. — Also A place where water collects and remains or stagnates, (AA, K, TA,) and around which grow herbs, or leguminous plants: (TA:) a tract of land neither fruitful nor unfruitful, between two other tracts of land; pl. حَبَبٌ: (AHn:) a tract of land between that which abounds with herbage and that which is unproductive: (Ru-beh:) a narrow tract of soft land abounding with herbage, not rugged nor plain, but inclining to be plain; (Ish;) but ADḲ disapproves of this explanation: (TA:) or a tract producing herbage between two long and elevated tracts of sand; as also حَبِيْبَةٌ: (Ibn-Nujeym:) and, accord. to AA, also pasture, or herbage. (TA.) Also, or حَبَّةٌ, (accord. to different copies of the K, or both, TA,) and حَبِيْبَةٌ, The bottom (بَطْنٌ) of a valley. (K.)

حَبَّةٌ and حَبَّةٌ and حَبَّةٌ A narrow tract, or streak, of sand; [in one copy of the A, I find حَبَّةٌ and حَبِيْبَةٌ thus explained; but in another, حَبَّةٌ is written in the place of the former of these two words;] or of clouds; (S, K;) as also حَبِيْبَةٌ: (Aḡ:) or, of sand, what resembles a فَالِقٌ [or depressed tract between two hills], except in its being wider and more spreading, and not having abrupt sides; so says AHn in explaining حَبَّةٌ [thus in the TA] and حَبِيْبَةٌ: (TA:) or all three signify a piece of rag like a fillet; as also حَبِيْبَةٌ (S, K) and حَبٌ: (Lh:) or the last two (حَبِيْبَةٌ and حَبٌ) signify a piece of rag from a garment, with which one binds his arm or hand. (JK, TA.) [Hence,] ثوبٌ أْحْبَابٌ (Lh, K,) [like أَهْبَابٌ], and ثوبٌ حَبٌّ (Lh, JK, K,) like هَبٌّ (JK,) and ثوبٌ حَبَابٌ (S;) [the latter word in the first of these phrases being pl. of حَبٌ; that in the second, pl. of حَبَّةٌ; and that in the third, pl. of حَبِيْبَةٌ;] A garment, or piece of cloth, rent in pieces, ragged, or tattered. (Lh, JK, S, K.) [See also حَبِيْبَةٌ, below.] It is also said that the حَبَّةٌ of a garment, or piece of cloth, is [A portion thereof] like the

طَرَّةٌ [q. v.]: and accord. to Sh, the حَبَّةٌ thereof is its طَرَّةٌ. (TA.) And حَبَّةٌ [so in the TA] signifies A piece of rag which a woman wears, covering her head with it: erroneously written by Lth حَبَّةٌ. (Az, TA.) — Also, i. e. حَبَّةٌ and its two vars., and حَبِيْبَةٌ, of which the pl. is حَبَابٌ, A streak of the flesh appearing in the skin, occasioned by the loss of flesh. (TA.)

حَبَبٌ: see حَبٌ. — Also A hind of run, (S, Mgh, Mṣb, K,) with wide steps, but falling short of that termed عَنَقٌ; (Mgh, Mṣb;) i. e. a quick pace: (TA:) or a certain pace which is not quick: (Ḥar p. 157:) or i. q. رَمَلٌ [q. v.]: or a pace of a horse, (K,) and of a camel, (TA,) in which he removes both his right legs together and both his left legs together; i. e. an amble: (K, TA:) or in which a horse rests on his right and left fore legs alternately, (بُرَاوِحُ بَيْنَ يَدَيْهِ, S, K, TA,) and in like manner on his hind legs: (S, TA: [app., as thus explained in the S and TA, meaning the same as the explanation next before it:] and (accord. to some, TA) quickness. (K.)

حَبَابٌ: see حَبٌ.

حَبِيْبٌ A trench, or furrow, (حَدٌّ) in the ground. (K.)

حَبِيْبَةٌ, and its pl. حَبَابٌ: see حَبَّةٌ, in five places. It is also said to signify A fillet, or bandage. (TA.) — Also † A long strip, or slice, of flesh, or flesh-meat; (JK, S, K;) and so حَبَّةٌ; (A, TA;) pl. of the former as above: (JK:) or any compact and long portion of flesh: any such portion is also termed حَصِيْلَةٌ: either in the arm or elsewhere: (AO, TA:) or a [portion such as is termed] حَصِيْلَةٌ thereof, intermixed with [sinews, or tendons, such as are termed] عَقَبٌ. (TA.) And حَبَابُ الْمُنْتَنِ The flesh of the two corresponding portions extending along the two sides of the backbone. (TA.) [Hence,] لَحْمُهُ حَبَابٌ His flesh is disundered, or cut in pieces. (TA.) — See also حَبَّةٌ, in two places. — Also The wool of a ثَبِيٌّ [or sheep in its third year]; (S, L;) which is better than that termed عَقِيْقَةٌ, i. e. the wool of a جَذَعٌ [or sheep in or before its second year], and cleaner, and more abundant: (ISK, S:) so accord. to most of the leading lexicologists; though said in the K to be a mistake of J, for حَبِيْبَةٌ. (TA.)

حَبِيْبَةٌ [by rule an inf. n. of R. Q. 1:] Laziness, flaccidity, or flabbiness; and a state of commotion, moving to and fro, quivering, or the like: (S:) or laziness, flaccidity, or flabbiness, of a thing in a state of commotion, moving to and fro, quivering, or the like; (TA;) as also حَبَابٌ. (JK, K, TA.) [See also R. Q. 2.]

حَبَابٌ: see what next precedes.

حَبَابَةٌ (S, K, TA,) in one copy of the K حَبَابَةٌ, [as in the CK,] but the former is the more correct, (TA,) Relationship; (S, K;) and affinity, syn. حَوَابٌ (S:) pl. حَوَابٌ. (S, K.) You say,

لِي مِنْ فُلَانٍ حَوَابٌ [I have ties of relationship, or affinity, to such a one]. (S.)

مَحَبَّةٌ: see حَبَّةٌ: — and see also حَبَّةٌ.

مُخَابٌ, as though from حَابٌ, One who acts treacherously towards another, and takes him unawares. (TA.)

## حبا

1. حَبَاهُ (S, Mgh, Mṣb, K,) aor. ʿ, (Mṣb, K,) inf. n. حَبٌّ (S, Mṣb,) He hid, or concealed, it; (Mgh, Mṣb, K;) as also حَبَّاهُ, [but app. in an intensive sense, or applying to a number of things,] (K,) inf. n. تَحْبِيْتُهُ (TA;) and حَبَّاهُ. (K.) — He kept it, preserved it, guarded it, or took care of it: and حَبَّاهُ he did so much; and well, or carefully. (Mṣb.) [He laid it up; stored it, or reposed it, in a place of safety.]

2: see 1, in two places. [Hence, حَبًّا جَارِيَةً He kept a girl carefully concealed from view: see the pass. part. n., below.]

3. حَبَّاهُ مَا كَذَا (K,) inf. n. مَحَبَّاهُ (TK,) I proposed to him as an enigma, What is such a thing? syn. حَاجِيْتُهُ. (K.) [See also 8.]

8. حَبَّاهُ It was, or became, hidden, or concealed: (Mgh:) he hid, or concealed, himself. (S.) — It is also trans.: see 1. — [Hence,] حَبَّاهُ لَهْ حَبِيْبًا He expressed a thing enigmatically to him, and then asked him respecting it. (IDrd, K.) [See also 3.]

حَبٌّ (S, Mṣb, K) and حَبٌّ (TA) and حَبَّاهُ, of the measure فَعْلَةٌ from الحَبُّ [or rather الحَبُّ], like غُرْفَةٌ and قُبْضَةٌ from الغُرْفُ and القُبْضُ, (Ḥar p. 426,) and حَبِيٌّ (S, K) and حَبِيْتُهُ (K,) of which last the pl. is حَبَابٌ (TA,) A thing that is hidden, or concealed, (S, Mṣb, K,) and absent, or unseen. (K.) [Hence,] حَبُّ السَّمَاءِ The rain. (Th, S, K.) And حَبُّ الْأَرْضِ The plants, or herbage. (S, K.) And حَبَابٌ الْأَرْضِ The seed which the sower has hidden in the earth: or what God has hidden in the mines of the earth. (TA, from a trad.) الَّذِي يُخْرِجُ الْحَبَّ فِي السَّمَوَاتِ وَالْأَرْضِ, in the Kṣur [xxvii. 25], is held by Az to mean Who knoweth what is unseen in the heavens and the earth; agreeably with an explanation of الحَبُّ by Fr. (TA.)

حَبٌّ: see the next preceding paragraph.

حَبَابَةٌ A daughter; syn. بِنْتٌ. (K, TA.) [In the CK, التَّبِيْتُ is put for البِنْتُ.] Hence the prov., حَبَابَةٌ خَيْرٌ مِنْ يَفْعَةٍ سَوْءٍ [A daughter is better than a grown-up boy of evil deeds]. (TA.) [In Freytag's Arab. Prov., i. 438, the first word in this prov. is written حَبَابَةٌ, and followed by صَدُقِي.] Abou-Zeyd Sa'eed Ibn-Ows El-Anṣarée entitled one of his books كِتَابُ حَبَابَةٍ because he commenced it by mentioning حَبَابَةٌ in the sense of بنت, quoting the foregoing prov. in confirmation thereof. (TA.)

حَبْتٌ : see حَبَا.

حَبَا *أمرأة حَبَا* A woman who shows herself and then hides herself: (S, O, TA:) [like قَبَعَةٌ:] or a woman who keeps to her house, or tent. (K.)

حَبَا A well-known kind of structure; (K;) [i. e.] a kind of tent, (Mgh, TA,) made of wool, (Mgh, Mṣb,) or of camels' fur, or sometimes of [goats'] hair, sometimes upon two poles, or three; what is above this kind being termed بَيْتٌ: (Mṣb:) or a tent having one pole; that which has more than one pole being termed بَيْتٌ: (AZ, TA in art. رِبْعٌ) [or] also applied to a بَيْتٌ [or tent] of any kind: (Towsheeh, TA voce بَيْتٌ, q. v. :) pl. أُحْبَاتٌ, (TA,) or أُحْبِيَةٌ: (Mṣb:) it is from حَبَا "he hid it," or "concealed it:" (Mgh:) or it belongs to art. حَبِي: (K:) most of the lexicologists hold that its radical letters are حَبِي: some, that they are حَبُو: IDrd asserts that they are حَبَا. (TA:) [See also art. حَبِي.] = A mark made with a hot iron upon some secret part of an excellent she-camel: pl. أُحْبِيَةٌ. (Lth, K.)

حَبِي: see حَبَا: and see also 8.

حَبِيَّةٌ, and its pl. حَبَايَا: see حَبَا, in two places.

حَبِيَّةٌ *كَيْدٌ حَبِيَّةٌ* An artifice, or a stratagem, resulting in disappointment; i. q. حَائِبٌ; (AḤei, K;) formed [from the latter] by transposition. (AḤei.)

حَبَايَةٌ, as sometimes pronounced, (Mṣb,) or حَبَايَةٌ, with the ة suppressed, (S, Mṣb, K,) because of frequent usage, (Mṣb,) i. q. حَبٌ [q. v.]; (S, K;) i. e. A large jar: pl. حَوَابِي [i. e. حَوَابِي, or حَوَابٍ]: (TA:) from حَبَا "he hid it," or "concealed it." (S, Mṣb.) — [Hence,] بِنْتُ الحَبَايَةِ † Wine. (Ḥar p. 365.)

حَبَايَةٌ A place, or chamber, for hiding or concealing [anything]; a secret place or chamber: pl. مَحَابِي. (MA.)

حَبَايَةٌ; so in the [S and] O, and in some of the correct copies of the K; in other copies of the K مُحَبَايَةٌ; (TA;) [and thus in the CK;] A girl that is [kept in the house, or tent,] concealed from view; or that conceals herself; (S;) that is kept behind, or within, the curtain; (K, TA;) not going forth: or (TA) that is not yet married. (Lth, K, TA.)

مُحَبِيٌّ One who conceals himself in order that he may see without the knowledge of him who is seen. (Mgh.)

حَبْتٌ

1. حَبْتٌ ذِكْرُهُ The mention of him, or it, was, or became, concealed: (L:) [app. meaning he, or it, was, or became, obscure; or of no reputation, or repute.] = حَبْتٌ, accord. to Z, i. q. حَبْتٌ [q. v.]: occurring in a trad. (TA.) [See حَبِيَّتٌ.]

4. حَبْتٌ He became in what is termed حَبْتٌ [q. v.]. (A, TA.) — And, (S, Mṣb, K, TA,) [hence,

or] from حَبْتٌ, (Ksh and Bḍ in xi. 25, and TA,) or from حَبْتٌ ذِكْرُهُ, (L,) inf. n. إِحْبَاتٌ, (S, Mṣb,) † He (a man, Mṣb, TA) was, or became, lowly, humble, or submissive, (S, Mṣb, K, TA,) in heart, (Mṣb,) and obedient, (TA,) to الله to God. (S, TA.) And in like manner, in the Kṣr [xi. 25], (TA,) وَأَخْبَتُوا إِلَى رَبِّهِمْ means † And who have become lowly, humble, or submissive, [and obedient,] to their Lord; or have lowered, humbled, or abased, themselves to their Lord; or have trusted to their Lord: (A, TA:) for the Arabs put إِلَى in the place of ل. (TA.)

حَبْتٌ A low, or depressed, tract of ground: (TA:) or a low, or depressed, (S,) or concealed and low, (TA,) tract of ground, in which is sand: (S, TA:) or a wide, or spacious, low tract of ground: (IAqr, A, K:) or a plain, or soft, tract of ground in a [stony tract such as is termed] حَرَّةٌ: (TA:) and a wide bottom, or bed, or interior, of a valley: (A:) or a deep valley, easy to be walked or ridden through, extended [to a great length], and in which grow varieties of the عَضَاهُ: (TA:) pl. [of panc.] أُحْبَاتٌ (K) and [of mult.] حَبُوتٌ: (A, K:) it is a genuine Arabic word. (TA.)

حَبْتٌ † In him is lowliness, humility, or submissiveness. (S, TA.)

حَبِيَّتٌ A thing that is contemptible, or despicable; (K, TA;) bad, corrupt, abominable, vile, base, or disapproved; [&c.]; (TA;) and [thus] i. q. حَبِيَّتٌ. (AḤ, K.) The Jew of Kheyber says,

يَنْفَعُ الطَّيِّبُ القَلِيلُ مِنَ الرِّزِّ \*  
قِي وَلَا يَنْفَعُ الكَثِيرُ الحَبِيَّتِ \*

[The lawful, but small, supply of the means of subsistence is beneficial, but the large and unlawful is not beneficial]. (TA.) Kh asked AḤ respecting الحَبِيَّتِ in this verse; and the latter replied that the poet meant الحَبِيَّتِ; the former word being of the dial. of Kheyber: but Kh rejoined, "If so, the poet would have said الكَثِيرُ: it behooves you only to say that the people of Kheyber change حَبْتٌ into حَبِيَّتٌ in some words:" AM thinks that الحَبِيَّتِ in this verse is a mistranscription for الحَبِيَّتِ, which means the thing that is "contemptible and bad," and is syn. with الحَبِيَّتِ. (TA.) — It is also applied to a man; meaning as above; or Bad, corrupt, vitious, or depraved. (TA.)

مُحَبَبٌ † Still; motionless: as also مُحَبَّبٌ. (TA in art. حَمَد.)

حَبْتٌ

1. حَبْتٌ, (S, Mgh, Mṣb, K, &c.) aor. 2, (Mṣb, K,) inf. n. حَبَاتَةٌ, (S,) or حَبْتٌ, the former being a simple subst., (Mṣb,) or both, (Mgh, K, [the latter word erroneously written in the CK حَبْتٌ,]) and حَبَاتِيَّةٌ, (K,) said of a thing, (S, Mgh, Mṣb,) It was, or became, حَبْتٌ [q. v., meaning bad, &c.]; contr. of طَابَ. (S, Mgh, Mṣb, K.) [Hence,] حَبْتٌ † Its, or his, odour was, or became,

حَبْتٌ طَعْمُهُ, (A.) And حَبْتٌ طَعْمُهُ † [Its taste was, or became, bad, foul, abominable, or nauseous]. (A.) And حَبْتٌ نَفْسُهُ † His soul [or stomach] became heavy; (TA;) it heaved, or became agitated by a tendency to vomit; syn. غَثَّتْ: (A and TA in the present art., and S and K in art. غَثِي: [see also غَثَّتْ نَفْسُهُ, in art. مَذْرُوبٌ:] a phrase forbidden by Moḥammad to be used; as though he disliked the word حَبْتٌ. (TA.) One says of certain food, تَحَبَّبَتْ عَنْهُ النَّفْسُ † [The soul, or stomach, becomes heavy, or heaves, or becomes agitated by a tendency to vomit, in consequence of it]. (TA.) — حَبْتٌ, (S, A, K,) inf. n. حَبْتٌ, (S, K,) said of a man, signifies [in like manner] He was, or became, حَبِيَّتٌ, (S, A, K,) meaning bad, corrupt, base, or abominable; wicked, deceitful, guileful, artful, crafty, or cunning. (S, K, TA. [See also 4.]) [Hence,] حَبْتٌ † He committed adultery, or fornication, with her. (A, Mgh, Mṣb, K.) — [It is also said of a venomous reptile and the like, meaning It was, or became, malignant, or noxious; impure, unclean, foul, or filthy.]

2. حَبْتٌ, (TA,) or حَبِيَّتٌ, (TA,) or حَبْتٌ, (TA,) (so in a copy of the A, [but the former I believe to be the right,]) This is of the things that cause the soul [or stomach] to become heavy, or to heave, or become agitated by a tendency to vomit. (TA.)

4. حَبْتٌ He (a man) was, or became, characterized by حَبْتٌ (Mṣb, TA) and شَرٌّ (Mṣb) [meaning badness, wickedness, deceit, &c.]: see also حَبْتٌ. — He had bad, wicked, or deceitful, companions or friends, and a bad, wicked, or deceitful, family: (L:) or his companions, or friends, became bad, wicked, or deceitful: (S in art. فَلَسَ:) or he took to himself bad, wicked, or deceitful, companions or friends (S, L, K) or connexions or assistants. (TA.) — حَبْتٌ He taught him to be bad, wicked, or deceitful: and rendered him bad, corrupt, vitious, or depraved. (S.) — See also 2.

5: see what next follows.

6. حَبْتٌ (A, TA) He made a show of being, or pretended to be, bad, wicked, or deceitful. (TA.) And you say also حَبْتٌ [either in the same sense, or as meaning He affected, or endeavoured, to be bad, wicked, or deceitful; or to do that which was حَبِيَّتٌ, or bad, &c.]. (A, TA.)

10. حَبْتٌ [He deemed, or esteemed, حَبْتٌ, i. e. bad, &c.]. كَانَتِ العَرَبُ تَسْتَحِبُّ مِثْلَ الحَيَّةِ وَالْعَقْرَبِ [The Arabs used to deem impure, unclean, foul, or filthy, such as the serpent and the scorpion]. (Mṣb.) — † He deemed bad, or corrupt, a word, or a dialectic variant. (A, TA.)

حَبْتٌ an inf. n. of حَبْتٌ: (S, Mgh, Mṣb, K:) [used as a simple subst., it means Any of the qualities denoted by the epithet حَبِيَّتٌ, q. v., i. e. badness, &c.]: and حَبِيَّتِي signifies the same: (K:) or this is a subst. from حَبْتٌ meaning "he had a bad, wicked, or deceitful, family;" (TA;) and signifies the state of having bad, wicked, or deceitful, companions or friends or connexions: (L:) حَبَايَةٌ, also, is syn. with

[خَبِيثٌ, and so is] † خَبَائِثٌ, (K,) [for] this last is another inf. n. of خَبِيثٌ, like خَبِيثٌ, (S, Mgh, K,) or it is a simple subst. (Mṣb.) [Hence,] the first particularly signifies † Adultery, or fornication. (K, TA.) See also خَبِيثٌ, in three places.

خَبِيثٌ The dross of iron, (S, TA,) and of silver, when they are molten. (TA.) [Hence the saying,] لَيْسَ الْإِبْرِيْزُ كَالْخَبِيثِ [lit. Pure gold is not like dross]; meaning † the good is not like the bad. (A, TA.) — Adulterating alloy in gold and iron &c. (Ḥar p. 135.) — A thing wherein is no good. (TA.) — † Excrement, or ordure: impurity, or filth. (Mgh in art. قُل, and TA.) Hence the saying in a trad., إِذَا بَلَغَ الْمَاءُ فَلْتَيْنِ إِذَا بَلَغَ الْمَاءُ فَلْتَيْنِ [explained in art. حَمَل]. (Mgh ubi suprâ, and TA.)

خَبِيثٌ: see خَبِيثٌ.

يَا خَبِيْثَةً: see خَبِيْثَةٌ. — خَبِيْثَةٌ with respect to a slave signifies † Unlawful capture; capture from a people whom it is unlawful to make slaves, (Mgh, K, TA,) by reason of a treaty, or league, made with them, (Mgh, TA,) or of some sacred, or inviolable, right, originally belonging to them. (TA.) You say of a slave, لَا خَبِيْثَةَ فِيْهِ مِنْ إِبْرَاقٍ وَلَا سُرْقَةٍ [There is no unlawful capture in his case, from having run away, nor from having been stolen]. (A.) — فَلَانٌ لِخَبِيْثَةٍ is like the saying لَزِيْنَةٍ † [Such a one is the offspring of adultery, or fornication]. (S.) And وَلَدٌ فَلَانٌ لِخَبِيْثَةٍ means † Such a one was born spuriously. (A, L.)

خَبَائِثٌ: see the next paragraph, in two places.

خَبِيْثٌ contr. of طَيِّبٌ; (S, Mgh, Mṣb, K;) applied to objects of the senses and to those of the intellect; (Kull p. 177;) to sustenance, or victuals, and to offspring, and men, and to other things: (TA:) Bad; corrupt: (Mṣb, TA:) disapproved, hated, or abominable; (Mṣb, TA;) this, accord. to IAṣr, being its primary signification: (TA:) or so in respect of taste, and of odour: (Mgh:) [nasty, nauseous, loathsome, or disgusting:] impure, unclean, foul, or filthy: (Mgh, Mṣb, TA:) unlawful; (Mgh, Mṣb;) applied in this sense to certain food: and, applied to certain beverage, injurious: (TA:) applied to medicine such as is forbidden in a certain trad., it means either impure and unlawful, such as wine &c., or nauseous to the taste: (IAth, TA:) you say that a thing is خَبِيْثٌ in taste, [and in odour,] and in colour: and you apply this epithet to adultery, or fornication; and to property unlawfully acquired; and to blood, and to the like things which God has forbidden: (TA:) also to such things as garlic and onions (Mṣb, TA) and leeks, (TA,) which are disagreeable in taste and odour: (TA:) and to such things as the serpent and the scorpion: (Mṣb:) applied to language, it means † opprobrious, or of a reviling nature; (TA;) and † bad or corrupt [in respect of authority; or of a bad dialect]: (A, TA:) applied to religion, † infidel, or of the nature of infidelity: (TA:) applied to a man, bad, corrupt, base, or abominable; wicked, deceit-

ful, guileful, artful, crafty, or cunning; (S, K, TA;) as also † خَابِثٌ: (K:) and an adulterer, or a fornicator: (Mṣb:) and a blamer, or censorer: or a slanderer, or calumniator: (Ḥar p. 611:) [and, applied to a venomous reptile and the like, malignant, or noxious; as well as impure, unclean, foul, or filthy:] the fem. is خَبِيْثَةٌ: (Mṣb:) the pl. masc. is خَبَائِثٌ (A, TA) and خَبِيْثٌ, for which it is allowable to say † خَبِيْثٌ, accord. to the dial. of Temeem, (Mṣb,) and خَبِيْثَةٌ, (S, A, Mṣb, TA,) like شَرَفَةٌ [pl. of شَرِيْفٌ], (Mṣb,) and أَخْبَائِثٌ, like أَشْرَافٌ [another pl. of شَرِيْفٌ], (Mṣb, MF, TA,) and خَبِيْثَةٌ, (Kr, Mṣb, MF, TA,) like ضَعْفَةٌ pl. of ضَعِيْفٌ, (Mṣb, MF, TA,) two instances of which the like can scarcely be found, (Mṣb,) or is not found among sound words, for سَرَاةٌ pl. of سَرِيٌّ is an unsound word, (MF, TA,) and خَبُوْتُ, (AZ, TA,) which is also extr., (TA,) [and خَبَائِيٌّ, (like as حَزَائِيٌّ is a pl. of حَزِيْنٌ), applied in the A, in art. حَنْت, to حَنْأِيٌّ, pl. of حَنْئِيٌّ,] and خَبِيْثُوْنَ [applied only to rational beings]: (Mgh:) and the pl. fem., i. e. of خَبِيْثَةٌ, is خَبَائِثٌ (Mṣb, TA) and خَبِيْثَاتٌ. (Mgh.) الشَّجَرَةُ الْخَبِيْثَةُ, mentioned in the K̄ur [xiv. 31], (TA,) means The colocynth: or the كَشُوْتُ, (K, TA,) which is a certain plant that clings to the branches of trees and has no root in the earth; (S and K in art. كَشْتُ;) [a species of cuscuta, or dodder;] or yellow عُرُوْقٌ that cling to trees: (TA in the present art. :) also occurring in a trad., as meaning the garlic-plant; and the onion; and the leek; because of their disagreeable taste and odour. (IAth, TA.) It is said in a trad. respecting the slain at Bedr, † الْقَوَا فِي قَلْبِ خَبِيْثٍ مُنْحَبِثٍ, They were cast into a well corrupt, and corrupting what fell into it. (TA.) † خَبِيْثٌ مُنْحَبِثٌ, (S, L,) or خَبِيْثٌ and † مُنْحَبِثٌ, (K,) and † خَابِثٌ (TA) and † مُنْحَبِثَانٌ, (S, L, K,) applied to a man, signify One who takes to himself bad, wicked, or deceitful, companions or friends (S, L, K, TA) or connexions or assistants: (TA:) or † مُنْحَبِثَانٌ, as a determinate noun, [without the article اَل,] is only used in calling to, or addressing, a person: (K:) you say, يَا مُنْحَبِثَانُ; (S;) fem. † مُنْحَبِثَانَةٌ: and to a man and woman together, يَا مُنْحَبِثَانُ: (L, TA:) and in the phrase † خَبِيْثٌ مُنْحَبِثٌ, the former word signifies bad, wicked, or deceitful, in himself; and the latter, having bad, wicked, or deceitful, companions or friends and assistants. (A'Obeyd, TA.) One says also, † يَا خَبِيْثُ, meaning يَا خَبِيْثُ [O bad or wicked or deceitful man!]; and to a woman, † يَا خَبِيْثَاتُ, (S, K,) indecl., with kear for its termination, (S,) and يَا خَبِيْثَةً. (K) [accord. to SM: so in all the copies in his hands; but not found by him in any other lexicon: not in the CK, nor in my MS. copy of the K.] † خَبَائِثٌ also occurs, in a saying of El-Ḥasan, addressed to the present world, الدُّنْيَا. (L.) And † يَا خَبِيْثَةً was said by El-Ḥajjáz to Anas, as meaning يَا خَبِيْثُ: and is also used as meaning O [thou of] bad, wicked, or deceitful, qualities

or dispositions! [app. addressed to a woman, as the context seems to show; and agreeably with an assertion in Ḥam p. 810, that خَبِيْثَةٌ is sometimes used in speaking of an old woman]. (L, TA.) خَبِيْثُ النَّفْسِ means † Having the soul [or stomach] heavy, [or heaving, or agitated by a tendency to vomit,] and in a disagreeable state. (TA.) And † مُنْحَبِثَانٌ applied to a lie occurs in a trad. as meaning خَبِيْثٌ app. in an intensive sense [i. e. Very abominable]. (TA.) In the saying, اللَّهُمَّ إِنِّي أَعُوْذُ بِكَ، (Mgh,) or اللَّهُمَّ إِنِّي أَعُوْذُ بِكَ مِنَ الْخَبِيْثِ وَالْخَبَائِثِ, (Mgh, Mṣb, K, TA,) or مِنَ الْخَبِيْثِ وَالْخَبَائِثِ, (Mgh, Mṣb, K, TA,) a form of words which Moḥammad directed his followers to pronounce on entering a privy, or place of retirement for the relief of nature, because devils are in such a place, (Mgh, TA,) خَبِيْثٌ is pl. of الخَبِيْثِ, (Mgh, Mṣb, TA,) and so is خَبِيْثٌ accord. to the dial. of Temeem, (Mṣb, TA,) and الخَبَائِثُ is pl. of الخَبِيْثَةِ; (Mgh, TA;) and the meaning is, I seek protection by God, or O God, I seek protection by Thee, from the male devils and the female devils, (IAth, Mgh, Mṣb, K, TA,) of the genii and of mankind: (Mgh:) or, reading † الخَبِيْثِ, [as a subst,] from infidelity and the devils: (Aboo-Bekr, TA:) or, [so reading, and regarding الخَبَائِثُ as pl. of † الخَبِيْثَةِ used as a subst,] from infidelity and acts of disobedience: (Mṣb, TA:) or, from wicked, or unrighteous, conduct, such as adultery and the like, and culpable actions and evil qualities or dispositions: El-Khattábee asserts that the reading الخَبِيْثِ, with the ب quiescent, is a mistake of the relaters of traditions; but En-Nawawee rejects this assertion. (TA.)

خَبِيْثَةٌ: see خَبِيْثٌ.

خَبِيْثَةٌ fem. of the epithet خَبِيْثٌ. (Mṣb.) — Also, [used as a subst,] A bad, wicked, or deceitful, quality or disposition; and a culpable action: pl. خَبَائِثٌ. (L, TA.) [Hence,] أُمُّ الْخَبَائِثِ † [The mother of bad qualities &c.; meaning] wine. (T in art. اَمْر.) See also خَبِيْثٌ, last sentence. — خَبَائِثٌ also signifies Those things which the Arabs deemed foul, or filthy, or unclean, and which they did not eat; such as vipers, and scorpions, and the بَرَصُ [i. e. either بَرَصٌ or بَرَصٌ], and the وِرْلُ, and beetles, and the rat, or mouse. (L.)

كَثِيْرٌ خَبِيْثٌ, applied to a man, (TA,) signifies كَثِيْرٌ خَبِيْثٌ [i. e. Very bad or wicked or deceitful; or much addicted to adultery or fornication]: pl. خَبِيْثُوْنَ. (K.)

خَبِيْثِيٌّ: see خَبِيْثٌ.

خَابِثٌ: see خَبِيْثٌ, in two places.

خَبَائِثَةٌ: see خَبِيْثٌ.

أَخْبِيْثٌ [compar. and superl. of خَبِيْثٌ]: pl. أَخْبَائِثٌ. (TA.) You say, هُمْ أَخْبَائِثُ النَّاسِ [They are the worst, or the most wicked or deceitful, of men]. (TA.) And هُوَ مِنَ الْأَخْبَائِثِ [He is of the worst, &c., of men]. (A, TA.) And هِيَ

أَخْبَثَ اللَّغْتَيْنِ † It is the worse, or more corrupt, [in respect of authority,] of the two words, or dialectic variants. (A, TA.) — الأَخْبَثَانِ Urine and dung (S, A, Mṣb, K) of a human being: (S, Mṣb, K:) or vomit and human ordure or thin human ordure: (Fr, TA:) or fetor of the mouth, and sleeplessness: or sleeplessness, and disquietude of mind by reason of grief. (K.) It is said in a trad., لَا يَصَلِّي الرَّجُلُ وَهُوَ يَدْفَعُ الْأَخْبَثَيْنِ [The man shall not pray while he is striving to suppress the urine and ordure]. (TA.)

وَقَعَ فِي وَادِي تَخَبْتٍ (K, TA) in which the last word, also pronounced تَخَبْتٍ, is imperfectly decl., (TA,) is similar to وَقَعَ فِي وَادِي تَخَبْتٍ [and means He fell into a state of things that was bad, corrupt, disapproved, &c.]. (K, TA.)

مُخَبِّتٌ One who teaches others to be bad, wicked, or deceitful: and some allow it to be applied to one who attributes, or imputes, to others what is bad, wicked, or the like. (TA.) — See also خَبِيثٌ, in four places.

مَخْبِئَةٌ A cause of evil or corruption: (S, K:) pl. مَخَابِئُ. (TA.) So in the saying of 'Antarah,

\* نَبِئْتُ عَمْرًا غَيْرَ شَاكِرٍ نِعْمَتِي \*  
\* وَالْكَفْرُ مَخْبِئَةٌ لِنَفْسِ الْمُنْعِمِ \*

[I have been told that 'Amr is not thankful for my beneficence: and ingratitude is a cause of evil to the soul of the benefactor]. (S.) One says also, فِيهِ مَخَابِئُ جَمَّةٍ [In him, or it, are many causes of evil or corruption]. (A.) And طَعَامٌ مَخْبِئَةٌ † Food that is a cause of heaviness to the soul [or stomach]; or of heaving, or becoming agitated by a tendency to vomit: or that is unlawful. (TA.)

مَخْبِئَاتٌ and مَخْبِئَانٌ and مَخْبِئَانَةٌ: see خَبِيثٌ, in four places.

خبر

1. خَبِرَ, aor. ʔ, (K,) inf. n. خَبُورٌ; (TA;) and خَبِرْتُ, and خَبِرْتَهُ; (K;) He knew; or had, or possessed, knowledge; [of a thing; generally meaning, with respect to its internal, or real, state]. (K, TA.) — خَبَرَهُ, (S, A, Mṣb,) aor. ʔ, (Mṣb, MṢ;) inf. n. خَبِرَ; (Mṣb, MṢ;\*) and خَبِرْتَهُ, [aor. ʔ,] (A,) inf. n. خَبِرَ; (TA;) and خَبِرْتَهُ, and خَبِرْتَهُ; (TA;) He knew it; syn. خَبِرَهُ; (S, A, Mṣb;) [generally meaning, with respect to its internal, or real, state; like خَبِرَهُ: see خَبِرَ, its simple subst., as distinguished from its inf. n.] You say, مَنْ أَيْنَ خَبِرْتَ هَذَا الْأَمْرَ, (so in a copy of the S,) or خَبِرْتَهُ, (so in another copy of the S, and so in the A, where it is expressly said to be with kesr,) Whence knewest thou this thing? (S, A,\*) — And خَبَرَهُ, (S, K,) aor. ʔ, (S,) inf. n. خَبِرَ and خَبِرْتَهُ, (S, K,) or the latter is a simple subst.; (Mṣb;) and خَبِرْتَهُ [which is the more common in this sense]; (S, Mṣb, K;) He tried, made trial of, made experiment of, tested, proved, assayed, proved by trial or experiment or experience, him, or it. (S, Mṣb, K.)

Hence the phrase, (S,) لَا تُخَبِّرَنَّ خَبْرَكَ (S, K,) in some good lexicons خَبْرَكَ, (TA, [and so in the CK, but this I think to be a mistake, suggested by the explanation, which is not literal,]) i. q. لَا عَلِمَنَّ عَلَمَكَ [which properly signifies I will assuredly know thy knowledge, or what thou knowest, but here means, as is shown by the manner in which the phrase that it explains is mentioned in the S, I will assuredly try, prove, or test, thy state, and so know what thou knowest]. (S, K.) [Hence, also,] the saying of Abu-d-Dardā, وَجَدْتُ النَّاسَ أَخْبَرَ تَقْلِبِهِمْ, (S,) or تَقْلِبُهُ, (A, K,) I found the people to be persons of whom it is said thus: [Try, prove, or test, them, or him, and thou wilt hate them, or him:] i. e. there is not one [of them] but his conduct is hated when it is tried, or proved, or tested: (K:) or when thou triest, provest, or testest, them, thou wilt hate them: the imperative form being used, but the meaning being that of an enunciative: (S, A, L, B:) [وَجَدْتُ is a verb of the kind called أَعْمَالُ الْقُلُوبِ, which govern two objective complements; therefore أَخْبَرَ تَقْلِبِهِمْ and أَخْبَرَ تَقْلِبَهُ are for مَقْلِبًا عِنْدَ الْخَبْرَةِ and مَقْلِبِينَ عِنْدَ الْخَبْرَةِ] — [and, as appears from a passage in the L, خَبِرَهَا, (see خَبِرَ)] He furrowed, or ploughed, the land for sowing. (Mṣb.) — خَبَرَ الطَّعَامَ, (K,) aor. ʔ, inf. n. خَبِرَ, (TA,) He made the food greasy; or put grease to it. (K, TA.) — خَبِرَ It (a place) was, or became, what is termed خَبْرًا: (S:) or abounded with سِدْرٍ [or lote-trees]. (TA.) — And خَبِرَتِ الْأَرْضُ, aor. ʔ, (K,) inf. n. خَبِرَ, (TA,) The land, or ground, abounded with خَبَرٌ [app. meaning soft soil: see 3]. (K.) — خَبِرْتُ, [probably خَبِرْتُ, like غَزَرْتُ &c.,] inf. n. خَبِرْتُ, † She (a camel) abounded with milk. (Lh, TA. [See خَبِرَ.]])

2: see 4, in two places: — and see 1.

3. خَابَرَهُ, (TA,) inf. n. مُخَابَرَةٌ, (S, A, Mgh, Mṣb, K, &c.,) [He made a contract, or bargain, with him to till and sow and cultivate land for a share of its produce:] the inf. n. signifies i. q. مَزَارَعَةٌ [i. e. the making a contract, or bargain, with another to cultivate land for a share of its produce], (AO, Lh, S, A, IAth, Mgh, Mṣb,) for somewhat of its produce, (S, Mṣb,) or for a third or a quarter, (AO, Mgh,) or for a determined share, such as a third or a quarter or some other portion, (IAth,) or for half or the like: (so in some copies of the K and in the TA:) or the tilling the ground for half or the like: (so in other copies of the K:) and i. q. مُوَآكِرَةٌ: (K:) and خَبِرَ is syn. with مُخَابَرَةٌ: (S, K:) it is a forbidden practice: (A, Mgh, TA:) it is from خَبِرَ signifying “a tiller, or cultivator, of land:” (S, Mgh:) or from خَبِرَ “he furrowed, or ploughed (land) for sowing;” whence خَبِرَ also: (Mṣb:) or from خَبِرَتِ الْأَرْضُ “the land abounded with خَبَرٌ:” or from [the fortress of] خَبِيرٌ, because the Prophet made it to remain in the possession of its inhabitants for half of its revenue; and therefore it was said, خَابَرَهُمْ. (TA.)

4. أَخْبَرَهُ, [inf. n. إِخْبَارٌ;] (S, A, Mṣb, K;) and

خَبَرَهُ, (S, A, K,) inf. n. تَخْبِيرٌ; (K;) are syn. [as signifying He informed him, told him, or acquainted him]. (S, A, K.) You say, أَخْبَرْتَهُ بِكَذَا, (S, Mṣb,) [and عَنْ كَذَا,] and خَبَرْتَهُ, (S,) [I informed him, or told him, of such a thing; or acquainted him with such a thing; or made him to know the internal, or real, state of such a thing.] And أَخْبَرَهُ خُبْرَةً, i. e. أَنبَاهُ مَا عِنْدَهُ [He informed him, or told him, of what he had, or knew]. (K.) [Whether it be meant that أَخْبَرَهُ is doubly trans. without a particle, in this instance, like أَعْلَمَهُ, or whether خُبْرَةً be a quasi-inf. n., is not explained.] One says also, تَخْبِيرٌ عَنْ مَجْهُولِهِ [His aspect acquaints one with his unknown state or qualities]. (A.) [And أَخْبَرَهُ عَنْهُ He pre-dicated of him, or it.] — أَخْبَرْتُ اللَّحْمَةَ † I found the milch camel to be abounding with milk. (K. [See 1, last sentence.]])

5: see 1, in two places: — and see 10, in four places. — تَخَبَّرُوا خَبْرَةً, (K,) or تَخَبَّرُوا خَبْرَةً, (S,) They bought a sheep or goat, (S, K,) for different sums, (TA,) and slaughtered it, (S, K,) and divided its flesh among themselves, (S, TA,) each of them receiving a share proportioned to the sum that he had paid. (TA.)

8: see 1, in three places. — مَا أَخْتَبَرْتَ لِأَهْلِكَ مَا خَبْرَةً, or flesh-meat, hast thou bought for thy family? (TA.)

10. اسْتَخْبَرَهُ (A, K) and تَخَبَّرَهُ (K) He asked, or sought, or desired, of him information, or news, or tidings: (A, K:) or he asked him respecting news, or tidings, and desired that he should inform him thereof. (TA.) And تَخَبَّرَ and اسْتَخْبَرَ, (S,) or تَخَبَّرَ and اسْتَخْبَرَ, (TA,) He asked, or inquired, after the news, or tidings, (S, TA,) that he might know the same: (TA:) and تَخَبَّرَ الأَخْبَارَ He searched after the news, or tidings, diligently, or time after time. (A, TA.)

خَبْرٌ: see خَبِرَ. — Also Trees of the kind called سِدْرٍ [or lote-trees], (Lth, K,) and أَرَاكٍ, with abundant herbage around them; (Lth;) as also خَبْرٌ: (Lth, K:) [both coll. gen. ns.:] ns. un. خَبْرَةٌ and خَبْرَةٌ. (TA.) — Seed-produce. (K.) — A place where water rests, or stagnates, in a mountain: (K:) a place where water has fallen, such as the water-course has furrowed (خَبْرٌ [perhaps a mistranscription for خَبْرٌ]) in the summits (رُؤُوسِ) [of mountains], and through which one wades. (L.) — A large [leathern water-bag of the kind called] مَزَادَةٌ [q. v.]; (S, K;) as also خَبْرَةٌ (Kr, K) and خَبْرٌ: (K:) but this last is disallowed, in the sense above-explained, by AHeyth; and others say that the first word is better: (TA:) pl. of the first خَبْرَةٌ. (S, K.) — Hence, by way of comparison thereto, (S,) † A she-camel abounding with milk; (S, K;) as also خَبْرٌ, (K,) and مَخْبُورَةٌ [ناقَةٌ]. (TA.)

خَبْرٌ (S, A, K) and خَبْرٌ (K) and خَبْرٌ, an inf. n., (Mṣb,) and خَبْرٌ, also an inf. n., (TA,) and خَبْرَةٌ and خَبْرَةٌ and مَخْبُورَةٌ, (K,) Knowledge, syn. عَلِمَ, (S, A, Mṣb, K,) بِشَيْءٍ [of a thing]:

(A, K:) or, accord. to some, **خَبِيرٌ** signifies *knowledge of the secret internal state*: and **خَبِيرَةٌ** and **خَبِيرَةٌ** signify *knowledge of the external and internal state*; or, as some say, of *secret internal circumstances or properties*; but this necessarily involves acquaintance with external things. (TA.) You say, **لِي بِهِ خَبِيرٌ** and **خَبِيرَةٌ** [&c.] *I have knowledge of it.* (TA.) And **مَا لِي بِهِ خَبِيرٌ** [&c.] *I have not knowledge of it.* (A.) — See also **خَبِيرَةٌ**. — And see **خَبِيرٌ**: — and **خَبِيرَةٌ**.

**خَبِيرٌ**: see **خَبِيرٌ**: — and see also 3: — and see **خَبِيرٌ**, in two places.

**خَبِيرٌ** [originally] an inf. n. of **خَبِيرَةٌ**: see **خَبِيرٌ**. (TA.) — Also *Information*; a piece of information; a notification; intelligence; an announcement; news; tidings; a piece of news; an account; a narration, or narrative; a story; syn. **نَبَأٌ**; (T, K;) that comes to one from a person of whom he asks it: (TA:) or **خَبْرٌ** and **نَبَأٌ** are not synonymous; for, accord. to Er-Rāghib and others, the latter relates to a thing of great importance: and accord. to the leading authorities in lexicology and the science of conventional language, the former signifies properly, and in its common acceptation, *what is related from another or others*: to which authors on the Arabic language add, that it may be *true or false*: (MF:) or *what is related from another or others, and talked of*: (Msb:) pl. **أَخْبَارٌ**, (S, Mgb, K,) and pl. pl. **أَخْبَائِرٌ**. (K.) — By the relaters of traditions, it is used as *syn. with حَدِيثٌ* [signifying *A tradition; or narrative relating, or describing, a saying or an action &c. of Moḥammad*]: (TA:) or this latter term is applied to what comes from the Prophet; and **خَبِيرٌ**, to *what comes from another than the Prophet*; or *from him or another*; and **أَنْبَأٌ**, to *what comes from a Companion of the Prophet*; but it may also be applied to a saying of the Prophet. (Kull p. 152.) —

[In grammar, as correlative of **مُبْتَدَأٌ**, *An enunciative*: and as correlative of **أَسْمٌ**, the predicate of the non-attributive verb **كَانَ** and the like, and of **كَانَ** &c.] — Also *A man's state, or case*; **الْأَمْرُ الَّذِي هُوَ عَلَيْهِ**. (Ḥar p. 20.)

**خَبِيرٌ**: see **خَبِيرٌ**, in two places. — See also **خَبِيرٌ**. — **خَبِيرَةٌ**, or **أَرْضٌ خَبِيرَةٌ**; and **مَوْضِعٌ خَبِيرٌ**, and **خَبِيرٌ** alone: see **خَبِيرَةٌ**.

**خَبِيرَةٌ**: see **خَبِيرٌ**, in two places. — Also *A portion, or share*, (A'Obeyd, S, A, Mgh, K,) which one takes, of *flesh-meat or fish*. (A'Obeyd, S, K.) — *A sheep, or goat, which is bought by a number of persons*, (S, K,) for different sums, (TA,) and slaughtered, (S, K,) and of which the flesh is then divided by them among themselves, (S,) each of them receiving a share proportioned to the sum that he has paid; (TA; [see 5;]) as also **خَبِيرَةٌ**: (K:) and **شَاةٌ خَبِيرَةٌ** a sheep, or goat, divided among several persons; thought by ISd to be formed by rejection of the augmentative letter [in its verb **تَخْبِيرٌ**]. (TA.) — *What one*

*buys for his family*; as also **خَبِيرٌ**: (K:) accord. to some, (TA,) *flesh-meat* (K, TA) which one buys for his family. (TA.) — *Food*, (K, TA,) consisting of *flesh-meat and other kinds*. (TA.) — *A thing brought forward or offered* [for entertainment]. (Lh, K.) So in the saying, **اجْتَمَعُوا عَلَى خَبِيرَتِهِ** [They congregated over what he had brought forward, or offered, for their entertainment]. (Lh.) — *A mess of crumbled, or broken, bread, moistened with broth, large*, (K, TA,) and *greasy*. (TA.) — *A bowl in which are bread and flesh-meat for four or five* [persons]. (K.) — *Food which the traveller carries in his journey*, (K,) and *provides for himself*. (TA.) — *Seasoning, condiment, or savoury food*; as also **خَبِيرٌ**: whence the saying, **أَنَا بِخَبِيرَةٍ وَلَمْ يَأْتِنَا بِخَبِيرَةٍ** [He brought us a cake of bread, but he brought us not any seasoning]. (TA.) — Hence, by the Karaj, whose land is adjacent to 'Irāq el-'Ajam, applied to *A date*; and by some of them pronounced **خَبِيلَةٌ**. (TA.)

**خَبِيرَةٌ** *Trial, proof, or test*; (S, Mgb, K;) and so **خَبِيرٌ**, (S, K,) as in the saying, **صَدَّقَ الْخَبِيرُ الْخَبِيرَ** [The trial, proof, or test, verified the information]. (S.) — See also **خَبِيرٌ**, in three places.

**خَبِيرَةٌ**, (Lth, S, K,) and **أَرْضٌ خَبِيرَةٌ**, (S,) and **أَرْضٌ خَبِيرَةٌ**, (Lth, K, [in the CK **خَبِيرَةٌ**],) or **أَرْضٌ خَبِيرَةٌ**, (S,) *A plain, or level, tract of land, that produces* [or *lote-trees*]: (S, K:) or *a tract abounding with trees, in the lower part of a meadow, in which water remains until the hot season, and in which grow trees of the kinds called سِدْرٌ and أَرَاكٌ, with abundant herbage around them*: (Lth:) the pl. of **خَبِيرَةٌ** is **خَبَائِرٌ** and **خَبَارٌ** and **خَبْرَاوَاتٌ** (S, K) and **خَبَارٌ**; (K;) and the pl. of **خَبِيرَةٌ** is **خَبِيرٌ**; (TA;) [or this is neither a pl. nor a quasi-pl. n.: it may be a coll. gen. n.: but it is probably only an epithet, of which **خَبِيرَةٌ** is the fem.; for] one says also **مَوْضِعٌ خَبِيرٌ**, (S, TA,) meaning *a place abounding with سِدْرٌ*. (TA.) — **خَبِيرَةٌ** also signifies *A place where water collects and stagnates*: (TA:) or *where water collects and stagnates at the roots of trees of the kind called سِدْرٌ*: (K, TA:) or *a round low tract of level ground in which water collects*. (T.) — See also **خَبَارٌ**. — And see **خَبِيرٌ**.

**خَبَارٌ** *Soft land or soil*, (IAqr, S, A, Mgh, K,) in which are burrows (IAqr, S, A) and hollows; (IAqr;) as also **خَبِيرَةٌ**: (A:) or *soft land or soil, in which beasts sink and are embarrassed*: or *crumbling ground, in which the feet of beasts sink*. (TA.) It is said in a prov., **مَنْ تَجَنَّبَ الْخَبَارَ أَمِنَ الْعَثَارَ** [He who avoids soft ground in which the feet sink will be secure from stumbling]. (A, K.) — Also *Heaps of earth, or dust, collected at the roots of trees*. (K, TA.) — And *Burrows of جُرْدَانٌ* [or *large field-rats*]: (K:) [a coll. gen. n.:] n. un. with **ة**. (TA.)

**الْخَبِيرُ** *The lion*. (K.)

**خَبِيرٌ** *Knowing; having knowledge*; (S, A,

Msb;) as also **خَبِيرٌ**: (AHn:) or *possessing much knowledge with respect to internal things*; like **شَيْدٌ** with respect to external things: (L in art. **شَيْدٌ**;) or *possessing knowledge of matters of information, news, tidings, accounts, narratives, or stories; of what is termed خَبِيرٌ; (K;) or of what are termed **أَخْبَارٌ**; (TA;) as also **خَابِرٌ** and **خَبِيرٌ**, (K,) which last is thought by ISd to be a possessive [as distinguished from a verbal] epithet, (TA,) [or it is from **خَبِيرٌ**, a form which ISd may not have known,] and **خَبِيرٌ**, (K,) which is an intensive epithet: (TA:) also *informed; possessing information*. (TA.) You say, **أَنَا بِهِ خَبِيرٌ** *I have knowledge of it.* (A.) And [hence] **الْخَبِيرُ** is a name of God, meaning *He who knoweth what hath been and what is or will be*: (TA:) or *He who well knoweth the internal qualities of things*. (Sharḥ Et-Tirnidhee.) — Also *Possessing knowledge of God*, (K, TA,) by being acquainted with his names and his attributes. (TA.) — *A lawyer; one skilled in the law, or practical religion*. (TA.) — *A head, or chief*. (TA.) — *A tiller, or cultivator, of land*. (S, Mgh, Msb, K.) — *Fur, or soft hair*, syn. **وَبْرٌ**, (S, K,) of camels, and †of the wild ass. (TA.) — *Hair that has fallen*: and with **ة**, a portion thereof. (K.) [See also **خَبِيرَةٌ** below.] — †*Plants, or herbage*; (S, K, TA;) *fresh herbage*: (K, TA:) likened to the **وَبْرٌ** of camels, because growing like the latter: and *seed-produce*. (TA.) It is said in a trad., **نَسْتَخْلِبُ الْخَبِيرَ** † *We cut* (S, TA) *with the reaping-hook*, (TA,) and *eat, the plants, or herbage*. (S, TA.) — *Froth, or foam*: (TA:) or the *froth, or foam, of the mouths of camels*. (S, K, TA.) — *Seasoned, or made savoury*. (TA.) — See also **خَبِيرَةٌ**.*

**خَبِيرَةٌ**: see 4.

**خَبِيرَةٌ**: see **خَبِيرَةٌ**, in two places. — Also *Good wool, of the first shearing*. (K.) [See also **خَبِيرٌ**.] — *An invitation to the عَقِيْقَةُ* [q. v.] of a boy. (TA.)

**خَابِرٌ**: see **خَبِيرٌ**. — Also *One who tries, proves, or tests, things; having experience*. (TA.)

**خَابُورٌ** *A certain plant*: (K:) or *a kind of tree, having a blossom beautiful and bright, yellow, and of good odour, with which gardens are adorned*: MF says, I do not think it to be found in the East. (TA.)

**الْخَبِيرِيُّ**, (K, TA,) in some copies of the K written **الْخَبِيرِيُّ**, (TA,) *The black serpent*. (K.) So in the saying, **بَلَّاهُ اللَّهُ بِالْخَبِيرِيِّ** [May God afflict him, or it, with the black serpent]: app. because a ruined place becomes the resort of deadly serpents. (TA.) — One says also, **عَلَيْهِ الدَّبْرِيُّ وَحَمَى خَبِيرِيُّ** [May perdition befall him, and the fever of Kheyber: **الدَّبْرِيُّ** being app. an inf. n., syn. with **الدَّبَارُ**, which is used in a similar phrase (**عَلَيْهِ الدَّبَارُ**) mentioned in the TA in art. **دَبْرٌ**, and **خَبِيرٌ** being altered to **خَبِيرِيُّ**, as is indicated in the S, in order to assimilate it in form to **الدَّبْرِيُّ**]: (S, TA:) the fever of

Kheyber is *مُتَنَادِرَةٌ* [i. e. a fever "against which people warn one another," because it is generally fatal]. (TA.) [See also *خَاسِرٌ*.]

*أَخْبَارِيٌّ* A historian: a rel. n. formed from the pl., like *أَنْصَارِيٌّ* and *أَنْطَاطِيٌّ*. (TA.)

*مَخْبِرٌ* (S) and *مَخْبِرَةٌ* (S, K) and *مَخْبِرَةٌ* (S, M) The internal state; an internal, or intrinsic, quality; the intrinsic, or real, as opposed to the apparent, state, or to the aspect, of a thing; [whether pleasing or displeasing; but when used absolutely, meaning the former;] opposite of *مَرَاةٌ* (S, K) and of *مَنْظَرٌ* [q. v.]. (S.) See also *مَخْبِرَانِيٌّ*.

*مَخْبِرَةٌ*: see *مَخْبِرٌ*: — and see *مَخْبِرٌ*: — Also [A privy;] a place where excrement, or ordure, is voided. (K.)

*مَخْبِرَةٌ*: see *مَخْبِرٌ*.

*رَجُلٌ مَخْبِرَانِيٌّ* A man of goodly internal, or intrinsic, qualities; syn. *ذُو مَخْبِرٍ*; like *مَنْظَرَانِيٌّ* as meaning *ذُو مَنْظَرٍ*. (TA.)

*مَخْبِيرٌ* Well seasoned; (K;) having much grease. (TA.) = *نَاقَةٌ مَخْبِيرَةٌ*: see *مَخْبِرٌ*, last sentence.

*مَخْبِيرٌ* † A camel having much flesh. (TA.)

خبز

1. *خَبَزَ خُبْزًا*, (S, K,) aor. -, (K,) inf. n. *خَبَزَ*, (S, K,) *He made [or kneaded and baked] خُبْزٌ [or bread];* (K, TA;) as also *خَبَزَهُ*: (Sb, S, TA:) or the *خَبَزَ* the latter signifies *he made [or kneaded and baked] it for himself*: (K:) or *خَبَزَ* signifies *he kneaded flour, and made dough of it, and then baked it in a مَلَّةَ [see خُبْزَةٌ below] or in an oven*: (T, TA:) [and *خَبَزَ* signifies *it is made into bread*: see S and K voce *قَتَّ*.] — *خَبَزَ الْقَوْمَ*, (S, A,) aor. -, (TA,) inf. n. *خَبَزَ*, (A, K,) *He fed the people, or company of men, with خُبْزٌ [or bread]*: (S, A, K:\*) like as *تَمَرَهُمْ* signifies "he fed them with تمر:" (A:) but Lh quotes the saying of certain of the Arabs, *أَتَيْتُ بَنِي فَلَانَ فَخَبَزُوا وَحَاسُوا وَأَقَطُوا*, meaning [I came to the sons of such a one, and] they fed me with *خُبْزٌ* and *حَاسٌ* and *أَقَطٌ*: he does not say *وَأَقَطُونِي وَأَقَطُونِي*. (TA.) = *خَبَزَهُ*, aor. -, (TK,) inf. n. *خَبَزَ*, (K,) † *He beat him, or it*: (K, \*TK:) accord. to some, with the hand: or with the two hands: (TA:) and some say that *خَبَزَ* [or bread] is thus called because they beat it with their hands: but this assertion is not valid: (TA:) and you say also, *خَبَطَنِي بِرِجْلِهِ*, and *خَبَزَنِي*, † [He beat me with his foot,] and *تَخَبَطَنِي* and *تَخَبَزَنِي*. (A, TA.) And *خَبَزَ الْبَعِيرَ*, (TK,) inf. n. *خَبَزَ*, (S, K,) † *The camel beat the ground with his fore foot*, (S, \*K, \*TA,) or, as in some

lexicons, with his fore feet. (TA.) And *تَخَبَزَتْ* *الإِبِلُ السَّعْدَانُ* † *The camels beat the [herbage called] سَعْدَانٌ with their legs*. (TA.)

5: see 1, latter part, in two places.

8: see 1, first sentence, in four places.

*خُبْزٌ* a word of well-known meaning; (K;) [Bread;] that which is eaten. (S.) It is said in a prov., *كُلُّ أَدَاةِ الْخُبْزِ عِنْدِي غَيْرُهُ* [All the apparatus of bread is in my possession except it, namely, the bread itself]: the origin of which was this: a company of men demanded hospitality of a certain man; and when they sat down, he threw down a [piece of leather such as is called] *نَطْعٌ*, and put upon it a mill-stone, and adjusted its pivot, and covered it [with the upper stone]: and the presence of his apparatus made the company to wonder: then he took the handle of the mill, (*هَادِي الرَّحَى*), and began to turn it: whereupon they said to him, What dost thou? and he answered in the words of this proverb. (K.) — [Hence,] *الْخَلَّةُ خُبْزُ الْإِبِلِ* † [Sweet herbage is the bread of camels: and *الْحَمِضُ فَكَيْتَهَا*, or *لَحْمَهَا*, sour herbage is their fruit, or flesh-meat]. (A, TA.)

*خُبْزَةٌ* i. q. *طَلْمَةٌ*; (S, A, K;) meaning *Dough put in a مَلَّةَ, until it is thoroughly baked*, (S, TA,) i. e., in ashes, and earth, in which fire is kindled; (TA;) a cake of bread, (MA, KL,) [or lump of dough,] baked in ashes (KL) [or in any way]; i. q. *قُرْصٌ* and *قُرْصَةٌ*. (K in art. قرص.) — Also *أَلْبَنَةٌ تَرِيدَةٌ* [or mess of crumbled or broken bread moistened with broth]: or, as some say, *flesh-meat*. (TA.) [See also *خَبِيزٌ*.]

*خَبِيزٌ* Bread made [or kneaded and baked], (K, TA,) of whatever grain it be. (TA.) — Also i. q. *تَرِيدٌ* [Bread crumbled or broken, and moistened with broth]. (Sgh, K.) [See also *خُبْزَةٌ*.] — Also a vulgar term for *خَبِيزَةٌ*. (Esh-Shereeshee, in Har p. 21.)

*خَبَّازٌ* The trade, or occupation, of the *خَبَّازِ*. (K.)

*خَبَّازِيٌّ*: see *خَبَّازٌ*.

*خَبَّازٌ* A maker of bread; one whose office it is to make bread: (TA:) a baker; syn. *فُرْنِيٌّ*. (Msb in art. فرن.)

*خَبَّازٌ* (IDrd, S, K) and *خَبَّازَةٌ*, (K,) [or the former is a coll. gen. n., and the latter the n. un.,] and *خَبَّازِيٌّ* (IDrd, S, K) [which last is the most common form] and *خَبَّازِيٌّ*, (K,) or when with teshdeed the *ي* is elided, (IDrd,) and *خَبَّازِيٌّ*, (K,) [Malva, or mallow;] a certain plant, well known, (S, K, TA,) of the leguminous kind, having broad leaves and a round fruit; [whence perhaps its name;] accord. to the Minháj, a species of the *مَلُوخِيَّةَ* [corchorus olitorious, or Jew's mallow]: or, as some say, the *مَلُوخِيَّةَ* is the garden-kind, and the *خَبَّازِيٌّ* is the wild kind: some also say that the *بَقْلَةُ يَهُودِيَّةَ* [sonchus, or sow-thistle,] is one of the species of *خَبَّازِيٌّ*; and

there is a kind thereof that turns with the sun. (TA.)

*خَبِيزٌ*:

*خَبَّازَةٌ*:

*خَبَّازِيٌّ*:

see the next preceding paragraph.

*خَبَّازٌ* A man possessing *خُبْزٌ* [or bread]: (S, K:) like *تَامِرٌ* [possessing dates] and *لَابِنٌ* [possessing milk]. (S.)

*مَخْبِرٌ* An oven; syn. *فُرْنٌ*. (M and K in art. فرن.)

*مَخْبِرَةٌ* A place where bread is made: pl. *مَخْبِرَاتٌ*. (Meyd, in Golius.)

خبص

1. *خَبَصَهُ*, aor. -, (A, Msb, K,) inf. n. *خَبِصٌ*, (Msb,) *He mixed it*. (A, Msb, K.) — *خَبِصٌ*, aor. -: and *خَبِصٌ*, inf. n. *تَخَبِصٌ*; *He turned over and mixed and made [خَبِصٌ, q. v.]: and تَخَبِصٌ (K) and اخْتَبِصَ (A, K) he made, or prepared, for himself خَبِصٌ*. (K, \*TA.)

2:

5:

8:

see 1.

10. *اسْتَخَبِصَ ضَيْفَهُمْ* Their guest asked for, or demanded, a mess of *خَبِصٌ* [q. v.]. (A, TA.)

*خَبِصٌ* Mixed; syn. *مَخْبُوضٌ*. (TA.) — A kind of food, (Msb, TA,) sweet, (TA,) well known, (S, Msb, TA,) made of dates and clarified butter, (A, K, TA,) mixed together: (TA:) [Golius adds, on the authority of Ibn-Maaroof, "aut amylo et defruto;" app. meaning, or of starch and of new wine of which half or a third part has been boiled away: and one kind, called *خَبِصٌ مَرْمَلٌ*, was made with coarse flour: (see *جَرِيشٌ*):] of the measure *فَعِيلٌ* in the sense of the measure *مَفْعُولٌ*: (Msb:) *خَبِصَةٌ* is a more particular term [signifying a mess of *خَبِصٌ*]. (S.)

*مَخْبِصَةٌ* A spoon, or thing like a spoon, with which *خَبِصٌ* is made; (S, as in two different copies;) a spoon with which *خَبِصٌ* is stirred about, or turned over, (A, L, K,) in the [vessel called] *طَنْجِيرٌ*: (K:) or the thing in which *خَبِصٌ* is stirred about, or turned over. (L, TA.)

خبط

1. *خَبَطَ*, aor. -, (Msb, K, TA,) inf. n. *خَبِطٌ*, (Msb, TA, &c.,) *He struck, or beat*, (Msb, TA,) anything: (TA:) or *he struck, or beat, it, or him, vehemently*: (M, K, TA:) or *خَبَطَ* signifies a camel's striking, or beating, a thing with his fore foot: (T, TA:) or in the cases of beasts, [generally meaning horses and mules and asses,] the striking, or beating, with the fore feet; not with the hind feet: and in the case of the camel, with the fore foot and the hind foot: or vehement treading; or of the fore feet of beasts (دواب): (TA:) or, accord. to the Keshsháf, the act of striking, or beating, in a way

that is not right: or, as some say, the going, or journeying, upon what is not the middle, or main part, of the road, or what is not the main road, or upon a road not open to view: or continuous, or consecutive, striking, or beating, in different ways: and afterwards tropically applied to any †beating, or striking, that is not approved: or originally, the striking, or beating, with the fore foot or the hind foot, and the like: (MF, TA:) with the fore feet or legs, it is like رَسَعَ with the hind feet or legs. (TA.) You say, of a camel, خَبَطَ الْأَرْضَ بِرِجْلِهِ, (Mṣb,) or خَبَطَ الْأَرْضَ بِبَيْدِهِ, (S, K,) inf. n. as above, (S,) He struck, or beat, the ground with his fore foot: (S, Mṣb:) or he struck, or beat, vehemently the ground with his fore foot; and تَخَبَطَ and خَبَطَ signify the same: (K:) it is said in the O that خَبَطَهُ signifies he struck him with his fore foot, or hand, and prostrated him, as also تَخَبَطَهُ: and خَبَطَهُ, said of a camel, is syn. with خَبَطَ: and in the T, that تَخَبَطَهُ بِرِجْلِهِ is syn. with خَبَطَهُ. (TA.) Hence the trad., لَا تَخَبَطُوا خَبَطَ الْجَمَلِ [lit. Ye shall not beat the ground as the camel does with his fore foot in rising]; meant to forbid a man's putting forward his foot in rising from prostration [in prayer]. (TA.) And خَبَطَهُ, (K, TA,) aor. and inf. n. as above, (TA,) signifies also He trod him, or it, vehemently, (K, TA,) as the camel does with his fore foot. (TA.) — Hence, (S,) فَلَانَ يَخَبِطُ خَبَطَ عَشْوَاءَ (S, TA) †[Such a one goes at random, in a headstrong and reckless manner,] like the weak-sighted she-camel that beats the ground with her fore feet (تَخَبِطُ) as she goes along, not guarding herself from anything. (S, TA.) It is a prov., applied to him who turns away from a thing as though he were not cognizant of it: or to him who is continually falling into a thing. (Ḥar p. 239.) Zuhayr says,

\* رَأَيْتِ الْمَنَايَا خَبَطَ عَشْوَاءَ مَن تَصَبَّ \*  
\* تَمَّتْهُ وَمَنْ تَخَبَطِي يَعْجَرُ فَمِهْرِمَ \*

I saw the fates [treading mankind] like the treading of the weak-sighted she-camel: whom they smote, him they killed: and whom they missed, he was made to continue in life so that he lived to extreme old age. (TA, and EM p. 132.) In like manner you say, فَلَانَ يَخَبِطُ فِي عَمِيَاءَ †[Such a one undertakes what he undertakes with ignorance. (TA.) And خَبَطَ أَمْرَهُ عَلَى غَيْرِ بَصِيرَةٍ †[He prosecuted his affair without mental perception, or without certainty]. (S in art. عَشْوَاءَ, q. v.) And يَخَبِطُ فِي الظُّلَمِ †[He goes in the night without a lamp, and so becomes confounded and perplexed, and unable to see his right course, and errs from the way, and perchance may fall into a well. (TA.) And خَبَطَ اللَّيْلَ, (K, TA,) aor. and inf. n. as above, (TA,) †[He went, or journeyed, in the night without direction. (K, TA.) And بَاتَ يَخَبِطُ الظُّلَمَاءَ †[He passed the night traversing the darkness without direction]. (TA.) خَبِطٌ is said to signify †The act of journeying, or going, without direction: or upon what is not the middle, or main part, of the road, or what is not the main

road. (TA.) — [And hence, perhaps,] خَبَطَهُ †He asked of him a benefit, or favour, without any tie of relationship; (K, TA;) as also خَبَطَ وَرَقَ الشَّجَرِ (IB, K:) or this is from الشَّجَرِ وَرَقٌ خَبِطُهُ [explained in what follows]: (Ḥar p. 425:) or the latter, [or both,] he came to him seeking his beneficence without any such tie: (S:) or he came to him seeking a gift; because he who does so must beat the ground with his feet: (IF:) and you also say, خَبَطَ مَعْرُوفَهُ. (Aboo-Málik, TA.) [The latter verb is the more common. See also 10.] — And †He conferred a benefit upon him without there having been any acquaintance between them, (S, K, TA,) and without there being anything to draw them near, and without there being any relationship: (TA:) and خَبَطَهُ بِخَيْرٍ signifies the same: (TA:) or he bestowed on him a benefit, (K, TA,) being asked: (TA:) and you say also, خَبَطَهُ بِخَيْرٍ. (Aboo-Málik, TA:) and خَبَطَ فِيهِمْ بِخَيْرٍ signifies †He benefited them. (TA.) 'Alkameh Ibn-'Abadeh says, (S, TA,) praising El-Ḥārith Ibn-Abee-Shemir, (TA,)

\* وَفِي كُلِّ حَيٍّ قَدْ خَبَطْتَ بِنِعْمَةٍ \*  
†[And upon every tribe thou hast conferred benefit, app. meaning without being related to them]: (S, TA:) but it is said in a marginal note to the S, that خَبَطَ would be better; and so it is accord. to one relation: in the L, however, it is said that خَبَطَتْ would be more agreeable with analogy. (TA.) Accord. to AZ, خَبَطَتْ الرَّجُلَ, inf. n. خَبِطٌ, signifies †I held loving communion, commerce, or intercourse, with the man. (TA.) — [In respect of the places which I have given to the above-mentioned significations of asking and conferring a benefit, I have followed the opinion of IF; but it is said in the TA, and, I think, with greater probability, that they are from what here next follows.] — خَبَطَ الْوَرَقَ مِنَ الشَّجَرِ, aor. -, (Mṣb,) inf. n. خَبِطٌ, (Lth, T, Mṣb,) He made the leaves to fall from the trees: (Mṣb:) or he beat the leaves of the trees, (Lth, T,) meaning large trees of the kind called طَلْحُ, [acacia, or mimosa, gum-mifera,] with a staff, or stick, (Lth,) so that they fell off, or became scattered, (Lth, T,) after which he gave them as food to camels; (Lth;) refrain from injuring thereby the trunks and branches of the trees: (T:) and خَبَطَ لَهُ خَبَطًا signifies the same as خَبِطٌ. (TA.) And خَبَطَ الشَّجَرَةَ, (S, K,) aor. as above, (TA,) and so the inf. n., (S,) He beat the tree with a staff, or stick, in order that its leaves might fall off: (S:) or he bound the tree, and then made its leaves to fall, (K, TA,) by beating it with a staff, or stick, to give them as food to camels and other beasts. (TA.) The leaves are stored up for the camels; and in winter-time are bruised, or broken up, for them, and moistened with water, and given to them as fodder. (Ḥar p. 218.) Moḥammad was asked, Does الخَبِطُ [i. e. "the wishing for a blessing on the condition that it shall not become transferred from its possessor"] injure [its author]? and he answered, لَا إِلَّا كَمَا يَضُرُّ الْعَضَاءَ الخَبِطُ [No, save as the beating off the leaves injures the trees called 'idāh; i. e., it only diminishes, without annulling,

its author's recompense, like the beating off the leaves of the 'idāh, without cutting them down and extirpating them; for the leaves will grow again. (TA.) [See also art. غِطَ. — Hence, (A, TA,) خَبَطَ الْقَوْمَ بِسَيْفِهِ †He struck the people with his sword. (A, K, TA.) — خَبَطَهُ الشَّيْطَانُ †The devil touched him with a hurt, (K, TA,) so as to corrupt him, or disorder him, and render him insane; (TA;) as also تَخَبَطَهُ: (K, TA:) or the latter, [which is the more common,] the devil corrupted him, or disordered him: (S, Mgh, Mṣb:\*) lit., struck him: (Mgh, Mṣb:) or prostrated him, and sported with him: or trampled upon him, and prostrated him. (TA.) It is said in the Kur [ii. 276], لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ †[They shall not rise save as he riseth whom the devil prostrateth by reason of possession, or insanity]; i. e., as he who is affected by diabolical possession rises, in his state of possession, when he is prostrated, and falls: or it means, whom the devil corrupts, or disorders, by rendering him insane. (K, TA.) [You say also, of a drug, خَبَطَ الْعَقْلَ †It disordered the intellect: see the act. part. n., below.] — خَبِطٌ also signifies †He (a man) threw himself down (S, L, K) where he was, (S, L,) to sleep, (S, K,) or and slept. (L.) And †He (a man) slept. (A' Obeyd, TA.) In the K, قَامَ is erroneously put for نَامَ. (TA.) — خَبَطَ عَلَى الْبَابِ He knocked upon the door, or at the door. (TA.) — خَبِطَ الْعُرْقُ The vein beat, or pulsated. (TA.)

2: see 1, near the end of the paragraph.

5. تَخَبِطُ It was, or became, in a state of commotion, agitation, convulsion, tumult, or disturbance; syn. اضْطَرَبَ. (Az, TA in art. حَبِط.) — It is also trans.: see 1; second sentence, in three places; and again, near the end of the paragraph, in two places.

8: see 1, in six places. — You say also, النَّاقَةُ تَخَبِطُ الشُّوكَ †The she-camel eats the thorns. (Th, TA.)

10. اسْتَخَبَطَهُ †He asked of him a means of access, nearness, intimacy, or ingratiating. (TA.)

خَبِطٌ What is beaten by beasts, (K, TA,) with their feet, (TA,) and broken. (K, TA.) — Leaves (Mṣb, K) of any kind (K) that have been made to fall from a tree; (Mṣb, K;) by its being beaten with a staff, or stick; (K, TA;) used as food for camels: (TA:) and leaves that have been beaten off with staves, or sticks, then dried, and ground, and mixed with flour or other substance, and beaten with the hand, and moistened in a basin, with water, until they have become viscous, or cohesive, when they are put into the mouths of camels. (AHn, K.) The word is of the measure فَعَلَ in the sense of the measure مَفْعُولٌ, like many other instances that have been heard, (Mṣb,) as نَفَضَ and هَدَمَ. (TA.)

خَبِطَةٌ †A touch, or stroke, of diabolical possession, or insanity. (TA.) You say also, فَلَانَ يَخَبِطُهُ بِالسِّبْطِ †[In such a one is a touch of diabolical possession, or insanity]. (TA.) — †A



single act of a stallion-camel's covering of the female. (TA.)

**خَبَاطٌ** A certain malady, (K,) like diabolical possession, or insanity, (S, K,) but not identical therewith: (S, TA:) the word is also related with **ح**. (TA.) [See also **خَبَاطٌ**.]

**خَبُوطٌ** and **فَرَسٌ خَبِيطٌ** A horse that strikes, or beats, with his hind feet: (K:) or with his fore feet. (T, TA.)

**خَبِيطٌ** A watering-trough beaten by the feet of the camels, and so demolished: (K:) or a watering-trough; so called because its clay is beaten with the feet at its construction: (TA:) or a small watering-trough: (Aboo-Malik, TA:) pl. **خَبِيطٌ** (K.) — See also **خَبُوطٌ**.

**خَبَاطَةٌ**, determinate, [and imperfectly decl.,] †The stupid: like **خَضْرَاءٌ** applied to "the sea." (TA.)

**خَبَّاطٌ عَشَوَاتٌ** †One who [frequently] goes in the night without a lamp, and so becomes confounded and perplexed, and unable to see his right course, and errs from the way, and perchance may fall into a well: occurring in a trad. of 'Alee. (TA.)

**خَابِطٌ** Going, or journeying, without direction: or one who beats the ground with his foot, and knows not in what land he is going; either because of the darkness or because he is blind. (Har p. 55.) You say, **مَا أَدْرِي أَيَّ خَابِطٍ لَيْلٍ هُوَ**, (S, TA,) and **أَيُّ خَابِطٍ اللَّيْلِ**, (TA,) †I know not what man he is. (S, TA.) — **مَا لَهُ خَابِطٌ وَلَا نَاطِحٌ**, †He has not a camel nor a bull; meaning he has not anything. (TA.) — **خَابِطٌ** also signifies A beating, or throbbing, in the head. (TA.)

**أَخْبَطَ** That strikes, or beats, (K, TA,) the ground, (TA,) with his feet: (K, TA:) by poetic license written **أَخْبَطَ**: (TA:) pl. **خَبِيطٌ**. (K.)

**مُخْبِطٌ** Still; motionless; like **مُخْبِتٌ**: (TA in art. **خمد**:) or i. q. **مُطْرَقٌ** [silent; not speaking: or lowering his eyes, looking towards the ground]. (JK, K, TA. [In the CK, **مُخْبِطٌ** and **مُطْرَقٌ**].) — See also **مُخْبِطٌ**.

**مُخْبِطٌ** A staff, or stick, with which the leaves of trees are beaten off: (K:) and **مُخْبِطَةٌ**, also, signifies a staff, or stick; and a rod, or twig: (TA:) pl. of the former, **مُخْبِطَاتٌ**. (K, TA.)

**مُخْبِطَةٌ**: see what next precedes.

**مُخْبِطٌ لِلْعَقْلِ** [Disordering the intellect; said of a drug]. (K in art. **بنج**.)

**مُخْتَبِطٌ** †One who asks [a benefit or favour] of another without there being anything to draw him near, and without acquaintance. (JK, TA.\* [In the latter, **مُخْتَبِطٌ**, which is doubtless a mistake, is explained in one place as signifying †One who seeks a gift without any previous acquaintance.]

خَبِيعَتِن

**خَبِيعَتِن**: see **خَبِيعَتِنَةٌ**.

**خَبِيعَتِنٌ**: see **خَبِيعَتِنَةٌ**. — Also Plump in body; or fat, soft, thin-skinned, and plump, in body; applied to any thing [i. e. to any animal]. (K.)

**خَبِيعَتِنَةٌ**, like **قَدْعِيَّةٌ**, Big and strong; (AO, S, K;) applied to a man; and (in like manner, TA) a lion; (K;) and so **خَبِيعَتِنٌ**, (S, K,) as in the phrase **خَبِيعَتِنُ الْخَلْتِي** [big and strong of make]; (AA, S;) and **خَبِيعَتِنٌ**: (K:) the first is applied as an epithet to a lion by Aboo-Zubeyd Et-Tá-ee: and [the pl.] **خَبِيعَتِنَاتٌ**, by El-Farezdaq, to camels. (S.)

خَبِلَ

1. **خَبِلَ**, aor. **خَبَلَ**, inf. n. **خَبَالٌ** (JK, K, TA) and **خَبَلٌ**, (TA,) He was, or became, corrupted, unsound, vitiated, or disordered, [in an absolute sense; and particularly] in his reason, or intellect: (TA:) [or he was, or became, in a corrupt, an unsound, a vitiated, or a disordered, state, occasioning him agitation like that of possession or insanity, by disease affecting the reason and thought: (see **خَبَالٌ**, below:) and hence,] he was, or became, possessed, or insane. (JK, K, TA.) — And **خَبِلَ**, [inf. n. **خَبَلٌ**, (q. v. voce **خَبَالٌ**)] He was, or became, affected with [the palsy termed] **فَالِجٌ**. (JK.) — And **خَبِلَتْ يَدُهُ** His arm, or hand, became corrupted, unsound, vitiated, or disordered, so as to be rendered motionless; or dried up; or became lost; (K, TA;) or was cut off. (TA.) — **خَبِلَهُ**, (JK, S, Mgb, K,) aor. **خَبَلٌ**, (Mgb,) inf. n. **خَبَلٌ**; (TA;) and **خَبِلَهُ**, (S, K,) inf. n. **تَخْبِيلٌ**; (TA;) and **أَخْبَلَهُ**; (S, K;) It (grief, JK, K, and love, JK, T, TA, and time, or fortune, and the ruling power, and disease, T, TA) rendered him possessed, or insane: (JK, K, TA:) and it corrupted, rendered unsound, vitiated, or disordered, his reason, or intellect; or his limb, or member: (S, K:) or it (grief) deprived him of his heart: and he corrupted, rendered unsound, vitiated, or disordered, one of his limbs or members: or deprived him of his reason, or intellect. (Mgb.) And **خَبِلَ قَلْبُهُ**, aor. **خَبَلٌ**, and **خَبَلٌ**, It (love) corrupted, or rendered unsound, his heart. (JM.) And **خَبِلَ فُلَانٌ يَدَ فُلَانٍ** Such a one corrupted, rendered unsound, vitiated, or disordered, the arm, or hand, of such a one, so that it became motionless; or caused it to dry up; or deprived him of it. (JK.) — Also **خَبَلَهُ**, (TA,) [aor. **خَبَلٌ**,] inf. n. **خَبَلٌ**, (K, TA,) He restrained, withheld, or debarred, him: (K,\* TA:) and **خَبَلَهُ** likewise signifies he restrained, withheld, or debarred. (TA.) You say, **مَا خَبَلَكَ عَنَّا** What withheld, or has withheld, thee from us? (TA.) And **خَبَلَهُ عَن كَذَا**, aor. and inf. n. as above, He prevented, or hindered, him from doing such a thing. (K,\* TA.) — **خَبَلَ عَن فِعْلٍ أَبِيهِ** He fell short of the doing of his father. (JK, K.)

2: see 1.

4. **إِخْبَالٌ** signifies The act of lending; (JK;)

as also **أَخْبَيْتَهُ**. (TA.) You say, **أَخْبَيْتَهُ الْمَالَ**, (S,) i. e. **الْفَرَسَ**, or **الْفَرَسَ**, (S, K,\*) I lent him the she-camel (S, K\*) in order that he might ride her (TA) or in order that he might make use of her milk and her fur, or the horse in order that he might go on a hostile, or hostile and plundering, expedition upon him. (S, K, TA.) And **إِبْلًا**, **أَخْبَلَهُ**, and **غَنَمًا**, He lent him camels, and sheep or goats. (M, TA.) See also 10. — Also The dividing one's camels into two halves, that one half might breed in each year; like as one does in land and sowing. (Ibn-'Abbád, K.)\*

8: see 1, in two places: — and see 4. — **أَخْبَيْتَ الدَّابَّةَ** The beast remained not in its accustomed place. (Lth, ISd, K.)

10. **اسْتَخْبَلَ مَالَ فُلَانٍ** He sought to corrupt, render unsound, vitiate, or disorder, some of the camels of such a one. (Er-Rághib.) — [And hence,] **اسْتَخْبَلَهُ مِنْ مَالِهِ** He asked of him the loan of some of his camels, or the like, until the time of abundance of herbage. (JK, O,\* TA.)\* And **اسْتَخْبَلَنِي نَاقَةً**, or **فَرَسًا**, He asked of me the loan of a she-camel (K, TA) in order that he might ride her (TA) or in order that he might make use of her milk and her fur, or a horse in order that he might go on a hostile, or hostile and plundering, expedition upon him. (K, TA.) And **اسْتَخْبَلَهُ إِبْلًا**, and **غَنَمًا**, He asked of him the loan of camels, and sheep or goats. (M, TA.) Zuheyr says,

\* **هَذَاكَ إِنْ يُسْتَخْبَلُوا الْمَالَ يُخْبَلُوا** \*  
[There, if they be asked to lend cattle, they lend]. (S, TA. [See also 10 in art. **خول**].)

**خَبِلَ**: see **خَبَالٌ**, in four places. — Also Corruptness, unsoundness, or a vitiated or disordered state, of the limbs or members, (M, K,) of a man, so that one knows not how to walk; (Az, TA;) and so **خَبِلَ**; (K;) which likewise signifies the same in the legs of a beast. (JK, K.)\* — And The [palsy termed] **فَالِجٌ**; as also **خَبَلٌ**. (K.) — Also The cutting off of arms or hands, and legs or feet: (JK, Az, ISd, K:) pl. **خَبُولٌ**. (K.) So in the saying, **قَوْمِي يُطَالِبُونَ بَنِي فُلَانٍ** [My people, or party, prosecute the sons of such a one for blood (lit. bloods) and the cutting off of arms or hands, and legs or feet]. (JK.) And so **خَبُولٌ** in the saying, **لَنَا فِي بَنِي فُلَانٍ دِمَاءٌ وَخَبُولٌ** [We have a claim, upon the sons of such a one, to blood (lit. bloods) and the cutting off of arms &c.]. (S.) — And Wounds: (JK:) and **خَبَلٌ** signifies a wound: and is so explained as used in the saying, **بَنُو فُلَانٍ يُطَالِبُونَنَا بِخَبَلٍ** [The sons of such a one prosecute us for a wound]. (TA.) — And i. q. **فِتْنَةٌ** and **هَرَجٌ** [i. e. Trial, punishment, slaughter, civil war, conflict and faction, discord, dissension, &c.]. (TA.) — Also A loan: and a demand of a loan: (K, TA:) relating to anything. (TA.) — And An addition which one gives, beyond what the **حَمَالٌ** [i. e. owner, or attendant, of a camel or camels (in the CK **حَمَالٌ** i. e. **porteur**)]

imposes on one by stipulation. (M, K, TA.) — See also the next paragraph.

خبيل: see خبيل. وَقَعَ فِي خَبِيلِي It came into my mind; (JK, K;) a phrase like the saying, سَقَطَ فِي يَدِي: (JK, K;\*) [in the K, meaning the same as this saying:] and sometimes (JK) one says also فِي خَبِيلِي. (JK [and so in the K accord. to the TA, but not in the CK, nor in my MS. copy of the K].)

خبيل: see خبيل, in four places: — and see خبيل, in three places. — Also The jinn, or genii; (IAar, Fr, S, K;) and so خبيل: (JK, K;) or the latter has this signification; and the former is a quasi-pl. n. of the latter, or, as some say, a pl., as is also خبيل: (TA:) and خبيل signifies also a devil, or the devil. (K.) One says, بِهِ خَبِيلٌ, meaning In him is somewhat of [the jinn, or genii, called] أَهْلُ الْأَرْضِ. (S. [See الْأَرْضِ, near the end of the paragraph: and see other explanations of خبيل voce خبيل, which may apply in this case.]) — Accord. to IAar and Fr, it is also applied to Mankind. (TA.) — Also A certain bird, that cries all the night, with one cry, resembling خبيل. مَاتَتْ خَبِيلٌ. (M, K, TA.) — Also A مَزَادَةٌ [or leathern water-bag]. (Fr, K.) — And A full قِرْبَةٌ [or water-skin]. (Fr, K.)

خبيل and خبيل (K, TA) Corrupted, unsound, vitiated, or disordered, [in an absolute sense; and particularly] in his reason, or intellect; as also خبيل: (TA:) [or in a corrupt, an unsound, a vitiated, or a disordered, state, occasioning him agitation like that of possession or insanity, by disease affecting the reason and thought: (see خبيل, below:) and hence,] possessed, or insane; (K, TA;) as also خبيل and خبيل: (TA:) or خبيل signifies a man having no heart; (JK;) as also خبيل: (JK, Mgb;) or this last, having one of his limbs, or members, corrupted, rendered unsound, vitiated, or disordered: (Mgb;) and خبيل and خبيل signify also a beast corrupted, rendered unsound, vitiated, or disordered, in the legs, so as not to know how to walk: (JK;) or خبيل signifies a man who is as though his extremities were amputated. (S.) — دَهْرٌ خَبِيلٌ † A time difficult to the people thereof; (T, S, K, TA;) in which they see not happiness. (T, TA.)

خبيلة Corruption from a wound. (TA.) — See also خبيرة, last signification.

خبيل Corruptness, unsoundness, or a vitiated or disordered state, [in an absolute sense;] (S, Mgb, TA;) said in the O and the Mufradát [of Er-Rághib] to be the primary signification; (TA;) as also خبيل (Ham p. 542) and خبيل, of which last the pl. is خبيل: (S;) [and particularly in the reason, or intellect: (see خبيل, of which it is an inf. n.:)] and in actions, as well as in bodies and in minds: (TA:) or, primarily, such as is incident to an animal, occasioning him agitation like that of possession or insanity, by disease affecting the reason and thought; as also خبيل and خبيل: (Er-Rághib, TA:) or خبيل

signifies possession, or insanity; (K;) and so خبيل (JK, Mgb, K) and خبيل (K) and خبيل; (Mgb;) or خبيل signifies an affection, in the heart, resembling possession or insanity; (Az, TA;) or egregious stupidity or foolishness, without possession or insanity; (TA;) and خبيل also signifies a state, or quality, resembling possession or insanity, such as stupidity, or foolishness; and heedlessness, or weakness of intellect, and the like. (Mgb.) مَا زَادُوْكُمْ إِلَّا خَبِيْلًا, in the Kur [ix. 47], means They had not added to you aught save corruption and evil. (Bd, TA.) And يَا لَو تَكْتُمُ لَا خَبِيْلًا, in the same [iii. 114], They will not fall short, or flag, or be remiss, in corrupting, or vitiating, your affairs. (TA.) — Hence, (TA.) Loss, or a state of diminution; syn. نَقْصَانٌ: (O, K, Er-Rághib;) or this is the primary signification. (TA.) — And hence, (TA.) A state of perdition or destruction: (O, K, Er-Rághib;) or a thing's going, passing, or wasting, away; or being consumed or destroyed. (Zj, TA.) — Also The condition of a well when it is hollowed in the sides, and old, so that sometimes the bucket enters into its hollowed part and becomes lacerated. (Fr, K.) — And Fatigue, weariness, distress, embarrassment, affliction, trouble, or difficulty. (JK, S, O, K.) So in the saying, فَلَانَ خَبِيْلًا عَلَى أَهْلِهِ, [Such a one is a cause of fatigue, &c., to his family]. (JK, S, O.) — And A deadly poison. (IAar, K.) — And The fluid squeezed, or wrung, (IAar, TA,) or flowing, (S, K, TA,) from the inhabitants of Hell, or from their skins. (IAar, S, K, TA.) [See also رَدْعَةٌ.]

خبيل Corrupting, rendering unsound, vitiating, or disordering, [in an absolute sense;] (M, K;) and particularly in the reason, or intellect. (TA.) — See also خبيل, in two places. — It is also added to خبيل to give intensiveness to the signification. (TA.)

خبيل: see خبيل.

خبيل: see خبيل, in four places.

خبيل a [proper] name of Time. (S, K.)

خبيل: see خبيل, in two places.

خبيل: see خبيل. — خبيل دابة The legs of a beast. (JK. [But this I do not find in any other lexicon; and I doubt its correctness.]

### خبين

1. خبينة, aor. -, inf. n. خبين (S, Mgb, K) and خبان (S, K) and خبان (S, ISd,) He folded it, namely, a garment, (S, Mgb, K,) &c., (S, K,) in its skirt, (Mgb,) and sewed it, (S, K,) in order that it might become shorter; (S, Mgb, K;) he contracted it [in its length], and sewed it; (M, TA;) he raised its (a garment's) skirt, or lower part, and sewed it higher up, in order that it might become contracted and shortened, as is done with the garment of a child; (Lth, TA;) [he made a tuck in it, to shorten it;] i. q. ثبينة. (S in art. ثبن.) — [Hence, † He shortened it; namely, a period.] You say, [of a she-camel,

or of camels,] خَبِيْنٌ مِنْ طَوْلِ ظَهْرِيْهَا, meaning † The length of the interval between her, or their, two waterings was shortened. (TA.) — Also, (Mgb, TA,) aor. -, (Mgb,) [or. -,] He hid it, or concealed it; (Mgb, TA;) kept it, or preserved it; or stored it; namely, a thing. (TA.) You say, خَبِيْنُ الطَّعَامِ He hid, or concealed, kept, or preserved, or stored, (S, K,) and prepared, (S,) wheat, or food, for [a time of] dearth, or adversity. (S, K.) — يَخْبِيْنُ الْكَذِبَ † He prepares falsehood. (K, TA.) — خَبِيْتُهُ خَبِيْنٌ [as though signifying † Death hid him, or perhaps death shortened his existence,] is a phrase like شَعَبْتُهُ شَعْبًا, meaning he died. (K. [In copies of the K, خَبِيْنٌ and شَعْبًا: but both are imperfectly decl., as fem. proper names of more than three letters.]

4. اخبين He (a man, TA) hid, or concealed, a thing in the خَبِيْنَةُ [q. v.] of his trousers, (K, TA,) next the back: ثَبِنٌ signifies “he hid, or concealed, [a thing] in his ثَبِنَةٌ, next the belly.” (TA.) [See also what next follows.]

8. اخبين الشيء He took [and carried] the thing beneath the part extending from his armpit to his flank. (Har p. 552.) [See also what next precedes.]

خبين The part of a مَزَادَةٌ [or leathern water-bag that is hung on either side of a camel] which is between its خُرْتُ [or loop at either of its upper corners, whereby it is suspended, (in the CK خُرْب, which may signify the same,)] and its mouth [which is in the middle of the upper part]: (JK, K;) [thus] there are two such parts, [on either side of the mouth,] together called خَبِيْنَانِ. (JK, TA.)

خبينة The doubled upper border of the trousers, (IAth, TA,) next the back, in which one hides, or conceals, [or carries,] a thing; (IAar, TA;) the ثَبِنَةُ being [similar to it, but] in the waist-wrapper, (IAth, TA,) next the belly: (IAar, TA;) or the raised skirt, or lower part, of the garment, in which one carries a thing: pl. خَبِيْنٌ. (Har p. 427.) And What one carries in the خَبِيْنِ [or part between the armpit and the flank, &c.]: (S, K;) or what one carries beneath the armpit, (JK, Mgb,) and in the sleeves: (JK;) or what is put, of food, and carried under the armpit or in the sleeve. (Har p. 427.) It is said in a trad. of 'Omar, إِذَا مَرَّ أَحَدُكُمْ بِحَائِطٍ إِذَا مَرَّ أَحَدُكُمْ بِحَائِطٍ إِذَا مَرَّ أَحَدُكُمْ بِحَائِطٍ إِذَا مَرَّ أَحَدُكُمْ بِحَائِطٍ [When any one of you passes by a garden of palm-trees, let him eat thereof, but not make, or take for himself, a خبينة]. (S, TA.) [See another reading voce خَبِيْنَانِ.]

خبينة: see 1.

خبين [applied to a she-camel, or to a number of camels,] † Whose interval between two waterings has been shortened. (IAar.) — † One who prepares falsehood. (JK, K, TA.) — I. q. شَدِيْدٌ [Strong, &c.]. (JK, K.)

خبو

1. **خَبَّتِ النَّارُ**, aor. **تَخَبَوُ**, inf. n. **خَبُو** (JK, S, Māb, K) and **خَبُو**, (K,) *The fire became allayed; subsided; (K;) became extinguished; (S, K;) the flaming, or blazing, of the fire ceased, or became allayed or extinguished.* (JK, Māb.) [The verb is used, in this sense, of Hell, in the *Kur* xvii. 99.] — [Hence,] **خَبَّتِ الْحَرْبُ** † *The war became allayed, assuaged, or appeased; (JK, K, TA;) became extinguished.* (K, TA.) And **خَبَّتِ حِدَّةُ النَّاقَةِ** † *The sharpness, or irascibility, of the she-camel became allayed, assuaged, or appeased.* (JK, K, TA.) And **خَبَا لَهْبُهُ** † *The heat, or vehemence, of his anger became allayed, assuaged, or appeased.* (TA.)

4. **أَخْبَى النَّارَ** *He extinguished the fire; (S, K;) he allayed, or extinguished, the flaming, or blazing, of the fire.* (JK, Māb.) — And [hence,] **أَخْبَى الْحَرْبَ** † *He extinguished [or allayed] the fire of the war.* (K, TA.) And **أَخْبَى حِدَّةَ النَّاقَةِ** † *He extinguished [or allayed] the sharpness, or irascibility, of the she-camel.* (K, TA.)

**خَبَاءٌ** accord. to some belongs to this art. (TA in art. **خَبَأَ**.) See arts. **خَبَأَ** and **خَبَى**.

خبي

2: see what next follows.

4. **أَخْبَى**, inf. n. **أَخْبَاءٌ**; (Ks, TA;) or **أَخْبَى خَبَاءً**; (S, K;) and **تَخَبَى خَبَاءً**, (Ks, TA,) or **تَخَبَى خَبَاءً**; (S, K;) and **خَبَى خَبَاءً**, (S, K,) inf. n. **تَخْبِيَةٌ**; (S;) *He made a [tent such as is called] خَبَاءٌ*: (Ks, S, K;) and he set it up. (K.) [See also 10.] And **أَخْبَيْتُ كِسَائِي** *I made my [garment called] كِسَاءٌ to be [as] a خَبَاءٌ.* (TA.)

5: see 4.

10. **أَسْتَخْبَى خَبَاءً** *He set up a [tent such as is called] خَبَاءٌ, and entered into it.* (S, K.) [See also 4.]

**خَبَاءٌ** *A kind of structure; (K;) [i. e.] one of the بَيْوت [or kinds of tents] of the Arabs, (IAth, TA,) peculiarly of wool, (Yaākoob, Th,) or of camels' fur, or of wool, (IAgr, S, IAth, K,) or of [goats'] hair, (K,) or not of [goats'] hair, (S,) [except in cold countries and in fertile regions, where the goats have abundant hair, for the goats of the Arabs of the desert have short hair, not long enough to be spun, (see بَيْتُ),] smaller than the مِظَلَّةُ, (IAgr,) upon two poles, or three; what is above this kind being termed بَيْتٌ; (S;) or a tent having one pole; that which has more than one pole being termed بَيْتٌ: (AZ, TA in art. رِبْع:) pl. **أَخْبِيَةٌ**, (S, TA,) without ء: (TA:) most of the lexicologists hold that its radical letters are **خَبَى**. (TA in art. **خَبَأَ**, q. v.) — Sometimes, † *A dwelling, such as is in a city.* (TA, from a trad.) — Also † *A receptacle for oil or ointment.* (K, TA.) — And † *The calyx of a flower.* (TA.) — And*

† *The husk of a grain of wheat, and of a grain of barley, in the ear.* (K, TA.) — And **الْخَبَاءُ** signifies † *Certain round stars, [or stars in a circle,] (K, TA,) forming one of the Mansions of the Moon, [namely, the Twenty-fifth,] also called **الْأَخْبِيَّةُ** [or **سَعْدُ الْأَخْبِيَّةِ**: see **سَعْدُ**]. (TA.)*

**خَابِيَةٌ**, originally **خَابِيَةٌ**: see art. **خَبَأَ**.

ختر

1. **خَتَرَتْ نَفْسَهُ** *His soul [or stomach] became heavy; or heaved, or became agitated by a tendency to vomit; syn. خَبِثَتْ: (IAgr, K;) and became in a corrupt, or disordered, state.* (K.) — **خَتَرَهُ**, (S, K,\*) aor. - and - , (K,) inf. n. **خَتْرٌ** (S, A, K) and **خَتَرٌ**, (K,) *He acted, or behaved, towards him with perfidy, treachery, or unfaithfulness: (S, K:\*) or with the foulest perfidy or treachery or unfaithfulness: (A, K:) or with deceit, guile, or circumvention: (K:) or in a bad, or corrupt, manner.* (Ibn-'Arafeh.) And **خَتَرَ بِالْعَهْدِ** [*He was unfaithful, &c., to the compact, or covenant.*] (TA, from a trad.)

2. **خَتَرَهُ**, inf. n. **تَخْتِيرُ**, said of wine, or beverage, *It corrupted, or disordered, his soul [or stomach], (Ibn-'Arafeh, K,) and rendered him relaxed.* (Ibn-'Arafeh.)

5. **تَخَتَّرَ** *He (a man, TA) was, or became, languid, (تَفَتَّرَ,) and relaxed, and heavy, or sluggish, and fevered: (K:) he was, or became, languid in body, in consequence of disease &c.: (TA:) and his intellect became confused, from drinking milk and the like.* (K.) And **تَخَتَّرَتْ نَفْسُهُ** *His soul [or stomach] was, or became, languid.* (TA.) — *He walked with the gait of him who is heavy, or sluggish.* (K.)

**خَتْرٌ** *Languor (خَدْرٌ), (K,) or the like thereof, (TA,) that betides on the occasion of drinking medicine or poison, (K, TA,) such as weakens and intoxicates.* (TA.)

**خَتَرٌ**: }  
**خَتِيرٌ**: } see what follows.  
**خَتَارٌ**: }  
**خَتِيرٌ**: }

**خَتَارٌ** (K) and [in an intensive sense] **خَتَارٌ** (S, A, K) and **خَتِيرٌ** and **خَتِيرٌ** and **خَتِيرٌ** (K) *One who acts, or behaves, with perfidy, treachery, or unfaithfulness: (S, K:) or with the foulest perfidy or treachery or unfaithfulness: (A, K:) or with deceit, guile, or circumvention: (K:) [or in a bad, or corrupt, manner: (see 1:)] the second and following epithets signifying one who does so much, or frequently, or habitually.]*

ختعر

Q. 1. **خَتَعَرَهُ**, inf. n. **خَتَعْرَةٌ**, *It passed away, and came to nought: (K: but only the inf. n. is there mentioned:) said of the mirage.* (K.)

**خَتَعْرَةٌ** *Anything that does not remain in one*

*state; and that passes away, and comes to nought; (S, K:) or that has no real existence.* (IAth.) — *The mirage; syn. سَرَابٌ: (S, K:) or what remains of the latter part of the mirage, when it becomes dispersed, and delays not to pass away and come to nought.* (Kr, L.) — [*Gossamer; i. e.] what descends from the air in a time of intense heat, like spiders' webs; (S;) a thing like spiders' webs, which appears in a time of heat, (K,) descending from the sky, (TA,) resembling threads, (K,) or white threads, (TA,) in the air.* (K.) [See **لُعَابُ الشَّمْسِ**, in art. **لَعِبَ**.] — *The present world or life.* (K.) — *The devil: (Fr, K:) or the devil of the 'Aḳabah, called **أَزْبُ الْعَقَبَةِ**.* (IAth.) — *The [imaginary creature called] **عُؤُلُ**: (S, K:) because it changes its appearance.* (TA.) — *A certain insect, (K,) of a black colour, (TA,) that is upon the surface of water, and that does not remain in one place (K) save as long as the time of the winking of an eye.* (TA.) — *A perfidious, or an unfaithful, man.* (TA.) — *A woman whose affection does not last: (TA:) a woman evil in disposition: (K:) likened to a woman inasmuch as her love does not last.* (TA.) — *The wolf: (S, K:) because of his unfaithfulness.* (TA.) — *The lion: (K:) because of his perfidiousness.* (TA.) — *A calamity; syn. دَاهِيَةٌ.* (S, K.) — **نَوَى خَيْتَعُورٌ** [*A point towards which one journeys] that is not in a right direction; syn. **الَّتِي لَا تَسْتَقِيمُ**.* (L:) or *far distant.* (K.)

ختل

1. **خَتَلَهُ**, (S, M, K, &c.,) aor. - (M, Sgh, K) and - , (M, K,) inf. n. **خَتْلٌ** and **خَتْلَانٌ**, (K,) *i. q. خَدَعَهُ, or خَادَعَهُ; (so accord. to different copies of the S;) and خَاتَلَهُ signifies the same: (S:) or the former, i. q. خَدَعَهُ (Mgh, K, TA) [i. e.] He deceived, deluded, beguiled, circumvented, or outwitted, him, (KL, PŠ,) unawares: (TA:) and خَادَعَهُ خَاتَلَهُ, (K,) inf. n. **مُخَاتَلَةٌ**, (TA,) *i. q. خَادَعَهُ* [which means the same as **خَدَعَهُ**; or he practised with him mutual deceit, delusion, &c.; or he strove, endeavoured, or desired, to deceive, delude, beguile, circumvent, or outwit, him]; (K, TA;) and **رَاوَعَهُ** [which means he endeavoured to turn him, or to entice him to turn, to, or from, a thing, &c.]. (TA.) — **خَتَلَ الصَّائِدُ** means *The sportsman's going along by little and little, stealthily, lest he should make a sound to be heard.* (JM.) And **خَتَلَ الصَّيْدَ**, (K,) inf. n. **خَتْلٌ**, (TA,) said of a wolf, *He concealed himself to seize the prey.* (K.)*

3: see 1, in two places.

6. **تَخَاتَلُوا** *i. q. تَخَادَعُوا* [as meaning *The deceiving one another; thus explained in the KL: and app. also as meaning the pretending deceit, &c.; or the pretending to be deceived, &c.: accord. to the PŠ, the being deceived; but for this I know not any other authority.*] (S.) You say, **تَخَاتَلُوا**, meaning **تَخَادَعُوا** [*They deceived, deluded, beguiled, circumvented, or outwitted, one another.*] (K.) And **تَخَاتَلَ عَنْ غَفْلَةٍ** [app. meaning *He pretended deceit &c., or pretended to be deceived &c., unawares.*] (TA.)

8. **اِخْتَمَلَ** *He* (a man, TA) *listened to the secret of a party of men.* (T, K, TA.) El-Aʿshā says,

\* وَلَا تَرَاهَا لِسِرِّ الْجَارِ تَخْتَمِلُ \*  
[Nor wilt thou see her listen to the secret of the neighbour]. (TA.)

**خُتْلٌ** *A place of retreat, or concealment.* (K.) And *Any similar place in which one listens to hear secrets [ &c. ].* (TA.) The *form of a hare, or burrow of a rabbit.* (K.)

**خُتُولٌ**: see **خَاتِلٌ** and **خَتْلٌ**.

**خَتَّلَ** *i. q. خَدَّاعٌ* [i. e. One who deceives, deludes, beguiles, circumvents, or outwits, much, or often; very deceitful &c.; as also **خُتُولٌ**, like **خُدُوعٌ**]. (TA.)

**خَاتِلٌ** and [in an intensive sense] **خُتُولٌ** [like **خَتَّلَ**, q. v.,] *Deceiving, deluding, beguiling, circumventing, or outwitting.* (K, TA.)

**خَوْتَلٌ** *Elegant; polite; acute, or sharp, or quick, in intellect; clever, ingenious, skilful, knowing, or intelligent:* (K, TA.) thought by ISd to be, perhaps, from **الْخَتْلُ** signifying "the act of deceiving" &c. (TA.)

**خَوْتَلَى** *A stealthy walk or gait:* (O, K, TA.) or *a walking on one side.* (T, TA.) Hence the saying, **هُوَ يَخْلُجُنِي بِعَيْنِهِ وَيَبْشِي لِي الْخَوْتَلَى** [He makes a sign to me with his eye, and walks to me stealthily, or sideways]. (TA.)

**أَخْتَلٌ** [More, and most, deceitful, deluding, guileful, &c.]. You say **أَخْتَلُ مِنْ ذُئْبٍ** *More deceitful, &c., than the wolf.* (Mgh.)

### ختم

1. **خَتَمَهُ**, (S, Mgh, Mʿsb, K,) aor. **خَتَمَ**, (Mʿsb, K,) inf. n. **خَتْمٌ** (S, Mgh, Mʿsb, K) and **خَتَامٌ**, (Lh, K, TA,) with kesr, (TA,) [in the CK, erroneously, **خَتَامٌ**,] *i. q. طَبَعَهُ* [He sealed, stamped, imprinted, or impressed, it]: (Mʿsb, K:) or *he put the خَاتَمُ [or signet] upon it:* (Mgh:) namely, a thing, (S, Mgh,) or a writing or book and the like: and **خَتَمَ عَلَيْهِ** signifies the same [or *he put a seal, or the impression of a signet, upon it*]. (Mʿsb.) Accord. to Er-Rághib, **خَتَمَ** and **طَبَعَ** signify *The impressing a thing with the engraving of the signet and stamp:* and the former [as is indicated, but not plainly expressed, as distinguished from the latter,] is tropically used, sometimes, as meaning *the securing oneself from a thing, and protecting [oneself] from it;* in consideration of protection by means of sealing upon writings and doors: and sometimes as meaning *the producing an impression, or effect, upon a thing from another thing;* in consideration of the impress produced [by the signet]: and sometimes it is used as relating to *the reaching the end* [of a thing]: (TA:) or the primary signification of **خَتَمَ** is the act of *covering over* [a thing]: (Az, TA:) accord. to Zj, the proper meaning of **خَتَمَ** and **طَبَعَ** is the *covering over* a thing, and *securing*

*oneself from a thing's entering it:* some say that the former signifies *the concealing a notification of a thing, [as] by putting one's fingers over it, by way of guarding oneself thereby.* (TA.) —

Hence, **خَتْمُ الشَّهَادَةِ** [The sealing of the testimony]; which is thus described by El-Hulwánee: the witness, when he wrote his name upon a **صَدَقٌ** [q. v.], caused his written name to be beneath a piece of lead, [i. e. covered it with a piece of lead,] and put upon it the impress of his signet, in order that there might be no falsification of it or substitution for it. (Mgh.) — As to **خَتْمُ الْأَعْنَاقِ** [The sealing of the necks], the case is related, in the "Risáleh Yoosufeeyeh," to have been this:

'Omar sent Ibn-Honeyf to seal the **عُلُوجُ** [or unbelievers] of the Sawád; and he sealed five hundred thousand of them, in classes; that is, he marked them twelve dirhems, and twenty-four, and forty-eight; tying a thong upon the neck of each, and putting upon the knot a seal of lead. (Mgh.) —

**خَتَمَ** also signifies *The protecting what is in a writing by marking [or stamping] a piece of clay [upon it, or by means of a seal of any kind].* (TA.) — And you say, of a man, **خَتَمَ عَلَيْهِ** [He sealed his door against thee]; meaning *he turned away from thee, avoided thee, or shunned thee.* (TA.) — And **خَتَمَ لَكَ بَابَهُ** [He sealed for thee his door]; meaning *he preferred thee to others.* (TA.) —

**خَتَمَ عَلَى قَلْبِهِ** [which may be rendered *He sealed his heart*] means *he made him to be such that he understood not, and such that nothing proceeded from him; or he made his heart, or mind, to be such that it understood not, &c.* (K, TA.) **خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ**, in the Kur [ii. 6], is like the phrase in the same [xvi. 110 and xlvi. 18]

**طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ**: (TA:) it points to what God has made to be usually the case when a man has ended in believing what is false and in committing that which is forbidden, so that he turns not his face to the truth; this occasioning, as its result, his becoming inured to the approval of acts of disobedience, so that he is as though this habit were impressed upon his heart: the assertion of El-Jubbáee, that it means *God hath put a seal upon their hearts, as a sign, to the angels, of their infidelity, is nought:* (Er-Rághib, TA:) **الْخَتْمُ** is explained by IAar as meaning *the preventing of the heart from believing.* (L in art. **خَدَعَ**.)

[See also **طَبَعَ**.] — **خَتَمَ الشَّيْءَ**, inf. n. **خَتْمٌ**, also signifies [as indicated above] *He reached the end of the thing.* (K.) And **اخْتَمَمْتُ الشَّيْءَ** + [I ended, or finished, the thing,] *contr. of* **اِفْتَتَحْتُهُ**. (S, TA.) You say, **خَتَمَ الْقُرْآنَ** + *He reached the end of the Kur-án [in reciting it];* (S, Er-Rághib;) [he recited the whole of the Kur-án;] *he completed [the recital of] the Kur-án:* (Mgh:) [and] *he retained in his memory the last portion of the Kur-án; meaning he retained the whole of it in his memory.* (Mʿsb.) It is said of Suleymán El-Aʿmash, **كَانَ يَقْرَأُ خَتْمًا**, meaning

*He used to recite the whole of the Kur-án; at one time, according to the reading of Ibn-Mes'ood; at another time, from the edition of 'Othmán.* (Mgh.) — You say also, **خَتَمَ اللَّهُ لَهُ بِخَيْرٍ** + [May

**خَتَمَ الْبَدْرُ**. (S.) — **خَتَمَ الْبَدْرُ** + *He covered over the sown seed:* (Az, TA:) or **خَتَمُوا عَلَى الْبَدْرِ** + *they turned up the earth over the sown seed, and then watered it:* (Et-Táifee, TA:) or **خَتَمَ الزَّرْعَ**, (JK, K, TA,) aor. **خَتَمَ**, inf. n. **خَتْمٌ**, (TA,) *he watered the seed-produce, or sown field, the first time;* (JK, K, TA;) because, when it is watered, it is finished (**خَتِمَ**) with the **رَحَا** [app. **رَحَا**, which here seems to mean the "roller," as being likened to a mill-stone, though I find no authority for this meaning]; (TA;) as also **خَتَمُوا عَلَى زُرُوعِهِمْ**: (K:) or **خَتَمُوا عَلَى زُرُوعِهِمْ** means *they watered their sown fields while these were as yet كَرَابٌ* [app. meaning *clear of vegetation*]. (JK, TA.) —

**خَتَمَ النُّحْلُ** + *The bees filled with honey the place in which they deposited it:* (JK, A, TA:) or **خَتَمَ** signifies *bees' collecting some thin wax, thinner than the wax of the comb, and smearing with it the orifices of their خَلَائِبَ* [or hives]. (M, K, TA.)

2. **خَتَمَهُ**, inf. n. **خَتْمٌ**, *He sealed it, stamped it, &c., much.* (TA.) — [In modern Arabic, *He put a خَاتَمٌ, or signet-ring, upon his (another's) finger.*]

5. **تَخَتَّمَ**, or **تَخَتَّمَ خَاتِمًا**, (accord. to different copies of the S,) or **تَخَتَّمَ بِخَاتَمِهِ**, (K, [agreeably with a trad. cited in the TA,]) *He put on [i. e. put on his own finger] a خَاتَمٌ [or signet-ring].* (S, K.) — And **تَخَتَّمَ** + *He put on a turban:* (K, TA:) or **تَخَتَّمَ بِعِمَامَتِهِ** *he put on his turban in the manner of a نِقَابٌ* [q. v.]; syn. **تَنَقَّبَ بِهَا**. (Z, TA.) The subst. [signifying the act or mode, of doing so] is **تَخْتِمَةٌ** [q. v. infra]. (K.) —

**تَخَتَّمَ بِأَمْرِهِ** + *He concealed his affair, or case.* (Z, K.) — **تَخَتَّمَ عَنْهُ** + *He feigned himself heedless of him, and was silent [to him].* (K, TA.)

8: see 1, in the latter half of the paragraph.

**خَتَمٌ** inf. n. of 1 [q. v.]. (S, Mgh, Mʿsb, K.) — Also *The impress produced by the engraving of a signet.* (Er-Rághib, TA.) — See also **خَاتَمٌ**. — **أَعْطَانِي خَتْمِي** means *He gave me my sufficiency, or what sufficed me:* because what suffices a man is the last [or utmost] of his desire, or demand. (TA.) — Also **خَتْمٌ**. (K, TA.) — And **خَتْمٌ** + *The orifices of the خَلَائِبَ [or hives] of bees.* (K, TA.)

**خَتَمٌ**: see **خَاتَمٌ**. — Also *A sealed piece of clay [or wax]:* like **نَقُضٌ** in the sense of **مَنْقُوضٌ**, and **قَبْضٌ** in the sense of **مَقْبُوضٌ**: so in the saying of El-Aʿshā,

\* وَصَحْبَاءَ طَافَ يَبُودِيهَا \* وَأَبْرَزَهَا وَعَلِمَهَا خَتْمًا \*  
[And a jar of reddish-coloured wine, the Jew-vender whereof came, and brought it out, with a sealed piece of clay upon it]. (S.) [See also **خَتَامٌ**.]

**خَتْمَةٌ** [an inf. n. of un. of 1, + *A recitation of the whole of the Kur-án:* used in this sense in the present day: pl. **خَتْمَاتٌ**. — And also] vulgarly used as meaning *A copy of the Kur-án:* and so **خَتْمَةٌ**. (TA.)

خْتِمَةٌ: see what next precedes.

خَتَامٌ: see the last sentence of the next paragraph.

خَتَامٌ an inf. n. of 1 [q. v.]. (Lh, K.) — And a subst. signifying *The first watering of seed-produce, or of a sown field*: (JK, TA:) or *the turning up the earth over sown seed, and then watering it*. (Et-Táífee, TA.) — See also خَتَامٌ. — Also *The clay*, (JK, S, K,) and *the wax*, (TA,) *with which one seals, or stamps*, (JK, S, K,) *upon a writing*, (JK,) or *upon a thing*: (K:) or *which is sealed, or stamped, upon a writing*. (Mṣb.) [See also خَتَمٌ. And see an ex. in a verse of Lebeed cited in art. دَكْن.] — † [The hymen; as being the seal of virginity; as also خَتَامٌ.] You say, زَوَّجْتُ إِلَيْكَ بِخَتَامِيَا, † [She was conducted as a bride to thee with her seal of virginity], and بِخَتَامِيَا رَبِّيَا [with the seal of her Lord]. (TA.) And [hence, app.,] سَيَقَتْ بِسَيَقَتِهَا † [if it mean, as I suppose it to do, *Their present was sent to him with what rendered it perfect or complete, or with what appertained to it*]. (TA.) — † The furthest part of a valley. (JK, TA.) † The last of a company of men; (Lh, TA;) as also خَتَامٌ and خَتَامٌ: (K:) whence خَتَامُ النَّبِيِّينَ † [The last of the prophets], in the Kur [xxxiii. 40]; accord. to one reading, خَتَامٌ, with damm to the ت; (TA;) or خَتَامُ الْأَنْبِيَاءِ, i. e. Moḥammad; (S;) also called خَتَامُ النَّبِيِّينَ and خَتَامُ النَّبِيِّينَ. (TA.) And † The last portion of anything that is drunk [&c.]. (TA.) خَتَامُهُ مِسْكٌ, in the Kur [lxxxiii. 26], means † *The last that they will perceive thereof will be the odour of musk*: (S, TA:) or, accord. to 'Alkameh and Mujáhid, *its admixture shall be musk*: accord. to Ibn-Mes'ood, *its result shall be the taste of musk*: Fr says, خَتَامٌ and خَتَامٌ and خَتَامٌ are nearly the same in meaning; whence the reading of 'Alee, خَتَامُهُ مِسْكٌ: and the explanation is this; that when any one shall drink thereof, he will find the last cup thereof to have the odour of musk: Er-Rághib says that the meaning is, *the end, and the last draught, i. e. what shall remain, thereof shall be in perfume [like] musk*: and that the assertion that it means it shall be sealed with musk is nought. (TA.) [See also خَتَامٌ and خَتَامَةٌ.] — Also, (IAṣr, K,) and خَتَامٌ, (K,) or, accord. to IAṣr, خَتَامٌ, (TA,) sings. of خَتَمٌ, which signifies † *The places of separation* (فُصُوصٌ [q. v.]) *of the joints* (مُغَاصِلٌ) *of horses*. (IAṣr, K.)

خَتَامٌ (JK, S, Mṣb, K) and خَتَامٌ (TA) and خَتَامٌ, (S, Mṣb, K,) which is more commonly known than خَتَامٌ, (Mṣb, [but see what follows,]) and خَتَامٌ and خَتَامٌ (JK, S, K, the last in the CK and TA خَتَامٌ and خَتَامٌ (K and TA but omitted in the CK) and خَتَمٌ (ISd, IHsh, K) and خَتَمٌ (Ez-Zeyn El-'Irákee, TA) and خَتَمٌ (Ibn-Málik, TA) and خَتَمٌ (Ez-Zeyn El-'Irákee, TA) and خَتَامٌ (K) signify the same; (JK, S, Mṣb, K, TA;) [A signet;

generally a signet-ring; i. e.] a certain ornament (حَلْقِي, M, K) for the finger, (K,) app., at the first, used for sealing, or stamping, therewith; so that the word is of the same class as طَابَعٌ: afterwards, in consequence of frequency of usage, applied to one not used for that purpose: (ISd, TA:) or a ring having a فَصٌّ of a substance different therefrom [set in it; i. e., having a stone, or gem, set in it]: if without a فَصٌّ, it is called فَتْحَةٌ: (Mṣb:) or خَتَامٌ signifies the agent [i. e. the person sealing, or stamping]: (JK, Az, Mṣb:) خَتَامٌ, the thing that is put upon the piece of clay [or wax, for the purpose of sealing, or stamping]: (Az, Mṣb, K:) the pl. [of خَتَامٌ and خَتَامٌ] is خَوَاتِمٌ (K) and [properly of خَوَاتِمٌ] خَوَاتِمٌ: (S, in which the former pl., though more common, is not mentioned, and K:) Sb says that those who use the latter pl. make it to be pl. of a sing. of the measure فَاعَالٌ, though it be not in their language; which shows that he knew not خَتَامٌ: the pl. of خَتَمٌ is خَتَمٌ. (TA.) — خَتَامٌ also signifies *A seal, or stamp, and a mark*: so in a trad., in which it is said, وَأَمِينَ خَتَامِ رَبِّ الْعَالَمِينَ عَلَى عِبَادِهِ الْمُؤْمِنِينَ, i. e. [أَمِينَ (or Amen) is] the seal, or stamp, and the mark, [of the Lord of the beings of the whole world upon his servants the believers,] which removes from them accidents, and causes of mischief; for the seal of the writing protects it, and precludes those who look from [seeing] what is within it. (TA.) — See also خَتَامٌ, in seven places. [It is nearly syn. with خَتَامٌ, as Fr says: and thus,] it signifies also, (JK, K,) and so does خَتَامَةٌ, (S, K,) † *The end, or last part or portion*, (JK, S, K,) and *result, or issue*, (K,) of a thing (JK, S, K) of any kind: (JK, K:) † the latter [particularly] signifies † *the last part or portion* (JK, Mṣb) of a chapter of the Kur-án, (JK,) and of the Kur-án itself: (Mṣb:) [and † a concluding chapter or section: an epilogue: and an appendix:] and خَتَمٌ signifies [in like manner] the contr. of مُفْتَتِحٌ; as in the saying, التَّحْمِيدُ مُفْتَتِحٌ خَتَمٌ † [The declaration of the praises of God is the opening portion of the Kur-án, and the prayer for the protection of God is its closing portion]; (A, TA;) and it is a chaste word, of frequent occurrence, though the contr. has been asserted. (TA.) One says also, الأَعْمَالُ بِخَوَاتِمِهَا [Actions are characterized, or to be judged, as good or evil, by their results]. (TA.) — Also, i. e. خَتَامٌ, of a mare, † *The lower ring* (الْحَلْقَةُ الدُّنْيَا) [app. meaning the extremity, in which is the orifice, see حَلْقَةُ الرَّجَمِ and حَلْقَةُ الدُّبُرِ, in art. حَلَقٌ,] of the طَبِيَّةُ [evidently here used as a dial. var. of طَبِي, i. e. the teat, though I do not find it mentioned in its proper art. in any lexicon; unless مَنْ طَبِيَّتَهَا be a mis-transcription for مَنْ طَبِيَّتَهَا]: (K, TA:) so called by way of comparison [to a signet or seal]. (TA.) — And † *The hollow* (نُقْرَةٌ) *of the back of the neck*; (JK, K, TA;) which is the cupping-place. (TA.) — And † *The least* وَضَحٌ [or white-

ness] of the legs (JK, K, TA) of horses; (JK, TA;) i. e. a slight whiteness in the parts next the hoof, less than what is termed تَحْدِيرٌ. (TA.)

خَتَامٌ: see خَتَامٌ.

خَتَامٌ: see خَتَامٌ, in two places: — and see also خَتَامٌ, in five places.

خَتَمٌ: see خَتَامٌ, first sentence.

خَتَامَةٌ: see خَتَامٌ, in two places, in the latter half of the paragraph.

خَتَامٌ: }  
خَتَامٌ: }  
خَتَامٌ: } see خَتَامٌ, first sentence.  
خَتَمٌ: }  
خَتَامٌ: }

مَا أَحْسَنَ تَخْتِمَتَهُ: see 5. You say, مَا أَحْسَنَ تَخْتِمَتَهُ [How good, or beautiful, is his act, or mode, of putting on the turban! or, of putting it on in the manner of the نَقَابُ!]. (Ez-Zejjajee, TA.)

مُخْتَمٌ Sealed, or stamped, &c., much. (S,\* TA.) — Applied to a horse, (TA,) † *Having the whiteness of the legs which is termed خَتَامٌ*. (K, TA. [See the latter word, last sentence.])

مُخْتَمٌ Sealed, or stamped, &c. (S,\* TA.) — Also The [measure commonly called] صَاعٌ (A'Obeyd, Mgh, K:) or the sixth part of the [measure called] قَفِيزٌ. (Mgh in art. كُر.) [It is there added that the قَفِيزٌ is the tenth part of the جَرِيبٌ: but it seems that this is the قَفِيزٌ which is a measure of land; not what is here meant in the explanation of مُخْتَمٌ, which is a measure of corn and the like.] [Pl. مَخَاتِمٌ.]

مُخْتَمٌ: see خَتَامٌ, in the latter half of the paragraph.

ختن

1. خَتَنَ, (S, Mgh, Mṣb, K,) aor. َ (Mṣb, K) and ُ, (K, TA, but omitted in the CK,) inf. n. خَتْنٌ, (S, Mgh, Mṣb, K,) *He circumcised* (K, TA) a boy, (S, Mgh, Mṣb, K,) and a girl also: or, as some say, خَتْنٌ relates to men [or boys], and خَفَضَ to women [or girls]. (TA.) خَتْنٌ: see 8. — And خَتَانٌ [which see below, app. as an inf. n. of which the verb is as above,] signifies *The making a feast, or banquet, to which people are invited, on account of a wedding, and of a circumcision also*. (KL.) — [And accord. to Golius, as on the authority of a gloss. in the KL, خَتْنٌ also signifies *He diminished; he rendered imperfect: and he acted unjustly*.] — خَتَنَهُ is also syn. with خَتَلَهُ [He deceived, deluded, beguiled, circumvented, or outwitted, him, unawares]: and خَتَانَةٌ is syn. with مَخَاتَلَةٌ [which signifies in like manner the act of deceiving, deluding, &c.; or practising mutual deceit, &c.; or striving, endeavouring, or desiring, to deceive, &c.]. (TA.)

3. **خاتنه** *He allied himself to him by marriage;* syn. **تَزَوَّجَ إِلَيْهِ** (K.). **مُصَاهَرَةٌ** is syn. with **مُصَاهَرَةٌ** [The becoming that kind of relation that is termed **صِهْرٌ**]: (Ish, Mgh) as some say, **مصاهرة** on the side of the wife, and on the side of the husband: so that one says **خَاتَنَتْهُمْ** as meaning **صَاهَرْتَهُمْ** [I became a relation to them on the side of the wife, and on the side of the husband]. (Mgh.) — See also 1, last sentence.

8. **اختن** *He (a boy) was circumcised;* (TA;) syn. **خَتَّنَ**: or *he circumcised himself;* syn. **خَتَّنَ نَفْسَهُ**. (Mgh.)

**خَتْنٌ** i. q. **صِهْرٌ**, (Lth, Mgh, K, &c.), as meaning *A man married among a people:* (Lth, Mgh) [such a man is said to be that people's **خَتْنٌ**]: or *any relation on the side of the wife;* (S, IAqr, Mgh, Mṣb, K;) such as a man's *wife's father*, (Lth, IAqr, S, Mgh, Mṣb, K,) and *wife's mother*, (Lth, Mgh,) and *wife's brother*, (IAqr, S, Mgh, Mṣb, K,) and *the like;* (K;) so it signifies with the Arabs: (S, Mgh, Mṣb:) thus Abou-Bekr was the Prophet's **خَتْن**, and so was 'Omar: (Mgh, TA:) and [it is said that] with the vulgar it signifies a man's *daughter's husband:* (S, Mgh, Mṣb:) but it is used in this sense by a *rújiz*; and, in a trad., 'Alee is called the Prophet's **خَتْن**: (TA:) accord. to Az, it signifies a man's *wife's father:* (Mṣb:) and **خَتْنَةٌ** is applied to the female; and means a man's *wife's mother:* (Az, Mgh, Mṣb, K, TA:) the pl. is **أَخْتَانٌ**: (Az, S, Mgh, Mṣb, K;) accord. to Aṣ, (Mgh,) the **أَخْتَان** are [the relations] on the side of the wife; and the **أُحْمَاءُ**, on the side of the husband; and the **أَصْبَارُ**, on either side: (Mgh, Mṣb:) or a man's **اِخْتَان** are his *wife's relations*; and a woman's **اِخْتَان** are her *husband's relations*: and a man's **اِخْتَان** are also said to be his *daughters' husbands* and *sisters' husbands* and *paternal aunts' husbands* and *maternal aunts' husbands*, and the *husbands of any women whom, by reason of relationship, it is unlawful for him to marry*, and *any relations on the side of these husbands to whom marriage is unlawful, of men and of women.* (Mgh.)

**خَتَانٌ** *Circumcision*, of a boy, (S, \* Mgh, \* Mṣb, \* K, TA,) and of a girl; (TA;) a subst. from 1 in the first of the senses explained above; (S, Mgh, Mṣb, K;) as also **خَتَانَةٌ**. (S, Mṣb, K.) You say, **أُطْحِرَتْ خَتَانَتَهُ** *His circumcision was made to be extirpative.* (S, TA.) — And *A feast, or banquet, to which people are invited on account of a circumcision.* (JK, S, TA.) You say, **كُنْتُ فِي خَتَانِ فَلَانٍ** *I was at the feast, or banquet, &c., of such a one.* (TA.) — See also 1, third sentence. — Also *The part, of the male, which is the place of circumcision;* (T, S, Mgh, K;) and *of the female likewise;* (T, Mgh, TA;) the *part, of the فرج, which is the place of circumcision.* (Mṣb.) Hence, in a trad., **إِذَا التَّقَى** *When the two places of circumcision meet together*: (S, \* Mṣb, \* TA:) **التَّقَى** *the two places* is a euphemism, metonymically denoting the disappearing, or causing to disappear, of the part

of the penis that is above, or beyond, the place of circumcision (Mgh, \* Mṣb, TA) in the vulva of the woman. (Mgh, \* TA.)

**خُتُونٌ**: see **خُتُونَةٌ**.

**خَتِينٌ** *Circumcised*, applied to a boy, (Mṣb, K, TA,) as also **مَخْتُونٌ** (JK, Mṣb, K) and **مُخْتَتِنٌ**; (TA;) and to a girl likewise, (Mṣb, TA,) as also **مَخْتُونَةٌ**. (Mṣb.)

**خَتَانَةٌ**: see **خَتَانٌ**, in two places. — Also *The art, or business, of circumcising.* (JK, K, TA.) [In the CK, **اَوِ الْخَتَانَةَ** is erroneously put for **اَوِ الْخَتَانَةَ**.]

**خُتُونَةٌ** *The alliance by which one acquires the relationship of a خَتْنٌ*, (Az, Mgh,) or of a **صِهْرٌ**; (K;) as also **خُتُونٌ**. (Az, Mgh, K.) And *A man's marrying, or taking to wife, a woman.* (K.)

**خَاتِنٌ** *A circumciser.* (JK, \* Mṣb, \* TA.)

**خَاتُونٌ** *A lady, or noble woman;* a foreign word, (K, TA,) used by the Persians and Turks: pl. **خَوَاتِينٌ**. (TA.)

**مَخْتُونٌ**; and its fem., with **ة**: see **خَتِينٌ**. — **عَامٌ مَخْتُونٌ** *A year of drought, or barrenness, or dearth.* (A, TA.)

**مُخْتَتِنٌ**: see **خَتِينٌ**.

#### خثر

1. **خَثَرَ**, (S, Mṣb, K,) aor. **خَثَرْتُ**; (S, Mṣb;) and **خَثَرْتُ**, aor. **خَثَرْتُ**, (S, A, Mṣb, K,) a rare dial. var.; (Fr, S;) and **خَثَرْتُ**, (S, A, Mṣb, K,) aor. **خَثَرْتُ**, (Mṣb,) a form heard by Kṣ; (S;) inf. n. (of the first, TA) **خَثْرٌ** and **خُثُورٌ** and **خُثْرَانٌ**, (K, TA,) which last is irregular, because this word does not imply motion, (TA,) [but this assertion requires consideration,] and (of the second [accord. to rule], TA, or of the first, Mṣb, [or used as inf. n. of the first because it is the most common form,]) **خُثُورَةٌ** (S, A, Mgh, Mṣb, K) and [of the second accord. to rule] **خُثَارَةٌ** (K) and of the third **خُثْرٌ**; (Mṣb, TA;) [and probably **خُثْرٌ**, (mentioned by Freytag, though without any indication of his authority,) as quasi-pass. of **خَثَرْتُ**; but I have more than once found it erroneously written for **خُثْرٌ**, which has a different signification;] *It* (milk, S, A, Mgh, Mṣb, K, and honey, and the like, TA, and a liniment or the like, A, or some other thing, Mṣb) *was, or became, thick,* (S, A, Mgh, Mṣb, K,) and *strong.* (Mṣb.) — [Hence,] **خَثَرْتُ نَفْسَهُ**, (S, K,) or **خَثَرْتُ**, (A,) or **خَثَرْتُ**, (Mgh,) inf. n. **خُثُورٌ** and **خُثَارَةٌ**, but not, as some write it, **خُثَارَةٌ**, (TA,) **خُثَارَةٌ** [or stomach] *heaved, became agitated by a tendency to vomit, or became heavy;* (A, Mgh, K, TA;) as also **خَثَرَ** alone; (IAqr, TA;) *became disordered;* syn. **اِخْتَلَطَتْ**. (S, K.) — And **خَثَرَ**; (S;) or **خَثَرَ**, aor. **خَثَرْتُ**; (K;) or **خَثَرَ فِي الْحَيِّ**; (A;) **خَثَرَ** *He remained among the tribe,* (S, A, K,) *not going forth with people to procure wheat or corn or other provisions,* (S, K,) *by reason of shame, or of heaviness of the soul [or stomach].* (TA.) — And **خَثَرَ** *He felt, or had a sense of, or he was,*

or *became, moved or affected with, shame, shyness, bashfulness, or honest shame.* (K.)

2: see 4.

4. **اخْثَرَهُ**; (Mṣb, K;) and **خَثَرَهُ**, (A, Mṣb, K,) inf. n. **تَخْثِيرٌ**; (TA;) *He thickened it; made it thick,* (Mṣb, A, K,) and *strong;* (Mṣb;) namely, milk, (A, Mṣb, K,) and honey, and the like, (TA,) and a liniment or the like, (A,) or some other thing. (Mṣb.) — And the former signifies also *He left it in a thick state;* namely, fresh butter; (Aṣ, S, K;) *not melting it.* (Aṣ, S.) It is said in a prov., **مَا يَدْرِي أَيُّخْثِرُ أَمْ يَذِيبُ** [He knows not whether to leave in a thick state or to melt]: (S, K; in one copy of the former of which, the fem. forms of the verbs are used:) applied to him who is confounded, or perplexed, and unable to see his right course, and who wavers, or vacillates: its origin being this: a woman melts fresh butter, and what is thick thereof becomes mixed with what is thin, and she is vexed and wearied by her case, and knows not whether to raise the fire with fuel, in order that it may become clear; fearing that, if she do so, it will burn: thus she is perplexed. (K.)

5: see 1.

**خَاثِرٌ**: see **خَثَرَةُ** **الْأَنْفُسِ** and **خَثَرَى** **الْأَنْفُسِ**.

**خُثَارٌ** *What remains upon a table of food.* (S.)

**خُثَارَةٌ** *What remains* (S, K) *of a thing,* (S,) or of milk: (K:) *the dregs; lees; or thick, or turbid, portion that sinks to the bottom of a thing, beneath the clear portion.* (TA in art. ثفل.) You say, **ذَهَبَ صَفْوُهُ وَبَقِيَ خُثَارَتُهُ** [The clear part of it went away, and the thick part of it remained]. (A.)

**خَاثِرٌ**, applied to milk, (Mgh, Mṣb,) and to a liniment or the like, (A,) &c., (Mṣb,) *Thick, or thickening,* (A, Mgh, Mṣb,) and *strong.* (Mṣb.) — [Hence,] **خَاثِرُ النَّفْسِ** **خَاثِرٌ** *Having the soul [or stomach] in a heaving state, agitated by a tendency to vomit, or heavy:* (TA:) or *not in a good state:* (A, Mgh:) and *languid:* (A:) and **قَوْمٌ خُثَارَةٌ** **خَاثِرٌ** *a party disordered [in souls or stomachs].* (S, K.) And **خَاثِرَةٌ** **خَاثِرَةٌ** *A woman feeling a little pain (K) and languor;* as also **مُخْثِرَةٌ** [or, more probably **مُخْثَرَةٌ**]. (TA.)

**خَاثِرَةٌ** [fem. of **خَاثِرٌ**, q. v. — And also, as a subst.,] **خَاثِرَةٌ** *A party of men:* (K, TA:) or **خَاثِرَةٌ** *a dense body of men.* (A, TA.)

**مُخْثِرَةٌ**: see **خَاثِرٌ**.

#### خنى

1. **خَنَى**, aor. **يَخْنِي**, inf. n. **خَنْيٌ**, said of a beast of the ox-kind, (JK, S, Mṣb, K,) or of a bull, but not [خَنْيٌ] of a cow, (A 'Obeyd, TA,) and of an elephant, (K,) *He dunged.* (JK, S, Mṣb, K.) [See also **خَنْيٌ**.]

4. **اخشى** *He (a man, TA) kindled [dry dung such as is called] خَنْيٌ* (K.)

**خشي** *Dung* of a beast of the ox-kind; (JK, S, Mgh, Msb, K); as also **خشي**: (Msb:) or of a bull: (IAgr, TA:) and of the elephant: (K:) and metaphorically, of the camel; as used in a trad.: or, accord. to AZ, *compact dung* of a beast of the ox-kind, and of the sheep or goat, and of any cloven-hoofed animal, and of the camel: (TA:) pl. **أخشاء** [a pl. of pauc.] (JK, S, Mgh, Msb, K) and **خشي**, (CK, [a quasi-pl. n. like **عبيد**]) or **خشي**, (K accord. to the TA, [like **عبيد**, q. v., a pl. of **خشو**]) and **خشي** [originally **خشوي**], (K,) these two from Fr. (TA.) — **خشي** also signifies † *A number of people in a state of dispersion*: (Sgh, TA:) or so **خشي من الناس** (JK.)

**خشي**: see the next preceding paragraph.

**مخشي**, (JK, TA,) so in the Tekmileh, (TA,) [or **مخشا** accord. to the CK, there, with the article, written **المخشا**] or **مخشا**, (K accord. to the TA,) The [kind of pouch called] **خريطة**, (JK, K,) and small [bag such as is termed] **جراب**, (JK,) of the gatherer of [wild] honey, (JK, K,) which he puts beneath the part between his armpit and his flank, (TA,) and in which he deposits the honey. (JK.)

**مخشا**: see what next precedes.

**خجل**

1. **خجل**, (S, Msb, K, &c.,) aor. **خجل**, (K,) inf. n. **خجل**, (S, Msb, &c.,) but not **خجالة**, [though authorized by the KL, in my copy of which I find it thus written (not **خجالة** as written by Golius),] for this is a vulgar mistake for **خجالة** or **خجل**, (Mgh, [so in my copy, but correctly **خجالة** (which may be either a simple subst. or an inf. n. of un.) or **خجل**]) *He was, or became, confounded, or perplexed, and unable to see his right course, by reason of shame*: (S, O:) or *he was, or became, ashamed, and confounded, or perplexed, and unable to see his right course*, (T, M, K,) [or, simply, *ashamed*, (see **خجل**)] in consequence of a deed that he had done: (T, M, TA:) thus **الخجل** has a more particular signification than **الاحياء**: (TA:) or it is like **الاستحياء**. (Msb.) — And *He remained silent*, (T, K,) or *still*, (M,) *not speaking nor moving*. (K.) — And *He was, or became, in a confused and dubious case*, (JK, M, \*K,\*) *so that he knew not how to extricate himself from it*. (M, K.) — Also, said of a camel, † *He went in mud, and became like him who is confounded, or perplexed, and unable to see his right course*: (JK, \*M, K, TA:) or *he stuck fast in mire*. (T, TA.) — And in like manner, † *He became agitated, or convulsed, or he struggled, or floundered, with his load*: (JK:) or **خجل بالحميل** *he was oppressed by the load*, (K, TA,) *so that he was agitated, or convulsed, or he struggled, or floundered, beneath it*. (TA.) — And, said of a plant, or of herbage, † *It was, or became, tall, and tangled, or luxuriant, or abundant and dense*; (ISd, K, TA;) and so

Bk. I.

**خجل** said of the kind of trees termed **خبيض**. (JK, K.) — [And, as inf. n. of **خجل**,] **خجل** also signifies *The bearing richness ill; as when, being rich, one exults, or exults greatly or excessively, and behaves insolently and unthankfully*: (S, \*K:) or the *taking a wide, or an ample, range, or being profuse, when rich*. (TA.) It is related in a trad. that he [Mohammad] said to the women, **إِذَا جُعْتَنَ دَفَعْتَنَ وَإِذَا شَبِعْتَنَ خَجَلْتَنَ**, (S, \*TA,) i. e. *When ye are hungry, ye become lowly, humble, or submissive, and cleave to the dust, or earth*; (S and TA in art. **دفع**;) or *ye bear poverty ill*; (TA in the present art.;) and *when ye are satiated, [ye bear richness ill; or] ye exult, or exult greatly or excessively, and behave insolently and unthankfully*. (S in the present art.) [See also a verse of El-Kumeiy cited in the first paragraph of art. **دفع**.] — And *i. q. برمر* [The being affected with disgust, loathing, or aversion; the being vexed, grieved, disquieted by grief, &c.] (K, TA. [In the CK, **البرمر** is erroneously put for **البرمر**].) — And *The being remiss in seeking subsistence*. (K.) — And *The being lazy, or indolent*: (Az, ISd, K:) from the verb in the sense explained in the second sentence of this paragraph. (TA.) — And *i. q. فساد* [The being bad, corrupt, &c.]. (M, K.) — Also, in a shirt, † *The being much slit, or rent, in the lower parts, or skirts*. (Fr, K.)

2: see what next follows.

4. **اخجله** (S, Msb, K) *i. q. خجله, (Msb, \*K, TA,) inf. n. **تخجيل**; (TA;) *He, (S,) or it, namely, an affair, or event, (TA,) caused him to become confounded, or perplexed, and unable to see his right course, by reason of shame*: (S in explanation of the former:) [or *caused him to become ashamed, and confounded, or perplexed, and unable to see his right course, in consequence of a deed that he had done*: (see 1:)] or *he said to him خجلت*. (Msb. [But it is not clear whether this meaning be there assigned to both of these verbs, or only to the latter of them.]) — See also 1.*

**خجل** part. n. of **خجل**; (Msb;) [Confounded, or perplexed, and unable to see his right course, by reason of shame: or ashamed, and confounded, or perplexed, and unable to see his right course, in consequence of a deed that he has done: or, simply,] *ashamed*. (S, Msb,\*) — [Other meanings are shown by explanations of the verb.] — Applied to herbage, † *Tall, (K, TA,) and tangled, or luxuriant, or abundant and dense, and goodly, and ISd adds, full-grown*: and † **مخجل** [in like manner], applied to the kind of trees termed **خبيض**, *dense, or tangled, and tall*: or, applied to herbage, or pasturage, *wide, abundant, full-grown, that detains one so that he stays among it, not passing beyond*. (TA.) — And, applied to a place, and a valley, † *Abounding with tangled, or luxuriant, or abundant and dense, herbage*: (S:) or, applied to a valley, (JK, K,) as also **مخجل**, (K,) † *exceedingly abundant in herbage*: (K, TA:) or *tangled, or luxuriant, or abundant and dense, therewith*; (JK, K, TA;) *resounding with the humming of*

*flies*. (JK.) — Also, applied to a garment, † *Wide and long*: (ISh, K:) or *ample*: or *such that the wearer is impeded and clogged therein*: (TA:) and, so applied, † *old, and worn out*: (K:) or † *much slit, or rent, in the lower parts, or skirts*. (Fr, TA.) — And, applied to a **جل** [or horse-cloth, or covering for a beast], (ISh, K,) [or] such as is put upon a camel, (ISh,) *That moves to and fro, or from side to side*, (ISh, K,) *upon the camel*, (ISh,) or *upon the horse*, (K,) *by reason of its width*. (ISh.)

**خجلة**: see 1: [it seems to be most probably a subst. signifying *Confusion, or perplexity, and inability to see one's right course, by reason of shame*: or *shame, and confusion, or perplexity, and inability to see one's right course, in consequence of a deed that one has done*: or simply,] *i. q. حياء* [shame, or a sense of shame, &c.]. (S.)

**مخجل**: see **خجل**, in two places.

**خد**

1. **خد في الأرض**, aor. **خد**, (S,) or **خد في الأرض**, (A,) [aor., if accord. to rule, **خد**, (T,)] *He furrowed, or trenched, or clave, the ground*; (S, L;) *he made a furrow, or trench, [or furrows, or trenches,] in the ground*. (T, A.) The latter (**خد في الأرض**) is also said of a torrent, meaning *It furrowed, or clave, the ground by its course*. (L.) — **خد**, (L,) inf. n. **خد**, (L, K,) also signifies *He, or it, marked, scored, or impressed, a thing*: (L:) and *made a mark or marks, or an impression or impressions, upon a thing*. (L, K,\*) You say, **خد الفرس الأرض بحوافره**, [The horse marked, or scored, [or furrowed,] the ground with his hoofs. (L.)] And **خد الدمع في خده** *The tears made marks upon his cheeks*. (L.) — Also *He (a camel) clave a thing with his ناب [or tush]*. (L.) — And *He cut a thing*. (IAgr.)

2. **خد لحمه**, (as in the S and K,) or **خد**, (as in one place in the L,) [both of which may be correct, for the verb is said in the K to be both intrans. and trans.,] † *His flesh became contracted, shrunk, or wrinkled*; (S, TA;) as also † **تخد**: (S, A, \*K:) or *his flesh wasted so that there appeared streaks upon his skin*: (TA in art. **خب**;) or *he (a beast) became lean, or lank, or light of flesh, or slender or lank in the belly, so that his flesh became furrowed, or wrinkled*: and **تخد لحمه** *his flesh became flaccid and quivering, by reason of leanness*. (L.) And **خدده** † *It (travel) rendered him lean and wasted*: (K:) and so evilness of state or condition. (A, \*TA.)

3. **خده** † *He opposed him, being opposed by him*: (A:) or *he was, or became, angered, or enraged, against him, and opposed him in his deed, or work*. (K.)

5. **تخد** *It (the ground) became furrowed, or cleft, by a torrent*. (L in art. **فصد**.) — See also 2, in two places. — **تخد القوم** † *The people became divided into distinct bodies, or parties*. (L in the present art.)

6. **تَخَادَا** † They opposed each other. (A, TA.)

**خَدٌّ**, (S, Mṣb, K, &c.,) of the masc. gender (Lh, K) only, (Lh,) and **خَدَّةٌ**, with damm, (K,) but the latter is rare, (TA.) The cheek; the part extending from the circuit of the eye (**المَحْجَر** [in the **الْمَحْجَن**]) to the part where the beard grows, on either side of the face: (L, Mṣb, K:) or from the outer angle of each eye to the extremity of the side of the mouth: or the part bordering upon the nose, on either side: (L, K:) each of the **خَدَّانِ**, in the face: (S:) pl. of the former **خَدْوَدٌ**: (Mṣb, TA:) it has no other pl. (TA.) — The former is also sing. of **خَدْوَدٌ** meaning † The planks on the right and left of the **دَقَّتَانِ** [or two boards that lie against the camels' sides] of the [vehicles termed] **هَوَادِج** (Aṣ, A, TA) and **غُبَطٌ**: (Aṣ, TA:) or **خَدٌّ** signifies the plank (**صَفِيحَةٌ**) of the **هَوَادِجِ**: and the pl. is **أَخْدَةٌ**, (K,) [a pl. of pauc., but] contr. to rule, (TA,) and (pl. of mult., TA) **خَدَّادٌ** and **خَدَّانٌ**. (K.) — Also † A side, or lateral portion, of a [tract of high and rugged ground such as is termed] **قَفٌّ**. (A, TA.) — And † An assembly, a company, or a congregated body, (K, TA,) of men: (TA:) a rank, or class, of men: (A, L:) and a race, or generation, of men. (L.) You say, **رَأَيْتُ خَدًّا مِنَ النَّاسِ** † I saw a rank, or class, of men. (L.) And **قَتَلْنَا**, (A,) or **قَتَلَهُمْ**, (L,) **خَدًّا فَخَدًّا**, (A, L,) † We slew, (A,) or he slew them, (L,) rank after rank, (A, L,) and class after class. (A.) And **مَضَى خَدًّا مِنَ النَّاسِ** † A race, or generation, of men passed away. (L.) — A road. (IAṣ, K.) — See also **أَخْدُوذٌ**, in four places.

**خُدَّةٌ**: see **أَخْدُوذٌ**, in four places: — and see also **خَدٌّ**.

**أَخْدُوذٌ**: see **أَخْدُوذٌ**.

**خَدَّادٌ** A mark made with a hot iron upon the cheek (S, A, K) of a camel. (A.)

**أَخْدُوذٌ** A furrow, trench, or channel, in the ground; (S, A, K;) as also **خَدٌّ** (A, K) and **خُدَّةٌ**: (K:) a deep trench in the ground; as also **خَدٌّ**: applied in the **Ḳur** [lxxxv. 4] to a deep trench into which, it being filled with fire, some believers in the true God were cast by some idolaters among whom they dwelt: (TA:) a hole, hollow, cavity, pit, or the like, dug, or excavated; (Mṣb;) as also **خُدَّةٌ**: (S:) pl. **أَخْدَائِدٌ**: (A, Mṣb:) the pl. of **خَدٌّ** is **خَدْوَدٌ**; (A;) and the pl. of **خُدَّةٌ** is **خُدَّدٌ**. (TA.) — A rivulet, or streamlet; syn. **جَدْوَلٌ**; (Mṣb;) as also **خَدٌّ**; (L, K;) of which the pl. [of pauc.] is **أَخْدَةٌ**, contr. to rule; and of mult. **خَدَّانٌ** and **خَدَّانٌ**. (L.) — **أَخْدَائِدٌ** and **خَدَّدٌ** [the latter probably a mistranscription for **خَدَّدٌ**, pl. of **خُدَّةٌ**,] The main or middle parts, or open or obvious tracks, (**شُرْك**), of a road: (L:) [because furrowed by the feet of beasts and men.] —

**أَخْدَائِدٌ الأَرْضِيَّةُ** The furrows, or grooves, of well-ropes, in a well; made by drawing them. (L.)

— **أَخْدَائِدُ السِّبَاطِ** The marks of whips; (K;) the furrows made by whips upon the back. (L.)

— **ضَرْبَةُ أَخْدُوذٍ**, (S,) or **ضَرْبَةُ أَخْدُوذٍ**, (so in a copy of the A,) † A blow, or stroke, or beating, that furrows the skin. (S, A, TA.)

**مَخَدٌّ** Each of the tushes, or canine teeth; the two together being termed the **مَخَدَّانِ**. (L.)

**مِخْدَةٌ** [A pillow, or cushion]: so called because it is put beneath the cheek: (S, A, Mṣb:) pl. **مَخَادٌ**. (A, Mṣb.) — Also An iron implement with which the ground is furrowed, trenched, or cleft. (S, L.)

**مَخْدُوذٌ** A camel having the mark called **خَدَّادٌ** made upon his cheek. (S, A.)

**مُتَخَدِّدٌ** † A man (L) lean, or emaciated; (S, L;) having little flesh. (L.) And the fem., with **ة**, † A woman fat but wasted in body [so that she is furrowed, or wrinkled]. (L.)

#### خَدَب

1. **خَدَبَهُ**, (S, K,) aor. **خَدَبْتُ**, (TA,) **He smote him with a sword**: (S, K:) or **he cut him**: (AZ:) or **he smote him with a sword, cutting the flesh, without cutting the bone**: (T, K:) or **he smote him on the head**, (JK, K, TA,) and the like, (JK, TA,) with a sword. (JK.) — **خَدَبٌ** signifies also The act of rending, or cutting open, the skin and the flesh together, (JK, S, TA,) with the canine tooth. (JK, TA.) — And The act of biting. (K.) You say, **خَدَبَتْهُ الْحَيَّةُ** The serpent bit him. (S.) — And The act of lying, or saying what is untrue. (K.) You say, **خَدَبَ** He lied. (JK, S.) — And The act of milking much. (K.)

5. **تَخَدَّبَ** He went a middling pace. (Aṣ, K.)

**خَدَبٌ** Stupidity; (JK;) **هَوَجٌ** [which means the same; or tallness combined with stupidity; &c.]: (S, K:) and [simply] tallness, or length; (S, K, TA;) as also **خَدْبَةٌ**. (TA.) One says, **كَانَ بِنَعَامَةِ خَدَبٍ** There was, in Na'ameh, **هَوَجٌ** [i. e. stupidity, &c.]: (S, TA:) Na'ameh being the surname of Beyhes, (TA,) who became the subject of a prov. respecting the taking of blood-revenge: (K in art. **بِهِس**;) Beyhes El-Fezāree, surnamed En-Na'ameh, [or simply Na'ameh,] was one of seven brothers, who were slain [in a case of blood-revenge], except himself; he being left because of his stupidity; for which he became proverbial. (TA in art. **بِهِس**.) One says also, **فِي لِسَانِهِ خَدَبٌ** [He is long-tongued; lit.] in his tongue is length. (S.) — Also The act of making haste. (KL.)

**خَدِبٌ** Cutting; or sharp: (IAṣ, K:) applied to a sword, and a spear-head, and a dog-tooth. (IAṣ.) — See also **أَخْدَبٌ**, in three places.

**خَدْبَةٌ**: see **خَدَبٌ**.

**وَقَعُوا فِي وَادِي خَدِبَاتٍ** [They fell into the

valley of **Khadibát**]: a prov., applied to a man who falls into perdition; or to one who misses the object of his aim, or pursuit: (Aṣ, K:\*) see, respecting it, [**جَدِبَاتٍ**, in] art. **جَدِب**. (TA.)

**خَدِبٌ** An old man. (A, K.) Great, big, or bulky; (S, A, K;) applied to a man, (S,) or to an ostrich, &c.; (K;) fem. with **ة**, applied to a girl: (S:) great, and thick or coarse or rude [in make]: (TA:) big in the sides: (Ham p. 439:) big and strong; applied to an old man: (JK:) a man, and a camel, perfect and strong in make: (A:) a camel strong and hardy (A, K, TA) and big. (TA.)

**خَادِبَةٌ**, (JK, TA,) or **شَجَّةٌ خَادِبَةٌ**, (TA,) A severe wound breaking the head. (JK, TA.)

**خَدِيبٌ**, (S, K,) or **خَدِيبَةٌ**, (JK,) A conspicuous road: (JK, S, K:) so says Esh-Sheybānee. (S.) — And the latter, A way of acting or conduct: so in the saying, **فَلَانَ عَلَى خَدِيبَةٍ صَالِحَةٍ** [Such a one is following a good, righteous, or just, way of acting or conduct]. (TA.) — Opinion, judgment, or counsel: (K:) so in the saying, **تَرَكْتُهُ وَخَدِيبَتَهُ** [I forsook him and his counsel]. (TA.) — One's first, or original, affair, concern, or business: (AZ, JK, S, K:) so in the saying, **أَقْبِلْ عَلَى خَدِيبَتِكَ** [Apply thyself to thy first, or thine original, affair, &c.]. (AZ, JK, S.)

**خَدِيبَةٌ**: see the next preceding paragraph.

**أَخْدَبٌ** (S, K) and **خَدِبٌ** (JK) and **مُتَخَدِّبٌ**, (S, K,) applied to a man, (JK, S,) Stupid; (JK;) characterized by **هَوَجٌ** [i. e. stupidity, or tallness combined with stupidity, &c.]; (S, K;) and [simply] by tallness: (K:) [in which **أَخْدَبٌ** is said to be syn. with **طَوِيلٌ**:] fem. [of the first], applied to a woman, **خَدِبَاءٌ**: (S:) and the first, one who cannot restrain himself, by reason of stupidity: (TA:) and the same, (K,) or **خَدِبٌ**, (JK,) one who goes his own way, at random, or heedlessly, without any certain aim or object, or without consideration, not obeying a guide to the right course, (JK, K, TA,) by reason of ignorance, (JK,) or from boldness. (TA.) — Also [the fem.] **خَدِبَاءٌ**, applied to any [she-] animal, **That is wont to wound, and kill, and seize its prey and break its neck**. (IAṣ.) And **خَدِبَةٌ** and **خَدِبَةٌ** [A dart, or javelin,] that inflicts a wide wound. (K.) And **طَعْنَةٌ خَدِبَةٌ**, (S,) and **ضَرْبَةٌ خَدِبَةٌ**, (K,) [A thrust, and a blow,] with which the **جَوْفٌ** [or belly, &c.,] is assaulted: (S, K:) or the former, a wide thrust or wound with a spear or the like: and the latter, a continuous and long act of beating. (TA.) — And **دِرْعٌ خَدِبَةٌ** A coat of mail that is smooth, or pliable, (**لَيِّنَةٌ**, JK, S, K,) and (so in the JK, but in the K "or") wide. (JK, K.)

**مُتَخَدِّبٌ**: see the next preceding paragraph.

#### خَدَج

1. **خَدَجَتْ**, aor. - (S, Mṣb, K) and **خَدَجْتُ**, (K,) inf. n. **خَدِجٌ**, (S, K,\*) or this is a simple subst.,



(Mṣb,) *She* (a camel, AZ, Ṣ, Mṣb, K, and any cloven-hoofed or solid-hoofed animal, AZ, Mṣb, TA, or sometimes another female, TA) *cast her young one before the completion of the days of gestation*, (AZ, IKt, Ṣ, Mṣb, K,) to which IKoot adds, (Mṣb,) *even if it were completely formed*; (Ṣ, Mṣb;) as also *وَلَدَهَا*; (IKtt, Mṣb;) and *خَدَجَتْ*, inf. n. *تَخْدِجُ*: (TA:) or, as some say, *she cast her young one when her pregnancy had become apparent, between the commencement of its formation and the period a little before the completion*; as also *خَدَجَتْ* *وَلَدَهَا*; but see the latter verb below: (Mṣb:) or *she* (a camel) *cast her young one in a defective state, before the time: or without any hair upon it: or miscarried, bringing forth merely blood*: and Thābit mentions the last but one of these significations as relating to a human being: (TA:) or you say of a woman, *خَدَجَتْ* *وَلَدَهَا* and *أَخْدَجَتْ* in one and the same sense, (Aboo-Kheyreh, TA,) meaning *she cast her fetus in such a state that its form had become apparent*: and *خَدَجَتْ* *she miscarried, bringing forth merely blood*: when she has brought it forth before its hair has grown, one says of her *غَضَّتْ*: so says Az. (TA.) — And *خَدَجَ* † *He* (a man) *was, or became, deficient in a limb, or member*. (A.) — See also 4, in two places.

2: see 1.

4. *اخْدَجَتْ* *She* (a camel) *brought forth her young one imperfectly formed*, (Ṣ, Mgh, K,) *even if the period of gestation were complete*: (Ṣ, K:) or so *وَلَدَهَا*: and the former, *she brought forth her young one imperfectly formed at the completion of the period*: (IKt, Mṣb:) or *she brought forth her young one completely formed before the proper time of bringing forth*. (TA.) See also 1, in two places. — Hence, (TA,) *اخْدَجَتْ* *الشتوة*, (IAṣr, Ṣ,) or *الصيف*, (K,) † [*The winter, or the spring or summer* (but more probably the former,)] *had little rain*. (IAṣr, Ṣ, K, TA.) And *اخْدَجَتْ* *الزئدة*, (T, TA,) or *خَدَجَتْ*, (TA,) † [*The lower of the two wooden instruments for producing fire*] *failed to emit fire*. (T, TA.) And *خَدَجَ* † *He* rendered a man defective in a limb, or member: said of God. (A.) And † *He* performed incompletely his prayer; (Es-Sarakūṣṭee, A, Mṣb;) or so *خَدَجَ*: (Mṣb:) and in like manner, (i. e. the former verb,) † a salutation: (TA, from a trad. :) and † *he* performed unsoundly his affair: (A, TA:) and † *he* formed unsoundly his opinion. (A.)

*خَدَجَ*: see *مُخْدَجٌ*.

*خَدَجَ* inf. n. of 1 in the first of the senses explained above; (Ṣ, K,\*) or a simple subst. therefrom; (Mṣb;) or a subst. from 4 in the first of the senses explained above. (Mgh.) See also *مُخْدَجٌ*. — And hence, (Mṣb,) † *Defect, or deficiency*. (Aṣ, A, Mgh, Mṣb, TA.) — *صَلَاةٌ خَدَجَ*, (Ṣ, A, Mgh, K,) in which the latter word is an inf. n. used as an epithet, (A,) or for *ذَاتُ خَدَجٍ*, (Mgh, TA,) † *Prayer incompletely performed*; (Ṣ, A, Mgh, K;) as also *مُخْدَجَةٌ*

and *خَادِجَةٌ*: (A:) applied in a trad. to prayer in which the Fātiḥah is not recited. (Ṣ, Mgh, TA.) And *حَجَّ إِخْدَاجٌ*, in which [likewise] the latter word is for *ذُو إِخْدَاجٍ*, or is an inf. n. used as an epithet, † *Pilgrimage incompletely performed*. (Har p. 392.) — Also a pl. of *خَدُوَجٌ*. (TA.)

*مُخْدَجٌ*: see *خَادِجٌ*: — and see also *مُخْدَجٌ*.

*خَدِيجٌ* The young one of a camel brought forth before the completion of the days [of gestation], (Ṣ, K,) *even if it be completely formed*; (Ṣ;) [and so, accord. to rule, *مُخْدُوَجٌ*.] — See also *مُخْدَجٌ*. — It is applied in a trad. respecting the poor-rate to *A calf one year old, or under, that still follows its mother; resembling a خَدِيجٌ [properly so called] in the smallness of its limbs, and in its having less strength than a ثَبِيٌّ or رَبَاعِيٌّ*. (TA.)

*خَادِجٌ* A she-camel (or a female of another kind, TA) *casting her young one before the completion of the days [of gestation]*, (Ṣ, A, K,) *even if it be completely formed*; (Ṣ, A;) as also *خَدُوَجٌ*, of which the pl. is *خَدُوَجٌ* and *خَدَاجٌ* and *خَدَائِجٌ*: or a she-camel casting her young one in a defective state, before the time. (TA. [See 1, of which it is the act. part. n. And see also *مُخْدَجٌ*.]) — [Hence,] † *A man deficient in a limb, or member*. (A. [See also *مُخْدَجٌ*.]) *صَلَاةٌ خَادِجَةٌ*: see *خَدَاجٌ*.

*خَدَاجٌ*: see *حَجَّ إِخْدَاجٌ*.

*مُخْدَجٌ* The young one of a camel brought forth imperfectly formed, even if the period of gestation have been completed; (IKt, Ṣ, A, K;) as also *مُخْدُوَجٌ* (TA) and *خَدِيجٌ* [q. v.] (A, TA) and *خَدُوَجٌ* and *خَدَجٌ*: (TA:) or brought forth completely formed before the proper time of bringing forth. (TA.) — † *A man made deficient in a limb, or member*: (A:) or *defective in make*. (TA, from a trad. [See also *خَادِجٌ*.]) And *مُخْدَجُ الْيَدِ* † *A man deficient in the arm, or hand*. (Ṣ, A, Mgh, K.) *صَلَاةٌ مُخْدَجَةٌ*: see *خَدَاجٌ*.

*مُخْدَجَةٌ* (Ṣ, A, K,) and *مُخْدَجَةٌ* (TA) A she-camel bringing forth her young one imperfectly formed, even if the period of gestation be complete: (Ṣ, A, K, TA:) or bringing forth her young one completely formed before the proper time of bringing forth. (TA. [See also *خَادِجٌ*.])

*ذَاتُ خَدَاجٍ* and *مُخْدَجٌ* [A she-camel that usually casts her young before the completion of the days of gestation, even if completely formed: (see 1:) or] a she-camel that usually brings forth her young imperfectly formed, (A, TA,) *even if at the proper time, (A,) or before the proper time: (TA:) or that usually brings forth her young completely formed before the proper time of bringing forth*. (TA.)

*مُخْدُوَجٌ*: see *خَدِيجٌ*: and see also *مُخْدَجٌ*.

خدر

1. *خَدَرَ* and *خَدِرَ*, as intrans. vs.: see 4, in six places: — and for the former, as a trans. v.: see 2, in two places. — *خَدَرَ*, aor. *خَدَرَ*, inf. n. *خَدِرٌ*, said of a limb, (Mṣb, K,) and of the body, (TA,) and *خَدِرَتْ*, inf. n. as above, said of the leg or foot, (Ṣ, A,) and of the arm or hand, (TA,) *It was, or became, benumbed, or torpid, or affected by a languidness, or laxity, (Ṣ, Mṣb, K,) or by a heaviness, (IAṣr,) and an impotence of exercising motion, (IAṣr, Mṣb,) or by a contraction of the sinews; (TA;) said of the leg or foot [ &c. ], it became asleep*. (TA in art. *بسر*.) — Also *خَدِرَ*, inf. n. as above, † *He* became languid from drinking wine or medicine. (TA: but only the inf. n. of the v. in this sense is there mentioned.) And † *He* was, or became, lazy, or slothful, and languid. (K,\* TA: but in this instance, also, only the inf. n. is mentioned.) And *خَدِرَتْ عِظَامُهُ* (Ṣ, A) † *His bones became feeble*. (A.) And *خَدِرَتْ عَيْنُهُ*, (A,) inf. n. as above, (K,) † *His eye became languid*: (K, TA:) or *became heavy, (A, K,) by reason of rubbing, (A,) or from a mote in it*. (A, K.) — And *خَدِرَ*, (TA,) inf. n. as above, (K, TA,) said of the day, (TA,) † *It became intensely hot*: — and † *intensely cold*: (K, TA: [see also the part. n. *خَدِرٌ*.]) — and † *it was, or became, calm; without wind, and without a breeze*. (A, TA.)

2. *خَدَرَ*, (A, Mṣb,) inf. n. *تَخْدِيرٌ*: (K;) and *اخْدَرَ*, (A, Mṣb,) inf. n. *إِخْدَارٌ*: (K;) and *خَدَرٌ*, (Mṣb,) inf. n. *خَدْرٌ*: (K;) *He, (Mṣb,) or they, namely, her family, (A, Mṣb,) made a girl to keep herself behind, or within, the curtain; (A, Mṣb, K;) and kept her from menial employments and from going out to accomplish her wants*. (Mṣb.) — [Hence,] *خَدَرَتْ* † *She* (a gazelle) *concealed her young one in a covert of trees or the like, or in a hollow*. (TA.) And *اخْدَرَ* † *It* (a lurking-place) *concealed a lion*; (K, TA;) [as also *خَدَرٌ*: (see *مُخْدَوِرٌ*.)] and † *it* (anything) *prevented a thing from being seen*. (TA.) — [And hence,] *خَدَرَ* † *It* (rain) *confined people in their houses or tents*. (TA.) And *اخْدَرَ* † *It* (night) *confined, detained, or withheld, a person*. (TA.) — See also 4, where it is app. a mistranscription for *تَخْدِرُ*. — *خَدَرَ* (A) and *اخْدَرَ* (K) also signify *It* made a limb, (K,) and the body, (TA,) and a leg or foot, (A,) and an arm or a hand, (TA,) *to become خَدِرٌ, i. e. benumbed, &c.* (A, K, TA. [See *خَدِرٌ*.]) You say, *خَدَرَتْهُ الْقَاعِدُ*, meaning *Long sitting [lit. the sitting-places] made his legs, or feet, to be in that state*. (A, TA.)

3. *خَادَرَنِي* [*He acted covertly with me*]. (A, TA. [In both, *يُخَادِرُنِي* is coupled with *يَسَاتِرُنِي*.])

4. *أَخْدَرَتْ* *She* (a girl) *kept herself behind, or within, the curtain*; (Es-Sarakūṣṭee, Mṣb;) as also *تَخْدَرَتْ*, (A, TA,) and *اخْتَدَرَتْ*, and

تَخَدَّرَ (TA.) — [Hence,] خَدَّرَتْ فِي خَدْرِيهَا [in the CK خَدَّرَ (app. a mistranscription)] and خَدَّرَ + He concealed, or hid, himself; (K, TA;) as also خَدَّرَ, like فَرِحَ [in measure]: (TA:) whence the saying, اخْتَدَرَتِ الْقَارَةُ بِالسَّرَابِ, i. e. [The small isolated mountain, or the like,] became concealed by the mirage. (TA.) [Hence also,] اخْدَرُ † He (a lion) kept himself in his lurking-place; (S, A, K;) as also خَدَّرَ and خَدَّرَ, (TA,) or خَدَّرَ فِي عَرِينِهِ. (A, TA.) And † It (a bird) remained in its nest. (S.) And † He (a man) remained, stayed, or abode; (S, K;) in a place; as also خَدَّرَ, inf. n. خَدَّرَ; (K;) and فِي أَهْلِهِ among his family. (S.) And خَدَّرَ, (S,) inf. n. خَدَّرَ (K,) + He (a gazelle) remained behind the herd; not going with it: (S, K;) and he (a beast) remained behind; not overtaking, or coming up with, the others. (TA.) And اخدروا † They entered upon night [and so became concealed from view]. (TA.) And † They entered upon a day of rain, and of clouds or mist, and of wind: (K;) or rain came upon them. (S.) — اخدر as a trans. v.: see 2, in four places.

5: see 4, in two places.

8: see 4, in three places.

خَدَّرَ A curtain (S, A, Mṣb, K) that is extended for a girl in a part of a house, or chamber, or tent; as also أَخْدَرُ: (K;) and hence, (M,) any chamber, or house, or tent, or the like, that conceals a person: (M, K;) or a chamber, or house, or tent, in which is a woman; not otherwise: (Mṣb:) pl. [of mult.] خَدَّرُ (A, Mṣb, K) and [of pauc.] أَخْدَارُ, and pl. pl. [i. e. pl. of the latter of these two, or pl. of أَخْدَرُ], أَخْدَارِ. (K.) — [And hence, A vehicle composed of] pieces of wood set up over the saddle (قَتَب) of the camel, and curtained with a piece of cloth; (K;) i. e. a هَوْدَج. (TA.) — [Hence also,] † The lurking-place of a lion. (S, K, TA.) — See also what next follows.

خَدَّرَ: inf. n. of خَدَّرَ [q. v.]. (Mṣb, K.) — Also, and خَدَّرَ, † The darkness of night: (K;) or darkness absolutely; as also خَدَّرَ: (TA:) or this last signifies intense darkness: (K, TA:) or, accord. to some, the night consists of five divisions, سُدْفَةٌ and سُدْفَةٌ and هَجْمَةٌ and يَعْفُورٌ and خَدَّرَةٌ; so that this last signifies the last [of five divisions] of the night: or, accord. to Kr, the division next before this is called هَزِيع. (TA.) — † A dark place: (K;) or a dark, and low or depressed, place. (Ham p. 234.) — See also خَدَّرِي. — † Rain: (S, K;) or clouds, or mist, and rain. (ISk.) — See also خَدَّرَةٌ.

خَدَّرَ: see خَدَّرِي.

خَدَّرَ, applied to a limb, Affected with خَدَّرَ, or numbness, &c. (K.) — [Hence,] عَيْنُ خَدَّرَةٍ † An eye in a languid state: or heavy, by reason of rubbing, or from a mote in it. (TA.) And يَعْفُورُ خَدَّرَ † [A gazelle, or young

gazelle, &c., with languid eyes,] as though drowsy, (S, A,) by reason of the motionless state of its eye, and its weakness. (A.) — † يَوْمٌ خَدَّرٌ † A day intensely hot: (Lth:) — and [intensely cold: (see خَدَّرَ:)] or cold and damp: (TA:) or damp: (S;) or rainy, and cloudy or misty: (Az:) and خَدَّرَةٌ † A night cold and damp: (TA:) or damp. (S.) — See also خَدَّرِي.

خَدَّرَةٌ † A rain. (TA.)

خَدَّرَةٌ [i. q. خَدَّرَ (inf. n. of خَدَّرَ) as meaning Numbness, &c., or] heaviness of a leg, and inability thereof to walk. (IAḡr.) — See also خَدَّرَ.

خَدَّرِي † A black ass: (K;) as though a rel. n. from خَدَّرَةُ اللَّيْلِ [The darkness, or intense darkness, of night]. (TA. [See also خَدَّرِي.]

خَدَّرُ: see خَدَّرَ, in two places.

خَدَّرِي † A dark night; (S, A, K;) as also خَدَّرَ (K) and خَدَّرَ (A) and خَدَّرَ and خَدَّرَ. (K.) † A black cloud. (S.) † A camel intensely black: (S, K;) fem. with ة. (S. [See also خَدَّرِي.] † Black hair. (A.) And خَدَّرِيَّةُ الشَّعْرِ † A black-haired girl. (A.) — خَدَّرِيَّةُ also signifies † An eagle; (S, K;) because of its colour; (S;) i. e. its intense blackness. (IB.) In the following verse,

\* كَأَنَّ عَقَابًا خَدَّرِيَّةً \*

\* تَنْشُرُ فِي الْجَوِّ مِنْهَا جَنَاحًا \*

[which may be rendered, As though a black eagle spread in the sky its wing], Th says that the poet may mean, by عَقَابًا, the bird [so called], or a banner, or garments of the kind called أَهْرَادُ, which they spread over them. (TA.)

خَدَّرَ (S, A, K) and خَدَّرَ (A, TA) [originally Keeping behind, or within, the خَدَّرَ, or curtain. — And hence,] † A lion keeping, or abiding, in his lurking-place: (A, K, TA:) or entering into it. (S, TA.) And the former, and خَدَّرَ, † A gazelle remaining behind the herd; not going with it: and † a beast that remains behind; not overtaking, or coming up with, the others: and خَدَّرَ likewise signifies † a camel that is in the rear of the other camels; that remains behind them, and when it sees them go on, goes on with them. (TA.) — خَدَّرَ signifies also † Languid, and lazy, or slothful. (S.) — And † A gazelle having feeble bones. (TA.)

عَيْنُ خَدَّرِيَّةٍ: [fem. خَدَّرِيَّة:] see خَدَّرِيَّة. — أَخْدَرُ: see خَدَّرَ. — بَنَاتُ الْأَخْدَرِ: see what next follows.

أَخْدَرِي A wild ass: (S, K;) so called from a certain stallion named الْأَخْدَرُ: (TA:) some say, (TA,) this was a horse, (A, TA,) belonging to Ardasheer, that became wild: (A:) and some say that he was an ass: or so called in relation to El-'Irāk, but ISd says, I know not how this is:

(TA:) the pl. is أَخْدَرِيَّاتُ; (A;) and بَنَاتُ الْأَخْدَرِ is used as a pl.; (TA;) and [in like manner] بَنَاتُ الْأَخْدَرِيَّاتِ means the [wild] she-asses. (TA in art. بَنَى.) — الْأَخْدَرِيَّةُ A certain race of horses: so called from a stallion named أَخْدَرُ. (K.)

خَدَّرَ: see أَخْدَرُ.

مُخَدَّرَةٌ and مُخَدَّرَةٌ: see مُخَدَّرَةٌ.

مُخَدَّرَ: see خَدَّرَ: — and مُخَدَّرَةٌ: — and see also خَدَّرِي.

مُخَدَّرَةٌ (S, A, K) and مُخَدَّرَةٌ and مُخَدَّرَةٌ (K) A girl kept behind, or within, the curtain. (S, A, K.) — And مُخَدَّرَ (TA) and مُخَدَّرُ (A, TA) A curtained [vehicle of the kind called] هَوْدَج. (A, TA.) — [And hence,] مُخَدَّرُ and مُخَدَّرَ (in some copies of the K and in the TA مُخَدَّرَ and مُخَدَّرَ) † A lion concealed in his lurking-place. (K, TA.)

مُخَدَّرُ and مُخَدَّرَةٌ: see what next precedes, in three places.

#### خدش

1. خَدَشَهُ (Az, S, A, &c.) aor. َ, (S, Mṣb, K,) inf. n. خَدَشَ, (Mgh, Mṣb,) He scratched him, or it, (namely, the face, Az, S, Mgh,) with the nails, so as to cause bleeding or not; (Az, S, Mgh, TA;) i. q. خَمَشَهُ: (Az, A, K, TA:) he wounded him in the outer skin, so as to make it bleed or not: (Mṣb:) he lacerated it, namely, the skin, (A, K,) little or much: or tore off its surface with a stick or the like. (K.) You say, خَدَشْتُ وَجْهَهَا عِنْدَ الْوَصِيْبَةِ She scratched her face with her nails in the upper parts of what appeared thereof, so as to make it bleed or not, on the occasion of affliction. (Az, TA.)

2. خَدَشَهُ (S, TA,) inf. n. تَخَدِيشٌ, (A, TA,) [meaning He scratched him, or it, (namely, the face,) with the nails, vehemently, or much,] is with teshdeed to denote intensiveness, or muchness. (S, TA.) — [Hence,] وَقَعَ فِي الْأَرْضِ تَخَدِيشٌ † A little rain [such as scratched the ground in many places] fell upon the land. (A, TA.)

3. خَدَشْتُ الرَّجُلَ, inf. n. مُخَادَشَةٌ and خَدَاشٌ, I scratched the man's face with my nails, he scratching my face in like manner. (TA.)

خَدَشٌ, an inf. n. used as a subst., (Mgh, Mṣb,) The mark made by scratching with the nails, (Mgh, Mṣb, K,\*) whether it cause bleeding or not: (Mgh:) pl. خَدَشِي, (S, A, Mgh, Mṣb, K,) which is syn. with كُدُوح. (S, TA.)

بَقْلِيهِ خَدَشَةٌ † In his heart is somewhat of hurt. (A, TA.)

#### خدع

1. خَدَعَهُ (TA,) [aor. َ,] inf. n. خَدَعٌ, (Bḡ in ii. 8,) He hid it, or concealed it; (TA;) as also خَدَعَهُ, (Mṣb, TA,) inf. n. إِخْدَاعٌ. (TA.) —

[And hence, app.,] (Lh, K,) inf. n. as above, (Lh,) †He doubled it, or folded it, one part upon another; namely, a garment, or piece of cloth. (Lh, K, TA.) — [And hence, also, accord. to some,] خَدَعَهُ, aor. -, inf. n. خَدَعُ (S, Mgh, Mṣb, K) and خَدَعُ, (AZ, S, K,) or the latter is a simple subst., (Mṣb, TA,) and خَدِيعَةٌ, (TA,) or this [also] is a simple subst., (Mṣb, TA,) like خَدَاعُ, [which is also an inf. n. of 3,] and like خَدَعَةٌ, (TA,) He deceived, deluded, beguiled, circumvented, or outwitted, him; syn. خَتَلَهُ; (S, Mgh, K;) and desired to do to him a foul, an abominable, or an evil, action, without his knowing whence it proceeded: (S, K:) or he dissembled [or acted deceitfully] with him; pretended to him the contrary of what he concealed: (TA:) or he made him to resign, or relinquish, the object that he had in view, by pretending to him something the contrary of what he concealed: (Er-Rághib, B:) and خَادَعَهُ, (S, TA,) inf. n. مُخَادَعَةٌ (S) [and خَدَاعُ], signifies the same; (S,\* TA;) as also خَدَعَهُ; and تَخَدَعَهُ; and خَدَعَهُ, inf. n. تَخْدِيعُ: (TA:) or this last signifies he deceived him, deluded him, beguiled him, circumvented him, or outwitted him, much: (KL:) [and of another of these verbs we find the following various explanations:] خَادَعَهُ is syn. with كَايَدَهُ [which has the first of the meanings assigned in this sentence to خَدَعَهُ; or signifies he practised with him mutual deceit, delusion, guile, or circumvention; he deceived him, &c., being deceived, &c., by him; and this latter meaning, if not each meaning, may be intended here by كَايَدَهُ; for Bḍ says, (in ii. 8,) that مُخَادَعَةٌ is between two]: (TA:) or it signifies he strove, endeavoured, or desired, to deceive, delude, beguile, circumvent, or outwit, him; (AAF, L;) [agreeably with what is said by Kemál Páshá Zádéh, (as I find in a marginal note in a copy of the Mṣ, and also in the Kull p. 178,) that one says of a man خَادَعُ when he has not attained his desire, and خَدَعُ when he has attained his desire;] for many a verb of the measure فَاعَلَ relates to one only; as in the instances of عَاقَبْتُ اللَّصَّ and طَارَقْتُ النَّعْلَ: (L:) or it signifies, [like خَدَعَهُ,] he pretended to him something different from that which was in his mind. (K.) It is said in the Kur [ii. 8], يُخَادِعُونَ ۖ اللَّهُ وَالَّذِينَ آمَنُوا, (TA,) meaning They pretend, to God and to those who have believed, something different from that which is in their minds, by concealing unbelief and pretending belief; for when they do thus to the believers, they do thus to God: (K:) and again, [in iv. 141], يُخَادِعُونَ ۖ اللَّهُ وَهُوَ خَادِعُهُمْ, [They strive, endeavour, or desire, to deceive God, or] they think that they deceive God, but He is [their deceiver, i. e.] the requiter, to them, of their خَدَاعُ [or deceit, &c.]: (TA:) or the meaning is [they deceive] the friends of God: (S:) and [agreeably with this last rendering, and that given in the K,] Aboo-Hayáh reads, in the former passage, يُخَدَعُونَ اللَّهَ: (TA:) [which passage continues thus:] وَمَا يُخَادِعُونَ ۖ إِلَّا أَنفُسَهُمْ [but they do not deceive any save themselves]; i. e., the re-

sult of their خَدَاعُ [or deceit] does not befall any save themselves: (K:) here, again, Aboo-Hayáh reads وَمَا يُخَدَعُونَ: (TA:) Muárrik reads وَمَا يُخَدَعُونَ, meaning يُخْتَدَعُونَ. (K.) Accord. to IAḡr, الخَدْعُ signifies مَنَعَ الْحَقِّ [meaning The preventing from discovering, or accepting, the truth]. (L.) [“He deceived him,” or the like, seems to be generally regarded as the primary signification of خَدَعَهُ, for it occupies the first place in all the lexicons to which I have access: but Bḍ says (in ii. 8) that this meaning is from خَدَعُ said of the ضَبِّ, and that the primary signification of خَدَعُ is the act of “concealing:” the action of the ضَبِّ, however, as will appear in what follows, implies, and originates from, a desire of deceit; and so, often, does the act of concealing.] — [Hence, app.,] خَدَعْتُهُ I gained the mastery over him. (TA.) — خَدَعُ, (Lth, TA, &c.) aor. -, inf. n. خَدَعُ, (TA,) said of a [lizard of the kind called] ضَبِّ, [as though meaning either خَدَعُ الْمُحْتَرِسُ It deceived the hunter, or خَدَعُ نَفْسَهُ it concealed itself,] signifies it entered into its hole; (Lth;) as also خَدَعُ فِي جُحْرِهِ: (S, K:) or it scented a man, and therefore entered its hole, in order that it might not be caught; as also خَدَعُ: (TA:) or it entered into its hole in a tortuous manner: and in like manner, a gazelle into its covert: but mostly said of a ضَبِّ: (Abu-l-'Omeythil:) also said of other things: (Lth:) of a fox, meaning he took to going to the right and left, deceitfully, or guilefully: and of a man, meaning he hid himself from another: and he assumed a disposition not his own. (TA.) [See also خَدَاعُ, below.] — Hence, i. e. from خَدَعُ said of the ضَبِّ, (A, TA,) خَدَعَتْ عَيْنُ الشَّمْسِ †The disc of the sun set; (A, K, TA;) like خَضَعَتْ. (TA in art. خضع.) — [And] خَدَعَتْ عَيْنَهُ †His eye sank, or became depressed, in his head. (Lh, K, TA.) [Also meaning †His eye did not sleep: for] خَدَعَتْ عَيْنُ signifies †the eye did not sleep. (TA.) — [Hence also, as indicated in the S,] مَا خَدَعَتْ فِي عَيْنِي نَعْسَةٌ †[A slumber did not enter my eye]: (S:) or مَا خَدَعَتْ بِعَيْنِهِ نَعْسَةٌ, (so in the L,) or خَدَعَهُ, i. e. نَعْسَةٌ, (so in the TA,) meaning †a slumber did not pass by his eye. (L, TA.) [And from the same source have originated several other tropical significations, of which ex. here follow.] — خَدَعَتِ الْأُمُورُ †The affairs varied in their state; or were, or became, variable. (Ibn-'Abbád, K.) — خَدَعَتِ السُّوقُ, (S, K,) inf. n. خَدَعُ, (TA,) †[The market varied in its state; at one time being brisk, and at another time dull, in respect of traffic: (see خَادَعُ, below:) or] the market became dull in respect of traffic; (S, K;) as also خَدَعَتْ; (Lh, TA;) or انخَدَعُ: (K:) [but سوق is generally fem.:] and, as some say, it became brisk in respect of traffic: thus it appears to have two contr. significations: (TA:) and خَدَعَتِ السِّعْرُ †The price became high, or dear. (TA.) — Said of a man, خَدَعُ also signifies †His

wealth, (K, TA,) and the like, (TA,) became small in amount, or little. (K, TA.) — Said of a time, inf. n. خَدَعُ, †Its rain became little: (TA:) and of rain, †It became little. (K, TA.) — Said of spittle, or saliva, †It dried: (S, K, TA:) or it became little, and dried, in the mouth: (A, TA.) or it became deficient; and when it becomes deficient, it becomes thick; and when it becomes thick, it becomes stinking: (TA:) or it became corrupt: (IAḡr, TA:) and in like manner, said of a thing, it became corrupt, or bad. (TA.) [See also خَادِعُ, below.] — Said of a generous man, (K,) †He refrained [from giving], (S, L, K,) and refused. (L.) You say, كَانَ فَلَانَ يُعْطِي ثُمَّ خَدَعُ †[Such a one used to give; then he refrained, and refused]. (S.) — خَدَعَهُ aor. -, inf. n. خَدَعُ, He cut, or severed, his [vein called the] أُخْدَعُ. (TA.)

2. خَدَعَهُ, inf. n. تَخْدِيعُ: see 1, third sentence. — خَدَعُ He was deceived, deluded, beguiled, circumvented, or outwitted, repeatedly, so that he became experienced: or he was deceived, &c., in war, time after time, so that he became skilful: or he became experienced in affairs: or he became experienced in affairs, sound in judgment, cunning, and guileful. (TA.)

3. خَادَعَهُ, inf. n. مُخَادَعَةٌ and خَدَاعُ: see 1, in five places. — مُخَادَعَةُ الْعَيْنِ means The causing the eye to doubt respecting that which it sees. (Ham p. 541.) — خَادَعُ الْمَجْدِ, (Aḡ, K,\* TA,) or الْحَمْدِ, (AA,) a phrase used by Er-Rá'ee, (TA,) He forsook, or relinquished, (Aḡ, AA, K,) glory, (Aḡ,) or praise, not being worthy of it. (AA.)

4. اخْدَعَهُ: see 1, first signification. — He incited him to deceive, delude, beguile, circumvent, or outwit; or to desire to do to another a foul, an abominable, or an evil, action, without the latter's knowing whence it proceeded; or to pretend to another something different from that which was in his mind. (K.) In the Kur ii. 8, quoted above, Yaḡyà Ibn-Yaḡmar reads, وَمَا يُخَدِّعُونَ. (TA.)

5. تَخَدَعُ He constrained himself to deceive, delude, beguile, circumvent, outwit, or the like. (K,\* TA.) — تَخَدَعَهُ: see 1, third sentence.

6. تَخَادَعُوا They deceived, deluded, beguiled, circumvented, or outwitted, one another; or practised deceit, guile, circumvention, or the like, one to another. (TA.) — تَخَادَعُ He pretended deceit, delusion, guile, or circumvention, (S,\* PS,) on his part: (S:) or he pretended to be deceived, deluded, beguiled, circumvented, or outwitted, not being so; (K, TA;) as also انخَدَعُ. (TA.)

7. انخَدَعُ quasi-pass. of خَدَعْتُهُ [i. e. He became deceived, deluded, beguiled, circumvented, or outwitted]: (S, Mṣb, TA:) or he was content to be deceived, deluded, beguiled, circumvented, or outwitted. (Lth, K.) — See also 6. — See also 1, latter half, in two places.

8. اخْتَدَعَهُ; and يُخَدِّعُونَ, for يُخْتَدَعُونَ: see 1, in the former half of the paragraph, in two places.

خَدَعُ: see خَدِيعَةٌ.

خَدِعُ: see خَادِعٌ, in two places.

خَدَعَةٌ *A single act of deceit, delusion, guile, circumvention, or outwitting.* (Mgh.) It is said in a trad., (Mgh, TA,) *الْحَرْبُ خَدَعَةٌ*, and *خَدَعَةٌ*, (S, Mgh, Mṣb, K,) and *خَدَعَةٌ*, (K,) and *خَدَعَةٌ*, (AZ, Ks, S, Mgh, K,) accord. to different relaters; (Th, Mgh, K;) the first being the most chaste, (S, Mgh, Mṣb,) said to be the form used by Moḥammad; (Th, Mgh, Mṣb;) the second ascribed by El-Khaṭṭābee to the vulgar; (TA;) the last the best in point of meaning: (Mgh:) i. e., accord. to the first reading, (Mgh,) *War is finished by a single act of deceit, &c.*; (Mgh, O, K;) accord. to the second, *war is a thing by which one is deceived*; (Mgh, Mṣb;) or *war is deceived*; for when one of the two parties deceives the other, it is as though the war itself were deceived; (IAth, TA;) [accord. to the third, *war is a mode, or manner, of deceiving*]; and accord. to the fourth, *war is a deceiver of those engaged in it* (IAth, Mgh, TA) *by the frequent deceits which occur therein.* (Mgh.) = † *A slumber.* (TA.)

خَدَعَةٌ *A thing by which, or with which, one deceives, deludes, beguiles, circumvents, or outwits*; (Mgh, Mṣb;) like as *لَعْنَةٌ* signifies "a thing with which one plays." (Mṣb.) See *خَدَعَةٌ*. — One whom people deceive, delude, beguile, circumvent, or outwit, (S, K,) *much*; (K;) like as *لَعْنَةٌ* signifies one "who is much cursed." (TA.) [See, again, *خَدَعَةٌ*. The comparison of *خَدَعَةٌ* in one sense with *لَعْنَةٌ*, and in another sense with *لَعْنَةٌ*, suggests that one of the explanations above may perhaps be founded upon a mistranscription. On *فَعْلَةٌ* as the measure of a word having the sense of a pass. part. n., see a remark of IB voce *لَقَطٌ*.] — See also *خَدِيعَةٌ*.

خَدَعَةٌ [A mode, or manner, of deceiving, deluding, beguiling, circumventing, or outwitting]: see *خَدَعَةٌ*.

خَدَعَةٌ: see خَادِعٌ, in three places: — and see also *خَدَعَةٌ*.

خَدَاعٌ: see خَدِيعَةٌ; [and see also 3.] — خَدَاعُ الصَّبِّ signifies *The procedure of the [lizard called] صَبٌّ when it is attacked by a serpent, or hunted by a man feeling the head of its hole in order that it may imagine him to be a serpent: if the صَبٌّ be experienced, it puts forth its tail to half the length of the hole, and if it feel a serpent, it strikes it, and cuts it in halves; and if it be a hunter, it does not suffer him to lay hold upon its tail, and so it escapes, for the hunter does not dare to put his hand into its hole, because it may not be free from a scorpion, of which he fears the sting, as a strong friendship subsists between the صَبٌّ and the scorpion, and the former makes use of the latter to defend itself from the hunter:* or, as some say, it signifies *its concealing itself, and remaining long in its hole, and seldom appearing, and being very cautious.* (O, TA.)

خَدُوْعٌ: see خَادِعٌ, in three places. — Also † *A she-camel that yields milk abundantly at one time, and withholds it at another.* (K.)

خَدِيعَةٌ *Deceit, delusion, guile, circumvention, or outwitting; and a desire to do to another a foul, an abominable, or an evil, action, without the latter's knowing whence it proceeds*; (S, K;) a subst. from *خَدَعَةٌ*; (S, Mṣb, K;) as also *خَدِعُ*, (Mṣb, TA,) or this is an inf. n.; (AZ, S, K;) and *خَدَعَةٌ*; (TA;) and *خَدَاعٌ*; (TA;) which [is also an inf. n. of *خَدَعَةٌ*, and] originally signifies *concealment*: (Ḥam p. 541:) [and hence as above: and] also signifies *prevention* (مَنْعُ); and *art, artifice, cunning, or skill, in the management of affairs*; (IAṣr, Sgh, K;) or *a making another to resign, or relinquish, the object that he has in view, by pretending to him something the contrary of what he conceals.* (Er-Rāghib, B.)

خَدَاعٌ; and its fem, with *ة*: see the next paragraph, in two places.

خَادِعٌ [*Deceiving, deluding, beguiling, circumventing, outwitting, or the like*]; act. part. n. of *خَدَعَةٌ*; as also *خَدُوْعٌ*; (Mṣb;) or [rather] this latter is an intensive epithet, signifying one who deceives, &c., much, or often; or very deceitful, &c.; or a great deceiver, &c.; (Mgh, K;) and *خَدَاعٌ*, (Mṣb, TA,) and *خَدِعُ*, and *خَدِيعٌ*; (TA;) [but these three are also intensive epithets, like *خَدُوْعٌ*]; and *خَدَعَةٌ* signifies one who deceives, &c., other men; (S;) or [rather] this last is syn. with *خَدُوْعٌ* as explained above, (K,) or *خَدَاعٌ*: (Mgh:) [the pl. of *خَادِعَةٌ*, fem. of *خَادِعٌ*, is *خَادِعَاتٌ*:] and the pl. of *خَدُوْعٌ* is *خَدُوْعَاتٌ*. (Mgh.) — [Hence,] *خَدِعُ خَادِعٌ* *A [lizard of the kind called] صَبٌّ that deceives, beguiles, or circumvents*; (Z, TA;) as also *خَدِعُ*. (S, K.) — And *خَادِعٌ* *دَقْرٌ* and *خَدَعَةٌ* † [*Deceiving, or varying, and very deceitful, or very variable, fortune, or time*]. (TA.) [Whence, or] because of its variableness, (TA,) *خَدَعَةٌ* is † a name for *Fortune, or time*. (K, TA.) — And *فَلَانٌ خَادِعٌ* † *Such a one remains not steadily in one opinion.* (TA.) — And *خَادِعٌ خَلَقٌ* † *A varying, or variable, disposition.* (S, K, TA.) — And *خَادِعَةٌ سُوْقٌ* † *A market varying, or variable, in its state*; (S, A, O, K;) *at one time being brisk, and at another time dull, in respect of traffic*: (A, TA:) or *a market dull in respect of traffic*: or *a market in which one cannot obtain a thing because of its dearness.* (TA.) *خَادِعٌ* also signifies † *Anything unsaleable, or difficult of sale, and in little demand.* (TA.) And accord. to Fr, the Benoo-Asad use the epithet *خَادِعٌ* [perhaps a mistake for *خَادِعٌ*] in the sense of † *High, or dear, applied to a price.* (TA.) — And *خَادِعٌ طَرِيقٌ* † *A road that appears at one time and disappears at another*; as also *خَدُوْعٌ*: (K:) *a road which one does not know*: (TA:) *a road deviating from the right course*; (TA;) as also *خَدِيعٌ*; (S, K, TA;) *which one does not know.* (S, TA.) And *مَاءٌ خَادِعٌ* † *A water to which one does not know the way.* (TA.) — [Hence also,] *سَنُونَ خَادِعٌ* † *Years in which is*

*little good; bad years*: (Sh, TA:) and *سَنُونَ خَدَاعَةٌ* † *years in which is little increase*: (S, K, TA:) from *خَدَعٌ* said of rain, or of spittle; and therefore doubly tropical: (TA:) or, as some say, *years in which is much rain, and in which the produce is little.* (Sgh.) *خَادِعٌ* also signifies † *Corrupt, or bad*; applied to food and other things. (TA.) And you say, *دِينَارٌ خَادِعٌ* † *A deficient, or defective, deenār.* (S.) And *رَجُلٌ خَادِعٌ* † *A man who brings evil upon others.* (TA.)

خَدِيعٌ: see خَادِعٌ, first sentence. [Hence,] † *A wolf that acts deceitfully, or mischievously; or that practises artifice.* (Z, Sgh, K. [In the CK, *المُخْتَالُ* is erroneously put for *المُخْتَالُ*].) — Also *A person in whose love, or affection, no confidence is placed.* (K.) — And hence, (TA,) *خَدِيعٌ* is also applied to † *The mirage*; (S, K, TA;) accord. to some. (S.) You say, *غُرُورُ خَدِيعٌ* † *The mirage deceived them.* (TA.) — [For the same reason,] it is also applied to † *The cat.* (IB.) — And from the former of the last two meanings is derived the phrase (TA) *غُولٌ خَدِيعٌ* (S, K, TA) † *A very deceitful, or guileful, ghool*; (K, TA;) so that it is doubly tropical. (TA.) — *طَرِيقٌ خَدِيعٌ*: see خَادِعٌ; in the latter part of the paragraph.

خَادِعَةٌ fem. of *خَادِعٌ* [q. v.]. — Also *A small door in a large door.* (Ibn-'Abbād, K.) — See also *مُخَدَعٌ*.

أَخْدَعُ [*More, and most, deceitful, deluding, guileful, outwitting, or the like*]. [Hence,] *أَخْدَعُ مِنْ صَبِّ* [*More deceitful, or guileful, than a ḍabb*]; a prov.; (S, K;) applied to a person over whom one has not power, by reason of deceit, or guile. (IAṣr.) They said also, *أَنْتَ أَكْثَرُ خَدِيعَةً مِنْ صَبِّ حَرَشْتَهُ* [*Verily thou art more deceitful, or guileful, than a ḍabb that I have hunted*]. (AZ, AAF, O.) [See *خَدَاعٌ*.] — *الأَخْدَعُ* [app. *Each of the two branches of the occipital artery which are distributed upon the occiput*;] *a certain vein*, (S, K,) *one of a pair of veins, called the أَخْدَعَانُ*, (S, Mgh, Mṣb,) *in the cupping-place* (Mgh, Mṣb) *of the neck*, (Mgh,) *or in the place [of the application] of the two cupping-instruments; being a branch from the وريد [or carotid artery]*; (S, K;) sometimes the scarification [for cupping] happens to be upon one of them, and the patient consequently is exhausted by loss of blood: (S:) *الأَخْدَعَانُ* are *two concealed veins in the place of the cupping of the neck*: Lh says, they are *two veins in the neck*: some say that they are the *وَدَجَانُ*, q. v.: (TA:) the pl. is *أَخْدَاعٌ*. (K.) — *فَلَانٌ شَدِيدٌ الأَخْدَعُ* means *Such a one is strong in the place of the أَخْدَعُ*. (Aṣ, S, O.) — It also means † [*Such a one is*] *a person who resists; unyielding; uncomplying.* (TA.) And *لَيْتَنَ الأَخْدَعُ* † *One who does not resist; yielding; complying.* (TA.) — You say also, *لَوَى فُلَانٌ أَخْدَعَهُ* † *Such a one turned away, or*

aside, and behaved proudly, or haughtily. (TA.) And **سَوَىٰ أَخْدَعَهُ** † *He relinquished pride, or haughtiness.* (TA.) And to him who is proud, one says, **لَا قِيمَتَ أَخْدَعِكَ**, meaning † *I will assuredly dispel thy pride.* (Ham p. 432.)

**مَخْدَعٌ**: see what next follows.

**مَخْدَعٌ** and **مُخْدَعٌ** (Fr, Yaḥkoob, Ṣ, Mṣb, K) and **مُخْدَعٌ**; (Mṣb, TA); the first of which is the original form, the second being adopted because the first was found to be difficult of utterance; (Fr, Yaḥkoob, Ṣ;) and the first is the only proper subst. of the measure **مَفْعَلٌ**; other words of that measure being epithets; (Sb;) *A closet, or small chamber, in which a thing is kept, or preserved;* (Mṣb;) i. q. **خِرَازَةٌ**; (Fr, Yaḥkoob, Ṣ, K;) by which is meant a small chamber within a large chamber: (TA:) from **أَخْدَعَهُ** meaning "he hid it," or "concealed it:" (Mṣb;) and [in like manner] **مُخَادِعَةٌ** signifies a chamber within a chamber: (K:) Er-Rāghib says, as though its builder made it a deceiver of him who might seek, or desire, to take, or reach, a thing in it. (TA.)

**مُخْدَعٌ**: see the next preceding paragraph.

**مُخْدَعٌ**: see **مُخْدَوِعٌ**, in two places.

**مُخْدَوِعٌ** and **مُخْدَعٌ** are syn. [as signifying *Deceived, deluded, beguiled, circumvented, outwitted, or the like:* or rather, the latter signifies *much deceived, &c.*] (TA.) — And [hence] † the latter, A man (Ṣ, L) *Deceived, deluded, beguiled, circumvented, or outwitted,* (Ṣ, L, K,) in war, (Ṣ, L,) *time after time,* (Ṣ, L, K,) *so that he has become skilful:* (L:) or *experienced in affairs:* (TA:) or *experienced in affairs, sound in judgment, cunning and guileful:* (Ish:) or *characterized by deceit, delusion, guile, or circumvention, in war.* (AO.) — Also the former, One whose [vein called the] **أَخْدَعُ** is cut, or severed. (Ṣ, K.)

**مُخَادِعٌ**: see **مُخَادِعٌ**.

**خدل**

1. **خَدَلٌ**, inf. n. **خَدَالَةٌ** [and app. **خُدُولَةٌ** also], *He was, or became, large, and full [or plump], in the shank and fore arm.* (TA.) [And in like manner, **خَدَلَتْ**; or **خَدَلْتُ**, inf. n. **خَدَلٌ** [q. v.]; *She (a woman) was, or became, full, or plump, in the shanks and fore arms.*] And **خَدَلْتُ**, inf. n. **خَدَالَةٌ** [and **خُدُولَةٌ**]; (JK;) or **خَدَلْتُ**, [inf. n. **خَدَلٌ**]; (K;) said of the shank (**السَّاقُ**, JK, K), *It was, or became, round:* (JK:) or *full [or plump].* (K.)

**خَدَلٌ** Full [or plump]: and large, big, or bulky: (K:) or large, and full [or plump], in the shank and fore arm: or, as some say, large, big, or bulky. TA.) You say **خَدَلَةٌ** **أَمْرًا** and **خَدَلَةٌ** (K, TA, [in the CK, by an omission, the latter is made to be **خَدَلَةٌ**]) *A woman thick and round in the shank:* pl. **خَدَالٌ**: [in the CK, erroneously, **أَخْدَالٌ**] or *full of flesh in the*

*limbs, with slenderness of the bones; as also* † **خَدَلَةٌ** and **خَدَلِيرٌ**: (K:) or these two, in the latter of which the **ر** is augmentative, a woman full [or plump] in the shanks and fore arms. (Ṣ.) And **خَدَلَةُ السَّاقِ** A woman round in the shank. (JK.) And **مُخَدَلَةٌ** **أَنْكَلَتُهَا** *Her place of the anklet [i. e. her ankle] is large, or big.* (Ṣ.) And **سَاقٌ خَدَلَةٌ** A full [or plump] shank: (K:) or a round shank: pl. **خَدَالٌ**. (JK.)

**خَدَلٌ** (Ṣ, K) and **خَدَالَةٌ** (JK, Ṣ, K) and **خُدُولَةٌ** (K) *Fulness [or plumpness], (Ṣ, K,) or roundness, (JK,) of the shank, (JK, K,) or of the shanks and fore arms.* (Ṣ.) [All are properly inf. ns.: see 1.]

**خَدَلَةٌ** fem. of **خَدَلٌ** [q. v.]. (JK, K.) — Also *A grape that is small and worthless by reason of blight, or the like, and want of moisture.* (AHát, K, TA.) — And *The stem of the tree called صَاب*, (M, K,) which is a sort of bitter tree; (TA;) as also **خَدَلَةٌ**. (M, K.)

**خُدُولَةٌ**: see what next precedes.

**خَدَلَةٌ**: }  
**خَدَالَةٌ**: } see **خَدَلٌ**.

**خَدَالَةٌ**: }  
**خُدُولَةٌ**: } see **خَدَلٌ**.

**خدج**

**خَدَجٌ** Large, big, or bulky; (Mgh, Mṣb;) applied to the shank, (Mgh,) or to a man: (Mṣb:) or large, or big, in the shank, with a goodly fulness therein; applied to a female: (Lth, L:) or, with **ة**, applied to a woman, (Ṣ, K, TA,) juicy, (TA,) full in the fore arms and the shanks. (Ṣ, K, TA.) You say **خَدَجُ السَّاقَيْنِ**, meaning *Large, or big, in respect of the shanks;* like **خَدَلٌ**. (Mgh, TA.)

**خدم**

1. **خُدْمَةٌ**, aor. **خُدِمْتُ** (Ṣ, Mṣb, K) and **خُدِمْتُ**, (Lh, K,) inf. n. **خُدْمَةٌ** (Ṣ, Mṣb, K) and **خُدْمَةٌ**, (Lh, K,) or, as some say, the latter is the inf. n., and the former [though generally used as the inf. n.] is a simple subst., (TA.) *He served him; did service for him; ministered to him;* (PS, TA;) syn. **مَتَبَتَهُ**. (TA.) And **خُدِمَ بَطْنُهُ** [*He served for, meaning in return for, the food of his belly.*] (Ṣ and A &c. in art. **وَعَدَ**.) — One says also, **هَذَا الْقَمِيصُ يَخْدُمُ سَنَةً** † [*This shirt will serve, or last, a year*]: and **تَوْبٌ سَخِيفٌ لَا يَخْدُمُ** † [*A thin, or flimsy, garment, that will not serve, or last, long; or that will not be serviceable.*] (TA.)

2. **خُدِمَتْ خُدْمَةٌ** *He occupied, or busied, him with service.* (TA.) — **خُدِمَتْهَا** *He gave her several, or many, female servants.* (Mṣb.) — [**خُدِمَ الْبَعِيرُ** *He attached a خُدْمَةٌ, meaning the thong thus called, upon the pastern of the camel.*

— Hence,] **تَخْدِيرٌ**, [as inf. n. of **خُدِمَ**,] in a horse, † *The having a whiteness* (Ṣ, Mgh, TA) such as is termed **تَحْجِيلٌ** (Ṣ, TA) surrounding the pastern of each hind foot, (Ṣ, Mgh, TA,) above the **أَشَاعِرُ** [or extremities next the hoof], and stopping short of the shank; (Ṣ, TA;) but not in the fore foot. (Ṣ, Mgh, TA.) [See also **خَاتَمٌ**, last sentence.] When it is in one hind leg, the horse is termed **أَرْجَلٌ**. (Ṣ, TA.) — [Hence, also,] **خُدِمَتْهَا زَوْجَهَا** † *Her husband attired her with the خُدْمَةٌ [or anklet].* (TA.)

4. **أَخْدَمَهُ** *He gave him a servant.* (Ṣ, K, TA. [خُدْمَةٌ in the CK is erroneously put for خُدْمَةٌ.]) And **أَخْدَمْتُهَا** *I gave her a female servant.* (Mṣb.) — El-Kuṭb Er-Ráwendeé asserts that one says, **أَخْدَمْتُهُ لِنَفْسِي**, peculiarly; [*I made him a servant to myself;*] but Ibn-Abi-l-Hadeed says, This is of the things that I know not. (TA.) [See **أَخْدَمَهُ**.]

8. **أَخْدَمَ** *He served himself;* (Lh, K;) as one must do who has not a servant. (Lh.) — **أَخْدَمَهُ** *He made him a servant.* (TA.) — See also what next follows, in two places.

10. **اسْتَخْدَمَهُ** *He asked him to give him a servant; as also* † **أَخْدَمَهُ**. (K, TA.) — And **اسْتَخْدَمْتُهُ** *I asked him to serve me;* (Mṣb, TA;) as also **أَخْدَمْتُهُ**: (TA:) [or *I took him as my servant:*] or *I made him to serve me.* (Mṣb.) Accord. to El-Kuṭb Er-Ráwendeé, one says, **أَخْدَمْتُهُ لِنَفْسِي** and **لِنَفْسِي** [*I took him as a servant for myself and for another than myself:* or *I made him to be a servant to myself and to another than myself.*] (TA.)

**خُدْمٌ**: see **خَادِمٌ**: — and see also **خُدْمَةٌ**, in four places.

**خُدْمَةٌ**, (K,) or **خُدْمَةٌ**, (JK,) *A space, or period, (سَاعَةٌ,) of the night* (JK, K) or of the day: (K:) and **خُدْمَةٌ** [or **خُدْمَةٌ**, q. v.,] is a dial. var. thereof. (TA.)

**خُدْمَةٌ** a subst. signifying † *The characteristic denoted by the epithet خُدْمَةٌ [fem. of خُدِمَ], in a sheep or goat;* (JK, K, TA;) i. e. *whiteness in the lower end of the shank,* (JK, K,) upon blackness; (K;) such whiteness resembling the **خُدْمَةٌ**, (JK, TA,) or being likened to **خُدْمٌ**, or anklets: (TA:) or *blackness upon whiteness:* &c. (K.) [See **أَخْدَمَ**: and see also **خُدْمَةٌ**.]

**خُدْمَةٌ**, accord. to some, an inf. n. of 1: accord. to others, a simple subst. [signifying *Service*]. (TA.) — [Also *Pay for service:* but in this sense probably post-classical.] — See also **خُدْمَةٌ**.

**خُدْمَةٌ** *A thong,* (JK, Ṣ, K,) plaited, (TA,) thick and strong, like a ring, (JK, K,) which is fastened upon the pastern of a camel, (JK, Ṣ, K,) and to which is attached the **سَرِيحَةٌ** [or thong] of the **نَعْلٌ** [or leathern shoe with which the foot is sometimes protected], (Ṣ,) or to which are attached the **سَرَائِحُ** [or thongs] of the **نَعْلُ**: (K:) [it is the n. un. of **خُدِمَ**: and its pl. is **خُدَامٌ**; as below: in the TA, said to be tropical; but this is pro-

bably a mistake: the other significations here following are all tropical:] accord. to AA, [the pl.] خَدَامٌ signifies *shackles*, or *hobbles*; syn. قِيُودٌ. (TA.) — Hence, (S, Mgh, K;) because sometimes made of thongs, with gold and silver affixed thereon: (S:) pl. خَدَامٌ, (S,) and [coll. gen. n.] خَدَمٌ. (Ham p. 612.) كَالْمَهْبُورَةِ إِحْدَى. (TA.) خَدَمٌ is a prov. [meaning † *Like her who has been donered with one of her two anklets*]. (JK, TA. [See also مَهْبُورَةٌ.] — [And hence, † *A ring of white a little above the hoof of a horse &c.*] You say of a horse, لَهُ خَدَمَاتَانِ مِنْ خَلَاْفٍ, meaning † *He has a whiteness [or rather a ring of white a little above the hoof] in his fore leg [or right fore leg] and another in his left fore leg [probably a mistake of a copyist for his left hind leg]*. (TA in art. خَلَاْف.) [The coll. gen. n. خَدَمٌ is used in the Deewán of the Hudhalees, as stated by Freytag, in the sense of † *A place where the colour differs, like an anklet, on the foot: and a whiteness on the foot of a bull, surrounding it like a circle: and خَدَامٌ as meaning whiteness: or, as some say, streaks ("striæ").* See also خَدَمَةٌ.] — [Hence, also,] † *The place where each foot comes forth from the trousers.* (TA.) — Also † *The shank; (K;) because it is the place of the خَدَمَةٌ, i. e. the anklet: (TA:) pl. خَدَامٌ and [coll. gen. n.] خَدَمٌ. (K.)* Hence, in a trad. of Selmán, كَانَ عَلَى حِمَارٍ وَعَلَيْهِ سَرَاوِيلٌ, وَخَدَمَاتُهُ تَدْبِذْبَانِ [He was upon an ass, and upon him were trousers, and his shanks were dangling]: or, as some say, the meaning here is, *the parts from which his two feet came forth, of the trousers.* (TA.) And one says, أَبَدَتِ الْحَرْبُ عَنْ خَدَامِ الْخَدْرَاتِ † [The war made apparent the shanks, or the anklets, of the girls that had been kept behind the curtains]; meaning *the war became vehement.* (A, TA.) — Also † *A ring of people; (S, K;) a compact ring thereof: likened to the thong described in the first sentence of this paragraph.* (TA.) Hence the saying of Khálid Ibn-El-Weleed, in a letter that he wrote to the Satraps of Persia, (TA,) الْحَمْدُ لِلَّهِ الَّذِي فَصَّ خَدَمَتَكُمْ, meaning [Praise be to God,] *who hath dispersed, or broken up, your congregation:* (S, K, TA) for when the thong above mentioned is broken, or parted, the سَرَاوِيلُ [or thongs of the leathern shoe] become loosed, and the shoe falls off: so says I'ath, and A'Obeyd says the like. (TA.)

خَدَمَةٌ *A thong: (K:) or a plaited thong.* (TA.)

خَدُومٌ: see what next follows.

خَدَامٌ *One who does much service; (TA in the present art. ;) as also خَدُومٌ. (TA in art. عَقْرَب.)* And also applied to *A خَادِمٌ [q. v.]. (TA in the present art. [It is commonly used in the latter sense in the present day: fem. with ة.]*

خَادِمٌ *A servant; (S, Mgh, Mṣb, K, TA;) applied to a young man, (S, Mgh, Mṣb,) or a male: (K:) and, (S, Mgh, Mṣb, K,) as also خَادِمَةٌ, (Mṣb, K,) each in chaste Arabic, (TA.)*

but the latter rare, (Mṣb,) to a *young woman*, (S, Mgh, Mṣb,) or a *female*: (K:) and خَدَامٌ [q. v.] is also used in the same sense as خَادِمٌ: (TA:) the pl. of خَادِمٌ is خَدَمٌ, (JK, S, Mgh, Mṣb, K,) or rather this is a quasi-pl. n., (TA,) and خَدَامٌ (JK, Mṣb, K) and خَدَمَةٌ, and vulgarly خَدَمَانٌ. (TA.) It is said in a trad., of 'Abd-er-Rahmán, (TA,) طَلَّقَ أَمْرَاتَهُ فَمَتَّعَهَا بِخَادِمٍ سَوْدَاءَ, meaning [He divorced his wife, and gave her on that occasion] a *black young woman* [as a slave]. (Mgh, TA.) In the saying فَلَانَةٌ خَادِمَةٌ غَدًا, the word خَادِمَةٌ is not properly an epithet: the meaning is, *Such a woman will be a servant to-morrow; like as one says حَائِضَةٌ غَدًا.* (Mṣb.)

[خَادِمِيَّةٌ *Servitude; or the state, or condition, of a servant: a term in common use; and mentioned by Freytag on the authority of Meyd.: opposed to مَخْدُومِيَّةٌ.*]

أَخْدَمُ *i. q. مَخْدَمٌ, (S, Mgh, K,) as meaning, applied to a horse, † Having a whiteness (S, Mgh) such as is termed تَحْجِيلٌ (S) surrounding the pastern of each hind foot, (S, Mgh,) above the parts next the hoof, and stopping short of the shank; (S;) but not in the fore foot: (S, Mgh: [see 2:]) or, so applied, whose تَحْجِيلٌ encircles [the pastern] above the أَشَاعِرُ [or extremities next the hoof]: or the latter epithet, so applied, whose whiteness passes beyond the pasterns or part thereof. (K.)* And خَدَمَةٌ, [fem. of أَخْدَمُ,] applied to a sheep or goat, (JK, S, K,) i. e. to a شَاةٌ, (S, K,) † *Having in the lower end of her shank a whiteness (JK, K) like the خَدَمَةٌ [or anklet], (JK,) upon blackness; or a blackness upon whiteness; and in like manner applied to a mountain-goat: (K:) or having white shanks; (AZ, S, K;) like حَجَلَةٌ; [but see this latter word;] and so مَخْدَمٌ applied to a mountain-goat: (S:) or having one white shank; the rest of her being black. (K.)*

قَوْمٌ مَخْدَمٌ [pass. part. n. of 2, q. v.]. You say قَوْمٌ مَخْدَمُونَ *A people, or party, having many servants and other dependents.* (S, K.) And in like manner مَخْدَمَةٌ is applied to a woman. (A, TA.) — And مَخْدَمَةٌ † *A woman attired, or adorned, with anklets.* (A, TA.) — See also أَخْدَمٌ, in two places. — And مَخْدَمٌ and مَخْدَمَةٌ (S, K) *The place of the thong [called خَدَمَةٌ] (K, TA) in the leg of the camel: (TA: [there said to be above the كَعْبُ; but this is a mistake:]) and † the place of the anklet [so called] (K, TA) in the shank of a woman: (TA:) the place of the خَدَمَةٌ in the shank: (S:) the place of the خَدَمَةٌ; like as مَسُورٌ is the place of the سَوَارِ. (M in explanation of the former, in art. سَوَارِ.) — And the former † *The band of the trousers, (JK, K, TA,) at the lower part of the leg of a woman: (K, TA:) or the band at the lower part of the leg of the trousers: (M, TA:) the woman seems to be specified in the K because women generally tie the legs of the trousers upon the middle [or upper part] of the shank, and then make them to fall down over it. (TA.)**

مَخْدَمَةٌ as a subst.: see مَخْدَمٌ; of which it is also the fem.

مَخْدُومٌ [lit. *Served: — and hence, A master;] a head, or chief: pl. مَخْدُومٌ. (TA.) — And A man having a servant of the jinn, or genii. (S, K.)*

[مَخْدُومِيَّةٌ *The state, or condition, of a master: opposed to خَادِمِيَّةٌ.*]

### خَدَنَ

3. خَادَنَهُ, (S, K,) inf. n. مَخَادَنَةٌ, (Mgh, TA,) *He was, or became, his خَدْنٌ [or friend; or his secret, or private, friend; &c.]: (JK, S, K, TA:) he associated, or kept company, with him as a friend: (Mgh:) or [simply] he associated, or kept company, with him. (TA.) — مَخَادَنَةٌ also signifies *The contracting of the eyes (Mgh, JM, TA) in holding amatory and enticing talk, or conversation, with another, the latter doing the same.* (Mgh, JM.) — The saying of certain of the lawyers, (JM,) لَا يَجُوزُ شَهَادَةُ صَاحِبِ الْغَنَاءِ لَا يَجُوزُ شَهَادَةُ صَاحِبِ الْغَنَاءِ عَلَيْهِ means *The testimony of the singer who has made singing to be his habitual occupation, or means of subsistence, and thereby associates as a خَدْنٌ with people, and collects them to him, is not allowable.* (Mgh, JM.)*

خَدْنٌ (S, Mgh, Mṣb, K, &c.) and خَدِينٌ (S, K) *A friend: (S, TA:) or a secret, or private, friend; a friend in secrecy or privacy: (Mgh, Mṣb, and Ksh and Bḍ in iv. 29:) or a companion, or an associate, who converses, or talks, with one: (M, TA:) or [simply] a companion, or an associate: (K:) but accord. to Er-Rághib, mostly used as meaning *an amorous companion or associate; a companion, or an associate, affected with sensual appetency: (TA:) the former is applied alike to the male and the female: (Ksh and Bḍ in v. 7:) and † the latter signifies also one who is thy friend, &c., (K,) and who is with thee, (TA,) in every affair, or case, open and secret: (K:) pl. (of the former, S, Mgh, Mṣb) أَخْدَانٌ (S, Mgh, Mṣb, TA) and [of the latter] خَدَنَاتٌ. (TA.) Hence, خَدْنُ الْجَارِيَةِ [The friend, &c., of the girl]: (S:) or he who converses, or talks, with the girl. (JK.) It is said in the Kur [iv. 29], وَلَا تَتَّخِذُوا أَوْلِيَاءَ خَدْنًا, (S,) meaning [Nor taking to themselves] friends [or associates] to commit fornication with them in secret. (Jel.) خَدِينٌ الْعَلِيُّ is a metaphorical expression, used by a poet, [meaning † *Lover of eminence,*] like عَشِيْقُ الْعَلِيِّ. (TA.)**

خَدْنَةٌ *One who associates with men as their خَدْنٌ [or friend, or secret friend, &c.], (JK,) much. (S, K.)*

خَدِينٌ: see خَدْنٌ, in three places.

أَخْدَنَ *Having أَخْدَانٌ [or friends, or secret friends, &c.]. (TA.)*

### خَدْرَفَ

Q. 1. خَدْرَفَ, (K,) inf. n. خَدْرَفَةٌ, (TA,) *He hastened, sped, or went quickly. (K.)* And

**خَذَرَتْ**, said of a [wild] she-ass, *She hastened, sped, or went quickly, and threw out her legs.* (TA.) And, said of camels, *They threw the pebbles with their feet by reason of quickness.* (K.) — **خَذَرْتُهُ** *He cut off his (a man's) extremities with a sword.* (K.) — *He sharpened it; namely, a sword.* (K.) — *He filled it; namely, a vessel.* (Ibn-'Abbád, K.)

Q. 2. **تَخَذَرَى** *It (a garment, or piece of cloth,) became rent, or pierced with holes.* (TA.) — **تَخَذَرْتُهُ التَّوْبَى** [*The place which was the object of a journey*] *caused him to go forth, or depart;* (L, K, TA;) as also **تَخَذَرْتُهُ**. (TA.)

**خَذْرَقَةٌ** inf. n. of Q. 1. — Also *Roundness of the legs of an animal, or quadruped.* (TA.) — And *A piece of a garment or cloth.* (TA.)

**خَذْرَافٌ** *A certain plant of the spring, which dries up when it feels the [heat of] summer:* (Lth, K:) or *a species of the [kind called] حَمَضٌ, (AHn, S, K,) having a small leaf, and rising to the height of a cubit:* (AHn:) the latter is said by Az to be the correct explanation: the former he disapproves: (TA:) n. un. with ة. (S.)

**خَذْرُوفٌ** [*A kind of whirling plaything;*] *a thing which a boy turns round by means of a thread, or string, in his hands, causing it to make a sound such as is termed دَوَى (S, K:) or a small piece of wood, or a slit, or split, reed or cane, in the middle of which is cut a notch, and which is then tied with a thread, or string, which being pulled, it turns round, and is heard to make a sound such as is termed حَفِيفٌ: boys play with it; and it is also called خَرَارَةٌ:* (Lth, TA: [in the latter of which, in art. خَر, the خَرَارَةٌ is said to be a piece of wood like the half of a sandal, tied with a thread or string, which, being put in motion, draws along the piece of wood and causes it to make a sound:]) or *a small, round, piece of skin, attached to which are two connected threads or strings, which being pulled by a boy, with his fingers, it turns round, causing a sound to be heard such as is termed دَوَى (EM p. 43:) pl.*

**خَذَارِيفٌ**. (S.) *Imra-el-Kays likens to it a swift horse:* (S:) and it is applied as an epithet to a horse; (Lth;) meaning *Swift in his running,* (Lth, K, TA,) or *in going.* (TA.) And one says, **تَرَكَتِ السُّيُوفُ رَأْسَهُ خَذَارِيفٌ**, meaning *† The swords made his head to be pieces, each piece like the خَذْرُوفُ.* (S, K.) — *Clay kneaded, and made like sugar, يُعْمَلُ شَبِيبًا بِالسُّكَّرِ, in the CK يُعْمَلُ مِنْهُ شَبِيبًا بِالسُّكَّرِ, [the latter reading evidently wrong, and the former I think doubtful,] with which boys play.* (K.) — *The piece of wood that is put [app. as a handle] in the hole of the upper millstone.* (TA.) — *A herd of camels: and one separate therefrom.* (K.) — *Lightning gleaming, or shining brightly, in the clouds, and separate therefrom.* (K.) — *Anything scattered from, or of, a thing.* (L, O, K.) — *The خَذَارِيفُ of the هُوْدُجُ are The pieces of wood (سَقَائِفٌ) with which the هُوْدُجُ is made of a square form.* (K.) [See also دَامِغَةٌ.]

Bk. I.

**رَجُلٌ مُتَخَذِرٌ** *A man of good natural disposition.* (TA.)

خذف

1. **خَذَفَ**, (Mgh, Mṣb,) aor. -, (S, Mgh, Mṣb,) inf. n. **خَذْفٌ**, (S, Mgh, Mṣb, K,) trans. without a particle, (Mṣb,) and by means of ب, (S,) *He threw a pebble, (S, Mgh, Mṣb, K,) or a date-stone, (Mgh, K,) or the like, (Mgh, Mṣb, K,) with the fingers; (S;) or by taking it between his two fore fingers; (Mgh, K;) or with the extremity of the thumb and that of the fore finger, (Mgh, Mṣb,) by putting the extremity of the thumb upon that of the fore finger [and then jerking the latter forward]; (Mgh;) or with a مَخْدَفَةٌ of wood. (Lth, K.)* The doing this was forbidden by Moḥammad, because game cannot be taken thereby, nor an enemy defeated, but a tooth may be broken, and an eye put out. (TA.) **حَصَى الخَذْفِ** [properly] *Pebbles that are thrown [in the manner described above], (Mṣb,) is used as meaning † small pebbles.* (Mṣb, TA.) — [Hence,] **خَذَفَ بِمَوْلِهِ** *He emitted his urine and then stopped it.* (TA.) — And **خَذَفَ التُّنْفُقَةَ** *The emitting of the sperma genitale into the midst of the womb.* (TA.) — And **خَذَفَ بِهَا**, aor. and inf. n. as above, *† He broke wind with a sound.* (TA.) — And **الخَذْفُ** *The hastening, speeding, or going quickly, of camels.* (TA. [See also خَذْفَانٌ.]) — And *The act of cutting, or cutting off.* (Kr, TA.)

6. **تَخَذَفَاتَا** app. signifies *They vied with each other in throwing in the manner described in the first sentence above.* — And hence, **عَيْنَاهُ تَخَذَفَاتَا** *She holds back from going with her female companions, or remains behind them, with her young one, in the place of pasturage: or remains alone with him; as A'Obeyd says, on the authority of Aṣ. (T, TA.)* And **خَذَلَتْ** *She (a wild animal, S, O, or a gazelle, K) remained attending to her young one [when the rest of the herd had gone]; (S, O, K;) said by some to be inverted [as to the meaning], because she is [not the one that leaves, but] the one that is left; (S;) as also † تَخَذَلَتْ, (S, K,) and † اخذلت. (K.)* — A poet says, (namely, 'Adee Ibn-Zeyd, TA,) describing a horse,

*thing into which stones are put, and with which they are thrown at birds &c., like a مِقْلَاعٌ. (ISd.) [In the TA in art. دث, it is said (in my opinion erroneously) to signify a bullet.] — See also الخَذْفَةُ.*

خذل

1. **خَذَلَهُ**, (S, Mṣb, K,) and **خَذَلَ عَنْهُ**, (Mṣb, K,) aor. -, (JK, Mṣb,) inf. n. **خَذْلَانٌ** (JK, S, K) and **خَذَلٌ**, (JK, Mṣb, K,) or **خَذْلَانٌ** is a simple subst.; (Mṣb;) and **اخذله**; (TA;) *He abstained from, or neglected, aiding him, or assisting him; (JK, S, Mṣb, K;) and held back from him: (Mṣb:) and خَذَلَهُ he left, forsook, or deserted, him: (MA:) and, accord. to AZ, خَذَلَ عَنْهُ, aor. -, inf. n. خَذُولٌ, he left him, and held back from going with him. (T in art. تلو.)* And **خَذْلَانٌ** signifies *God's failing to preserve a man; accord. to Az, from an evil action; so that he falls into it. (TA.)* It is said in the Kṣur [iii. 154], **وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ** [*But if He fail to aid you, or to preserve you, then who is he that will aid you after Him?*]: here 'Obeyd Ibn-'Omeyr read **يُخْذَلْكُمْ**, with damm to the ي and kesr to the ذ. (TA.) — And **خَذَلَ** *He (a gazelle) held back from going with the herd; or remained behind the herd. (Aṣ, S.)* And **خَذَلَتْ** *She (a gazelle, &c., K, as, for instance, a [wild] cow, TA) held back from going with her female companions, and remained alone: or held back, or remained behind, not overtaking [the others]: (K:) or you say, of a female gazelle, and of a [wild] cow, خَذَلَتْ صَوَاحِبَاتَهَا* *She holds back from going with her female companions, or remains behind them, with her young one, in the place of pasturage: or remains alone with him; as A'Obeyd says, on the authority of Aṣ. (T, TA.)* And **خَذَلَتْ** *She (a wild animal, S, O, or a gazelle, K) remained attending to her young one [when the rest of the herd had gone]; (S, O, K;) said by some to be inverted [as to the meaning], because she is [not the one that leaves, but] the one that is left; (S;) as also † تَخَذَلَتْ, (S, K,) and † اخذلت. (K.)* — A poet says, (namely, 'Adee Ibn-Zeyd, TA,) describing a horse,

\* **فَهُوَ كَالدُّوِّ بِكَيْفِ الْمُسْتَقَى** \*  
\* **خَذَلَتْ عَنْهُ الْعِرَاقِيُّ فَأَنْجَذَمَ** \*

meaning [*And he is, or was, like the bucket in the hand of the drawer of water,*] *of which the cross pieces of wood have become separated from it [so that it has become severed from the well-rope]. (S.)*

2. **خَذَلَهُ**, inf. n. **تَخْذِيلٌ**, *He incited him, or induced him, to abstain from, or to neglect, aiding him, or assisting him; and hindered him, withheld him, or prevented him, from aiding his companion, or assisting him. (T, TA.)* And **خَذَلَ** *He induced his companions to abstain from, or to neglect, aiding him, or assisting him. (S.)* — *He induced him to be cowardly and weak-hearted, and to abstain from fighting. (Mṣb.)*

4: see 1, in three places. — Also اخذل (K,) or اخذل أمه (T, TA,) said of the young one of a wild animal, (K,) or of the young one of a gazelle or [wild] cow, (T,) means وَجَدَ أُمَّهُ تَخَذَلَهُ (K, TA) [which may be rendered *He found his mother to hold back from him; or to leave him, and hold back from going with him: or it means he found his mother to hold back from going with her female companions, or to remain behind them, with him; or to remain alone with him.* (T.)

6. اخذلوا They abstained from, or neglected, aiding, or assisting, one another: (S:) i. q. تَدَابَرُوا [which has the foregoing signification accord. to the TA, but properly means *they turned their backs, one upon another*]: (K:) they left, forsook, or deserted, one another in trouble. (MA.) [And, accord. to Freytag's Lex., *They fled from fight, or battle.*] — اخذلت رجلاه (said of an old man, TA) *His legs became weak* (S, K, TA) *in consequence of some evil affection.* (TA.) — And اخذل He was, or became, behind. (KL.) — See also 1.

7. [اخذلوا, accord. to Freytag's Lex., *They were destitute of aid, or assistance: they fled.*]

خُذْلَةٌ A man constantly abstaining from, or neglecting, the rendering of aid, or assistance. (IAar, S, K.\* [In the K, this is not distinguished from خاذل in the first of the senses assigned to this latter below. See also خذول.])

خُذْلَانٌ: see 1, in two places.

خُذُولٌ One who often abstains from, or neglects, the rendering of aid, or assistance: so in the Kur xxv. 31, applied to the Devil; (TA;) because he forsakes the unbeliever, and declares himself to be clear of him, on the occasion of trial, or affliction. (Jel.) — See also خاذل. — Also A mare that, when suffering from the pain of parturition, moves not from her place. (ISd, K.) — خذول الرجل A man whose leg aids him not, in consequence of weakness, (S,\* TA,) or of some evil affection, or of intoxication. (TA.)

خاذل Abstaining from, or neglecting, the rendering of aid, or assistance. (S, K.) — And Any one leaving, forsaking, or deserting. (TA.) — Also, and خذول (T, K,) A female gazelle, and a [wild] cow, holding back from going with her female companions, or remaining behind them, with her young one, in the place of pasturage: or remaining alone with him: (T:) or a female gazelle, &c., (K,) as, for instance, a [wild] cow, (TA,) holding back from going with her female companions, and remaining alone: or holding back, or remaining behind, not overtaking [the others]: (K:) or the latter signifies a female gazelle that has left, forsaken, or deserted, her young ones. (EM p. 60.) — And the former, A female gazelle remaining attending to her young one; as also خذول. (K. [See 1.]) — Also Routed, defeated, or put to flight. (IAar, K.)

مُخْذِلٌ: see the next preceding paragraph.

مُخْذُولٌ Having no aider, or assister. (Jel in xvii. 23.)

## خذر

1. خَذَمَهُ (S, K,) aor. َ, (K,) inf. n. خَذَمٌ (JK, S, TA,) *He cut it, or cut it off:* (S, K:) or he did so quickly: (JK, Z, TA:) and خَذَمَهُ and خَذَمَهُ signify the same: (K:) or the second, inf. n. تَخَذِيرٌ, *he cut it in pieces:* (S, in which only the inf. n. is mentioned;) and so the third. (TA.) [It is like جَذَمَهُ.] Hence, in a trad., خَذَمُوا بالسُّيُوفِ, said of men stopping the road, and robbing and slaying passengers, *They cut, and smote, men with the swords.* (TA.) And خَذَرَ لَهُ مِنْ مَالِهِ خَذَمَةً *He cut off for him a portion of his property.* (JK.) — Also, said of a hawk, *He struck him, or it, with his talon, or claw.* (IAar, K.\*) — خَذَرَ, aor. َ, (K,) inf. n. خَذْرٌ (TK, [as indicated in the K by its being said that the verb is like سَمِعَ,]) *It became cut, or cut off;* as also تَخَذَرُ: (K:) [or] the latter is quasi-pass. of خَذَمَهُ [and therefore signifies *it became cut in pieces*]. (TA.) And خَدَمَتِ التَّعْلُ *The [thong called] شَيْع [q. v.] of the sandal became cut, or severed.* (TA.) — خَذَرَ, aor. َ, (K,) inf. n. خَذْرٌ (S, TA) [and app. خَذَمَانٌ, q. v. infra]; or خَذَرَ, [so in the JK, which may be also correct, agreeably with the primary signification of this verb, though the aor. is there said to be َ, which may perhaps be a mistranscription for َ,] inf. n. خَذْرٌ [there mentioned in two places] and خَذَرَ; (JK;) † *He was quick* (JK, S, K, TA) *in pace, or rate of going;* (JK, S, TA;) as also اخذر. (JK. [But this last may be erroneously taken from the phrase مَرَّ مُخْذِرًا, there immediately following; for this phrase may be mistranscribed for مَرَّ بِخَذْرٍ, which I find in the TA.] — [And hence,] خَذَرَ signifies also † [The being liberal, or bountiful; (see the part n. خَذْرٌ; or] the giving a gift, or making a present. (KL.)

2: see 1, first sentence, in two places.

4: see 1, in the latter part. — اخذر التعل He repaired the [thong called] شَيْع of the sandal. (AA, TA.) [Here, as in many other instances, the ا has a privative effect: see خَدَمَتِ التَّعْلُ, above.]

5, as an intrans. v.: see 1, near the middle of the paragraph: — as a trans. v.: see 1, first sentence, in two places.

8. اخذار, [accord. to some, seems to signify *The cutting off a thing for oneself:*] accord. to some, طَبِيبُ النَّفْسِ [as meaning the being pleased, content, or willing: see خَذَرَ]. (Ham p. 703, q. v.)

خَذْرٌ A cutting, or sharp, sword; (K;) as also خَذُورٌ (JK, K) and مَخْذَرٌ; (JK, T, S, ISd, TA;) the last erroneously said in the K to be like مَعْظَرٌ. (TA.) One of the swords of Mohammed was named المَخْذَرُ: it was formerly the sword of El-Hārith El-Ghassānee. (TA.) — A garment, or piece of cloth, altogether, or

wholly, old and worn out. (TA.) [And in like manner, accord. to Freytag (who does not name his authority), خَذُورٌ, applied to a scabbard of a sword, *Lacerated and worn by use.*] — † *Quick, or swift of pace,* applied to a horse; (JK, S;) and so خَذُورٌ, applied to an ostrich. (S.) — [And hence,] † A man (JK, S) *liberal, or bountiful,* (S, K,) *in giving;* (S;) *pleased, content, or willing,* (JK, K, TA,) *to be liberal or bountiful; plenteous in gifts:* (TA:) pl. خَذَمُونَ: (JK, K:) it has no broken pl. (TA.)

خَذْمَةٌ A snatching away; a snatch: and a stroke, or blow. (TA.) — A certain mark (سِمَةٌ) of camels: (JK, K:) an Islāmee term: (K:) a certain mark of sheep or goats, (JK, T, TA,) being a slit across the ear, (T, TA,) which leaves the ear dried up. (JK, T, TA. [See خَذَمَاءُ.]) — Also, [or خَذْمَةٌ, q. v.,] A space, or period, syn. سَاعَةٌ (K,) [of the night, or of the day:] and خَذْمَةٌ [or خَذْمَةٌ] is a dial. var. thereof. (TA.)

خَذْمَةٌ [like جَذْمَةٌ] A piece cut off of a garment. (JK. [See also خَذَمَاءُ.]) A portion cut off from property. (JK.) A portion of the night. (JK. [See also خَذْمَةٌ.]) — A company of men. (JK. [But perhaps this may be a mistake for خَذْمَةٌ.])

خَذَمَاءُ A sheep or goat, (شَاةٌ, JK, K,) or a she-goat, (S,) having the mark in the ear termed خَذْمَةٌ; (JK;) [i. e.] having the ear slit across, without its being separated: (S, K:) or a ewe having the extremity of her ear cut off. (T, TA.)

خَذَمَانٌ [app. an inf. n. of خَذَرَ] *Quickness of pace, or of rate of going.* (TA.)

خَذُورٌ: see خَذَرَ, in three places.

أُذُنٌ خَذِيرٌ An ear cut, or cut off: (K:) pl. خَذِيرٌ. (TA.)

خَذَمَاءُ A piece cut off. (JK, K. [See also خَذْمَةٌ.])

مَخْذَرٌ: see خَذَرَ, in two places.

## خحر

1. خَحَرَ, (S, A, K,) aor. َ (S, M, K) and َ, (M, K,) [the latter of which is anomalous,] inf. n. خَحْرٌ, (S, A, Mṣb, K,) *It (water) sounded; [i. e., murmured; rumbled; or gurgled;] (S, A, Mṣb, K;) as also خَحْرٌ, (A,) inf. n. خَحْرَةٌ: (TA:) or خَحَرَ, aor. َ, (IAar, T,) inf. n. خَحْرٌ, (IAar,) *it (water) ran vehemently [so as to make a noise: as used in the present day, it ran, flowed, or trickled down; and leaked, or oozed, out: and also it ran so as to make a murmuring, or similar, sound]: (IAar, T:) and خَحْرٌ it was made to run: (TA: but the subject of this verb is not mentioned.)* And خَحْرَتْ, (A, K,) aor. َ and َ, (K,) inf. n. خَحْرٌ, *It (the wind, الرِّيح) sounded; [i. e., murmured; rumbled; or rustled;] (A, K;) among reeds or canes; as also خَحْرَتْ, (A,) inf. n. as above: (TA:) or the latter signifies**



it made a quick خرب [or rustling] among reeds or canes or the like. (Lth.) Also *It* (an eagle, عقاب) made a rustling (حنيف) with its wings, in flying. (Lth, K.) And خرب (S), inf. n. خرب, (K,) *He* (a man sleeping) snored, or made a sound in breathing; (S, K, TA;) as also خرب, (S), inf. n. خرب: (S, K:) and the latter, (TA,) inf. n. as above, (K,) has the same signification when said of a leopard (K, TA) in his sleep; (TA;) as also the former, inf. n. as above; (TA;) and when said of a cat; (K, TA;) as also the former, (TA,) inf. n. خور (so in the CK and in a MS. copy of the K, but in the text of the K in the TA, خور) and خرب; (TA;) [i. e. he made a loud purring in his sleep;] and it is likewise significant of the sound, or sounds, made by a person suffering strangulation. (S, TA: but of the verb applied in this last manner, only the inf. n., خرب, is mentioned.) And خرب, aor. 2, *It* (a stone) made a sound in its descent. (TA.) — [Hence,] خرب, aor. 2 (S, A, Mgb, K) and 2, (K,) the latter of which is anomalous, (TA,) inf. n. خور (S, K) and خرب, (K,) *He*, or *it*, fell, or fell down: (S, A, Mgb, K:) originally, *he*, or *it*, fell, making a sound to be heard at the same time: afterwards used in the sense of falling absolutely: you say خرب البناء *The building fell down*: (TA:) and خرب لله ساجدا *He fell down prostrating himself to God*: (S, A, TA:) or خرب signifies *He*, or *it*, fell from a high to a low place: (K, TA:) so in the Kur [xxii. 32], فَكَانَ خَرًّا مِّنَ السَّمَاءِ [He is as though he fell from the sky]. (A, TA.) And خروا لإذقانهم, inf. n. خور, [They fell down prostrate, with their chins to the ground: see the Kur xvii. 108 and 109:] (A:) [whence the saying,] عَصَفَتْ رِيحٌ فَخَرَّتِ الْأَشْجَارُ [A wind blew violently, so that the trees fell, or bent themselves, down to the ground]. (A.) — You say also, خرب, (TA,) inf. n. خرب, (K,) meaning † *He died*: (K, TA:) because a man, when he dies, falls down. (TA.) In the Kur xxxiv. 13, it may mean † *He died*, or *he fell down*. (TA.) — Also خرب *He stumbled after going right*. (TA.) — And خربت خطاياہ *† His sins fell*; [or fell from him; q. d. fell to the ground;] went away; or departed. (TA, from a trad.) — And خرب من الجبل, inf. n. خور, *He*, (a man,) and *it*, (a stone, &c.,) rolled down from the mountain. (TA.) — And الأعراب إلى القرى *† The Arabs of the desert come down, or descend, from the deserts to the towns or villages*. (A.) — And خروا علينا, (TA,) inf. n. خرب, (K,) † *They came upon us suddenly, or unawares, from a place unknown*. (K, TA.) — And خروا † *They came from one town, or country, or the like, to another*. (TA.) — And † *They passed along, or away, or by*. (TA.) — خربت عن يدك, or من يدك, is a metonymical phrase, well known, meaning † *Mayest thou be confounded and stupified by shame; or, so as to be speechless and motionless*:

خربت [properly] signifying سفلت. (TA in the present art. and in art. ارب.)

4. احر يدہ *He made his arm, or hand, to fall, by a stroke of the sword*. (Yaakoob, S, K.)

7. انخرب *He*, (a man, TK,) or *it*, (the belly, TK,) became lax, or flabby. (K, TK.) [See also R. Q. 2.]

R. Q. 1: see 1, in three places.

R. Q. 2. تخرخر *It* (a man's belly) quivered, or shook about, with bigness: (S, K:) or by reason of leanness. (TA.) [See also 7.]

خرب and خربى The ثبوة of a mill or mill-stone; i. e. the place into which the wheat is thrown with the hand; (S;) the mouth of a mill or mill-stone. (K.)

خرب خور *A she-cat that makes much loud breathing or purring (خرب) in her sleep*. (TA.)

خرب *A depressed tract between two hills*, (S, K,) stretching along: (S:) pl. أخرب. (S, K.) The pl. occurs in a verse of Lebeed, commencing بأخرة التلبوت, as Khalaf El-Ahmar heard the Arabs recite it: so says A'Obeyd: (S:) but the common reading is بأخرة, with ح and ز. (TA.)

خرب: see خور.

عين خور *A sounding [i. e. murmuring or gurgling] spring or source: (S:) or a running spring or source: so called because of the sound of its water: (IAar:) or a spring, or source, welling forth abundantly*. (Mgb.) — See also خار.

خرب *The sound of water: and of wind: and of an eagle making a rustling with its wings in flying*. (K.) [See 1.]

خرب *Water flowing (K) vehemently, (TA,) or copiously*. (Ham p. 821.)

خرب part. n. of 1. (TA.) — خرب [is a pl. thereof: and] signifies † *Men coming from one town, or country, or the like, to another*; as also † خرب: which latter signifies also † *Men passing along, or away, or by*. (TA.)

خرب

1. خربى, aor. 2, (S, Mgh, Mgb, K,) inf. n. خرب (S, Mgh, K) and خرب (K,) which is the more chaste form, (O,) or this may be a quasi-inf. n., (El-Khattābee, Mgb,) and, accord. to some, † خرب (MF,) or this is a quasi-inf. n., (Lth, Mgb, K, MF,) like صبار for صومر, or, as some say, a pl. of خرب, (Mgb, MF,) and خرب also is an inf. n., (S, K,) and خرب, (K, TA,) like فعود, (TA,) or خرب, (so in a MS. copy of the K and in the CK,) *He voided his excrement, or ordure*: (S, Mgh, Mgb, K:) or خرب signifies the retiring alone, and sitting down, to satisfy a want [of nature]. (IAth.)

خرب: see what next follows.

خرب *Human excrement, or ordure*: (S, Mgh, Mgb, K;) as also خرب: (Mgb, TA:) and sometimes applied to the dung of the dog, and of the field-rat, and of the ant, and of the fly: (TA:) pl. خرب, (S, Mgh, Mgb, K,) which is also a pl. of خرب, (Mgb, TA,) and خرب, (K,) which is anomalous, and خرب; (TA;) and some say that خرب is a pl. of خرب. (Mgb, MF.)

خرب: } see 1.  
خرب: }

خرب act. part. n. of 1. (TA.)

خرب *A place where excrement, or ordure, is voided; [a privy;] (S, K;) as also خرب, (K,) and خرب; (T, S, K, TA;) the last written in some copies of the K مخررة; and in one, مخررة. (TA.)*

خرب: see what next precedes.

خرب

1. خرب, (JK, S, A, Mgb, &c.,) aor. 2, (JK, K,) inf. n. خرب, (JK, S, A, Mgh, Mgb, KL, TA,) said of a place, (S,) or a country, (A, Mgh,\*) or a dwelling, or place of abode, (Mgb,) or a house, (TK,) *It was, or became, in a state of ruin, waste, uninhabited, depopulated, deserted, desolate, uncultivated, or in a state the contrary of flourishing*: (JK, S, A, Mgh, KL, TA:) خرب is the contr. of عمارة. (S.) — خرب, aor. 2, (Mgb,) inf. n. خرب, (S, Mgb, K,) *It had in it a slit, or a round perforation: (S:) or he had his ear slit, (Mgb, K,) or bored with a round perforation*. (Mgb.) — خرب: see 4. — Also, (Mgb, K,) aor. 2, inf. n. خرب, (Mgb,) *He stole: (Mgb:) or he became a thief, or robber*. (K.) And خرب إبل فلان, (S, A,\*) or خرب إبل فلان, (K,) both mentioned as on the authority of Lh, (TA,) aor. 2, (S, A,) inf. n. خرب (S, A, K) and خرب and خرب and خرب, (K,) *He stole the camels of such a one*. (S, K.) — خرب, (K,) aor. 2, inf. n. خرب, (TA,) *He bored it, perforated it, or made a hole through it: or he slit it*: (K, TA:) namely, a thing. (TA.) — And *He struck his خرب, (K,) meaning the part where the head of his thigh-bone was inserted; or خرب here has some other of the significations assigned to it in this article*. (TA.)

2: see 4, in four places.

4. احر (S, A, Mgb, K,) inf. n. احر, (TA,) *He reduced to ruin; or rendered waste, uninhabited, depopulated, deserted, desolate, uncultivated, or in a state the contrary of flourishing*; (S, A, K;) a house, (S, K,) or a dwelling, or place of abode, (Mgb,) or a country; (A;) as also خرب, (A, Mgb, K,) inf. n. خرب; (TA;) and خرب, (K,) [inf. n. خرب, as in the Kur ii. 108:] or خرب signifies the same, but in a more extensive, or a superlative or an intensive sense: you say, خربوا بيوتهم [They ruined their houses; the ر being doubled because the verb has many objects: or they demolished their houses]. (S, TA.) — خربون بيوتهم, in the Kur [lix. 2],

means *They demolishing their houses*: this is the reading of AA: all others read *يُخْرِبُونَ بيوتهم*, meaning *they going forth from their houses, and leaving them*; (TA;) or *evacuating their houses; or leaving them in a state of ruin*. (Bd.) — [Hence the saying,] *عِنْدَهُ تُخْرِبُ الْأَمَانَاتُ* † [Deposits entrusted to him become lost, or perish]. (A.)

5. *تُخْرِبُ* It (a building) became demolished. (TA.)

10. *استخرب* It (a skin for water or milk) became perforated with many holes; became full of holes. (A, TA.) — † *He became broken by misfortune*. (JK, K.) — *استخربت لهذا الأمر* † I lamented for this event, or case. (JK.) — *استخرب إليه* † *He was angry with him; or was angry with him with the anger that proceeds from a friend*; (وَجَدَ عَلَيْهِ;) namely, one who had separated himself from him: (JK:) or *he yearned towards, longed for, or desired, him*. (K.)

Q. Q. 1. *تُخْرِبُ* [in the CK, erroneously, *تُخْرِبُ*] It (the canker-worm) corroded a tree: (K, TA:) but accord. to some, this verb is [radically] quadrilateral, and as such it occurs again in the K [in art. *نُخْرِبُ*]. (TA.)

*خَرْبٌ*: see *خَرْبَةٌ*, in five places: — and see also *خَرْبٌ*.

*خَرْبٌ*: see *خَرْبَةٌ*, in seven places. — Also The place where an elevated accumulation of sand terminates, (JK, S, TA,) producing trees of the kind called *غَضَا*. (TA.)

*خَرْبٌ* The male of the [species of bustard called] *حَبَارَى*: (S, K:) or *حَبَارَى*, absolutely: (TA:) pl. *خَرْبَانٌ*. (S.) — And hence, (A,) or *خَرْبَانٌ*, (JK,) or *خَرْبَانٌ*, (TA,) and *خَرْبَانٌ*, (K,) † *Cowardly; or a coward*. (A, K, TA.) — See also *خَرْبَةٌ*, near the end of the paragraph.

*خَرْبٌ* (S, TA) and *خَرْبٌ* (A, Mṣb) *In a state of ruin, waste, uninhabited, depopulated, deserted, desolate, uncultivated, or in a state the contrary of flourishing*; (S, A, TA;) applied to a place, (S,) or a country, (A,) or a dwelling, or place of abode. (Mṣb.) You say *دَارٌ خَرْبَةٌ* A house which its owner has reduced to ruin, or rendered uninhabited, &c. (S, TA.) [In the phrase, *هَذَا جُحْرٌ خَرْبٌ*, meaning *This is a deserted hole of a lizard of the kind called *dabb*, the word *خَرْبٌ* is put in the gen. case عَلَى الْجَوَارِ, i. e. because of its proximity to a preceding word in that case, not being so properly.] — [Hence,] *هُوَ خَرْبُ الْعَظْمِ* † [He is without marrow in the bone]. (A, TA.) And *خَرْبُ الْأَمَانَةِ* † [One in whom trust is not safely reposed]. (A, TA.) — See also *خَرْبٌ*. — And see *خَرْبٌ*.*

*خَرْبَةٌ*: see the next paragraph, in two places. — See also *خَرْبَةٌ*.

*خَرْبَةٌ* A hole, perforation, or bore; (Mṣb, TA;) whether round or not: (TA:) or any round hole or perforation or bore; (S, K, TA;) such as that of the ear; (TA;) [and] so *خَرْبٌ*: (A:) pl.

[of mult.] of the former (in this and in other senses here following, K, TA.) *خَرْبٌ* (Mṣb, K) and *خَرْوَبٌ*, which latter is extr. [with respect to rule], and [of pauc.] *أَخْرَابٌ* [which is irregular as pl. of the former, but regular as pl. of the latter]. (K.) [See also *خَرْوَبٌ* and *خَرْوَتَةٌ*.] [Hence,] *خَرْبَةٌ* *السِّنْدِي* The bore of the lobe of the ear, when not slit: [the Sindee being particularly noted by the Arabs for his pierced ears:] when slit, it is termed *خَرْبَةٌ* *السِّنْدِي*. (TA.) — *Width of the hole, or perforation, of the ear*; (JK;) as also *خَرْبٌ*, (JK,) or *خَرْبٌ*, (A,) and *أَخْرَبٌ*, (K,) this last being a subst. like *أَفْكَلٌ*. (TA.) — The eye of a needle: [like *خَرْوَتَةٌ* and *خَرْوَتٌ*:] and the foramen of the anus: as also *خَرْبٌ* and *خَرْوَبٌ* and *خَرْوَابَةٌ* and *خَرْوَابَةٌ*; (K, MF;) in both of these senses, though this is not clearly shown in the K: (MF:) and likewise, of the vagina; the dual of *خَرْبَةٌ* occurring in a trad., as some relate it, applied to the foramen of the anus and that of the vagina together: (TA:) and the last, *خَرْوَابَةٌ*, also signifies any perforation like the eye of a needle. (K.) — *الخَرْبَةُ* and *الخَرْبُ* and *الخَرْوَابَةُ* and *الخَرْوَابَةُ* The hole [or socket] of the hip, (S, TA,) where the head of the thigh-bone is inserted; as also *خَرْبَةُ الْوَرِكِ* and *الْوَرِكِ* and *خَرْبٌ* and *خَرْوَابَةٌ* [or, probably, *خَرْوَابَةٌ*] and the pl., *خَرْوَابَةُ الْوَرِكِ* and *الْوَرِكِ*: and the pl., *أَخْرَابٌ*, also signifies the lower extremities of the shoulder-blades. (TA.) — And *الخَرْبَةُ*, (A'Obeyd, S, Mgh, Mṣb, K,) or *خَرْبَةُ الْمَزَادَةِ*, (A,) and *خَرْبَةُ*, and sometimes *خَرْوَابَةٌ* without teshdeed, (TA,) [and perhaps *خَرْبٌ* also, (see *خَرْبَانٌ*)] *The loop of the [leathern water-bag called] مَزَادَةٌ*; (A'Obeyd, S, A, Mgh, Mṣb, K;) because of its round form: every *مَزَادَةٌ* having two loops [whereby it is suspended upon either side of the camel], each of which is thus called; and two kidney-shaped pieces of leather (*كَلْبَتَانِ*) [at the two upper corners]; and the two loops are sewed to these. (TA.) [See also *خَرْوَتَةٌ*.] — *A vice, or fault*; (IATH, TA;) as also *خَرْبَةٌ*: (K:) and *corruption, or unsoundness, in religion*; (JK, K;) as also *خَرْبَةٌ* (JK, TA) and *خَرْبَةٌ* [like *خَرْبَةٌ*] (Mgh, K) and *خَرْبٌ* and *خَرْوَبٌ* (K) and *خَرْبٌ*: and a quality inducing suspicion, or evil opinion: [a meaning app. belonging to all of the foregoing words:] (TA:) pl., of the first, *خَرْبَاتٌ*; and of the second, *خَرْبَاتٌ*: (JK:) also, the first (i. e. *خَرْبَةٌ*), a crime: a bad, an evil, or a foul, word or saying: and a trial, or an affliction. (TA.) You say, *مَا فِيهِ خَرْبَةٌ* There is not in him a vice, or fault. (TA.) And *مَا رَأَيْنَا مِنْ فُلَانٍ خَرْبَةٌ* (JK, TA) and *خَرْبَانٌ*, (TA,) or *خَرْبَةٌ*, (JK,) *We have not seen in such a one unsoundness of religion nor anything disgraceful*. (JK, TA.) — *فَارٌ بِخَرْبَةٍ*, occurring in a trad., means *One who flees with a thing desiring to appropriate it to himself and to take possession of it unlawfully*. (TA.)

*خَرْبَةٌ*: see *خَرْبَانٌ*, in three places. — Also The state, or condition, or guise, of him who is termed

*خَارِبٌ*: (K:) also explained as signifying a thing whereof one is ashamed: or as derived from [*خَرْبَةٌ*, meaning] “contemptibleness, and disgrace, or ignominy:” or it may be *خَرْبَةٌ*, meaning a single act [of a shameful nature, or the like]. (Et-Tirmidhee, TA.)

*خَرْبَةٌ*: see *خَرْبَةٌ*, in three places, near the end of the paragraph. — Also *ذَلَّةٌ* [Baseness, vileness, &c.]: (K, TA:) in one copy of the K, *زَلَّةٌ* [a slip, lapse, fault, &c.]: (TA:) and *disgrace, or ignominy, and contemptibleness*. (TA.) — And *الخَرْبَةُ* signifies *العَوْرَةُ* [The part, or parts, of the person, which it is indecent to expose]. (K.)

*خَرْبَةٌ* and its pls.: see *خَرْبَانٌ*, in five places.

*خَرْبَانٌ*: see *خَرْبٌ*.

*خَرْبٌ* inf. n. of *خَرْبٌ* in the first of the senses explained above. (JK, S, A, &c. [See 1, first sentence.]) — [Then used as an epithet:] see *خَرْبٌ*. — [And then used as an epithet in which the quality of a subst. predominates, as appears from what follows:] *عَمْرَانٌ*: (JK, A, K:) and *خَرْبَةٌ* signifies [the same; or] *مَوْضِعٌ* *خَرْبٌ*; (A, K;) as also *خَرْبَةٌ*: (Lth, K:) [all may be rendered *A ruin, or waste; a place, country, place of abode, or house, in a state of ruin, waste, uninhabited, depopulated, deserted, desolate, uncultivated, or in a state the contrary of flourishing*:] the pl. of *خَرْبٌ* is *أَخْرَابَةٌ*, (JK, K,) a pl. of pauc., (JK,) and *خَرْبٌ*, which latter is mentioned by El-Khattābee, (K,) as occurring in a trad. respecting the building of the mosque of El-Medeeneh: *كَانَ فِيهِ نَخْلٌ وَقُبُورُ الْمُشْرِكِينَ* [There were in it palm-trees, and the graves of the believers in a plurality of gods, and ruins; and he gave orders respecting the ruins, and they were levelled]: but IATH says that *خَرْبٌ* may be pl. of *خَرْبَةٌ*, or of *خَرْبَةٌ*: or it may be *خَرْبٌ* [coll. gen. n.] of *خَرْبَةٌ*: and accord. to one reading of the trad., the word is *خَرْوَتٌ*, meaning “a place ploughed for sowing:” (TA:) [accord. to F,] the pl. of *خَرْبَةٌ*, also, is *خَرْبٌ*: and the pl. of *خَرْبَةٌ* is *خَرْبٌ* [mentioned above] and *خَرْبَاتٌ* [which is anomalous] and *خَرْبَاتٌ*. (K.) [Hence,] *وَقَعُوا فِي وَادِي خَرْبَاتٍ* [They fell into a valley of ruins, or waste places, &c.]: (A, TA:) i. e., into destruction: (TA:) [a prov., of which there are various readings: see *جَذَبَاتٌ*, in art. *جَذَبٌ*.] — [Also inf. n. of *خَرْبٌ* as syn. with *اخرب*, q. v.]

*خَرْوَابَةٌ*: see *خَرْبَةٌ*.

*خَرْوَابَةٌ*: see *خَرْبَةٌ*, in five places.

*خَرْوَبٌ* (Az, S, Mgh, K) and *خَرْوَبٌ* (Az, S, K,) mentioned by Az as radically quadrilateral, (TA in art. *خَرْوَبٌ*.) and *خَرْوَبٌ*, (Mgh, K,) but this last is of weak authority, (TA,) or not allowable, (S,) a coll. gen. n.; n. un. with *ة*; (TA;) *A kind of tree, growing upon the mountains of Syria, having grains (حَبٌّ) like those of the *يَنْبُوتُ* [q. v.], called by the children of El-*

'Irāk القنأ الشامي dry, or tough, and black: (Az, TA in art. خرنب:) a certain plant, (S, Mgh,) well known: (S:) said by some to be the kind of tree [or plant] called خشاش [i. e. poppy]: (Mgh:) certain trees, of which there are two kinds, wild (بري), and Syrian (شامي): (AHn, K:) the former kind is also called ينبوتة; (AHn;) and this is thorny, (AHn, K,) used as fuel, rising to the height of a cubit, having branches, (AHn,) with a fruit (AHn, K) black (أحمر) and light, like bubbles, (AHn, TA,) in the copies of the ك كالتفاح, but correctly كالتفاح, (TA,) disagreeable in taste, (AHn, K,) not eaten except in cases of difficulty, or distress; having grains (حب) which are hard and lubricous: (AHn:) the Syrian kind [is that to which the name of خروب is now commonly applied, the carob, or locust-tree; ceratonia siliqua; the fruit of which] is sweet, and is eaten; having grains (حب) like those of the ينبوت, but larger; (AHn;) the fruit of this kind is like the خيار شبر [or cassia fistula], but wide; and from it are prepared an inspissated juice and [a kind of] سويق [or parched meal]. (AHn, K.) [Its grain is used as a weight: see قيراط and درهم and دينار.]

خربانة: see خربة, in two places.

خربانة: see خربة, in four places.

خروب: see خروب and خروب.

خارب A stealer of camels: (As, S, A:) and (by extension of its original meaning, TA) any thief, or robber: (JK, S:) dim. خويرب: (TA:) and pl. خراب, (S, A, TA,) or أخراب. (JK.) [See also خربة.]

خويرب: see what next precedes.

أخرب Slit: or having a round hole or perforation: (S:) [fem. خربانة; as in] أذن خربانة. (K.) — A man, (S,) or a ram, (Msb,) having his ear slit; (S, Msb, K;) as also مخرب and مخرب; (TA;) from مخروب signifying slit: (S:) and (so in the S and TA, but in the Msb "or") having his ear pierced, or bored: when it is slit (after the piercing, S, TA), he is said to be أخرب: (S, Msb, TA: [but see this last in art. خرم:]) and أخرب الأذنين having the ears pierced, or bored: (AM, TA in art. خرت:) and خربانة a female slave having the lobe of her ear slit [or pierced, or bored]: and مخربة a female slave having her ear [slit or] pierced, or bored: (TA:) and خربانة a she-goat having her ear slit, but so that the slit is not long nor wide. (K.) — أخرب: see خربة.

خلية مخربة An empty bee-hive, (K,) in which honey has not been collected. (TA.)

مخرب, and its fem. (with ة): see أخرب.

مخروب: see أخرب.

نخروب sing. of نخاريب, (TA,) which latter

signifies Holes like those of hornets' nests: and the holes, or cells, (prepared with wax, K in art. رنخوب) in which the bees deposit their honey. (K, TA. [In the CK, erroneously, نخاريب.]) Accord. to some, the ن is a radical letter. (TA.)

خرت

1. خرت, (K,) aor. ʔ, inf. n. خرت, (TK,) He perforated, bored, or pierced, (K,) the ear, (TK,) or a thing. (TA.) And خرت أنف الجمل [It perforated, or slit, (see the pass. part. n., below,) the nose of the camel]: said of the خشاش [or wooden thing that is inserted in the bone of the camel's nose]. (A.) — خرتنا الأرض We knew the land and its roads. (Ks, S.) [Golius omits this; but mentions, as on the authority of Ibn-Maaroof, خرت, signifying He was skilful, or expert, in showing the way. What Ibn-Maaroof says, however, is that the inf. n. خرت signifies the being acquainted with a road; and, with a place. See خربت.]

خرت: see what next follows, in two places.

خرت The perforation, bore, or hole, (S, A, K,) of a needle; [i. e. its eye:] (S, A; [see also خرتة]; and of the ear, (S,) or in the ear, [but see خرتة.] &c.; (A, K;) and of the فأس, [i. e. hoe, or adz, or axe,] (S, A, TA,) meaning, of the handle thereof; (A, TA;) as also خرة; (Fr, TA in art. خرو;) [see again خرتة]; and خرت signifies the same: (A, K:) pl. [of pauc.] أخرات (S, A) and [of mult.] خروت. (S.) You say أضيق من خرت الإبرة [Narrower than the eye of the needle]. (A.) And مضائق كأخرات الإبر [Narrow passes like the eyes of needles]. (A.) The خرت of a sandal is The hole, or perforation, of the ذؤابة [q. v.], into which the thong [called الشراك] enters. (An anon. Arabic MS. in my possession.) — Also The rings at the heads [or extremities] of [camels' plaited fore-girths of the kind called] نسوع; and so [the pls.] خرت (K) and أخرات: (S, K:) and خرتة signifies one of these; (K;) i. e. the ring in which is [inserted the end of] the نسعة. (TA.) [Hence the phrase,] قلق خرت فلان [lit. The rings of the fore-girths of the camels of such a one became unsteady; meaning] † the state of such a one became disordered, or perverted. (A, TA.) And similar to this are the phrases راد خرت القوم and رادت وأخواتهم, [in the TA زاد and زادت, but the comparison evidently shows that the verbs should be راد and رادت,] said of a people when they do not receive or entertain hospitably him who alights at their place of abode: so says IAqr on the authority of Es-Saloolee. (TA.) — See also خرتة. — Also A small rib, at, or near, the breast; and so خرت: (K:) pl. أخرات, which Lth explains as meaning the ribs at, or near, the breast, collectively. (TA.) — And [the pl.] أخرات signifies The obscure roads or ways, and the narrow passes, of a desert. (TA.)

خرتة: see خرت. — Its pl. أخرات, [also pl. of

خرت, (see خبت,)] in the formation of which the ة of the sing. seems to have been considered as elided, also signifies The loops of a [leathern water-bag such as is called] مزادة: it is said in the T that in the مزادة are its اخرات, the loops between which is the فصبة [commonly signifying cane, or reed, but here app. meaning the mouth, which has the form of a short cylinder, and is in the middle of the upper part of the مزادة, between the two loops, these being at the two upper corners], whereby [app. referring to the اخرات] it is carried [and suspended on the side of a camel, counterpoised by another مزادة on the other side of the camel]: and AM adds that one says [also] أخراب المزادة, sing. خربة [q. v.]; and in like manner, خربة الأذن ["the bore of the ear"]; with ب: and غلام أخرب الأذنين ["a boy having his ears pierced, or bored"]: he says, also, that the خرتة, with ت, is [the hole] in the iron of the فأس, and [the eye] of the needle; and the خربة, with ب, is in the skin: and AA says that خرتة signifies the eye of the [kind of needle called] شغيرة, i. e. the مسلة: (TA:) and Lth says that it signifies a round hole. (TA in art. حرت.)

الخراتان Two stars, (K,) of the stars of the Lion, two whips' lengths apart, [(see سوط) in] the two shoulder-blades of the Lion, (TA,) also called زبرة الأسد, (K,) [composing the Eleventh Mansion of the Moon: (see زبرة: and see also منازل القمر, in art. نزل:)] the word is mentioned here in the K, as though it were of the measure فععلان; but accord. to Kr and others, it is dual of خرة, belonging to art. خرو, in which it is again mentioned in the K: (TA:) accord. to ISd, however, only the dual form is known, and the radical ت and the augmentative ت [by which latter is meant ة] are in the dual alike: (TA in art. خرو:) Zj asked Th respecting the خراتان, and he answered, IAqr says that they are two stars, of those of the Lion; and Aboo-Naqr, the companion of As, says that they are two stars in the زبرة of the Lion, i. e. in the middle thereof; but in my opinion they are two stars after [i. e. to the eastward of] the جبهة and the قلب: Zj disapproved of this, and replied, I say that they are two stars in that part of the breast which is the stabbing-place, derived from الإبرة, "the eye of the needle:" but Th rejoined, that this was an error, because the word is the dual of خرة; and he cited some verses in which a poet speaks of certain stars in the Lion, and, among them, of الخرة. (MF, TA.)

خربت (S, A, K) and خربت مريت (Sh) A skilful, or an expert, guide of the way; (Sh, S, K;) one who pursues the right course to the أخرات, i. e. the obscure roads or ways, and the narrow passes, of the deserts; or who pursues the right course in a way that may be likened to the خرت [or eye] of the needle: (TA:) or skilful; applied to a man, and [particularly] to a guide: (A:) pl. خرات, occurring in a verse [perhaps used by poetic licence for the regular pl. خرايت]. (S.)

مَخْرَتٌ *A strait, direct, or right, road or way.* (K.)

مَخْرُوتٌ originally *Perforated, bored, or pierced.* (TA.) — Then, (TA,) *Having the nose slit;* (K;) [and] so مَخْرُوتُ الأَنْفِ, applied to a camel: (A, TA:) or مَخْرُوتٌ signifies *having a slit lip.* (S, K.)

## خرت

خُرْتِي The *utensils and furniture of a house or tent:* (S, Mgh, K:) and the *refuse, or the worthless or mean or vile articles, thereof;* (S, A, Mgh;) thus accord. to the lawyers: (Mgh:) or *bad furniture and utensils:* (A:) or the *worst thereof, and of spoils:* (K:) or [rubbish,] *such as a fragment of a bowl, and ashes, and [the dung that is termed] بَعْر, of a house:* (AZ, TA in art. اَسَى:) [pl. خُرَاتِي.] You say, نَقَلُوا خُرْتِي مَتَاعِهِمْ They removed the worthless articles of their furniture and utensils. (A.) — [Hence,] فَلَانَ يَسْمَعُ خُرْتِي *Such a one hears language in which is no good.* (A, TA.) And أَلْقَى فَلَانٌ خُرَاتِي صَدْرِهِ *and خُرَاتِي قَوْلِهِ [Such a one cast forth the unprofitable things of his mind and the unprofitable things of his speech].* (A, TA.)

## خرج

1. خَرَجَ, (S, Mgh, K, &c.,) aor. 2, (L,) inf. n. مَخْرَجٌ and مَخْرَجٌ, (S, Mgh, K,) *He, or it, went, came, passed, or got, out, or forth; issued, emanated, proceeded, went, or departed; contr. of دَخَلَ [from the place].* (Mgh.) One says, خَرَجَ مَخْرَجًا حَسَنًا *[He, or it, went, came, passed, or got, out, or forth, &c., well: and it turned out well].* (S.) [And خَرَجَ خَرَجًا: see طَائِعٌ, in art. طوع.] When خَرَجَ means *It was disbursed, or expended,* the inf. n. is مَخْرَجٌ بِهِ [lit. *He went out, &c., with him, or it*]: see 4. (TA.) يَوْمَ الخُرُوجِ [The day of going forth] means *the day of the عيد [or festival].* (A, TA, from a trad.) And [as used in the Kur l. 41] *The day when men shall come forth from their graves;* (TA;) a name of the day of resurrection. (AO, K.) — [It became excluded by a definition or a rule or the like, or by a portion thereof.] مَنصُوبٌ عَلَى الخُرُوجِ is a phrase of the Baṣree grammarians, said of the objective complement of a verb, meaning *Put in the accus. case as being out of the predicament of the subject and that of the attribute.* (TA.) — خَرَجَ مِنْ أَمْرٍ *[He got out of, escaped from, extricated himself from, evaded, or became quit of, an affair, or a state].* (ISh, TA in art. نَكَس.) [And خَرَجَ مِنْ حَالٍ إِلَى حَالٍ *He passed from one state to another state.* And خَرَجَ مِنْ دِينِهِ *He quitted, or forsook, his religion.* And خَرَجَ مِنْ دَيْنِهِ, and مِنْ مَرَضِهِ, *He became quit of his debt, and of his disease.*] And خَرَجَ إِلَى فَلَانٍ مِنْ دَيْنِهِ *He paid such a one his debt:* a phrase

used in law. (TA.) [And خَرَجَ عَلَى السُّلْطَانِ *He rebelled against the Sultan.*] And خَرَجَتْ عَلَى خَلْقَةِ الجَمَلِ *[She became formed like the he-camel];* said of a she-camel that is termed مَخْرَجَةٌ. (S, A, K.) And خَرَجَ إِلَى البِدَاءِ *[He became foul, or obscene, in his language].* (L and K in art. خَنَد.) And خَرَجَ فِي العِلْمِ وَالصَّنَاعَةِ, inf. n. خُرُوجٌ, *He was, or became, conspicuous in science and art.* (A, TA. [See also 5.]) — مَا أَحْسَنَ خُرُوجَهَا, said of a cloud (سَحَابَةٌ), *How good is its first rising from the horizon!* (A.) [You say also, خَرَجَ السَّحَابُ, inf. n. خُرُوجٌ, meaning *The clouds became extended, or expanded:* see خَرَجَ.] And خَرَجَتِ السَّمَاءُ *The sky became clear, after having been cloudy.* (T, A.)

2. خَرَجَ, inf. n. تَخْرِيجٌ, [sometimes resembles in signification أَخْرَجَ:] see the inf. n. voce خَرِيحٌ. — [He resolved, explained, or rendered, a saying. According to this meaning &c. they have resolved, explained, or rendered, such a saying, is a phrase of frequent occurrence in the larger lexicons &c.] — He educated, disciplined, or trained, well a youth: and in like manner, a horse [and a camel; for مَخْرَجٌ, as is indicated in the K voce مَدْرَبٌ, applied to a camel, is syn. with مَدْرَبٌ]. (IAqr.) You say, خَرَجَهُ فِي الأَدَبِ, (S, A, \*K,) inf. n. as above, *He educated, disciplined, or trained, him well in polite accomplishments; i. e. a teacher, his pupil.* (TA.) — [He, or it, rendered a thing of two colours, white and black: &c.] You say, النُّجُومُ تَخْرِجُ اللُّونَ *The stars render the colour [of a thing, such as an expanse of water,] a mixture of black and white, by reason of its blackness and their whiteness.* (TA.) And خَرَجَ اللُّوْحُ, (A, K,) inf. n. as above, (K,) *He (a boy, A) wrote upon part of the tablet and left part of it without writing.* (A, \*K.) And خَرَجَ كِتَابًا *He wrote a book leaving [blank] the places [of the titles] of the sections and chapters.* (A.) And خَرَجَ العَمَلُ, (A, K,) inf. n. as above, (TA,) *He made the work to be of different kinds.* (A, K, \*TA.) And خَرَجَتِ الرَّاعِيَةُ المَرْعَى, inf. n. as above, *The pasturing animals ate part of the pasture and left part.* (S, \*A, K, \*TA. [See also 4.]) And عَامٌ فِيهَا تَخْرِيجٌ: and عَامٌ فِيهِ: see أَخْرَجَ.

3. المُنَاهِدَةُ بِالأَصَابِعِ, (S, TA,) i. e. (TA) *One person's putting forth as many of his fingers as he pleases, and the other's doing the like:* (K, TA:) [or the playing at the game called morra; micare digitis: see خَرِيحٌ.] You say, خَرَجَهُ *He played with him at the game of morra.* See also 6. — خَارِجُهُمُ, [inf. n. as above,] *He contributed with them to the expenses of a journey or an expedition against an enemy, sharing equally with each of them; like نَاهِدُهُمُ.* (L in art. نَهَد.)

— And خَارِجُهُ *He made an agreement with him, namely, his slave, that he (the latter) should pay him a certain impost at the expiration of every month;* (Mgh, L, TA;) *the slave being left at liberty to work:* (L, TA:) in which case the slave is termed عَبْدٌ مَخْرَجٌ. (Mgh, L, TA.)

4. أَخْرَجَهُ, (S, Mgh, K, &c.,) inf. n. [إِخْرَاجٌ and مَخْرَجٌ, (S, K,)] *He made, or caused, him, or it, to go, come, pass, or get, out, or forth; to issue, emanate, proceed, or depart:* [he put, cast, or thrust, him, or it, out, or forth; expelled, ejected, or dislodged, him, or it: he took, led, drew, or pulled, him, or it, out, or forth: he gave it forth: he, or it, produced it:] as also بِهِ خَرَجَ: [but it should be observed that this latter properly and generally denotes accompaniment, like ذَهَبَ بِهِ; and may be literally rendered *he went, came, passed, or got, out, or forth, with him, or it:*] and أَخْرَجَ, also, is syn. with أَخْرَجَ; as in the saying, in a trad., فَأَخْرَجَ لِمَاتٍ مِنْ قَرِيْبَةٍ *[And he took forth, or took forth for himself (accord. to a property of many verbs of this form), some dates from a water-skin]:* (TA:) [so, too, is أَخْرَجَ; as meaning *he took, led, drew, or pulled, out, or forth:* but this generally implies some degree of effort, or labour; as does also أَخْرَجَ; and likewise, desire: i. e. it means *he sought, or endeavoured, to make a thing come forth:* the former is also syn. with أُبْدِعَهُ (q. v.) and أُحْدِثَهُ: and both of them signify, and so does أَخْرَجَ in many instances, *he drew out, or forth; extracted; educed; produced; elicited; fetched out by labour or art; got out; or extorted:* this is what is meant by its being said that] الإِسْتِخْرَاجُ is syn. with الإِسْتِنْبَاطُ, (S, K,) and so is الإِخْرَاجُ. (K.) أَخْرَجْنِي مَخْرَجَ صَدْقٍ *[in the Kur xvii. 82, means Cause Thou me to go forth from Mekkeh in a good, or an agreeable, manner, so that I may not turn my heart [or affections] towards it: (Jel: [see also various similar explanations in Bd:])] or أَخْرَجَ is here a n. of place, or, accord. to the more approved opinion, of time. (TA.) — أَخْرَجَ مَا فِي صَدْرِهِ *[He vented that which was in his bosom, or mind].* (TA in art. سَرَح.) — أَخْرَجَ said of a definition or a rule or the like, or of a portion thereof, means *It excluded something.* — أَخْرَجَهُ مِنَ الأَمْرِ *[He excluded him from participation in the affair].* (TA in art. حَضَنَ, &c.) — أَخْرَجَ [intrans.] *He paid his خَرَاجٌ; (K;) i. e. his land-tax, and poll-tax.* (TA.) — أَخْرَجَ *He hunted ostriches such as are termed خُرُجٌ, (K, TA, [in the CK أَخْرَجٌ is erroneously put for خُرُجٌ,]) pl. of أَخْرَجٌ. (TA.) — He married to a woman of brown complexion, white intermixed with black, whose parents were, one, white, and the other, black.* (T, K.) — أَخْرَجَ *He passed a year of fruitfulness and sterility, (K, TA,) or half fruitfulness and half sterile.* (TA.) — أَخْرَجَتِ الرَّاعِيَةُ *The pasturing animals ate part of the pasture and left part.* (K, TA. [See also 2.])*

5. أَخْرَجَ [It (a saying) was resolved, explained,

or rendered. عَلَى هَذَا يَتَخَرَّجُ قَوْلُ كَذَا †According to this meaning &c. is, or may be, resolved, explained, or rendered, such a saying, is a phrase of frequent occurrence in the larger lexicons &c. — †He was, or became, well educated or disciplined or trained, (A,\* TA,) in polite accomplishments, (S, K, TA,) or in science and art. (A. [See also 1: and see 2, of which it is quasi-pass.])

6. تَخَارَجَ i. q. تَنَاهَدَ (S;) similar to مُخَارَجَةٌ with the fingers, as explained above. (TA.) You say, تَخَارَجُوا, meaning تَنَاهَدُوا [i. e. They played together, one putting forth as many of his fingers as he pleased, and another doing the like: or they played together at the game called morra: see خَرَجَ]. (A.) — تَخَارَجُوا is also syn. with تَنَاهَدُوا as meaning They contributed equally to the expenses which they had to incur on the occasion of a journey, or an expedition against an enemy; or contributed equal shares of food and drink. (L in art. نَهَد.) — And تَخَارَجَا They (two copartners, K, TA, or two coinheritors, TA) became quit of claim to sharing property by one's taking the house and the other's taking the land; (K,\* TA;) or by selling the property by mutual consent and then dividing it; or by one's taking ready money and the other's taking a debt. (TA.)

8: see 4, in three places: and see also 10.

9. اَخْرَجَ He (a ram, K, or an ostrich, S, K) was, or became, أَخْرَجَ, i. e., of two colours, white and black; as also اِخْرَاجٌ. (S, K.)

10. اسْتَخْرَجَ: see 4, in two places. You say, اسْتَخْرَجْتُ الشَّيْءَ مِنَ الْمَعْدِنِ I extracted the thing from the mine, clearing it from its dust. (Mṣb.) And اسْتَخْرَجَ الْمَعْنَى مَتَعَبَةً لِلْخَوَاطِرِ †[The eliciting of the meaning of that which is made enigmatical is a cause of fatigue to minds]. (A in art. تَعَب.) — [Also †He tilled land, and made it productive. (See K voce غَامِر.)] And اسْتَخْرَجَتِ الْأَرْضُ †The land was put into a good state for sowing or planting. (Aḥn, TA.) — اسْتَخْرَجَهُ and اسْتَخْرَجَهُ He asked him, or petitioned him, to go, or come, out, or forth; or he desired of him that he should go, or come, out, or forth. (TA.)

11: see 9.

خَرَجَ [originally an inf. n.] Outgoings, disbursements, expenditure, or expenses; what goes out, or is expended, of a man's property; contr. of دَخَلَ. (S, K.) — See also خَرَجٌ, throughout. —

Also, (S, L, K,) and خُرُوجٌ, (L,) Clouds when first rising and appearing: (S, L, K:) or the rain that comes forth from clouds: (Akh:) or the خُرُوجُ of clouds is their becoming extended, or expanded. (TA. [See 1.]

خُرُوجٌ: see خَرَجٌ. — Also A well-known kind of وَعَاءٌ [a pair of saddle-bags; i. e. a double bag, or double sack, for the saddle;] (S, Mṣb, K;) a جَوَالِقُ having two corresponding receptacles [the mouths whereof are generally closed by means

of loops which are inserted one into another]: (TA:) [also, app., a single saddle-bag; and خُرُوجَانُ a pair of saddle-bags: (see بَدِيدٌ:)] an Arabic word, (S,) accord. to the more correct opinion; but said by some to be arabicized: (TA:) pl. [of mult.] خُرُوجَةٌ (S, Mṣb, K) and [of pauc.] أَخْرَاجٌ. (TA.)

خُرُوجٌ [The quality of being of] two colours, white and black. (S, K. [See أَخْرَجَ.]

خُرُوجَةٌ [n. un. of 1: pl. خُرُوجَاتٌ]. You say, مَا خَرَجَ إِلَّا خُرُوجَةً وَاحِدَةً He went not, or came not, out, or forth, save once: and مَا أَكْثَرَ خُرُوجَاتِكَ How many are thy goings, or comings, out, or forth! (A.)

وَلَاخٌ and خَرَجٌ (S, K\*) and رَجُلٌ خُرُوجَةٌ وَنَجَةٌ (TA in art. وُلَج) A man frequently going, or coming, out and in: (S, K, TA:) and the second phrase [and app. the others likewise] †a man of much cleverness, ingenuity, or acuteness, and artifice, or cunning; (K, TA;) †a man who uses art, artifice, or cunning, in the disposal, or management, of affairs: (A:) or †one who does not hasten in an affair from which he cannot easily escape when he desires to do so. (TA.)

خَرَجٌ (S, A, Mgh, Mṣb, K) and خُرُوجٌ, (S, Mṣb, K,) both also written with ḍamm, [i. e. خُرُوجٌ and خُرُوجٌ,] (K,) but the former mode of writing them is that which more commonly obtains, (TA,) i. q. إِتَاوَةٌ (S, K;) A tax, or tribute, which is taken from the property of people; an impost, or a certain amount of the property of people, which is given forth yearly; a tax upon lands &c.: (TA:) or the revenue, or gain, derived from land, (A, Mgh, Mṣb,) or from a slave, (Mgh,) or also from a slave: (A:) and then applied to the land-tax, which is taken by the Sultán: (A, Mgh:) and the poll-tax paid by the free non-Muslim subjects of a Muslim government: (A, Mgh, Mṣb:) or خَرَجٌ signifies especially a land-tax: and خُرُوجٌ, a poll-tax: (IAḥr:) or the former also signifies the poll-tax paid by the free non-Muslim subjects of a Muslim government: it is a term which was applied to a yearly land-tax which 'Omar imposed upon the people of the Samád [of El-'Irák]: then, to the land-tax which the people of a land taken by convention agreed to pay; and their lands were termed خُرُوجِيَّةٌ: accord. to Bḍ, it is a name for the proceeds of land: and has then been used to signify the profits arising from possessions; such as the revenue derived from the increase of lands, and from slaves and animals: accord. to Er-Ráfi'ee, its primary signification is an impost which the master requires to be paid him by his slave: accord. to Zj, خُرُوجٌ is an [obsolete] inf. n.: and خَرَجٌ, a name for that which comes forth: and he also explains the latter word by قَفِي: and خُرُوجٌ, by جِزْيَةٌ and ضَرْبِيَّةٌ (TA:) the pl. (of خَرَجٌ, L, TA) is أَخْرَاجٌ and أَخْرَاجٌ [a pl. pl.] and أَخْرَاجٌ بِالصَّمَانِ (S, K.) a saying

ascribed to Moḥammad, (K, TA,) occurring in a trad. of 'Áishah, of disputed authority, but affirmed by several authors to be genuine, means, accord. to most of the lawyers, (TA,) The revenue derived from the slave is the property of the purchaser because of the responsibility which he has borne for him: (A,\* Mgh,\* K, TA:) for one purchases a slave, and imposes upon him the task of producing a revenue for a time, and then may discover in him a fault which the seller had concealed; wherefore he has a right to return him and to receive back the price; but the revenue which he had required the slave to produce is his lawful property, because he had been responsible for him; and if he had perished, part of his property had perished: (K,\* TA:) in a similar manner I Ath explains it, as relating to a male or female slave or to other property. (TA.) — خُرُوجٌ and خَرَجٌ as used in the Kur xxiii. 74 mean A recompense, or reward. (Fr.) Some, for خُرُوجًا, in this instance, read خُرُوجًا. (TA.) — And خَرَجٌ is also used as meaning †The taste of fruit; this being likened to the خَرَجُ of lands &c. (TA, from a trad.) — See also خُرُوجٌ, in five places.

خُرُوجٌ Pimples, or small swellings or pustules: [a coll. gen. n.:] n. un. with ة: (Mgh, Mṣb:) or [the kind of pustule termed] دَمَلٌ, and the like, that come forth upon the body: (Mgh:) or purulent pustules, or imposthumes, (S, K,) that come forth upon the body: (S:) or a spontaneous swelling that comes forth upon the body: or an ulcerous swelling that comes forth upon a beast of the equine kind and upon other animals: pl. [of pauc.] أَخْرَجَةٌ and [of mult.] خُرُوجَانُ. (TA.) — See also خَرَجٌ.

خُرُوجٌ: see خَرَجٌ, and خُرُوجَةٌ. — Also A horse that outstrips in the race. (TA.) — And †A horse having a neck so long that, by reason of its length, he plucks away at unawares (يَغْتَالُ) every bridle that is attached to his bit: (A,\* L, K,\* TA.) — And A she-camel that lies down apart from the [other] camels: (K:) and one excellent in the pace termed عَنَقٌ, that goes before others: (TA:) pl. خُرُوجٌ, (K, TA,) [in the CK خُرُوجٌ, but it is] with two ḍammehs. (TA.)

خُرُوجٌ an inf. n. of 1. (S, Mṣb, K.) — See also خَرَجٌ.

تَخْرِيجٌ (TA) and خَرَجٌ (S, K) and خُرُوجٌ (TA) A certain game, (S, K, TA,) played by the Arab youths, (TA,) in which they say خَرَجَ خَرَجٌ: (S, K, TA:) accord. to ISk, you say, لَعِبَ الصَّبِيَّانُ خُرُوجًا [The boys played at خَرَجَ], with kesr to the ج: Fr says, خَرَجٌ is the name of a well-known game of the Arabs, in which one of the players holds a thing in his hand and says to the others, ائْتِرْجُوا (أَخْرَجُوا) what is in my hand: in the T, خَرَجٌ and خُرُوجٌ are explained by the word مُخَارَجَةٌ [meaning micare digitis; and hence it appears that the game thus termed, accord. to the T, is the morra, a game common

in ancient and modern Italy, and in very remote times in Egypt, in which one of the players puts forth some, or all, of his fingers, and another is required to name instantly the number put forth, or to do the same; and it is there added, that it is *A game of the Arab youths*: Aboo-Dhuyb El-Hudhalee says,

- \* أَرَقْتُ لَهُ ذَاتَ الْعِشَاءِ كَأَنَّهُ  
\* مَخَارِيقُ يُدْعَى تَحْتَهُنَّ خَرِيجٌ

*I was sleepless in consequence of it, (referring to lightning,) at nightfall, as though it were herchiefs twisted for the purpose of beating with them, under which was uttered the cry خَرِيجٌ; likening the thunder to the cry of the players: but Aboo'Allee says that خَرِيجٌ [thus used] is incorrect; that he should have said خَرَاَجٌ, but that the rhyme required him to say خَرِيجٌ. (TA.)*

بِلَادٍ خَوَاجِيَةٍ Countries subject to a [خَرَاَجٌ, or] tax upon their lands. (MF.)

خَرَاَجٌ: see خَارِجٌ, and خُرْجَةٌ.

خَرِيجٌ has the meaning of a pass. part. n.: (S, K:) you say, هُوَ خَرِيجٌ فَلَانَ † *He is, or has been, well educated or disciplined or trained by such a one (S, A,\* K\*) in polite accomplishments, (S, K,) or in science and art. (A.)*

خَرِيجٌ and [in an intensive sense] خُرْجٌ and [in an intensive or a frequentative sense] خَرَاَجٌ *Going, coming, passing, or getting, out, or forth; issuing, emanating, proceeding, or departing: [the second signifying doing so much: and the third, doing so much or frequently.] (TA.) — [Extrinsic; extrinsic; foreign:] the exterior, or outside, of anything. (TA.) You say, كُنْتُ خَارِجًا [I was outside the house]: (A:) [or,] accord. to Sb, خَارِجٌ is not used adverbially unless with the particle [فِي]. (TA.) — [Hence, خَارِجٌ as meaning † *What is external, or extrinsic, to the mind; what is objective; reality.* (See also خَارِجِي.) And فِي خَارِجٍ † *In what is external, or extrinsic, to the mind; &c.].**

خَارِجَةٌ [fem. of خَارِجٌ: and sing. of خَوَارِجٌ used as a subst.]. — الخَوَارِجُ in the phrase الدَوَاخِلُ وَالْخَوَارِجُ means *The arches, or vaults, and niches, in the inner side of a wall; الدَوَاخِلُ meaning the figured forms, and inscriptions, upon a wall, executed with gypsum or otherwise: or الدَوَاخِلُ وَالْخَوَارِجُ means the ornamental [depressed and] projecting forms of a building, differing from the forms adjacent thereto. (Msb, from a saying of Esh-Sháfi'ee.) — خَوَارِجُ الْبَالِ † *The mare and the female slave and the she-ass. (K.) — خَرَجَتْ خَوَارِجُهُ † *His generosity became apparent, and he applied himself to the sound management of affairs, (K,\* TA,) and became intelligent like others of his class, after his youth, or ignorant and youthful conduct. (TA.)***

خَارِجِيٌّ One who makes himself a lord, or

chief, (S, K, TA,) and goes forth [from his party, or fellows], and becomes elevated, or exalted, (TA,) without his having noble ancestry: (S, K, TA:) and it is also said to signify anything that surpasses, or excels its kind and fellows: (TA:) accord. to Abu-l-'Alà, in ancient times, before El-Islám, it was applied to a courageous, or generous, man, the son of a coward or niggard, and the like: — and in like manner, to a fleet, or swift, horse; or one excellent in running; or that outstrips others; not the offspring of a sire and dam possessing the like qualities: [and in the TA, the coll. gen. n. خَارِجِيَّةٌ is explained as applied to such horses:] — then, in the times of El-Islám, it was applied to a rebel: and a heretic. (Hám p. 188.) [The pl.] الخَوَارِجُ is the appellation of a party [of heretics, or schismatics,] of those following erroneous opinions, having a singular, or particular, persuasion: (K:) they are [said by some to be] the حُرُوبِيَّةُ [q. v.]; and the خَارِجِيَّةُ are [said to be] a sect of them; and they consist of seven sects: (TA:) they were so called because they went forth from, (as in one copy of the K,) or against, (as in other copies,) the rest of the people; (K, TA;) or from the religion, or from the truth, or from 'Allee after [the battle of] Šifteen. (TA.) — [Also † *Relating to what is external, or extrinsic, to the mind; objective; real. Hence, الأُمُورُ الْخَارِجِيَّةُ † *The things that are external, or extrinsic, to the mind; the things that are considered objectively; real things; opposed to الأُمُورُ الذِّهْنِيَّةُ. (See also خَارِجٌ.)**

خَارِجِيَّةٌ fem. of خَارِجِيٌّ: — and also a coll. gen. n., of which the n. un. is خَارِجِيٌّ.]

خَارُوجٌ A certain sort of palm-trees, (L, K,\* TA) well known. (K.)

خَارِجِيٌّ pl. of خَارِجَةٌ: — and also of خَارِجِيٌّ as an epithet applied to a man &c., not as a rel. n.]

أَخْرَجٌ A ram, (S, K,) and (so in the S, but in the K "or") a male ostrich, (AA, S, A, K,) of two colours, white and black: (S, A,\* K:) or a male ostrich of a colour in which black predominates over white, like the colour of ashes: and in this sense also applied to a mountain: (Lth, TA:) and a goat half white and half black: and a horse of which the belly, and the sides as far as the back, but not the back itself, are white, and the rest of any colour: (TA:) fem. خَرِجَةٌ: (A, TA:) which is applied to a female ostrich: (A:) and to a ewe or she-goat having white hind legs and flanks: (AZ, S:) or a ewe that is black, with one hind leg, or both hind legs, and the flanks, white; the rest being black: (TA:) or a ewe white in the hinder part, half of her being white, and the other half of any colour: (T, TA:) and a small isolated mountain (قَارَةٌ) of two colours, (A, TA,) white and black: (A:) pl. خُرْجٌ. (K.) Also † *A garment white and red; rendered so by being besmeared with blood. (TA.) El-'Ajjáj says,*

- \* إِنَّا إِذَا مُدِّجِي الْحُرُوبِ أَرَجَا  
\* وَلَيْسَتْ لِلْمَوْتِ نَوْبًا أَخْرَجَا

(so in the TA: in the S, أَخْرَجَا: meaning † *Verily we, when the inflamer of wars excites them, and] they (the wars) have put on, for death, a garment white and red, rendered so by being besmeared with blood: i. e., have been rendered notable like a thing that is black and white.*

(S, TA.) — الأَخْرَجُ The [bird called] مَكَاةٌ; (K;) because of its colour. (TA.) — أَرْضٌ خَرِجَةٌ (TA) and † مَخْرَجَةٌ (Sh, S, K) and † تَخْرِيجٌ (TA) † *Land having plants, or herbage, in one place and not in another: (S, K, TA:) that has been rained upon, and has produced herbs, in some parts and not in others: (Sh:) or the second means land upon which rain has not fallen. (L in art. ص. ص.) — عَامٌ أَخْرَجٌ (TA) and † مُخْرَجٌ (A, TA) and † فِيهِ تَخْرِيجٌ (S, A, K) and † ذُو تَخْرِيجٍ (K) † *A year of fruitfulness, or of abundant herbage, and of sterility: (S, A, K, TA:) or half fruitful, or abundant in herbage, and half sterile. (TA.)**

مَخْرَجٌ an inf. n. of 1. (S, Mṣb, K.) — Also A place of خُرُوجٍ [i. e. of going, coming, passing, or getting, out, or forth; a place of egress, or exit; an outlet]: (S, K, TA:) pl. مَخَارِجٌ. (TA.) You say, وَجَدْتُ فِي الْأَمْرِ مَخْرَجًا † *I found, in the affair, or case, a place [or way] of escape, evasion, or safety. (Mṣb.) And فَلَانَ يَعْرِفُ مَوَالِجَ فَلَانَ يَعْرِفُ مَوَالِجَ † *Such a one knows the ways of entering into affairs and those of withdrawing himself out of them. (A, TA.) — [Hence, A privy: used in this sense in the S and K in art. حَشٌّ, &c. — And The anus: used in this sense in the Mṣb in art. حَقْنٌ.] — Also A time of خُرُوجٍ [i. e. of going, &c., out, or forth; of egress, or exit]. (TA.) — فَلَانَ حَسَنَ الْمَدْخَلِ وَالْمَخْرَجِ means † *Such a one is good, and laudable, in his way of acting, or conduct. (TA in art. دَخَلَ.)***

أَخْرَجٌ an inf. n. of the trans. v. أَخْرَجَ. (S, K.) [So accord. to some in a phrase in the Kur xvii. 82, respecting which see 4.] — Also pass. part. n. of the same. (S, K.) — And n. of place of the same. (S, K.) — And n. of time of the same. (S.)

أَخْرَجٌ; and its fem., with ة: see أَخْرَجٌ. يَوْمٌ مَخْرُوجٌ occurs in poetry for يَوْمٌ مَخْرُوجٌ [A day in which one goes forth; or in which people go forth]. (TA.)

عَبْدٌ مَخَارِجٌ: see 3, last sentence.

نَاقَةٌ مُخْتَرَجَةٌ † *A she-camel formed like the he-camel: (S, A, K, TA:) or like the male بُخْتِي camel. (TA.) See 1.*

## خرد

1. خَرَدَتْ, aor. ٤, (L, K,) inf. n. خَرْدٌ, (L,) *She was an untouched virgin; (L, K;) as also † *تَخَرَدَتْ, inf. n. إِخْرَادٌ; (L;) and † *تَخَرَدَتْ, (L, K:) or she was bashful and grave or staid or sedate, or very bashful, long silent, low in voice,***

one who concealed herself from public view, (L, K,) and did not remain long in her parents' house, or tent, unmarried, after having attained the usual proper age for marriage. (L.) — And خرد He was, or became, affected with shame, bashfulness, or pudency; (IAqr;) as also خرد. (K.) — He was, or became, abject. (IAqr.) — Also, inf. n. as above; and خرد; He kept long silence: (L, K:) and the latter signifies also he kept silence by reason of abjectness; not by reason of bashfulness: so accord. to the K: but accord. to the A, he kept silence by reason of bashfulness; and اقرد signifies "he kept silence by reason of abjectness:" (TA:) and so says IAqr: (TA in art. اقرد:) or خرد accord. to IAqr signifies he spoke little. (Har p. 250.) [See also خارد.]

4: see 1, in three places. — خرد إلى اللهو He inclined to play, sport, or diversion. (K.)

5: see 1.

خرد: see خريدة, in two places.

صوت خريد: see the next paragraph. — صوت خريد A gentle voice, characterized by bashfulness, or modesty. (IAqr, K.)

خريدة A virgin: (IAqr, S, A:) and a bashful, or modest, woman: and sometimes they said جاربة خرد, meaning a girl bashful and grave or staid or sedate; or very bashful: (S:) or خريدة and خريد and خرد signify an untouched virgin: or a female bashful and grave or staid or sedate, or very bashful, long silent, low in voice, who conceals herself from public view, (L, K,) and does not remain long in her parents' house, or tent, unmarried, after having attained the usual proper age for marriage: (L:) pl. خرائد and خرد (S, A, L, K) and خرد; (S, L, K:) the second of which is contr. to rule. (L.) — Also †An unbored pearl. (Lth, IAqr, S, A, K.)

خارد Silent by reason of bashfulness; not by reason of abjectness: and خرد silent by reason of abjectness; not by reason of bashfulness: so accord. to AA: and the latter, simply, silent. (L.) [See also 1.]

خرد: see the next preceding paragraph.

خردل

خردل [Mustard-seed;] the grain of a certain tree, (K,) well known; (S, K;) a species of خرف [q. v.]; (JK;) heating; emollient; drawing; a phlegmagogue; lenitive; digestive; used as a liniment, good for the نفرس [or gout], and [especially] the نسا [or sciatica], and the [malignant species of leprosy termed] برص, (K,) and the [mild species thereof termed] بهق; clearing to the face; good for the alopecia, especially the wild sort thereof; (TA;) its smoke drives away serpents, or, as in the Kánoon, venomous or noxious reptiles or the like; (TA;) its juice, dropped, allays earache, (K,) and in like manner its oil; (TA;) and its pander, upon the aching tooth, is extremely efficacious, (K,) especially when حلتيت [or assa] has been cooked with it: (TA: [in which many other properties assigned to it are

Bk. I.

mentioned:]) n. un. with ة. (S.) — الخردل الخردل is A certain plant in Egypt known by the name of حشيشة السلطان. (K.)

خرز

1. خرز, aor. - and ة, inf. n. خرز, He sewed (Msb, K, TA) a skin, or hide, (Msb, TA,) or a boot, &c. (S, A, K.) You say, كَلَامُ فُلَانٍ خَزْرُؤُا [The language of such a one is like the female slaves' sewing of skins]; i. e., [its ornaments, lit.] its pearls, and its cowries, are far apart. (A, TA.)

خرز [a coll. gen. n.,] a word of well-known meaning, (Msb,) [i. e., Beads;] what are strung: (S:) a thing that is hung [or rather things that are hung] upon the neck, made of coloured stone, red and green: (Har p. 431:) or gems, or similar stones, both good and bad: (JK:) [also factitious gems, and the like: (see فسيفاة as explained in the K &c. :)] n. un. خرزة: (S, Msb:) the latter signifying [a single bead;] what is strung: (K:) and also, (i. e. the latter,) a gem, or precious stone, (K, TA,) such [for instance] as is set in a ring, whether good or bad: (TA:) pl. of the latter, خرزات. (TA.) Hence, خرزات الملك, (S, K,) and الملك, (S, A,) The gems of the king's crown: when the king had reigned a year, a خرزة was added to his crown, in order that the number of the years of his reign might be known: (S, K:) such is said to have been the case. (S.) You say, اُوتِيَ خَزْرَاتِ الْمَلِكِ سِتِّينَ حَجَّةً [meaning He reigned sixty years: lit., he received the gems of the crown sixty years]. (A.) — خرزة signifies The حدقة [or lens] of the eye. (TA in art. حدق.) — And خرز is also applied to The small shells called ودع. (S\* and K\* and TA in art. ودع.) — It also signifies †The vertebrae of the back, (S, A, TA,) and of the neck: each one is called خرزة: which latter is also explained as meaning †what is between two vertebrae. (TA.)

خرزة, with fet-h, A single puncture [or stitch-hole, made in sewing a skin or a boot; and so خرزة; syn. خرزة. (TA.)

خرزة i. q. كتبة. (S, K;) A seam, or suture, in a skin, or hide, (KL, PS, TK,\*) or in a boot, &c.; (PS;) [app. made by sewing together two edges so that one laps over the other: and app. also a single stitch in such a seam;] what is between two punctures; i. e., every puncture with its thread: (TA:) also, a puncture, or stitch-hole, in a skin [&c.]: (TA voce وذاب: [its pl. being there said to be syn. with خرب, pl. of خربة: and this last meaning, (for evidences of the correctness of which see أتمر and أتوم and خصفة &c.,) common to it and to خرزة, it perhaps bears in exs. here following:]) and any round perforation: (JM:) pl. خرز (S, K,) [and app. خروز, which see below]. خرزة اجمع سيرين في خرزة [lit., Conjoin thou two thongs in a single seam, or stitch, or puncture,] is a prov., meaning †accomplish thou two wants at once. (TA.) And you say to him who seeks

to attain two wants together, سيرين في خرزة [lit., Wilt thou conjoin two thongs in a single seam, or stitch, or puncture? the first word being in the accus. case because اجمع is understood]. (A, TA.) — Also †The foramen podicis: and †the foramen vaginae. (TA voce خربة.)

خرزة; pl. خرزات: n. un. of خرز [q. v.]. (S, Msb, TA.)

خروز السفينة [The seams of the ship: خروز being app. a pl. of خرزة, like as خروب is a pl. of خربة]. (K voce جمّة q. v.)

خرازة The art, or occupation, of sewing [skins, or hides, or] boots, &c. (A, K.)

خراز A sewer of [skins, or hides, or] boots, &c. (S, A.)

مخرز [and vulg. مخراز] The instrument [i. e. the needle, or awl,] with which one sews [skins, or hides, or] boots, &c. (S, K.)

مخرز Any bird, (A, K,) as a pigeon &c., (TA,) having upon its wings marks resembling خرز [or beads]. (A, K, TA.)

مخراز: see مخرز.

خرس

1. خرس, (Msb, K,) aor. - , (K,) inf. n. خرس, (S, A, Msb, K,) He (a man) was dumb; was naturally, by conformation, prevented from speaking; (Msb;) [he was destitute of the faculty of speech, by natural conformation, like the beast: see أخرس:] or he was, or became, tonguetied, or withheld from speech, (A, K,) either from inability to find words to express what he would say, or by natural conformation [of the organs of speech]. (TA.) You say also خرس المجلس The assembly was, or became, mute, or speechless. (A.) — خرس المرأة, (Lh, IAth,) aor. - , (Lh,) [inf. n., app., خرس] He fed the woman with what is termed خرسة; (Lh, IAth;) he fed her on the occasion of child-birth; (Lh;) as also خرس عليها, inf. n. تخريس (S, K) and تخريسة. (TA.) In like manner you say, خرسها, inf. n. تخريس; and خرس عنها; [so in the TA, without any syll. signs to the verb;] He made for her what is termed خرسة. (TA.) And خرست, (S, L,) or خرست, (so in a copy of the A,) She was fed with what is so termed: (A:) or a feast on the occasion of her having given birth to a child was made for her. (S, L.) — خرس, aor. - , He drank from the [kind of wine-jar called] خرس, (Sgh, K,) i. e. the دن. (TA.)

2: see خرس, in three places.

4. اخرسه الله [God made him to be dumb: see خرس: (S:) God made him to be tonguetied, or speechless, (A, K,) either from inability to find words to express what he would say, or by natural conformation [of the organs of speech]. (TA.)

5. تخرست She made for herself the food for the occasion of child-birth, (A,\* K,) i. e., what is





(A:) or thick spittle. (K.) — خَرَشَاءُ العَسَلِ The wax of honey, and the dead bees in it: (TA:) or the young bees, or the wings, that are upon honey. (M and L in art. جث.) — طَلَعَتِ الشَّمْسُ فِي خَرَشَاءٍ † The sun rose in dust; (S, A;) syn. أَقْبَى فُلَانٌ خَرَشَاءَ صَدْرِهِ (S, A, K.) — † Such a one cast forth what he concealed of rancours and enmities, and of grief. (A, TA.)

خَرَشَاءٌ What falls from a thing when it is scratched with an iron instrument or the like. (K.)

مِخْرَشٌ: see what next follows.

مِخْرَاشٌ A مِخْرَاشٌ [or stick of which the end is naturally curved, or crooked]; (S, K;) [see 1;] sometimes written [مِخْرَشٌ,] with ح: (S;) a stick with a curved, or crooked, head, like the صَوْلَجَانُ; as also مِخْرَشٌ. (TA.)

خرص

1. خَرَصَ النَّخْلُ (S, A, Mgh, Mṣb,) aor. 2 (A, Mṣb) [and 3, as appears from what follows,] inf. n. خَرِصٌ, (S, A, Mgh, Mṣb,) [and خَرِصٌ is also allowable, (see what follows,)] He computed by conjecture the quantity of the fruit upon the palm-trees: (A, Mgh, Mṣb:) or he computed by conjecture the quantity that was upon the palm-trees of fresh ripe dates that would be dried dates. (S.) خَرِصٌ signifies The computing quantity by conjecture; (A, K, TA;) conjecturing; opining; or forming an opinion of a thing of which one is not certain: you say, خَرِصَ العَدَدُ, aor. 2 and 3, inf. n. خَرِصٌ and خَرِصٌ, the latter said by ISh to be like عَلِمَ as inf. n. of عَلِمَ, and said by Az to be allowable because a simple subst. is put in the place of an inf. n., He computed by conjecture the number: and hence خَرِصَ النَّخْلُ, and التَّهَرُّبُ, [the computing by conjecture the quantity of fruit upon palm-trees, and of dates,] because خَرِصٌ is the computing quantity by opinion, not by knowledge. (TA.) — خَرِصٌ also signifies Any speaking by opinion, or conjecture. (K, TA.) You say, خَرِصَ فِيهِ He spoke of him, or it, by opinion, or conjecture. (TK.) — And hence, (TA,) خَرِصٌ (S, Mṣb, K,) aor. 2, (S,) inf. n. خَرِصٌ (S, Mṣb, K,) † He lied; spoke falsely; said what was untrue; (S, Mṣb, K;\*) as also تَخَرِصُ. (S.) You say also, تَخَرِصُ عَلَيْهِ † He forged a lie against him. (A, K, TA.) And قَالَ ذَلِكَ تَخَرِصًا † [He said that forging a lie]. (A.) And أَخْتَرِصُ القَوْلَ (A, K,\*) and تَخَرِصُهُ (A,) † He forged the saying. (A, K,\*) — خَرِصٌ (S, K,) aor. 2, (K,) inf. n. خَرِصٌ (S, A,) He (a man) was hungry and cold: (S, A:\*) or hungry in cold. (K.) Being hungry without being cold is not termed خَرِصٌ: but being cold without being hungry is termed خَصِرٌ. (S.)

5: see 1, in four places, near the end.

8: see 1, near the end.

خَرِصٌ (S, A, Mṣb, K) and خَرِصٌ (S, K) A ring: (Mṣb:) or a ring of gold, and of silver: (S, K;) or an ear-ring with one bead, (A, TA.)

of the kind called قُرُوطٌ: (TA:) or the ring of a قُرُوطٌ: (K:) or a small ring; one of the ornaments of women; (Sh, K;) in the form of the قُرُوطُ or some other thing: (Sh:) pl. خَرِصَانٌ. (S, K.) [Hence,] خَرِصًا فُلَانَةٌ خَرِصًا, meaning † Such a woman has not in her possession anything. (A.)

خَرِصٌ a subst. from خَرِصٌ as explained above; (S, A, Mṣb, K;) Conjectural computation of quantity: (ISh:) or quantity computed by conjecture of the fruit upon palm-trees. (A, Mgh.) You say, كَمَرُ خَرِصٍ نَخْلِكَ [What is the conjectural computation of the quantity, or the quantity computed by conjecture, of the produce of thy palm-trees?]. (TA.) And كَمَرُ خَرِصٍ أَرْضِكَ [What is the conjectural computation, or the quantity computed by conjecture, of the produce of the palm-trees of thy land?]. (S, A, K.) — See also خَرِصٌ. — And see خَرِصٌ.

خَرِصٌ A man hungry and cold: (S, TA:) or hungry in cold: (K:) and خَرِصٌ signifies the same. (TA.) [See also خَصِرٌ.]

خَرِصَةٌ Food for a woman who has given birth to a child: (K:) app. a dial. var. of خَرِصَةٌ. (TA.)

خَرِصٌ: see the next paragraph.

خَرِصٌ One who computes by conjecture the quantity of the fruit upon palm-trees: pl. خَرِصَانٌ. (A, TA.) — † A liar; (Mṣb, TA;) as also خَرِصَانٌ. (S, A, Mṣb, TA.) قَتَلَ الخَرِصَانِ, in the Kur [li. 10], (TA,) means, † Slain be the liars; (Fr, Zj, A, Bd, TA;) i. e., cursed be they; (Bd;) who say that Moḥammad is a poet, and the like thereof, conjecturing that which they know not: (Fr, TA:) or it may mean, they who only opine, and do not ascertain; and therefore act according to that which they know not. (Zj, TA.) — See also خَرِصٌ.

خرط

1. خَرَطَ الوَرَقَ (S, Mṣb,) aor. 2 and 3, inf. n. خَرِطٌ, (Mṣb,) He rubbed off the leaves (S, Mṣb) from the branches, (Mṣb,) by grasping the upper part, and passing the hand along it to the lower part. (S.) — خَرَطَ الشَّجَرَ, aor. as above, (K,) and so the inf. n., (TA,) He pulled off the leaves, (K, TA,) and the bark, or peel, (TA,) from the trees (K, TA) with his hand [in the manner above described]. (TA.) It is said in a prov., دُونَهُ خَرَطٌ القَتَادِ [Before one can attain it he has to strip the tragacanth of its leaves by grasping each branch and drawing his hand down it: i. e. he has to perform what will be extremely difficult, if not impossible]. (S, TA. [In the S and L in art. قد, we find دُونَهُ.]) You say also, خَرَطَ العَنْقُودَ He pulled off the grapes, or the like, from the bunch with all his fingers: (AHeyth:) or he put the bunch in his mouth and drew forth its stalk bare; as also أَخْتَرَطُهُ. (K.) It is said of Moḥammad, كَانَ يَأْكُلُ العَنْبَ خَرِطًا [He used to eat grapes by putting the bunch in his mouth and drawing forth its stalk bare: or by stripping

them off with all his fingers]. (TA.) — خَرَطَ العُودَ, aor. as above, (S, K,\*) and so the inf. n., (S,) He removed the bark, or peel, from the wood, or stick, (S, K,) and planed it, or made it even, (K,) with the مِخْرَطُ, which is also called بَلَطٌ and بَلَطٌ, (TA in art. بَلَطُ,) or with his hand. (TA in the present art.) — [Hence, in modern Arabic, He turned the wood, or stick; i. e., shaped it, or made it round, with a lathe.] — خَرَطَ الحَدِيدَ, inf. n. as above, He made the iron long, like a column, or pole, or rod. (S.) — خَرَطَ الجَوَاهِرَ He collected the jewels in a خَرِيطَةٌ [q. v.]. (MF.)

4. أَخْرَطَ الخَرِيطَةَ He bound, or made fast, the خَرِيطَةَ [q. v.]; or closed it by inserting its loops one into another; syn. أَشْرَجَهَا. (S, K,\*)

7. انْخَرِطَ [It (a piece of wood, or a stick,) had its bark, or peel, removed, and was planed, or made even, with the مِخْرَطُ, (as appears from what here follows,) or with the hand: see 1]. — [And hence,] انْخَرِطَ جَسَدُهُ † His body became slender; (S, K, TA;) as though it were barked and planed (خَرِطٌ) with the مِخْرَطُ. (TA.)

8: see 1. — [Hence,] اخْتَرَطَ سَيْفَهُ (S,) or السَّيْفُ, (Mgh, K,) † He drew his sword, or the sword, (S, Mgh, K,) from its scabbard. (Mgh, TA.)

خَرَاطَةٌ The parings, or shavings, that fall from the work of the خَرَاطُ; like نُجَارَةٌ and نُحَاتَةٌ. (TA.) — What falls from a bunch of grapes, or the like, when the fruit is pulled off with all the fingers. (AHeyth.)

خَرَاطَةُ The art, or craft, of the خَرَاطُ. (K.)

خَرِيطَةٌ A receptacle, (S, K,) [a pouch,] or thing like a كَيْسٌ [or purse], (Lth, Mṣb,) of leather, (Lth, S, Mṣb, K,) or of rag, (Lth,) or other material, (S, K,) which is bound, or made fast, or closed by the insertion of its loops one into another, (مِخْرَطٌ, Lth, S, Mṣb, K,) upon its contents: (Lth, S, K;) pl. خَرَايِطٌ. (Mṣb.) — Also A thing likened thereto, which is made for the letters of the sultān, and of prefects, or agents, to be sent therein. (Lth, L.) — Also A similar thing [which was formerly, in the time of paganism,] put upon the head of the she-camel [that was] confined [to perish] at the tomb of a dead person. (Lth.) — [Also The pod, or oblong capsule or pericarp, of sesamum and the like: pl. as above. Used in this sense by writers on botany, and in the spoken language of the present day.] — See also بَدَادٌ.

خَرَايِطِيٌّ [A maker, or seller, of خَرَايِطٌ, pl. of خَرِيطَةٌ]; a rel. n. formed from a pl., like أَنْبَاطِيٌّ. (TA.)

خَرَاطٌ One whose occupation is to remove the bark, or peel, of wood, or sticks, and to plane it, or make it even, (K,) with the مِخْرَطُ, which is also called بَلَطٌ and بَلَطٌ, (TA in art. بَلَطُ,) or with the hand. (TA in the present art.) — [Hence, in modern Arabic, A turner of wood &c.]



*weak*; or, as some say, *small*, that is [or may be] raised, or lifted: and, applied to a branch, *soft*, *tender*, or *supple*. (TA.)

**خَرَعَة** a subst. from **اِخْتَرَعَ الشَّيْءَ** signifying **اِخْتَرَعَهُ** [i.e. app. meaning *A thing done*, or produced, without premeditation; &c.; like **بَدَعَة** from **اِبْتَدَعَهُ**, a syn. of **اِخْتَرَعَهُ**, q. v.]. (TA.)

**خَرَع**: see **خَرِيع**.

**خَرُوعٌ** Any *weak*, *bending* plant, of whatever kind it be: (Aṣ, Ṣ:) any plant *weak*, or *fragile*, (**قَصِيفٌ**) and *sappy*, whether it be a tree or a herb: (TA:) a plant *weak* by reason of its softness, or tenderness, and sappiness. (Ṣgh.) [See also **خَرِيعٌ**.] — Hence, as some say, (TA,) [The *ricinus communis*; common *palma Christi*; or *castor-oil-plant*;] a certain plant, (Ṣ, Mṣb, K,) well known, (Ṣ,) *soft*, *tender*, or *pliant*, (Mṣb,) *not serving for pasturage*, (K,) bearing a berry resembling sparrows' eggs, called **السَّمِيرُ** **الْبَهْدِيُّ**; accord. to Ibn-Jezleh, the best thereof is that called **الْبَحْرِيُّ**; it has the property of loosening phlegm, and it is useful for counteracting the colic and palsy and the [disease in the face called] **لَقْوَة**, the dose extending to a **مِثْقَالٌ**. (TA.) The word is of the measure **فَعُولٌ**; (Mṣb;) and J says [in the Ṣ] that there is no other word of the same measure except **عَتُودٌ**, which is the name of a certain valley; but to this have been added **ذُرُودٌ**, the name of a certain mountain; and **عَتُورٌ**, the name of a certain valley, and not a mistranscription of **عَتُودٌ**; and **جَدُولٌ**, a dial. var. of **جَدُولٌ**.

(TA.) — [Hence also] **اِمْرَأَةٌ خَرُوعَةٌ** A beautiful, and soft, or tender, woman: and [the pl.] **خَرَاوِيعٌ**, applied to women, signifies [the same, or merely] beautiful. (TA.) — And **خَرُوعٌ** is likewise applied to youth, or youthfulness, and to life, meaning † *Soft*, or *delicate*. (TA.)

**خَرِيعٌ**: see **خَرِيعٌ**. — Anything that quickly breaks. (TA.) — *Soft*; applied to a lip (**شَفَة**): (TA:) and *pendulous*; applied to the lip of a camel. (Ṣ, K,\*) — Applied to a woman, (Ṣ, Mṣb, K, TA,) *Youthful*, and *soft*, *tender*, or *delicate*: or *beautiful*: (TA:) or that walks with an affected bending of the body, and with softness, or delicacy: (Mṣb:) or that affects a bending of the body by reason of softness, or delicacy; (Aṣ, Ṣ, K;) as also **خَرِيعَةٌ** and **خَرُوعٌ**: (Ibn-'Abbād, K;) or † *vicious*; or *immoral*; or *an adulteress*; or a *fornicatress*; (Ṣ, K;) but this explanation is disallowed by Aṣ: (Ṣ:) or † *that does not repel the hand of a feeler, or toucher*; as though she were gentle, or mild, (**تَنْخَرِعُ**) to him; as also with **ع**: or *hard*, or † *impudent*, *not caring for what is said or done*, and *inordinately brisk*, *lively*, or *sprightly*: pl. **خَرُوعٌ** and **خَرَائِعٌ** and **خَرَعٌ**. (TA.) Also † *One who induces, or is an object of, suspicion*; because such a person fears, and is therefore as though he were weak. (TA.) — Also, [as a subst.,] *A branch*; because of its softness, or tenderness, and its bending. (TA.)

**خَرَاعَةٌ** a dial. var. of **خَلَاعَةٌ**, which is *syn. with*

**دَعَارَةٌ** [i. e. *Vice*, or *immorality*; or *vicious*, or *immoral*, *conduct*; &c.]. (Ṣ.)

**شَاةٌ مَخْرُوعَةٌ** A sheep, or goat, having the mark termed **خَرَعٌ** [q. v.] in the ear. (K.)

**خَرَعِبٌ**

**خَرَعِبٌ** (K) and **خَرَعِيَّةٌ** (TA) and **خَرُوعُوبٌ** and **خَرُوعِيَّةٌ** (K) A branch, or twig, until a year old; or of a year's growth: or fresh, or juicy, and tall: (K, TA:) or (TA) *soft*, or *tender*, and of recent growth, (K, TA,) that has not yet become hard: (TA:) or **خَرُوعُوبٌ** [is an epithet, and] signifies a *bending* branch or twig. (Ṣ.) [Compare **خَرِيعٌ**, and **خَرُوعٌ**, and **خَرِيعٌ**.] — Also, [i. e. all the words above,] (K,) or **خَرَعِيَّةٌ** [only], (TA,) *A young woman of goodly make*, *soft*, or *tender*: (K:) or a young woman large in body, and of goodly make: or *soft*, or *tender*, and *pliant*: (TA:) or *fair*, *tender*, or *pliant*, *fat*, *large in body*, *fleshy*, with *small*, or *delicate*, bones: (K:) or *fair*: (TA:) or *soft*, or *pliant*, *in the waist*, and tall: (Aṣ, TA:) or *large in the body*, and *fleshy*: (TA:) or **خَرُوعِيَّةٌ** and **خَرُوعِيَّةٌ** signify a girl slender in the bones, (Ṣ, TA,) *having much flesh*, (TA,) and *soft*, or *tender*: (Ṣ, TA:) or a young woman of goodly stature, resembling a twig (**خَرُوعِيَّةٌ**) of a year's growth. (Lth, TA.) And **خَرَعِبٌ** signifies *A soft*, or *tender*, body. (TA.) And *A tall and fleshy* man. (K.)

**خَرَعِيَّةٌ**: see above, in three places.

**خَرُوعُوبٌ**: see **خَرَعِبٌ**, in two places. — Also *A tall and well-made camel*: (Ṣ:) or a tall and large she-camel: and one having much milk. (K.)

**خَرُوعِيَّةٌ**: see **خَرَعِبٌ**, in two places. — Also *A piece of a gourd*, and of a cucumber, and of *fat*; as in the L &c.: in the K written **خَرُوعِيَّةٌ**. (TA.)

**خَرَفٌ**

1. **خَرَفٌ**, (Ṣ, Mṣb, K,) aor. **خَرَفَ**, (Ṣ, Mṣb,) inf. n. **خَرَفٌ** (Mṣb, K) and **مَخْرَفٌ** and **خَرِيفٌ** and **خَرِيفٌ**; (K;) and **اِخْتَرَفَ**; (Ṣ, Mṣb, K;) *He gathered*, or *plucked*, fruit: (Ṣ, K:) or *cut it off*. (Mṣb.) Accord. to the M, **خَرَفَ التَّخْلُ** signifies *He cut off the fruit of the palm-trees*: and accord. to AHn, **اِخْتَرَفَ** signifies *the picking up the fruit of the palm-trees, whether unripe or ripe*. (TA.) — **خَرَفَ فُلَانًا**, (K,) aor. **خَرَفَ**, (TA,) inf. n. **خَرَفٌ**, (TA,) *He picked up, for such a one, dates* (**تَمْرًا**), or *fruit* (**تَمْرًا**), accord. to different copies of the K: from Sh. (TA.) — **يَخْرَفُ مِنْ هَاهُنَا وَمِنْ هَاهُنَا**, said of a lamb, means *He depastures, and eats, from this place and from this*. (Mṣb, TA,\*) — And **خَرَفَ**, said of a man, (JK, TA,) aor. **خَرَفَ**, (JK,) or **خَرَفَ**, (TA,) *He took of the طرف* [app. meaning the choice part] of the fruits. (JK, TA.) — **خَرَفَ** also signifies *He remained, stayed, or abode, in the [season called] خَرِيفٌ*: (Ham p. 676:) and in like manner, **اِخْرَفُوا** they remained, stayed, or abode, in a place during their

**خَرِيفٌ**. (TA.) You say, **خَرَفُوا فِي حَائِطِهِمْ** They remained, stayed, or abode, in their **حَائِطٌ** [or garden, or walled garden of palm-trees,] in the time of the gathering of the fruits. (TA, from a trad. of 'Omar.) — **خَرَفْنَا** We were rained upon by the rain called **الْخَرِيفُ**. (Ṣ, K.) And **خَرِيفَتِ** **الْأَرْضُ**, (Ṣ,) inf. n. **خَرِيفٌ**, (TA,) *The land was rained upon by the rain so called*. (Ṣ, TA.) And **خَرِيفَتِ الْبَهَائِمُ** The beasts were rained upon by the rain so called: or had that upon which they might pasture produced for them by that rain. (TA.) — **خَرِفَ**, aor. **خَرِفَ**, He (a man, TA) was, or became, fond of, or addicted to, the eating of **خَرِيفَةٌ**, (K,) i. e. gathered, or plucked, fruit (Ṣ, K, TA) of the palm-tree. (TA.) — **خَرِفَ**, (Ṣ, L, Mṣb, K,) aor. **خَرِفَ**, (Mṣb, K,) inf. n. **خَرِيفٌ**; (Ṣ, Mṣb;) and **خَرِفَ**, aor. **خَرِفَ**; and **خَرِفَ**, aor. **خَرِفَ**; (K;) *He (a man, Ṣ, Mṣb) doted; or was, or became, corrupted, rendered unsound, or disordered, in his intellect*; (Ṣ, Mṣb, K;) in consequence of old age. (Ṣ, Mṣb.) [The first of these three verbs, in the present day, is used as meaning *He doted; told stories such as are termed خَرِيفَاتٌ*, i. e. fictions, &c.; and talked nonsense: as also **خَرِفَ**.] — **خَرِفَتُهُ أَخْرِيفٌ** [app. *Stories such as are termed اخاريف*, i. e. **خَرِيفَاتٌ**, or fictions, &c., caused him to dote, or talk nonsense]. (JK, TA,\*) [Mentioned in the former immediately after **خَرِيفَةٌ** explained as meaning "a fiction that is deemed pretty." See also 4.]

2. **خَرِفَ**, inf. n. **تَخْرِيفٌ**, *He attributed to him خَرِفٌ, (K, TA,) i. e. [dotage; or] a corrupt, an unsound, or a disordered, state of intellect. (TA.) — See also 1, near the end of the paragraph.*

3. **خَرِيفَةٌ**, (K,) inf. n. **مُخَارَفَةٌ** and **خَرِيفٌ**, (TA,) *He bargained, or made an engagement, with him, for work, for the خَرِيفُ [or autumn]*; (K;) from **الْخَرِيفُ**, like **الْمُشَاهَرَةُ** from **الشَّهْرُ**; (O, TA;) as also **عَامَلَهُ مُخَارَفَةً** (Ṣ, TA) and **خَرِيفًا**: and so **اِسْتَأْجَرَهُ مُخَارَفَةً** and **خَرِيفًا** [He hired him, or took him as a hired man or a hireling, for the autumn]. (Lh, TA.)

4. **اِخْرَفَ**, said of the palm-tree, *It attained, or nearly attained, the time for its fruit to be cut off*. (JK, K.) — And, said of a people, or party, *They entered upon the [season called] خَرِيفٌ*. (Ṣ, K.) See also 1. — **اِخْرَفَتْ**, said of a ewe, or she-goat, *She brought forth in the [season called] خَرِيفٌ*. (Ṣ, K.) — Said of a she-camel, *She brought forth in the like of the time [of the year] in which she became pregnant* (Ṣ, K) in the preceding year: so says El-Umawee: (Ṣ:) [or, so applied, it means the same as when said of a ewe or she-goat; for] the epithet applied to her in this case is **مَخْرِفٌ**; (Ṣ, K;) but this is more correctly explained as signifying, applied to a she-camel and to a ewe or she-goat, *that brings forth in the خَرِيفُ*. (TA.) — Also, said of **ذُرَّةٌ** [or millet], *It became very tall*. (JK, Ibn-'Abbād, K.) — **اِخْرَفَهُ نَخْلَةً** *He assigned to him a palm-tree of which he should cut, or gather, the fruit*. (Lth, K.) — Also, (said of anxiety, JK, or of time,

or fortune, TA.) *It corrupted him, or disordered him*; (K, TA;) [app., in his intellect; or caused him to dote; as is indicated in the JK;] namely, an old man. (JK.)

8: see 1, first and second sentences.

**حَرْفٌ** *A corrupt, an unsound, or a disordered, state of the intellect; dotage.* (S. [See حَرْفٌ, of which it is the inf. n.] — The [bad sort of] dates called شَيْصٌ. (K, TA.)

**حَرْفٌ** *Corrupted, unsound, or disordered, in his intellect,* (S, Mṣb, K,) *in consequence of old age; doting:* (S, Mṣb:) fem. with 8. (TA.)

**حَرْفٌ** *A time of going forth of camels,* (Nh,) or of men, (O, K,) *to the [herbage of the season called] حَرْيفٌ: so in the saying of El-Járood, يَا رَسُولَ اللَّهِ قَدْ عَلِمْتَ مَا يَكْفِينَا مِنَ الظَّهْرِ ذُوْدٌ نَأْتِي عَلَيْهِمْ فِي حَرْفٍ [O Apostle of God, verily thou knowest that a number such as is termed ذُوْد, of camels for riding or carriage, whereon we come in a time of going forth &c., is not sufficient for us].* (Nh, O, K.)

**حَرْفَةٌ** *Gathered, or plucked, fruits;* (S, Mgh, K;) and particularly of the palm-tree: (TA:) and **حَرْفَةٌ** signifies the same. (Mgh, K, TA.) [See also حَرْفٌ.] It is said in a trad., التَّمْرُ الحَرْفَةُ الصَّائِرُ [Dates are the gathered fruit of the faster]; (S, TA;) because breaking the fast upon them is approved: and in another, التَّخْلَةُ الحَرْفَةُ الصَّائِرُ, meaning *The palm-tree is that of which the fruit is eaten by the faster.* (TA.) See also مَحْرُوفٌ, last sentence.

**حَرْفِيٌّ** *The جَلْبَانُ, (i. e. جَلْبَانٌ, or جَلْبَانٌ, &c., accord. to different copies of the K, [see art. جَلْبُ,]) a well-known grain or seed,* (AHn, K,) *of the hind called قَطَانِيٌّ [i. e. pulse]:* (AHn:) an arabicized word, from حَرْبِيٌّ, (AHn, K,) which is Persian; also called حَلْرٌ. (AHn.)

**حَرْفِيٌّ** and **حَرْفِيٌّ**: see what next follows.

**حَرْفِيٌّ** and **حَرْفِيٌّ**, (S, Mṣb, K,) the latter a contraction of the former, (Mṣb,) and **حَرْفِيٌّ**, (K,) *Of, or relating to, the season called حَرْيفٌ;* (S, Mṣb, K;) and applied to the rain of that season; (JK;) rel. ns. from الحَرْيفُ; (S, Mṣb, K;) irregularly formed. (S, Mṣb.) — The first also signifies *The increase (تَاج) [of sheep and goats] in the end of the [season called] قَيْظٌ.* (Abou-Naṣr, TA voce صَفْرِيٌّ, q. v.)

**حَرْافٌ** and **حَرْافٌ** *The time of the gathering, or plucking, of fruits:* (Ks, K:) like حَصَادٌ and حَصَادٌ [&c.]. (TA.) — Also inf. ns. of حَرْفٌ in the first of the senses explained above. (K.)

**حَرْافٌ**: see the next preceding paragraph: and see مَحْرُوفٌ, last sentence.

**حَرْوْفٌ** *A lamb; syn. حَمَلٌ [q. v.]:* (S, Mṣb:) or *the male young one of the sheep-kind: or such as has pastured, and become strong:* (Lth, K:) *younger than the جَذَعُ:* (Lth, TA:) so called because it depastures from this place and this:

(Mṣb, TA: [see 1:]) fem. with 8: (K:) pl. (of pauc., TA) **أَحْرُفَةٌ** and (of mult., TA) **حَرْوْفَانٌ**. (Mṣb, K, TA.) The latter pl. is sometimes used as meaning *† Young and ignorant persons; like as كِبَاشٌ is used as meaning aged and learned persons.* (TA.) And hence the prov., **كَأَحْرُوفٍ** **أَيْنَمَا أَتَا أَتَا عَلَى صُوفٍ** [Like the lamb: wherever he reclines, he reclines upon wool]: (JK, TA: but in the latter, اتكى:) applied to him who leads a soft and delicate life. (TA.) — Also, (sometimes, S,) *A colt; the male offspring of a mare; when he has attained the age of six months, or seven months;* (S, K;) a meaning assigned to it by Aṣ, in the "Book of the Horse;" but unknown to Abu-l-Ghowth: (S:) or, *until a year old:* (ISk, K:) it is said by some to be applied to a horse: in the L it is said that the حَرْوْفُ of horses is such as is brought forth in the [season called] حَرْيفٌ: but Khálid Ibn-Jebeleh says that it means *such as pastures upon the [herbage of the season called] حَرْيفٌ:* and Suh thinks that it is an epithet applied to a horse, and any beast, as meaning *that depastures the trees and herbage.* (TA.)

**حَرْيفٌ** *Fresh ripe dates,* (K, TA,) or fruits [in general], (S, TA,) *gathered, or plucked;* (S, K, TA;) as also **مَحْرُوفٌ**. (S, TA. See also مَحْرُوفٌ, last sentence. [And see حَرْفَةٌ.] — And hence, *† Fresh milk; milk recently drawn from the udder.* (Hr, TA.) — Palm-trees (نَخْلٌ) *whereof the quantity of the fruit that is upon them is computed by conjecture.* (K. [See also حَرْافٌ, voce حَرْيفَةٌ.] — [The autumn;] *one of the divisions of the year,* (S, Mgh,) *the division* (Mṣb) *[consisting of] three months between the end of the قَيْظُ [or summer] and the beginning of the شِتَاءُ [or winter],* (Lth, K,\*) *in which the fruits are gathered.* (Lth, S, Mgh, Mṣb, K.) — And hence, (Mgh, TA,) *† A year:* (Mgh, K, TA:) so in the saying, **مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ بَاعَدَهُ اللَّهُ مِنْ النَّارِ أَرْبَعِينَ حَرْيفًا أَوْ سَبْعِينَ** *Whoso fasteth a day in the way of God, God will remove him from the fire of Hell to the distance of a journey of forty years, or seventy.* (Mgh: and similar exs. are given in the TA, from three trads.: see also an ex. voce اِنٌّ.) — Also *The rain of the season so called:* (S, K:) or *the rain,* (JK,) or *the first of the rain,* (K,) *in the beginning of the شِتَاءُ [or winter],* (JK, K,) *which comes at the time of the cutting off of the fruit of the palm-trees: then follows the وَسْبِيُّ, at the coming in of the winter; then, the رَبِيعُ; then, the صَيْفُ; and then, the حَمِيرُ: so says Aṣ: El-Ghanawee says that the حَرْيفُ is between the [auroral] rising of الشَّعْرَى [or Sirius, which commenced, in central Arabia, about the epoch of the Flight, on the 13th of July, O.S.,] and the [auroral] setting of العَرْقُوتَانِ [or الفَرْغَانِ, the 26th and 27th of the Mansions of the Moon, commencing, in the same region and period, on the 8th and 21st of Sept., O.S., and continuing thirteen days]: El-Ghowr and Rekeeyeh [? (imperfectly written)] and El-Hijáz are all rained upon by the حَرْيفُ; but Nejd is not: AZ says, the first rain is the وَسْبِيُّ; then*

follows the سَتْوِيُّ; then, the دَفْبِيُّ; then, the صَيْفُ; then, the حَمِيرُ; then, the حَرْيفُ: and therefore the year is made to consist of six seasons: accord. to AHn, [who seems in this matter to differ from most others,] الحَرْيفُ is not originally the name of the division of the year; but the name of *the rain of the قَيْظُ [or summer];* and then the season was named thereby. (TA.) [See also نَوْءٌ.] — [Also *The herbage of the season so called, or of the rain so called; like as رَبِيعٌ signifies the "herbage of the season, or of the rain, so called."* So in the phrase used by Khálid Ibn-Jebeleh (in explaining the word حَرْوْفُ), **مَا حَرْوْفُ رَعَى الحَرْيفُ** *Such as pastures upon the حَرْيفُ.* — Also, accord. to AA, (TA,) *A rivulet, streamlet, or small channel for irrigation.* (JK, K, TA.)

**حَرْافَةٌ** i. q. **حَرْفَةٌ**, q. v. (Mgh, K.) — Hence **حَرْافَاتٌ** meaning *Stories that are deemed pretty:* similar to **فَكاهَةٌ** from **فَكاهَةٌ**: (Mgh:) [or] **حَرْافَةٌ** was the name of a man, (S, Mgh, K,) of [the tribe of] 'Odhrāh, (S, K,) whom the Jinn (or Genii) fascinated, (S, Mgh, K,) as the Arabs assert, (Mgh,) and carried off, (TA,) and who related what he had seen, (S, Mgh, K,) of them, when he returned, (Mgh,) and they pronounced him a liar, and said, (S, Mgh, K,) of a thing that was impossible, (Mgh,) **حَدِيثُ حَرْافَةٍ** [a story of Khuráfah]: (S, Mgh, K:) but it is related of the Prophet, that he said, **حَرْافَةٌ حَقٌّ**, (S, Mgh,) meaning *What Khuráfah relates [as heard] from the Jinn [is true]:* (Mgh:) the ر is without teshdeed; and the article ال is not prefixed, because the word is determinate [by itself], unless one mean thereby **حَرْافَاتٌ** as signifying *fictional night-stories:* (S:) or **حَرْافَةٌ** signifies *a fictitious story that is deemed pretty:* (Lth, K:) [and **أَحْرَافِيٌّ** app. signifies the same as **حَرْافَاتٌ**, as though its sing. were **أَحْرُوفَةٌ**, like as **أَسَاطِيرُ** and **أَحَادِيثُ**, which have similar meanings, are pls. of which the sings. are said to be **أَسْطُورَةٌ** and **أَحْدُوثَةٌ**:] see 1, last signification.

**حَرْوْفَةٌ**: see what next follows.

**حَرْوْفَةٌ** and **حَرْوْفَةٌ** *A palm-tree (نَخْلَةٌ) of which a man gathers, or plucks, the fruit for himself and his household; as also **مَحْرُوفٌ**:* (AHn:) or *a palm-tree which one takes for the picking up of its fresh ripe dates:* (Sh, O, K:) or the latter signifies *a palm-tree of which the fruit is cut off; being of the measure فَعُولَةٌ in the sense of the measure مَفْعُولَةٌ: and the former is said to signify one that is set apart for its fruit that is [to be] gathered, or plucked:* (TA:) or *a selected palm-tree:* (JK:) and its pl. is **حَرْافَاتٌ**: (JK, TA:) or **حَرْافَاتٌ** signifies *palm-trees whereof the quantity of the fruit that is upon them is computed by conjecture.* (AZ, S, K. [See also حَرْيفٌ.] Also, the former, [A palm-tree set in the manner described in the following explanation:] *one's digging, for a palm-tree, in a water-course, or channel of a torrent, in which are pebbles, until reaching hard ground, and then filling up the hollow with sand, and setting the palm-tree therein.* (O, K.)

خَارِفٌ *A keeper, or watcher, of palm-trees:* (K:) pl. خَرَّافٌ. (TA.)

أَخَارِيفٌ: see خَرَّافَةٌ; and see 1, last signification.

مَخْرَفٌ *The place of the gathering, or plucking, or cutting off, of fruit.* (Msb.) *A place of abode of a people, or party, during their خَرِيفٌ.* (TA. [It is there added, "as though formed from أَخْرَفُوا, by the rejection of the augmentative letter:" but it is rather to be regarded as regularly formed, from خَرَفُوا: see 1.] — Also *A garden;* (Mgh, TA;) and so مَخْرَفَةٌ: (S, K:) or *a garden of palm-trees;* as also مَخْرَفٌ and مَخْرَفَةٌ: (TA:) *a single palm-tree:* or *a few palm-trees, up to ten;* more than these being termed *بُسْتَانٌ* or *حَدِيقَةٌ:* (El-Harbee, TA:) see also خَرِيفَةٌ: or *a small collection of palm-trees, six or seven, which a man purchases for the fruit that is [to be] gathered, or plucked:* or *any collection of palm-trees:* (L, TA:) or *a walled garden of palm-trees:* (IAth, TA:) or *palm-trees [absolutely]:* (Mgh:) and *an avenue between two rows of palm-trees, such that one may gather, or pluck, the fruit from whichever of them he will;* (K;) as also مَخْرَفَةٌ: (Sh, K:) and, (S, Mgh, K,) as also مَخْرَفَةٌ: (S, K,) *a road,* (S, Mgh, K,) *such as is conspicuous, clear, or open:* (K:) pl. مَخَارِفٌ. (Mgh, TA.) It is said in a trad., *عَائِدُ الْمَرِيضِ عَلَى مَخَارِفِ الْجَنَّةِ، حَتَّى يَرْجِعَ*, i. e. *The visitor of the sick is as though he were in the gardens of Paradise until he returns: or upon the palm-trees of Paradise; gathering, or plucking, their fruits: or upon the roads of Paradise:* (Mgh,\* TA:) or, as some relate it, *على مَخْرَفَةِ الْجَنَّةِ.* (TA. [See also another explanation, and other readings, in what follows.] And it is said in a trad. of 'Omar, *تَرَكْتُكُمْ عَلَى مَخْرَفَةِ النَّعْمِ*, (S,) or *تَرَكْتُكُمْ*, (TA,) i. e. [I have left you, or ye have been left,] upon a conspicuous road, like the road of the camels, (Aḡ, S,\* TA,) which they have trodden with their feet so that it has become plainly apparent. (Aḡ, TA.) — Also *Gathered, or plucked, fruit of palm-trees:* (Aḡ, A'Obeyd, IAmb, K:) a correct meaning, though IKt says that the proper word in this sense is only مَخْرُوفٌ: it is like مَشْرُوبٌ and مَطْعَمٌ and مَرْكَبٌ as meaning مَشْرُوبٌ and مَرْكُوبٌ and طَعَامٌ مَأْكُولٌ and may signify *fresh ripe dates gathered or plucked:* (IAmb, TA:) pl. as above. (Aḡ, &c.) So in the former of the two trads. mentioned above accord. to Aḡ and A'Obeyd: (TA:) and this interpretation is corroborated by another reading, i. e., *على الجَنَّةِ* مَخْرَفَةٌ: (Mgh:) another reading is, *فِي الجَنَّةِ* مَخْرَفَةٌ: [see خَرَّافٌ:] and another, *لَهُ الجَنَّةِ* مَخْرَفَةٌ, i. e. [The visitor of the sick shall have] gathered fruits in Paradise. (TA.)

مَخْرَفٌ: see the next preceding paragraph.

مَخْرَفٌ: see 4.

مَخْرَفٌ *The thing in which fruits are gathered;*

(S, Har p. 374;) called by the Arabs خَافَةٌ: (Har ib.:) a [basket of the kind called] مَكْتَلٌ, (Msb,) or زَبِيلٌ, of small size, in which the best fresh ripe dates are gathered: (O, K:) pl. مَخَارِفٌ. (A, TA.) One says, *خَرَجُوا إِلَى المَخَارِفِ*, i. e. *They went forth to the gardens with the baskets (زَبِيلٌ) [for gathering fruit].* (A, TA.) — And hence, † *The basket (زَبِيلٌ) in which the importunate beggar puts his food.* (Har ubi supra.)

مَخْرَفَةٌ: see مَخْرَفٌ, in six places.

مَخْرُوفٌ: see خَرِيفٌ. — Also *Rained upon by the rain called خَرِيفٌ;* pl., applied to men, مَخْرُوفُونَ: (TA:) [so, too, applied to a beast:] and so, with 3, applied to land (أَرْضٌ). (Aḡ, S.)

مَخَارِفٌ *Denied, or refused, good, or prosperity; prevented, or withheld, from obtaining good, good fortune, or sustenance;* (K;) i. q. مَخَارِفٌ; (JK, TA;) as also مَخَارِفٌ. (TA.)

خَرْجٌ

Q. 1. خَرْجَةٌ, (L, K,) inf. n. خَرْجَةٌ, (TA,) *He took it plentifully, or largely.* (L, K.) — *He made it to be of the best kind; namely, food, or meat and drink.* (Er-Riyáshee.)

خَرْجٌ: see مَخْرَفٌ: — and خَرْجٌ.

خَرْجٌ and خَرْجٌ [app. خَرْجٌ and خَرْجٌ, but in the CK خَرْجٌ and خَرْجٌ] and خَرْجٌ and خَرْجٌ *A plentiful and pleasant state of life.* (K.)

خَرْجٌ *Fat, as an epithet,* (L, K,) applied to a lamb; as also خَرْجٌ. (L.) — See also خَرْجٌ.

خَرْجَةٌ *Goodness of food, alimant, or nutriment, or of meat and drink, with plenty.* (TA.) — Also inf. n. of the verb above. (TA.)

خَرْجٌ: see خَرْجٌ: — and see also خَرْجٌ.

خَرْجٌ *A flourishing and fresh condition, or softness, or tenderness, of a plant, or of herbage.* (L.) — See also what next follows.

خَرْجٌ: see خَرْجٌ. — Also *Fresh, or juicy; flourishing and fresh, or soft, or tender;* (L, K;) applied to a plant, or to herbage; and so خَرْجٌ and خَرْجٌ and خَرْجٌ and خَرْجٌ. (L.) [And خَرْجٌ seems to have a similar meaning.]

The rájiz [El-Ajjáz (so in a copy of the S)] says,

جَارِيَةٌ سَبَّتْ شَبَابًا خَرْجًا

[app. meaning *A girl that had attained to flourishing, or soft, or tender, youthfulness.*] (S.)

خَرْجٌ: see خَرْجٌ: — and خَرْجٌ: — and خَرْجٌ: — and what here follows.

مَخْرُوفٌ *Ample:* (K:) applied to anything. (TA.) It is said in a trad., *كَرِهَ السَّرَاوِيلَ المَخْرُوفَةَ،* *He disliked, or disapproved of, ample trousers:*

(A'Obeyd:) or they say it means *trousers reaching down to the upper part of the foot.* (S.) And you say, *عَيْشٌ مُخْرَفٌ* *A plentiful life.* (S.) — Also *The best of food, or of meat and drink;* and so خَرْجٌ and خَرْجٌ. (Er-Riyáshee.)

خَرَقٌ

1. خَرَقَةٌ, (JK, S, Mgh, Msb, K,) aor. 2 (Mgh, Msb, K) and 2, (K,) the former of which is the more chaste, (TA,) inf. n. خَرَقٌ, (S, Mgh, Msb, KL,) *He made a hole in it, perforated it, pierced it, or bored it;* (Msb,\* KL;) syn. جَابَهُ [in this sense, as well as in another to be explained below], (K, [in the CK, erroneously, به,]) and ثَقَبَهُ: (TA:) and *he cut it [so as to make a hole or a slit in it]:* (Msb:) and *he rent it, or tore it.* (JK, K, KL.) You say, *خَرَقَ الثَّوْبَ,* (JK, S, Mgh, K,) aor. 2 [and 2], inf. n. as above, (Mgh,) *He [made a hole in, or] rent, or tore, the garment, or piece of cloth;* (JK, K;) and الخَفُّ [the boot]; and the like. (Mgh.) And خَرَقَ الصَّخْرَةَ *He made a hole in the rock;* syn. جَابَهُ. (A in art. جَوِب.) [And خَرَقَ الحَائِطَ *He made a hole in, or through, the wall:* see خَرَقٌ, below.] And خَرَقَهُ بِالمِثْقَابِ *He made a hole in it or through it, perforated it, pierced it, or bored it, with a drill or the like;* syn. ثَقَبَهُ. (Msb in art. ثَقَب.) خَرَقَ السَّفِينَةَ [He made a hole in the ship], in the Kur xviii. 70, means that he did so by taking out, from the ship, with an axe, (Ksh, Bḡ, Jel) a plank, (Jel,) or two planks. (Ksh, Bḡ.) — [Hence,] خَرَقَ الأَرْضَ, (JK, S, Msb,) or المَغَارَةَ, (Mgh, K,\*) † *He traversed, crossed, or cut through by journeying,* (JK, S, Mgh, Msb, K,) *the earth, or land,* (JK, S, Msb,) or *the desert;* (Mgh, K;) syn. قَطَعَهَا; (JK, Mgh, K,\*) or جَابَهَا; (S, Msb;) *so as to reach the furthest part thereof.* (Mgh, TA.) [See also 8.] It is said in the Kur [xvii. 39], *إِنَّكَ لَنْ تَخْرُقَ الأَرْضَ*, meaning, *For thou shalt not reach the extremities of the earth:* or, accord. to Az, *thou shalt not traverse the earth in length and breadth:* (TA:) or it means *thou shalt not bore through the earth,* (Jel, TA,) *so as to reach the end thereof:* (Jel:) or *thou shalt not make a hole in the earth by thy vehement treading:* (Ksh, Bḡ:) accord. to one reading, *لَنْ تَخْرُقَ.* (Ksh, TA.) — [And خَرَقَتِ الرِّيحُ † *The wind passed along:* and † *blew:* for] the inf. n. خَرَقٌ signifies † *the passing of the wind:* and † *the blowing thereof.* (KL.) [See also 7 and 8.] — خَرَقَ الكَذِبَ † *He forged, or feigned, the lie;* as also اخْتَرَقَهُ. (K, TA.) It is said in the Kur vi. 100, *وَاخْرَقُوا لَهُ بَنِينَ وَبَنَاتٍ*, i. e. † *And they have feigned Him to have, or falsely attributed to Him, sons and daughters.* (Ksh, Bḡ, Jel. [See also 2.]) And خَرَقٌ [alone, the object being understood], (K,) inf. n. as above, (KL,) signifies † *He lied; told a lie:* (K, KL, TA:) and † *he forged, or feigned, a lie.* (S, K, TA.) — خَرَقَتِ الشَّاةُ, aor. 2, inf. n. خَرَقٌ, *The sheep had in its ear a خَرَقٌ, i. e. a round hole or perforation.* (Msb.) — خَرَقَ لِي, aor. 2, (JK, K,) inf. n. خَرُوقٌ, (JK,) or

خُورِق; (TK;) and خُورِق, inf. n. خُورِق; (K;) *He remained in the house, or tent, not quitting it.* (JK, \*K.) — And خُورِق, aor. ٢, inf. n. خُورِق, said of a gazelle, or young gazelle, (Mṣb, K, TA,) when hunted, (TA,) or when overtaken by the dog, (IAḡr,) *It was frightened*, (Mṣb, K, TA, [in the CK, *أَنْ يَعْزَقَ* is erroneously put for *أَنْ يَفْرَقَ*]) *so as to be unable to go away*, (Mṣb,) or *so as to be unable to rise*, (K, TA,) and *clave to the ground*: (IAḡr, TA:) and in like manner said of a bird, (Mṣb, K,) *it became frightened*, (K,) or *impatient*, (TA,) *so as to be unable to fly away*. (K, TA.) — And hence, (Mṣb,) the same verb, (S, Mṣb, K,) with the same aor., (Mṣb, K,) and the same inf. n., (S, Mṣb, K,) said of a man, (Mṣb,) *He became confounded, or perplexed, and unable to see his right course; or he became bereft of his reason or intellect, because of fear, or of shame*: (S, Mṣb, K:) or *he was confounded, perplexed, or amazed*, [for *يَهَيَّبُ* in the CK, I read *يَهَيَّبُ*, as in other copies of the K and in the TA,] *opening his eyes, and looking*: (K, TA:) and *he remained confounded, or perplexed, and unable to see his right course, by reason of anxiety, or of hardship, or distress*. (TA.) وَقَعَ خُورِقٌ [He fell down and clave to the ground], occurring in a trad., means *he fell down dead*. (TA.) — خُورِق, aor. ٢, (JK, S, Mṣb, K,) inf. n. خُورِق; (S, Mṣb, K;\*) and خُورِق, aor. ٢, (JK, K,) [of which خُورِق, said in the S and Mṣb to be a simple subst., may be the inf. n., like as *حَسَنٌ* is of *حَسَنٌ*]; *He was rough, ungentle, clumsy, or awkward*, (S, Mṣb, K,) *in doing, or making, a thing*: (Mṣb:) and *he was unskilful in work, and in the management of affairs: and he was foolish; stupid; or unsound, or deficient, in intellect or understanding*: (K:) or *he was ignorant*: (JK:) or the latter verb signifies *he knew not his work with his hand, or his handicraft*. (Mṣb.) And خُورِقَ بِالشَّيْءِ *He was ignorant of the thing*, (K, TA,) and *did it not well*. (TA.)

2. خُورِقَهُ, (S, Mṣb,) inf. n. تَخْرِيقٌ, (Mṣb, K,) is similar to خُورِقَهُ, but has an intensive signification; [*He made holes in it; perforated it, pierced it, or bored it, in several, or many, places: he cut it so as to make holes or slits in it*:] (Mṣb:) *he rent it, or tore it, much, or in several, or many, places*: (K, TA:) namely, a garment, (S, TA,) &c. (TA.) — And خُورِق, (TA,) inf. n. as above, (K,) + *He lied much*. (K, TA.) Aboo-Jaḡfar and Náfi' read, [in the K<sub>ur</sub> vi. 100,] *وَحَرَقُوا لَهُ* + [And they have very falsely attributed to Him sons and daughters]. (TA. [See also 1.]])

4. اُخْرَقَهُ *He* (a man, S) *caused him to be confounded, or perplexed, so that he was unable to see his right course; or caused him to be bereft of his reason, or intellect*. (S, K.)

5. تَخْرِقُ quasi-pass. of خُورِق; [thus signifying *It had holes made in it; became perforated, pierced, or bored, in several, or many, places: it became cut so as to have holes or slits made in it: it became rent, or torn, much, or in several, or many, places*:] (S, \*K:) as also *انْخَرِقُ*; (K;) [or rather the latter, as is indicated in the

S, is quasi-pass. of خُورِق, and thus signifies *it had a hole made in it; became perforated, pierced, or bored: it became cut so as to have a hole or slit made in it: it became rent, or torn*:] and *انْخَرِقُ* signifies the same [as the former or as the latter]: all said of a garment [&c.]: (S:) and *انْخَرِقُ* signifies also *it became wide, or expanded*. (TA.) — [Hence,] *تَخْرِقُ فِي السَّخَاءِ* † *He took a wide, or an ample, range, or was profuse, in liberality, bounty, or munificence; syn. تَوَسَّعَ*. (S, K, TA.) — See also 1, in the middle of the paragraph. — And see what next follows, in two places.

7: see 5, in two places. — *انْخَرِقَتِ الرِّيحُ* † *The wind blew* [app. in any manner, (see *مُنْخَرِقٌ*) or] *irregularly; not in one uniform manner*: (TA:) [and *تَخْرِقُ* app. signifies the same: for you say,] *بَلَدٌ وَاسِعٌ تَنْخَرِقُ بِهِ الرِّيحُ* [† *A wide country in which the winds blow, or blow irregularly*]: (El-Muārrij, TA:) and *أَرْضٌ وَاسِعَةٌ تَنْخَرِقُ فِيهَا الرِّيحُ* [app. meaning, in like manner, † *A wide land in which the winds blow, &c.*]. (S, K.)

8. اِخْتَرَقَ † *He, or it, passed through, or over, or across*. (Mgh, K, \*TA.) [See also 1, in the former half of the paragraph.] † *He traversed, or crossed*, (Mgh, TA,) a desert, (Mgh,) or a land, (TA,) *not following a road*. (Mgh, TA.) [† *He travelled a road*: see an ex. voce *تَغْرَقُ*.] † *He made a mosque*, (Mgh, TA,) and a house, (TA,) *to be his way, or thoroughfare*. (Mgh, TA.) Hence, *اِخْتَرَقَ الْحَجْرَ* † *He entered into the midst of the حجر* [q. v.], *without going around the حَطِير*. (Mgh.) And *تَخْرِقُ الخَيْلَ* † *The horses, or horsemen, pass through the midst of the intervening spaces of the towns, or villages, and the land*. (TA.) And *اِخْتَرَقَتِ القَوْمَ* † *I stepped into the midst of the people, or party*. (TA.) And *تَخْرِقُ الرِّيحَ* † *The wind passes, or blows, through the trees*. (JK.) *اِخْتَرَقَ الرِّيحَ* signifies † *The passing [or blowing] of the winds*. (S.) [See also 1, in the middle of the paragraph; and see 7.] — *اِخْتَرَقَ الكَذِبَ*: see 1, in the middle of the paragraph.

12: see 5.

خُورِق, originally an inf. n., of 1: (S, Mgh, Mṣb, TA:) *A hole, or perforation*, (Mgh, Mṣb, KL,) in a garment, (S, TA,) and in a wall, (Mṣb, TA,) &c.: (Mṣb:) and *a round hole, or perforation, in the ear of a sheep*: (S, Mṣb:) pl. خُورِقُ. (S, Mgh, Mṣb.) Hence the saying, *اِتَّسَعَ الخُورِقُ عَلَى الرَّاقِعِ* [The hole was, or became, wide to the patcher]. (TA.) — And *A part that has a hole made in it, or that is rent, or torn, of, or from, a thing*. (TA.) — Also *A desert; and so* *مَخْرِقٌ*: (K:) or the former, *a desert far extending*, (JK, TA,) whether level or not level: and *the latter, a wide desert in which the winds [blow, or] blow irregularly*: (TA:) and the former, (El-Muārrij, K,) as also *خُورِقًا*, (K,) signifies likewise *a wide land*, (K,) or *a wide*

country, (El-Muārrij,) *in which the winds [blow, or] blow irregularly*: (El-Muārrij, K: [see 7:]) ISh says, the space between El-Baḡrah and Ḥafr Abee-Moosà is a خُورِق, and that between En-Nibáj and Dareeyeh is a خُورِق: (TA:) pl. خُورِقُ. (K.) You say also *مَفَاذَ خُورِقًا* † *A far-extending desert*. (TA.) And *أَرْضًا أَيْكُمُ أَرْضًا* † *We have traversed, in journeying to you, a wide land, or a wide land in which the winds blow, &c.*. (TA.) — Also *A certain plant, resembling the قَسَطُ* [q. v.], (JK, Ibn-'Abbád, K,) *having leaves*. (JK, Ibn-'Abbád.)

خُورِقُ a subst. from خُورِق, (S, Mṣb,) [or perhaps inf. n. of خُورِق as syn. with خُورِق, (see 1, last two sentences,)] and *خُورِقٌ*, (TA,) *Roughness, ungentleness, clumsiness, or awkwardness; contr. of رَفِيقٌ*; (JK, S, \*Mgh, Mṣb, \*K, TA;) *in doing, or making, a thing*: (Mṣb:) *unskilfulness in work, and in the management of affairs: foolishness; stupidity; or unsoundness, or deficiency, in intellect or understanding; as also* *خُورِقًا*: (K:) and *ignorance*. (TA.) [Hence,] *نَوْمَةُ الخُورِقِ* *The sleep of [the time of morning called] the خُورِق*. (Ḥar p. 223. [See also *حُمُقٌ* and *خُلُقٌ*].) — The first of these words is also pl. of *أُخْرِقُ* and of [its fem.] *خُورِقًا*. (K.) — Also *The she-camel's vulva*. (JK.)

خُورِقٌ and *خُرَيْقٌ* † *Liberal, bountiful, munificent, or generous*; (S, K;) as also *مُخْرَقٌ*: (IAḡr, K:) or *the second signifies very liberal or bountiful &c.*: (K: [so in a later part of the art.:]) or this and the first signify *one who takes a wide, or an ample, range, or is profuse, in liberality or bounty &c.*: (TA:) or a youth, or young man, (JK,) *excellent, or elegant, in mind, manners, address, speech, person, and the like; or clever, or ingenious; with liberality, bounty, munificence, or generosity*, (Lth, JK, K,) and *courage*: (Lth, JK:) and a *goodly youth or young man*, [for *الفَتَى* in the CK, I read *الفَتَى*, as in other copies of the K,] *of generous disposition*: (K:) the pl. (of خُورِق, TA) is *أُخْرَقٌ* [a pl. of pauc.] (K) and *خُرَاقٌ*, or *خُرَاقٌ*, (accord. to different copies of the K, [both anomalous, and perhaps it is *خُرَاقٌ*, agreeably with analogy,]) and *خُورِقٌ*; (K;) and the pl. of *خُرَيْقٌ* is *خُرَيْقُونَ*; no broken pl. of it having been heard. (T, TA.) One says also, *هُوَ مُتَخَرِقٌ الكَفِّ بِالتَّوَالِ* † [*He has a liberal hand, largely beneficent*]. (TA.) And *هُوَ مَخْرُوقٌ الكَفِّ بِالتَّوَالِ* † *He is liberal, bountiful, munificent, or generous*. (TA. [But see *مَخْرُوقٌ* below.]) — *خُورِقٌ* is also applied to a spear, meaning † *Highly esteemed or prized; excellent; or rare*. (TA.)

أُخْرِقُ: see *خُورِقٌ*.

خُورِقٌ [part. n. of خُورِق, q. v.:] *A young gazelle weak in the legs*, (K, TA,) *cleaving to the ground, and not rising*: (TA:) a gazelle, or young gazelle, (K, TA,) when hunted, (TA,) *frightened, so as to be unable to rise*: (K, TA:) and in like manner a bird (K, TA) *frightened*, (K,) or

impatient, (TA,) so as to be unable to fly away : (K, TA:) fem. with *ḥ*. (K.) — And [hence,] A man (Mḡb) confounded, or perplexed, and unable to see his right course; or bereft of his reason or intellect, by reason of fear, or of shame: (S, Mḡb, K:) or confounded, perplexed, or amazed, opening his eyes, and looking. (K, TA.) See also *أُخِرِقُ*. — Also Ashes: because they remain [cleaving to the ground] while the people thereof go away. (K.)

*خَرِقٌ* : } see *خَرِقٌ*.  
*خَرِقَةٌ* : }

*خَرِقَةٌ* A piece, (S, Mḡb, K,) or piece torn off, (TA,) of a garment, or of cloth; [a rag;] pl. *خَرِيقٌ*. (S, Mḡb, TA.) — [A ragged, patched, garment: and particularly one worn by a devotee; also called *مُرَقَّعة*, q. v.: but this is probably post-classical. Hence, *أَصْحَابُ الْخَرِيقِ* The devotees.] — † A portion of a swarm of locusts, (K, TA,) less than a *رَجُلٌ*; as also *حِرْقَةٌ*. (TA.)

*خَرِيقٌ*: see the next paragraph: — and see also *خَرِقٌ*.

*خَرِيقٌ* A womb rent by the *fœtus*, and that consequently does not conceive (K, TA) afterwards; (TA;) [of the measure *فَعِيلٌ* in the sense of the measure *مَفْعُولٌ*;] as also *مُتَخَرِقَةٌ*. (K.) — And A she-camel whose womb has been rent. (JK.) Applied to a well (بئر), it signifies *الَّتِي كُسِرَ جِبْتُهَا عَنِ الْمَاءِ*: (JK, Ibn-'Abbād, K:) [in the CK *جِبْتُهَا*: neither of these readings affords an admissible meaning: the right reading I believe to be *جِبْلُهَا*; and the meaning, *Of which the side, or lateral part, is broken, from the water upwards:*] pl. *خَرَائِقٌ* (JK, Ibn-'Abbād, K, TA) and *خَرِيقٌ*, (Ibn-'Abbād, K, TA, [the latter erroneously written in the CK *خَرُوقٌ*]) like *سَفَائِنٌ* and *سُفُنٌ*. (TA.) — A channel of water that is not deep, and not without trees. (JK, Ibn-'Abbād, K.) — The place of expanding of a valley, where it ends. (JK, K.) — A low, or depressed, tract of land, containing herbage: pl. *خَرِيقٌ*. (S, K.) One says, *مَرَرْتُ بِخَرِيقٍ مِنَ الْأَرْضِ*, [I passed by a low tract of land, containing herbage, between two plain tracts containing small pebbles and without herbage]. (Fr, S.) — Hard ground. (A, TA.) — † A violent wind; (A, TA;) as also *رِيحٌ خَرِقَةٌ*: (S, K:) the latter signifies † a wind that blows violently: or, that does not continue to blow in the same direction: (TA:) or the former signifies † a cold wind that blows violently; (S, K;) as also *خَرِيقٌ*: (K:) [it is an epithet; for] one says *رِيحٌ خَرِيقٌ*, which is anomalous, as by rule one should say *خَرِيقَةٌ*: (S:) it is [also] one of the names for † a cold wind that blows violently; (JK, T, TA;) as though it perforated, or rent; the agent [*رِيحٌ*] being unused: (T, TA:) and (as some say, TA) it signifies also † a gentle, soft, wind; thus bearing two contr. meanings: or that returns, and [then] continues its course: (K:) or, as in the

L, does not continue its course: (TA:) or that blows long. (K.)

*خَرِقٌ* A certain bird, (JK, IDrd, K,) smaller than the *قَنْبَرٌ* [or lark], (JK,) that cleaves to the ground: (IDrd:) or a kind of sparrow: (K:) so says AHāt, in the "Book of Birds:" (TA:) pl. *خَرَائِقٌ*. (JK, IDrd, K.)

*خَرِيقٌ*: see *خَرِقٌ*, in three places.

*خَارِقٌ* [act. part. n. of *خَرَقَ*]. — [And hence,] *خَارِقٌ سَيْفٌ* A sharp, or cutting, sword: pl. *خَرِيقٌ*. (TA.) — [Hence also,] *أَمْرٌ خَارِقٌ لِلْعَادَةِ* † [An event breaking through, or infringing, the usual course of nature]. (KT, in a definition of *مُعْجَزَةٌ*, q. v.) — [In the present day, *خَارِقٌ* signifies also † Profound, or penetrating, in learning or science.]

*أُخِرِقٌ* and [its fem.] *خَرِقَاءٌ* have for their pl. *خَرِيقٌ*. (K.) — The fem., applied to a ewe, signifies *Having her ear perforated* (S, Mgh, Mḡb, K) with a round hole. (S, Mḡb.) And, applied to an ear, *Perforated, or bored*. (TA.) — And the masc, applied to a camel, *That puts his *مَسْرٌ* [or toe] upon the ground before [the sole of] his *خَفٌّ* [or foot]: the doing of which is a result of generous quality. (JK, Ibn-'Abbād, K.) And the fem., applied to a she-camel, *That does not retread* (*لَا تَتَعَادُ*, in the L *تَتَعَادُ*), [with her hind feet] the places of her [fore] feet (JK, L, K) upon the ground: mentioned by Ibn-'Abbād and Z. (TA.) — Applied to a man, (Mgh, Mḡb,) *Rough, ungentle, clumsy, or awkward*, (JK, S, Mḡb,) *in doing, or making, a thing*: (Mḡb:) *unskilful in work [and in the management of affairs* (see *خَرِقٌ*); as also *خَرِقٌ* and *خَرِيقٌ*: (K:) or *foolish; stupid; or unsound, or deficient, in intellect or understanding*: (Mgh, K:) *ignorant*: (TA:) *not knowing his work with his hand, or his handicraft*: (Mḡb:) fem. as above. (JK, S, Mgh, Mḡb, &c.) It is said in a prov., (JK, S,) *لَا تَعْدَمُ الْخَرِقَاءُ عِلَّةً*. [The stupid woman is not in want of an excuse]: (JK, S, K:) used in forbidding excuses: (K:) i. e., excuses are many: the stupid woman is skilled in making them: how then must be the clever? (S, K:) applied to every one who excuses himself being able. (K in art. *عَل*.) — *خَرِقَةٌ* applied to a desert, and to a land: see *خَرِقٌ*, in three places. — And applied to a wind: see *خَرِيقٌ*. — Hence, *رِحْلَةٌ خَرِقَاءٌ* † A hard journey. (Har p. 177.)*

*مَخْرِقٌ حَوْضٌ*: see *خَرِقٌ*, in two places. — *مَخْرِقٌ* A stone that is at the *عُقْرٌ* [or hinder part] of a watering-trough, for the purpose of their [standing upon it, and] drawing forth the water from it, [i. e. the trough,] when they will. (K.)

*مَخْرِقٌ*, though unheard by us, is the sing. of *مَخَارِقٌ* signifying *The orifices of the body; such as the mouth and the nose and the ears and the anus and the like*. (Mgh.)

*مُخْرِقٌ* [pass. part. n. of 4; *Confounded, &c.*: and hence,] *silent*. (JK: but there written without the vowel of the *ر*.)

*غَيْرُ مُخْرِقٍ*, applied to a road, means [That does not cause one to be confounded, or perplexed, and unable to see his right course; or] in which one is not confounded, or perplexed, so as to be unable to see his right course. (IAḡr in TA: but the latter word is there written without the vowel of the *ر*.)

*مَخْرَأٌ* A kerchief twisted for the purpose of beating therewith: (JK, S:) a genuine Arabic word: (S:) or a thing made of twisted rags, with which boys play: (TA:) or a twisted kerchief, or an inflated [skin such as is termed] *زِقٌ*, or the like, with which boys play, beating one another therewith: so called because it rends (*يَخْرِقُ*) the air when they make use of it: (Ham p. 702:) pl. *مَخَارِيقٌ*. (S, TA.) 'Amr Ibn-Kulthoom says,

\* كَأَنَّ سَيْفُونَا مِنَّا وَمِنْهُمْ \*

\* مَخَارِيقٌ بِأَيْدِي لَاعِبِينَا \*

[As though our swords, ours and theirs, were kerchiefs twisted for beating therewith, in the hands of players]: (S:) or *مَخَارِيقٌ* in this verse [written with tenween by poetic license] is the pl. of *مَخْرَأٌ* signifying a wooden sword with which boys play: the poet means, we cared not for the smiting with the swords, like as the players care not for the smiting with the *مَخَارِيقُ*. (EM p. 198.) [See also another ex., in a verse cited voce *خَرِيقٌ*.] 'Alee is related, in a trad., to have said that the lightning is the *مَخَارِيقُ* of the angels; (S, TA;) meaning thereby the instruments with which the angels chide and drive the clouds. (TA.) — Also A garment, or piece of cloth. (JK. [But this I find not elsewhere.]) — And † A sword [in the ordinary sense of the word]: so in the A and O and L: in the K, *السَّيْفُ* is erroneously put for *السَّيْفُ*. (TA.) — † A man goodly in body, or person, whether tall or not tall. (JK, K.) — † One who falls not into a case without escaping, or extricating himself, therefrom. (Sh, TA.) — † One who exercises art in the management of affairs. (K.) — † A wild bull: (Aḡ, K:) so called because he traverses far-extending districts: (Aḡ, TA:) or because the dogs pursue him and he escapes from them: said in the A to be called *مَخْرَأُ الْمَغَازَةِ*. (TA.) — † A man who engages in wars, or fights, and is active therein. (S, K.) — See also *خَرِقٌ*.

*مَخْرُوقٌ* † One who is denied good, or prosperity; into whose hand wealth falls not. (K, TA.) And *مَخْرُوقٌ الْكَفِّ* † A man who gains not, or gets not, anything. (JK.) See also *خَرِقٌ*.

*مُخْرَوِّقٌ* One who goes round about camels, [meaning who has them within the compass of his rule and care,] (JK, K, TA,) and urges them against their will, (TA,) and is active, and exercises art in his management [of them]: (JK, K, TA:) mentioned by Sgh on the authority of Ibn-'Abbād. (TA.)

*مُخْتَرِقٌ* † A passage, or place of passing. (S. [See *خَوْعَةٌ*, in two places.]) — [Hence,] *بَلَدٌ مُخْتَرِقٌ* † [A country, or district, wide to

traverse; lit., far extending in respect of the place of passing]. (TA.) — مُخْرَقُ الرِّيحِ † A place in which the winds blow: (K:) and مُخْرَقُ الرِّيحِ † a place in which the wind blows [in any manner, or irregularly: see 7]. (S.)

مُخْرَقٌ: see the last paragraph in this art.: and see also خَرِيقٌ: — and خُرِقٌ.

مُخْرَقٌ: see مُخْرَقٌ.

مُخْرَقٌ [Having a hole made in it, &c.: see its verb]. رَجُلٌ مُخْرَقُ السَّرْبَالِ A man having his clothing rent, or torn, (JK, K,) by long travel; as also السَّرْبَالُ مُخْرَقٌ. (K.) — Also † Quick, or swift. (Ḥam p. 42.)

### خُورم

1. خُورِمَهُ, aor. ʾ, inf. n. خُورِمٌ, He perforated, or pierced, it; namely, a thing. (Mṣb.) [And so خُورِمَهُ. (Mgh in art. خُورِم.)] — And He cut it, or cut it off. (Mṣb.) You say, مَا خُورِمْتُ مِنْهُ شَيْئًا, I did not diminish, and did not cut off, from it, or him, anything. (S.) And مَا خُورِمَ مِنَ الْحَدِيثِ خُورِقًا He did not diminish [from the narrative, or tradition, a letter, or a word]. (TA.) And خُورِمَ فُلَانًا, (K,) aor. and inf. n. as above, (TA.) He slit the partition between the nostrils of such a one: (K:) or خُورِمٌ signifies the mutilating (قَطْع) of the nose: (JK:) or mutilation (قَطْع) in the partition between the nostrils and in the نَاشِرَتَانِ [or two alæ]; or in the extremity of the أُرْبِيَّةُ [or lobule of the nose]; not amounting to what is termed جَدْعٌ; (Lth, TA;) and the epithet is خُورِمٌ, fem. خُورِمَةٌ: (Lth, JK, TA:) and the like in the lip; or in the upper part of the فُوقُ [app. meaning the front edge of the lobe, which at its termination above forms a crena,] of the ear: (Lth, TA: [see خُورِمٌ, as relating to the ear:]) accord. to Sh, it is both in the nose and in the ear; but in the nose, it is the mutilation (قَطْع) of the fore part of the nostril of a man, and the أُرْبِيَّةُ [or lobule of the nose], after the mutilation of the upper part of this, so as to reach the interior of the nose; and the epithet applied to the man is خُورِمٌ. (TA.) And خُورِمَهُ, inf. n. as above, also signifies He hit, or hurt, his خُورِمَةَ [q. v.]. (TA.) You say also, خُورِمَ الْخُرُوزَةَ, (K, TA, in the CK [erroneously] الْخُرُوزَةُ,) aor. as above, (K,) and so the inf. n.; (TA;) and خُورِمَهَا, (K,) inf. n. تَخْرِيمٌ; (TA;) He cracked, or tore without separating, the suture, or seam, of a skin; syn. فَصَمَهَا: (K, TA, in the CK فَصَمَهَا:) خُورِمَتِ الْخُرُوزُ, aor. and inf. n. as above, i. q. أَثَابَتَهُ [meaning I spoiled the sewing of the skin, or hide; as when one uses a thick instrument for sewing or perforating, and a thin thong; or as when one rends two stitch-holes into one]. (S.) [And خُورِمَةُ سَيْلٌ app. A torrent cut into it, or trenched it; namely, the ground, or the side of a mountain: see خُورِم.] And خُورِمَتُهُ خُورِمَةٌ خُورِمَةٌ [lit. Cutting-off events cut him off]; meaning † he died: like as one says, شَعَبَتُهُ شُعُوبٌ. (TA.)

[See also 8.] — خُورِمَ الْقُرْطَاسَ He hit the target with his arrow without perforating it. (TA.) — مَا خُورِمَ عَنِ الطَّرِيقِ He (a guide) did not turn aside from the way. (JK, S.) = خُورِمَ, (S, K,) aor. ʾ, (K,) inf. n. خُورِمٌ, (S,) said of a man, (S, K,) He had the partition between his nostrils cut, or mutilated: or the extremity of his nose, but not to the extent denoted by the term جَدْعٌ: the epithet applied to the man in this case is خُورِمٌ: (S:) or he had the partition between his nostrils slit; i. e. وَتَرَّتْ. (K.) = خُورِمَ, aor. ʾ, He cared not for what he did nor for what was said to him. (K.)

2: see 1. — [Hence,] ضَرَعَ فِيهِ تَخْرِيمًا An udder in which are incisions [or crackings of the skin]; and so تَشْرِيمٌ. (TA.)

5. تَخْرِمَتْ وَتَرَّتْ: see 1, last sentence but one. تَخْرِمَتْ الْخُرُوزَةَ (K, TA, in the CK [erroneously] الْخُرُوزَةُ,) The suture, or seam, of a skin cracked, or became torn without separating; quasi-pass. of خُورِمَهَا [q. v.]. (K, TA.) † انخُورِمَ [in like manner] signifies It became slit; said of the bore of the ear. (S.) And you say also, تَخْرِمُ الزُّنْدُ [The wooden instrument for producing fire cracked, or split]. (TA.) Hence the phrase, أَرَاكَ يَتَخْرِمُ زُنْدَكَ, mentioned by IAḡr, meaning † I see thee to have no good in thee: for when the زُنْدُ cracks, or splits, (إِذَا تَخْرِمَ,) one cannot produce fire by means of it, and there is no good in it. (TA.) [Hence likewise,] تَخْرِمُ زُنْدَهُ means also † His anger became appeased: [or,] accord. to the S, تَخْرِمُ زُنْدَهُ has this meaning: and accord. to the A, تَخْرِمُ أَنْفَهُ has the same meaning. (TA.) Accord. to IAḡr, (TA,) جَاءَنَا فُلَانٌ يَتَخْرِمُ جَاءَهُ means † Such a one came to us doing to us that which was wrongful, or injurious, and foolish, or stupid. (K, TA.) = See also 8, in two places. = تَخْرِمُ also signifies He followed, or adopted, the religion of the خُرْمِيَّة. (S, K, TA: in the CK, the خُرْمِيَّة.)

7. انخُورِمَ It became cut, or cut off. (Mṣb.) See also 5. Said of a writing, or book, it means It became deficient; part of it went. (TA.) And said of a generation, It went away; came to an end. (TA.) See also خُورِمٌ.

8. اخْتَرَمَهُمُ الدَّهْرُ Time, or fortune, cut them off; and extirpated them; as also تَخْرِمُهُمُ: (S:) or destroyed them by its calamities. (Mṣb.) And تَخْرِمَتُهُمُ المِيتَةُ and اخْتَرَمَتُهُمُ المِيتَةُ Death, or the decree of death, cut them off; and extirpated them. (K.) And اخْتَرَمَتُهُ المِيتَةُ Death, or the decree of death, [cut him off, or] took him away, (JK, K, TA,) مِنْ بَيْنِ أَصْحَابِهِ [from amidst his companions. (TA. [A phrase similar to خُورِمَتُهُ خُورِمَةٌ: see 1.]) And اخْتَرَمَ عَنَّا (JK, K) [He was cut off from us by death;] he was taken away [from us by death]; (JK;) he died, (K, TA,) and went away [from us]. (TA.) Accord. to some, اخْتَرَمَ [as an inf. n. of اخْتَرِمَ] signifies The dying suddenly. (Ḥar p. 123.)

خُورِمٌ A prominence, or projecting part, of a mountain: (JK, S, K:) pl. خُورِمٌ. (JK.) And A bed trenched by a torrent (مَا خُورِمَ سَيْلٌ) [see 1]: (JK:) so some say: (TA:) or a road in a [tract of high ground such as is termed] قَفٌّ; or on the summit of a mountain. (JK, TA.) [See also مَخْرِمٌ.]

خُورِمٌ The place of the bore, or perforation, of a thing. (Mṣb.) The eye of a needle. (TA.) — See also مَخْرِمٌ.

خُورِمَةٌ The place of perforation of the ear: (S:) or the place of slitting, of the nose, in the partition between the nostrils [and in either of the alæ, as appears from what here follows]. (K.) It is said in a trad., فِي الْخُورِمَاتِ الثَّلَاثِ, by الخُورِمَاتِ being app. meant † المَخْرُومَاتِ, i. e. [In the case of the mutilation of] the two alæ and the partition between the nostrils [the blood-wit, or fine for homicide, shall be paid]. (TA.)

خُورِمَانٌ A lie, or falsehood. (S, K.) One says, جَاءَ فُلَانٌ بِالْخُورِمَانِ (S, TA) i. e. [Such a one uttered] that which was a lie. (TA.)

خُورِمٌ One who cares not for what he does nor for what is said to him. (K.)

الخُرْمِيَّةُ The sect who held the doctrine of the transmigration of the soul, and allowed general license: (S, K, TA:) they were in the time of El-Moḡtaḡim: their sheykh, Bábak [El-Khurramee, i. e. of Khurram, in Persia], was then slain, and they scattered themselves in the countries; and there remains of them a remnant in the mountains of Syria. (TA.)

خُورِمٌ [a pl. of which the sing. is not mentioned,] Young men (TA) such as follow the licentious ways of the خُرْمِيَّة [so I render † مَتَخْرِمُونَ] in acts of disobedience. (K, TA.) [See what next follows.]

خُورِمٌ [act. part. n. of خُورِمَ: fem. with ة; and pl. of the latter خُورِمٌ]. One says, خُورِمَتُهُ خُورِمٌ [explained above]: see 1. (TA.) — Corrupting; acting corruptly; doing evil, or mischief. (K.) [See خُورِمٌ, which is probably a pl. thereof.] — Neglecting; or leaving undone [what ought to be done]. (K.) = Cold, as an epithet. (K.) — A cold wind: (K:) so accord. to A'Obeyd: but accord. to Kr, [خُورِمٌ] with زَاي. (TA.)

خُورِمٌ: see what next follows.

خُورِمَةٌ The end, or tip, of the nose (JK, S) of a man: (S:) or the fore part of the nose: or the part between the nostrils. (K.) — Also, (JK, K,) as being likened thereto, (TA,) † A rock in which are holes; (JK, K;) n. un. of خُورِمٌ: (K:) [or] the latter has this signification. (S.) [But this seems to be a mistake.]

خُورِمٌ [Having the nose mutilated in any of the manners explained in the first paragraph of this art.]: fem. خُورِمَةٌ: see 1, in three places. — And Having the ear perforated, when it is not slit:



(§:) or *having the ear slit after it has been pierced*: (§ and Mṣb\* and TA in art. **خَرِب**:) and **مُخْرَمٌ**, likewise, signifies *having the ear slit*; as also **أُخْرِبٌ** and **مُخْرَبٌ**. (TA in that art.) And the fem., applied to a she-goat, *Having her ear slit crosswise*. (K. [See also **خَدْمَةٌ**].) Also, the fem., applied to an ear, *Slit, or perforated, or mutilated*. (K,\* TA.) = Also *A pool of water left by a torrent*; because one part thereof passes away (**يَنْخَرِمُ**) to another: pl. **خُرْمٌ**. (TA.) — And the fem. also signifies *Any hill, or rising ground, sloping down into a [hollow such as is termed] وَهْدَةٌ*; (K;) and so the masc.: (TA:) or *any [hill such as is termed] أَكْمَةٌ* having a side whereby it cannot be ascended. (K.) = **أُخْرَمٌ** **الْكَتِفِ** *The extremity of the spine of the scapula*: (§:) or a notch, or small hollowed place, [app. the glenoid cavity,] at the extremity of the spine of the scapula, (JK, T, TA,) next the socket: (T, TA:) pl. **أُخْرَامٌ**: (JK, T, TA:) or **أُخْرِمًا**, **الْكَتِفَيْنِ**, in the K miswritten **الْكَتِفَيْنِ**, signifies *the heads of the two scapulae, next the upper arms*: (K,\* TA:) or *the two extremities, or edges, of the lower portion of the two scapulae, which surround, or border, the كُفْرَةُ [app. here meaning the thick part next to the inferior angle] of the scapula: and **الْأُخْرَمُ** *the end of the spine [of the scapula]*. (K,\* TA. [In the K is here added, accord. to different copies, **حَيْثُ يَنْخَدِعُ**, as in the TA; or **حَيْثُ يَنْخَدِمُ**, as in the CK; or **حَيْثُ يَنْخَدِرُ**: the right reading seems to be **حَيْثُ يَنْخَرِمُ**, where it forms a kind of cleft; app. meaning where it forms the glenoid cavity. In the CK, for **مَنْقَطَعُ الْعَيْرِ**, is erroneously put the former noun.]) — **الأُخْرَمَانِ** *Two cleft bones at the extremity of the interior of the upper part of the inside of the mouth*. (K.) = **أُخْرَمُ الرَّأْيِ** † *A man weak in judgment*. (JK, TA.)*

**مُخْرِمٌ** *The end of a prominence, or projecting part, of a mountain*: pl. **مَخَارِمٌ**: (§:) or **مُخْرِمٌ** **جَبَلٍ** signifies *the prominence, or projecting part, of a mountain*: [like **خُرْمٌ**:] and **مُخْرِمٌ سَيْلٍ**, *the extremity of a torrent*: (K: [accord. to the TK, of a sword; for **مُخْرِمُ السَيْفِ** is there put in the place of **مُخْرِمُ السَيْلِ**:]) pl. as above: (TA:) and **مُخْرِمٌ أَكْمَةٍ** and **مُخْرِمٌ أَكْمَةٍ** signify *the place where a hill such as is termed أَكْمَةٌ ends*. (K.) Also *A [road such as is termed] تَنْبِيَّةٌ*, between two mountains: (TA:) [or the pl. **مَخَارِمٌ** signifies the mouths of [mountain-roads such as are termed] **فَجَاجٌ**: (§:) or *roads in rugged tracts*: (Skr, K:) or *roads in mountains, and in sands*. (IAth, TA.) [Hence,] **ذَاتُ مَخَارِمٍ** † *An oath in which are ways of evasion*. (§, TA.) And **لَا مَخَارِمَ لَهَا** † *There is no good in an oath that has not ways of evasion*: from **مُخْرِمٌ** signifying “a تَنْبِيَّةٌ between two mountains.” (TA.) And **هَذِهِ يَمِينٌ قَدْ طَلَعَتْ فِي مَخَارِمِ** † [This is an oath that has come forth in expressions that admit of ways of evasion]: said

of an oath that affords a way [or rather ways] of evasion to the utterer thereof. (AZ, TA.) — [The pl. **المَخَارِمُ** [or **مَخَارِمُ اللَّيْلِ**] also signifies *The first portions of the night*. (K.) It occurs in an instance in which some read **المَخَارِمُ** [pl. of **مُخْرِمٌ**, q. v.]. (TA.)

**نَهَى أَنْ يُخْرِمَ**: see **أُخْرِمَ**. It is said in a trad., **نَهَى أَنْ يُضْحَى بِالْمُخْرِمَةِ الْأَذِنِ** *He forbade the sacrificing as an أَضْحِيَّةٌ* [q. v.] *the animal having the ear cut, or cut off, or mutilated: or having many perforations, and slits, in its ear*. (TA.)

**مُخْرَمَاتٌ**: see **خَرْمَةٌ**.

**مُتَخْرِمُونَ**: see **خُرَامٌ**.

خرب

**خَرِبٌ** and **خَرُوبٌ**: see **خَرُوبٌ**, in art. **خَرِبٌ**.

**خَرِبَاتَانِ**: see **خَرِبَاتَانِ**, in art. **خَرِبٌ**.

خرو

**خُرُوةُ الْفَأْسِ**, as in the Tekmileh, on the authority of Fr; in the K and accord. to Sgh, **خُرُوةُ الْفَأْسِ**, which is a mistake; (TA;) *The خُرْتُ* [q. v. in art. **خُرْتُ**] of the **فَأْسِ**: pl. **خُرَاتٌ**; (Fr, Sgh, K, TA;) like as **تُبَاتٌ** has for its pl. **تُبَاتٌ**. (TA.)

**الْخُرَاتَانِ** *Two stars*, (K,) mentioned [and described] in art. **خُرْتُ**, (TA,) each of which is [said to be] called **خُرَاةٌ**: (K:) accord. to ISd, only the dual form of the word is known; and the radical **ت** and the augmentative **ت** [by which latter is meant **ة**] are in the dual alike: (TA:) but Kr and others say that it is dual of **خُرَاةٌ**, and belongs to this art. (TA in art. **خُرْتُ**.)

**خُرُوةٌ**: see the first paragraph in this art.

خز

**خَزٌ** *A certain kind of cloth*, (S, A, K,) well known, (K, TA,) woven of wool and silk: (TA:) and also a kind of cloth entirely of silk; and this is the kind which one is forbidden to ride upon and to sit upon; not the former kind, which is allowable, and was sometimes worn by companions of the Prophet and by the next succeeding generation, as IAth has ascertained: (TA:) derived from **خَزَزٌ**, (K, TA,) accord. to some: (TA:) or it is the name of a certain beast [thought by Golius to be the beaver]: and afterwards applied to the cloth made of its fur: (Mgh, Mṣb:) pl. **خَزُوزٌ**. (S, A, Mṣb, K.) [Golius seems to derive it from the Persian **قَز**, meaning *raw silk*; and assigns to it also the meaning of a coarser kind of spun silk.] **خَزُوزٌ وَبَزُوزٌ** signifies *Good cloths, or stuffs, or garments*. (A in art. **بَزٌ**.)

**خَزَزٌ** *The male of the أَرْنَبِ* [or hare]: (S, A, Mṣb, K:) or the offspring of the **أَرْنَبِ**: (TA:) pl. [of pauc.] **أَخْرَزَةٌ** (K) and [of mult.] **خَزَزَانٌ**. (S, Mṣb, K.) Hence the saying, **مَسَّ مَسَّ الْخَزَزِ**

[The feel of him, or it, is like the feel of the male, or young, hare]. (A, TA.)

**خَزَّازٌ** *A seller of خَزٌ*. (TA.)

**أَرْضٌ مَخْرَزَةٌ** *A land containing, (K,\* TA,) or abounding with, (TA,) خَزَّانٍ*, pl. of **خَزَزٌ**. (K, TA.)

خزر

1. **خَزَزَتِ الْعَيْنُ**, aor. **خَزَزَ**, (Mṣb,) inf. n. **خَزَزٌ**, (S, A, Mgh, Mṣb, K,) *The eye was, or became, narrow and small*: (S, A, Mgh, Mṣb, K:) or *it contracted its sight, naturally*: (K:) or **خَزَزَ**, aor. **خَزَزَ**, (K,) inf. n. as above, (S, K,) signifies *he (a man) was as though he looked from the outer angle of the eye*: (S, A:\*) or *he looked as though on one side*: or *he opened and closed his eyes*; (K;) or, *his eye*: (M:) or *he had a distortion (حَوْلٌ) of one of his eyes*: (K:) [or he had eyes looking towards his nose; or, looking sideways; (see **أَخْزَزٌ**); or, looking towards their outer angles; (see **خَزَزَةٌ**); see also 2, and 6, and Q. Q. 1.] = **خَزَزَهُ**, aor. **خَزَزَ**, (TA,) inf. n. **خَزَزٌ**, (K,) *He looked at him from the outer angle of the eye*; (K,\* TA;) as one does in pride, and in light estimation of the object at which he looks. (MF.) A poet says,

لَا تَخْزِرِ الْقَوْمَ شُرًّا عَنِ مَعَارِضَةٍ

[Look not thou at the people from the outer angle of the eye, askew, sideways]. (TA.) = **خَزَزَ** [as an intrans. v.] *He affected, or pretended, to be cunning; i. e. intelligent, or sagacious; or intelligent with a mixture of craft and forecast*; syn. **تَدَاهَى**. (IAṣr, K. [See also 2.]) = Also *He fled*. (K.)

2. **خَزَزَ**, (TA,) inf. n. **تَخْزِيرٌ**, (K,) *He made narrow*. (K, TA.) You say, **خَزَزَ عَيْنِي** *He (an old man) narrowed his eyes; contracted his eyelids as though they were sewed together; to collect the light*: when a young man does so, **يَتَدَاهَى بِذَلِكَ** [i. e. he affects, or pretends, thereby, to be cunning; i. e. intelligent, or sagacious; or intelligent with a mixture of craft and forecast]. (IAṣr. [See also **خَزَزَ**: and see 6.]

6. **تَخَازَرَ** *He looked from the outer angle of his eye*. (TA. [See also Q. Q. 1.]) — *He pretended, or made a show of, what is termed خَزَزٌ*: [see 1.] (TA, and Ḥar p. 62.) — *He contracted his eyelids, to sharpen the sight*: (S, Mṣb, K:) a verb similar to **تَعَامَى** and **تَجَاهَلَ**. (§. [See also 2.]

Q. Q. 1. **خَزَزَ** *He looked from the outer angles of his eyes*: from the subst. **خَزَزِيرٌ**, because the animal so called is **أَخْزَزٌ**. (A. [See also 6.]) — Also *He acted like the swine*. (TA in art. **خَزَزِيرٌ**.)

**خَزَزَ** [commonly known only as inf. n. of **خَزَزَ** or **خَزَزَتِ الْعَيْنُ**]: see **خَزَزِيرٌ**.

**أَخْزَزَ**: see **خَزَزَ**.

**خَزَزَةٌ**: see **خَزَزَةٌ**.

خُزْرَةٌ *A turning of the pupil towards the outer angle of the eye.* (TA. [See 1.])

خُزْرَةٌ (ISK, S, K) and خُزْرَةٌ (K) *A pain in the back:* (K:) *a pain in a vertebra of the back:* (S:) *a pain in the slender part of the back, in [the vertebra called] فِقْرَةُ الْقَطَنِ:* (TA:) the pl. of the former is خُزْرَاتٌ. (S, TA.)

خُزِيرٌ and خُزِيرَةٌ *A kind of food like عَصِيدَةٌ with flesh-meat;* (K;) *made of flesh-meat* (S, TA) *that has remained throughout a night, (TA,) cut into small pieces, and put into a cooking-pot with abundance of water, (S, TA,) and with salt;* (TA;) *and when it is thoroughly cooked, some flour is sprinkled upon it, (S, TA,) and it is stirred about with it, and seasoned with any seasoning that the maker pleases to add:* (TA:) *when there is no flesh-meat, it is called عَصِيدَةٌ:* (S, K, TA:) *or a broth made with the water in which bran has been soaked, (Mgh, K, TA,) which water is strained, and then cooked:* (Mgh, TA:) *this is what is called by the Persians سُبُوسِيَا:* (Mgh:) [see also حَرِيرَةٌ:] *or خُزِيرَةٌ is flour thrown upon water or upon milk, and cooked, and then eaten with dates, or supped:* it is also called سَخِينَةٌ and سَخُونَةٌ and نَفِيْتَةٌ and حُدْرَقَةٌ: حَرِيرَةٌ is thinner: (AHeyth, on the authority of an Arab of the desert:) *and a soup made of grease or gravy* (K) *and flour;* (TA;) *as also خُزْرٌ:* (K:) *but no one except the author of the K mentions this last form: in the other lexicons, soup of grease or gravy is said only to be called خُزِيرٌ and خُزِيرَةٌ.* (TA.)

خُزِيرَةٌ: see the next preceding paragraph.

خَازِرٌ *A man possessing much cunning; i. e. intelligence, or sagacity; or intelligence with a mixture of craft and forecast.* (AA, K.)

خُنْزِيرٌ [The swine; the hog; the pig;] *a certain foul animal, (Mgh,) well known;* (K;) *said to be forbidden [to be eaten] by every prophet:* (Mgh:) [fem. with ة:] pl. خُنْزِيرَاتٌ: (S, Mgh, K:) *not, as some say, خُزْرٌ:* [though this is an epithet applicable to swine:] (TA:) *accord. to some, it is of the measure فَعْلِيلٌ; because ن is not [generally] added as a second letter: but accord. to others, of the measure فَعْلِيلٌ; because ن is sometimes added as a second letter, and because it is held to be derived from خُزْرٌ, since all خُنْزِيرَاتٌ are خُزْرٌ; as it is said in the A, خُنْزِيرٌ أَخْزُرٌ, (TA.) — خُنْزِيرٌ also signifies A well-known disease; (S;) [scrofula; or glandular swellings in the neck;] ulcers, (K,) or hard ulcers, (S,) which arise in the neck: (S, K:) or ganglions, or hard or nodous lumps beneath the skin, in the neck, and in soft parts, such as the armpits; but most frequently in the neck. (Mgh.)*

خُوزَرِيٌّ: see what next follows, in two places.

خُوزَرِيٌّ and خُوزَرِيٌّ *A certain mode of walking, with a looseness of the joints, (S, A, K,) as though the limbs were dislocated; (A;) as also خُوزَلِيٌّ and خُوزَلِيٌّ:* (S in art. خزل, and TA:) *or a limping, or halting, manner of walking: or*

*an elegant, and a proud and self-conceited, gait, with an affected inclining of the body from side to side.* (TA.) *You say, هُوَ يَمْشِي الْخُوزَرِيَّ and هُوَ يَمْشِي الْخُوزَرِيَّ He walks with a looseness of the joints, &c.* (A.)

خُيْزِرَانٌ, (S, K, &c.,) *vulgarly pronounced خُيْزِرَانٌ, (TA,) [a coll. gen. n., The kind of cane called rattan; so in the present day;] a kind of Indian tree, which consists of roots extending upon the ground; as also خُيْزُورٌ: (K:) or [a kind of tree] not growing in the country of the Arabs, but only in that of the Greeks; whence the saying of En-Nábigahab El-Jaadee,*

بِلَادُهُمْ بِلَادُ الْخُيْزِرَانِ

[Their lands are the lands of the kheyzurán]: *it is a kind of plant with pliable and smooth twigs:* (ISd:) *or a kind of tree, (S,) the roots of the قَنَا [by which are app. meant the canes of which spear-shafts are made]:* (S, Mgh:) pl. خُيْزَارٌ. (S.) — *Reed, or reeds; cane, or canes.* (S, K.) — *And hence, Musical reeds or pipes.* (TA.) — *Spears:* (IAgr, K:) *because of their pliability:* (TA:) [or because commonly made of canes:] pl. as above. (TA.) — *Any pliable twig or rod;* (Mbr, K;) *any piece of wood that is pliable.* (AHeyth.) [Often applied in the present day to the osier; as well as to the rattan: n. un. with ة.] — *The rod which kings hold in their hands, and with which they amuse themselves (يَتَعَبَّوْنَ) and make signs.* (Ham p. 710.) — *The pole with which a ship, or boat, is pushed or propelled, (Mbr, K,) when pliable, or bending; as also خُيْزَارَةٌ.* (Mbr, TA.) — *Also, (AO, Mgh, K,) and with ة, (S, TA,) The سَكَّانُ (S, Mgh, K) of a ship, (K,) i. e. its كَوْثَلٌ [meaning the rudder]: (TA:) or, accord. to 'Amr Ibn-Bahr, the لِجَامُ [lit. the bridle and bit, app. meaning the tiller] of a ship, by means of which the سَكَّانُ, which is the ذَنْبُ, is directed. (TA: [but instead of التي بها يقوم السكَّان وهو في الذنب, I read الذي به يقوم السكَّان وهو الذنب.] En-Nábigahab says, describing the Euphrates in the time of its increase, or fullness,*

يَظَلُّ مِنْ خَوْفِهِ الْمَلَّاحُ مُعْتَصِمًا

بِالْخُيْزِرَانَةِ بَعْدَ الْإَيْنِ وَالنَّجْدِ

[By reason of his fear, the sailor becomes in a state of cleaving, or laying fast hold, upon the خيْزِرَانَةِ, (which may here mean the pole above mentioned, or the rudder, or the tiller,) after fatigue and distress]. (S, TA.) In a trad. it is said that the devil, when he had been commanded by Noah to go forth from the ark, mounted upon the خيْزِرَانِ of the ark, i. e. its سَكَّانُ. (TA.)

خُيْزُورٌ } see the last paragraph above.  
خُيْزَارَةٌ }

أَخْزُرٌ *A man having narrow and small eyes:* (S, A, Mgh, K:) *or having eyes of which the sight is contracted, naturally:* (K:) *or who looks from the outer angle of his eye:* (A:) *or who is as though he so looked:* (S:) *or who looks as though on one side: or who opens and closes*

*his eyes; (K;) or, his eye:* (M:) *or who has a distortion (حَوَلٌ) of one of his eyes:* (K:) *or whose eyes look towards his nose:* (TA:) [or whose eyes look towards their outer angles: (see خُزْرَةٌ:)] *and أَخْزُرُ الْعَيْنِ one who looks askew, or sideways; as also خُزْرُ الْعَيْنِ, an epithet applied to an enemy:* (TA:) *the fem. of أَخْزُرٌ is خُزْرَاءٌ:* (A, Mgh:) *and the pl. is خُزْرٌ.* (K.) *You say also عَيْنٌ خُزْرٌ [meaning Eyes that are narrow and small: &c.].* (TA.)

### خزعبل

خُزْعِبَلٌ *Stories that are held to be clever, ingenious, or elegant, (IDrd, K,) and at which one laughs.* (IDrd.)

خُزْعِبَلٌ i. q. بَاطِلٌ [app. as a subst., meaning A false, or vain, saying or deed or affair or thing]; *as also خُزْعِبَلٌ:* (K:) *or, accord. to El-Jarmee, (S, TA,) the latter, (S,) or each, (TA,) false, or rain, sayings or deeds or affairs or things.* (S, TA.)

خُزْعِبَلَةٌ or خُزْعِبَلَةٌ (accord. to different copies of the K) *A wonderful thing.* (IAgr, K.) *And [the pls.] خُزْعِبَلَاتٌ and خُزْعِبَلَاتٌ False, or rain, stories.* (Har p. 16.)

خُزْعِبَلٌ: see خُزْعِبَلٌ.

خُزْعِبَلَةٌ *A laughable thing; a thing that makes people laugh.* (S, K.) *One says, هَاتِ بَعْضَ هَاتِ خُزْعِبَلَاتِكَ [Give me some of thy laughable things or stories].* (S.)

### خزف

خُزْفٌ *Pottery; jars; or earthen vessels; syn. خَزْفٌ; (Lih, S, K; [and so in the present day;]) and anything made of clay, and baked, so that it becomes فَخَّارٌ:* (IDrd, K:) *or clay made into vessels, before it is baked; i. q. صَلْصَالٌ: when baked, it is called فَخَّارٌ.* (Mgh.) [See an ex. in a verse cited voce إن, p. 107.]

خُزْفِيٌّ [Of, or relating to, pottery, or jars, &c.]; *rel. n. of خُزْفٌ.* (TA.) — *See also what follows.*

خُزْفِيٌّ and خُزْفِيٌّ *A seller [or maker] of خُزْفٌ [or pottery, jars, &c.].* (TA.)

### خزق

1. خُزِقَ, aor. َ, (S, Mgh, K,) *inf. n. خُزُقٌ and خُزُوقٌ, (TA,) It (an arrow) hit the target; (S, K;) or the object at which it was shot; (ISd, TA;) as also خُزِقَ [q. v.]: (TA:) or transpierced, or passed through, or its extremity passed through, (Mgh, TA,) making the blood to flow: (TA:) [and app. also it stuck fast therein: (see خُزُقٌ, below:)] or خُزِقَ الْقِرْطَاسُ it (an arrow) transpierced, or passed through, the target; or pierced it so that its extremity passed through. (Mgh.) — خُزِقَهُ, aor. َ, (Mgh, K,) *inf. n. خُزُقٌ, (S, Mgh,) He pierced him [with a spear or the like].* (S, Mgh, K.) *And He pierced him slightly with a spear. (TA.) And It (an arrow) hit him.**

(JK.) And خَزَقْتُمُ بِالنَّبِيلِ I hit them with the arrows. (S.) [Whence,] خَزَقَهُ بَعِينَهُ † He looked sharply at him; and cast his eye at him, or smote him with his eye: (Lh, TA:) or he wounded him with his eye. (Ibn-'Abbád, Z, TA.) — Also He stuck it (i. e. anything sharp) into the ground (Lth, JK, TA) &c. (Lth, TA.)

7. انخزق He became pierced [with a spear or the like]. (K.) — It (anything sharp, JK) became stuck into the ground [&c.]. (JK, TA.) — Also, or † اختزق (accord. to different copies of the K, the latter in the CK,) It (a sword) became drawn from its scabbard. (K, TA.)

8: see what next precedes.

خَزَقُ inf. n. of 1. (S, \* Mgb, TA.) — [I also find in the TA, الخزق ما يثبت والخزق ما ينفذ, as though meaning that خَزَقُ signifies A thing that becomes fixed or fast: and also a thing that transpierces, or passes through: but these may be loose explanations, intended to mean that خَزَقُ is said of that which becomes fixed or fast (as an arrow in the body pierced by it), and also of that which transpierces, or passes through: see خَسَقُ, of which the inf. n., خَسَقُ, is said to be used in these two senses.]

خَزُوقُ A she-camel that pierces the ground with her toes, (K, TA,) making marks upon it: (TA:) or that furrows the ground with her toe turned up, as she goes. (K, TA.) [See also خَسُوقُ.]

خَازِقُ, applied to an arrow, Hitting, or that hits, the target; (S, Mgh, K;) and (Mgh, TA) transpiercing, or passing through, or that transpierces or passes through, or piercing, or that pierces, so that its extremity passes through, (Mgh, Mgb, K,) the target [or the object shot at]; (Mgb;) as also خَاسِقُ: (TA:) pl. خَوَازِقُ. (Mgb.) And [hence, used as a subst.,] A spear-head: (JK, S, K:) and the iron head or blade of an arrow &c. (TA.) One says, هُوَ أَمْضَى مِنْ خَازِقٍ [He is more penetrating than a spear-head]: (S:) and أَنْفَذَ مِنْ خَازِقٍ, which means the same; (JK, Meyd;) or more penetrating than a transpiercing arrow: (TA:) the latter is a prov.; (Meyd, TA;) applied to him who is penetrating in affairs. (Meyd.) And إِنَّهُ لَخَازِقٌ وَرَقَةٌ [lit. Verily he is a piercer, or transpiercer, of a leaf]; meaning لَا يَطْمَعُ فِيهِ [i. e. † he is a person whom one may not hope to overcome]: (IAar, K:) or † he is bold and shilful. (K.)

[خَازِوقُ A stake for impaling a man: but this I believe to be post-classical: pl. خَوَازِيقُ.]

مَخْرُوقُ A small stick, (JK, K,) with a pointed end, (JK,) or having at its end a sharp nail, (K,) that is with the seller of full-grown unripe dates for date-stones [which are used as food for camels]: (JK, K:) he has many مَخَازِقُ [pl. of مَخْرُوقُ]; and a boy comes to him with date-stones, which he takes from him on the condition that he shall strike with the مخزق a certain number of times and have as many of the dates as become thus transfixed for him, whether many or few, but nothing if he miss. (K.)

مَخْرُوقَةٌ A dart, or javelin. (TA.)

مُخْتَزِقٌ Chase, or game; i. e. an object of the chase or the like. (JK, TA.)

خزل

1. خَزَلَهُ, (Mgb, K,) aor. 2, (Mgb,) or 3, (K,) inf. n. خَزَلَ, (Mgb,) He cut it off. (Mgb, K.) [See also 8.] — خَزَلَهُ عَنْ حَاجَتِهِ, aor. 2, † He impeded, hindered, prevented, or withheld, him from attaining the object of his want. (K, \* TA.) = خَزَلَ, aor. 2, (JK, K,) inf. n. خَزَلَ, (JK,) He had a fracture in his back. (JK, K.) — Also, (TK,) inf. n. as above; (K;) and † تخزل and † انخزل; He walked in a heavy, or sluggish, manner: (K:) or, as in the 'Eyn, with a looseness of the joints. (TA.)

5: see 1. — [Hence,] تخزل السحاب The clouds appeared as though they were retreating, by reason of the heaviness, or sluggishness, of their motion. (M, K, \* TA.)

7. انخزل It became cut off. (S, Mgb.) — [Hence,] انخزل في كلامه † He became cut short, or stopped, in his speech. (IDrd, K.) — انخزل عن جوابي He cared not for my answer, or reply. (M, K.) — See also 1.

8. اختزله He cut it off for himself. (S, \* Mgb, K, \*) One says, اختزل المال He cut off for himself the property. (TA.) And اختزله عن القوم He cut him off from the people, or party. (S.) — And hence, اختزلت الوديعة † I was unfaithful in respect of the trust, or deposit; even if meaning I refused to restore it: because the doing so is a cutting off, for one's self, of the property of the owner. (Mgb.) — Accord. to Sb and the K, الاختزال is also syn. with الحدف [The cutting off a thing; or cutting it so as to lessen it at its extremity; &c.]: but ISd says, I know not this on the authority of any other than Sb. (TA.) = الاختزال also signifies The being alone (K, TA) in opinion; with none to share therein. (TA.) = And اختزل, He (a man) became lame; or walked lamely. (TA.)

خَزَلَ: } see what next follows.  
خَزَلَةٌ: }

خَزَلَةٌ, (JK, K,) or, as in the M, † خَزَلَةٌ and خَزَلٌ, (TA,) A fracture in the back. (JK, M, K.)

خَزَلَةٌ One who impedes, hinders, prevents, or withholds, another from that which he desires to do. (Az, K, \* TA.)

خَزَلٌ: see خَوَزَلِي.

خَوَزَلَةٌ i. q. إعياءٌ [Fatigue: or a fatiguing]. (TA.)

خَوَزَلِي and خَزَلِي A certain mode of walking, with a looseness of the joints; like خَوَزِي and خَزَلِي: (S:) or a heavy, or sluggish, manner of walking; as also † خَزَلٌ: (K:) the dual of خَوَزَلِي [to which that of خَزَلِي is similar] is خَوَزَلَانِ. (IAmb, TA in art. قهقر.) Accord. to

the T, one says, † هُوَ يَمْشِي الْخَوَزَلِي and الْخَوَزَلِي, meaning He walks with an elegant, and a proud and self-conceited, gait, with an affected inclining of the body from side to side: or as though thorns pricked his feet. (TA.)

خَزَلِي: see what next precedes, in two places.

أَخْزَلَ Having a fracture in his back; as also † مَخْرُوقٌ: (O, K:) or having a fracture in the middle of his back; as also الظَّهْرُ † مَخْرُوقٌ. (Lth, TA.) — And A camel whose hump has entirely gone away: (K:) so says Lth; but Az thinks that this may be a mistranscription for أَجْزَلَ; or خ and ج may be interchangeable in this case. (TA.) — Also Lame. (AA, TA.)

مَخْرُوقٌ: see what next precedes, in two places.

خزم

1. خَزَمَهُ, aor. 2, (Mgh, K,) inf. n. خَزَمَ, (JK, TA,) He pierced it, or perforated it; (JK, Mgh, K;) namely, a thing of any kind: for instance, the nose of a camel, for the [ring called] خَزَامَةٌ [to which the rein is attached]: and the letter of a Kāḍee to another Kāḍee; for such a letter is pierced for the سَمَاءَةٌ [or strip of paper with which it is bound], and is then sealed [upon this strip]; and when this is done, the letter is said to be † مَخْرُومٌ. (Mgh.) You say, خَزَمَ البعير, aor. as above, (Mgh, Mgb,) and so the inf. n., (Mgb,) He pierced the nose of the camel (Mgh, Mgb) for the خَزَامَةٌ: (Mgh:) or خَزَمَ البعير (S, K,) بِالْخَزَامَةِ (S,) aor. and inf. n. as above, (TA,) he put the خَزَامَةَ in the side of the nostril, (K,) or in the partition between the nostrils, (S,) [but the former is the more common practice,] of the camel; (S, K;) as also † خَزَمَهُ; (K;) [or] this signifies the doing so much, or often. (TA.) [Hence,] خَزَمَ أَنْفَهُ † He brought him under, or into, subjection; rendered him submissive, tractable, or manageable. (TA.) And خَزَمْتُ الْجَرَادَ فِي الْعُودِ I spitted the locusts in a series upon the [skewer, or] piece of stick or wood. (S.) And خَزَمَ شَرَاكَ نَعْلِهِ He pierced and tied the [thong called] شَرَاكَ [q. v.] of his sandal [app. so as to attach to it the two branches (عَضْدًا) of the strap that encompasses the heel]. (TA. [See also خَزَامَةٌ.]) — [Also He cut it. for] الخَزَمُ is syn. with القَطْعُ. (Ham p. 166. [It is there also said to be syn. with الشد; i. e. الشد; but this is app. a mistake for الشك, a meaning assigned to it in the JK, agreeably with the K.])

2: see 1.

3. خَازِمُهُ, (S,) or خَازِمَةُ الطَّرِيقِ, (K,) inf. n. مَخَازِمَةٌ (S in art. حصر) [and خَزَامٌ], He (a man, S) took a different way from his (another's) until they both met in one place: (S, K:) the doing so is also termed مَخَاصِرَةٌ: (S in art. حصر, and TA:) it is as though it were a rivalling, or imitating, in travelling. (TA.) Ibn-Fesweh says,

\* إِذَا هُوَ نَحَاها عَنِ الْقَصْدِ خَاَزَمَتْ  
 \* بِهِ الْجَوْرَحَتِي تَسْتَقِيمُ ضَحَى الْغَدِ  
 i. e. *When he turns her, meaning his she-camel, from the right way, she pursues with him a way different from the wrong, so that she overcomes him, and takes the right way, in the early day-time of the morrow.* (TA.) مُخَاَزَمَةٌ also signifies *The act of rivalling, or imitating.* (JK, TA.) And one says, *لَقَيْتَهُ خَزَامًا* (JK, TA) and *مُخَاَزَمَةً* (JK,) meaning *I met him face to face:* (TA:) or *suddenly, or unexpectedly, and face to face.* (JK.)

5. *تَخَزَمَ الشَّوْكَ فِي رِجْلِهِ* *The thorns pierced his foot, or leg, and entered into it.* (K,\* TA.)

6. *تَخَاَزَمَ الْجَيْشَانِ* *The two armies rivalled, or imitated, each other; or opposed each other; syn. تَعَارَضَا.* (TA.)

خَزْمٌ *A certain kind of tree, (JK, T, S, Mgb, K,) of the bark of which ropes are made: (S, Mgb:) it is like the ذُومَر [or Theban palm]; (K:) having branches with small dates, which become black when ripe, bitter, astringent, or disagreeable and choking; not eaten by men; but the crows are greedy of them, and come to them time after time: so says AHn.: (TA:) n. un. with ة. (S, Mgb.)* — See also خَزْوَمَةٌ.

خَزْمٌ: see خَزَامِي.

خَزْمٌ [a pl. of which the sing. is not mentioned] *Sewers of skins or hides or boots and the like; syn. خَرَازُونَ.* (TA.)

خَزَمَةٌ n. un. of خَزَمٌ, explained above. (S, Mgb.) — Also *The leaves (خُوص) of the مَقْل [or Theban palm]; (JK, K;) of which are made women's أَحْفَاش [i. e. receptacles for their perfumes and other similar things, pl. of حِفْش].* (TA.)

مَخَزُومٌ: see إِبِلٌ خَزْمِي.

خَزَامٌ: see خِرَامَةٌ, in two places.

خَزُومٌ: see خَزْوَمَةٌ.

خَزَامَةٌ *A ring of [goat's] hair, which is put [in the side of the nostril (see 1) or] in the partition between the nostrils of the camel, (S, Mgb,\* TA,) and to which is tied the rein; (S, TA;) as also خَزَامٌ: (TA, and Har p. 73:) or a بُرَّة in the nose of a she-camel: (JK:) or, accord. to the K, a بُرَّة which is put in the side of the nostril of the camel: but Lth says that when it is of brass it is termed بُرَّة; and when of [goat's] hair, خَزَامَةٌ: (TA:) pl. خَزَائِمٌ (JK, Mgb, TA) and خَزَامَاتٌ. (Mgb.) [Hence,] *أَعْطَى الْقُرْآنَ خَزَائِمَهُ*: from a trad. of Abu-d-Dardà, in which it is said, *مُرْهُمُ أَنْ يُعْطُوا الْقُرْآنَ بِخَزَائِمِهِمْ* † *Command ye them that they submit themselves to the judgment, or decision, of the Qur-án; خَزَائِمٌ being here pl. of خَزَامَةٌ: (IAth, TA:) or أَعْطُوا الْقُرْآنَ خَزَائِمَهُ* † *Render ye to the Qur-án its due.* (JK.) [In the present day, خَزَامٌ, vulgarly pronounced*

خَزَامٌ, is applied to *A woman's nose-ring, of gold or other metal.*] — *The خَزَامَةٌ of the sandal is A slender thong which is pierced and tied between [the two thongs called] the شِرَاكَانِ [app. here meaning the عَصَدَانِ of the شِرَاك: see 1]. (K,\* TA.)*

خَزَامِي *A certain plant, (JK, K, TA,) called also خَزْمٌ, (JK,) of sweet odour: (TA:) or i. q. خَيْرِي الْبَرِّ [q. v.]; (S, Mgb, K;) accord. to El-Farábee: *one of the plants of the desert: said by Az to be a certain herb of sweet odour, having a flower like that of the violet: (Mgb:) [accord. to the book entitled مِمَّا لَا يَسَعُ الطَّبِيبُ جَهْلَهُ, as stated by Golius, a certain wild herb, having a long stalk, small leaves, red flower, and very sweet odour:] its flower is the sweetest of flowers in odour; the fumigation therewith dispels every fetid odour; the use thereof as a suppository in the vagina promotes pregnancy; and the taking it internally restores to a right state the liver and the spleen, and the brain affected with cold: (K:) [in the present day, applied to the common lavender; *lavandula spica:*] n. un. خَزَامَةٌ.* (TA.)*

خَزْوَمَةٌ i. q. بَقْرَةٌ [app. as meaning both *A bull and a cow*], (JK, S, K,) in the dial. of Hudheyl; (S;) or *such as is advanced in age, and short: (M, K:) pl. خَزْوَمٌ, [or rather this is a coll. gen. n.,] and [the pl. is] خَزَائِمٌ (JK, K) and خَزْوَمَاتٌ (S) and [quasi-pl. n.] خَزْمٌ.* (TA.)

خَزَامٌ *A maker of ropes of the bark of the tree called خَزْمٌ. (JK, S,\*) [Accord. to the K, A seller of the kind of tree called خَزْمٌ: but this is a mistake, app. caused by an omission in the K.]*

خَاَزِمٌ *A cold wind; as though it pierced through the extremities: so says Kr: A'Obeyd says خَاَزِمٌ: accord. to the K, both signify the same.* (TA.)

مَخَزُومٌ; and its fem., with ة: see what follows, in four places.

مَخَزُومٌ *Anything pierced or perforated: (S, Mgh:) applied in this sense, (JK,) or as meaning pierced and tied, (TA, [see 1,]) to the [thong, of a sandal, called] شِرَاكٌ; (JK, TA;) or, thus applied, it means cut. (Ham p. 166.) See also 1, first sentence, for its meaning as applied to a letter. — Any animal having the nose pierced. (Mgb.) And إِبِلٌ خَزْمِي means *Camels having rings such as are termed خَزَائِمٌ (pl. of خَزَامَةٌ) in their nostrils; (IAar, K, TA;) as also مَخَزُومَةٌ. (IAar, TA.) All birds, also, are said to be مَخَزُومَةٌ, (S, K,) and مَخَزَمَةٌ; (K;) because perforated in the partition between the nostrils: (S, K:) and particularly the ostrich is said to be مَخَزُومٌ (S, K,\*) and مَخَزَمٌ. (JK, K,\*) One says, *مَا هُمْ إِلَّا كَالنَّعَامِ الْمَخَزُومَةِ* † *They are none others than stupid, or foolish, persons.* (TA. [But كَالنَّعَامِ is app., here, a mistranscription for كَالنَّعَامِ; for the ostrich is proverbial for stupidity: one says أَحْمَقُ مِنْ نَعَامَةٍ “More stupid than an ostrich:” because, as Meyd says, when an**

ostrich happens to see the eggs of another ostrich, it will sit upon them, and forget its own eggs.]

### خزرن

1. خَزَنَهُ, (JK, S, Mgb, K,) aor. ٤, (JK, Mgb,) inf. n. خَزَنٌ, (Mgb,) *He reposed it, stowed it, or put it, (S, Mgb,) laid it up, kept it, preserved it, or guarded it, (JK, K,) in a خَزَانَةٌ, (JK, S,) or in a مَخْزَنٍ [or مَخْزِنٍ]; (Mgb;) namely, a thing, (JK, Mgb,) or property; (S, K;) as also اخْتَزَنَهُ, (S, K,) and استخزَنَهُ: or the second of these signifies he did so for himself. (TA.) — And [hence] the first (S, Mgb) and the second, (S,) † *He concealed it; namely, a secret.* (S, Mgb.) — And خَزَنَ عَنْهُ عَطَاءَهُ † *He withheld from him his gift.* (TA.) — خَزَنٌ, (JK, S, Mgb, K,) formed by transposition from خَزَنٌ, (S, Mgb,) aor. ٤, inf. n. خَزَنٌ; (Mgb;) and خَزَنٌ; and خَزَنٌ, [aor. ٤,] inf. n. خَزَنٌ and خَزُونٌ; (K;) said of flesh-meat, (JK, S, Mgb, K,) *It became altered [for the worse] (JK, Mgb, K) in odour, (Mgb,) or stinking: (S, TA:) or, accord. to Z, خَزَنٌ, said of flesh-meat, means it became stinking in consequence of its being laid up, or stored: and Er-Rághib says that خَزَنٌ, in relation to flesh-meat, means the laying up, or storing: and hence is metonymically used as meaning its becoming stinking.* (TA.) Tarafeh says,*

\* ثَمَرًا لَا يَخْزَنُ فِينَا لَحْمًا  
 \* إِنَّمَا يَخْزَنُ لَحْمَ الْمُدْخِرِ

[*Then the flesh thereof will not become stinking among us: only the flesh-meat of him who lays it up becomes stinking.*] (S, TA.)

4. اخْزَنَ *He became rich, or in a state of competence or sufficiency, after poverty.* (K.)

8: see 1, in three places. — اخْتَزَنَ طَرِيقًا *He took the nearest road, or way.* (K, TA.)

10: see 1.

خَزْنَةٌ: see خَزِينَةٌ: — and see also خَزَانَةٌ.

خَزِينٌ *A thing reposed, stowed, or put, [laid up, kept, preserved, or guarded,] in a مَخْزَنٍ [or مَخْزِنٍ or خَزَانَةٌ]. (Mgb.) — Flesh-meat altered [for the worse in odour]; (K;) stinking. (TA.)*

خَزَانَةٌ *A small chamber within a large chamber; (TA in art. خَدَع) [a closet; also called in the present day خَزْنَةٌ: and a cupboard:] a place in which things are reposed, stowed, laid up, kept, preserved, or guarded; a repository; [a magazine; a store-room;] (JK, Mgb, K, TA;) and so مَخْزِنٌ, (S, K,) with fet-h to the z, (S,) like مَقْعَدٌ, (K,) or مَخْزِنٌ, like مَجْلِسٌ, [which is irreg., as the aor. of خَزَنَ is يَخْزَنُ:] (Mgb:) the former should not be pronounced with fet-h [i. e. خَزَانَةٌ, (K,) as the vulgar are given to pronounce it: (TA:) the pl. of the former is مَخَازِينٌ; (S, Mgb;) and that of مَخْزِنٍ is مَخَازِينٌ. (Mgb, TA.) [Hence, خَزَانَةٌ كُتُبٍ *A library; and a bookcase.* And خَزَانَةٌ سِلَاحٍ *An armoury.*] — And † *The heart;* (K, TA;) because the*

secret is concealed in it. (TA.) See an ex. voce **خَازِنٌ**. = Also The *occupation*, (JK, TA,) and *act*, (K, TA,) of the **خَازِن**. (JK, K, TA.)

**خَزِينَةٌ** and **خَزْنَةٌ** Wealth, or property, reposed, stowed, laid up, kept, preserved, or guarded. (TA.) [In the present day, both signify also *A treasury*. The pl. of the former is **خَزَائِنٌ**.] — [Hence,] **خَزَائِنُ اللَّهِ** [in the Kur. vi. 50 and xi. 33, accord. to some,] means †*The hidden things that are known of God*: (TA:) or †*the events decreed by God*: (Bd in vi. 50:) or †*the treasures of the means of subsistence that are supplied by God*. (Bd and Jel\* *ibid.*)

**خَزَانٌ** One who stores up wheat, or food: of the dial. of Egypt. (TA.) — See also **خَازِنٌ**. = Also, as a subst, like **جَبَانٌ**, (AHn,) *Ripe dates becoming black in the interior by reason of some bane*: (AHn, K:) n. un. with *ḍ*. (AHn.)

**خَازِنٌ** [One who reposes, stows, lays up, keeps, preserves, or guards, property, &c.; a treasurer]: (K, TA:) pl. **خَازِنُونَ** and **خَزْنَةٌ**. (TA.) [The latter of these pls. is applied in the Kur. xxxix. 73 to The keepers, or guardians, of Paradise: and in xxxix. 71 and xl. 52 and lxvii. 8 to those of Hell.] **مَا أَتَمَّرَ لَهُ بِخَازِنِينَ**, in the Kur [xv. 22, accord. to some], means †*Ye are not bearing it in mind with thankfulness*. (TA.) — †The tongue; as also **خَزَانٌ**. (K, TA.) Hence the saying of Luḳmān to his son, **إِذَا كَانَ خَازِنَكَ حَفِيظًا**, **وَحِزَانَتَكَ** †*أَمِينَةً رَشِدَتْ فِي أَمْرِكَ دُنْيَاكَ وَآخِرَتِكَ*, i. e. †[When] thy tongue [is such as keeps the secret confided to thee], and thy heart [is trustworthy, thou wilt follow the right way in respect of thy two states, thy state in the present world and thy state in the world to come]. (TA.)

**مَخَازِنُ الطَّرِيقِ** — **خَزَانَةٌ**. — **مَخَزُونٌ** and **مَخْزُونٌ**: see **خَزَانَةٌ**. — **مَخَازِنُ الطَّرِيقِ** The nearest roads, or ways. (K,\* TA.) [In the CK, **مَخَاصِرُهُ** is erroneously put for **مَخَاصِرُهُ**.]

خزو

1. **خَزَاهُ**, (S, K,) aor. **يَخْزُوهُ**, (S,) inf. n. **خَزَوٌ**, (S, K,) *He ruled, or governed, him; and subdued him*. (S, K.) And **خَزَا الدَّابَّةَ** *He broke, or trained, the beast*. (K.) — Also *He withheld, or restrained, him from [indulging] his natural desire*. (K.) And **خَزَا النَّفْسَ**, inf. n. as above, *He withheld, or restrained, the soul from its purpose, or intention*. (JK.) One says, **أَخْزَى فِي طَاعَةِ اللَّهِ نَفْسَكَ** *Withhold thou, or restrain thou, thy soul from its purpose, or intention, and make it to endure patiently the right course of events, in obedience to God*. (TA.) — And *He slit his tongue [to prevent his sucking]; namely, a young camel's*. (K.) — *He possessed him, or it*. (K.) — *He treated him, or regarded him, with enmity, or hostility*. (K.) — And **خَزَوٌ** (JK, TA) and **خَزَايَةٌ** (JK) signify The act of piercing, or thrusting, (JK, TA,) with spears. (JK.)

خزى

1. **خَزَى**, aor. **يَخْزِي**, inf. n. **خَزِيٌّ** (S, Mgh,\*

Mṣb, K, &c.) and **خَزَى** (Sb, K) and **خَزِيَّةٌ** and **مَخْزَاةٌ**, (MA, [or these two are simple substs.,]) *He was, or became, base, abased, abject, vile, despicable, or ignominious*: (S, Mgh, Mṣb:) or, accord. to ISk, *he fell into trial, or affliction*: (S:) or *he fell into trial, or affliction*, (K, TA,) and *evil*, (TA,) and *a thing that exposed him to disgrace, and thereby became base, abased, abject, vile, despicable, or ignominious*; as also **أَخْزَوِيٌّ**, (K, TA,) like **أَرْعَوِيٌّ**: (TA:) or **خَزِيٌّ** signifies *disgrace, or ignominy*: so in the Kur v. 37 [&c.]: (Sh, TA:) or its primary signification is *a state of abasement, vileness, or ignominy, of which one is ashamed*: so accord. to Er-Rāghib and Bd and the Ksh: (MF, TA:) or the manifesting foul actions or qualities, for the manifesting of which one deserves punishment: (El-Harālee, TA:) or **خَزَى** signifies *he became disgraced, and was confounded, or perplexed, by reason of disgrace*. (TA.) — And **خَزَى**, (S, Mṣb, K,) aor. as above, (S, Mgh,) inf. n. **خَزَايَةٌ** (S, Mgh, Mṣb, K) and **خَزَى**, (K,) *He was, or became, moved, or affected, with shame*; (S, Mgh, Mṣb, K;) [as also **أَسْتَخْزِي**: see the part. n. of this latter below:] or **خَزَايَةٌ** signifies *the being moved, or affected, with much, or intense, shame*. (JK.) — **خَازِنِي فَخَزَيْتَهُ**: see the next paragraph. = **خَزَايَةٌ**: see art. **خزو**.

3. **خَازَانِي**, inf. n. **مُخَازَاةٌ**, *He vied, or contended, with me in mutual abasing; or rendering base, abject, vile, despicable, or ignominious*. (TK.) You say, **خَازَانِي فَخَزَيْتَهُ**, (Ks, JK, S, K,) aor. of the latter **أَخْزِيهِ**, (Ks, JK, S,) [inf. n. app. **خَزَى**.] *I vied, or contended, with him* (JK, TK) *in mutual abasing, &c.*, (TK,) and *I surpassed, or overcame, him [therein]*: (JK:) [or it may signify, *in abasement, &c.*; for] the meaning [of the latter verb with its pronoun] is **كُنْتُ أَشَدَّ خَزَايَا مَنْهُ**. (K: in the CK, **خَزَايَا**: but in a MS copy of the K, **خَزَايَا**.)

4. **أَخْزَاهُ** *He (God) abased him; or rendered him base, abject, vile, despicable, or ignominious: or may He abase him; &c.*: (S, Mṣb:) or *He disgraced him, or put him to shame: or may He disgrace him, &c.* (K.) Hence, in the Kur [xi. 80], the saying of Lot to his people, **وَلَا تُخْزُونِ فِي ضَيْفِي** (TA) *And disgrace ye not me in respect of my guests*: (Bd, Jel, TA:) or *make not me ashamed &c.* (Bd.) One says also, of him who has done or said that which is approved, **مَا لَهُ أَخْزَاهُ اللَّهُ** [What aileth him? May God abase him, or disgrace him!]; and so without **مَا لَهُ**: (K:) it is like **مَا لَهُ قَاتَلَهُ اللَّهُ**, said of a man whose action pleases: (S in art. **نفر**:) it is used in lieu of praise, to charm a person against the evil eye; and means a prayer for him, not an imprecation against him. (TA.) See also **مَخْزَى**, below. — Also *He made him to be ashamed for himself* (Ḥam pp. 114 and 397, and TA) *in respect of him, for his shortcoming*. (TA.) [See the citation from the Kur above.] — *He compelled him, or constrained him, to admit an evidence, or a proof, whereby he abased him, or disgraced him*. (TA.) — And *He aided him in, and made him to keep to, a مَخْزَاةٌ* [i. e. a thing

that was a cause of shame, or of abasement or disgrace]. (TA.)

9. **أَخْزَوِيٌّ**: see 1.

10: see 1.

**خَزَى** [part. n. of **خَزَى**] *Base, abased, abject, vile, despicable, or ignominious*. (MA.) [See also **خَزَايَانٌ** and **مَخْزِيٌّ**.]

**خَزِيَّةٌ** *A habit, a quality, a practice, or an action*, (JK,) or *a crime, a sin, or an offence, or act of disobedience*, (TA,) of which one is, or should be, ashamed: (JK, TA: [and **مَخْزَاةٌ**, which is coupled therewith in the JK, app. as syn. with it, properly signifies *a thing, or an action, &c.*, that is a cause of shame, or of abasement or disgrace; being a noun of the class of **مَبْخَلَةٌ** and **مَجْبَنَةٌ**; originally **مَخْزِيَّةٌ**: see 4, last sentence:]) and **مَخْزِيَّةٌ**, of the form of an act. part. n., from **أَخْزَى**, signifies [the same; or] *a bad, an evil, or a foul, habit, quality, practice, or action*: the pl. of this last is **مَخْزِيَّاتٌ**, and of the same [and of **مَخْزَاةٌ** also] **مَخَازٍ**. (Mṣb.) Or the first signifies *A habit, a practice, or an action, in which one becomes base, despicable, or ignominious*. (Mgh.) — Also *A trial, or an affliction*, (K, TA,) *into which one is made to fall*; (TA;) and so **خَزِيَّةٌ**. (K.)

**خَزِيَّةٌ**: see what next precedes.

**خَزَايَانٌ** *Moved, or affected, with shame*; (S, Mṣb, K, and Ḥam p. 36;) as also **مُسْتَخْزِيٌّ**: (Ḥar p. 482:) or, *with much shame*, (Lth, JK, TA,) *on account of a bad, or foul, deed that he has done*: (Lth, TA:) or it may signify [like **خَزَى**] *base, abased, abject, vile, despicable, or ignominious*: (Ḥam ubi suprā:) fem. **خَزَايَا** (Lth, JK, S, K) and **خَزَايَانَةٌ**, which is irreg.: (TA:) pl. **خَزَايَا**. (Lth, JK, S, K.)

**مُخْزِيٌّ** *Rendered base, abject, vile, despicable, or ignominious, by a thing proved against him*. (TA.) [See also **خَزَى** and **خَزَايَانٌ**.]

**كَلَامٌ مُخْزِيٌّ** *Speech, or language, that is approved, so that one says of its author, أَخْزَاهُ اللَّهُ*. (TA.) They relate that El-Farezdaḳ gave utterance to an excellent verse, and said, **هَذَا بَيْتٌ مُخْزِيٌّ**, i. e. [This is a verse such as that,] when it is recited, *people will say, [or rather, such as will make it to be said of me,] مَا أَخْزَى اللَّهُ قَاتِلَهُ مَا أَشْعَرَهُ* [May God abase, or disgrace, the sayer thereof! How good, or excellent, a poet is he!]. (TA. [See 4.]) [Hence,] **قَصِيدَةٌ مُخْزِيَّةٌ** [An ode] *that is extremely good*. (TA.)

**مَخْزَاةٌ**, said in the MA to be an inf. n. of **خَزَى**: see **خَزِيَّةٌ**.

**مَخْزِيَّةٌ**: see **خَزِيَّةٌ**.

**مُسْتَخْزِيٌّ**: see **خَزَايَانٌ**.

خس

1. **خَسَّ**, (Mṣb, TA,) sec. pers. **خَسِسْتُ**, (Fr, S,

A, Mṣb, K,) aor. **يَخْسُ**; (A, Mṣb, TA;) and **خَسَّ**, sec. pers. **خَسَّتْ**, aor. **يَخْسُ**; (Mṣb, TA;) inf. n. **خَسَّة** (Fr, S, A, K) and **خَسَاة** (Fr, S, A, Mṣb, K) and **خَسُوس**, (TA,) *He (a man) was, or became, low or ignoble, base, vile, mean or sordid, weak*; (Fr, S, A, K;) [or, more commonly,] *contemptible*: (Fr,\*S,\*A,K;) and *it (a thing) was, or became, base, vile, or mean*; (TA;) or *contemptible, paltry, or inconsiderable*; (Mṣb,\*TA;) and *bad, corrupt, abominable, or disapproved*. (TA.) — **خَسَّ فَعْلَهُ**, and **رَأَيْتَهُ**, and **حَظَّهُ**, † [*His action, and his saying, and his opinion, and his fortune, was, or became, low or ignoble, &c.*] (A.) — **خَسَّ**, aor. **يَخْسُ**, *It was, or became, light of weight, not equal to what corresponded with it.* (Mṣb.) — **خَسَّ**, aor. **يَخْسُ**; (Mṣb;) and **خَسَّ**, (ISk, S, Mṣb, K,) inf. n. **خَسَّاس**; (ISk, S;) † *He did what was low or ignoble, base, vile, mean or sordid, weak*; [or, more commonly,] *contemptible*: (ISk,\*S,\*Mṣb,\*K;) or † the latter signifies *he did something low or ignoble, &c., in actions.* (TA.) — **خَسَّ نَصِيْبَهُ**, (S, A, Mgh,\*K,) aor. **يَخْسُ**; (S, TA;) and **خَسَّ**; (Mgh;) *He made his lot, portion, or share, to be low or ignoble, base, vile, mean*; [or, more commonly,] *contemptible*: (S,\*A,Mgh,\*K;) and **خَسَّ الحَقَّ**, and **خَسَّ**, *He made the lot, portion, or share, little, and incomplete.* (TA.) — Also **خَسَّ حَظَّهُ**, [and **خَسَّ**] † [*He made his fortune to be low or ignoble, &c.; or contemptible*; differing from the signification immediately preceding, being said to be tropical.] (A.) The Arabs say of a man without any good fortune in the present life, **خَسَّ اللهُ حَظَّهُ**, † [*God made his fortune mean, or contemptible*]; as also **أَخَسَّهُ**. (AM, TA.)

4. **أَخَسَّهُ**: see **خَسَّ**, in two places. — **أَخَسَّهُ**: see **خَسَّ نَصِيْبَهُ** and what follows it, in four places. — Also *He found him to be low or ignoble, base, vile, mean or sordid, weak*; [or, more commonly,] *contemptible.* (S,\*K.)

6. **تَخَاشَوْهُ** *They did it by turns: or they hastened together, or vied in hastening, to do it.* (Sgh, K.)

10. **استخسَّهُ** *He reckoned, accounted, or esteemed, him low or ignoble, base, vile, mean or sordid, weak*; [or, more commonly,] *contemptible.* (S,\*K.) — **استخسَّ حَظَّهُ** † [*He accounted his fortune low or ignoble, &c.*] (A.)

**خَسَّ** [*Lettuce; lactuca;*] a certain plant, (S, Mṣb, K,) of the kind called **بَقْل**, (S, K,) well known, (Mṣb, K,) of the description termed **أَحْرَار**, [i. e., that are eaten without being cooked, or that are slender and succulent, or slender and soft,] with broad leaves: it increases the blood: the wild kind has the property of the black poppy: the best is the garden-kind, [*lactuca sativa,*] which is succulent, yellow, and broad [in the leaf]: it is cold and moist in temperament: the most nutritious is that which is cooked; and it is useful for counteracting contrariety of the fluids; but the eating it constantly weakens the sight, and is

*injurious to the venereal faculty*: (TA:) n. un. with ة. (Mṣb.)

**خَسَّاس**: see **خَسَّاس**.

**هَذِهِ الْأُمُورُ خَسَّاسٌ بَيْنَهُمْ** *These things, or affairs, are done by them by turns.* (JF, K.)

**خَسَّيسٌ**, applied to a man, and to a lot or portion or share, (S, A, K,) or a thing, (Mṣb, TA,) *Low or ignoble, base, vile, mean or sordid, weak*; (S, A, K;) [or, more commonly,] *contemptible*; (A, Mṣb, K;) as also **مُسْتَخْسٌ** and **مُسْتَخْسٌ**; (K;) and, applied to a thing, also, *paltry, or inconsiderable*; and so **مَخْسُوسٌ** and **مَخْسُوسٌ**; *bad, corrupt, abominable, or disapproved*: (TA:) fem. with ة: (Mgh, Mṣb:) pl. masc. **أَخْسَاءُ** and **أَخْسَاءُ** (Mṣb, TA) and **أَخْسَاءُ**; (A;) pl. fem. **خَسَائِسُ**. (Mgh, Mṣb.) — **حَقَّقْ خَسِيْسٌ**, and **مَخْسُوسٌ**, † *A low, or mean, fortune, that is not held in any estimation.* (A.) — **هُوَ لَا يَدْخُلُ فِي** **خَسَائِسِ الْأُمُورِ** † [*He will not enter into low, mean, or contemptible, affairs.*] (A.) — **خَسِيْسٌ** is also applied to *A disbeliever, an unbeliever, or infidel.* (TA.)

**خَسِيْسَةٌ** fem. of **خَسِيْسٌ**. (Mgh, Mṣb.) — You say also, **رَفَعَ اللهُ خَسِيْسَةَ فُلَانٍ** *God raised the condition of such a one after it had been low*: (Az, TA:) or **رَفَعْتُ مِنْ خَسِيْسَتِهِ** *I did to him a deed whereby he became raised to a high condition.* (S, K.) — The *teeth of a she-camel within the period of the shedding of the central incisors*: you say, **جَاوَزَتْ النَّاقَةُ خَسِيْسَتَهَا** [*The she-camel passed beyond the period of her shedding*]: this is in the sixth year, when she sheds her central incisor: she is then such as is allowable for sacrifice. (S, K.)

**خَسَاءٌ** *The state of him, or it, that is low or ignoble, &c.* (TA.) — **أَخْسَاءٌ** [i. e. *low or ignoble, &c.*] (TA.) — **أَخْسَاءٌ**, or **أَخْسَاءٌ**, *A foul, or an ugly, woman.* (TA.) [See also **مُسْتَخْسٌ**.]

**أَخْسٌ** [*More, and most, low or ignoble, &c.*] You say, **مَا رَأَيْتُ أَحْسَ مِنْهُ** [*I have not seen any more low or ignoble, or, more commonly, contemptible, than he, or it.*] (A.)

**مَخْسُوسٌ** *A man made, or rendered, low or ignoble, &c., and weak.* (TA.) — See also **خَسَّيسٌ**, in two places.

**مُسْتَخْسٌ** and **مُسْتَخْسٌ**: see **خَسَّيسٌ**. — Also, both words, *A foul, or an ugly, face*: fem. with ة. (K, TA.) [See also **خَسَاءٌ**.]

### خَسَا

1. **خَسَا**, (S, K,) aor. -, (K,) inf. n. **خَسَّ**, (S, K) and **خَسَّوْهُ**, (K,) *He drove away a dog*: (S, K:) *he chid him.* (Lth.) — It is also intrans., (S,) and signifies *He (a dog) went away, to a distance*; (S,\*K;) [being driven away, or chidden;] as also **خَسَّى**, (K,) and **انخسأ**. (S, K.) — [Hence,] tropically, said to a man, **اخسأ إليك**, meaning

**اخسأ عني** † [*Go thou away: or go thou away from me.*] (TA.) **اخسأوا فيها ولا تكلمون**, in the Kur [xxiii. 110], is expressive of removal to a distance with anger; [meaning + *Go ye away into it, (i. e. the fire of Hell,) and speak not unto Me.*] (Zj.) — [And hence, † *He was, or became, vile and despised and hated*: so says Golius, as on the authority of the KL; but this meaning is not in my copy of that work: it agrees, however, with a signification of the part. n. **خَسِيْسٌ**, q. v.] — Also, inf. n. **خَسَّ** and **خَسَّوْهُ** [as above], said of the sight, (AZ, S, K,) † *It was, or became, dazzled, or confused*, (AZ, S, TA,) and *dim.* (K, TA.)

3. **خَسَّوْهُ**, (K,) inf. n. **مَخَسَاةٌ**, (S,) † *They threw stones, one at another*; (S, K;) as also **تَخَسَّوْهُ**, (K,) or **تَخَسَّوْهُ بِالْحِجَارَةِ**. (S.) And **كَانَتْ بَيْنَهُمْ مَخَسَاةٌ** † [*There was between them a contending in throwing, or throwing of stones.*] (S, TA.) [See also art. **خَسَّى**.] — And **هُوَ يَخَسِبُ** means **يَقَامِرُ** [*He contends in a game of hazard.*] (IB, TA in art. **خَسُو**.)

6: see 3.

7: see 1.

**خَسِيْسٌ** *Bad wool.* (O, K.)

**خَسِيْسٌ**, applied to a dog, and to a swine, (K,) and to a devil, (TA,) *Driven away, repelled, and not suffered to come near to men.* (K, TA.) — And [hence,] † *Contemptible, despicable, vile, or abject.* (TA.) — Applied to the sight, † *Dazzled, or confused*, (S, TA,) and *dim.* (TA.) So in the words of the Kur [lxvii. 4], **يَنْقَلِبُ إِلَيْكَ الْبَصَرُ** † [*The sight will recoil to thee dazzled, or confused, or dim*]: (S, TA:) or the meaning here is † *contemptible*: or *withdrawing far away*: or it is of the measure **فَاعِلٌ** in the sense of the measure **مَفْعُولٌ**, [meaning *repelled far away*,] like **عَيْشَةٌ رَاضِيَةٌ**, in the Kur [lxix. 21 and ci. 5], for **مَرْضِيَّةٌ**. (TA.)

### خَسَر

1. **خَسَرَ**, (S, A, Mṣb, K, &c.) aor. -; (K;) and **خَسَّرَ**, aor. -; (K;) but the latter is an unusual form [except in the sense of **أَخْسَرَ**]; (B, TA;) inf. n. **خَسْرَانٌ** (S, A, Mṣb, K) and **خَسْرٌ** (S, Mṣb, K) and **خَسَارَةٌ** (Mṣb, K) [which are the only forms assigned in the TA to the verb when used with reference to traffic] and **خَسْرٌ** and **خَسْرٌ** and **خَسْرٌ** and **خَسَارٌ**; (K;) *He lost, or suffered loss or diminution*: or *he was deceived, cheated, beguiled, or circumvented*: (K:) **فِي الْبَيْعِ** *in selling*; (S;) or **فِي بَيْعِهِ** *in his selling*; (A;) or **فِي تِجَارَتِهِ** *in his traffic*: (Mṣb, K: [see also 4:]) the former is the original signification: (TA:) *he suffered diminution of his capital; he lost part thereof*: (B, TA:) and *he lost his capital altogether.* (Bd in iv. 118; &c.) **خَسْرَانٌ** is also attributed to an action, as well as to a man: (B, TA:) you say, (but in this case the verb is used tropically, A,) **خَسِرَتْ تِجَارَتُهُ** † [*His traffic was losing; or an occasion of loss*]; (A, B;) opposed

to ربحت. (A.) It is also used in relation to personal acquisitions; such as health, and safety, and intellect, and faith, and the recompense or reward of obedience [to God], which God has declared [Kur xxii. 11 and xxxix. 17] to be manifest خسران, (B,) since there is none like it. (Bd.) For instance, you say, ماله خسره عقله, He lost his intellect, and his property. (IAqr.) [In a phrase of this kind, the noun which immediately follows the verb may be considered as put in the accus. case on account of the rejection of a prep., namely في: for] it is said that خسره is never used otherwise than intransitively: though this has been contradicted, on the ground of the following phrase in the Kur [xxii. 11], خسره الدنيا والآخرة [He hath lost, or he loseth, the things of the present life and of the latter life]; and the like; as الذين خسروا أنفسهم وأهليهم [Who shall have lost themselves, or their own souls, and their families, or their wives; Kur xxxix. 17 and xlii. 44]; (MF, TA;) i. e., themselves, or their own souls, by their having erred, and their families by their having caused them to err, or by being separated from them for ever; (Bd;) or by being themselves made to remain for ever in Hell, and by their not gaining access to the حور prepared in Paradise [as wives] for the believers: (Jel:) or the meaning is, accord. to Fr, who shall be deceived of their own souls, &c.: or, accord. to others, who shall have destroyed their own souls, &c. (TA.) — Also [He experienced, or saw, that he was a loser; or] his having lost became manifest to him: so in the Kur xl. [78 and] last verse. (TA.) — Also (with all the forms of the inf. n. above mentioned, K,) He erred; went astray; deviated from, or lost, or missed, the right way: or he became lost; he perished; or he died: syn. ضل, (K,) and هلك. (Msb.) — خسره, (A'Obeyd, IAqr, Zj, S, A, &c.,) aor. = (Zj, Msb) and =, (Bd in lv. 8,) inf. n. خسره (Msb, K) and خسران; (K;) and خسره, (A'Obeyd, Zj, S, A, Msb,) inf. n. افسره, (A'Obeyd, Zj, S, A, Msb, K;) namely, the weight, and the measure; (Zj, TA;) and the thing weighed; (TA;) and the balance, (A'Obeyd, IAqr, Zj, A, Msb,) by diminishing the weight. (Msb.) The second of these forms is more common, in this sense, than the first (Zj, TA) [and than the third]. For ولا تخسروا, in the Kur lv. 8, there are three other readings; namely تخسروا and تخسروا and تخسروا; in the last of which, the prep. في is omitted after the verb. (Bd.) — [And He, or it, made him to lose, or suffer loss; to err, or go astray; to become lost, or to perish.]

2. خسره, (A, K,) inf. n. تخسير, (S, K,) i. q. خسره, q. v.: (A:) [and particularly] He, or it, destroyed him; caused him to perish. (S, K.) You say, خسره سوء عمله! The evilness of his conduct caused him to perish. (A.) — He put him away, or far away; removed, alienated, or estranged, him; (IAqr, Msb;) from good, or prosperity. (IAqr.) — He attributed, or imputed, to him خسران [i. e. loss; or error, or deviation from the right way]: like كذبته mean-

ing "he attributed, or imputed, to him lying," &c. (Msb.)

4. خسره i. q. خسره, which see in three places: (A'Obeyd, Zj, S, A, Msb:) [and particularly] He made him to lose, or suffer loss, in his traffic; contr. of اربحه. (A.) — And افسره He fell into loss; (A;) he met with loss in his traffic. (TA. [See also 1.]

خسره an inf. n. of خسره. (S, Msb, K.) In the Kur ciii. 2, accord. to some, it means Punishment for sin. (TA.)

خسره: see خسره.

خسره an inf. n. of خسره. (S, A, Msb, K.) [For particular usages thereof, see 1. As a simple subst., it generally signifies Loss, or the state of suffering loss or diminution: the state of being deceived or cheated: error, or deviation from the right way: (see also خسره:) or the state of becoming lost, of perishing, or of dying.] — It is also an inf. n. of خسره. (K.)

خسره: see what next follows.

خسره, (A, K,) or خسره, (TA, [but the former is the better known,]) A certain kind of garment or cloth; (A, K;) so called in relation to Khusrow Sháh, one of the [kings of Persia called] افسره [pl. of كسره or كسره]; as also خسره. (A, TA.) — And A certain wine or beverage. (K.)

خسره and خسره, [both inf. ns. of خسره, q. v.] (S,) and خسره, (S, M, K, in some copies of the K written خسره, with ن, TA,) Error; or deviation from the right way: [like خسره:] (S:) and perdition; or death; (S, K;) as also خسره, (S, and K in art. خسره,) which last [is of a pl. form, but] has no sing. (S.) — And all the foregoing words, including خسره, Baseness, ignobleness, ungenerousness, or meanness; (K;) the last, in poetry, shortened to خسره: (TA:) and خسره, (K,) and, as some say, خسره, (TA,) perfidy, unfaithfulness, or treachery. (K, TA.)

خسره: see خسره.

خسره: see خسره.

خسره Losing, or suffering loss, in his traffic. (Lth.) And [hence,] افسره [Losing traffic; traffic which is an occasion of loss]; opposed to اربحه. (A.) And افسره + صفة افسره + A bargain that does not bring gain [but on the contrary occasions loss]. (TA.) And افسره + كره افسره + An unprofitable charge or assault. (K.) — One who has lost his property, and his intellect. (IAqr.) — Erring; going astray; deviating from, or losing, or missing, the right way: or becoming lost; perishing; or dying: syn. ضال: (K:) and so خسره (TA) and خسره and خسره, (K, TA, but the last written in the CK خسره,) or خسره, for it is said to occur [as an epithet] only in the following saying, in which خسره is said to be put for خسره to assimilate it to preceding words: بغيه البرى وحى خبيرى وشرا ما يرى فانه خبيرى [In

his mouth be dust, and may the fever of Kheyber befall him, and evil be that which he shall see, for he is one who goeth astray: but in the TA, in art. وري, is another reading; for بغيه البرى, substituting به الورى, meaning a certain disease]. (TA.) [Hence,] احمق خاسر دابر دامر [Foolish, or stupid, erring, and utterly perishing]. (T in art. بت. [See بات: and see also دامر.] — Also One who makes the measure, and the balance, defective, or deficient, when he gives, and demands excess when he receives. (AA.)

خسره: see the next paragraph.

خسره and خسره A man in a place [or condition] of خسره [or loss, &c.]: (K in the present art. and in art. خسره:) pl. خسره. (K in art. خسره.) — And [the pl.] الخسره, in several copies of the K, in other copies of the K الخسره, but correctly الخسره, (TA,) The weak of mankind; (K, TA;) and the small, or little, of them; (TA;) as also الخسره, in the former sense, (K and TA in art. خسره,) and in the latter sense also: (TA in that art. :) and اهل الخيانة; (K and TA in this art. ; and K in art. خسره, accord. to several copies;) i. e. The people of perfidy, unfaithfulness, or treachery; and of baseness, ignobleness, ungenerousness, or meanness: (TA in the present art. :) or اهل الجبانه; because of their weakness; (TA in art. خسره;) [as though meaning the people of cowardice (الجبانه): or it may mean the people of the burial-ground (الجبانه); for, accord. to AHát, الخسره signifies those who conduct [to the burial-ground] the corpse or the bier with the corpse; perhaps from خسره meaning "small, or little, and weak men." (TA.)

خسره, (K in art. خسره, [in the CK, erroneously, خسره,]) or خسره, (Ibn-'Oqfoor, AHai, and K in the present art.,) Base, ignoble, ungenerous, or mean: (K:) and perfidious, unfaithful, or treacherous. (TA in explanation of the latter.) — Also (the former accord. to the K in art. خسره, and the latter likewise accord. to the TA in the present art.,) A calamity, or misfortune: (K, TA:) pl. [of the latter] in this sense خسره, like خسره. (IAqr, TA.)

خسره: see خسره.

خسره: see خسره, in two places: — and see also خسره. — Also One who will not accept an invitation to partake of food, lest he should be required to make a requital: so in a trad. of 'Omar. (TA.)

خسره: see خسره.

خسره: see خسره.

خسره: see خسره: — and see also خسره.

خسره a word [of a pl. form] having no sing.: (S:) see خسره, in three places. — [Also pl. of خسره, q. v.] — See also خسره, in two places. — Also The urine of the mountain-goats upon the herbage and the trees [or shrubs]: (K in this

art. and in art. **خَسِرَ** : in which sense, also, it has no singular. (TA in the present art.)

**أَخْسِرُ** sing. of **أَخْسِرُونَ**, which occurs in the **Qur** [xi. 24 and] xviii. 103 [and xxi. 70 and xxvii. 5], (Akh, S,) and signifies *The greatest losers; those who suffer, or shall suffer, the greatest loss.* (Bd.)

**مَخْسِرَةٌ** *An occasion, or a cause, of loss; or of error, or going astray; or of being lost, of perishing, or of dying: a word of the same class as مَبْخَلَةٌ and مَجْبُونَةٌ &c.: pl. مَخْسِرَاتٌ. Hence the saying, [Occasions, or causes, of mockery, or derision, or ridicule, are occasions, or causes, of loss, &c.]. (A.)*

### خَسَفَ

1. **خَسَفَ**, aor. **خَسَفَ**, (JK, S, Mṣb, K,) inf. n. **خَسْفٌ**, (JK,) or **خُسُوفٌ**, (S, K,) or both; (Mṣb;) [and **انخسف**]; *It (a place) sank, (JK, Mṣb,) or went away, into the ground, or earth, (S, Mṣb, K,) with what was upon it. (JK.) You say, انخسفت الأرض, [and خسفت], The ground sank [into the earth] with what was upon it. (TA.) And انخسفت به الأرض, (JK,) or انخسف به الأرض, and خسف به الأرض, (TA,) and خسفت, (Mṣb in art. **سوخ**), *The ground sank with him, or it: (JK:) or the ground, or earth, [swallowed up him, or it; or] took and enclosed him, or it. (TA.) And انخسفت البئر, The well [sank and collapsed; or] went away into the earth with its casing of stones and wood. (Mgh.) And خسف به and خسف في الأرض, [He, or it, sank into the ground, or earth, and became swallowed up, or enclosed, or concealed, therein]. (S.) It is said in the **Kur** [xxviii. 82], accord. to one reading, **نُخِصْنَا** [We had been swallowed up by the earth]: (S:) accord. to another reading, (that of 'Abd-Allah, S, i. e. Ibn-Mes'ood, TA,) **لَا نُخِصْنَا**, (S, K,) in the pass. form; (K;) [meaning the same;] like as one says, **خَسَفَتْ عَيْنُ الْمَاءِ**, (S.) You say also, **انطلق بنا** *The spring of water sank, or went away, into the earth. (Mṣb, K.)\** And **انخسفت العين** *The eye sank, or became depressed, in the head; syn. غارت, (Mṣb in art. **غور**); [and so خسفت, inf. n. خُسُوفٌ; for] **خُسُوفُ الْعَيْنِ** signifies *The eye's going away into the head: (S:) or انخسفت signifies its black, or part surrounded by the white, disappeared in the head: (Mgh:) or this last, (K,) as quasi-pass. of the trans. v. خَسَفَ, (TA,) † it (the eye) became blind; as also انخسفت; (K, TA;) and [in like manner] خسفت + it (the eye) lost its light [or sight]. (Mṣb.) — [Hence, app.,] **خَسَفَ الْقَمَرُ**, inf. n. **خُسُوفٌ**; (S, Mṣb, K;) and **خَسَفَ**; (TA;) + *The moon [suffered eclipse, or became eclipsed, or] lost its light, or part of its light; (Mṣb;) i. q. كَسَفَ: (S,\* Mṣb,\* K:) and خَسَفَتِ الشَّمْسُ and كَسَفَتِ both signify the same [i. e. the sun suffered eclipse, &c.]: (Mgh:) or one says كَسَفَتِ of the sun, and خَسَفَ of the moon, (Th, S, Mṣb,*****

**K,) accord. to the more approved usage: (Th, S, Mṣb:) or, in the common conventional language, الكسوف is the partial loss of the light of the sun, and الخسوف is the total loss of the light thereof: (AHát, Mṣb:) or الخسوف is the partial loss of the light of the sun, and الكسوف is the total loss thereof, (K, TA,) accord. to AHát: (TA:) الخسوف often occurs in the trads., as said of the sun; though the term commonly known in the classical language is الكسوف [in this case]: and it is said in a trad., **إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ أَوْ لِحَيَاتِهِ** [Verily the sun and the moon suffer not eclipse for the death of any one or for his life]; predominance being in this instance attributed to the moon, as being masc., over the sun, which is fem. (IAth.) — Also, inf. n. **خَسَفٌ**, + *It (a thing) became defective or deficient; suffered loss or diminution. (K.) — † It (the body) became lean, or emaciated. (TA.) And خسفت, said of camels and of sheep or goats, † They became lean, or emaciated. (TA. [This meaning is there indicated, but not clearly expressed. See خسفة. Accord. to the KL, the inf. n. خَسْفٌ signifies *The being vile, abject, or contemptible: and also the being lean, or emaciated: and hence Golius, on that authority, has rendered the verb as meaning vilis et macer fuit.*] — Also † It (the colour, or complexion, of a person) became altered, or altered for the worse. (TA.) — And † It (a thing, K, as, for instance, a roof, TA) became pierced with a hole, or rent; (K, TA;) as also انخسف. (TA.) — And, خسفت, said of a she-camel, † She, after yielding abundant milk, soon stopped [its flow] in winter. (K, TA.) — And, said of a well, *It was, or became, such as is termed خسيف [q. v.]. (TA.) — And خسف, said of a man, † He recovered from a disease. (IDrd, K, TA.) — خسف, (JK, Mṣb, TA,) aor. **خَسَفَ**, (Kur xvi. 47, &c.) inf. n. **خَسْفٌ**, *He (God) made a place, (JK, Mṣb,) or the ground, (TA,) to sink, (JK, Mṣb, TA,) or go away, into the earth, (Mṣb,) with what was upon it. (JK, TA.) And خسف به الأرض, (S, K,) inf. n. **خَسْفٌ**, (S,) *He (God) made him, or it, to disappear in the earth, or ground: (S, K:) [or made the earth, or ground, to sink with, and swallow up, him, or it:] whence, in the Kur [xxviii. 81], فَخَسَفْنَا بِهِ وَبَدَارَهُ الْأَرْضُ, [And we made the ground to sink with, and swallow up, him and his mansion]. (S.) And خسفت عين الماء I made the spring of water to sink, or go away, into the earth. (Mṣb.) — خسف فلان, (K, TA,) aor. **خَسَفَ**, inf. n. **خَسْفٌ**, (TA,) † *He put out, or blinded, the eye of such a one, (K,\* TA,) so that the black, or part surrounded by the white, disappeared in the head. (TA.) — خسف الشيء, (K,) aor. and inf. n. as above, (TA,) † *He made a hole in, or rent, the thing. (K, TA.) — And † He cut, or cut off, the thing. (K.) — خسف البئر, (K,) inf. n. as above, (TA,) † *He dug the well in stones, so that it yielded an abundant and unceasing flow of water: (K, TA:) or he dug the well by piercing through its mountain [or rock] to the water beneath so that it would never become exhausted: or he dug the well so as to reach an unceasing, or a*********

*copious, source of water. (TA.) Hence the saying of 'Omar, in reply to a question of El-'Abbás respecting the poets, **أَمْرًا الْقَيْسِ سَابِقُهُمْ خَسَفَ لَهُمْ**, **عَيْنَ الشَّعْرِ**, i. e. † [Imra-el-Keys is he who has the precedence of them:] *he has made the source of poetry to well forth abundantly to them. (TA.) — خَسَفَ النَّاقَةَ, inf. n. as above, † *He (God) made the she-camel, after yielding abundant milk, soon to stop [its flow] in winter. (K, TA.) — خسف also signifies *The confining a beast without fodder: (K, TA:) or making a beast to pass the night without fodder: (Ham p. 290:) and (hence, TA) † the constraining a man to do that which he dislikes, or hates; (JK, Ham ibid., K, TA;) as also خسف: (JK:) and (hence, Ham) † the lowering, humbling, or abasing, another: (Ham,\* K, TA:) whence, **سَمَتَهُ الْخَسْفَ**, (Ham,) or **سَامَهُ خَسْفًا**, &c.: [explained below: see خسف:] (TA:) and the verb of خسف in these three senses is **خَسَفَ**. (T, K.)****

4. **أَخَسَفَتِ الْعَيْنُ**: see 1. — **اخسف**, said of a well-sinker, † *He found his well to be such as is termed خسيف [q. v.]: (JK:) or he produced an abundant flow of water. (TA.)*

7: see 1, in nine places.

**خَسَفَ** [an inf. n. of 1: and hence several of the significations here following.] *Deep places in the ground (عُمُوقٌ ظَاهِرِ الْأَرْضِ; in the CK عُمُوقٌ مَاءِ الْأَرْضِ); as also خسف. (K, TA.) — The place whence the water of a well issues. (AZ, S, K.) In the following saying of Sá'ideh El-Hudhalee,*

\* **أَلَا يَا فَتَى مَا عَبَدَ شَمْسٍ بِمِثْلِهِ** \*  
\* **يَبُلُّ عَلَى الْعَادِي وَتَوْبِي الْمَخَاسِفُ** \*

the last word is pl. of **خَسَفَ** [app. as signifying *A source of water*], after the manner of **مُشَابِهٌ** and **مَلَامِحٌ**: (TA:) the meaning is, [Truly, O young man, what is 'Abd-Shems? i. e.] *how great a person is 'Abd-Shems! by the like of him the enemy is overcome [and the sources of water become difficult of access]. (M in art. **بل**.) — A cloud, or collection of clouds, that has risen and appeared from the direction of the extreme west, [as North-western Africa is called by the Arabs,] from [the quarter of] the right of the Kibleh [to one who is on the north-east of Mekkeh, towards El-'Irâk]: (Lth, K:) or it signifies, (JK, TA,) [and] so **خسف** and **خسيف**, (K,) a cloud, or collection of clouds, that has risen and appeared from the direction of the extreme west, bearing much water; (JK, K, TA;) i. e., from [the quarter of] the right of the Kibleh [as explained above]. (TA.) — † *Deficiency, or imperfection; a fault; or a low, or base, quality; (S, K, TA;) as also خسيفة. (TA.) One says, **رَضِيَ فُلَانٌ بِالْخَسْفِ** † *Such a one was content with deficiency, or imperfection; &c. (S, TA.) — † Leanness, or emaciation; (TA;) as also خسيفة. (JK.) — [See also 1, last sentence. — Hence,] **بَاتَ الْقَوْمُ عَلَى الْخَسْفِ** † *The party passed the night in a state of hunger, not having anything wherewith to feed themselves: (TA.) and **بَاتَ فُلَانٌ الْخَسْفَ** † *Such a one passed*****



the night hungry: (S, K, TA:) and شَرَبْنَا عَلَيَّ and الحشف †We drank without eating. (IAgr, IDrd, K, TA.) A poet says,

\* بَتْنَا عَلَى الحشفِ لَا رِشْلَ نَقَاتٍ بِهِ \*  
 \* حَتَّى جَعَلْنَا حَبَالَ الرِّحْلِ فُضْلَانَا \*

[We passed the night in a state of hunger: there was no milk wherewith we might be fed, until we made the ropes of the camel's saddles to serve as young camels]: i. e. we had no food until we bound the she-camels with ropes in order that they might yield us milk [as though they had young ones to suckle], and we might feed ourselves with their milk. (O, TA.) [See also another ex., in a verse of Dhu-r-Rummeh, cited voce الّٰى, p. 78.] — [Hence, also,] حَشْفًا and حَشْفًا, (S, K,) and سَامَهُ الحشفِ, (S, Mgh,) †He brought upon him abasement, or ignominy: (S, Mgh, K:) or he required, or constrained, him to do an affair of difficulty; and to become in a state of abasement, or ignominy. (S, TA.) [See also two similar phrases voce حَطَّة.] — [And hence,] حَشْفٌ signifies also †Wrong, wrongdoing, injustice, injuriousness, or tyranny. (TA.) [And حَشْفًا, or الحشفِ, sometimes means †He brought upon him wrong, &c.] — See also the next paragraph.

حَشْفٌ: [see 1, last sentence: and] see حَشْفٌ, in two places. — دَعِ الأَمْرَ بِحَشْفٍ means †Leave thou the thing, or affair, as it is. (Sgh, K.) — The [fruit called] جَوْزٌ, which is eaten; [i. e. the walnut, or walnuts;] (AA, AHn, K;) of the dial. of the people of Esh-Shihr; (AA;) as also حَشْفٌ: (AA, K:) accord. to ISd, the former is the correct word: (TA:) n. un. with ة. (JK.)

حَشْفٌ: see حَشْفٌ.

حَشْفَةٌ [app. A leanness, or an emaciation: see 1, and see also حَشْفٌ]: this befalls camels, and sheep or goats, in the heat and in the cold. (A, TA.) — Also sing. of حَشْفِيَّةٌ, (JK,) which signifies Soft tracts of land: (S, K, TA:) or level lands: (JK:) and one says also حَشْفٌ [and thus the word is written in the CK]. (Fr, TA.) One says, وَقَعُوا فِي أْحَشْفِيَّةٍ مِنَ الأَرْضِ They became in soft tracts of land. (S.) [See also حَشْفٌ, in art. حَشْفٌ.]

حَشْوٌ: see the next paragraph.

حَشِيْفٌ †A spring, or source, (عَيْنٌ, [shown in the TA to have this meaning here,]) sinking, or going away [into the earth]; as also حَشْفٌ; (K, TA;) in like manner without ة. (TA.) — †A well (بُئْرٌ) dug in stones, so that it yields an abundant and unceasing flow of water; (S, K;) as also حَشِيْفَةٌ and حَشْوٌ and مَحْشُوْفَةٌ; (K;) or, as some say, حَشِيْفٌ only: (TA:) or this signifies a well pierced through its mountain [or rock] to the water beneath so that it never becomes exhausted; (JK, TA;) as also مَحْشُوْفَةٌ: (JK:) or a well dug so as to reach an unceasing, or a copious, source of water: (TA:) pl. [of pauc.] حَشْفَةٌ (JK, K) and [of mult.] حَشْفٌ. (S, K.)

— †A she-camel that yields abundant milk, but soon stops [its flow] in winter. (K, TA.) [And] with ة, †A she-camel that yields abundant milk. (JK.) — See also حَشْفٌ. — حَشِيْفَةٌ (Mgh, K, TA) and حَاسِفَةٌ (JK, Mgh) †An eye put out, or blinded; (JK, K, TA;) of which the black, or part surrounded by the white, has disappeared in the head. (JK, Mgh, TA.) — الحَشِيْفَانِ, thus correctly written, as in the L, and so in the Nawádir of Aboo-'Amr Esh-Sheybánee, and in the Tedhkireh of Aboo-'Alee El-Hejeree, who asserts that the ن is the ن of the dual, and in one dial. with damm, [so that the word is written الحَشِيْفَانِ and الحَشِيْفَانِ,] and on whose authority is mentioned the saying هُمَا حَلِيْلَانِ, with damm to the ن, [so that each is a dual in form, though not in signification,] but in the O and the K الحَشِيْفَانِ, [in the CK الحَشِيْفَانِ,] with fet-h to the س, and [الحَشِيْفَانِ,] with damm to that letter, (TA,) Bad dates: (O, K:) so in the Nawádir and Tedhkireh above mentioned: (TA:) or a palm-tree that bears a small quantity of fruit, and of which the unripe dates turn bad. (O, K.)

حَشِيْفَةٌ [as an epithet, fem. of حَشِيْفٌ, q. v.:] as a subst.: see حَشْفٌ, in two places.

حَاشِفٌ, and its fem., with ة: see حَشِيْفٌ, in two places. — Also †Lean, or emaciated. (S, K.) — †A body altered, or altered for the worse. (A, TA.) †A man (JK) altered, or altered for the worse, in colour, or complexion, (JK, Ibn-'Abbád, K,) and in aspect. (JK.) — †Hungry. (AHeyth, TA.) — †A boy light, or active, (K, TA,) and brisk, lively, or sprightly; as also حَاشِفٌ. (TA.) — †A man convalescent; or recovering from disease; syn. نَاقَهُ: (AA, K: [see 1:]) pl. حَشْفٌ. (K.)

حَشِيْفٌ: see الحَشِيْفَانِ and الحَشِيْفَانِ.

أْحَشِيْفٌ and أْحَشِيْفَةٌ: see حَشْفَةٌ, in three places.

الحَشْفُ The lion. (TŞ, K.)

مَحْشُوْفَةٌ, applied to a well: see حَشِيْفٌ, in two places.

حَشْفٌ: see الحَشْفِيَّةِ.

حَسَقٌ

1. حَسَقٌ, aor. -, (Mgh, K,) inf. n. حَسَقٌ and حَسُوْقٌ, (Mgh, TA,) It (an arrow) hit the target: (K:) or passed through the object at which it was shot; or penetrated into its inside, and its extremity went forth from the other side, the rest remaining therein: (IKtt, Mgh:) or stuck fast therein: (IF, Mgh:) or حَسَقَ الحَدْفَ (Mgh, TA) it hit the object at which it was shot, and passed through, or its extremity passed through; like حَزَقٌ: (TA:) or passed through, or pierced so that its extremity passed through, not with vehemence. (Mgh.) And رَمَى فَحَسَقَ He shot, or cast, and clave the skin. (Az, TA.) IF says that it is not a primitive; that the س is substituted for ز; and that the word is altered because of the alteration of the meaning. (TA.)

حَزُوْقٌ, applied to a she-camel, i. q. حَزُوْقٌ; (K;) or Evil in disposition; that pierces the ground with her toes, as she goes; (JK, TA;) furring the ground with her toe turned up. (TA.)

حَازِقٌ i. q. حَازِقٌ [q. v.]. (S.)

حَسُو

2. حَسُو, (so in some copies of the K, and in the TA,) in [some of] the copies of the K تَحْسُو, but the former is the right, (TA,) inf. n. تَحْسِيَةٌ, He played with walnuts at the game of odd or even; (K, TA;) as also حَاسِيٌ: and حَاسَاهُ, (inf. n. مَحْاسَاةٌ, TA,) He played with him at that game: (K:) or you say, هُوَ يُحْسِي وَيُزَكِّي He plays, and says, "Is it even or odd?" (TA.)

3 and 4: see above.

6. تَحَاسَا They (two men) played together at the game of odd or even. (JK, TA.)

حَسَا, (JK, K, TA in art. زَكَو,) without tenween, and accord. to some with tenween, and not having the article ال prefixed to it; and in like manner زَكَا, which is coupled with the former, is without tenween, and accord. to some with tenween, and not having the article ال prefixed to it; (TA in that art. ;) [but each has ال prefixed to it in the K;] accord. to Fr, some make it quasi-coordinate to فَتَى [i. e. with tenween, and masc.]; some, to زَفَرٌ [app. meaning the proper name زَفَرٌ, i. e. without tenween, and masc.]; and some, to سَكْرِيٌّ [app. meaning without tenween, and fem.]: (TA:) a word that is said in playing with walnuts; (JK;) An odd number: (Lth, Fr, K, TA:) and زَكَا signifies an even number: (Lth, Fr, TA:) accord. to IB, its final letter is hemzeh, for one says, يُحَاسِي, meaning يُقَامِرُ [he contends in a game of hazard]; but it is pronounced without ة to assimilate it to زَكَا: (TA:) the pl. is أَحَاسِي, (K, TA,) accord. to the M, مَحَاسِي, like مَسَاوِ, (TA, [but the former pl. occurs in a verse cited in the TA,]) which is anomalous. (K.) One says, حَسَا أَوْ زَكَا, [so in my copies of the S, with tenween,] i. e. Odd or even? (S:) [or حَسَا أَوْ زَكَا, as shown above:] and some say, حَسَا زَكَا, like عَشْرَ زَكَا. (IB, TA.) And it is said in a trad., مَا أَدْرِي كَمْ حَدَّثَنِي أَبِي عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَسَا أَمْ زَكَا, [for the vowel-signs are not written in my original,] meaning فَرَدَا أَمْ زَوْجًا [i. e. I know not how many times my father told me, from the Apostle of God, God bless and save him; whether an odd or an even number: or, perhaps, once or twice]. (TA.)

حَسِي

6. التَّحَاسِي The throwing of pebbles, one at another. (K.) You say, تَحَاسَتُ قَوَائِرُ الدَّابَّةِ بِالْحَصَا The legs of the beast threw the pebbles, one at another. (TA.) [See also 3 in art. حَسَا.]

حَسِي The like of a [garment of the kind called]

كسَاء, or of a [tent such as is called] حَبَاء, woven of wool. (JK, K.)

## خش

1. **خَشَّ فِيهِ**, (S, K,) aor. ʔ, (JM,) [vulgarly, and irregularly, ʔ,] inf. n. **خَشَّ**, (TA,) *He* (a man) *entered into it*; (S, K;) namely, a thing; (S;) as also **انخَشَّ**; (K, A, TA;) and **خَشَّشَ**, (TA,) inf. n. **خَشَّشَةٌ**; (K, TA;) and in like manner, into a collection of trees, and a company of people: (A, TA:) or **خَشَّشَ فِيهِ**, (IDrd,) and **تَخَشَّشَ فِيهِ**, (IDrd, K,) *he entered into it*, (namely, a thing, IDrd, or a collection of trees, K, and in like manner a company of men, TA,) so as to become hidden, or concealed: (IDrd, K:) and **خَشَّ**, *he* (a man) *went, or went away, or advanced, [into a thing,] and penetrated.* (TA.) — Hence, (TA,) **خَشَّ البعير**, (S, K,) aor. ʔ, [agreeably with general rule in this case,] inf. n. **خَشَّ**, (S,) *He put into the camel's nose the thing termed خَشَّاش*; (S, K;) as also **أَخَشَّ**. (Zj, K.) — And hence the saying in a trad., **خَشُّوا بَيْنَ كَلَامِكُمْ لَا إِلَهَ إِلَّا اللَّهُ**, meaning, *Introduce ye, or insert ye, in your speech the words There is no deity but God.* (TA.) And **خَشَّشَهُ** likewise signifies *He introduced, or inserted, him or it.* (TA.) — Also **خَشَّه**, aor. and inf. n. as above, *He pierced him, or stabbed him.* (TA.)

4: see **خَشَّ البعير**.

7: see **خَشَّ فِيهِ**.

8. **خَشَّشَ مِنْ الْأَرْضِ** *He ate of the خَشَّاش of the earth.* (TA.)

R. Q. 1. **خَشَّشَ**: see **خَشَّ فِيهِ**, in two places. — **خَشَّشَهُ**: see 1, last signification but one. — Also *He caused it to make a sound such as is described below, voce خَشَّشَةٌ*. (S, TA.)\* See an ex. in the next paragraph.

R. Q. 2. **تَخَشَّشَ**: see **خَشَّ فِيهِ**. — Also *It made a sound* (S, K) *such as is described below, voce خَشَّشَةٌ*. (S.) 'Alkameh Ibn-'Abadeh says,

\* **تَخَشَّشَ أَهْدَانُ الْحَدِيدِ عَلَيْهِمْ**  
\* **كَمَا خَشَّشَتْ بَيْسَ الْحَصَادِ جُنُوبَ**

[The short coats of mail of iron rustled upon them, like as when a south wind has caused to rustle the dry reaped corn]. (S.)

**مَخَشَّوْشٌ**: see **خَشَّ**.

**خَشَّاشٌ**: see **خَشَّاشٌ**; for the former, in three places.

**خَشَّاشٌ** The wooden thing that is inserted in the bone of the nose of the camel, (S, A, K,) to which the nose-rein is tied, in order that he may be quickly submissive: (TA:) the **بُرَّة** is of brass, (S, TA,) or of silver; (TA;) and the **خِزَامَةٌ** is of hair: (S:) or the thing that is put in the nose; and the **بُرَّة** is the thing that is put in the flesh: (Lh:) or what is in the bone, when it is wood, or

a stick; and the **عِرَان** is what is in the flesh, above the nose: (Aq:) a wooden thing, or stick, that is put in the bone of the nose of the camel: (Msb:) n. un. with ʔ: (S, Msb:) pl. **أَخَشَّاتٌ**. (A, Msb.) [Hence the saying,] **جَعَلَ الْخَشَّاشَ فِي خَشَّاشِ** **أَنْفِهِ وَقَادَهُ إِلَى الطَّاعَةِ بَعْنَفِهِ** [He put the stick in his nose, and drew him to obedience by his violence]. (A, TA.) [And hence, also,] it signifies **غَضَبٌ**, (IAqr, K,) as used in the saying, **حَرَّكَ خَشَّاشَهُ**, [lit., He put in motion his anger: meaning, he roused, or excited, his anger; or he made him angry. (IAqr.)] — **الْخَشَّاشُ**, and **الْخَشَّاشُ**, (S, K,) the latter form being sometimes used, (S,) which indicates that the former is the more chaste, but, accord. to MF, several authorities say the contrary, (TA,) and **الْخَشَّاشُ**, (K,) or **خَشَّاشُ الْأَرْضِ**, (A'Obeyd, Msb,) and **خَشَّاشُ الْأَرْضِ**, (Msb,) *The creeping things of the earth*: n. un. with ʔ, which is syn. with **الْحَشْرَةُ** and **الْهَامَّةُ**: (Msb:) *the حَشْرَاتُ* (A'Obeyd, S, K) of the earth, (A'Obeyd, K,) and its **هُوَامٌ**, and [other] creeping things, (A'Obeyd,) such as sparrows and the like: (A'Obeyd, K:\*) or **خَشَّاشٌ** and **الطَّيْرُ**, signify the small ones of beasts or creeping things [of the earth], and of birds: (A:) IAqr is related to have said that it is **خَشَّاشٌ**, contr. to what is said by the lexicologists in general: and these things are said to have their appellation from their entering into the earth and concealing themselves; but this assertion is not valid: (ISd:) in a trad., for **خَشَّاشٌ مِنَ الْأَرْضِ**, one relation substitutes **مِنْ خَشَّاشِهَا**, which has the same meaning: and some say that it is **خَشَّاشٌ**, a contracted dim. of **خَشَّاشٌ**; or **خَشَّاشٌ**, without contraction: (TA:) and **خَشَّاشٌ** signifies the bad [meaning ignoble] kinds of birds; this being with fet-h only: (Aq:) or birds that do not prey: (IAqr, TA voce **عُقَابٌ**) **خَشَّاشٌ**, with kesr, also signifies the serpent of the mountain; which does not suffer one to survive; and the **أَفْعَى** is the serpent of the plain; (El-Fak'aseh, K;) which likewise does not suffer one to survive: (K:) or a great and abominable **ثُعْبَانٌ**: or a serpent like the **أَرْقَمُ**, but smaller: or a small, tawny serpent, smaller than the **أَرْقَمُ**: (TA:) or a white serpent, which seldom hurts, between the **حَقَّاتُ** and the **أَرْقَمُ**: (Abou-Kheyreh:) or such as is light, or active, and small in the head, of serpents: explained also as signifying the serpent, without restriction: (TA:) and, (K,) or as some say, (TA,) such as has no power of defence, [ما لَا دِفَاعَ لَهُ, as in the CK and a MS copy of the K, for which we find in some copies of the K, and in the TA, ما لَا دِمَاحَ لَهُ, such as has no brains, which is doubtless a mistake,] of beasts or creeping things of the earth, and of birds, (K,) such as the ostrich, and the [bustard called] **حَبَارَى**, and the **كِرْوَانُ** [or stone-curler], and [the bird called] **مَلَاعِبُ ظَلَّةٍ**, and the [harmless kinds of] serpent: (TA:) or what is small in the head, and slender, of beasts or creeping things: and the kite; and [the bird called] **مَلَاعِبُ ظَلَّةٍ**: (Abou-Muslim:) the pl. is

**خَشَّاشٌ** [app. **خَشَّاشٌ**, originally **خَشَّاشٌ**, unless a mistake for **أَخَشَّاشٌ**, originally **أَخَشَّاشٌ**]. (TA.)

**خَشَّاشٌ**, and **خَشَّاشٌ**, and **خَشَّاشٌ**: see **خَشَّاشٌ**.

**خَشَّاشٌ** The bone which is protuberant behind the ear, (S, Msb, K,) and which is thin, and bare of hair: (TA:) originally **خَشَّاشٌ**, (S, Msb, K,) of the measure **فُعْلَانٌ**; (S;) [but masc., and perfectly decl., as being quasi-coordinate to **قُرطاس**, whereas the original is fem., and imperfectly decl.; (see **قُوبَاءٌ**);] like **قُوبَاءٌ**, which is originally **قُوبَاءٌ**; (S, Msb;) and these two words are the only instances of their kind: (ISk, Msb:) dual **خَشَّاشَاوَانٍ**. (S, K.)

**خَشَّشَةٌ** The [clashing, clattering, chinking, jingling, rattling, or rustling,] sound of arms, or weapons, (S, A, K,) and the like; (S;) as also **شَخَّشَةٌ**, but this latter is a dial. var. of weak authority: (TA:) and of any dry or hard thing rubbing against another such thing: (K:) accord. to IDrd, such [sound or thing (for his words are ambiguous)] is termed **خَشَّاشٌ**: (TA:) and the [rustling] sound of a new garment or piece of cloth, when it is put in motion; as also **نَشَّشَةٌ**: (IAqr:) and [a confused sound] such as is heard to proceed from the inside of an animal on its being hit by an arrow: (JK in art. **خَشَفَ**;) and a motion having a sound like the sound of arms, or weapons; (TA;) or an audible motion. (Mgh in art. **خَشَفَ**.)

**خَشَّاشٌ** A company: (ISd, TA:) or a numerous company of men: (Az, TA:) or a company (S, K) in, (K,) or having upon them, (S,) arms, or weapons, and coats of mail. (S, K.) — See also **خَشَّشَةٌ**. — Also A certain plant, (S, Msb,) well known; (S, Msb, K;) [namely, the poppy;] which is of several species; (K;) i. e., four; (TA;) **بُسْتَانِيٌّ**, [or garden-poppy,] (K,) which is the white, and this is the most fit for eating, and the best thereof is the fresh and heavy; (TA;) and **مَنْشُورٌ**, (K,) which is the wild Egyptian; (TA;) and **مَقْرَنٌ**, [app. the horned poppy,] (K,) the produce of which has an elongated extremity like the horn of the bull; (TA;) and **زُبْدِيٌّ**, [app. the spatting poppy,] (K,) which is known by the name of **بليس** [a word which I have not been able to find elsewhere]: (TA:) every one of these is soporiferous, and produces torpidness, and cools: (K:) used as a suppository, it produces sleep: and the integument [of the capsule] has a stronger power of producing sleep than the seeds: (TA:) [or rather the seeds have no narcotic power:] from half a drachm of the integument, with cold water, as a draught, taken early in the morning, and the like at sleep, has a wonderful effect in stopping a looseness characterized by a mixture of humours and by blood, when accompanied by heat and inflammation: (K:) it is wonderful also that its solid part confines, and its juice relaxes: and when the root, or lower part, is taken with water, [and boiled] so that the water is reduced to half its quantity, it is beneficial as a remedy for diseases of the liver arising from thick humour: so says the author of the **Minháj**: (TA:) the n. un. is with

ة: (Msb:) and the pl. is خَشَاشُ [app. a mistake for خَشَاشِش]. (TA.) [See also أَقْيُونُ.]

خَشَاشُ: see خَشَاشُ.

مَخْشُوشٌ A camel having a خَشَاشُ put in his nose; as also خَشَّ. (Ibn-'Abbád, K.)

خشب

1. خَشَبَ, (S, K,) aor. -, (K,) inf. n. خَشِبٌ, (TA.) He mixed a thing (S, K) with (ب) another thing. (S.) — And He picked out, chose out, or selected, a thing: the verb thus having two contr. significations. (K, TA.) — Also, (S, K,) aor. and inf. n. as above, (S,) He polished a sword, (S, K,) by laying on it a broad and smooth spear-head and rubbing it therewith: so accord. to El-Ahmar, who relates that an Arab of the desert said to him, I said to a sword-polisher, "Hast thou finished my sword?" and he answered, نَعَمْ إِلَّا آتَى لَمْ أُخَشِبُهُ [Yes, except that I have not polished it]. (S.) And [or, as in the TA, "or"] He sharpened it. (K, TA.) — And He forged a sword: (K:) or fashioned it with the file, without polishing it: (TA:) or he made it imperfectly, not thoroughly, or not well: (A:) thus, again, the verb has two contr. significations: (K:) also he thus made an arrow: (A:) or he shaped out a bow, (AHn, K,) and an arrow, (TA,) [in a rough manner, or] by the first operation, (AHn, K, TA,) without perfecting it, or making it smooth, or even. (TA.) You say of a sword, before it has been filed, مَا أَحْسَنَ مَا خَشِبَ [How well has it been forged!]: and in like manner one says of an arrow, when it has been filed, before the سَفْنُ [with which it is smoothed] has been applied to it. (Skr, on a verse of Şakhr, cited below, voce خَشِبَةٌ.) — [Hence,] خَشِبَ الشَّعْرُ, (ISk, S, A, K,) aor. and inf. n. as above, (A,) † He said, spoke, or uttered, the poetry (ISk, S, A, K) as it came, (ISk, S,) [unpolished, and unstudied,] without affecting nicety, or refinement, therein, (ISk, S, A, K,) and without study, or labour: (A, K:) Jereer did thus, and Farezdağ trimmed his verses; but the verses of Jereer thus produced are better than the trimmed verses of Farezdağ: (A, TA:) and † خَشِبَهُ signifies the same. (A, K.) You say also, هُمْ يَخْشِبُونَ الْكَلَامَ وَالْعَمَلَ [They say, speak, or utter, words, and do work, without affecting nicety, or refinement, and without study, or labour]: (A:) or imperfectly, or not thoroughly; inelegantly, or not well. (TA.) And اتَّخَذَ السَّيْفُ خَشِبًا: see 8.

5. تَخَشَّبَ الإِبِلُ: see 8. — The camels ate thick branches: (K:) or ate dry herbage. (S.) And تَتَخَشَّبُ عِيدَانُ الشَّجَرِ They take with the mouth, and eat, the branches of the trees. (TA.)

8. اتَّخَذَهُ خَشِبًا signifies † خَشِبَهُ; He took the sword without choosing the best by taking it from this place or that; (L, TA;) as also † تَحَشَّبَهُ. (TA.) — See also 1, near the end.

12. اخشوش He [a man or a camel (see خَشِبَ)] was, or became, tall, and gross, rude, or

coarse, with bones uncovered by flesh, and hard, or hardy. (K.) He (an ostrich) was, or became, rough, or coarse. (S.) — † He (a man) became hard, or hardy, and rough, or coarse, in his religion, clothing, food, and in all respects. (TA.) † He employed himself in work, and in walking barefoot, in order that his body might become thick, gross, or coarse. (S, TA.) And اخشوش + He endured with patience a life of hardship, or difficulty: or he subjected himself to a life of hardship, or difficulty, in order to render himself the more able to bear it. (K, TA.) اخشوشوا is thus used in a trad. of 'Omar: (S, TA:) or, as some relate it, the word is [اجشوشوا] with ج; or, accord. to some, اخشوشوا, with خ and ن. (TA.)

رَجُلٌ قَشِبٌ خَشِبٌ A man in whom is no good: (S, K:) or with whom is no good: (TA:) [in some copies of the K, قَشِبٌ وَكَشِبٌ; but this, as is said in the TA, is incorrect:] خَشِبٌ being an imitative sequent to قَشِبٌ. (S, TA.)

خَشَبٌ [Wood, such as is used in carpentry and the like; timber;] thick wood: (A, K:) [a coll. gen. n.]: n. un. خَشْبَةٌ [signifying a piece of wood or timber]: (Msb:) the pl. of the latter, (S, Msb,\*) or of the former, (K,) is خَشَبٌ, (S, K, [i. e., accord. to the K, the pl. is the same as the sing., but properly speaking, as said above, this is a coll. gen. n.]) and خَشِبٌ and خَشِبٌ (S, Msb, K) and خَشِبَانٌ, (S, K,) [which last is agreeable with analogy as pl. of خَشِبٌ] or خَشِبَانٌ is pl. of خَشِبٌ, and خَشِبٌ is pl. of خَشِبَةٌ. (JK.) The hypocrites are described in a trad. as خَشِبٌ بِاللَّيْلِ Like timbers, or pieces of wood, in the night; [clamorous in the day;] meaning that they pass the night in sleep, without prayer. (TA.) — مَالٌ خَشِبٌ † Cattle that are lean, or emaciated, syn. هَزَلِي, (K,) in consequence of their feeding upon dry herbage. (TA.) [And it seems that † خَشِبٌ signifies the same: for I find in the TA, and in a copy of the A which I believe to have been used by the author of the TA, mentioned as tropical, مَالٌ خَشِبٌ وَحَطَبٌ جَزَلٌ, app. meaning that مَالٌ خَشِبٌ and حَطَبٌ signify جَزَلٌ; but جَزَلٌ, I think, is here evidently a mistranscription for هَزَلِي; as حَطَبٌ is explained in the S and K as signifying "very lean or meagre."]

أَخْشَبٌ Rough, or coarse; as also † أَخْشَبٌ: (K:) the former applied in this sense to a male ostrich: (S:) and both signify anything gross, or big, and rough, or coarse; (A'Obeyd, S;) as also † خَشِبٌ: (TA:) and the first, (K,) applied to a man and to a camel, (TA,) tall, and gross, rude, or coarse, with bones uncovered by flesh, and hard, or hardy, and strong; (K,\* TA;) as also † خَشِبِي and † خَشِيبِي: (K:) or these three signify, or signify also, dry, or rigid, or tough: (Kr, ISd:) and خَشِبٌ, a man hard, or hardy, strong, and vigorous, in body: (A, TA:) and the same, (JK,) or † خَشِيبٌ, (TA,) a man whose bones are uncovered by flesh, and whose sinews are apparent; (JK, TA;) hard, or hardy, and

strong: (JK:) and the last, a gross, big, or coarse, camel: (S, TA:) a camel gross, coarse, or rude, in make, and ugly: (TA:) and a horse thick, or big, in the bones. (Ham p. 207.) See also خَشِبٌ. And see أَخْشَبٌ, in two places. — Also † Life in which one is not dainty, nice, or scrupulous. (K.)

خَشْبَةٌ The first filing of a sword, before the polishing. (TA.)

خَشِبَانٌ: } see أَخْشَبٌ.  
خَشَابٌ: }

خَشَابٌ, from the Persian آبِ خُوشِ, [The beverage properly called in Arabic] نَبِيدٌ. (TA.)

مَخْشُوبٌ and خَشِيبٌ Mixed. (TA.) — And the former, (K,) or both, (TA,) Picked out, chosen, or selected: (K, TA:) both words thus having two contr. significations. (TA.) — Also the former (S, K) and latter, (K,) A sword polished: (S, K:\*) this is [said to be] the prevailing signification: (TA:) or both signify a sharpened sword. (JK, TA.) — And the former, (As, S, K,) or both, (JK, A,) A sword of which the forging is commenced; thus [again] having two contr. significations: (S:) or forged, (K,\* TA,) or fashioned with the file, but not yet polished: (As, TA:) or newly made: (TA:) or imperfectly, not thoroughly, or not well, wrought; (JK, A;) and thus both words applied to an arrow: (A:) or the former, (S, K,) or both, (TA,) applied to an arrow, (S, K,) and to a bow, (K,) shaped out (S, K) [in a rough manner,] by the first operation, (S, TA,) not yet perfected, or made smooth, or even: (TA:) pl. of the former (accord. to the TA as applied to a bow [but I see no reason for this restriction]) خَشَابٌ and خَشَابٌ. (K.) خَشَابٌ † لَمْ يَنْقُحْ [Rough hewn, not yet trimmed,] is a prov., mentioned by Meyd and Z. (MF, TA.) — [Hence,] خَشِيبٌ and † مَخْشُوبٌ † Poetry said, spoken, or uttered, as it has come to the speaker, [unpolished, and unstudied,] without his affecting nicety, or refinement, therein, and without study, or labour. (A,\* TA.) And جَاءَ † بِالْمَخْشُوبِ † [He said, or uttered, that which came to him, as it came, unpolished, and unstudied]. (A, TA.) — See also خَشِيبٌ voce خَشِبٌ, in three places. — It also signifies Bad, corrupt, or vile. (K.)

خَشِيبَةٌ The natural quality [of the metal] of a sword, (Skr on the verse here following, S, TA,) before the making thereof is completed: (Skr:) or its blade, or iron: (A:) or its edge: or its polish. (JK.) Şakhr says,

\* وَصَارِمٌ أَخْشَبَتْ خَشِيبَتَهُ \*  
\* أَبْيَضٌ مَهْوٌ فِي مَتْنِهِ رَيْدٌ \*

And a sharp sword of which the natural quality [of the metal] before the completion of the making thereof has been refined, [white, or a sword,] thin in the two edges or sides, having [in its broad side] diversified marks. (Skr.)

خَشِيبِي: see خَشِيبٌ.

خَشَابٌ: see what next follows.

خَشَابَةٌ [a coll. gen. n., of which the n. un. is خَشَابٌ, Sellers of خَشَب [i. e. wood, or timber]. (TA.) — Fighters with staves. — Accord. to El-Hejeree, خَشَابَةٌ [so in the TA, without any syll. sign.] signifies *A slender [implement of the kind called] مطرق [i. e. مطرّق, q. v.,] which the polisher, when he has finished the polishing of a sword, passes over it, in consequence of which the scabbard does not alter its state.* (TA.)

خَاشِبٌ: see مُخْتَشِبٌ.

أَخْشَبٌ: see خَشَبٌ. Also *A great mountain: (A:) or a rugged, or rough, and great mountain; (S, K;) and so جَبَلٌ خَشِبٌ: or such as is not to be ascended: (TA:) an elevated place, rugged, with rough stones: (JK:) a tract of the kind termed قَفٌّ, rugged and stony: (TA:) pl. أَخْشَابٌ, (A, TA,) because the quality of a subst. is predominant in it: and the fem. خَشِبَاءٌ is also sometimes used in the same sense; or as syn. with غَيْضَةٌ [i. e. a thicket, &c.]; but the former meaning is better known: and this [likewise] is thought to be rather a subst. than an epithet, because of the pl., mentioned above: (TA:) and خَشِبَانٌ [also seems to be a pl. of أَخْشَبٌ, or of خَشِبٌ; for it is said that it] signifies *rugged, or rough, mountains, neither great nor small: (K:) and rugged ground.* (TA in art. ذَنْبٌ.) خَشِبَاءٌ also signifies *Hard land or ground; (K,\* TA:) land, or ground, in which are stones and pebbles and earth or clay.* (IAmb, TA.) And أَرْضٌ خَشِبٌ (K, TA) *Hard land or ground, like خَشِبَاءٌ, (TA,) that flows with the least rain.* (K, TA.) And أَكْمَةٌ خَشِبَاءٌ (S, TA) *A hill of which the stones are scattered, but near together.* (TA.) And جَبْهَةٌ خَشِبَاءٌ *A displeasing forehead; as also خَشِبَةٌ: (TA:) or a displeasing, rigid forehead; (JK, S, K;\*) not even.* (JK.) And أَخْشَبٌ الجَبْهَةُ *A man having a displeasing and rigid forehead.* (TA.)*

بَيْتٌ مُخْتَشِبٌ [so in the present day, but written in the TA without any syll. sign.] *A house having خَشَب [i. e. wood, or timber, employed in its construction].* (TA.)

مُخْتَشِبٌ: see خَشِبٌ, in four places. — It is applied to a horse, by El-Aqshà; (S, TA;) meaning *Of mixed pedigree: (A'Obeyd, TA:) or not broken; not well trained; from what next follows; and thus used only by El-Aqshà.* (IKh, TA.) — جَفْنَةٌ مُخْتَشِبَةٌ *A wooden bowl imperfectly made.* (IKh, TA.) — طَعَامٌ مُخْتَشِبٌ [Food imperfectly prepared; i. e., if flesh-meat, not thoroughly cooked; and if not flesh-meat, (but grain, TA,) without any seasoning, or condiment, to render it pleasant, or savoury. (K,\* TA.)

مُخْتَشِبٌ One who eats what he can; as also خَاشِبٌ. (JK.)

### خشع

1. خَشَّرَهُ, aor. َ, (S, K,) inf. n. خَشْرٌ, (S,) *He picked it, (Lh, S, K,) namely, a collection of goods, or commodities, (Lh,) removing from it*

*what was bad.* (Lh, S, K.) — And خَشَّرَ, aor. (and inf. n., TA) as above, *He left upon the table refuse of food: thus the verb bears two contr. significations.* (K.) — Also خَشَّرَهُ *He rendered it (a thing) bad, or vile.* (TA.)

خُشَارٌ (K) and خُشَارَةٌ (S, A, K) *The bad part or parts [or the refuse] (Lh, S, K) of goods, or commodities, (Lh,) or of anything.* (S, K.) And the latter, *The worst kind, syn. شِيسِ, of dates.* (A.) — *What contains no لُبٌّ [or heart], of barley.* (A, K.) — And the latter, *The refuse of food remaining upon a table; that in which is no good.* (S, A, K.\*) — Also the latter, (S, A, K,) and the former, (K,) and خُشَارٌ, (IAar,) *† The refuse, or lowest or basest or meanest sort, of mankind, or of people; (IAar, S, A, K;) as also خَاشِرٌ, accord. to the K, but correctly خَاشِرَةٌ, as related by AA from IAar.* (TA.) El-Hoṭṭei-ah says,

\* وَبَاعَ بَنِيهِ بَعْضَهُمْ بِخُشَارَةٍ \*  
\* وَبَعَتْ لِدَبْيَانَ الْعَلَاءَ بِمَالِكِ \*

[And some of them have sold their sons for the refuse of mankind; but] thou hast purchased eminence for Dhubyán with Málík: in the S we find بِمَالِكَا [with thy property]: but it is correctly as above: Málík was a son of 'Oyeyneh Ibn-Hiṣn: the Benoo-'Ámir slew him: wherefore 'Oyeyneh made war upon them, and obtained his blood-revenge, and spoil: and to this event El-Hoṭṭei-ah refers in the verse above. (IB, TA.)

خُشَارَةٌ: }  
خُشَارٌ: } see the paragraph next preceding.  
خَاشِرٌ: }  
خَاشِرَةٌ: }

### خشع

1. خَشَعَهُ, aor. َ, inf. n. خُشُوعٌ, *He was, or became, lowly, humble, or submissive; (S, Mṣb, K;) as also اخْتَشَعُ (S, K) and تَخَشَعُ; (Abu-l-Fet-h, Ham pp. 24 and 127;) خُشُوعٌ being syn. with خُضُوعٌ: (S, Mṣb, K;) or خُشُوعٌ is nearly the same as خُضُوعٌ: (Lth, K;) or the former is mostly used as meaning in the voice; and the latter, in the necks: (Mṣb;) or the latter is in the body; and the former is in the voice and in the eyes: (K;) or, as we read in the 'Eyn, the former is nearly the same as the latter, except that the latter is in the body, and signifies the acknowledging of humility and submission, and the former is in the voice and in the eyes; and the like is said in the Nh [and in the Mṣb in art. اخضع]. (TA.) You say, خَشَعَتِ الْأَصْوَاتُ *The voices were [or shall be (as in the Kṛur xx. 107)] still and low: (Mṣb;) or low: or, as some say, still.* (TA.) And خَشَعَ بَصْرَهُ *He lowered his eye.* (S.) And اخْتَشَعُ and تَخَشَعُ *He cast his eye towards the ground, and lowered his voice.* (TA.) Lth says that you say, خُشِعَ فُلَانٌ, but not اخْتَشَعَ بَصْرَهُ. (TA.) And خَشَعَ بَصْرَهُ *His**

*eye became contracted.* (TA.) And خَشَعَتْ دُونَهُ *خَشَعَتْ دُونَهُ* † [meaning *The eyes were cast down before him, or it.*] (TA.) خُشُوعٌ also signifies *The being, or becoming, still: and the abasing oneself; or lowering oneself.* (K, TA.) And اخْتَشَعُ, *He lowered, or stooped, or bent down, his breast.* (TA.) — Also, inf. n. as above, *He feared; for instance, in prayer: (TA:) or خَشَعُ فِي صَلَاتِهِ and خَشَعَتْ فِي دُعَائِهِ signifies *He applied himself with his heart to [or in] his prayer, and his supplication.* (Mṣb.) — خَشَعَتِ الْكَوَاكِبُ, (Aboo-'Adnán,) inf. n. as above, (K,) † *The stars approached to the place of setting; (Aboo-'Adnán;) or approached to setting: (K;) or sank, and nearly disappeared in their setting-place.* (Aboo-Sálih El-Kilábee.) [The corresponding phrase in Hebrew, occurring in Gen. xxxvii. 9, probably has the same meaning.] — خَشَعَتِ الشَّمْسُ † *The sun became eclipsed.* (TA.) — خَشَعَتِ السَّنَامُ † *The hump for the most part went away; (O, K;) i. e. the hump of the camel: (TA:) or became lean; its fat going away, and its height becoming lowered.* (L.) — فَلَانٌ جَذُلٌ حَكَكَ خَشَعَتْ عَنَّهُ الْأَبْنُ *is a saying of the Arabs, explained in art. حَكَكَ.* (TA in that art.) — خَشَعَتِ الْيَرْبُوقُ † *The leaves withered.* (TA.) — خَشَعَتِ الْأَرْضُ † *The earth, or land, dried up, not being rained upon.* (TA.) — خَشَعَ فُلَانٌ خَرَأَشِي صَدْرِهِ *Such a one ejected the viscous saliva [or phlegm of his chest].* (O, K.) — And خَشَعَتْ خَرَأَشِي صَدْرِهِ *The viscous saliva [or phlegm of his chest] became ejected.* (O, K.) The verb is thus intrans., as well as trans. (O.)*

5. تَخَشَعُ *He lowered, humbled, or abased, himself: (Lth, K;) or he constrained himself to be, or to become, lowly, humble, or submissive; or to be so, or to become so, in voice, or in the eyes.* (S.) See also 1, in two places.

6. تَخَاشَعُ [He feigned lowliness, humility, or submissiveness, in demeanour, or in voice, or in the eyes]. (TA in art. مَوْتٌ; &c.)

8: see 1, in four places.

خُشَعَةٌ *A low hill: (S;) or a hill cleaving to the ground: (IAar, K;) and a piece of rugged ground: (IDrd, K;) or [elevated ground such as is termed] قَفٌّ that is for the most part soft, i. e. neither stone nor clay: (Lth;) and a rock growing in the sea: (TA:) pl. خُشَعٌ. (K.) It is said in a trad., كَانَتِ الْأَرْضُ خُشَعَةً عَلَى الْمَاءِ ثُمَّ دُحِبَتْ, [The earth was a low hill, &c., upon the water: then it was spread out]: (S;) but this trad. is variously related. (TA.)*

خَاشِعٌ *Lowly, humble, or submissive, (K, TA,) and still: (TA:) [or so in the voice and in the eyes: (see 1:)] pl. خَاشِعُونَ and خُشَعٌ; the latter also signifying men lowering, humbling, or abasing, themselves: or constraining themselves to be, or to become, lowly, humble, or submissive; or to be so, or to become so, in voice, or in the eyes: or casting their eyes towards the ground, and lowering their voices.* (TA.) Hence, in the Kṛur

[lxviii. 43, and lxx. 44], accord. to different readings, *خَاشِعًا أَبْصَارَهُمْ* and *خَاشِعَةً أَبْصَارَهُمْ* [Having their eyes cast down]: the accus. case being used as denotative of state. (Zj, TA.) — *Bowing; or bending down the head and body.* (K.) — *Fearing.* (TA.) — † A camel's foot (خَفٌّ) cleaving to the ground. (TA.) — † A wall that has cracked, and given notice of its falling, and [then] become even with the ground. (TA.) — † A herb dried up, and falling down upon the ground. (TA.) — Applied to a place, (S, K,) and, with *د*, to a *بَلَدَةٌ* [or portion of country], (S,) † *Overspread with dust*, [in the CK *المُعَبَّر* is erroneously put for *المُعَبَّر*,] and having in it no place of alighting, or of abiding: (S, K:) and to land (أَرْضٌ), meaning of which the wind raises the surface, by reason of its softness, so as to efface its traces, or tracks: (L:) or in this case it is with *د*, as in the Kur xli. 39, and means *altered* (مُتَغَيَّرَةٌ [probably a mistranscription for *مُتَغَيَّرَةٌ* overspread with dust]), and having its herbage broken in pieces: (Zj, TA.) or dried up, and containing no herbage: (Jel:) or containing no green herbage: or low, or depressed, and still: (TA:) and, without *د*, applied to a place, to which one finds not his way: (Sgh, K:) pl. *خُشَعٌ*. (TA.)

خشف

1. *خَشَفَ*, aor. *خَشَفَ* (S, Sgh, L, K) and *خَشَفَ* (L, K), inf. n. *خُشْفٌ*, (S,) *He, or it, made a sound*, (L, K,) or *what is termed حَسٌّ* [i. e. a low, faint, gentle, or soft, sound], (S,) and *an audible motion*: (S, L:) said of a man: and said also of snow, as meaning *it caused one to hear a [sound such as is termed] خُشْفَةٌ* in walking [upon it]; as is the case in intense cold. (S.) And *خَشَفَ*, aor. *خَشَفَ*, inf. n. *خُشُوفٌ*, said of snow, *It was rough, so that it caused one to hear a خُشْفَةٌ* in walking [upon it]: and in like manner said of ice; i. e. *it was soft, or yielding [to the feet, crackling], or easily broken.* (TA.) A poet says, (S,) namely, El-Katamee, (TA.)

\* إِذَا كَبَدَ التَّجْمُرَ السَّمَاءَ بِشَنُوءَةٍ \*  
 \* عَلَى جِبِنِ هَرَّ الكَلْبِ وَالنَّجْجِ خَاشِفٌ \*

[When the asterism of the Pleiades culminates in winter, at the time when the dog whines by reason of the cold, and the snow causes one to hear a slight sound in walking upon it]: (S:) or, accord. to IB, the right reading is, بِسَحْرَةٍ [a little before daybreak, or in the last third of the night]: (TA:) *حين* is here *manṣoob* because *على* is made to be redundant, and because it is prefixed to a verbal proposition: (S:) this is the more approved way in a case of this kind, when the verb commencing the proposition is a pret.; but some say *على حين*. (I'Al p. 199.) — *خَشَفَ* said of water, *It froze.* (K.) — Said of cold, *It was, or became, intense.* (K.) — *خَشَفَ فِي السَّيْرِ*, (K,) inf. n. *خُشْفَانٌ*, (JK,) *He hastened, made haste, or sped*, [app. so as to cause a slight sound to be heard,] in going, journeying, or pace. (JK, K.) And *مَرَّ بِخَشْفٍ* *He passed along hastening.*

(TA.) — *خَشَفَ*, (S, K,) aor. *خَشَفَ* (S, TA) and *خَشَفَ*, (TA,) inf. n. *خُشُوفٌ* (S, K) and *خُشْفَانٌ*, (K,) *He went away in, or into, the land, or country.* (S, K.) And *خَشَفَ فُلَانٌ* *Such a one journeyed away, went away, or departed, or became hidden or concealed, syn. تَقَوَّبَ*, (K, TA,) in the land, or country. (TA.) — *خَشَفَ فِي الشَّيْءِ* (aor. *خَشَفَ*, TA,) *He entered into the thing; as also انخشف.* (K.) — *خَشَفَ*, inf. n. *خُشْفَانٌ*, *He (a man) went, or travelled, by night.* (K.) — And *He was bold, or daring, in night-journeying: or he went about, or round about, by night; (L, K, TK; but in the first and second, only the inf. n. is mentioned in this case; and journeyed much by night.* (L.) And *خَشَفَ بِالْقَوْمِ*, aor. *خَشَفَ*, said of a guide of the way, *He went about, or round about, by night, and hastened, or sped, with the party:* (JK:) or *خَشَفَ بِهِمْ*, inf. n. *خُشَافَةٌ*, *he (a guide of the way) acted with a penetrative energy, or with sharpness, vigorousness, and effectiveness, with them [in conducting them]; as also خَشَفَ*, inf. n. *تَخَشِيفٌ*. (K, TA.) — *خَشَفَتْ بَوْلَدِهَا* *She (a woman) cast forth her child [from the womb].* (K.) And *خَشَفَ بِهِ* *He, or it, was cast, or thrown; as also خَفَسَ بِهِ*, and *خَفَسَ بِهِ*. (TA.) — *خَشَفَ رَأْسَهُ بِالْحَجَرِ* *He (a man, S) broke his head with the stone.* (S, K.)

2: see 1.

3. *خَاشَفَ*, (K,) inf. n. *مُخَاشَفَةٌ*, (JK, TA,) *It (an arrow) caused a [sound such as is termed] خُشْفَةٌ* to be heard on its hitting the object aimed at: (K, TA:) or *it (an arrow) caused a [confused sound such as is termed] خُشْخُشَةٌ* to be heard from the inside of the animal hit thereby. (JK.) — *خَاشَفَ فِي الشَّرِّ*, and *إِلَى الشَّرِّ*, *He hastened in doing, and to do, evil, or mischief.* (TA.) — *خَاشَفَ فِي ذِمَّتِهِ* *He hastened in breaking, or violating, his compact, covenant, or promise of protection or safeguard, or of security or safety.* (K, TA.) — *خَاشَفَ الإِبِلَ لَيْلَتَهُ* *He went, or kept pace, with the camels during his night; syn. سَايَرَهَا.* (K.)

7: see 1.

*خُشِفَ*: see *خُشْفَةٌ*, in two places: — and *خُشِفَ*: — and *خَاشِفٌ*.

*خُشِفَ*: see what next follows.

*خُشِفَ* (As, JK, IDrd, Mṣb, K) and *خُشِفَ* and *خُشِفَ*, (K,) the second of which is said by MF to be the most common, and then the first, (TA,) [but this is a mistake, for the first is the only form commonly occurring,] *The young one of the gazelle; (JK, Mṣb;)* applied to the male and the female; (Mṣb;) or the female is termed *خُشْفَةٌ* [i. e. *خُشْفَةٌ* and *خُشْفَةٌ* and *خُشْفَةٌ*]: (K:) or the young one of the gazelle in the first stage after its birth: (K:) or after it is termed *طَلَا*; for it is called by the latter appellation when just born: (As, TA: [see *شَصَّرَ*]) or after it is termed *جَدَايَةٌ*: (TA:) or when it first walks: or she that flees, or goes away, from, or of, (مِنْ,) her young ones: (K: [a strange (as well as an

ambiguous) explanation, seeing that the fem. is said in the K to be with *د*:] pl. *خُشُوفٌ*, (Mṣb,) or *خُشْفَةٌ*. (K.)

*خُشِفَ* and *خُشِيفٌ* *Rough snow, (JK, K,) that causes one to hear a [sound such as is termed] خُشْفَةٌ* in walking [upon it]: (TA:) and (in like manner, TA) *ice that is soft, or yielding [to the feet, crackling], or easily broken:* (K:) or the latter signifies [simply] *snow.* (S.) One says, *أَصْبَحَ الْمَاءُ خُشِيفًا* [The water became ice such as was soft, &c.]. (JK, TA.) [See also *خَاشِفٌ*.]

*خُشْفَةٌ* (JK, S, K) and *خُشْفَةٌ* (Mgh, K) and *خُشْفٌ* (K) *A sound: (K:) or such as is termed حَسٌّ*; (S;) [i. e.] *a low, faint, gentle, or soft, sound: (JK:) and a motion: (JK, S, K:) or a low, faint, gentle, or soft, حَسٌّ: or the first signifies the sound of the creeping of serpents; and the sound of the hyena: (K:) or a sound that is not loud, or vehement; (A'Obeyd;) and so the second: (Mgh:) or a single sound; so accord. to Fr: (Az, TA:) and the last signifies the sound of a sword falling upon flesh, and upon a weapon or weapons: and the sound of feet, such as is not loud, or vehement.* (TA.) — Also the first, *A [tract of high ground such as is termed] قَفٌّ* that is mostly soft. (L, K.)

*خُشْفَةٌ*: see the next preceding paragraph, in two places.

*خُشُوفٌ* *A quick, or swift, man.* (S.) — *One going away, or who goes away, into the land, or country; as also خُشِيفٌ and خَاشِفٌ.* (K.) — *One entering, or who enters, into a thing; as also خُشِيفٌ and خَاشِفٌ and مَخْشِفٌ.* (K.) *One who enters into affairs (K, TA) and fears not, or dreads not; as also مَخْشِفٌ.* (TA.) — Also and *خَاشِفٌ* and *خَاشِفَةٌ* sings. of *خُشْفٌ*, which signifies *Camels that journey by night:* (S:) or, accord. to IB, the sing. of this pl. is *خَاشِفٌ* only: and the pl. of *خُشُوفٌ* is *خُشْفٌ* [a mistranscription for *خُشْفٌ*]. (L.) — See also *مَخْشِفٌ*: — and the paragraph here next following.

*خُشِيفٌ*: see *خُشِفَ*, in two places: — and *خُشُوفٌ* also, in two places. — Also *A sharp, or penetrating, sword; and so خَاشِفٌ and خُشُوفٌ*: (K:) or, applied to a sword, *خُشِيفٌ* [q. v.]. (JK.) — And *Water that runs in a [watercourse such as is termed] بَطْحَاءٌ*, beneath the pebbles, two or three days, and then goes away. (TA.)

*الْخُشَافُ*: see *مَخْشِفٌ*. — *أَمْرٌ خُشَافٌ* *Calamity, or misfortune; (JK, K;) as also خُشَافٌ*, without *أَمْرٌ*. (TA.)

*خُشَافٌ* *A certain nocturnal flying thing; (Mṣb;) the خُفَاشُ [or bat], (S, K, Mṣb,) that flies by night: so says El-Farábee, in section ش: (Mṣb:) formed by transposition from the latter word, which is the more chaste: (Sgh, Mṣb, TA:) or rather so called because of its خُشْفَانٌ, i. e. its going about, or round about, by*

night: (Lth, TA:) or a certain flying thing, having two small eyes: (TA:) as some say, (S,) and thus also says El-Farábee, (Msb,) the *غَطَّاف* [or swallow]: (S, Msb, TA:) he who says *غَفَّاش* derives its name from the smallness of its eyes. (Lth, TA.)

*غَاشِفٌ* [act. part. n. of 1; fem. with *ة*]: see 1. — Water freezing, or in a state of congelation, and so *غَشْفٌ*. (TA.) [See *غَشْفٌ*.] — See also *غَشُوفٌ*, in four places: — and see *غَشِيفٌ*. — Also A boy light, or active, and brisk, lively, or sprightly; like *غَابِيفٌ*. (TA in art. *غَشْفٌ*.)

*أَغَاشِفٌ* Hard tracts of land: with *س*, it signifies such as are soft. (Fr, K.)

*مَغَشِفٌ* A place of ice; (Sgh, K;) [an ice-house;] this is the meaning of the term by which Lth explains it, namely, *يَخْدَان*, (Sgh, TA,) [or *يَخْدَانٌ*,] which is Persian, and which the author of the L has mistranscribed *نَجْرَان*, adding thereto *الذي يجري عليه الباب*. (TA.)

*غَشْفٌ* *ظَبِيَّةٌ مُغَشِفٌ* A she-gazelle having a *غَشْفٌ*. (Sgh, K.)

*مَغَشِفٌ*: see *غَشُوفٌ*, in two places. — Also A guide of the way (Lth, JK, K) who travels, or goes about, with people by night: (Lth, JK:) or who acts with a penetrative energy, and with sharpness, vigorousness, and effectiveness. (K.) A man (AA, S) bold, or daring, (AA, S, K,) to encounter the night, (S,) or to encounter the terror of the night, (AA,) or in night-journeying: (K:) or who goes about, or round about, by night; as also *غَشُوفٌ*: (K:) or this last, one who fears not by night: (JK:) or who goes away boldly in the night or in any case. (AA, IB.) — *الْمَغَشِفُ* The lion; (K;) because of his boldness in going about: (TA:) and so *الْمَغَشِفُ*. (JK.)

### غَشْرٌ

1. *غَشْرَةٌ*, (S, K,) aor. *غَشَرَ*, (K,) inf. n. *غَشِرٌ*, (JK, S,) He broke his *غَشِيرٌ* [q. v.]. (JK, S, K.) — *غَشِرٌ*, aor. *غَشَرَ*, inf. n. *غَشِرٌ*, (K, TA,) agreeably with rule, (TA, [accord. to the CK *غَشِرٌ*,]) and *غَشِيرٌ*, (K,) which is irreg., (TA.) He (a man, TA) was, or became, wide in the nose. (K.) — And It (the nose) became altered for the worse in odour, or stinking, by reason of a disease therein; (K, TA;) i. e., by reason of a stoppage therein, affecting the passage of the breath, and preventing respiration: or had one of its three bones broken. (TA.) — And *غَشِرٌ*, (JK, Mgh, Msb, K,) aor. *غَشَرَ*, (Mgh, Msb, K,) inf. n. *غَشِرٌ*, (JK, Mgh, and so in some copies of the K,) or *غَشِرٌ*, (S, Msb, and so in some copies of the K and in the TA,) and *غَشَامٌ*, (K, [but mentioned in the JK as though a simple subst.,]) said of a man, (S, \*Msb, K,) He became affected with a certain disease in the nose, (JK, S, Mgh, Msb,) which stopped the passage of the breath; (JK;) or which caused it to become altered for the worse in odour, or stinking; (Zj, Mgh;) or which rendered it corrupt, or unsound, so that the

person could not smell: (Msb;) or his [cartilages of the nose called the] *غَيَاشِيرٌ* [pl. of *غَشِيرٌ* q. v.] delapsd, (K, TA,) and the passage of his breath became stopped. (TA.) — And *غَشِرٌ*, (JK, Msb, K,) aor. *غَشَرَ*, (K,) inf. n. *غَشِرٌ*; (TA;) and *غَشِرٌ*; (JK, K;) and *غَشِرٌ*, (S, JM, TA,) inf. n. *غَشِيرٌ*; (JM;) for which last, the K erroneously substitutes *غَشِرٌ*; (TA;) It (flesh-meat) became altered for the worse in odour, or stinking: (S, \*Msb, K;) or became very stinking; stank much. (JK.)

2. *غَشْمَةُ الشَّرَابِ*, inf. n. *تَغَشِيرٌ*, The odour of the wine rose into his *غَشِيرٌ*, and intoxicated him: (M, K:) or the odour of the wine rose into his *غَشِيرٌ*, and became infused in his brain, and so dispelled his reason. (T, TA.) — See also 1, last sentence.

4: see 1, last sentence.

5. *تَغَشِيرٌ* His reason became dispelled by the rising of the odour of wine into his *غَشِيرٌ* and its becoming infused in his brain. (T, TA.) — See also 1, last sentence.

*غَشْرٌ* The nose: [see also *غَشِيرٌ*:] and the mucus that flows from it. (TA, from a trad.: and the latter signification is mentioned in the TA voce *سَلْتٌ*; as well as in the present article.) — [In modern Arabic, it signifies The mouth: and hence, a spout.] — In Persian, it signifies Anger: and this meaning is with probability deducible from the literal root of this art.; for he who is angry raises his nose and makes it pointed. (TA.)

*غَشْمَةٌ* [Intoxication produced by the odour of wine rising into the *غَشِيرٌ*;] a subst. from *غَشْمَةُ الشَّرَابِ*. (K.)

*غَشِرٌ*, applied to flesh-meat, [Stinking: (see 1, last sentence:) or] stinking much. (JK.)

*غَشَامٌ* A certain disease in the nose, and a stoppage of the passage of the breath [therein]. (JK. [See also 1.]) — A man having a large nose: (S:) [or] a large nose; (Zj, JK, K;) and so though not elevated, or prominent. (Zj, TA.) — And † A mountain having a thick prominence: (S:) or a long mountain, (AA, JK, TA,) having a prominence, (AA, TA,) or having a thick prominence: (TA:) or a great mountain. (K.) — And *الغَشَامُ* The lion: (JK, K:) because of the greatness of his nose. (TA.)

*غَشَامَةٌ* Refuse; anything remaining after the good has been picked out. (JK.)

*غَشِيرٌ* The extreme, or most remote, [meaning innermost,] part of the nose: (S, Msb:) or the interior of the nose: (MA:) or the upper part of the interior of the nose: and the bone of the nose: (KL:) or the part that is above the *نُخْرَةٌ* [which here seems to mean the end, or tip, or flexible part,] of the nose, of the bone thereof: and what is beneath this [is] of [the thin cartilages called] the *غَشَامِرٌ* of the head: (M, K:) and the nose [altogether] (Msb, KL) is so called by some: (Msb:) the word is of the measure *فِعُولٌ*: (Msb, TA:) and its pl. is *غَيَاشِيرٌ*: (Msb:) which [also] signifies certain cartilages in the extreme [or in-

most] part of the nose, between it and the brain: or certain ducts, (*عُرُوقٌ*, [meaning, or including, the air-passages, see *جَسْتَةٌ*, and *نَخْرٌ*, &c.,]) in the interior (*بَاطِنٌ* M, or *بَطْنٌ* K) of the nose. (M, K.) — [Hence,] the pl. signifies also † Prominences, or projecting parts, of mountains. (JK, S, TA.) — And the sing., [as a coll. gen. n.,] Small, thin, black things, resembling flesh; and morbose nodes; upon a bone. (TA.)

*أَغَشِرٌ* Wide in the nose: (K:) applied to a man. (TA.) — And, so applied, Having a certain disease in the nose, (S, Msb,) whereby it is rendered corrupt, or unsound, so that he cannot smell: (Msb:) or whose *غَشِيرٌ* has a fetid odour; (Mgh, Msb;) from *غَشِرٌ* said of flesh-meat, explained above: (Msb:) or that cannot smell anything, (JK, Az, Mgh, K, TA,) whether sweet or stinking, (Az, Mgh, TA,) by reason of a stoppage in his *غَيَاشِيرٌ*, from having one of the three bones broken: (TA:) and *مَغَشِيرٌ* [in like manner] signifies having his nose altered for the worse in odour, or stinking, by reason of a stoppage therein, affecting the passage of the breath, and preventing respiration; or having one of its three bones broken: (TA:) fem. of the former *غَشْمَةٌ*. (Msb.) — And, applied to the nose, Altered for the worse in odour, or stinking, by reason of a disease therein, (K, TA,) i. e., by a stoppage therein, affecting the passage of the breath, and preventing respiration: or having one of its three bones broken. (TA.)

*مَغَشِيرٌ* Intoxicated; as also *مَغَشِيرٌ* and *مَغَشِيرٌ*: (K:) or much intoxicated. (S, TA.) — And Broken in pieces. (TA.)

*مَغَشِيرٌ*: see *أَغَشِرٌ*: — and see also *مَغَشِيرٌ*.

*مَغَشِيرٌ*: see *مَغَشِيرٌ*.

### غَشَنٌ

1. *غَشَنٌ*, aor. *غَشَنَ*, (S, Msb, K,) inf. n. *غَشُونَةٌ* and *غَشَانَةٌ* (S, Msb, K, KL) and *غَشَانَةٌ* (CK, TA, but omitted in some copies of the K) and *غَشَنٌ* and *مَغَشَنَةٌ*, (K,) It was, or became, rough, harsh, or coarse; (K, \*KL, PŠ;) contr. of *لَانَ* (S, K,) or of *نَعَمٌ*; (Msb;) as also *تَغَشَنٌ*. (K.) — [Hence,] *غَشُونَةٌ* and *غَشُونَةٌ* and *مَغَشَنَةٌ* (TA) † He is difficult, refractory, or stubborn; not to be coped with. (K, TA. [See also *غَشَنٌ*].) And *اغشوشنٌ* عليه صدره and *غَشَنٌ* عليه صدره † He was, or became, angry with him. (Sh, TA.) See also 3.

2. *غَشَنَهُ* He made it rough, harsh, or coarse. — Hence, *غَشَنَ صَدْرَهُ*, inf. n. *تَغَشِينٌ*, † He exasperated him; made him to be affected with wrath, or rage. (S, K, TA.) A poet says,

\* وَغَشَنَتْ صَدْرًا جَبِيهًا لَكَ نَاصِحٌ \*  
[explained in art. *جَبِيهٌ*]. (S.)

3. *غَاشَنَهُ*, (S, M, K,) inf. n. *مَغَاشَانَةٌ*, (TA,) † He was rough, harsh, or coarse, to him; syn. *غَشَنٌ* عليه; in speech, and in action; (M, TA.)

[he acted towards him, or with him, roughly, harshly, or coarsely;] *contr. of لا يئنه*. (S, K.)

5: see 1: — and see also 12.

10. استخشنه *He found it [or esteemed it] rough, harsh, or coarse.* (K.) — Hence, in a trad. of 'Alee, making mention of pious men of learning, *وَأَسْتَلَانُوا مَا أَسْتَخْشَنَ الْمُتَرَفُونَ* + [And they esteemed, or esteem, soft, or smooth, what those leading a life of ease and plenty esteemed, or esteem, rough, harsh, or coarse]. (TA.) And *كَذَا* + [He esteemed unpleasant, or uncomfortable, the remaining in such a place of abode]. (TA in art. *بشع*.)

12. اخشوشن (JK, S, K) and تخشن (K) *It was, or became, very rough, harsh, or coarse:* (S, K:) or (K) *he wore rough, harsh, or coarse, clothes:* (JK, K:) or the former signifies also *he accustomed himself to the wearing of such clothes:* (S:) or each, *he ate rough, harsh, or coarse, food:* (TA:) or the former, (JK,) or each, (K,) + *he said what was rough, harsh, or coarse:* (JK, K, TA:) or + *he lived a rough, or coarse, life.* (K.) The former verb is more intensive in all its senses (K, TA) than خشن and تخشن, because of the repetition of the medial radical and the addition of the و; and the same is the case of every verb of this class, as اعشوشب and the like, as is indicated in the S. (TA.) — See also 1.

خشن *Rough, harsh, or coarse;* (S, Mṣb, K, KL, PṢ;) applied to a thing (S, Mṣb, K) of any kind; (K;) as also *أخشن:* (S, Mṣb, K:) in relation to a stone, they seldom or never say otherwise than *أخشن:* (Mṣb:) the fem. of the former is with ة; (Mṣb, K;) and the pl. is *خشن*, (Mṣb,) [also said to be a pl. by poetic license of *أخشن*, for *خشن*, as will be seen below,] or *خشان*, (K,) which is applied in the sense explained above to land [or lands]: (TA:) the fem. of *أخشن* is *أخشنة*; (K;) and the pl. is *خشن*. (S.) You say *أرض خشنة* *Rough, or rugged, ground or land.* (Mṣb.) And *أرض خشنة* *Rugged ground or land,* (JK, TA,) *in which are stones and sand.* (TA.) And *ملائة خشنة* [A wrapper for the body] *in which is roughness, harshness, or coarseness, either from newness or from make.* (TA.) — [Hence,] + A strong man. (Mṣb.) And *هو خشن الجانب* and *أخشنه* + *He is difficult, refractory, or stubborn; not to be coped with.* (K, TA. [See also 1.]) And *عاش عيشاً خشناً* + *He lived a rough, or coarse, life.* (K.) See also *أخشن*.

*خشنة* [dim. of *خشنة*] *A certain small herb, or leguminous plant, green, found in meadows and plains; so called because of its roughness, or harshness, or coarseness.* (TA.) See also *خشنة* at the end of the next paragraph.

*أخشن*, and its fem. *أخشنة*: see *خشن*, in five places. You say also *كثيبة خشنة* + [An army, or a portion thereof, *bristling with weapons:* or] *having many weapons:* (JK, S, K, TA:) [and in like manner, *جيش خشن*, occurring in the TA in

Bk. I.

art. *خمس*:] and *مَعَشَرُ خُشْنٍ* and *خُشْنٍ*; the latter allowable in poetry: (S: [it is there implied that this has a similar meaning:]) or the last signifies + [a company of men] *who resist harm, or injury.* (Ham p. 5.) And *أُفْيَةُ خُشْنَاءَ* + A great number [of people]. (S in art. *نقى*.) — Also, (K, TA,) or *أخيشن*, (JK,) + A man whose state, or condition, is discommended. (JK, K, TA. [See also *مُخَشَّنَةٌ*].) And the fem., + A she-camel lean, or emaciated. (JK, K.) And *سنة خُشْنَاءَ* + A year of drought or distress. (JK.) — A *rājiz* says,

مِنْ يَثْرِبَاتٍ قِذَاذٍ خُشْنٍ

meaning [Of the fabric of Yethrib,] *new [unfeathered arrows].* (S, TA.) — *خُشْنَاءَ* also signifies *A certain green herb, or leguminous plant, (AḤn, JK, K,) having short leaves, (JK,) that spreads upon the ground, (AḤn,) rough to the feel, but soft in the mouth, viscous like purslane; (AḤn, K;) its blossom is yellow, and it is eaten [by men], and is likewise a pasture: (AḤn:) also called *خُشْنَاءَ*. (TA.)*

*أخيشن* dim. of *أخشن* as syn. with *خشن*. (TA.) *أخيشن في ذات الله* is a phrase occurring in a trad. [app. as meaning + *Somenhat rough or coarse in clothing, or in mode of living, for the sake, or to obtain the approbation, of God.*] (S, TA.) See also *أخشن*.

*مُخَشَّنَةٌ* A she-camel whose *طرق* [or condition in respect of fatness] is discommended. (JK, K. [See also *أخشن*].)

خشو

1. *خَشَتِ النَّخْلَةَ*, aor. *تَخَشُو*, (JK, S, K,) inf. n. *خَشُو*, (JK, TA,) *The palm-tree bore dates such as are termed خَشُو*, i. e. *حَفَف*: (JK, S, K:) so says El-Umawee, (S,) or IAḡr. (TA.)

*خشا* *Black wheat.* (IAḡr, K, TA.)

*خَشُو* *Dates such as are termed حَفَف*: (JK, S, K:) so says El-Umawee, (S,) or IAḡr, who adds, i. e., *of which the lower portion has become bad and rotten, while in its place:* he says that it is of the dial. of Belhārith Ibn-Kaḡb. (TA.)

خشى

1. *خَشِيَ*, aor. *يَخْشِي*, inf. n. *خَشِيَةٌ* (JK, S, M, Mṣb, K) and *خَشَى* (JK, M, K) and *خَشَى* (Sgh, K) [the second and third erroneously written in the CK *خشا* and (by indication) *خشا*] and *خَشَاءَ* (M, K) and *خَشِيَانٌ*, (JK, M, K,) though it has been said that the only instances of this kind are *شَتَانٌ* and *لَيَانٌ*, [see the former of these two,] but in one copy of the M found written *خَشِيَانٌ*, (TA,) and *مَخْشَاءَ* (JK, M, K) and *مَخْشِيَةٌ*, (M, K,) *He feared;* syn. *خَاف*: (JK, S, M, Mṣb, K:) or, accord. to Er-Rāghib and others, *he dreaded;* or *feared with reverence, veneration, respect, honour, or awe.* (TA.) You say, *خَشِيَهُ* *He feared him, or it;* [or *he dreaded*

*him, or it;* i. e. *feared him, or it, with reverence, &c.;*] as also *تَخَشَاهُ*. (K.) [And *خَشِيَ مِنْهُ*, meaning the same: or *He feared, or dreaded, what might happen to him from him, or it.* And *خَشِيَ عَلَيْهِ شَيْئاً* *He feared, or dreaded, for him a thing.*] And *فَعَلْتُ ذَلِكَ خَشَاءً أَنْ يَكُونَ كَذَا* [I did that in fear, or dread, that such a thing might happen]. (IAḡr, TA.) — *خَشِيَةٌ* also signifies *Hope.* (Er-Rāghib, TA.) And the saying of Ibn-'Abbās to 'Omar, *لَقَدْ أَكْثَرْتُ مِنَ الدَّعَاءِ* *بِالْمَوْتِ حَتَّى خَشِيْتُ أَنْ يَكُونَ ذَلِكَ أَسْهَلَ لَكَ عِنْدَ نُزُولِهِ*, is explained as meaning [Verily thou hast prayed much for death, so that] *I hope [that it may be easier to thee when it happens].* (TA.) — And sometimes *خَشِيْتُ* means *عَلِمْتُ* [I knew, or know]. (Mṣb.) So it is said to mean in the saying of the poet,

وَلَقَدْ خَشِيْتُ بِأَنْ مَنِ تَبِعَ الْهَدَى  
سَكَنَ الْجَنَانَ مَعَ النَّبِيِّ مُحَمَّدٍ

[And I know assuredly that he who follows the right direction shall dwell in the gardens of Paradise with the Prophet Moḡammad]: (S, TA:) or the meaning may be, *I hope.* (TA.) — In the saying in the *Qur* [xviii. 79], *فَخَشِينَا* *أَنْ يُرْمَقَنَا طُغْيَانًا وَكُفْرًا*, the meaning is said, by Akh, to be *And we disapproved [that he should make excessive disobedience, and ingratitude, to come upon them twain];* (S;) and so says Zj, explaining it as the saying of El-Khiḡr: or, accord. to Fr, the meaning is, *and we knew.* (TA. [See also *أرهمق*].) — *خَاشَانِي فَخَشِيْتَهُ*: see 3.

2. *خَشَاهُ*, inf. n. *تَخْشِيَةٌ*, *He frightened him, or made him to fear;* (S, K;) [or *he made him to dread; or to fear with reverence, &c.;* (see 1;)] *بالأمر* [with the thing, or event]. (TA.) One says, *خَشَى ذُوَالَةَ بِالْجَبَالَةِ*, meaning [Frighten thou] *the wolf [with the snare].* (S. [See art. *ذال*].) And *لَقَدْ كُنْتُ وَمَا أَخْشَى بِالذُّبِّ* [Verily I used to be in a state when I was not frightened by the wolf]: a prov. (JK, TA.)

3. *خَاشَانِي فَخَشِيْتَهُ*, (A'Obeyd, S, K,) aor. of the latter *أخشيه*, (A'Obeyd, S,) [I tied with him in fear or dread, and] *I was more fearful [or dreading] than he.* (A'Obeyd, S, K.) — *خَاشَى* *خَاشَى*, (JK, TA,) inf. n. *مَخْشَاءَةٌ*, (TA,) *He left, forsook, relinquished, or abandoned, such a one, being left, &c., by him.* (JK, TA.) — *خَاشَى بِهِمْ* *He guarded himself against them in an extraordinary degree, and was cautious, or wary,* (JK, TA,) *and therefore turned away, or withdrew.* (TA.)

5: see 1, second sentence.

*خَشِش*: see what next follows.

*خَشِيَانٌ* *Fearful, or fearing;* (S, Mṣb, TA;) [or *dreading;* i. e. *fearing with reverence, &c.:* (see 1:)] as also *خَاشِشٌ* and *خَشِشٌ*: (K:) fem. *خَشِيَانَةٌ*, (S, Mṣb, K,) [in the CK, erroneously, *خَشِيَانَةٌ*,] like *غَضِبِي* fem. of *غَضِبَانٌ*, (Mṣb,) accord. to rule, (TA,) and *خَشِيَانَةٌ*, mentioned by El-

Marzookée, and thought by MF to be of the dial. of Asad; (TA;) or this signifies a woman who fears, or dreads, (تخشى) everything; (JK, TA;) so in the Tekmileh: (TA:) pl. خشايا, (K,) pluralized in a similar manner to epithets significant of diseases, like حباطى &c., because الخشية is like a disease. (TA.)

خشاء Land such as is termed جهاد [i. e. hard; or having no herbage; or hard, and having no herbage; or level; or rugged, &c.]. (JK, Sgh, K.)

خشى Dry; (Aq, JK, S, K;) like خشى; (Aq, S;) applied to herbage; (Aq, S;) or to herbs and trees: (JK:) or dry and rotten. (IAq, TA.) A rájiz says, (S,) namely, Şakhr, (TA.)

سر ذراريح رطاب و خشى

[Poison of moist cantharides, and dry]; (S, TA;) meaning و خشى, suppressing one of the two سى by poetic license. (IB, TA.)

خشيان: see خاش.

أخشى meaning More [and most] fearful, or feared, [or dreaded,] (S, K,) is anomalous, (K,) being from the pass. [verb, like its syn. أخوف]. (TA.) You say, هذا المكان أخشى من ذاك This place is more fearful, or feared, [or dreaded,] than that. (S, K.)

مخاش [pl. of مخشاة, originally مخشية,] Causes of fear [or dread]; syn. مخاوف [pl. of مخافة: like which, مخشاة is also an inf. n.]. (Har p. 138.)

### خص

1. خصه بالشيء: (S, K,) or بكذا, (A, Mṣb,) aor. ʿ, (Mṣb, TA,) inf. n. خص (K) and خصوص (S, Mṣb, K) and خصوص (TA) and خصوصية (S, Mgh, \* Mṣb, K,) of which last two the former is the more chaste, (S, TA,) and is the form mentioned in the Fṣ and its Expositions, and the ي in it is said to be the relative ي, and the ي which is characteristic of an inf. n., whereas in the latter it is said to be a characteristic of intensiveness, but MF thinks that this requires consideration, because the ي is also said to be, and by some more commonly, without teshdeed, as in كراهية and علانية, (TA,) and خصيصى, (S, K,) like مكثى, which is said to be the only other instance of this measure, (TA,) [but some others might be added, as قيتى and فخرى and دليلى,] and خصيصا, (IAq, Kr, K,) [like مكثا,] the former of which last two [each of which has an intensive signification] is the chaste, and commonly known, form, (TA,) and خصية, or خصية, or خصية, (accord. to different copies of the K,) written by Sgh with damm, (TA,) and تخصه, (Ibn-'Abbád, K,) or, as some say, خصوصية and خصية [or خصية or خصية] are each a quasi-inf. n., as also خاصة, (TA,) He distinguished him particularly, peculiarly, or specially, i. e., above, or from, or exclusively of, others, by the thing, or

by such a thing; he particularized him, or particularly or peculiarly or specially characterized him, thereby; syn. فصله (A, K, TA) دون غيره, and ميزه; (TA;) he appropriated, or assigned, [the thing or] such a thing, or made it to belong, to him alone, or in particular, or peculiarly, or specially, exclusively of others; (Mṣb;) and خصه signifies the same; (S, A, Mṣb, K;) as also اخصه, (A, [but for this I know not any other authority,]) and خصه; (A;) or this last has an intensive signification. (Mṣb.) You say, خصه بالود He distinguished him &c. by love, or affection; or favoured him in preference to another, or others, thereby. (K, TA.) As to the saying of AZ,

إن امرأ خصنى عمدا مودته

على التائى لعدي غير مكفور

[If a man distinguish me above, or from, or exclusively of, others, purposely, by his love, or because of his love of me, notwithstanding distance of each from the other, it will not be disacknowledged with me,] the meaning is, خصنى بمودته; or it may be خصنى بمودته إياى [in the TA بمودته, which is evidently a mistranscription]; for, says ISd, we have not heard خصه [or rather خص] doubly transitive. (TA.) And [hence] خصه also signifies He gave him such a thing in large quantity, or abundantly. (TA.) [You say also, خصه بالذكر He distinguished, &c., or singled out, him, or it, by mention: or he particularized, peculiarized, or specified, him, or it, thereby; he particularly, peculiarly, or specially, mentioned him, or it. And خصه, alone, He pointed particularly, or peculiarly, to him, or it, in what he said; or he meant particularly, or peculiarly, him, or it. And خص منه كذا He distinguished, particularized, peculiarized, or specified, thereof such a thing: and he distinguished therefrom such a thing; he particularly, peculiarly, or specially, excepted therefrom such a thing.] You also say, خصه لنفسه (TA) and اخصه لنفسه (T, A, TA) [He appropriated, or took, or chose, him, or it, particularly, or specially, to, or for, himself; as also خص به نفسه and اخص به نفسه]. And اخصه لنفسه هو يستخلصه (A, TA) [He appropriates such a one purely to himself, exclusively of any partner; (see the latter verb;)] he chooses such a one for himself; he appropriates him to himself as his particular, or special, intimate; (TA in art. خلص;) both signify the same. (S and K in art. خلص.) [And اخصه He treated him, or behaved towards him, with partiality; was partial towards him: a signification implied by the first explanation in this art.: and in this sense it is often used.] خص, aor. ʿ, [contr. to general rule, by which it should be ʿ, for it is intrans., and of the measure فعل, accord. to the Mṣb,] inf. n. خصوص, [and app. خصوصية and خصوصية, accord. to modern usage,] It was, or became, particular, peculiar, or special; restricted, or confined, to one or more of persons,

places, or things; distinct, or distinguished, from others; not common, or general; contr. of عمر; as also اخص: (Mṣb:) [each, also, followed by له, signifies He, or it, belonged, pertained, or appertained, to him, or it, particularly, peculiarly, specially, or exclusively; it so related to him, or it; it was, or became, peculiar to him, or it: see also the latter verb below.] خص, sec. pers. خصصت, (in the CK خصصت,) [inf. n., app., خصاصة and خصاص and خصاصة,] He was, or became, poor; in a state of poverty; (Fr, Sgh, K;) as also اخص. (A, TA.)

2. خصصه, inf. n. تخصيص, He made it, or rendered it, particular, peculiar, or special; distinct, or distinguished, from others; not common, or general; he individuated it; particularized it; distinguished it from the generality; singled it out; تخصيص being the contr. of تعميم. (K. [But only the inf. n. is there mentioned.]) — See also 1, first sentence.

4: see 1, first sentence.

5. خصصه quasi-pass. of 2; It was, or became, made, or rendered, particular, peculiar, or special; &c.; not common, or general. (TA.) — See also 8, in two places. — It is also said to mean +He was, or became, in a peculiar, unparticipated state of pressing want and poverty. (Har p. 94.)

8. اخصه: see 1, in four places. — اخص as an intrans. v.: see 1, last sentence but one. — اخص بالشيء (K,) or بكذا, (A, Mṣb,) quasi-pass. of خصه; (A, Mṣb, K;) He was, or became, distinguished particularly, peculiarly, or specially, i. e., above, or from, or exclusively of, others, by the thing, or by such a thing; he was, or became, particularized, or particularly or peculiarly or specially characterized, thereby; (A, \* K, \* TA;) he had [the thing or] such a thing appropriated, or assigned, or made to belong, to him alone, or in particular, or peculiarly, or specially, exclusively of others; (Mṣb;) and اخصخص signifies the same. (A, Mṣb, K.) You say, اخص فلان بالأمر, and اخص له, [or به, accord. to general usage,] Such a one was, or became, alone, with none to share or participate with him, in the affair; syn. انفرد. (TA.) — See also 1, last sentence.

10: see 1, latter half.

خص A booth of reeds, or canes, (S, Mgh, Mṣb, K, TA,) or of [boughs of] trees: (TA:) or a house roofed with a piece of wood, in the form of the [oblong vaulted structure called] أزج: (JK, K:) so called because of the خصاص, or "narrow interstices," which are in it; (T, TA;) or because one sees what is in it through its خصاص, or "interstices:" (TA:) pl. [of pauc.] اخصاص (JK, Mṣb, TA) and [of mult.] خصاص (JK, L, K [in the CK خصاص, which is wrong,]) and خصوص (JK, K) and خصوصية. (JK.) — Also The shop of a vintner, (Aq, K,) although it be not of reeds, or canes. (K.)

خصاص: see خصاصة, from the beginning to the last sentence but two.



حُصُوصٌ an inf. n. of 1, trans. and intrans. — [Used as a simple subst., *Particularity; peculiarity; speciality, or specialty*; as also the inf. ns. حُصُوصِيَّةٌ, and حُصُوصِيَّةٌ.] You say, لَهْ حُصُوصٌ and حُصُوصِيَّةٌ [To him belongs a particularity, &c.], and بِي [in me is &c.]. (A.) [Hence حُصُوصًا *Particularly; specially*; as also حُصُوصَةً.] Th was heard to say, إِذَا ذُكِرَ الصَّالِحُونَ فَيُخَاصَّةٌ إِذَا أَبُو بَكْرٍ وَإِذَا ذُكِرَ الْأَشْرَافُ فَيُخَاصَّةٌ عَلَيَّ [meaning حُصُوصًا, i. e., *When the righteous are mentioned, then in particular, or peculiarly, Aboo-Behr is virtually mentioned; and when the shereefs are mentioned, then in particular, or peculiarly, Alee*]. (L, TA.)

حُصَاةٌ An interstice, interval, or intervening space or opening; (S, K;) as also حُصَاةٌ [which is commonly used as a coll. gen. n.] and حُصَاةٌ: (K;) or an interstice, &c., in the فَرْجُ [app. meaning the front teeth]; as also the second of these words: (TA:) or the first and second, (TA,) or all, (K,) any interstice, &c., or hole or perforation, in a door, and sieve, and [veil of the kind called] بَرْقَعٌ, and the like, (K, TA,) such as a cloud, and a strainer, &c.: (TA:) [a crevice, cranny, chink, or fissure:] or the first, (TA,) or all, (K,) a small hole or perforation: (K, TA:) or the first has this signification as well as the signification first mentioned: (S:) or the second, the like of a كَوَّةٌ [or mural aperture] in a [structure of the kind called] قَبَّةٌ, or the like, when as wide as the face; or, accord. to some, whether wide or narrow: (TA:) and the same, interstices, intervals, or intervening spaces or openings, in a حُصْصٌ; (TA;) or narrow interstices, &c., therein: (T, TA:) and the same, (TA,) or all, (K,) the intervening spaces between the three stones upon which a cooking-pot is placed; (K, TA;) and between the fingers: (TA:) and the first, the intervening spaces between the feathers of an arrow: (IAar, TA:) pl. [of the first,] حُصَاةَاتٌ. (TA.) You say of the moon, بَدَا مِنْ حُصَاةِ الْغَيْمِ [It appeared from the gap of the cloud, or clouds]. (S, A.) — Also A cloud itself; or clouds; syn. غَيْمٌ. (TA.) — Also the first, (S, A, Mgh, Mṣb, K,) and second, (S, K,) and third, (IDrd, K,) †Poverty; (S, Mgh, Mṣb, K;) need; (A, Mṣb, TA;) straitness, or difficulty; (Mgh;) an evil state or condition: (TA:) from حُصَاةَاتٌ meaning the “holes” of a sieve: whence a saying cited voce تَجَمَّلَ: (Mgh:) or from the first of the senses explained in this paragraph; because a thing, when it opens so as to form an interstice, becomes weak and unsound. (TA.) You say also, †سَدَدْتُ حُصَاةَ فُلَانٍ, with damm, meaning, †I repaired the broken fortune of such a one. (A, TA.) — Also the first, †Thirst; as in camels when they return from water without having satisfied themselves with drink: and hunger; as in a man when he has not satisfied himself with food. (TA.)

حُصَاةٌ: see حُصَاةٌ, last sentence but one.

حُصَاةٌ: see حُصَاةٌ, from the beginning to the last sentence but two.

حُصُوصِيَّةٌ and حُصُوصِيَّةٌ: see حُصُوصٌ, in three places.

حُصَانٌ and حُصَانٌ: see the next paragraph, in three places.

حَاَصٌ *Particular; peculiar; special; distinct, or distinguished, from others; contr. of عَامٌ.* (Mṣb, TA.) — [And hence, *Choice; select.* — And *Pure; unmixed; unadulterated.*] — [Used as a subst.,] it is syn. with حَاَصَةٌ; (Ks, Mṣb, K;) in which the ة is a corroborative; (Mṣb;) and which signifies *Distinguished people; persons of distinction; the distinguished sort; contr. of عَامَةٌ*: (S, Mṣb, K:) or the former is *contr. of عَامٌ*, and the latter is *contr. of عَامَةٌ*: (TA:) [the pl. of both is حَوَاصٌ and حُصَانٌ and حُصَانٌ: or, accord. to rule, the first of these is pl. only of حَاَصَةٌ; and judging from other instances, we should regard the second and third as more probably pls. of حَاَصٌ: but however the case may be,] حُصَانٌ is syn. with حَوَاصٌ, (S, K,) and so is حُصَانٌ. (K.) [You say, الحَاَصُ وَالْعَامُ, and العَامَةُ وَالْحَاَصَةُ, *The distinguished and the common people; the persons of distinction and the vulgar.*] You also say, †إِنَّمَا يَفْعَلُ هَذَا حُصَانٌ [Only distinguished persons of mankind do this]. (S.) — [It seems to be also, in some instances, syn. with حَاَصَةٌ as signifying *A particular, peculiar, or special, friend, intimate, familiar, companion, associate, attendant, dependent, or servant:*] the latter is explained in the T [and JK] as meaning *a person whom thou hast appropriated, particularly distinguished, taken, or chosen, (اِخْتَصَصْتَهُ) [as a friend, &c.,] to, or for, thyself:* (TA:) [and it is used as a sing. and as a pl.: for] you say, هَذَا حَاَصَتِي [This is my particular, or special, or choice, or choicest, friend, &c.]: and هُمُ حَاَصَتِي [They are my particular, or peculiar, or special, or choice, or choicest, friends, &c.]. (A.) You say also, فُلَانٌ حَاَصٌ لِفُلَانٍ, (Kull p. 174,) or فُلَانٌ, (so in the L,) [app. meaning لِفُلَانٍ, unless it be mistranscribed, and the latter be the correct reading, which I think much the more probable;] i. e., *Such a one belongs exclusively [as a particular, or peculiar, or special, friend, &c.,] to such a one*; (Kull;) and مَحْصٌ signifies the same. (L.) — See the dim. of حَاَصَةٌ, (namely حَوَيْصَةٌ,) below.

حَاَصَةٌ: see حَاَصٌ, in four places. — It also signifies *A property of a thing, not found, or not existing, either wholly or partly, in another thing*: and حَاَصِيَّةٌ [thus correctly written, and thus I have always found it written except by Golius and those who have probably imitated him, who write it without the sheddeh to the ي] is used as denoting [a property, or particular or peculiar virtue, which is] an unknown cause of a known effect; as that by which a medicine operates: the former differs from the latter in being conventionally applied to an effect, [or effective property,] whether the cause of its existence be

known or not: [the pl. of the former is حَوَاصٌ, agreeably with analogy and usage, like as عَوَامٌ is pl. of عَامَةٌ:] the pl. of the latter is حَاَصِيَّاتٌ [and حَاَصَائِصٌ]; and حَوَاصٌ is a quasi-pl. n., not a pl., of the same. (Kull p. 174. [All the above-mentioned words here cited from that work are there without syll. signs, as being well known. Both حَاَصَةٌ and حَاَصِيَّةٌ, as here explained, are perhaps post-classical; but of this I am not certain: and both are sometimes used as meaning *The peculiar nature of a thing; also termed its essence.*]) — حَاَصَةٌ and حَاَصِيَّةٌ: see حُصُوصٌ.

حَاَصِيَّةٌ: see حَاَصَةٌ, in two places.

حَوَيْصَةٌ dim. of حَاَصَةٌ; (A, K;) [like دَوَيْبَةٌ, q. v., dim. of دَابَّةٌ:] originally حَوَيْصَةٌ; (TA;) the ي being quiescent because the ي of the dim. cannot be movent; (A, K;) [properly signifying *A little, or young, particular, or peculiar, or special, friend, companion, associate, attendant, or servant*; and used in other senses, like other diminutives; implying littleness of estimation; and also affection, and awe.] It is said in a trad., (TA,) عَلَيْكَ بِحَوَيْصَةِ نَفْسِكَ [Keep thou to the little, or dear, particular friend of thine own self: so it seems to mean accord. to Z, being mentioned by him among the proper expressions belonging to this art.: but accord. to the TK, it appears to be tropical; for the meaning is there said to be, †thine own particular state, or condition]. (A, TA.) In another trad., حَوَيْصَةٌ is used as signifying *A little, young, particular, or peculiar, or special, servant.* (TA.) And in another trad. it is said, بَادِرُوا بِالْأَعْمَالِ سِتًّا الدَّجَالُ وَكَذَا وَكَذَا وَحَوَيْصَةٌ أَحَدِكُمْ, i. e. †Strive ye to be before six things with [good] works; Antichrist, and such and such things, and the event of death which is specially, or peculiarly, appointed to any one of you: [or, I would rather say, the awful special awaiter of any one of you; though it is asserted that] the diminutive form is here used to denote low estimation of that which it signifies in comparison with what follows it, namely, the resurrection, &c. (TA.)

مَحْصٌ: see حَاَصٌ, last sentence but one.

غصب

1. حَصَبٌ and حَصَبٌ: see 4.

[2. حَصَبٌ, inf. n. تَحْصِيبٌ, *It rendered fruitful; it fecundated*: so in the present day: see an instance voce بِأَقْلَى.]

4. إِحْصَابٌ (A, Mṣb, K,) inf. n. *إِحْصَابٌ*; (TA;) [and some add حَصَبٌ, as another inf. n.; but ISd holds this to be a simple subst.; (see 4 in art. رَيْف);] and حَصَبٌ, (A, Mṣb, K,) aor. :; (Mṣb, K;) and حَصَبٌ, aor. :; inf. n. حَصَبٌ; (K;) *It (a place) abounded, or became abundant, with herbage [or with the produce of the earth], and with the goods, conveniences, or comforts, of life*; (A, K;) [was, or became, fruitful;] had increase; had plenty, or abundance; (Mṣb;) [contr. of أَجْدَبٌ and جَدَبٌ or جَدَبٌ and جَدَبٌ:]



or the former, *he leaned upon it in walking*: (TA:) or *he took a مَخْصِرَة or a staff in his hand, to lean upon it.* (Mgh.) You say also, *اِخْتَصَرَ العَنْزَةَ* [*He took in his hand the عنزة: or he leaned upon the عنزة in walking*]: it is a thing [i. e. a kind of staff, or short spear,] like the عَكَازَة: and in like manner, *تَخَصَّرَ*; as in the L & C.: (TA:) and *اِخْتَصَرَ بِالْعَصَا* *He leaned upon the staff in walking.* (A.)

**خَصْر** The middle, or waist, of a man or woman; (S, A, Mṣb, K;) i. e. the slender part above the hips or haunches: (Mṣb:) pl. خَصُور. (A, K.) See also الخَاصِرَة, in two places. — † The hollow part of the sole of the foot, which does not touch the ground: (A, K:) pl. as above. (K.) — † The narrow part of a sandal, before the اُذُنَان [which are the two loops whereto is attached the strap that passes behind the wearer's heel]: (TA:) or خَصْرَان [the dual] signifies the narrow part of a sandal. (IAḡr, TA.) — † The part which is between the base of the notch and the feathers of an arrow: (AḤn, A, \*K:) pl. as above. (K.) — † A way between the upper and lower parts of a heap of sand: (K, TA:) or † the lower part of a heap of sand; the thin part thereof; as also **مَخْصِر**: (A, TA:) pl. as above. (K.) — † The place of the بِيوت [or tents] of the Arabs of the desert: (K:) or, as some say, of such بِيوت, a clean place: (TA:) pl. as above. (K.)

**خَصْر** Cold (S, K) which a man feels in his extremities. (TA.)

**خَصْر**, applied to a day, *Painfully cold.* (A, TA.) — *Cold*, as an epithet, (S, K,) applied to water, (S,) and to anything. (TA.) — A man feeling cold [especially in his extremities: see 1]: to signify cold and hungry, the epithet خَرَص is used. (A'Obeyd.) *تَغَرَّ خَصْرًا* [A mouth, or front teeth,] cold, or cool, in the place that is kissed. (A, TA. [See also مَخْصِر.])

**خَصِيرِي**, (K, TA,) in some copies of the K **خَصِيرِي**, (TA.) [but the former is shown to be the right reading by a verse cited in the TA,] The curtailment of the superfluities of a thing; like اِخْتِصَار. (K, \*TA.)

**الخَاصِرَة** [The flank; i. e. each of the ilia;] i. q. السَّائِكَة; (Zj, in his "Khalk el-Insán;" S, K;) i. e. the طَفْطَفَة [or quivering flesh] of the side, that reaches to the extremities of the ribs: (Zj, ibid. :) and [so in the K, but more properly "or,"] الخَاصِرَة, (K,) or الخَاصِرَاتَان (JK, TA) and **خَرْقِفَة**, (TA,) what is between the خَرْقِفَة [or crest of the hip] and the lowest rib; (JK, K, TA;) i. e. the part from which retires each of the lowest ribs, and in advance of which projects each of the حَجَبَاتَان: [explained by the words ما قَلَصَ عَنْهُ القَصِيرَانِ وتَقَدَّمَ مِنَ الحَجَبَاتَيْنِ but for مِنَ الحَجَبَاتَيْنِ, I read مِنَ الحَجَبَاتَان; referring, for corroboration, to explanations of this last word; and therefore I have rendered the passage as above: the meaning seems evidently to be the part between the lowest rib and

the crest of the hip, on each side:] the thin skin which is above the خَصْر is called the طَفْطَفَة: so in the M, agreeably with the saying of Ibn-El-Ajdábee, that **الخَصْرُ** and **الخَاصِرَة** are syn.; i. e., in this sense: [this assertion, however, requires consideration; for all the explanations of الخَاصِرَة are easily reconcilable:] pl. خَوَاصِر [which is also used in the sense of the sing. or dual]. (TA.) You say *رَجُلٌ ضَخْمٌ الخَوَاصِرِ* [A man large in the flank or flanks]: and Lh mentions the phrase *إِنَّهَا لَمُتَّفَخَةٌ الخَوَاصِرِ* [Verily she is inflated, or swollen, in the flank or flanks]; as though the term خَاصِرَة were applicable to every portion [of the flank]. (TA.) — Also *A pain in the خَاصِرَة* [or flank]: or in the kidneys. (TA.) — And it is also said to signify *A certain vein (عِرْق) in the kidney, which occasions pain to the person when it is in motion.* (TA.)

**خَنْصِر**: see art. خَنْصِر.

**أَخْصَر** [Shorter: and shortest]. You say, *هَذَا أَخْصَرُ مِنْ ذَلِكَ* This [road] is shorter than that. (A.) But this is irregular; **أَخْصَر** being formed from **أَخْصَرَ**, a verb of more than three letters. (I'Alk p. 237.)

**مَخْصِرَة** A thing like a whip: and anything that a man takes (**يَخْصِرُ**) with his hand, and holds, such as a staff and the like: (S:) a thing which a man takes in his hand, and upon which he leans, such as a staff and the like: (K, \*TA:) a rod [or sceptre] which a king used to take in his hand, with which he made signs, or pointed, in holding a discourse, or addressing, (A, K, \*) and accompanied what he said, (A,) and in like manner the خَطِيب in reciting a خُطْبَة: (K, \*TA:) it was one of the insignia of kings: (TA:) a rod, or what is termed **عَنْزَة**, or the like, with which the خَطِيب makes signs, or points, in addressing the people: (Mṣb:) a thing which a man holds in his hand, such as any of the things termed **عَصَا** and **مِقْرَعَة** and **عَنْزَة** and **عَكَازَة** and **قَضِيب**, or the like; and upon which he sometimes leans: (A'Obeyd:) pl. مَخَاصِر. (S, TA.)

**مَخْصِر**, applied to a man, (TA,) Slender (K, TA) in the waist: (TA:) lean, or lank in the belly: (K:) or, in the خَاصِرَة [or flank]: (TA:) and **مَخْصُورٌ البَطْنِ** is also applied to a man [as meaning lank in the belly]. (A, TA.) — **كُنْخ** **مَخْصِر** A thin [flank or rather waist: see a verse of Imra-el-Keys cited voce **مَذَلَّل**]. (S, A, K.) — **مَخْصِرَة قَدَمٌ** (JK, A, TA) and **مَخْصِرَة** (JK, TA) † [A foot that touches the ground with its fore part and heel; the middle of the sole being hollow and narrow: this meaning, or a meaning similar to that of **يَدٌ مَخْصِرَة** explained below, seems to be indicated in the TA: the latter is the meaning accord. to the JK; but this I think doubtful, on account of what here follows]. **مَخْصِر القَدَمَيْنِ** means † A man whose feet touch the ground with the fore part and the heel; the middle of the sole being hollow and

narrow: (S, K:) and you say also **مَخْصُورٌ القَدَمَيْنِ**. (A, TA.) — **يَدٌ مَخْصِرَة**, or **مَخْصِرَة**, (as in different copies of the K,) or both, (TA,) † An arm, or a hand, in the wrist of which is what is termed **تَخْصِير**, as though it were bound: or which has an encircling groove-like depression. (K, TA.) — **نَعْلٌ مَخْصِرَة** † A sandal narrow in the middle. (S, \*A, \*K, TA.) — See also **خَصْر** = **مَخْصِر**. **تَغَرَّ بِأَرْدُ المَخْصِرِ** [A mouth, or front teeth,] cold, or cool, in the place that is kissed. (TA. [See also خَصْر.])

**مَخْصُورٌ** A man having a complaint of, or a pain in, his خَصْر [or waist], or his خَاصِرَة [or flank]. (TA.) — See also the next preceding paragraph, in four places.

**مَخَاصِر** pl. of **مَخْصِرَة**. (S, TA.) = **مَخَاصِر الطَّرِيقِ** The nearest roads or ways; (K;) as also **المُخْتَصِرَاتُ الطَّرِيقِ**: (TA:) or **مُخْتَصِرَاتُ الطَّرِيقِ** signifies The roads, or ways, that are near, notwithstanding their ruggedness, but not so easy as those that are longer. (L.)

**مُخْتَصِرَاتُ الطَّرِيقِ**, or **المُخْتَصِرَاتُ**: see the paragraph next preceding.

**المُتَخَصِرُونَ**, (K,) or **المُتَخَصِرُونَ فِي الصَّلَاةِ**, (Mgh,) Those who, in praying in the night, becoming tired thereby, put their hands upon their خَوَاصِر [or flanks]: of such it is said (in a trad., IAth, K) that light shall be [seen] on their faces (IAth, Mgh, K) on the day of resurrection: (IAth, K:) [in other cases, this action is forbidden, or disapproved: see 8:] or, in the instance mentioned above, it may mean those who shall rest upon their righteous works on the day of resurrection: (IAth, Mgh, TA:) this latter is apparently the right meaning: otherwise, two trads. contradict each other. (MF.)

خَصْف

1. **خَصْف** [inf. n. of **خَصَفَ**] signifies The act of adjoining, and putting together. (TA.) — Hence, (TA,) **خَصَفَ**, (S, Mṣb, K, TA,) aor. -, (Mṣb, K,) inf. n. **خَصْف**, (Mṣb,) *He sewed a sole* (S, K, TA) [so as to make it double], covering, or facing, one piece with another: (TA:) or he patched a sole; mended it by sewing on another piece. (Mṣb.) And *He made anything double, putting one piece upon another; he faced it.* (TA.) — And [hence,] **خَصَفَ عَلَى نَفْسِهِ**, (JK,) or **خَصَفَ الوَرَقَ عَلَى بَدَنِهِ**, (S, \*K,) aor. as above, (S, TA,) and so the inf. n.; (TA;) and **اِخْتَصَفَ**; (S, K;) and **اِخْصَفَ**; (K;) and **خَصَفَ**, inf. n. **تَخْصِيف**; (TA;) † *He stuck [or sewed] the leaves together, one to another,* (S, K, \*TA,) and covered his person with them, leaf by leaf, (K,) to conceal therewith his pudenda: (S, TA:) or the first phrase, (JK,) as also **اِخْتَصَفَ**, (Lth, JK,) signifies *he (a naked man) put upon his pudenda wide leaves,* (Lth, JK,) or the like: (Lth:) you say, **اِخْتَصَفَ بِكَذَا** [he covered his pudenda with such a thing]. (Lth, JK.) It is said in the K Kur

[vii. 21 and xx. 119], **وَلَفَقًا يَخْصِفَانِ عَلَيْهِمَا مِنْ** وَرَقِ الْجَنَّةِ; and **يَخْصِفَانِ**, originally **يَخْتَصِفَانِ**, by some pronounced **يَخْصِفَانِ**, (S, TA,) and by some, **يَخْصِفَانِ**, with two quiescent letters together; (TA; [but this appears to be incorrect; see 8 in art. **خَصِر**];) and **يَخْصِفَانِ**, from **أَخْصَفَ**; and **يَخْصِفَانِ**, from **خَصَفَ**; (Ksh and Bq in vii. 21, and TA;) thus accord. to different readings; i. e. † *And they betook themselves to sticking [or sewing] together, one to another, of the leaves of Paradise, to conceal therewith their pudenda.* (S, TA.) And hence, also, the saying, in a trad., **إِذَا دَخَلَ أَحَدُكُمْ الْحَمَامَ فَعَلَيْهِ بِالشَّيْرِ**, **يَخْصِفُ**, i. e. † *[When any one of you enters the bath,] let him take the waist-wrapper, and not put his hand upon his pudendum: and like this in meaning is **تَخْصَفُهُ** [app. a mistranscription for **يَتَخَصَفُ**, or **يَخْصِفُ** or the like, for **يَخْتَصِفُ**: if not, it must be **تَخْصَفُهُ**, meaning *he put his hand upon it*]. (TA.)—[Hence also the saying,] **فَمَا زَالُوا يَخْصِفُونَ أَخْفَافَ البَطِي بِحَوَائِرِ الخَيْلِ** **حَتَّى لَحَقُوهُمْ** *And they ceased not to make the prints of the feet of the camels to be covered by the prints of the hoofs of the horses [until they overtook them]; as though they sewed these upon the others, like as one sews a sole by covering, or facing, one piece with another.* (TA.)—And **خَصَفَتِ الكَتِيْبَةَ مِنْ** **وَرَائِهَا بِخَيْلٍ**, i. e. † *[The body of troops] was followed [by horsemen].* (S.)—And **خَصَفَ**, aor. **خَصَفَ**, inf. n. **خَصَفَ**, † *He lied.* (Munjid of Kr. [See **خَصَافٌ**].)—And **خَصَفْتُ فَلَانًا** † *I exceeded such a one in reviling [as though adding reviling upon reviling].* (TA.)—**خَصَفْتُ**, (AZ, S, K,) aor. **خَصَفَ**, (AZ, S,) inf. n. **خَصَفَ**, said of a she-camel, *She cast her young one in the ninth month: (AZ, S, K:) the epithet applied to her in this case is **خَصُوفٌ**: (AZ, S:) or, as some say, (S,) this epithet signifies one that brings forth a year and a month, (S, and so in some copies of the K,) in [some of] the copies of the K a year and two months, which is wrong, (TA,) after the time when she was covered: (S, K:) **جُرُورٌ** is applied to one that brings forth a year and two months after that time: (S, TA:) or † the former epithet signifies one that brings forth on the completion of the year: (IAgr, TA:) or one of the camels termed **مَرَابِيعٌ** [pl. of **مَرْبَاعٌ** q. v.] that brings forth at the completion of the year; or one of such camels that brings forth when she comes to the time of the year in which she was covered, completely: (TA:) and **اخْتَصَفَتْ** signifies *she (a camel) became such as is termed **خَصُوفٌ***. (JK, TA.)**

2: see 1, in three places.—[From the primary signification of the verb is derived the phrase,] **خَصَفَهُ الشَّيْبُ**, inf. n. **تَخْصِيفٌ**, † *Hoariness rendered his hair white and black in equal proportions; (IAgr, K, TA;) syn. with **خَوَّصَهُ**, inf. n. **تَخْوِصٌ**; and **تَقَبَّ فِيهِ**, inf. n. **تَتَقِيبٌ**. (IAgr.) And **خَصَفَ الشَّيْبُ لَيْتَهُ** † *Hoariness rendered **خَصِيفٌ** [i. e. white and black] his لَيْتَهُ [or hair hanging down below his ears].* (A, TA.)*

4: see 1, in two places.

5: see 1, in two places.

8. **اخْتَصَفَ**, and three variations of the aor.: see 1, in seven places:—and **اخْتَصَفَتْ** said of a she-camel: see 1, last sentence.

**خَصَفَ** *A sole having another sole sewed upon it; (S, K;) and so **نَعَلَ خَصِيفٌ**, (S, TA,) i. q. **مَخْصُوفَةٌ**. (K.)*

**خَصَفَ** † *A mixed colour, black and white.* (Freytag, from the Deewán of the Hudhalees.)—See also **خَصَفَةٌ**, in two places.—Also a dial. var. of **خَزَفٌ** [q. v.]. (Lth, TA.)

**خَصَفَةٌ** *Any sole, or matching piece, that is sewed upon a sole [so as to make it double]; (JK, S, K;) as also **خَصِيفَةٌ**. (S\* and K voce **طِرَاقٌ**.)*

**خَصَفَةٌ** *A puncture, or stitch-hole, in a skin; syn. **خُرْزَةٌ**. (K.)—And [hence,] † The anus, or orifice of the rectum: and † the orifice of the vagina. (TA voce **خُرْزَةٌ**.)*

**خَصَفَةٌ** *A receptacle for dates, such as is termed **جَلَّةٌ**, (S, Mgh, Mgb, K,) made of palm-leaves; (S, K;) wherein they are stored: of the dial. of El-Bahreyn: (TA:) and a mat upon which **أَقَطُ** &c. are put to dry: (TA in art. **شَر**;) and [it is said to signify] a very thick kind of cloth: (Lth, K:) pl. **خَصَفٌ**, (S, K,) [or rather this is a coll. gen. n.,] and [the pl. properly speaking is] **خَصَافٌ**: (S, Mgb, K:) Lth says that a certain Tubba' [a king of El-Yemen] clothed the House [i. e. the Ka'bah] with **خَصَفٌ**, meaning *very thick cloths*; so called as being likened to the **خَصَفُ** of woven palm-leaves: but Az says that this is wrong; and that it means *pieces of matting made of palm-leaves woven together, oblong pieces of which were used as coverings for the tents of the Arabs of the desert, and sometimes made into **جَلَالٌ** [pl. of **جَلَّةٌ**] for dates: (TA:) **خَصَافٌ**, also, signifies *a piece of matting of palm-leaves; and its pl. is **خَصَافِيٌّ***. (JK.)**

**خَصُوفٌ**: see 1, last sentence, in two places. Applied to a woman, *One who brings forth in the ninth [month], not entering upon the tenth.* (TA.)

**خَصِيفٌ**: see **خَصَفَ**.—† *A thing in which are united any two colours.* (S, TA.) See also 2. And see **أَخْصَفَ** in two places. [Hence,] † *Ashes; (K;) because there are two colours therein, blackness and whiteness: but one says more commonly **رَمَادٌ خَصِيفٌ**, using the latter word as an epithet. (TA.) And **كَتِيْبَةٌ خَصِيفَةٌ**, (S,) or **كَتِيْبَةٌ خَصِيفَةٌ**, (K,) † *[A body of troops] having two colours, (K,) having the colour of iron (S, K) and another colour: (K:) or so called because of the rust of the iron &c.: (L:) or the former phrase means, as some say, followed by horsemen; and therefore the epithet is without **ة**, because it has the signification of a pass. part. n.: for were it to denote the colour of the iron, they had said **خَصِيفَةٌ**, because it would in this latter case have the signification of an act. part. n. (S.)**

— Also † *Fresh milk upon which is poured **رَائِبٌ** [i. e. curdled, or thick, or churned, milk]: (S, K:) if dates and clarified butter are put into it, it is [termed] **عَوْبَانِيٌّ**. (S.)*

**خَصِيفَةٌ** [fem. of **خَصِيفٌ**, q. v.—And also a simple subst.]: see **خَصَفَةٌ**.

**خَصَّافٌ** *One who sews soles [so as to make them double, covering, or facing, one piece with another: see 1]: (Kr, K:) or one who patches soles; who mends them by sewing on other pieces. (Mgb.)—† One who covers his pudendum with his hand: on the authority of Seer. (TA. [See 1.])—† A liar: (Kr, K, TA:) as though he sewed one saying upon another, and [thus] embellished it. (TA.)*

**خَصَّافٌ**: see **خَصَفَةٌ**.

**أَخْصَفَ** † *Of a colour like that of ashes, in which are blackness and whiteness; (JK, S;) as also **خَصِيفٌ**. (JK.) In this sense, (TA,) applied to a mountain, (S, K,) as also **خَصِيفٌ**, (TA,) and to a male ostrich, meaning † *In which are blackness and whiteness: (S, K:) fem. **خَصِيفَةٌ**. (TA.)* † *A rope, or cord, of two colours, having one strand black and another strand white. (JK.)* † *A horse, and a sheep, white in the flanks; (S, K:) the rest being of any colour: and sometimes in one side: (TA:) or whose **بَلْقٌ** [or blackness and whiteness] extends from his belly to his sides: (S, TA:) or a horse white in the side. (Mgh.)**

**مَخْصِفٌ** *The awl; or instrument for boring, or perforating; (JK, TA;) used in the sewing of soles [and the like,] (JK;) i. q. **إِشْقَى** [q. v.]: (S, Mgb, TA:) [pl. **مَخْصِيفٌ**.]*

**مَخْصُوفَةٌ**, applied to a sole: see **خَصَفَ**.—Applied to a ewe or she-goat, † *Smooth: or of two colours, black and white: (K, TA:) so in the O. (TA.)*

## عَصَل

1. **عَصَلَ**, (K,) inf. n. **عَصَلٌ**, (TA,) *He cut, or cut off, a thing; (K;) as also **قَصَلَ**. (TA.) [Accord. to the TA, this is the proper, or primary signification.]—**عَصَلْتَهُمْ**, [aor., accord. to rule, **عَصَلْتُ**,] inf. n. **عَصَلٌ** and **عَصَالٌ**, *He overcame them, or surpassed them, in shooting. (S, K.) [In the CK, **عَصَلْتَهُمْ** is erroneously put for **نَصَلْتَهُمْ**.] See also 3.**

2. **عَصَلَهُ**, inf. n. **تَخْصِيلٌ**, *He cut it, or divided it, in pieces. (M, K.)—**عَصَلَ الشَّجَرَ**, (K,) inf. n. as above, (TA,) *He lopped the branches of the trees: (K, TA:) or **تَخْصِيلٌ** signifies the cutting off slender extremities and branches from the [species of mimosa called] **عُرْفُطٌ**, in the interior parts thereof. (JK.)—**عَصَلَ البَعِيرَ** *He cut off, for the camel, the **خَصْلَةٌ**, (K,) i. e. the soft and tender branch of a tree. (TA.)***

3. **عَصَلْتَهُمْ فَخَصَلْتَهُمْ**, inf. n. of the former **مَخَاصَلَةٌ**, *I vied, competed, or contended for superiority, with them in shooting, and I overcame them, or surpassed them, therein. (TA.)*

4. **اخصل** *He (a shooter) hit the target:* (K, TA:) or *made his arrow to fall close by the side of the target.* (JK, K.)

6. **تخاصلوا** *They vied, competed, or contended for superiority, in shooting:* (Az, TA:) or *they contended together for stakes, or wagers, laid by them to be taken by the winner in shooting.* (S, K.)

**خصل** *A stake, or wager, laid in a shooting-match.* (S, TA.) One says, **أحرز خصله** and **أصاب خصله** [*He won his stake, or wager;*] *he overcame* (S, K, TA) *in the case of laying stakes or wagers [in a shooting-match].* (TA.) — *And A thing for which persons contend together in a game of hazard.* (Har p. 640.) — See also **خصلة**, in two places.

**خصل** [One who overcomes much, or often, in shooting-matches: occurring in the Deewán of the Hudhalees: expl. by Freytag as meaning *multum vincens in ludo alearum*].

**خصلة** *i. q. خلة:* (S, K:) *i. e. A property, quality, nature, or disposition: and a habit, or custom:* (KL, PS, TK:) [*and a practice, or an action:* it is used in these various senses in different trads.: in one trad., avarice is termed a **خصلة**; and so is evilness of nature: in another, fasting, and praying: in another, the inflicting of castigation, and the executing of retaliation, in a mosque:] *it signifies an excellent quality or the like; and a low, base, or mean, quality or the like:* (K, TA;) *in a man:* (TA:) or *its predominant application is to an excellent quality or the like:* (K:) *so in the M:* (TA:) [*it is said that*] *it is used only in commendation; whereas خلة is used in relation to good and evil:* (Ham p. 525:) [*but this is a mistake, as I have shown above:*] *accord. to Az, it signifies the states, or conditions, of things or affairs:* (TA:) [*or this is a signification of the pl.:*] *the pl. is خصال (K) and خصلات; (TA;) [and خصال is a pl. pl., i. e. pl. of خصال, with which it is explained in the KL as syn.:* see an ex. in a verse cited voce **دقني**.] — *A hitting of the target;* (K;) *in shooting:* (TA:) or, (K,) *as also خصل, (JK, K,) in a shooting-match, (JK,) it is [a shot] in the case in which the arrow goes close by the target:* (JK, K:\*) *thus accord. to Lth, who says that the former explanation is erroneous; (TA;) [as appears also from the assertion that] what are termed خصلتان, in a shooting-match, are reckoned as equivalent to a shot that goes right to the target.* (T, K, TA.) — *And accord. to Sgh, A single act of overcoming in a shooting-match.* (TA.) — *Also, and خصلة, A raceme, or bunch, of grapes or the like; syn. عنقود. (K.) — And (both words) A stick, branch, or twig, (عود) in which are thorns. (K.) — And خصلة and خصلة, or this latter only, The extremity of a fresh, pliant, soft, or tender, twig, or rod:* (K,\* TA:) *and (some say, TA) a soft and tender twig or rod, of the [species of mimosa called] عرط:* (K, TA:) *and خصل [of which خصلة is the n. un.] signifies the slender extremities and branches of the عرط:* (JK:) *and خصلة, a soft and tender*

*branch of any tree:* (T, TA:) *and [its pl.] خصل, the pendent extremities of trees.* (S, TA.)

**خصلة** *A لفيفة, (S,) [i. e.] a lock, or flock, (PS,) or a plexus, (KL,) or a quantity collected [or hanging] together, (K,) of hair, (S, K, KL, PS,) and of wool, (PS, and S and K in art. جز,) &c.:* (PS:) *or a small quantity of hair; as also خصلة, (K,) as in the M: pl. خصل. (TA.) — See also خصلة, in two places. — Also A portion of flesh forming a distinct limb or member or organ (عضو من اللحم). (K.)*

**خصلة:** see **خصلة**.

**خصل:** see **خصلة**, in two places. — *Also Overcome [in a shooting-match, or] in a contest for stakes or wagers.* (JK, K.) — *And A tail;* (K, TA;) *as, for instance, of a [wild] bull. (TA.)*

**خصلة** *a dial. var. of خصلة, (JK, K, TA,) meaning The remains of wheat in the sieve, after the sifting, with what are mixed therewith: but the latter word is the more known. (JK, TA.)*

**خصلة** *A piece, or portion, of flesh, (M, K,) small or large: (M, TA:) or the flesh of the thighs and of the upper arms and of the fore arms: (K:) or any portion of flesh, by itself, of the flesh of the thighs and of the upper arms (JK, T, S, TA) and of the shanks and of the fore arms: (JK, T, TA:) or the portion of flesh of the thigh: (TA:) or any compact and long portion of flesh, in the arm or elsewhere; also called خبيبة: (AO, TA in art. حب:) or (K, TA, but in the CK “and”) [any muscle, of those that are termed voluntary muscles; as also عضلة and عضلة; i. e.] any tendon, or sinew, upon which is thick flesh: (K:) or any portion of flesh that is oblong, and intermixed with tendons, or sinews: (O, TA:) or, as some say, the طنطقة [or flank, &c.]: (TA:) *pl. خصيل [or rather this is a coll. gen. n.] and [the pl. is] خصائل. (K.) A certain person has described a horse as being سبط الخصيل [app. meaning Lank in the muscles; or long and even therein]: and sometimes خصائل is used in relation to a man. (TA.) — See also خصلة. — And for the pl. خصائل see also خصلة.**

**مخصل** *A very sharp sword (JK, S, K) &c.:* (M:) *a dial. var. of مقصل. (S.) مخصل is said by A'Obeyd to be a mistranscription for مقصل; but A'Hei and others authorise it. (TA.)*

**مخصال** *A منجل [or reaping-hook]: (K:) or an instrument with which the branches of trees are lopped, (JK, Ibn-'Abbád, TA,) like the فأس. (Ibn-'Abbád, TA.)*

غصير

1. **غصير**, aor. -, [inf. n., app., غصير,] *He contended in an altercation, disputed, or litigated, in a valid, or sound, manner.* (Msb.) — See also 3: — and 8.

3. **خاصية**, inf. n. **مخاصية** (S, Msb, K) and **خاصار** (S, Msb) and [quasi-inf. n.] **مخصومة** (K,) and

*the last said in the S to be a simple subst., (TA,) He contended with him in an altercation, disputed with him, or litigated with him; (K, TA;) i. q. نازعه: (Mgh and Msb and K in art. نزع:) accord. to El-Harállee, الخصام signifies the saying which the listener is made to hear, and which is made to enter his ear-hole, such as may cause him to refrain, or desist, from his assertion, and his plea, or claim. (TA.) You say, خاصية, فخصيته (S, Mgh, Msb, K,\*) aor. of the latter with kear, (S, K,\*) or أخصيه, with damm, (Mgh, Msb,) or not with damm, (S,) or both these forms of the aor. are used, accord. to A'Hei; the latter agreeable with analogy; (MF;) the former anomalous; for the regular aor. of an un-augmented sound verb in a case of this kind is with damm, (S, K,) as in the instance of عالته فعلمته, aor. أعلمه; (S;) if it has not a faucial letter (S, K) for its medial radical, (K,) in which case it is with fet-h, as in the instance of فخرته ففخرته, aor. أفخره, (S, K,) accord. to the opinion of Ks, but this is contr. to the opinion generally held: (MF:) the inf. n. of خصيته is خصير: (S,\* TA:) and the meaning is, [I contended with him in an altercation, or I disputed, or litigated, with him, and] I overcame him in the altercation, &c. (Mgh, Msb.) — خاصية also signifies He put it in, or by, the خصير, i. e. edge, or side, of the bed. (TA.)*

4. **اخصيه** *He dictated to him his plea against his adversary in an altercation or a dispute or litigation, (JK, TA,) whereby he might overcome the latter. (JK.)*

6: see the next paragraph, in two places.

8. **اختصموا** *They contended in altercation, disputed, or litigated, one with another; (Msb, TA;) i. q. تخصصوا; (S, K, TA;) both signifying as above. (TA.) He who reads يخصمون [in the Kur xxxvi. 49] means يخصمون; changing the ت into ص, and incorporating [it into the other ص], and transferring its vowel to the خ: some read يخصمون, without transferring that vowel; (S, K;) because a quiescent letter, when it is made movent, is [regularly] made so with kear: (S:) AA slurred the vowel of the خ: the pronunciation [يخصمون] with two quiescent letters together is incorrect: (S, K:) Hamzeh read يخصمون, (S,) i. e., with the خ quiescent and with kear to the ص. (TA.) — اختصموا إليه They two applied to him for the decision of a cause, each of them claiming the right. (TA in art. قبط.) And تخصصوا إليه [An application was made to him by litigants for the decision of a cause]. (Mgh in art. دلو.) — السيف يخصم حفته, said by J to signify The sword cuts (lit. eats) its scabbard, by reason of its sharpness, is a mistake; the verb being correctly with ض, (K,\* TA,) dotted. (TA.)*

**خصير** *An adversary in contention or altercation, in dispute, or in litigation; an antagonist; a litigant: (JK, K, TA:) as also خصير: (JK, S, K, TA:) the former is used alike as masc. and fem. (S, Msb, K) and sing. (JK, S, Msb, K) and*

dual (Mṣb, K) and pl.; (JK, S, Mṣb, K;) because it is originally an inf. n.: (S, TA:) [see an ex. of its use in a pl. sense in a verse cited voce جَنَفَ:] but it also has the dual form, خَصِيَان; (S, Mṣb;) and the pl. خُصُوم (JK, S, Mṣb, K) and خَصَام (Mṣb) and perhaps أَخْصَام, [which is a pl. of pauc.,] or this may be pl. of خَصِير: (TA:) the pl. of خَصِير is خَصِيَاء (JK, S, K) and خَصِيَان. (K.)

**خَصِير** The *side* (S, K) of anything; (S, TA;) as, for instance, of a load such as is called عَدَل; (S;) and of a bed; and the *edge* thereof: (TA:) written by Aboo-Moosà with ض; but IAth says that it is correctly with ص: (TA in art. خَصِير:) a *lateral part* or *portion* (S, K) of anything: (S;) a *corner*, (S, K,) as well as a *side*, (S,) of an عَدَل, and of a receptacle, such as a خَرَج or a جَوَالِق or an عَيْبَة: (S;) and the [anterior lower] *extremity* of a [water-bag of the kind termed] رَاوِيَة, that is *opposite to the* عَزَلَاء; (JK, K, TA; [in the CK, الزَاوِيَة and العَزَلَاء are erroneously put for الرَاوِيَة and العَزَلَاء;]) the upper extremity [correctly extremities, at which are the loops whereby it is suspended upon the side of the camel,] being called the عَصْر [i. e. عَصْر, pl. of عَصَام]: (TA:) pl. [of pauc.] أَخْصَام and [of mult.] خُصُوم: (K;) but some say that the أَخْصَام of the [water-bag termed] مَزَادَة, and its خُصُوم, are its *corners*: the خُصُوم of a cloud are its *sides*: (TA:) and أَخْصَام العَيْن signifies the *part, or parts, of the eye upon which the edges of the lids close together*. (S, K.) — [Also A gap, or an *intervening space*: it is said in the TA that] الأَخْصَام [pl. of الخَصِير] signifies *الفرج* [i. e. الفَرْج, pl. of الفَرْجَة: and it is added,] one says, of an unsound, a corrupt, or a disordered, affair, لَا يَسُدُّ مِنْهُ خَصِيرٌ إِلَّا أَنْتَحَ خَصِيرٌ آخَرَ, [A gap of it will not be stopped up but another gap will open]; occurring in a trad., meaning, the state of affairs is disordered and distressing, and not to be rectified and repaired. (TA.) — [The pl.] خُصُوم also signifies *The mouths of valleys*. (JK, K.) — And *The lower parts, or stocks*, syn. أُصُول, (JK, K,) of [trees of the kind called] سَرْحَات [pl. of سَرْحَة]; used in this sense by Et-Tirmidhī. (JK.)

**خَصِير** Vehement in altercation or dispute or litigation; (S, K, TA;) as also خُصُوم (Ham p. 628:) [or each signifies *contentious, disputatious, or litigious*:] or the former, *knowing, or skilled, in altercation &c., though not practising it*: (IB, TA:) or *vald, or sound, therein*; as also خَصِير: (Mṣb:) or this last signifies one who contends with another in an altercation, disputes with him, or litigates with him: (IB, TA:) the pl. of the first is خُصُوم, (K,) occurring in the Kur xliii. 58; and perhaps أَخْصَام, or this may be a pl. of خَصِير. (TA.)

**خَصِيَة** A certain bead, or gem, or the like, used by men [as an amulet], in the K, مِنْ حُرُوزِ الرِّجَالِ, but correctly, as in the M, مِنْ حُرُوزِ الرِّجَالِ, (TA,)

worn on the occasion of contending in an altercation, or disputing, or litigating, or on going into the presence of the Sultān; (K, TA;) and sometimes it is beneath the gem of the man's signet-ring, when it is small; and it may be in his button; and sometimes they put it in the ذُوَابَة [or cord by which the hilt is occasionally attached to the guard] of the sword: (TA:) also called خَصِيَة. (K and TA in art. خَصِير.)

خَصِيَة and خَصِيَانَة } see خُصُومَة.

خُصُوم: see خَصِير.

خَصِير: see خَصِير, in two places; and خَصِير.

**خُصُومَة** Contention or altercation; *disputation; litigation*; (K, TA;) a subst. from 3 (S, TA) or 8 (JK, TA) and 6, as also خَصِيَة and خَصِيَانَة. (TA.) فَضْلُ الخُصُومَة: see art. فَضْل. [See also an ex. voce حَكْمَر.]

**جَوَالِق** The loop of the [sack called] الخُصُوم, (JK, TA,) and of the [load called] عَدَل; (TA;) i. q. أُخْصُوم; (K;) but the latter is a dial. var. of weak authority, and disapproved. (TA in art. خَصِير.)

### خصو

خُصُومَة a dial. var. of خَصِيَة, q. v. (Sh, TA.)

### خصى

1. خَصَاه (S, Mgh, Mṣb, K,) aor. يَخْصِيه (JK, Mgh, Mṣb,) inf. n. خَصَا (JK, S, Mgh, Mṣb, K) and خَصَا; mentioned, by MF, from Expositions of the Fṣ, (TA,) and خَصِي, agreeably with analogy, occurs in a trad. of Esh-Shaqbee, though we have not heard it, (Mgh,) *He drew forth, or extracted, his testicles*; (S, Mgh, Mṣb, K;) [he gelded, or castrated, him;] namely, a stallion, (S,) a sheep or goat, or a horse or similar beast, (Lth, JK, TA,) and a man or boy, (TA,) or a slave. (Mṣb.) One says, بَرَأْتُ إِلَيْكَ مِنَ الخَصَا, [I am irresponsible to thee for castration]. (S.) — [Hence,] كَانَ جَوَادًا فَخَصِي [lit. He was a fleet and excellent horse, and he was gelded]; meaning †he was rich, and he became poor. (TA.) — The poets term satire, and the act of overcoming, خَصَا: one of them says,

\* خَصَيْتَكَ يَا أَبْنَ حَمَزَةَ بِالْقَوَائِي \*  
\* كَمَا يُخْصِي مِنَ الحَلَقِ الحِمَارُ \*

[† I have emasculated thee, O son of Hamzeh, with rhymes, like as the he-ass is emasculated in consequence of the disease termed حَلَق; for which, it is asserted, (as is said in the TA, art. حَلَق,) there is no remedy but gelding]. (IB, TA.)

4. اَخْصَى [as though meaning † He did away with that which rendered him like one emasculated; the †, app., having a privative property;] † he learned one science. (Sgh, K, TA.) — The use of اِخْصَا [its inf. n.] in the sense of خَصَا inf. n. of خَصِي is a mistake. (Mgh.)

8. اَخْتَصَى *He castrated himself; or made himself a eunuch*. (KL.)

حُصِي Having a complaint of his حُصِي [or testicles]. (K.)

حُصِي; and the dual حُصِيَان: see خَصِيَة, in five places.

حُصِي: see what next follows.

**خَصِيَة** A testicle; (El-Umawee, S;) sing. of حُصِي; (S, Mgh, Mṣb, K;) it is [one] of the organs of generation; (K;) well known; (Mṣb;) and خَصِيَة signifies the same, (S, K,) and so does خُصِي, (Mṣb, K,) and خُصِي; (K;) and خُصُومَة is a dial. var., occurring in a trad., but is extr.: (Sh, TA:) accord. to some, (Mṣb,) the sing. is خَصِيَة [alone], (T, Mṣb,) of the fem. gender; (T, TA;) and the dual is خَصِيَان, (El-Umawee, T, S, Mgh, Mṣb, K,) of the masc. gender, (T, TA,) without ت, (El-Umawee, S, Mgh, Mṣb,) irreg., (El-Umawee, S, Mṣb,) like خَصِيَان dual of أَلْيَة, (El-Umawee, S,) and خَصِيَان also, (T, Mgh, K,) this latter being sometimes used, (T, Mgh,) though rarely, (MF on the authority of the Expositions of the Fṣ,) both mentioned by ISh: (T, TA:) AO says, I have heard خَصِيَة, with damm, but I have not heard خَصِيَة, with kesr; and I have heard خَصِيَاه [as the dual], though they did not use خُصِي as the sing.; (S;) IB, however, cites exs. of this last as a sing.: (TA:) AA says that الخَصِيَان signifies the two testicles; and خَصِيَان, the two skins [which compose the scrotum, i. e.,] in which are the two testicles; citing an ex. in which the latter dual is used in this sense; (S;) and ISk says the like; whereas IKooṭ makes الخَصِيَة to signify [the scrotum, i. e.] the skin containing the testicle. (Mṣb.) — Also †An earring (قُرْط) in the ear: (JK, Sgh, K;) thus called by way of comparison: (TA:) pl. حُصِي. (JK.)

خَصِيَة: see the next preceding paragraph, in two places.

**خَصِي** Whose testicles have been drawn forth, or extracted; (S, Mgh, Mṣb, K;) [gelded, or castrated; a eunuch;] applied to a sheep or goat, and a horse or similar beast, (TA,) and a man (S, TA) or boy, (TA,) or a slave; (Mṣb;) as also مَخْصِي: (K;) pl. خَصِيَان (S, Mgh, K) and خَصِيَة: (S, K;) in giving it the former pl., they liken it to a subst., like ظَلِيم, of which the pl. is ظَلِيمَان: so says Sb; meaning that فَعْلَان is generally the pl. of فَعِيل as a subst. (TA.) One says also خَصِي نَصِي; using the latter word as an imitative sequent. (Lh, TA.) — Also †Poetry in which is no amatory effusion. (K, TA.)

جَاءَ كَخَاصِي [act. part. n. of 1]. They say, جَاءَ كَخَاصِي العَيْر [lit. He came like the gelder of the ass], meaning he came ashamed: (JK, and TA in art. جَوَج:) and also, disappointed, or unsuccessful. (TA in that art.)

مَخَصِي The place of cutting [or gelding or castration]. (S.)

مَخَصِي: see مَخَصِي.

غَض

R. Q. 1. غَضَّضَهُ, (S, O,) inf. n. غَضَّضَةٌ, (S, O, K,) He agitated it; moved it about; stirred it; shook it; namely, water, (S, O, K,) and the like, (S, O,) and سَوَّقَ, and the like. (O, K.) You say also, غَضَّضْتُ دَلْوِي فِي الْمَاءِ [I agitated, or dashed about, my bucket in the water]. (O, TA.) Sakhr-el-Ghef El-Hudhalee says, describing a water to which he had come for drink,

\* فَغَضَّضْتُ صَفْنِي فِي جَبِي \*  
\* خِيَّضَ الْمَدَائِرِ قَدْحًا عَطُوفًا \*

(O, TA,) i. e. [And I dashed about my leathern bucket in the main body thereof,] as he who is overcome in the game of el-meysir introduces among the other arrows a borrowed arrow [that comes forth winning], in the luck of which he has confidence. (TA in art. خَوْض.) This verb, though mentioned here, is [said to be] from غَاضَ, aor. يَخْوِضُ; not from غَضَّ; therefore the poet here uses خِيَّاضَ for its inf. n. (O, TA.) You also say, جَاءَهُ بِالْخَنْجَرِ فَغَضَّضَ بِهِ بَطْنَهُ [He came to him with the dagger, and stirred about with it his belly]. (TA.) — [Hence a meaning of the inf. n. explained in the first paragraph of art. جَلَد.]

R. Q. 2. تَخَضَّضَ It (water, and the like, S) became agitated, moved about, stirred, or shaken. (S, K.)

غَضِبَ

1. غَضِبَ, (S, A, Mṣb, K,) aor. -, (Mṣb, K,) inf. n. غَضِبٌ (S, Mṣb) [and accord. to MF غَضَابٌ and غَضُوبٌ, but respecting these two inf. ns. (the latter of which seems to be peculiar to the intrans. verb غَضِبَ see what follows), He coloured, or tinged, (A, K,) a thing; (S, A, K,\*) or changed it in colour to red, or yellow, &c.; (TA;) and غَضِبَ signifies the same, [but app. in an intensive sense, or as applying to a number of objects, (see its pass. part. n. voce غَضِيبٌ,)] (K,) inf. n. تَغَضِيبٌ: (TA;) and the former, particularly, he tinged, or dyed, his white hair, (TA,) or the hand, &c., (Mṣb,) with ḥinnà: (Mṣb, TA;) but when a man has dyed his hair with any other dye than ḥinnà, you say, صَبَغَ شَعْرَهُ [He dyed his hair with black]. (Suh, TA.) When one does not mention the hair (Mṣb, TA) or the white hair [&c.], (Mṣb,) he says غَضِبَ, inf. n. غَضَابٌ; (IKṭṭ, Mṣb;) and غَضِبَ, (S, IKṭṭ, Mṣb, TA,) and تَغَضِيبٌ; (A, TA;) [meaning He dyed his hair, &c.], with ḥinnà, (S, IKṭṭ, Mṣb, TA,) and the like: (S, TA;) and in like manner one says of a woman, غَضِبَتْ, aor. -; and غَضِبَتْ: (TA;) which last also signifies [particularly] She dyed her hands with

ḥinnà. (T, TS, TA, in art. غَمَس.) — Hence, in a trad., بَكَى حَتَّى غَضِبَ دَمْعُهُ الْحَصَى † He wept so that his tears wetted the pebbles: or, more probably, so that his tears became red, and dyed the pebbles: (IAth, TA:) [or most probably, so that his tears caused the pebbles to appear of a reddish colour; for such is commonly the case when pebbles are wetted.] — غَضِبَ, aor. -; and غَضِبَ, aor. -; and غَضِبَ; inf. n. of each غَضُوبٌ; and غَضُوبٌ; and غَضُوبٌ; † It (a tree) became green. (K, TA.) And غَضِبَ, inf. n. غَضُوبٌ, † Its small leaves came forth in the spring, and its twigs lengthened; said of the قَتَاد, at the commencement of its vegetation; and likewise of the عَوْسَج and عَوْسَج; but of no other tree of the kind called عَضَاهُ: or said also of the عَرْقَط and سِر; meaning † it dropped its leaves, and became red and yellow: (TA:) and you say also, غَضِبَتْ الْعَضَاهُ † the عَضَاهُ became green, and broke forth; (A;) or the sap of the عَضَاهُ flowed in their branches, and they became green; as also غَضِبَتْ, (TA,) for which غَضِبَتْ, with the unpointed ص, is said by Az to be a gross mis-transcription; explained by Lth, on whose authority it is written with ص, [as also in the K in art. غَضِبَ,] as meaning the sap flowed in the branches of the عَضَاهُ so as to reach the roots. (T and TA in art. غَضِبَ.) And غَضِبَ التَّخْلُ, (S, K,) inf. n. غَضِبٌ, (K,) The palm-trees, (S,) or the spadices of the palm-trees, (K,) became green. (S, K.) And غَضِبَتْ الْأَرْضُ, (A, K,) inf. n. غَضِبٌ; (TA;) and غَضِبَتْ, (K,) inf. n. تَغَضِيبٌ; (TA;) or غَضِبَتْ; and تَغَضِيبٌ; (A;) The earth, or land, exposed to view, (A,) or produced, (K,) its herbage, (A, K,) and it (the latter) became green. (TA.)

- 2: see 1, first sentence.
- 4: } see 1, each in two places.
- 5: }
- 8: see 1, in three places.
- 12: see 1.

غَضِبَ The colour of a tree, or of the spadix of a palm-tree, when it becomes green: pl. غَضُوبٌ. (K.) — A plant fresh, or new, and green in consequence of rain; as also غَضُوبٌ: (K:) or watered by rain, and imparting a colour to the ordure: (TA:) or the green colour that appears in trees when they begin to put forth their leaves: (K:) pl. غَضُوبٌ. (TA.)

غَضِبَةٌ A spadix of a palm-tree: غَضِبَةٌ, [q. v.,] with the unpointed ص, is erroneously said to have this signification. (TA.)

غَضِبَةٌ A woman who uses غَضَابٌ for herself [i. e. for dyeing her hair or hands &c.] much, or often. (S, A, K.)

غَضَابٌ Ḥinnà (حِنَاء), and the like: (Mṣb:) or the thing with which one dyes, or tinges, his, or her, hair &c.; (S, K, TA;) such as حِنَاءٌ and كَمَرٌ and the like. (TA.)

غَضُوبٌ: see غَضِبَ.

غَضِيبٌ Anything dyed, tinged, or changed in colour; [generally, with ḥinnà;] as also مَخْضُوبٌ: the former is both masc. and fem.: and its pl. is غَضِيبٌ. (TA.) You say كَفَّ غَضِيبٌ (S, A, K) and غَضِيبٌ (TA voce ضَارِبٌ) [A hand dyed with ḥinnà]; and مَخْضُوبٌ and مَخْضُوبٌ (K) and مَخْضُوبٌ (S, A, K) [fingers, or fingers' ends, dyed with ḥinnà]; but the last of these has an intensive signification. (S.) — And hence, (TA,) الكَفُّ الْغَضِيبُ † A certain star; (S, A, K;) the star β of Cassiopeia; (so in the Egyptian almanacs;) [i. e.] the bright star of the constellation called ذَاتُ الْكُرْسِيِّ; which star is [termed] the extended right hand of الثَّرِيَّا [or the Pleiades; corresponding to the star called الكَفُّ الْجَدْمَاءُ]. (Kzw. [See أَجْدَمُ.]) — And امْرَأَةٌ غَضِيبٌ [A woman having her hands, or feet, or hair, &c., dyed with ḥinnà or the like]. (K.)

غَضِيبٌ A man dyeing, or who dyes, his hair with ḥinnà. (Mṣb.) — See also غَضِيبٌ. — Also † A male ostrich (S, A, K, &c.) whose shanks (A, K) and legs (A) have become red, (A, K,) or green, [app. meaning of a dark, or an ashy, dust-colour,] or yellow, (A,) in consequence of his lusting after the female, (A, K,) or in consequence of his having eaten the [herbage termed] رِبِيع: (A:) or the front edges of whose shanks have become red, (S, K,) or green, (K,) or yellow, in consequence of his having eaten the [herbage termed] رِبِيع: (S, K:) or whose beak and shanks have become red from his having eaten the [herbage termed] رِبِيع: in the summer (الصَّيف) he becomes bald (يَقْرَع), and his shanks become white: (L:) or whose shanks have become green by reason of lust in the [season termed] رِبِيع: (ADḳ:) accord. to some, (TA,) it is applied only to the male ostrich: (S, K:) but some explain it without this restriction; and Lth mentions [the fem.] غَضِيبَةٌ as applied to an ostrich: [it is said that] the skin of the neck, and that of the breast, and that of the thighs, of the male ostrich, but not his feathers, become intensely red when he lusts after the female: or, as some say, غَضِيبٌ signifies an ostrich that has eaten green food: (TA:) or the extremities of whose feathers are dyed by [the eating of] blossoms, and the slender parts of whose legs have become red by the same cause: accord. to an Arab of the desert, supposed to be Aboo-Kheyreh, in the [season termed] رِبِيع, when it eats أُسَارِيع [app. meaning certain worms so called], its legs and beak assume the red hue of the عَصْفَرُ [or safflower]: (AHn, L:) or غَضِيبٌ is applied to a male ostrich the slender parts of whose legs become red when the dates begin to become red, and cease to be so when the redness of the dates ceases: (AHn, K:) so that it is not from eating أُسَارِيع, which, it is said, no ostrich is known to eat: accord. to Aṣ, the cause [of the redness above mentioned] is only the dye of blossoms; but were it so, the bird would also become yellow, and green, &c., [and some assert that it partially does, as has been shown above,] accord. to the colours of the blossoms and herbs;

and the green colour would predominate: [but, as the Arabs say, this requires consideration:] whatever be the cause, the bird, it is said, is termed **خاضب** on account of the redness that affects its shanks: and this word is [said to be] an epithet used as a proper name of the bird: (AHn, L:) but this is a mistake, unless it mean that, because of its prevailing application, it is used in the same manner as **الحريث** and **العباس**, not that it may be used [in a determinate sense] without the article **ال**: (L:) the pl. is **خواضب**. (TA.) It is also said to be applied as an epithet to Any animal that eats **خضب** [q. v.]: (TA:) and particularly to [the species of bovine antelope called] the wild bull (**التور الوحشي**). (L.) — [See also a saying of Dukeyn cited voce **راووق**.]

**مخضب** I. q. **مرغن**. (S, K,) or **إجانة**: (A:) or a vessel resembling that called **إجانة**, in which clothes are washed. (TA.) — **مخاضب** [is its pl.; and also] signifies The rags of the **خضاب** [or **hinnd** or the like]: (A:) [or] of the **حيض** [or **catamenia**]. (TA.) [If these two significations be correct, the latter is app. tropical: but **حيض** may be a mistranscription for **خضاب**.]

**مخضب**: see **خضب**.

**مخضوب**: see **خضب**, in two places.

#### خضد

1. **خَضَدَ**, aor. َ, (L, K,) inf. n. **خَضْدٌ**, (L,) He broke wood, or a branch, or twig, whether moist or dry, (L, K,) or a soft thing, (L,) so that its parts did not separate. (L, K.) — It (carriage) broke in pieces fruit. (A.) — He bent, (S, A, L,) without breaking, (S, L,) wood, or a branch, or twig. (S, A, L.) You say also, **خَضَدَ** **البعير عنق آخر** (L, K) The camel broke, (L,) or bent, (K,) the neck of another camel: (L, K:) or † the camel fought another camel. (Lth, A.) — Also, (S, K,) inf. n. as above, (S,) He cut, or cut off, (S, K,) anything moist, or soft, or supple; and so **خَضَدَ**, inf. n. **تَخَضِدُ**. (S.) And **خَضَدَ الشجر** He cut off, (S, A, K,) or pulled off, or removed, (Fr, Zj,) the thorns of the trees. (Fr, Zj, S, A, K.) — Also, (A, K,) aor. and inf. n. as above, (S,) † He (a man, K) ate vehemently: (S, A, K:) or [he crunched a thing;] he ate something moist, or soft, or supple; as a cucumber, and a carrot, (K,) and the like: (TA:) and † he (a horse) ate in the manner termed **خَضَر**, (L,) or **قَضَر**. (TA.) An Arab of the desert, who liked the cucumber, being asked what pleased him therein, answered, **خَضَدُهُ** [app. meaning *The crunching thereof*]: (S, L:) or he was asked what pleased him thereof, and answered, **خَضَدُهُ**, meaning *what is broken in pieces, thereof*. (A.) — **خَضَدَ**, [aor. َ,] (TA,) inf. n. **خَضْدٌ**, (K,) It (fruit) became shrunk and shrivelled. (K, TA.)

2: see 1.

5: see 7, in two places. — [Also, app., † He affected an inclining of his body, or a bending, or he inclined his body, or bent, from side to side, by reason of languor; syn. **تَثَنَى**: (see its part. n.,

voce **أَخَضَدَ**): as said of a drunken man, in the Deewán of the Hudhalees, Freytag renders it *fractus fuit et quasi fractus corruit*.]

7. **انخضد** It (wood, or a branch, or twig, whether moist or dry,) broke so that its parts did not separate; as also **تَخَضَدَ**. (L, K.) — It (fruit, A, K, fresh, or moist, TA, being carried from one place to another, A, TA) became broken in pieces, (A, K,) or crushed; (K;) and so **تَخَضَدَ**. (A.) — It (wood, or a branch, or twig,) bent without breaking (AZ, S, L) asunder. (AZ, L.)

**خَضْدٌ** Feebleness and weakness in a plant. (K.) — † A malady (L, K) in a man, (L,) affecting the limbs, not amounting to a fracture; as also **خَضَادٌ**. (L, K.) — † Languor and pain of the body, with laziness. (L.) — **خَضْدُ السَّفَرِ**; The fatigue and weariness that are occasioned to a man by travel. (TA.) — Whatever is cut off from wood, or a branch, or twig, (S, A, L, K,) that is moist, or soft, or supple: (S, L, K:) or what breaks in pieces, or broken pieces, of trees; as also **يَخْضُودٌ**: (K:) or what is cut off, and removed, of trees: and broken pieces, heaped up, of the papyrus, and of any pieces of wood, or of branches, or twigs, that are moist, or soft, or supple: (L:) and broken pieces of cucumbers [ &c. ]. (A.) — A certain plant: (K:) or a certain soft, or flaccid, kind of tree, without thorns. (L.) [See also **خَضَادٌ**.]

**خَضْدٌ** † Lacking power to rise, (K, TA,) from languor of the body, and pain, with laziness; (TA;) as also **مَخْضُودٌ**. (K.)

**خَضَادٌ**: see **خَضْدٌ**. — Also A certain kind of tree, (S, K,) soft, or flaccid, and without thorns: (S:) [see also **خَضْدٌ**:] or, of the kind of trees called **جَنْبَةٌ**, the leaves of which have edges like those of the **حَلْفَاءَ**, which are pulled with the hand like **حلفاء**. (L.)

**خَضُودٌ** A horse that eats in the manner termed **قَضَر**. (TA.) [See L.]

**خَضِيدٌ**, applied to wood, or a branch, or twig, whether moist or dry, Broken so that its parts are not separated; as also **مَخْضُودٌ**. (L.) — Also, and **مَخْضُودٌ** (S, A) and **مُخَضَّدٌ**, (A,) A tree, (S,) or lote-tree, (A,) having its thorns cut off, (S, A,) or pulled off, or removed: (Fr and Zj in explanation of the second word as occurring in the Kur lvi. 27:) or the second, in the Kur (ubi supra), may mean *having the branches bent by reason of the abundance of the fruit*. (Bd.)

**مُتَخَضِّدٌ** and **مُتَخَضِّدٌ** i. q. **مُتَثِّنٌ** [app. as meaning † Affecting an inclining of the body, or a bending, or inclining the body, or bending, from side to side, by reason of languor: see 5; and see also **خَضْدٌ** and **خَضَدٌ**]. (K.)

**مُخَضِّدٌ** † A vehement eater: (A, L, K:) one who eats with coarseness, or rudeness, and quickness. (L.)

**مُخَضِّدٌ**: see **خَضِيدٌ**.

**مَخْضُودٌ**: see **خَضِيدٌ**, in two places: — and **خَضْدٌ**.

**مُتَخَضِّدٌ**: see **خَضْدٌ**.

**يَخْضُودٌ**: see **خَضْدٌ**.

#### خضر

1. **خَضَرَ**: see 9, in two places. — **خَضَرٌ**: see 8, in two places.

2. **أَخْضَرَ**, [inf. n. **تَخْضِيرٌ**,] He rendered it **أَخْضَرَ** [i. e. green, &c.]. (S.) — [Hence,] it is said in a trad., **إِذَا أَرَادَ اللَّهُ بَعِيدَ شَرًّا خَضَرَهُ فِي اللَّيْلِ**, (TA,) i. e. † [When God desires evil to befall a man,] He makes him to have pleasure in unburnt bricks and clay, so that he may build, and thus be diverted from the things of the world to come, if his building be beyond his need, or not such a structure as a mosque or the like. (Marginal note in a copy of the "Jámi' es-Sagheer" of Es-Suyootee.) [Hence also,] **خَضَرَهُ فِيهِ**, inf. n. as above, † He was blessed in it. (L, K.) You say, **مَنْ خَضَرَهُ فِي**, **مَنْ خَضَرَ مِنْ شَيْءٍ فَلْيَلْزِمَهُ**, (L,) or **فَلْيَلْزِمَهُ**, (L,) (so in a copy of the Mgh,) i. e. † Whosoever is blessed in a thing, (Mgh, L,) meaning an art or a trade or traffic, or a means of subsistence, let him keep to it. (L.)

3. **خَاضِرَةٌ**, (TK,) inf. n. **مُخَاضِرَةٌ**, (S, A, Mgh, Msh, K,) He sold to him fruits before they were in a good, or sound, state: (A:) or before their goodness, or soundness, became apparent: (S, Mgh, Msh, K, TK:) the doing of which is forbidden: (S:) accord. to some, (TA,) the prohibition includes the sale of fresh ripe dates, [app. if not fully ripe,] and herbs, or leguminous plants, and the like; and therefore some disapprove of selling a greater quantity of fresh ripe dates than is cut at once. (S.)

4. **اخضر** It (plenty of moisture) rendered seed-produce soft, or tender. (TA.)

8. **اخْتَضَرَ** He cut herbage, (S, K,) or a tree, (A,) while it was green; (S, A, K;) as also **خَضَرَ**, (A, TA,) aor. َ, inf. n. **خَضَرٌ**. (TA.) And **أَخْضَرَ** It (herbage, TA) was taken, (K,) and pastured upon, (TA,) while fresh and juicy, (K,) and green, before it had attained its full height. (TA.) See also 9, last sentence. — Hence, (S, TA,) the pass. form, † He died in his youth; (S, K;) in his fresh and flourishing state. (S.) Young men used to say to an old man, **أَجَزْتَ يَا شَيْخُ** † [Thou hast attained to the time for dying, (lit. for being cut,)] O old man: and he replied, **أَيُّ بَنِي وَتَخْضُرُونَ** † [O my sons, and ye shall be cut off, or die, in your youth]. (S. [See also **أَجَزَرَ**.]) — Also, the act. v., He cut off the green branches of a palm-tree with his **مَخْلَبٌ**;

(TA;) and so **خَضَرَ**, (K, \*TA,) aor. َ, inf. n. **خَضَرٌ**: (TA:) and he cut off a thing, as a man's nose, entirely: (TA:) or, simply, he cut off a man's nose. (IAar.) — And He ate fruit [while it was green, or] before it was ripe. (A.) — And hence, (TA,) † He deflowered a girl: (K, TA:) or, before she had attained to puberty; (Msh in art. **قَض**, and K;) as also **ابْتَسَرَ** and **ابْتَكَّرَ**. (TA.) — Also † He took a camel in a refractory state, not trained, and attached the nose-rein to him, and drove



him. (TA.) — And † *He took up a load, or burden.* (K.)

9. **أَخْضَرَ**, (S, A, K,) inf. n. **أَخْضَرَارٌ**; (S, A;) and **أَخْضُورٌ**, (S, K,) [inf. n. **أَخْضِيَارٌ**, in the TA written by mistake **أَخْضِيرَارٌ**;] and **خَضِرٌ**, aor. ʿ, (Mṣb, K,) inf. n. **خَضَرٌ**; (Mṣb;) *It* (a colour, Mṣb, or seed-produce, K) *was, or became, of the colour termed خَضْرَةٌ* [i. e. green: and *he, (a camel, and a horse, and an ass, and sometimes a bird,) and it, (a garment of the kind called كَسَاءٌ, and the like, or any other thing,) was, or became, of a dark, or an ashy, dust-colour; or dingy ash-colour; or dark dust-colour: and he, (a man,) or it, (a thing,) was, or became, of a tawny, or brownish, colour; or blackish; or of a blackish hue inclining to green; or black; or intensely black: see خَضْرَةٌ and أَخْضَرٌ*. (S, A, Mṣb, K.) [Hence,] **أَخْضَرَ إِزَارِي** (*The place of my izār became black: or, rather, became of a [blackish] hue inclining to green: because the hair when it first grows is of that hue.* (Ḥar p. 494.) And **أَخْضَرَ شَارِبُهُ** [*His mustache grew so as to appear dark*]; said of a boy; a phrase similar to **بَقِلَ وَجْهَهُ**. (Mgh in art. **بَقِلَ**.) And **أَخْضَرَ اللَّيْلُ**; *The night became dark and black.* (K, TA.) And **أَخْضَرَتِ الظُّلْمَةُ** † *The darkness became intensely black.* (A.) — **أَخْضَرَ جِلْدَتَهُ** [properly *His skin became green from carrying the produce of his land; meaning* † *he became in a state of plenty.* (TA. [See **خَضِرٌ المَنَاكِبُ**, voce **أَخْضَرٌ**].) — **أَخْضَرَ** said of seed-produce, *It was, or became, soft, or tender; as also أَخْضُورٌ*; and **خَضِرٌ**, aor. ʿ, (TA,) inf. n. **خَضَرٌ**. (K, TA.) — **أَخْضَرَ** and **أَخْضَرٌ**, (K,) or this may be of the pass. form, [**أَخْضِرَ**], so as to agree with what occurs before, [see 8,] (TA,) *It* (herbage, TA) *was, or became, cut.* (K, TA.)

12: see 9, first sentence: — and last sentence but one.

**خَضِرٌ** Trees (شَجَرٌ) *that are soft, or tender, when cut; as also مَخْضُورٌ*. (TA.)

**خَضِرٌ**: see **خَضَارَةٌ**.

**أَخَذَهُ خَضْرًا مَضْرًا**, You say, **خَضِرٌ** [i. q. **خَضِرٌ**]. You say, **أَخَذَهُ خَضْرًا مَضْرًا**, *He took it without price: or in its fresh, or juicy, state: (K:) مَضْرًا being an imitative sequent.* (TA.) Whence the saying, **حَلْوَةُ خَضْرَةَ الدُّنْيَا خَضْرَةٌ مَضْرَةٌ** [in the S **حَلْوَةُ خَضْرَةَ الدُّنْيَا**] *The goods of this world are delicate, fresh, and pleasant: or pleasing.* (TA.) And **الغَزْوُ حَلْوٌ خَضِرٌ** [*Predatory warfare is sweet and*] *fresh [or refreshing] and loved; because of the victory and spoil attending it.* (TA, from a trad. of Ibn-'Omar [which see fully quoted voce **ثِيَابٌ**].) — You say also, **هُوَ لَكَ خَضْرًا مَضْرًا** *It is thine, or for thee: may it be attended with enjoyment and a wholesome result.* (K.) — And **ذَهَبَ دَمُهُ خَضْرًا مَضْرًا**, (S, K,) and **خَضْرًا مَضْرًا**, (K,) *His blood went unrevenged, or unretaliated, or unexpiated by a mulct: (S, K:) مَضْرًا being an imitative sequent [here as in the former instance].* (TA.)

**خَضِرٌ** inf. n. of **خَضَرٌ**: [see 9, first sentence: — and last sentence but one; and] see also **خَضْرَةٌ**. — Also *Green palm-branches with the leaves upon them: and green palm-branches stripped of their leaves: (Fr, K:) pl. أَخْضَارٌ.* (AHn.)

**خَضِرٌ**: see **أَخْضَرٌ**. — Also *A place having much verdure; and so يَخْضُورٌ and مَخْضُورَةٌ*. (K.) And **أَرْضٌ خَضْرَةٌ** and **يَخْضُورٌ** *Land in which is much verdure: and أَرْضٌ مَخْضُورَةٌ*, as in the Kur xxii. 62, accord. to one reading, *verdant land.* (TA.) — See also **خَضِرٌ**, in four places. — Also, [as a subst.,] *What is green: (Akh, S, and Bḍ in vi. 99:) seed-produce; (Lth, Bḍ, K;) and so خَضَارِي: (S:) so the former in the Kur ubi suprā: (Lth, Bḍ:) or *goodly green herbage: (A:) and a branch: (K:) any branch.* (TA.) — And **البَقْلَةُ الخَضْرَاءُ** *The plant called خَضْرَاءُ الخَضْرَاءُ*; as also **الخَضْرَةُ** and **الخَضِيرُ** (K) and **الخَضْرَةُ**: (TA:) *it is a green and rough herb or leguminous plant, the leaves and fruit of which are like those of millet; it rises to the height of a cubit; and fills the mouth of the camel.* (TA.) Also *A species of plant of the kind called جَنْبَةٌ*; (K;) which latter term is applied to herbage whereof the root is deep in the earth, like the **نَصِي** and **صَلِيَانٌ**: (TA:) [a coll. gen. n.:] n. un. with ة: (K:) *it is not of the slender and succulent herbs or leguminous plants, which dry up in summer.* (TA.) Hence **أَكَلَتِ الخَضِرَ**, occurring in a trad., [properly signifying *A she-camel that eats the plant above mentioned,*] applied to a man who acts justly and moderately with respect to worldly enjoyments: for the **خَضِرُ** is not of the slender and succulent herbs, as above observed, nor of those excellent plants which the spring produces by its consecutive rains, and which therefore become goodly and soft or tender; but of those upon which beasts pasture after others have dried up, because they find no others, and which the Arabs call **جَنْبَةٌ**; and the beasts do not eat much of it, nor do they find it wholesome. (Iath, TA.)*

**خَضْرَةٌ** [if not a mistranscription for **خَضْرَةٌ**] *Fresh cut herbage, to be eaten quickly.* (TA.)

**خَضْرَةٌ** [Greenness; a green colour; verdure,] *a certain colour, (S, A, K,) well known; (K;) [and] a colour between black and white: it is in plants and in animals &c., and, accord. to IAqr, in water also: (TA:) in camels, (S,) and horses, (S, K,) [and asses, and sometimes in birds, and in a garment of the kind called كَسَاءٌ, and the like, and in other things, a dark, or an ashy, dust-colour; or dingy ash-colour; or dark dust-colour;] a dust-colour intermixed with دُهْمَةٌ [i. e. blackness or deep ash-colour]: (S, K:) in men, [and in other things,] a tawny, or brownish, colour; syn. **سَمْرَةٌ**: (S:) [and a blackish hue: and a blackish hue inclining to green:] and *blackness: (TA:) [and intense blackness: see 9; and see also أَخْضَرٌ:] pl. خَضِرٌ and خَضْرٌ*. (K.) — And *A green plant: pl. خَضِرٌ*: (TA:) or the latter signifies *herbs, or leguminous plants; as though pl. of the former.* (Mṣb.) [See **خَضَارٌ**: and **خَضْرَةٌ**.] — See also **خَضِرٌ**. — Also *Softness,**

or *tenderness, (IAqr, K,) of seed-produce [and the like]; (TA;) and so خَضِرٌ, (K,) inf. n. of خَضِرٌ. (TA.) — And *What is soft, or tender; fresh, or juicy; and pleasant to the eater.* (TA, from a **خُطْبَةٌ** of 'Alee, delivered at El-Koofeh.)*

**الخَضْرَةُ**: see **خَضِرٌ**.

**خَضْرِيَّةٌ** *A palm-tree (نَخْلَةٌ) that bears good green dates.* (Az, K.) — *A kind of dates, green, resembling glass, of a colour that is admired.* (AHn.)

**خَضَارٌ** *Herbs, or leguminous plants, in the first state of their growth.* (S, K, TA.) [See also **خَضْرَةٌ**.] — Also *Milk mixed with much water: (S, K:) AZ says that it is like سَمْرٌ, meaning as above, diluted so as to be of a dark, or an ashy, dust-colour (حَتَّى أَخْضَرَ): like as the rájiz says,*

\* **جَاؤُوا بِضَيْحٍ هَلْ رَأَيْتَ الذِّئْبَ قَطٌ** \*  
[They brought milk mixed with much water. Hast thou ever seen the wolf?]: meaning that the milk was of an ash-colour (أَوْرَقٌ), like the colour of the wolf, by reason of the great quantity of the water: or, as some say, *milk and water in the proportion of one third of the former to two thirds of the latter: it is of any milk, that has been kept in a skin or that is fresh, and from any beast: some say that the word is a pl., [or rather a coll. gen. n.,] and that the sing., or n. un., is with ة.* (TA.)

**خَضُورٌ**: see **أَخْضَرٌ**.

**خَضِيرٌ**: see **أَخْضَرٌ**: — and see also **خَضِرٌ**.

**خَضِيرٌ**: see what next follows.

**خَضَارَةٌ**: see **أَخْضَرٌ**, in the latter half of the paragraph. — **خَضَارَةٌ**, determinate, and imperfectly decl., (ISk, S, K,) because it has the quality of a proper name and the fem. gender with ة, like **أَسَامَةٌ** &c., (TA,) † *The sea; (ISk, S, A, K;) as also أَخْضَرٌ, and خَضِيرٌ, (A, TA,) or خَضِرٌ.* (So in a copy of the A.) [But it is used as a masc. proper name; for] you say, **هَذَا خَضَارَةٌ طَامِيًا**, [This is the sea, in a state of rising, or becoming full, or becoming high and full]. (S, TA. [In one copy of the S, I find هَذِهِ; but in others, هَذَا; and in all, طَامِيًا.]])

**خَضِيرَةٌ** *A palm-tree (نَخْلَةٌ) of which the dates fall while unripe and green; (S, K;) as also مَخْضَارٌ.* (TA.)

**خَضِيرَةٌ** dim. of **خَضْرَةٌ**. — Also † *A woman who scarcely ever, or never, completes the fruit of her womb, so that she casts it.* (TA.)

**خَضَارِيٌّ** *A certain bird; (S, K;) also called الخَيْلُ; (S;) regarded as of evil omen when it alighted upon the back of a camel: it is أَخْضَرٌ [i. e. green, or of a dark or an ashy dust-colour], with redness in the حَنَكُ [or part beneath the beak], and is larger than the قَطَا: or certain green, or dark or ashy dust-coloured, birds, (طَيْرٌ خَضِرٌ) also called قَارِيَّةٌ: A 'Obeyd asserts that the Arabs loved them, and likened to them a liberal, or bountiful, man: but ISd says, on the*

authority of the 'Eyn, that they regarded them as of evil omen: (TA:) [Golius states, on the authority of Meyd, that the *خضاري* is a bird of a blackish colour, called in Persian *كُزَايَه*. See Bochart's Hieroz. p. ii. col. 61; referred to by Freytag.] — Also The [tree, or shrub, called] *رَمَث*, when it has grown tall. (TA.)

*خَضَارٌ* A certain bird, (K,) green or of a dark or an ashy dust-colour (أَخْضَرُ). (TA.)

*خَضَارِي*: see *خَضْرُ*. — Also A certain plant. (K.)

*أَخْضَرُ* [Green; verdant;] of the colour termed *خَضْرَاءُ*; (S, A, Mgb, K;) as also *خَضْرُ* (Mgb, K) and *خَضِيرٌ* and *خَضُورٌ* and *يَخْضُورٌ* and *يَخْضِيرٌ*: (K, TA: the last two written in the CK *تَخْضُورٌ* and *تَخْضِيرٌ*;) applied to a horse, [and to a camel, (see *خَضْرَاءُ*), and to an ass, and sometimes to a bird, and to a garment of the kind called *كَسَاءٌ*, and the like, and to various other things, of a dark, or an ashy, dust-colour; or dingy ash-colour; or dark dust-colour;] of a dust-colour intermixed with *دُهْمَةٌ* [i. e. blackness or deep ash-colour]; which is the same as *دَبِجٌ*;

(S;) in horses being distinguished as *أَخْضَرٌ أَدْعَمٌ* and *أَخْضَرٌ أَوْرَقٌ* and *أَخْضَرٌ أَطْحَلٌ*: (TA: [see the latter epithet in each of these cases:]) applied to a man, [and to other things,] tawny, or brownish: (S;) [and blackish: and of a blackish hue inclining to green:] and black; (S, K;) black-complexioned: (TA:) [and intensely black: it is said in the Mgb, art. *حَمْرٌ*, that *الأخضر* is, with the Arabs, *أَسْوَدٌ*; which may mean either that green is, with the Arabs, termed *اسود*, or that *الأخضر* is, with the Arabs, black: but the truth is, that each of the epithets *أَخْضَرٌ* and *أَسْوَدٌ* is sometimes used for the other: see what here follows, and see *أَسْوَدٌ*: in *Har* p. 495, it is erroneously said, on the authority of Er-Rázee, that the *اسود* is not termed by the Arabs *أخضر*, although the *أخضر* is termed by them *اسود* because of its intense *خَضْرَاءُ* and *رَبِيٌّ*:] the fem. is *خَضْرَاءُ*: and the pl. is *خَضْرَاءُ*. (Mgb, TA.) You say *شَجَرَةٌ خَضْرَاءٌ* A green, and fresh, or juicy, tree. (TA.) And *مَاءٌ أَخْضَرٌ* Water inclining to a green colour, by reason of its clearness. (TA.) And *أَخْضَرُ الْجِلْدَةِ* [lit. Tawny of skin:] meaning †of pure race; because the complexions of the Arabs are tawny; (S;) of genuine Arab race: (IB:) as in the saying of El-Lahabee, (S, TA,) El-Faql Ibn-'Abbás, (TA.)

\* وَأَنَا الْأَخْضَرُ مَنْ يَعْرِفُنِي \*  
\* أَخْضَرُ الْجِلْدَةِ فِي بَيْتِ الْعَرَبِ \*

[And I am the tawny: who knows me? the tawny of skin (or pure of race), of the family that comprises the nobility of the Arabs]. (S, IB.) And *فَلَانٌ أَخْضَرُ اللَّعْقَا* [lit. Such a one is blackish, or black, in the back of the neck:] meaning †such a one is the son of a black woman: (Az, A:) or †one who is slapped on the back of his neck: (A:) or †a freedman, or an emanci-

pated slave. (TA.) And *أَخْضَرُ الْبَطْنِ* †A weaver: (A, TA:) because his belly, being stuck close to his loom, becomes blackened by it. (TA.)

And *أَخْضَرُ التَّوَاجِدِ* †An eater of onions and leeks: or a tiller, or cultivator, of the ground; because he eats herbs, or leguminous plants. (A.) And *هُمُ خَضْرُ الْمَنَاقِبِ* [lit. They are green in the shoulders, from carrying the produce of their land:] meaning †they are in a state of great plenty. (K, TA.) And [hence, perhaps,] *فَلَانٌ خَيْرٌ* †Such a one possesses abundant *خَيْرٌ* [or wealth, or prosperity]: (A, TA:) [or it may mean goodness: for] *الأخضر*, applied to a man, is an epithet of praise, whereby he may be likened to the sea, because it is described as green, or to the [rain or herbage called] *رَبِيعٌ*; in both cases meaning †liberal, or bountiful; and it is so applied because *خَضْرَاءُ* is of the colours of the Arabs: and it is also an epithet of dispraise, as meaning †black by reason of baseness, ignobleness, or meanness. (Ham p. 282.) And *شَابٌ أَخْضَرٌ* †A young man whose hair has begun to grow upon the sides of his face. (TA.) And *كَتَيْبَةٌ خَضْرَاءُ* †An army, or a troop of horse, overspread with the blackness of iron: (S, TA:) or a great army or troop of horse (K, TA) of which most of the men are clad in iron; like *جَاوَاءٌ*: (TA:) because of the *خَضْرَاءُ* of the iron: (A:) [i. e.] because of the blackness thereof. (TA.) And *اللَّيْلُ أَخْضَرٌ* †Night is black. (TA.) And [hence,] *جَنَّ عَلَيْهِ أَخْضَرُ الْجَنَاحِينَ* †Night [lit. the black-winged] veiled him, concealed him, or covered him with its darkness. (A.)

*مُدْهَامَتَانِ*, in the *Kur* [lv. 64, relating to two gardens of Paradise], is explained by *خَضْرَاوَانِ* because it means *Inclining to blackness*, by reason of abundance of moisture, or irrigation. (S.) — *الأخضر* used as a subst.: see *خَضْرَاءُ*. — The fem. *خَضْرَاءُ* [is also used as a subst., and] signifies *Green herbs or leguminous plants*; (Mgb, K;) as also *خَضْرَاءُ*: (K:) pl. *خَضْرَاوَاتٌ*: by rule it should be *خَضْرُ*; but as the quality of a subst. predominates in it, it has a pl. like the pl. of a subst., like *صَحْرَاوَاتٌ* pl. of *صَحْرَاءُ*: (Mgb:) this pl. occurs in the saying (in a trad., TA) *لَيْسَ فِي خَضْرَاوَاتِ الصَّخْرَاوَاتِ صَدَقَةٌ* There is no poor-rate in the case of green herbs or leguminous plants; (Mgb;) or fresh fruits and herbs or leguminous plants; (TA;) or fruits, such as the apple and the pear &c.; or herbs or leguminous plants, such as leeks and smallage and rue and the like; and *خَضْرُ*, pl. of *خَضْرَاءُ*, is sometimes substituted for it. (Mgh.) [Hence,] *إِيَّاكُمْ وَخَضْرَاءَ الدَّمَنِ*, meaning †Avoid ye the beautiful woman that is of bad origin: (S, A, Mgb:) because what grows in a *دَمَنَةٌ* [or place which men have blackened by their cooking, and where their camels or other beasts have staled and dunged], though it may be beautiful and bright, does not bear fruit [because it is neglected, and left unwatered], (S, Mgb,) and soon becomes corrupt, or bad. (Mgb. [See also *دَمَنَةٌ*: and see *عُشْبَةُ الدَّارِ*, in art. *عُشْبٌ*.]) —

And *الْخَضْرَاءُ*, as an epithet in which the quality of a subst. predominates, (TA,) †The sky, or

heaven; (S, A, K;) because of its greenness; like as the earth is called *الْغُبْرَاءُ*. (TA.) You say, *مَا تَحْتِ الْخَضْرَاءِ أَكْرَهُ مِنْهُ* †[There is not under the sky one more hateful than he]. (A.) — And *خَضْرَاءٌ* †A bucket (A, K) with which water has been drawn long, so that it has become green or blackish &c. (حَتَّى أَخْضَرَتْ). (K.) — And †The congregated or collective body, and mass, or bulk, of a people. (S, K.) So in the saying, *أَبَادَ اللَّهُ خَضْرَاءَهُمْ* †[May God destroy the congregated or collective body, mass, or bulk, of them]: (S:) or this means, †their stock (*شَجَرَةٌ*) from which they have branched off; (A;) [for] *خَضْرَاءُ* signifies the origin of anything: (TA:) or, their life in this present world: (Fr, TA:) or, as some say, their enjoyment and plenty; (TA;) [for] *خَضْرَاءُ* signifies prosperity, and plenty, and enjoyment: (TA in a later part of this art.:) or the right reading is *غَضْرَاءَهُمْ*, meaning “their prosperity, and their pleasantness of life, or plenty and prosperity.” (S. [See art. *غَضْرٌ*.]) — *الْبِقْلَةُ الْخَضْرَاءُ*: see *خَضْرُ*. — *الْخَضْرُ*, (T,) or *الْخَضْرَاءُ*, (K,) The domestic pigeons; (T, K;) so called although of various colours, because their predominant colour is *وَرَقَةٌ* [or ash-colour], or *خَضْرَاءُ* [meaning a dark, or an ashy, dust-colour]: the *خَضْرُ* and the *نُحْرُ* [or spotted with white and black, &c.,] are especially characterized by the faculty of rightly directing their course. (T, TA.) — *الْإِخْضَرُ* [a pl. of *أَخْضَرٌ* used as a subst.] †Gold and flesh-meat and wine; as also *الْأَحْمَرَةُ* [as some explain this latter]. (TA.) — *أَخْضَرٌ* also signifies †Fresh, or recent: so in the saying, *الْأَمْرُ بَيْنَنَا أَخْضَرٌ* †[The affair between us is fresh, or recent]: and in like manner you say, *الْوَدَّةُ بَيْنَنَا خَضْرَاءٌ* †Love, or affection, between us is fresh. (A.) And *سَوِيٌّ*, or tender; applied to herbage, or seed-produce. (TA.) — [Hence,] *عَيْشَةٌ خَضْرَاءٌ* †A mode of life soft, or delicate, and plentiful and pleasant. (Har p. 639.) — *الْأَخْضَرُ* is also the name of [A certain star, or asterism; most probably either a of *Piscis Australis* or e of *Pegasus*, or some star or asterism nearly in a line with those two;] one of the three *أَنْوَاءُ* of the rain called *الْخَرِيفُ*; namely, the middle *تَوَهُ* of those three *أَنْوَاءُ*; the first being the *نُسْرَانِ*; and the last, the foremost of the *فُرْغَانِ*: see *نَوْءٌ*. (AZ, T and TA in art. *نَوْءٌ*.)

*الأخضر* dim. [of *أَخْضَرٌ*], (TA,) [Cantharides;] a kind of fly, (K,) green, of a dark or an ashy dust-colour, (أَخْضَرُ) of the size of the black fly, and called the Indian fly [as cantharides are by the Arabs in the present day]; having properties and uses mentioned in medical books. (TA.) — Also A certain disease in the eye. (K.)

*مَخْضَرَةٌ*: see *خَضْرُ*, in two places.

*مِخْضَارٌ*: see *خَضِيرَةٌ*.

*مَخْضُورٌ*: see *خَضْرُ*.

*يَخْضُورٌ*: see *خَضْرُ*, in two places: and see also *أَخْضَرٌ*, first sentence.

*يَخْضِيرٌ*: see *أَخْضَرٌ*, first sentence.

## خضرم

Q. 1. **خَضْرَمُ الْأُذُنِ**, inf. n. **خَضْرَمَةٌ**, *He cut somewhat of the extremity of the ear of a camel, and left it dangling: or he cut the ear in halves: and you say also, خَضَرَمُوا نَعْمَهُمْ [They so cut the ears of their camels]: (TA:) or **خَضْرَمَةٌ** signifies the cutting one of the ears only. (JK.) — And **خَضْرَمَ** *He mixed* [a thing or things]: (IKh, TA:) [and so **خَضْرَمَ**, as is indicated in the K in art. **حَضْرَمَ**, by an explanation of the inf. n.] — And **خَضْرَمَةٌ** signifies also *The making a thing to be of an intermediate, or a middling, kind or quality.* (TA.)*

Q. 2. **تَخَضَّرَ**, said of butter [in the process of formation], *It became dissundered, or separated [into clots], by reason of intense cold; and did not coalesce; as also حَضْرَمَ.* (TA in art. **حَضْرَمَ**.)

**خَضْرَمٌ** *A well having much water; (JK, K;) and so, [as some say,] a sea, or great river; but its application as an epithet to a sea, or great river, is disallowed by Aṣ: (S:) or a great sea: (K:) accord. to some, so called because of its greenness; and if so, the م is augmentative: (MF:) or water copious and wide in the utmost degree: (Mz 49th نوع:) and anything much in quantity, or copious, (S, K,) and wide, or ample: (S:) or it signifies also wide, or ample, (K,) applied to anything: (TA:) pl. **خَضَارِمٌ**: (S:) and **مُخَضَّرٌ** and **خَضَارِمٌ**, also, signify *much in quantity, or copious, applied to water: (TA:) and خَضْرَمٌ is applied in this sense as an epithet to نَبِيذٌ.* (S,\* TA.) — † *Bountiful, or munificent; (JK, K;) who gives many gifts: (S, K:) said to be likened to the sea, or great river, to which this epithet is applied; though Aṣ disallowed its application to a sea, or great river: (S:) or likened to the well to which the same epithet is applied: (JK:) and a forbearing, or clement, lord, or chief; as also خَضَارِمٌ: pl. **خَضَارِمٌ** and **خَضَارِمَةٌ** and **خَضْرَمُونَ**: all applied peculiarly to men: (K:) not to women. (TK.)**

**خَضْرَمٌ** *Sweet water: or water between sweet and bitter: (K:) on the authority of Yaḥkoob. (TA.) = The young of the [kind of lizard called] ضَبٌّ: (S, K:) accord. to IDrd, in its first stage it is called **حَسَلٌ**; [after which he should have said, then, **غَيْدَاتٌ**]; then it is called **مُطْبِخٌ** [q. v.]; then, **خَضْرَمٌ**; and then, **ضَبٌّ**: he does not mention the term **غَيْدَاتٌ**, but AZ mentions it. (S.)*

**خَضْرَمِيٌّ**: see **الْخَضَارِمَةُ**.

**خَضَارِمٌ**: see **خَضْرَمٌ**, in two places.

**الْخَضَارِمَةُ** *A certain people of the عَجَم [i. e. Persians], (S, K,) of the sons of Fāris, (S,) who went forth [from their country] in the beginning of El-Islām, and dwelt in Syria: (S, K:) i. e., those people who went forth at that period dispersed themselves in the countries of the Arabs; some of them settling in El-Baḡrah, and these are the **أَسَاوِرَةُ**; and some of them, in El-Koofeh, and these are the **أَحَامِرَةُ**; and some of them, in Syria,*

and they are the **خَضَارِمَةُ**; and some of them, in El-Jezeereh, and they are the **جَرَاغِمَةُ**; and some of them, in El-Yemen, and they are the **أَبْنَاءُ**; and some of them, in El-Mowṣil, and they are the **جَرَامِقَةُ**: (S, TA:) the n. un. is **خَضْرَمِيٌّ**. (K.)

**مُخَضَّرٌ** [pass. part. n. of **خَضْرَمَ**]. You say **نَاقَةٌ مُخَضَّرَةٌ** *A she-camel having the extremity of her ear cut.* (S, K.) And **أُذُنٌ مُخَضَّرَةٌ** *An ear cut.* (Mz 49th نوع.) — Hence, as some say, (Mz ubi suprā,) A man, (K, Mz,) or a poet, (S, K,) *who lived in the Time of Ignorance and in that of El-Islām; (S, K, and Mz ubi suprā;) as though he were cut off from paganism to El-Islām; (Mz ubi suprā;) or from infidelity; (IB, TA:) as Lebeed, (S, K, and Mz 20th نوع,) and Ḥassān Ibn-Thābit, and Nābighah of the Benoo-Jaḍdeh, and Aboo-Zubeyd, and 'Amr Ibn-Sha-s, and Ez-Zibriḳān Ibn-Bedr, and 'Amr Ibn-Maḍde-Kerib, and Kaḥb Ibn-Zuheyr, and Maḥn Ibn-Ows: (Mz 20th نوع: [see also **إِسْلَامِيٌّ**, and **شَاهِدٌ**]:) or a person who passed half of his life in the Time of Ignorance, and half thereof in that of El-Islām: (K:) [I have generally found the word thus written;] but IB says that, accord. to most of the lexicologists, it is **مُخَضَّرٌ**, with kesr to the ر; for the pagans, when they became Muslims, cut somewhat of the extremities of the ears of their camels (**خَضَرَمُوا أُذُنَ إِبِلِهِمْ**) as a sign of their being Muslims in case of their being attacked and plundered, or their being made war with; (IB, TA;) and this they were ordered to do in a manner different from that of the pagans: (TA:) accord. to some, the epithet applied to a poet of the class above mentioned is **مُحَضَّرٌ**, with the unpointed ح, [i. e. **مُحَضَّرٌ**], from **الْحَضْرَمَةُ** signifying **الْخَلْطُ**, [like **الْخَضْرَمَةُ**, as shown above,] because of his mixing paganism with El-Islām: (Mz 49th نوع:) or **مُحَضَّرٌ**: (K in art. **حَضْرَمَ**;) and in like manner IKh explains the epithet **مُخَضَّرٌ**. (TA.) — Also *A black man whose father is white.* (IKh, K.)\* — And *Deficient in respect of الحَسَبُ; (K;) meaning not of generous parentage.* (TA.) — And *One whose origin is suspected; or who claims for his father one who is not: (K:) and so **مُخَضَّرٌ** means of mixed parentage.* (TA.) *One whose father is unknown: [or, app., accord. to the TA, whose parents are unknown:] or one sprung from [a succession of] concubines.* (K.) — *Uncircumcised.* (K.) And, with ḍ, applied to a woman, *Circumcised: (S, K:) or, as some say, cut, by a mistake of the woman operating, in a place not that of circumcision.* (TA.) — *Flesh-meat such that one knows not whether it be from a male or a female.* (S, K.) — Accord. to IAḥr, who does not explain it, (ISd, TA,) it is applied also to food, (ISd, K,) ISd thinks (TA) as meaning *Inspid; (ISd, K;) neither sweet nor bitter.* (ISd.) — And *Water between heavy and light: (T, K, TA:) or not sweet.* (TA.) — See also **خَضْرَمٌ**.*

**مُخَضَّرٌ**: see **مُخَضَّرٌ**, in two places.

**مُتَخَضَّرٌ**, applied to butter, [as also **مُتَخَضَّرٌ** and **مُحَضَّرٌ**,] *Dissundered, or separated [into clots]; not coalescing; by reason of cold.* (K. [See Q. 2.]

## خضع

1. **خَضَعَ**, aor. ʿ, inf. n. **خَضُوعٌ** (S, Mṣb, K) and **خَضَعَانٌ** and **خَضَعَانٌ**, (TA,) *He was, or became, lowly, humble, or submissive, (S, Mṣb, K,) لَهُ to him, (Mṣb, TA,) [for instance,] to his creditor, (Mṣb,) or to God; (TA;) as also **اخْتَضَعَ**, (S, K,) [and **انْخَضَعَ**, (K in art. **رَحَدًا**)] and **اخْضَوْعٌ**: (Sgh, K:) **خَضُوعٌ** is nearly the same as **خُشُوعٌ**, except that the latter is mostly used in relation to the voice [or the eyes]; but the former is used as meaning *in the necks: (Mṣb:) or the former is in the body, ('Eyn and K in art. **خَشَع**;) and signifies the acknowledgment of humility and submission; ('Eyn;) and the latter is in the voice and in the eyes. ('Eyn and K ubi suprā.) It is said in a trad. respecting the [devils'] hearing [the words of the angels] by stealth, **خَضَعَانًا لِقَوْلِهِ** [With submissiveness to his saying, or to what he said]; or, accord. to one relation, **خَضَعَانًا**; but it may be a pl. of **خَاضِعٌ**; and accord. to another relation, it is **خَاضِعًا**, which is a pl. of **خَاضِعٌ**. (TA.) — *He was, or became, still, (K, TA,) and tractable, or submissive.* (TA.) — *He made his words soft to a woman; as also **اخْضَعَ**: (L:) or the latter signifies his speech was soft to a woman.* (O, K.) It is said in the Kūr [xxxiii. 32], **فَلَا تَخَضَعْنَ بِالْقَوْلِ** *Then be ye not soft in speech.* (TA.) And you say, **خَضَعَ لَهَا بِكَلَامِهِ وَخَضَعَتْ لَهُ وَتَطَمَّعَ** [He was soft to her in speech, and she was soft to him, and he became excited to feel an eager desire for her, or to lust after her]; (TA;) and in like manner, **خَاضَعَهَا**, (K,\* TA,) inf. n. **مُخَاضَعَةٌ**, (TA,) [he was soft in his speech to her, she being soft in her speech to him.] And **خَضَعَا** **بَيْنَهُمَا حَدِيثًا** *They two (a man and a woman) made soft discourse together, saying that which excited each to feel an eager desire for, or to lust after, the other.* (TA from a trad.) — **خَضَعَ**, aor. ʿ, inf. n. **خَضَعَ**, [or, as in two copies of the S, **خَضَعُ**, though it seems that the verb is correctly **خَضَعَ**, not **خَضَعُ**,] *He had a natural stooping of the neck: (TA:) and he bent himself, or became bent; as also **اخْضَعَ**. (Zj.) And **اخْتَضَعَ**, said of a hawk, *He lowered his head to make a stoop, or to pounce down.* (Z, TA.) — [Hence,] **خَضَعَتِ الْإِبِلُ** *The camels strove, or exerted themselves, or hastened, in their pace, or going; (K;) because, when they do so, they lower their necks.* (TA.) And **اخْتَضَعَ**, (K,) said of a horse, (IAḥr,) [for the same reason,] *He went quickly, or swiftly.* (IAḥr, K.) — **خَضَعَ النُّجُومُ** *The stars, or asterism, inclined (S, K, TA) to the place of setting, (S, TA,) or to setting: (K, TA:) and in like manner, **خَضَعَتِ الشَّمْسُ** *the sun inclined*****

&c.; like خَدَعَتْ (TA:) and خَضَعَتْ أَيْدِي الكَوَاكِبِ †the stars inclined to setting. (Aboo-'Adnán, TA in art. خَضَع.) خَضَعَهُ He, or it, rendered him still (K, TA) [and submissive: see 1]: the verb being both intrans. and trans. (TA.) [See also 4.] — Also, (K,) inf. n. خَضَعٌ and خَضُوعٌ, (TA,) He, or it, caused him to have a stooping neck; as also خَضَعَهُ; (K;) i. e., bent him: (TA:) said of old age. (TK.) Jereer says,

\* أَعَدَّ اللَّهُ لِلشُّعْرَاءِ مِنِّي \*  
\* صَوَاعِقُ يَخْضَعُونَ لَهُ الرِّقَابَا \*

[God hath prepared, for the poets, from me, thunderbolts which make the necks to stoop to Him]. (TA.) — خَضَعُ فَلَانًا إِلَى السُّوءَةِ; in the K, إِلَى السُّوءِ, but the former is the right; inf. n. خَضُوعٌ; (TA;) He, or it, invited such a one to that which was foul, abominable, or evil. (K, TA.)

2: see 4.

3: see 1, near the middle of the paragraph.

4. خَضَعُ, intrans.: see 1, in two places. — خَضَعَهُ It (poverty) lowered, humbled, or abased, him; (Msb;) [as also خَضَعَهُ; for its inf. n.] خَضَعٌ signifies the rendering lowly, humble, or submissive; in Persian, فَرُوتَن كَرْدَانِيدَن. (KL. [But Golius, from the same source, explains the verb as signifying "Submissum humilemque se commonstravit."] [Hence,] أَخَضَعْتَنِي إِلَيْكَ الْحَاجَّةُ (Zj, S, TA) Want, or need, [made me lowly, humble, or submissive, to thee; or] constrained me to have recourse to thee, and to require thine aid. (TA.) — See also 1, near the end of the paragraph.

7: see 1, first sentence.

8: see 1, in three places.

12. اخضوض: see 1, first sentence.

خَضَعٌ A plant bending by reason of softness, or tenderness: ISd holds it to be formed after the manner of a relative, or possessive, noun, because there is no verb [of the measure خَضَعٌ] to which it may be referred. (TA.) [The regular form, if it were a part. n., would be خَضَاعٌ, q. v.]

بَضَعَةٌ, or خَضَعَةٌ: see بَضَعَةٌ and بَضَاعٌ.

خَضَعَةٌ: see what next precedes.

خَضَعَةٌ A man (S) who is lowly, humble, or submissive, to everyone. (S, Sgh, K.) — And One who overcomes, or subdues, his adversaries, or opponents, (K, TA,) and humbles and abases them. (TA.)

خَضُوعٌ: see the next paragraph, in two places.

خَاضِعٌ Lowly, humble, or submissive; (Msb;) and خَضُوعٌ signifies the same: (S, K;) [or rather the latter is an intensive epithet, signifying very lowly, &c.:] the pl. of the former is خَاضِعُونَ and خَضَعَانٌ and خَضَعَانٌ: (TA:) [respecting the last two of which, see 1, second sen-

tence:] and the pl. of خَضُوعٌ is خَضَعٌ; (S, K;) as in the phrase قَوْمٌ خَضَعُ الرِّقَابِ [A people, or company of men, very submissive in the necks]. (S.) It is said in the Kur [xxvi. 3], فَظَلَّتْ أَعْنَاقُهُمْ فَظَلَّتْ لَهَا خَاضِعِينَ And their necks shall continue, the pret. being used in the sense of the aor., meaning تَدُومُ, (Jel,) submissive to it: (Jel, TA:) the original of the phrase is فَظَلُّوا لَهَا خَاضِعِينَ; and اعْنَاقٌ is redundantly inserted to show the place of خَضُوعٌ, and the predicate is left in its original state: (Bd:) or as the خَضُوعٌ is only that of the اعْنَاق, it is allowable to make the predicate relate to [the pronoun هُم, which is] the complement of the latter word: (Sb, Kh:) or since the خَضُوعٌ is ascribed to the necks but really belongs to the persons, the epithet has that form of pl. which is proper to rational beings: (Jel: [and the like is said by Bd:]) or اعْنَاقُهُمْ means their chiefs: or their companies: but there is another reading [which is literally grammatical], namely خَاضِعَةٌ. (Bd.) — The pl. خَضَعٌ is also applied to Women who have been [or who are] soft in speech, and still. (IAar.) [See 1.] — نَعَامٌ خَوَاضِعٌ [pl. of خَاضِعَةٌ] Ostriches inclining their heads towards the ground in their places of pasture; and in like manner, ظَبَاةٌ [gazelles]. (TA.) — إِبِلٌ خَوَاضِعٌ †Camels striving, or exerting themselves, or hastening, in their pace, or going; because, when they do so, they lower their necks. (TA.) — مَنْكِبٌ خَاضِعٌ and مَنْكِبٌ أَخَضِعٌ A low, or depressed, shoulder-joint. (TA.) — نَجُومٌ خَوَاضِعٌ †Stars inclining to setting, or to their places of setting. (A, TA.) — Inviting to that which is foul, abominable, or evil. (TA.)

خَضَعَةٌ Content with abasement; fem. خَضَعَةٌ. (Lth, K.) — Having a natural stooping of the neck; (S, K;) applied to a man, (TA,) and to a horse, (S, TA,) and a camel, and an ostrich, and a gazelle. (TA.) — See also خَاضِعٌ, near the end of the paragraph.

### خَضَل

1. خَضَلَ, aor. -, inf. n. خَضَلٌ: see 9, in two places.

2: see the next paragraph.

4. اخضله He moistened it; or wetted it; (S, K;) as also خَضَلَهُ, inf. n. تَخْضِيلٌ. (TA.) You say, أَخَضَلْتُ دُمُوعَهُ لِحَيْتِهِ His tears moistened, or wetted, his beard. (JK, TA.) And أَخَضَلَتْهُ السَّمَاءُ The rain wetted him: (TA:) or wetted him much. (JK.) — See also 9.

8. اخضل بصاحبه He (a man) became united with his companion. (Fr, TA.)

9. اخضل (S, K,) inf. n. اخضلال (S,) It was, or became, moistened, or wetted; (S, K;) as also خَضَلَ, (K, TA, [but not in the CK,]) inf. n. اخضال; (TA; [perhaps a mistranscription for اخضلال, inf. n. اخضلال; but said by Freytag to occur in the Deewán of the Hudhalees;]) and اخضوض (Fr, S, K,) inf. n. اخضضال; (S;)

and خَضَلَ: (K: [but see what follows:]) it is said of a garment, and of the beard: (TA:) and the first of these verbs signifies also it was, or became, moist, so that its moisture became sprinkled, or scattered in drops; (K, TA; [accord. to the explanation of the part. n. خَضَلٌ (q. v.) in the JK and M;]) and so اخضال (K,) inf. n. اخضلال; (TA;) and خَضَلَ, aor. -, (K,) inf. n. خَضَلٌ; but Lth says, I have not heard them say خَضَلَ. (TA.) — اخضل الليل The night became dark: (JK, Ibn-'Abbád, K:) or the pleasant coolness of the night came. (T, TA.)

11: see 9, in two places. — Also اخضالت اخضالت الشجرة, inf. n. اخضلال; (S;) and اخضال الشجر, and اخضال; (IDrd, K;) The tree, or trees, had many branches and leaves: (IDrd, S, K:) or became green, and fresh, or sappy, in the branches thereof. (TA.)

12. اخضوض: see 9.

Q. Q. 4. اخضال: see 11.

خَضَلٌ Moisture. (TA. [But perhaps this may be a mistranscription for خَضَلٌ, inf. n. of خَضَلَ.] — Also, (JK, T, K,) and خَضَلٌ, (ISd, K,) Pearls: (JK, K:) or clear large pearls: (K:) or good, clear, lustrous, large pearls: of the dial. of Yethrib. (TA.) — And A well-known kind of beads: (ISK, K:) or a red bead: or a bead of ivory: (TA:) n. un. with ة. (K.) — And دَرَّةٌ خَضَلَةٌ, (TA,) or خَاضِلَةٌ, (JK,) A clear large pearl. (JK, TA.)

خَضَلٌ: see the next preceding paragraph.

خَضَلٌ A thing, (S,) or roasted meat, (JK, T, M, K,) moist, or juicy, (JK, T, S,) and well cooked: (T:) or dripping with its gravy; or succulent, and dripping with its juice: (M, K:) and anything moist so that its moisture becomes sprinkled, or scattered in drops; (JK, M, K;\*) as also خَاضِلٌ. (K: in the copies of which we find يَتَرَشَّفُ in the place of يَتَرَشِّشُ; the latter being the reading in the [JK and] M, TA.) — Applied to a plant, or herbage, Soft, or tender. (S, TA.) — And hence metaphorically applied to life: you say عَيْشٌ خَضَلٌ, (Har pp. 54-55,) and خَضَلٌ, and مَخْضَلٌ, (K,) †A soft and delicate life. (K, and Har ubi supra.)

خَضَلَةٌ A plentiful, and a pleasant or an easy, and a soft or delicate, state of life. (K, TA. [In the CK, التَّعْمَةُ is erroneously put for التَّعْمَةُ.]) You say, هُمْ فِي خَضَلَةٍ مِنَ الْعَيْشِ They are in a plentiful, and a pleasant or an easy, and a soft or delicate, state of life. (TA.) And يَوْمٌ خَضَلٌ A day of plenty, and pleasure or ease, and softness or delicacy; (JK, K;) or a day of plenty; or of abundance of herbage, or of the goods or conveniences or comforts of life; and of pleasantness and easiness of life. (S, TA.) And فِي خَضَلَةٍ مِنَ الْعُشْبِ We alighted among green, soft or tender, fresh herbage. (TA.) — Also A wife: (K:) or a name for a woman: (K, TA:) and

a soft, or tender, woman. (JK, K.)— And The rainbow. (JK, Ibn-'Abbád, K.) And A halo round the moon. (AA, TA.)— One says also, *دَعْنِي مِنْ خُضَلَاتِكَ*, meaning *Let me alone, and cease from thy vain, or false, sayings or actions.* (TA.)

*خَضِيْلَةٌ* A رَوْضَةٌ [or meadow] (IDrd, S, K) that is luxuriant and moist. (IDrd.)

خَضِلٌ : see خَضَلٌ. — دَرَّةٌ خَاضِلَةٌ : see خَضَلٌ.

مُخَضِلٌ : see خَضَلٌ.

مِخْضَلٌ : see مِخْضَلٌ.

مُخْضَلٌ : see خَضَلٌ.

خض

1. *خَضَرَ*, aor. -; (S, K;) and *خَضَّرَ*, aor. -; (JK, K;) inf. n. *خَضْرٌ*; (JK, S, K;) *He (a man) ate a thing with the whole of the mouth:* (Aṣ, S;) or *he ate*, (K,) in a general sense: (TA;) or *he ate with the more remote of the teeth:* (K;) *قَضَرَ* signifies the "eating with the nearer of the teeth;" (TA;) [i. e., "with the teeth of the fore part of the mouth:" or the "eating with the extremities of the teeth:" see art. *قَضَرَ*:] or [he ate so that] *he filled his mouth with that which he ate:* or it relates peculiarly to the thing that is moist, or juicy, as the cucumber, (K,) and the like: (TA;) or *he ate in the enjoyment of a plentiful and pleasant life:* (JK, TA;) or *خَضَرَ* referring to a man is like *قَضَرَ* referring to a beast. (TA.)— And *خَضَمَهُ*, aor. -, (JK, K,) inf. n. as above; (TA;) and *خَضَمَهُ*; (JK, K;) *He cut it; or cut it off:* (K;) or *he cut it in pieces.* (JK.)— *خَضَرْتَهُ* (K;) accord. to IAṣṣ, (TA,) signifies *He gave him of his property;* (K;) [as though he cut off for him a portion thereof;] but Th rejects this, and says that it is *هَضَرَهُ*. (TA.)

8: see 1. — [Hence,] *السَّيْفُ يَخْتَضِرُ جَفْنَهُ* *The sword cuts, and eats, its scabbard,* (K,) by reason of its sharpness; mentioned by J as a meaning of *يَخْتَضِرُ*: [see 8 in art. *خَصِر*:] and *الْعِظْمُ يَخْتَضِرُ الْعِظْمَ* *cuts the bone:* and *الدِّرَاعُ* [the fore arm]. (TA.)— And *اِخْتَضَرَ الطَّرِيقَ* *He stopped the way, robbing and slaying passengers.* (K.)

خَضْرٌ : see خَضْرٌ.

خَضْمَةٌ i. q. خَضْمَةٌ, (K,) i. e. *A certain bead, or gem,* mentioned before. (TA.)

خَضَامٌ : see what next follows.

*خَضَامَةٌ* *A thing that is eaten in the manner termed خَضْرٌ*; [see 1;] (K;) as also *خَضَامٌ* [expressly said to be like *غَرَابٌ*, otherwise it would seem to be *خَضَامٌ*, like *قَضَامٌ*, to which it is opposed,] (TA,) [and *مُخَضَرٌ*, as is indicated in the K in art. *قَضَرَ*, opposed to *مَقْضَرٌ* in that art. (q. v.) in the S and K.]

مُخَضَرٌ : see what next precedes.

خط

1. *خَطَّ*, aor. -, inf. n. *خَطٌّ*, *He made [a line, or lines, or] a mark, عَلَى الْأَرْضِ, upon the ground.*

(Mṣb.) You say, *خَطَّ الرَّاجِرُ فِي الْأَرْضِ*, aor. and inf. n. as above, *The diviner made a line, or a mark, or lines, or marks, upon the ground, and then divined.* (TA.) And *الرَّاجِرُ يَخْطُ بِأَصْبَعِهِ فِي الرَّمْلِ وَيَزْجُرُ* [The diviner makes lines, or marks, with his finger upon the sand, and divines]. (S.) Th says, on the authority of IAṣṣ, that *عِلْمُ الْخَطِّ* is *عِلْمُ الرَّمْلِ* [or *geomancy*]: I 'Ab says that it is an ancient science, which men have relinquished: but Lth says that it is practised to the present time; [to which I may add, that it has not even now ceased; being still practised on sand and the like, and also on paper;] and they have conventional terms which they employ in it, and they elicit thereby the secret thoughts &c., and often hit upon the right therein: the diviner comes to a piece of soft ground, and he has a boy, with whom is a style; and the master makes many lines, or marks, in haste, that they may not be counted; then he returns, and obliterates leisurely lines, or marks, two by two; and if there remain two lines, or marks, they are a sign of success, and of the attainment of the thing wanted: while he obliterates, his boy says, for the sake of auguring well, *اِبْتِي عِيَانُ اسْرِعَا الْبَيَانَ* [O two sons of 'Iyán (meaning two lines or marks), hasten ye the manifestation]: I 'Ab says that when he has obliterated the lines, or marks, and one remains, it is the sign of disappointment: and AZ and Lth relate the like of this. (TA.) It is said in a trad. of Mo'awiyeh Ibn-El-Hakam Es-Sulamee, traced up by him to its author, *كَانَ نَبِيٌّ مِنْ الْأَنْبِيَاءِ يَخْطُ فَمَنْ وَافَقَ خَطَّهُ عَلِمَ مِثْلَ عَلَيْهِ* [A prophet of the prophets used to practise geomancy; and he who matches his geomancy knows the like of his knowledge]. (TA.) You say also, when a man is meditating upon his affair, and considering what may be its issue, or result, *فَلَانَ* [Such a one makes lines, or marks, upon the ground]. (TA.) [See also *نَكَتَ*: and see St. John's Gospel, ch. viii. verses 6 and 8.] And *خَطَّ بِرِجْلِهِ الْأَرْضَ* means *He walked, or went along.* (TA.)— Also, (S, Mṣb,) aor. as above, (Mṣb) and so the inf. n., (Mṣb, K,) *He wrote* (S, Mṣb, K) a writing, or book, (Mṣb) or a thing, (TA,) with the reed prepared for that purpose, (S, K,) or with some other thing; (K, TA;) [and so *خَطَّطَ*, for] *تَخَطَّطَ* is *syn. with تَسَطَّطَ*, or, as in the T, *like تَسَطَّطَ*; whence the saying, *خَطَّطَتْ عَلَيْهِ ذُنُوبُهُ* *His sins were written [or registered] against him.* (TA.)— *خَطَّ لِنَفْسِهِ*, and *خَطَّ لِنَفْسِهِ*: see 8; for the latter, in two places. — [Hence,] *خَطَّ عَلَيْهِ* *He prohibited it; or took it for himself; relating to anything.* (K, TA.)— *خَطَّ وَجْهَهُ*: see 8. — *خَطَّ بِالْغَلَامِ*: see 8. — *خَطَّ بِالسَّيْفِ وَجْهَهُ* [I cut, or clave, with the sword his face and his waist]. (TA.) And *خَطَّ بِالسَّيْفِ نَصْفَيْنِ* [He clave him, or it, in halves with the sword].

(TA.) And *جَارَاهُ فَمَا خَطَّ غُبَارَهُ* *He contended with him in running, and did not cleave his dust.* (JK, S, \*A, L.)— *خَطَّ اللَّهُ نَوْهَاً* [God made its (a land's) ruin-giving star or asterism (see *نَوْءٌ*) to pass it over: or may God make &c.]: from *خَطَّطَ* signifying "a land not rained upon between two lands that have been rained upon:" (S, TA:\*) it was said by I 'Ab [in a tropical sense, by way of imprecation, with reference to a woman], when he was asked respecting a man who had put the affair of his wife in her own hand and she had in consequence divorced him by a triple sentence: (S:) accord. to one relation, it is *خَطَّ*; the meaning being "may he make its rain to miss it:" (S, TA:) and accord. to another, *خَطَّ*, originally *خَطَّطَ*, like *تَقَضَّى الْبَايِزِي*: the former, or first, is the weaker, or weakest, in authority, of these relations. (TA. [See also 2 in art. *خَطَّ*.])

2. *خَطَّطَ*, inf. n. *تَخَطَّطَ*, [He marked with lines, streaks, or stripes. Also] *He wove a piece of cloth with lines, streaks, or stripes.* (KL.) And *He drew lines well and elegantly.* (KL.)— See also 1, in two places, in the latter half of the paragraph.

4: see 8, in three places.

8. *اِخْتَطَّ الْخَطَّةَ*, (Mṣb, K,) or *اِخْتَطَّ لِنَفْسِهِ*, (S,) *He took the خَطَّةَ [q. v.] to himself, and (K) made a mark upon it, (S, K,) in order to its being known that he had chosen it to build there a house;* (S, TA;) as also *خَطَّطَ*; (as in some copies of the K;) or *اِخْتَطَّ*; (as in other copies of the K, and as in the TA;) and *خَطَّطَ لِنَفْسِهِ*: (TA;) and *he alighted and took up his abode in the خَطَّةَ, none having done so before him;* as also *خَطَّطَ لِنَفْسِهِ*. (K.) [And hence, *اِخْتَطَّ* signifies also *He founded a town or the like.*]— *اِخْتَطَّ وَجْهَهُ* *His face became marked with lines [app. by the growth of his beard];* (K, TA;) as also *خَطَّ*; (K, L, TA;) or *خَطَّ*; (JK;) or *اِخْتَطَّ*: (CK:) or *the hair of his beard extended [so as to form lines] upon the two sides of his face.* (A, TA.)— *اِخْتَطَّ الْغَلَامُ* *The two sides of the boy's, or young man's, beard grew forth;* (S, L, K, TA;) as also *خَطَّ*; or *اِخْتَطَّ*. (K, accord. to different copies.)

*خَطٌّ* *A line, streak, or stripe; in, or upon, a thing:* (K:) pl. *خَطُوطٌ* (S, K) and *أَخْطَاطٌ*; (K;) the latter, [a pl. of pauc.,] used by El-'Ajjáj: (TA;) and *خَطَّةٌ* is [syn. with *خَطٌّ* as explained above, being] a subst. from [the inf. n.] *الْخَطُّ*, like as *نُقْطَةٌ* is from *النَّقْطُ*: (S, K:\*) you say, *عَلَى ظَهْرِ الْحِمَارِ خَطَّتَانِ* *Upon the back of the ass are two lines, or streaks, differing in colour from the rest of the body.* (TA.)— [In mathematics, *A line.* And hence, *خَطُّ الْإِسْتَوَاءِ* *The equinoctial line.*]— *A slight track, or path, or road, in plain, or smooth, or soft, ground:* pl. as above. (K.) And *A road, or path:* (Th, K:) as in the saying, *الزُّمُّ ذِيكَ الْخَطِّ وَلَا تَظْلِمِ مِنْهُ شَيْئًا* [Keep thou to that road, or path, and do not deviate

from it at all]: or in this sense the word is **خَطٌّ**. (TA.) Also *A road, or way, or street, that is a common thoroughfare; and so* **خَطٌّ**. (IDrd, K.) — [A streak, or stripe, of herbage.] You say, **الْكَلَّا خُطُوطٌ فِي الْأَرْضِ**; *The herbage consists of streaks, or stripes, upon the ground; the rain not having watered the country in common.* (L, TA.) — *Writing, and the like.* (TA.) [*Hand-writing. Character; or particular form of letters.* — See also 1.]

**خُطٌّ**: see **خَطٌّ**, in two places. — *The place of the tribe.* (AA, K.)

**خُطٌّ**: see **خَطَّةٌ**: — and see also **خَطِيْبٌ**, in two places.

**خَطَّةٌ**: see **خَطٌّ**, in two places. — *An affair: a matter: a case: an event: a state, or condition: syn. أَمْرٌ* (S, K:) and *قِصَّةٌ* (S:) or *the like of قِصَّةٌ*: (JK, K:) and **خَطْبٌ**: and **حَالٌ**: (TA:) or **حَالَةٌ**: (Mḡb:) or, as some say, *a dubious affair, of great magnitude or moment, to accomplish which, or to perform which, one finds not the way*: (Ḥar p. 436:) and *a quality, or property.* (Mḡb.) You say, **سُئِنْتُهُ خَطَّةً خَسْفًا** [*I required, or constrained, him to do an affair of difficulty; or to become in a state of abasement, or ignominy*]: and **خَطَّةٌ سُوْءٌ** [*an evil affair*]. (L.) And **هُوَ يَكْتَلِفُنِي خَطَّةً مِنَ الْخَسْفِ** [*He requires, or constrains, me to do an affair of difficulty; &c.*]. (JK. [See also **خَسْفٌ**].) And it is said in a trad., of **كَيْلَهُ**, **أَيْلَامُ ابْنِ هَذِهِ أَنْ يَفْصَلَ** [*Is the son of this woman to be blamed for deciding the affair, or matter, or case, &c., and defending himself in the absence of the wrongdoers who would prevent his obtaining his right; or, of those who defend men, one from another, and decide between them justly?*]: i. e., when a dubious event, to the encountering of which he does not find the right way, befalls him, that he should not care for it, but decide it so as to settle it and extricate himself from it. (S, TA.) [See also **حَاجِزٌ**.] Also, in a trad. respecting El-Hodeybiyeh, **لَا يَسْأَلُونِي خَطَّةً** [*They shall not ask of me a matter wherein they honour the sacred things of God, (exalted be He,) but I will grant it to them*]. (TA.) And in the same, **قَدْ عَرَضَ عَلَيْكُمْ خَطَّةٌ رُشِدٌ فَأَقْبَلُوهَا** [*He hath proposed to you a case of evident rectitude; therefore do ye accept it*]. (TA.) And Taabbata-sharrā says,

\* هَمَّا خَطَّتْنَا إِمَّا إِسَارٌ وَمِئَةٌ \*  
\* وَإِمَّا دَمٌ وَالْقَتْلُ بِالْحَرِّ أَجْدَرُ \*

[*They are two cases; either bondage and reproach, or else blood; and slaughter is more befitting to the free, or ingenuous*]: he means **خَطَّتَانِ**. (S.) [See Ḥam p. 34.] — Also *A course: as in the phrase خَطَّةٌ نَائِيَةٌ* *A distant, or far-extending, course.* (S, TA.) You say also, **خُذْ خَطَّةً**, i. e. **خُذْ خَطَّةَ الْإِنْتِصَافِ** [*Take thou the course of ex-*

*acting thy right, or due, with equity*]; meaning **اِنْتِصَفْ** [*exact thou thy right, or due, with equity*].

(S.) — *A proof; an evidence; a testimony; an argument; a plea; or an allegation; syn. حُجَّةٌ.* (O, TA.) So in the phrase, **أَقْرِعْ عَلَيَّ هَذَا الْأَمْرَ بِخَطَّةٍ** [app. *Establish thou a proof, &c., against this thing, or case*]; as is said in the “Nawádir.” (TA.) — *An object of want which one has determined to accomplish: as in the saying, جَاءَهُ خَطَّةٌ وَفِي رَأْسِهِ خَطَّةٌ* [*He came having in his mind [lit. his head] an object of want &c.: [but see the last sentence in this paragraph:] the vulgar say* **خُطْبَةٌ**: (S, L:) the former is the word used by the Arabs: (L:) the latter, however, occurs in the “Nawádir” of AZ; therefore the attribution of it to the vulgar demands consideration. (TA.) — *Boldness to undertake affairs.* (K.) — *Ignorance.* (K.) You say, **فِي رَأْسِهِ خَطَّةٌ** [*In his head is ignorance: or, as some say, some affair: and it has another meaning explained above.* (TA.)

**خَطَّةٌ** *A piece of ground, or land, which a man takes to himself, and upon which he makes a mark, in order to its being known that he has chosen it to build there a house; whence the* **خَطُّ** of El-Koofeh and of El-Baḡrah: (S:) or *a piece of ground, and a house, which a man takes to himself, and upon which he makes a mark, in land not possessed, that he may have it for himself exclusively, and build there; this being done when the Sultán gives permission to a number of the Muslims to found houses in a particular place, and to make their abodes there, as they did in El-Koofeh and El-Baḡrah: (L:) or a place which is taken and marked for building houses, or for habitation, or the like: (Mḡh, Mḡb:) or, as is said in the Bári', a piece of ground, or land, which a man takes to himself, and upon which he makes a mark, it not having belonged to any one before him; as also* **خُطٌّ**; (Mḡb;) which latter is explained by IDrd as signifying *a place which one takes to himself, and marks, from other places: (IB, L:) or both signify a piece of land in which one alights and takes up his abode, none having done so before him: (K:) the pl. of the former is* **خَطَطٌ**. (S, Mḡb.) — [Hence,] **فَلَانَ بَيْنَ خَطَطِ الْبَكَارِمِ** [*Such a one exhibits in himself the marks of generous, or honourable, qualities*]. (TA.)

**خَطُوطٌ** *A wild bull, (S, L,) and any beast, (L,) that marks the ground with the extremities of his hoofs.* (S, L.)

**وَادٍ خَطِيْبٌ** [*A valley not rained upon*]. (AO, TA voce **خَطُوبَةٌ**, q. v.) And **خَطِيْبَةٌ** [or **أَرْضٌ خَطِيْبَةٌ**] *Land not rained upon; (TA;) as also* **خُطٌّ**: (K:) or *land not rained upon between two lands that have been rained upon: (S, K:) or land of which part has been rained upon, (K, TA,) and part has not: (TA:) or land not rained upon surrounded by land that has been rained upon; (ISH;) as also* **خُطٌّ** the latter word:

(AḤn:) pl. of the former, **خَطَائِبٌ**. (S.) — Hence the saying of a certain Arab, to his son, **الزُّمُّ الزُّمُّ خَطِيْبَةٌ الذَّلَّ مَخَافَةٌ مَا هُوَ أَشَدُّ مِنْهُ** [*Keep thou to the condition of abasement in fear of what is more grievous than it*]. (IAḡr, M.) — **خَطِيْبَةٌ** also signifies *A strip of ground differing in roughness and smoothness from what is on either side of it: pl. as above.* (L.)

**عَلِمَ الْخَطَّ** *A practiser of what is termed الْخَطُّ* [or *geomancy*]. (Lth.) — [Also *A practiser of the art of writing*]: a *calligraphist*. (KL.)

**رِمَاحُ خَطِيْبَةٍ** *Spears of El-Khatt*; so called from **الْخَطُّ**, a place in El-Yemámeh, (S, Mḡb,) also called **خُطُّ حَجْرٍ**, (S,) because they are brought thither (S, Mḡb) from India, (S,) and straightened in that place, (S, Mḡb,\*) which is a coast for ships; not that the canes grow there: (Mḡb:) or they are so called from **الْخَطُّ** which is the station for ships in El-Baḡreyn, because they are sold there; not that it is the place of their growth: this place is also called **الْخَطُّ**: (K:) but this demands consideration; for it is said [in the 'Eyn, i. e.] by Lth, (TA,) or by Kh, (Mḡb,) that when you convert the rel. n. into a subst., you say **خَطِيْبَةٌ**, (Mḡb, TA,) with **كسر** to the **خ**, (Mḡb,) without **رِمَاح**, like as you say, **ثِيَابٌ قَبِيْبَةٌ**, (Mḡb, TA,) with **كسر**, (Mḡb,) but when you convert the rel. n. into a subst., you say, **قَبِيْبَةٌ**, (Mḡb, TA,) with **دَamm**, to distinguish the subst. from the rel. n., without **ثِيَاب**: (Mḡb:) a single spear of this kind is called **رُمُوحٌ خَطِيْبِيٌّ**: (TA:) AḤn says that **الْخَطِيْبِيُّ** signifies *the spears*; and that it is a rel. n. used in the manner of a proper name; being a rel. n. from **الْخَطُّ**, which is **خُطُّ الْبَحْرَيْنِ**, where ships moor when they come from India. (TA.)

**خَطِيْبَةٌ**: see the next preceding paragraph.

**أَخْطٌ** + *Delicate in beauties.* (IAḡr.) [See also **مُخَطَّطٌ**.]

**مَخَطٌّ** [*A place marked with a line or lines, with a streak or streaks, or with a stripe or stripes*]. (TA in art. **طَر**.)

**مَخَطٌّ** *A wooden instrument with which one makes lines or marks or the like: (S:) or the wooden instrument with which the weaver makes lines or marks or the like, in, or upon, a piece of cloth.* (L, K.)

**مُخَطَّطٌ** *A [garment of the kind called] كِسَاءٌ*, (S, TA,) and a date, and a wild animal, (TA,) or anything, (K, TA,) marked with lines, streaks, or stripes. (S, K, TA.) — **مُخَطَّطٌ** [*Beautiful*]; (K, TA;) applied to a boy [whose hair of his beard has appeared upon the sides of his face, forming lines]; as also **مُخَطَّطٌ** [originally **مُخَطَّطٌ**: see 8]. (TA.)

**مُخَطَّاطٌ** [*A wooden ruler*]; an instrument of wood by means of which lines are made even. (S, O.)

مخطوط A book or the like written in, or upon. (TA.)

مخطط : see مخطط.

خطا

1. **خَطِيَ** is syn. with **اخطأ**, inf. n. **إخطاء** and **خطا**, (K,) which latter, mentioned by AAF, on the authority of AZ, is extr. in the case of a trilateral [unaugmented] verb, and more so in the case of a quadrilateral [i. e. a trilateral augmented by one letter]; (TA;) and with **تخطأ**; signifying *He did wrong; or committed a mistake, or an error*: (K:) [and if this and similar explanations be correct, **خطا** may be an inf. n. of the first of these verbs, and a quasi-inf. n. of the second and third:] or **اخطأ** and **تخطأ** have this signification: (S;) and **خَطِيَ**, aor. **خط**, inf. n. **خطا** and **خطا**, (S, K,) signifies *he committed a sin, a crime, or an act of disobedience for which he deserved punishment*: (S, K:\*) or *he committed a fault or an offence or an act of disobedience [in an absolute sense]*: (K,\* TA:) or, accord. to AO, (Msb,) or A'Obeyd, (TA,) **خَطِيَ**, inf. n. **خطا**, signifies *he committed a fault, an offence, or an act of disobedience, unintentionally*; as also **اخطأ**: (Msb, TA:) or, as others say, **خَطِيَ** means [*he committed a fault, &c., in religion*]; and **اخطأ**, in anything; intentionally or unintentionally: (Msb:) **خَطِيَ**, in religion; and **اخطأ**, in calculation [&c.]: (As, M, TA:) or, accord. to Ibn-'Arafah, (TA,) you say, **خَطِيَ** في دينه, (K, TA, [in a MS. copy of the K and in the CK,\* ذنبه,]) and **اخطأ**, meaning *he pursued a wrong way in his religion, intentionally or otherwise*: (K, TA:) or **خَطِيَ** signifies *he committed an act of disobedience intentionally*; (Msb, TA;) so accord. to the 'Ináyeh, and the like is said in the A; (TA;) and **اخطأ**, *he did wrong, meaning to do right*: (Az, Msb, TA:) [and this distinction is agreeable with general usage:] accord. to AHeyth, you say, **خطبت** بها صنعته [*Thou didst wrong, in that which thou didst, intentionally*]; and **أخطأت** **خطبت** ما صنعته [*or صنعته بها صنعته Thou didst wrong, in that which thou didst, unintentionally*]. (TA.) — See also 4, in two places. — **خطأت** **القدر** بزبدتها, aor. **خط**, † *The cooking-pot threw up its froth, or foam, or scum, (K, TA,) in boiling*. (TA.)

2. **تخطئ**, (S, Msb, K,) inf. n. **تخطئة** and **تخطي**, (S, K,) *He said to him, أخطأت [meaning Thou hast done wrong, or committed a mistake or an error]: (S, Msb, K:) or he pronounced him, or asserted him, to be doing wrong, or committing a mistake or an error*. (Msb.) You say, **إن** **خطبت** **خطبتني** [*If I do wrong, &c., tell me that I have done so*]. (S.) — Also *He made it to miss*: so in the saying, **خطأ** **الله** **نوبها**, *God made, or may God make, its [i. e. a land's] star, or asterism, to miss*; so that the rain which the star or asterism should have brought did not, or

shall not, fall upon it. (TA.) This was [also] said by I'Ab [in a tropical sense] with reference to a woman, as an imprecation, in disapproval of her conduct. (Mgh.) As some relate this saying, the verb is **خطي**, (Mgh, TA,) and the meaning, *God made, or may God make, its [rain-giving] star or asterism, to pass it over, and not send rain upon it*: and in this case it may be, (TA,) or it is, (Mgh,) from **خطيطة**, signifying “a land not rained upon (Mgh, TA) between two lands that have been rained upon;” (Mgh;) the verb being originally **خطط**, and the final **ط** being changed into **ي**. (Mgh, TA. [See art. خط.]) **نوم** is [here] the sing. of **أنواء** meaning the “Mansions of the Moon,” also called the “stars, or asterisms, of rain.” (Mgh.) [See more in the first paragraph of art. خط: and see also 4 in the present art.] Accord. to Fr, **خطي السهم** and **خطاه** are syn. [as meaning *He made the arrow to pass over, or to miss, the mark*]. (TA.) One says also, **خطي** **عناك** **السوء** [*May evil be made to miss thee*]; i. e. *may evil be repelled from thee*. (ISk.) And **خطأ** **عناك** **السوء** [app. for **تخطأ**] *Evil missed thee, or may evil miss thee*. (AZ.)

4. **اخطأ**, inf. n. **إخطاء** and **خطا**: see 1, in eight places. **أخطيت**, for **أخطأت**, should not be said: (S:) it is a word of weak authority; or a mispronunciation: (K:) but some use it; (S, Sgh, TA;) because a change of this kind is generally allowed by some of the writers on inflection. (TA.) See also 5. — **اخطأه**, (S, K,) which signifies, *He [or it] missed, or failed of hitting, it [or him]*, (TA,) and **تخطأه** (S, K) and **خطأه** (K) and **خطأه** (TA) [and **خطئه**, as will be seen from what follows,] are syn. (S, K, TA.) [See also 2, last sentence.] You say, **خطأ** **الرامي** **الفرص** *The archer, or thrower, missed the mark; or failed of hitting it*. (TA.) And **خطأه** **السهم** *The arrow [missed it, or him, or] passed beyond it, or him*: and you may also say, **خطأه**, suppressing the **ء**. (Msb.) And **خطأه** **الطريق** [*He missed the way; or he deviated from the way*]. (TA.) And **خطأه** **نوره** [*His star, or asterism, missed*]; said of him who has sought an object of want and not succeeded in attaining it: (TA:) and to a person in this case one says, **خطأه** **نورك** [*Thy star, or asterism, has missed*]. (Mgh. [See also 2.]) And **خطأه** **الحق** *The right, or due, was, or became, [out of his reach,] or far from him*. (Msb.) Owfa Ibn-Matar El-Mázineh says,

\* **تخطأت** **النبيل** **أحشاه** \*

[meaning *The arrows missed his bowels*]. (S.) And AO, (S,) or A'Obeyd, (TA,) says that **خطي** and **اخطأ** are syn.; citing, as an ex., the saying of Imra-el-Kays,

\* **يا** **لهب** **هذب** **إذ** **خطن** **كاهلا** \*

(S, TA,) meaning [*O the grief of Hind,*] when they (the troop of horse) missed the sons of Káhil; (TA;) **خطن** being here used in the sense of **أخطأ**, (S, TA,) which latter, accord. to Az, is the more proper in this case. (TA.) —

**ما أخطاه** is an expression of wonder [meaning *How sinful, or criminal, or intentionally-disobedient, or intentionally-wrongdoing, is he!*] from **خطي**, not from **أخطأ**. (S.)

5: see 1, in two places: — and see also 2, last sentence; and 4, in two places. — **خطأه** **له** **في** **المسألة** *He addressed to him the question with the desire of causing him to make a mistake*: (TA:) or i. q. **خطأه**. (S.) — **تخطؤ** also signifies *The feigning a wrong action, a mistake, or an error*. (KL. [See also 6.]) — And *The charging another with a wrong action, a mistake, or an error*. (KL. [See also 2.])

6. **خطأه** *He imputed to himself a wrong action, a mistake, or an error, not having committed any*. (KL. [See also 5.]) — See also 4, in two places.

10. **استخطأت** *She (a camel) did not conceive, or become pregnant*. (TA. [See also the part. n., below.]

**خطا**: see **خطا**.

**خطا**: see **خطية**.

**خطا** *A wrong action; a mistake, or an error; contr. of صواب*; as also **خطا** (S, Msb, K) and **خطا**: (K:) accord. to some, it is syn. with **خطية** and **خطا**; and is an inf. n. used as a simple subst.; but accord. to others, (TA,) it signifies *an unintentional fault or offence or disobedience*; (K, TA;) a subst. from **أخطأ**: (M, Msb: [see 1, first sentence:]) and accord. to the M, **خطا** is a subst. from **خطي** [and therefore syn. with **خطية** accord. to the general acceptance of **خطي**]. (TA.)

**خطاه** [so in the TA, app. **خطاه**.] *A land which the rain misses, while it falls upon another near it*. (TA. [See 2.])

**خطا**: see **خطا**, in two places.

**خطية** (S, K) and **خطية**, a change of this kind being allowable in this and in similar cases, (S, TA,) *A fault, an offence, or an act of disobedience*; (S, K;) or such as is intentional; (K;) like **خطا**, (S, K,) which is an inf. n., thus used as a subst.; (Msb;) meaning *a sin, a crime, or an act of disobedience for which one deserves punishment*: (S:) pl. **خطايا**, (Lth, S, K,) originally **خطائى**; (Lth, S;) and **خطائى** also, (K, TA, [in a MS. copy of the K **خطائى**]) or this is [anomalous and] incorrect, unless with the art. ال, being otherwise **خطا**; (MF;) and **خطائى**, [an anomalous pl.] of which Th gives an ex. in the following verse, related to him by IAar:

\* **لكل** **امرئ** **ما** **قدمت** **نفسه** **له** \*

\* **خطايتها** **إن** **أخطأت** **وصوابها** \*

[For every man is appointed, in the world to come, the recompense of what his soul has prepared, or laid up in store, for him: its wrong

actions, if it have done wrong; and its right action]. (L.) — *خَطِيئَةٌ يَوْمٌ* and *خَطِيئَةٌ لَيْلَةٌ* are expressions like *طَبِيلٌ يَوْمٌ* and *طَبِيلٌ لَيْلَةٌ*: you say, *خَطِيئَةٌ يَوْمٌ يَمُرُّ بِى إِلَّا أَرَى فِيهِ فُلَانًا* [app. meaning *It were a crime that a day should pass with me without my seeing in it such a one; or perhaps, it is a rare event that a day passes with me &c.*: see what follows]. (TA.) — *A little, or small quantity; or a few, or small number; of anything.* (K, TA.) You say, *عَلَى النَّخْلَةِ خَطِيئَةٌ مِنْ رُطَبٍ* [Upon the palm-tree are a few fresh ripe dates]: and *بَارِضٌ بَنَى فُلَانٍ خَطِيئَةً مِنْ وَحْشٍ* [In the land of the sons of such a one is] a small number of wild animals that have missed their [wonted] places and are in what are not their accustomed places. (TA.)

*خَطَاةٌ* A man who constantly adheres to faults, offences, sins, crimes, or acts of disobedience for which he deserves punishment. (TA.)

*خَاطِبٌ* Intentionally doing that which is not right; (El-Umawee, S;) intentionally pursuing a wrong way in his religion; (K;) intentionally doing that which he is forbidden to do. (Mṣb.) [See *خَطِيئَةٌ*, of which it is the part n.] — [Also *Missing the mark.* Hence the saying,] *مَعَ صَائِبٍ* [With those that miss is an arrow that goes right, or hits the mark]; (S, K;) being pl. of *خَاطِئَةٌ*, meaning that misses the butt: (Har p. 481:) a prov., (S,) applied to him who frequently errs, but sometimes does right; (S, K;) or to the niggard who sometimes gives notwithstanding his niggardliness. (A 'Obeyd.)

*خَاطِئَةٌ*: see 1, first sentence.

*مُخْطِئٌ* [act. part. n. of 4, q. v.]; One who does wrong, meaning to do right. (El-Umawee, S.)

[*مُتَخَطِّئٌ* signifies the same as *مُتَخَطِّئٌ*, or nearly so: and hence the saying,] *نَاقَتِكَ مِنَ الْمُتَخَطِّئَاتِ* [the last word being app. *الجَيْفِ*, (TA in the present art.) or *هَذِهِ*, (TA in the present art.)] or *نَاقَتِكَ هَذِهِ*, [the last word being app. *الجَيْفِ*, and the lit. meaning, *Thy she-camel, or this thy she-camel, is of those that step over the carcasses;*] i. e. she is hardy and strong, such as will go on, and leave behind [others that have fallen down and died] (*تَخَلَّفَ*) [so in the TA, app. *تَخَلَّفَ*], until she [herself] has fallen down (*إلى مذ سقطت*). (AZ, TA in art. *خطو*.)

*حَائِلٌ*, applied to a she-camel, †i. q. *مُسْتَخَطِّئَةٌ* [i. e. Not conceiving, or not becoming pregnant during a year, or two years, or some years; &c.]: see its verb, 10]. (K, TA.)

### خطب

1. *خَطَبٌ*, (S, K,) or *خَطْبَةٌ*, (A,) aor. 2, (TA,) inf. n. *خَطَبَةٌ*, (S, K,) or this, accord. to some, is a subst. used as an inf. n., (TA,) and *خَطَابَةٌ*, (K,) said of a *خَطِيبٌ* (A) or *خَاطِبٌ*, (K,) [He recited a *خَطْبَةٌ* (q. v. infra),] *عَلَى الْمِنْبَرِ* [upon the pulpit]; (S, K;) as also *اِخْتَطَبَ*. (S.) And *عَلَى الْقَوْمِ*, (Mṣb,) and *عَلَى الْقَوْمِ*,

(Th, Mṣb,) aor. 2, (Mṣb,) inf. n. *خَطْبَةٌ*, (Th, Mṣb,) [He recited a *خَطْبَةٌ* to the people, and over the people, i. e. on the pulpit, beneath which they sat: or] he delivered an exhortation, or admonition, to the people. (Mṣb.) — *خَطْبُ الْمَرْأَةِ*, (S, A,\* Mṣb, K,) aor. as above, (TA,) inf. n. *خَطْبَةٌ*, (S, A, K,) or this is a simple subst., (Mṣb,) and *خَطْبٌ* (Lh, K) and *خَطِيبِي*; (T, S,\* K;) and *اِخْتَطَبَهَا*; (S, K;) He asked, or demanded, the woman in marriage. (Mṣb.) In the following verse of 'Adee Ibn-Zeyd, respecting Jedheemeh El-Abrash, and his asking in marriage Ez-Zebba,

\* *لِيُخَطِّبَنِي الَّتِي عَدَرْتُ وَخَانَتْ* \*  
\* *وَهُنَّ ذَوَاتُ غَائِلَةٍ لِحِينَا* \*

[For the asking in marriage of her who acted perfidiously and treacherously: for they (i. e. women) are possessed of secret malevolence: may they be disgraced and accursed:] *خَطِيبِي* is syn. with *خَطْبَةٌ*: (S;) accord. to Lh, it is a simple subst.; but AM says that he is in error, and that it is an inf. n. (TA.) You say also, *خَطْبُ الْمَرْأَةِ* *إِلَى الْقَوْمِ* [He asked, or demanded, the woman in marriage, of the people. (Mṣb.)] And *خَطْبٌ* *إِلَى فُلَانٍ* [He asked, or demanded, a woman in marriage, of such a one]. (TA.) And *خَطْبٌ عَلَى أَخِيهِ* [He asked, or demanded, a woman in marriage, when another had done so, and she had inclined to the latter, and he and she had agreed to a certain dowry, and had approved each other, and nothing remained but to conclude the contract; the doing of which is forbidden: but it is not forbidden to ask in marriage a woman when another has done so if she and the latter have not agreed, nor approved each other, nor has either of them inclined to the other. (TA.)] — *فُلَانٌ كَذَا* *يَخْطُبُ عَمَلٌ كَذَا* [Such a one seeks, or desires, to do such a thing. (A, TA.)] — *خَطْبٌ*, [aor. 2,] inf. n. *خَطَابَةٌ*, He became a *خَطِيبٌ*. (S.) — *خَطْبٌ*, aor. 2, (JK, K,) inf. n. *خَطْبٌ*, (S, TA,) He, or it, was, or became, of the colour termed *خَطْبَةٌ*: (S,\* K;) or his, or its, colour was, or became, what is thus termed. (JK.)

2. *خَطَبَهُ* He granted his request of a woman in marriage; as also *اِخْتَطَبَهُ*. (TA.)

3. *خَاطَبَهُ بِالْكَلَامِ*, (A, Mṣb, TA,) or *خَاطَبَهُ*, (S, TA,) inf. n. *مُخَاطَبَةٌ* and *خَطَابٌ*, (S, Mṣb,) He talked, spoke, conversed, or discoursed, with him; held a colloquy, dialogue, conversation, or discourse, with him: (Mṣb, TA:) he talked to him, spoke to him, or addressed him, face to face; accosted him with speech or words. (A.) [Hence,] *حَوْفٌ خَطَابٍ* [A particle of allocution]: such is the *ت* in *أَنْتَ* and *أَنْتِ*, (Mughnee and K on the letter *ت*), and such is the *ك* in *ذَاكَ* &c. (I'Ak p. 36; &c.) — *فَضْلُ الْخَطَابِ* [as used in the *Kur xxxviii. 19*] means *The deciding a case, or passing sentence, or judging, with evident demonstration, or proof; or by testimony confirmed by oath*: (K, TA:) or *the deciding between truth and falsehood, and distinguishing between just judgment and the con-*

trary thereof: (TA:) or *understanding, intelligence, sagacity, or knowledge, in judging or passing sentence: or the pronouncing the phrase* *أَمَّا بَعْدُ*, (K, TA,) which David [it is said] was the first to utter, and which means, accord. to Abu-l-'Abbás, *Now, after these preliminary words, [I proceed to say] thus and thus*; (TA;) or this last phrase means *after my prayer for thee*; (K in art. *بعد*;) or *after praising God*. (TA in art. *بعد*. [See also art. *فصل*].)

4: see 2. — [Accord. to the KL, *اِخْتَطَابٌ* signifies *The inviting one for the purpose of marriage*: but I think it is only *اِخْتَطَابٌ* that has this signification.] — *أَخْطَبَكَ الصَّيْدُ* [The game, or object of the chase, has become within thy power, or reach; (S, A;) and has become near thee; (S;)] *فَارَمَهُ* [therefore shoot it, or cast at it]. (A.) And *اِخْطَبِكَ الْأَمْرُ* [The thing, or affair, has become within thy power, or reach. (JK, A,\*)] — *اِخْطَبَ*, said of the colocynth, (JK, S, K,) *It became striped with green*: (JK, K;) or *it became yellow, with green stripes*. (S.) And *اِخْطَبَتِ الْحِنْطَةُ* *The wheat became coloured*. (TA.)

6. *تَخَاطَبَا* They two talked, spoke, conversed, or discoursed, each with the other; held a colloquy, dialogue, conversation, or discourse, each with the other. (TA.) [Hence, *عُرْفُ التَّخَاطُبِ* *The generally-known, generally-received, or conventional, language of conversation*.]

8: see 1, in two places. — *اِخْتَطَبُوهُ* They invited him to marry a woman of their family: (S, Mṣb, K;) or they invited him to ask, or demand, in marriage, a woman of their family. (AZ,\* A. [See also 4.]

*خَطْبٌ* †A thing, an affair, or a business, (A, K, MF,) small or great, (K,) that one seeks, or desires, to do, (A,) syn. *أَمْرٌ مَخْطُوبٌ*, (Ham p. 33,) or that is, or may be, a subject of discourse: this is the primary signification: (MF:) or a great thing or affair: or a thing, or an affair, that is disliked; not one that is liked: or that is liked also: (Ham p. 127:) or the cause, or occasion, of a thing or an event: (JK, S;) or an affliction; a calamity: (Mṣb:) [often used in this last sense in the present day:] and a state, or condition: (TA:) pl. *خَطُوبٌ*; (A, Mṣb, K;) for which *خَطْبٌ* is used in a verse below. (TA.) You say, *مَا خَطْبُكَ* †What is the thing, or affair, or business, that thou seekest, or desirest, to do? (A:) or *what is thy cause* [of coming &c.]? (S.) *خَطْبٌ يَسِيرٌ* and *جَلِيلٌ* †[A little, or an unimportant, and a great, or an important, thing or affair]. (A.) And *هُوَ يَقَاسِي خَطُوبَ الدَّهْرِ* †[He endures, or he contends, or struggles, with, or against, the afflictions, or calamities, of fortune]. (A.) El-Akhtal says,

\* *كَلَمَجِ أَيْدِي مَنَاقِبِ مَسْتَبَةِ* \*  
\* *يَنْدَبْنَ ضُرْسَ بَنَاتِ الدَّهْرِ وَالْخَطْبِ* \*

†[Like the wavings of the hands of mothers bereft of many children, in mourning on account of



them, bewailing the biting cruelty of the daughters of misfortune and afflictions]: using **الخطب** for **الخطوب**. (L.)

**خطب**: see the next paragraph, in two places.

**خطب** A man who asks, or demands, a woman in marriage; (S, A, \*K;\*) as also **خطب** (MF) and **خطب** (A, Mṣb, K) and **خطيب**: pl. of the first **أخطاب**, (K,) and of the second **أخطاب**, (A,) and of the last **خطيبون**. (K.) You say, **هو خطبها** [and **خطبها**] and **خطبها** He is her asker, or demander, in marriage. (K,\*TA.) It was a custom, in the Time of Ignorance, for a man to stand up and to say **خطب**, (A, K,\*) and **خطب**, (K,) meaning I am an asker, or demander, in marriage; (MF;) and he who desired to give to him in marriage would reply **ننخ**, (A, K,\*) and **ننخ**, (K,) [meaning I am “a giver in marriage,”] and thus marriage was effected: there was a woman among them, called Umm-Khārijeh, and the man who asked her in marriage used to stand at the door of her tent, and say, **خطب**; and she used to reply, **ننخ**; (S,\*TA;) and hence the prov., **أسرع من نكاح امر خارجة**, [Quicker than the marriage of Umm-Khārijeh]. (TA.) — Also A woman asked, or demanded, in marriage; (S, A, \*K;\*) and so **خطبة** (S, K) and **خطبة** (Kr, K) and **خطيب** (A, K) and **خطيبى** [which is also an inf. n.: see 1]: (K;) or this last signifies a woman often asked, or demanded, in marriage. (JK.) You say, **هي خطبة** and **خطبتة** (S, K) &c. (K) She is the person asked, or demanded, in marriage by him. (S, K,\*)

**خطبة**, a word of the measure **فَعْلَةٌ** in the sense of the measure **مَفْعُولَةٌ**, like **نُسَخَةٌ** in the sense of **مَنْسُوخَةٌ**, and **مَعْرُوفَةٌ مِنَ الْمَاءِ** in the sense of **مَعْرُوفَةٌ**; meaning An exhortation or admonition [recited by a **خطيب**]: (Mṣb:) a form of words, a discourse, a sermon, a speech, an oration, or a harangue, which the **خطيب** recites on the pulpit: (K,\*TA:) [in the noon-service of the congregational mosque on Friday, the **خطيب** recites two forms of words, each of which is thus termed: the former chiefly consists of expressions of praise to God, blessings on Moḥammad and his family and companions, and exhortation to the congregation; and is termed **خطبة الوعظ**: the latter, of praise to God, exhortation, blessings on Moḥammad and his family and companions, and prayer for the Muslims in general, and especially for the Sovereign; and is termed **خطبة التعت**: (see my “Modern Egyptians,” ch. iii. :) or, [accord. to its original signification,] with the [Pagan] Arabs, a discourse, a speech, an oration, or a harangue, [generally applied to one delivered in public.] in rhyming prose; and the like: (Abou-Is-ḥāk, K;) or the old Arabian **خطبة**, in the Pagan and the early Muslim ages, was, in most instances, not in rhyming prose; and the term “prose,” as here used, does not exclude what contains poetry introduced by way of testimony and the like: (MF:) or [a tract, or small treatise or discourse,] like a **رسالة**, which [is com-

plete in itself, or, in other words,] has a beginning and an end: (T, TA:) the pl. is **خطب**: (Mṣb:) and **خطب**, occurring in the following words of a trad., **مِنَ أَهْلِ الْحَاشِدِ وَالْمَخَاطِبِ**, meaning of those who congregate, and harangue people, exciting them to go forth and assemble for seditious purposes, is said to be used in the same sense as **خطب**, and to be a pl. [of **خطبة**], contr. to rule, like **مَشَابِه** [pl. of **شبه**] and **مَلَامِيع** [pl. of **لمعة**]: or it is pl. of **خطبة**, which is syn. with **خطبة**: (TA:) or it [is pl. of **خطب**, and] signifies places of haranguing. (L in art. حشد.) You say, **خطب الخطيب خطبة حسنة**, [The **خطيب** recited a beautiful **خطبة**]. (A.) = See also **خطب**. = Also A turbid, or dusky, colour, (K,) or a colour inclining to turbidness or duskiness, (TA,) mixed with yellowish red; (K, TA;) like the colour of wheat before it dries, and that of some wild asses: (TA:) and a green [app. here meaning a dark, or an ashy, dust-] colour: (TA:) or a dust-colour suffused with **خضرة**: [or a dark, or an ashy, dust-colour: see **أخطب**]: (A, K;) or **خضرة** mixed with black. (TA.) — The saying, **أنت الأخطب البين الخطبة**, which might be imagined to ascribe to the person addressed perspicuity, or eloquence, in his **خطبة**, really means *Thou art [the asinine;] he who bears evidence of the حميرية [i. e. asinineness].* (A.)

**خطبة** an inf. n. of **خطب المرأة**: (S, A, K;) or a simple subst. (Mṣb.) = See also **خطب**, in two places.

**خطبان**, and **خطبانة**: see **أخطب**, in four places. — The former is also the name of A certain plant, (K,) of the most bitter of herbs, (TA,) resembling the **هليون** [or asparagus], (K,) or like the tails of serpents, with thin extremities resembling [in colour] the violet, or blacker; the part next below being green; and the part next below that, to the roots, white: whence the saying, **أمر من الخطبان** [More bitter than the **خطبان**]; in which **خطبان** has been erroneously said to be pl. of **أخطب**, like as **سودان** is pl. of **أسود**. (TA.)

**خطبان**: see **أخطب**.

**أورق خطباني** [Of a dusky colour, inclining to black, in a great degree; or very dusky]: the latter word is added to give intensiveness to the signification. (K.)

**خطيب** [A speaker; generally a public speaker; an orator; a preacher;] a reciter of a **خطبة**, (A, Mṣb, TA,) [and particularly] on the pulpit; (TA;) i. q. **خطب** [in these senses; but the latter is generally used in another sense, explained above, voce **خطب**]: (S, TA:) or one who recites a **خطبة** well; (K, TA;) [a good speaker or orator:] pl. **خطبان**. (Mṣb, TA.) See **خطبة**. You say also, **هو خطيب القوم**, meaning He is the speaker for the people or party. (Mṣb.)

**خطابة** The office of a **خطيب** of a mosque. (TA.)

**خطاب** A man practised in, or accustomed to, the asking, or demanding, women in marriage. (K,\*Mṣb, TA.)

**خطيب**: see **خطب**, in two places.

**خطيبة**: } see **خطب**.

**خطيبى**: } see **خطب**.

**خطب**: see **خطب**, in two places: — and see also **خطيب**.

**أخطب** Of the colour termed **خطبة**. (K.) — An ass, (S, A, K,) i. e. a wild ass, (TA,) of a colour tinged with **خضرة** [here meaning a dark, or an ashy, dust-colour]: (S, K;) or of a dust-colour suffused with **خضرة**: (A:) or having a black line, or stripe, along the middle of the back: (Fr, S, K;) fem. **خطبأة**, applied to a she-ass; (Fr, S;) and likewise to a she-camel. (S, A.) — See also **خطبة**. — **حمامة خطبة القبيص** [A pigeon of the colour termed **خطبة**]. (A.) — **يد خطبأة**, (K,) and **أنايل خطب**, (TA, [خطب being the pl.]) [A hand, and fingers' ends,] of which the darkness of the dye imparted by **حناء** has faded: (K, TA:) and in like manner the epithet [**أخطب**] is sometimes applied to the hair. (TA.) One says also **امرأة خطبأة الشفتين** [A woman pale in the lips; whose lips have lost their deep red hue]. (A.) — **حنظل أخطب**, (K,) or **خطبان**, (S,) *Colocynths that are yellow, (S,) with green stripes: (S, K;) fem. (applied to a single colocynth, which is termed **حنظلة**, TA) **خطبأة**, with which **خطبانة** is syn.: the pl. [or rather coll. gen. n.] of this last [or pl. of **أخطب**] is **خطبان**, and **خطبان**, which is extr. [with respect to rule]. (K.) And **خطبان** (a pl. of **أخطب**, JK) also signifies Green leaves of the **سمر**. (JK, K.) — **شقرق الأخطب** The [bird called] **شقرق**; (S, Mgh, Mṣb, K;) called in Persian, accord. to a marginal note in a copy of the S, **كاسكينة**: (TA:) or the [bird called] **صرد**; (S, Mgh, Mṣb, K;) because it has a mixture of black and white. (TA.) — And **صقر** [or hawk]. (K.) — And A certain creeping thing (**دويبة**) of a green colour, longer than the locust, having six legs; called in Persian **شش پایه**, and **سبوشكنك**. (Mgh.)*

**أخطبان** a [proper] name of A certain bird; (K, TA;) so called because of a **خطبة**, i. e. **خضرة**, in its wings. (TA.)

**منخطب**: } see **خطبة**.

**منخطبة**: }

**مخاطب**: }

خطر

1. **خطرو بذنبه**, (S, A, Mgh, K, TA,) aor. -, [in the CK, erroneously, -,] inf. n. **خطران** and **خطران** (S, Mgh, K) and **خطير**, (JK, K,) He (a camel, S, Mgh, or a stallion [camel], A, K) raised his tail time after time, and struck his thighs with

it: (S:) or lashed with it to the right and left: (K:) or moved about his tail: (A,\* Mgh, TA:) the stallion does so in threatening, through pride; (T, TA;) or in fighting with others, as though threatening; (A;) or by reason of emaciation occasioned by severe drought; or by reason of sprightliness: but a she-camel, to inform the stallion that she has become pregnant. (TA.) You say also, عَطْرَ بَدْنِهِ, aor. -: the ع being a substitute for the ح: (TA:) or each form may be original; but the latter is the less used. (IJ, TA.)—[Hence,] عَطْرَ بِرَمْحِهِ, (A,\* K,) and بِسَيْفِهِ, (K,) and بِقَضِيْبِهِ, and بِسَوْطِهِ, (TA,) inf. n. عَطْرَانُ, (K,) † He moved his spear up and down, and his sword, (K, TA,) and his rod, and his whip. (TA.) A man does so with the spear when he walks between the two [opposing] ranks. (A.)—And عَطْرَ بِيَدِهِ فِي مَشْيِهِ: [He moved his arm up and down in his walking]. (A.) And عَطْرَ فِي مَشْيِهِ, (K,) aor. -, (TA,) inf. n. عَطْرَانُ (K) and عَطْرِي, (TA,) † He moved his arms up and down in his mode of walking, (K, TA,) inclining his body from side to side at the same time. (TA.) And عَطْرَ, aor. -, (TA,) inf. n. عَطْرَانُ, (S,) † He (a man) shook himself in walking; (S;) and walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side. (S, TA.) الْجُنْدُ يَخْطُرُونَ حَوْلَ قَائِدِهِمْ † [The troops strut around their leader] is said when they show their energy to their leader; and in like manner, when they assemble and equip themselves in war. (TA.)—And عَطْرَ, aor. -, inf. n. عَطْرَ, † He (a man) raised his arm, or hand, with a stone which he lifted for the purpose of trying his strength, to cast, or throw, and shook the stone in lifting it. (TA.)—And عَطْرَ بِأَصْبَعِهِ إِلَى السَّمَاءِ: † He moved his finger, [or raised it towards the sky,] in supplication. (A.) [This one does in the ordinary prayers, in uttering the profession of belief in the unity of God; raising the first finger only (of the right hand, which is placed on the thigh, while sitting on the left foot), and not the hand itself.]—And عَطْرَ, (S, K,) aor. -, inf. n. عَطْرَانُ, (S,) † It (a spear) quivered, vibrated, or shook: (S, K:) or moved up and down previously to a thrusting with it. (S.)—عَطْرَ بِبَالِي, (S, A, Mgh, Mṣb, K,) and عَلَى بَالِي, (JK, Mgh, Mṣb, K,) aor. 2 (S, ISd, IKṭṭ, Mgh, K) and -, (ISd, IKṭṭ, K,) inf. n. عَطْرُورٌ, (JK, S, Mgh, K,) or عَطْرٌ, (Mṣb,) and عَطْرَانٌ, (JK,) or this last is a mistranscription, (Mgh,) † It bestirred itself in my mind: (A: [see عَطْرُ:]) or it moved my mind: (Mṣb:) or it occurred to my mind [absolutely, or] after I had forgotten it. (K.)—عَطْرَ الشَّيْطَانِ بَيْنَهُ وَبَيْنَ قَلْبِهِ † The devil put vain suggestions into his mind. (TA.) عَطْرَ الدَّهْرِ عَطْرَانَهُ, (S,) or مِنْ عَطْرَانِهِ, (TA,) † [Fortune, or time, produced, or brought to pass, its events, or among its events such and such things]: a phrase like مَنْ ضَرَبَ الدَّهْرَ ضَرْبَانَهُ, (S,) or مَنْ ضَرَبَانَهُ, (T, A.) [See art. ضَرْب.]—عَطْرَ, aor. 2, (S, A, Mṣb, K,) inf. n. عَطْرُورٌ, (S, K,) or عَطْرٌ, (Mṣb,) † He (a man, S &c.) was, or became, eminent, noble,

or of high rank, (Mṣb, K,) or characterized by rank or station. (S, A.) And عَطْرَ, [or this is probably a mistranscription for عَطْرُ,] aor. 2, inf. n. عَطْرُورٌ and عَطْرُورٌ, [or, more probably, عَطْرُورَةٌ,] † He was, or became, great in estimation, rank, or dignity, after having been little in respect thereof. (TA.)

2. عَطْرَ, inf. n. تَخَطَّرَ, † He took, got, or won, a bet, wager, or stake. (L in art. نَدَب, and TA.)

3. عَطْرَ بِنَفْسِهِ, (S, A, Mṣb, K,) and بِقَوْمِهِ, (A,) inf. n. مَخَاطَرَةٌ; (TK;) and عَطْرَ بِقَوْمِهِ; (A;) He placed himself at the point of, or near to, destruction; perilled, imperilled, endangered, jeopardized, hazarded, or risked, himself; (S, A;) and his people or party: (A:) or عَطْرَ بِنَفْسِهِ signifies he did that in which fear predominated: (Mṣb:) or he caused himself to be on the brink of destruction or of attaining dominion. (K.) And عَطْرَ بِمَالِهِ He threw himself and his property into destruction. (TA.) And عَطْرَ لَكَ كَذَا He hazarded, or risked, to him such a thing. (L.) [See also 4, below.]—عَطْرَهُ عَلَى كَذَا, (S, A,) or عَلَى مَالٍ, (Mṣb,) inf. n. as above, (TA,) † He laid a bet, wager, or stake, with him, (S,\* A, Mṣb,) for such a thing, (S, A,) or for property. (Mṣb.) [See, again, 4.]

4. عَطْرَهُ اللَّهُ بِبَالِي, (S, K,) [and عَلَى بَالِي, (see 1,)] † God caused it [to bestir itself in my mind: or to move my mind: or] to occur to my mind after I had forgotten it. (K.)—See also 3, in two places.—عَطْرَ الْبَالِ, (S, K, &c.) inf. n. إِعْطَارٌ, (Mṣb,) † He made the property a stake (S, A, Mṣb, K) between the parties betting. (S, Mṣb, K.) And أَعْطَرْتَهُ لِي وَأَعْطَرْتَهُ لَكَ [He laid me a bet and I laid him a bet;] we laid bets, wagers, or stakes, one to another. (K.) [See also 3.] And عَطْرَ الْمَوْتِ نَفْسَهُ † He made his soul a stake to death [by exposing it to be taken by death, like as a stake is taken by one of two parties who have betted]. (TA.) And عَطْرَ [alone] † He made himself, or his soul, a stake to his adversary, and sallied forth against him. (K.)—عَطْرَ لَهُمْ عَطْرًا and أَعْطَرَهُمْ عَطْرًا † He gave them liberally, or freely, a lot, portion, or share, or a compensation, such as contented them. (TA.)—عَطْرَهُ He (God) made him to be characterized by rank, or station. (A.)—عَطْرَ أَفْلَانًا † Such a one became like in rank, or station, to such a one. (K.) And عَطْرْتُ لِفْلَانٍ † I was made like to such a one in rank, or station. (Lth, TA.) And عَطْرِي بِهِ He was made equal. (TA.) [See أَنْظَرِي بِهِ.]

6. تَخَاطَرَتِ الْفُحُولُ بِأَذْنَابِهَا [The stallions of the camels lashed with their tails] previously to their attacking one another. (A.)—تَخَاطَرُوا † They laid bets, wagers, or stakes, one with another, (K, TA,) عَلَى أَمْرٍ for a thing. (TA.) And تَخَاطَرَا عَلَيْهِ † They two laid bets, wagers, or stakes, for it. (A.)

عَطْرٌ: see عَطْرٌ:—and عَطْرٌ, in two places:—عَطْرٌ.

عَطْرٌ A large number of camels: (S, K:) or forty: (K:) or two hundred; (AHāt, K;) and the like of sheep or goats: (TA:) or a thousand thereof: (K:) and more: (TA:) and عَطْرٌ signifies the same: (K:) pl. أُعْطَارٌ. (S, K.)—A certain plant, with which one dyes, or tinges, himself or his hair, (S, K,) its leaves being put into black dye: (TA:) it resembles the plant called كَتَمٌ, with which it often grows; and old men dye their hair with it: (AHn:) or [the plant called] وَسْمَةٌ: (K:) [a coll. gen. n.:] n. un. with ة. (AHn, K.)—Hence, (S,) † Milk mixed with much water: (S, K, TA:) as though it were tinged [with the plant so called]. (TA.)—And A branch (K) of a tree: pl. عَطْرَةٌ, which is extr.; or as though the ة were imagined to be elided. (TA.)

عَطْرٌ The being at the point of, or near to, destruction; (JK, S, A, Mṣb, K;) [imminent danger; peril; jeopardy; risk; hazard;] and fear of perishing: (Mṣb:) pl. أُعْطَارٌ. (A.) You say, هُوَ عَلَى عَطْرٍ عَظِيمٍ He is [in a state of great peril, or] on the brink of destruction. (A.) And رَكِبُوا الْأَعْطَارَ [They embarked in perilous undertakings; or braved perils]. (A.) [And أَمْرُهُ عَطْرٌ and دُو عَطْرٌ A perilous affair or event or case: and hence, a momentous, or an important, affair or event or case; an affair, or event, or a case, of moment or importance or magnitude: see also عَطْرِي.] And عَطْرٌ [alone] signifies A thing, or an affair, &c., of great magnitude: and a trial, or an affliction: pl. as above. (Har p. 264.)—† A bet, wager, stake, or thing wagered; a thing staked at a shooting-match or a race, and taken by the winner: (T, S,\* A,\* Mgh,\* Mṣb,\* K,\* TA:) [accord. to the TA, this is the primary signification; but accord. to the A, it is tropical:] pl. as above; (Mṣb;) or عَطْرٌ; and pl. عَطْرٌ: (K:) [but in some copies of the K, the last is written أُعْطَارٌ; and so in the TA, where it is added that some say it is pl. of عَطْرٌ, like as أَسْبَابٌ is of سَبَبٌ, and أُنْدَابٌ of نَدَبٌ:] عَطْرٌ and سَبَقٌ and نَدَبٌ all signify the same. (TA.) You say, وَضَعُوا عَطْرًا † [They laid a bet]. (A.) And أَحْرَزَ فُلَانٌ الْعَطْرَ † [Such a one won the bet]. (A.)—Hence, [app. as being likened to a stake won,] (TA,) † Eminence; nobility; as also عَطْرٌ: (K, TA:) in which sense it has become so much used as to be, in this acceptance, conventionally regarded as proper: (TA:) also excellence: (TA:) and (as also عَطْرٌ, TA) rank; degree of dignity; station; of a man: (S, A, K, TA:) and highness of rank or account or estimation: and wealth: (TA:) pl. أُعْطَارٌ: (A:) accord. to some, it is only used to signify high rank: but accord. to others, you say, إِنَّهُ لَعَظِيمُ الْعَطْرِ † [Verily he is of great dignity] with respect to his good actions and his nobility, and صَغِيرُ الْعَطْرِ † [of little rank] with respect to his evil actions and his ignobleness. (TA.) Also † A lot, or portion, or share. (TA.)—And † A compensation. (TA.)—† A like, or fellow, (S, K,) in rank or station, (S,) or in eminence; (K;) as also عَطْرِي. (S, K.) You

say, **هَذَا خَطَرٌ لِهَذَا**, and **خَطِيرٌ**, † *This is like to that.* (S.) And **الْجَنَّةُ لَا خَطَرَ لَهَا** † *Paradise has not its like.* (TA.) And **فَلَانَ لَيْسَ لَهُ خَطِيرٌ** † *Such a one has not his like or fellow.* (TA.) = Also [an inf. n. of **خَطَرَ** in the phrase **خَطَرَ بَابِي** and **عَلَى بَابِي**, accord. to the Mṣb. And hence,] † *A vain suggestion of the devil.* (JK.) [See **خَاطِرٌ**.]

**خَاطِرٌ**: see **خَطِرٌ**.

**خَطْرَةٌ** [inf. n. of un. of **خَطَرَ**: and hence,] † *A going away; and walking with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side.* (Har p. 35.) — See also **خَاطِرٌ**. — **مَا تَقِيْتُهُ إِلَّا خَطْرَةً** — [I met him not save] sometime; (A;) or sometimes. (K.) And **مَا ذَكَرْتُهُ إِلَّا خَطْرَةً بَعْدَ خَطْرَةٍ** † [I remembered not, or mentioned not, him, or it, save sometime after sometime; i. e., save] sometimes. (A.) — **أَصَابَتْهُ خَطْرَةٌ مِنَ الْجِنِّ** † *A touch, or stroke, from the jinn, or geni, befell him; or madness, or insanity, [proceeding] from the jinn; syn. مَسَّ.* (K, TA.) — **بَيْنِي وَبَيْنَهُ خَطْرَةٌ** (IAṣr, TA) app. means † *Between me and him is a tie of relationship.* (TA.) — **رَعَيْنَا وَرَعَيْنَا** † *We pastured [our beasts] upon the patches of herbage produced by the [rain called] وسمي.* (K, TA.) — **خَطْرَةٌ** also signifies † *A small quantity [or shower] of rain: pl. خَطَارٌ (JK) [and probably **خَطَارَاتٌ** also]. — And one says, **لَا جَعَلْنَا اللَّهَ خَطْرَةً وَلَا جَعَلْنَا آخِرَ مَخْطِرٍ** † [app. referring to rain, and meaning † *May God not make it to be the only shower, or fall, thereof, or the only time thereof; nor make it to be the last time thereof;*] (TA;) **آخِرَ عَهْدٍ مَخْطِرٍ** (K, TA.)*

**خَطَارٌ**: see what next follows.

**خَطِيرٌ** The falling of a camel's tail between the parts above his thighs, when he moves it about; [see 1, first sentence;] as also **خَطَارٌ**. (TA: in which the latter is written without any syll. signs.) = *A camel's nose-rein; (S, K;) a nose-rein by which a she-camel is led: (Kr:) a rope: (Sb, K;) these, says Meyd, are one and the same thing.* (TA.) It is related in a trad. of 'Alee that he said to [a mistake for "respecting"] 'Ammār, **جُرُوا لَهُ الْخَطِيرَ مَا أَنْجَرَ لَكُمْ** [Pull ye his nose-rein as long as it will be pulled by you]: or, as some relate the saying, **مَا جَرَهُ لَكُمْ** [as long as he pulls it to you]: meaning follow him as long as there is ground for doing so: or, accord. to some, as Sh says, act patiently towards 'Ammar as long as he acts patiently towards you: Meyd mentions it as a proverb. (TA.) = † *Eminent; noble; of high rank: (Mṣb, K, TA:) characterized by rank or station: (S, A:) pl. خَطِيرٌ (K) and خَطِيرُونَ.* (A.) And † *Anything excellent.* (TA.) You say **أَمْرٌ خَطِيرٌ** † *A thing, or an affair, of high account or estimation.* (TA.) — Also † *Ignoble; of low rank; (AZ, TA;) contemptible.* (AZ, Mṣb.) — See also **خَطَرَ**, in three places.

**خَطَارٌ** [is probably applied to a he-camel in a

sense like that of the fem., here following]. **خَطَارَةٌ**, applied to a she-camel, *That lashes with the tail to the right and left: (K:) or that moves about her tail, when going, in a brisk, or sprightly, manner: (A:) or that raises her tail, in going along, by reason of briskness, and exceeding sprightliness.* (Har p. 557.) [See 1, first sentence.] — [Hence,] † *A spear that quivers, vibrates, or shakes: (S, A, K:) or that does so much: and in like manner, a man.* (TA.) And **خَطَارٌ بِالرَّمْحِ** † *A man who thrusts much with the spear.* (S, K, TA.) — † *A man who raises his arm, or hand, (K, TA,) with a stone which he lifts for the purpose of trying his strength, (TA,) to cast, or throw, (K, TA,) and who shakes the stone in lifting it.* (TA.) — † *A sling.* (K.) † *The [engine of war called] مَنْجَنِيْقٌ; (K;) as also خَطَارَةٌ: its casting being likened to the action termed خَطْرَانٌ [inf. n. of 1, q. v.], of the stallion-camel.* (TA.) — **الْخَطَارُ** † *The lion: (K:) because of his proud walk, and self-admiration: or because of his shaking himself in his walk.* (TA.) — **مِسْكٌ خَطَارٌ** † *Musk that diffuses much odour or fragrance.* (A.)

**خَطَارَةٌ**: see the next preceding paragraph.

**خَاطِرٌ** [part. n. of 1, q. v.:] † *Walking with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side; (K;) as also خَطِرٌ, (K, TA,) or خَطَرٌ.* (So in the CK and in a MS. copy of the K.) = † *An opinion, or an idea, or object of thought, bestirring itself in the mind; (A and Kull p. 179;) i. q. هَاجَسَ, (M, K,) i. e. a thing coming at random into the mind: (S in art. هَجَسَ:) or a cogitation which bestirs itself, or occurs, (يَخْطِرُ) in the mind, with a view to the end, issue, or result, of a thing: (Mṣb:) pl. خَوَاطِرٌ: (A, K:) [and خَطْرَةٌ signifies the same; for] خَطَارَاتٌ [which is its pl.] is syn. with خَوَاطِرٌ; (A;) [whence the phrase,] **خَطَارَاتُ الشَّيَاطِينِ** † *The vain suggestions of the devils.* (S and TA in art. هَمَزَ, &c.) [See also **خَطَرٌ**, last sentence] — Hence it is applied to † *The mind itself.* (Kull p. 179.)*

**مَخْطِرٌ**: see **خَطْرَةٌ**.

**بَادِيَةٌ مَخْطِرَةٌ** † *[A perilous, or dangerous, desert;] as though it made the traveller a stake between safety and perdition.* (Mṣb.)

**مُخَاطِرٌ** [act. part. n. of 3, q. v.:] † *One who contends with another in shooting or casting [app. for a wager].* (JK, TA.)

**خطف**

1. **خَطَفَهُ**, aor. ʿ, (S, Mgh, Mṣb, K,) inf. n. **خَطْفٌ**; (S, TA;) this is the approved form of the verb; (T, S;) and **خَطَفَهُ**, aor. ʿ, (S, Mṣb, K,) inf. n. as above; (Mṣb;) a form of the verb mentioned by Akh, (S,) but this is rare, (S, K,) or (K) bad, (S, K,) scarcely, or not at all, known; (S;) and **اِخْطَفَهُ**, (S, Mgh, Mṣb, TA,) and **تَخَطَفَهُ**; (S, Mṣb, TA;) *He seized it; or took it, or carried it off, by force: (S, K:) or he did so quickly; snatched it away: (Mgh, Mṣb, TA:)*

and **خَطَفَ** has been said to imply repetition of the action [unless it be a variation of **اِخْطَفَ** as in a case mentioned below]; but this is strange, and not known on any other authority than that of the "Akāneem et-Taaleem" by El-Khuweiyee, a disciple of El-Fakhr Er-Rāzee. (MF, TA.) Hence, in the Kur [xxix. 67], **وَيَخْطِفُ النَّاسُ** † *And men are carried off by force from around them.* (TA.) — [And hence,] **هَذَا سَيْفٌ يَخْطِفُ الرَّأْسَ** † *[This is a sword that will strike off the head].* (TA.) — And **خَطَفَ** **الْبَصَرَ** and **خَطَفَهُ**, said of lightning, (K,) and of a ray of light, and of a [glistening] sword, and of any polished body, (TA,) † *It took away the sight: (K, TA:) and أَخْطَفَ بَصْرَهُ* † *His sight was suddenly taken away.* (M and K in art. مَلَسَ.) It is said in the Kur [ii. 19], **يَكَادُ الْبَرْقُ يَخْطِفُ أَبْصَارَهُمْ** † *[The lightning almost taketh away their sight, lit. sights]:* (TA:) You read **يَخْطِفُ أَبْصَارَهُمْ**; (S, TA;) and so did Aboo-Rejā and Mujāhid: and some read **يَخْطِفُ**, and **يَخْطِفُ**, originally **يَخْطِفُ**, accord. to the opinion of the Baṣreees, disputed by Fr, but confirmed by Zj. (TA.) — And **خَطَفَ السَّمْعَ**, (K,) aor. ʿ, (S,) said of a devil, † *He stole [an opportunity of] hearing [the speech of the angels, from the confines of the lowest Heaven; or snatched it];* (S, K, TA;) as also **اِخْطَفَهُ**: (K:) the two verbs being like **اَنْتَزَعَهُ** and **اَنْتَزَعَهُ**. (Sb, TA.) Hence, in the Kur [xxxvii. 10], **إِلَّا مَنْ خَطَفَ الْخَطْفَةَ** † *Except him who steals the [opportunity of] hearing: (TA:) or who snatches unawares and by stealth, (Bd,) or hears and snatches, (Jel,) the speech of the angels: (Bd, Jel:) El-Ḥasan read* **الْآلِ مَنْ خَطَفَ الْخَطْفَةَ**, originally **اَخْطَفَ**: (S, TA:) and another reading, ascribed to him and others, is **خَطَفَ**; but this is very weak. (TA.) — **خَطَفَانٌ**, aor. ʿ; and **خَطَفٌ**, aor. ʿ; inf. n. **خَطْفَانٌ**; (K;) thus in all the copies of the K, but correctly **خَطَفٌ**, as in the L; (TA;) said of a camel, † *He went along quickly.* (K, TA.) And **مَرَّ يَخْطِفُ خَطْفًا مُنْكَرًا** † *He went along at a quick rate [such as was deemed strange, or disapproved].* (TA.) And **خَطَفَتِ السَّفِينَةُ**, and **خَطَفَتْ**, † *The ship sailed, or voyaged: you say, خَطَفَتِ الْيَوْمَ* † *She sailed, or voyaged, to-day, from 'Oman.* (TA.)

2: see 1, first sentence.

4. **اِخْطَفَ بِالْأَمْرِ** *He said, Seize thou this [thing], O man; or take it, or carry it off, by force; or snatch it away.* (Sgh.) = **أَخْطَفَ لِي مِنْ حَدِيثِهِ** † *He cut short somewhat of his discourse, or narrative, which he had begun to me, on some other thing's occurring to his mind, and was silent.* (TA.) — **أَخْطَفْتُهُ** **الْحَبِيْبِي**, (Lh, O, TA,) or **أَخْطَفْتُ عَنْهُ**, (JK,) or **اِخْطَفْتُهُ**, (K,) † *The fever left him, or quitted him.* (Lh, JK, O, K.) — **اِخْطَفَهُ الْمَوْتُ** † *[Death missed him by a little;] he escaped death by a little.* (JK.) And **اِخْطَفَ الرَّمِيَّةَ** † *He missed the*

animal at which he shot or cast, (JK, S, K,) nearly hitting it: (JK:) and in like manner, *الشئ* the thing. (Ibn-Buzurj, TA.) And *He captured, or caught, the animal at which he shot or cast*; expl. by *إِذَا كَانَ يَصِيدُهَا* [perhaps a mistranscription for *يُصِيبُهَا*, and, if so, meaning *he hit*]. (JK.) And *عطف* said of an arrow, †[*It missed: or it fell upon the ground, and then glided along upon the ground to the butt, or object of aim*: (see *عَاطَفَ*:) and] *it went straight*. (TA.) — *عطف* said of a man, †*He became affected with a slight sickness, and then speedily recovered*. (TA.) — *إِخْطَافُ الْحَشَا* i. q. *إِنْطِرَاؤُهُ* [meaning †*The state of being lean, or lank, in the belly*: see *مُخْطَفٌ*]. (S, TA.) *الإِخْطَافُ* in horses is a fault: it is †*The contr. of الإِنْتِفَاحُ*: AHeyth says that it is, in horses, †*smallness of the جَوْفُ* [here meaning the belly, or abdomen]. (TA.)

5: see 1, in two places.

6. *تَخَاطَفُوا الْكُرَةَ كُرَةً بَيْنَهُمْ* [They contended together in snatching away the ball] with the goffsticks. (K\* and TA in art. *جَحْف*.)

8. *اِخْتَطَفَ*; and its variations *خَطَفَ* and *عَطَفَ*; and *يَخْطِفُ* and *يَعْطِفُ*, variations of its aor.: see 1, in seven places. — *كَانَتْ يَخْطِفُ فِي مَشِيهِ عُنُقَهُ*, said of a swift camel, means *As though he were straining, or stretching, (يَجْتَدِبُ) in his going along, his neck*. (S.) — See also 4.

*عَطَفَ* †*A slight disease*; as also *عَطْفَةٌ*. (JK.) — *مَا مِنْ مَرَضٍ إِلَّا وَلَهُ عَطْفٌ* †*There is no disease but there is for it a cure*. (JK, K.) — *عَطْفٌ* and *عَطْفٌ* †*Leanness*; or *lunkness of the belly*: and †*lightness of the flesh of the side*. (TA.)

*بِهِ عَطْفٌ*: see what next precedes. — *بِهِ عَطْفٌ* †*In him (namely, a man, JK) is madness, or diabolical possession*; (JK, TA;) as also *عَطْفٌ*: but this latter may be either a pl., like *ضَرْبٌ* [pl. of *ضَارِبٌ*], or a sing. (TA.)

*عَطْفَةٌ* *A single act of seizing*; or, of taking, or carrying off, by force: (TA:) or, of doing so quickly; of snatching away. (Mgh, Mṣb, TA.) Hence, [in a trad.,] accord. to one reading, *نَهَى عَنْ كُلِّ ذِي عَطْفَةٍ*, meaning *He prohibited the prey of whatever snatches away the prey, and goes away with it, not withholding it for its owner*: or, as some say, *what snatches away with its talon, or claw*: but the reading commonly known is, *نَهَى عَنِ الْخَطْفَةِ*: (Mgh:) and *الْخَطْفَةُ* signifies *what the wolf, (Mgh, Mṣb, TA,) or the like, (Mṣb,) snatches away, (Mgh, Mṣb, TA,) of the limbs, or members, of a living sheep or goat, (Mgh, TA,) or of a living animal; (Mṣb;) or what the dog snatches away from the limbs, or members, of the animal of the chase, of flesh &c., while the animal is alive*: (Mgh, TA:) or *the limb, or member, which the beast or bird of prey seizes, or carries off by force, or which a man cuts off, from the beast that is alive*: (K, TA:) for whatever is separated from the living animal, (Mgh, TA,) of flesh or fat, (TA,) is carrion,

(Mgh, TA,) unlawful to be eaten: the prohibition originated from the Prophet's finding, when he came to El-Medeeneh, that the people loved and ate the humps of camels and the tails of sheep: (TA:) the reading *الْخَطْفَةُ*, of the measure *فَعْلَةٌ*, with fet-h to the medial radical letter, as pl. of *عَاطَفَ*, is a mistake. (Mgh.) — Also †*A single suck of a small quantity of milk quickly taken by a child from the breast*. (TA.) — For its meaning in the Kur xxxvii. 10, see 1. — See also *عَطْفٌ*.

*عَطْفٌ* †*Quickness in pace or going, (S, K,) of a camel, as though he were straining, or stretching, his neck, in going along; (S; [see 8;]) as also* *عَطْفٌ*, (K,) and *عَطْفٌ*. (JK, TA.) — See also the last of these words below.

*عَطْفٌ*: see *عَطْفٌ*.

*عَطْفَةٌ* *The act of seizing, or carrying off by force*; or, of snatching away at unawares. (TA.) — *فُلُورٌ مَسْحُوقٌ عَلَى الْبُرِّ*, (S,) or *فُلُورٌ مَسْحُوقٌ عَلَى الْبُرِّ*, (JK, K,) then cooked, (JK, S, K,) and licked, or eaten with the finger, (S, K,) and snatched up with spoons: (K:) IAqr says that it is [what is called] *جَبُولَةٌ* [a word I have not found in any other instance]: (S:) or, with the Arabs, it is *a food made with milk (لَبَنِيَّةٌ), which is heated, then flour is sprinkled upon it, and then it is cooked, and people lick it, or eat it with the finger, snatching it up hastily*. (Az, TA.)

*عَطْفٌ*: see *عَطْفٌ*.

*الْخَطَافُ* [lit. *He that is wont to seize, &c.*: and particularly †*he that is wont to snatch, or steal, opportunities of hearing the speech of the angels, from the confines of the lowest Heaven*: and hence,] applied in a trad. to †*the Devil, or Satan*: (S, TA:) or, as some say, it is in this instance *عَطْفٌ*, as pl. of *عَاطَفٌ*, [and therefore meaning †*the devils*,] or as being likened to the hooked iron called *عَطَافٌ*. (TA.) — *أَبُو الْخَطَافِ* a surname of *The جدأة* [or kite]. (TA in art. *جدأ*.)

*عَطَافٌ* [The swallow; thus called in the present day;] *a certain bird, (JK, S, Mgh,) well known; (JK, Mgh;) a certain black bird; (K;) the عَصْفُورُ [or passerine bird] which the common people call عَصْفُورُ الْجَنَّةِ [the عَصْفُورُ of Paradise]: pl. عَطَافِيٌّ. (ISd, TA.) [See also خَشَافٌ.] — The bent, or crooked, piece of iron which is on each side of the sheave of a pulley, and in which is the pin whereon the sheave turns: (As, JK, S, K:) it confines the sheave on each side: (TA:) that which is of wood is termed *عَقْوٌ*. (As, TA.) Also (S [in the K "or"]) *Any crooked, or hooked, iron*: (S, K, TA:) pl. as above. (TA.) [An iron hook: a grapple: a grapnel: and the like.] The *عَطَافَانِ* of a bit are *The two bent pieces of iron in the مَسْجَلِ and the شَكِيمَةِ, on the right and left*. (IDrd in his "Book on the Saddle and Bridle.") And *عَطَافِيٌّ* signifies †*The claws, or talons, of a beast or bird of prey*;*

(S, TA;) as being likened to a hooked iron. (TA.) — †*A wicked thief*: so in the saying of Abu-Nejm,

وَأَسْتَضْحَبُوا كُلَّ غَيْرِ أَيْمِي  
مِنْ كُلِّ عَطَافٍ وَأَعْرَابِيٍّ

†[*And they took as companions every blind illiterate man, of every wicked thief and Arab of the desert*]. (TA.) *يَا أَبْنُ عَطَافٍ* [app. meaning †*O son of a wicked thief*] was said by a woman to Jereer, in derision. (TA.) — See also the paragraph next preceding this. — †*A mark made with a hot iron upon a camel, like the عَطَافِ of the sheave of a pulley*. (JK, L, K.) — †*The part, of a horse, which is the place of the heel of the rider*. (JK.) — Also pl. of *عَاطَفٌ*. (TA. See *الْخَطَافُ*.)

*عَاطَفٌ* [act. part. n. of 1, *Seizing, &c.*]: pl. *عَاطِفَاتٌ*. (TA.) — *الْعَاطِفُ* *The wolf*; (JK, S, K;) because he seizes, or carries off by force, his prey. (TA.) — *عَاطِفٌ ظِلِّهِ* *A certain bird, (JK, S, K,) said by Ibn-Selemeh to be called الرَّوْفَرُافُ; (S, [so in three copies, not رَوْرَاقُ as in Freytag's Lex.,] TA;) that sees its shadow, and thinks it to be a bird; (JK;) or when it sees its shadow in the water, it advances to it to seize it, (S, L, K,) thinking it to be a prey: (L, TA:) [see *خَيْالٌ*:] it is one of the birds of the deserts, and is [said to be] thus called because of the swiftness with which it pounces down; it is green, or of a dark, or an ashy, dust-colour, (أَخْضَرُ) in the back; white in the belly; long in the wings, and short in the neck: (Mṣb in art. *لعب*;) also called *مَلَاعِبُ ظِلِّهِ*. (S and Mṣb in that art.) — *بَرْقٌ عَاطِفٌ* †*Lightning that takes away the sight*. (JK, S, TA.) — *سَهْمٌ عَاطِفٌ* †*An arrow that falls upon the ground, and then glides along upon the ground to the butt, or object of aim; as though snatching something from the ground*: pl. *عَوَاطِفٌ*: (Ham p. 573:) or *عَوَاطِفٌ* signifies *arrows that miss*; for *مُخْطَفَاتٌ*. (TA.)*

*عَطْفٌ*, (K,) or *عَطْفٌ*, (S, [so in my copies,]) †*A quick, or swift, camel*; (S, K, TA;) as though he strained, or stretched, his neck, in going along: (S: [see 8:]) and the former, †*a camel of the [excellent and swift] kind called مَهَارِيٌّ*: pl. *عَطْفَاتٌ*. (TA.) — *عَطْفٌ*, (TA,) or *عَطْفٌ*, (JK,) [as meaning †*Quick*,] is also applied to [the pace termed] *عَنْقٌ*; (JK, TA;) and so *عَطْفٌ*. (JK.) — See also *عَطْفٌ*.

*عَطْفٌ*: see *عَطْفٌ*: — and see also *عَطْفٌ*.

*عَاطِفٌ* *A thing like a reaping-hook, which is tied to a snare, and by which the gazelle is caught*. (JK, O, L, K.)

*أَخْطَفُ الْحَشَا*: see what next follows.

*مُخْطَفُ الْحَشَا*, applied to a horse, †*Lean, or lank, in the part of the belly that is behind the place of the girth*: (S:) and *مُخْطَفٌ* [alone] is applied to a man [in a similar sense]; as also

خطف : (TA:) and مُخطف البطن †lean, or lank, in the belly; syn. مُنطويه; (Lth, K;) applied to a camel, and to an ass: (Lth, TA:) and الحشا †خطف and مُخطوفه, applied to a man, [signify the same,] †i. q. ضامرة. (TA.)

خطف †A sword that takes away the sight by its glistening. (TA.)

خطف : see مُخطف الحشا, in two places. — Also †A camel branded with a mark like the خطاف of the sheave of a pulley. (JK, L, K.)

خطل

1. خطلت الأذن, aor. -, (Msb.) inf. n. خطل, (S, Msb.) The ear was, or became, flaccid, flabby, or pendulous. (S,\* Msb.) [In like manner, also,] خطل in flesh signifies The being flaccid, flabby, or pendulous. (KL.) And in a man, and a horse or a bow, (قوس or فرس, accord. to different copies of the K, the former being the reading in the TA,) and a spear, (K,) and the like, (TA,) The being tall, or long, and shaky, or quivering. (K.) — خطل, as an inf. n. [of خطل], also signifies The being unsteady, or restless. (KL.) — And خطل, aor. -, (K,) inf. n. خطل, (JK, K,) He was, or became, light, and quick. (JK, K.) [In the former it seems to be implied that it is said of a stupid man.] — And خطل, (JK, K,) or خطل في كلامه, (S,) aor. -, (K,) inf. n. خطل, (JK, S, K,) He was foul, and obscene, in his speech; (JK, S;) as also خطل, (JK,) or خطل في كلامه : (S, TA:) or he was corrupt in his speech, and loquacious: (K:) or خطل, aor. and inf. n. as above, he erred, or was wrong, in his speech; as also خطل; and in his opinion, or judgment. (Msb.) [See also خطل below.]

4: see 1, in two places.

5. خطل في مشيته He twisted himself in his gait, and walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side. (K.) [See also خطل, an inf. n. of which the verb (خطل) is not mentioned as having this meaning.]

خطل inf. n. of 1 [q. v.]. (S, Msb, &c.) — A twisting of one's self, and walking with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side. (K.) [See 5.] — Corrupt speech: or loquacity: (TA:) or corrupt and conflicting speech: (S, O:) or corrupt speech with loquacity. (K.) In a woman, Foul, or obscene, speech; and conduct that induces doubt, or suspicion, or evil opinion. (K.)

خطل Long and quivering; applied to a spear. (S, TA.) — And simply Long: so in the phrase, رجل خطل القوائم [A man having long legs]. (TA.) — And, applied to a garment, That drags upon the ground by reason of its length. (T, O, K.) — Also, applied to a garment, (JK, K,) and a بدن [app. here meaning a short coat of mail], (K,) Rough and thick: (JK, K:) pl. أخطال. (TA.)

— Also Stupid, or foolish, (K, TA,) and hasty. (TA.) — Light and quick; (JK, K;) applied to a stupid, or foolish person; (JK;) and خطل signifies the same. (K.) — A fighting man (JK) quick in thrusting or piercing. (JK, K.) — †One who gives, or bestows, quickly; (S;) or so خطل اليدين; (JK;) or so خطل اليدين بالمعروف: (K, TA:) a tropical phrase. (TA.) And خطل اليدين A man having rough arms or hands. (K.) — Also Corrupt in speech, and loquacious; and so خطل: (K:) or erring, or wrong, in speech, and in opinion, or judgment. (Msb.) — An arrow (JK, K) that goes to the right and left; (JK;) that does not take a direct course towards the butt. (K.) — The cord of the sportsman [who catches, or snares, game therewith]. (K.) — And The border, or extremity, of a [tent of the kind called] فسطاط: (K:) pl. as above: so in the O. (TA.)

خطلة A woman very foul, or obscene, in speech: (JK,\* K:) or whose conduct induces doubt, or suspicion, or evil opinion: (K:) so in the M and O. (TA.)

خطل Having [flaccid, or flabby, or pendulous, or] long, and flaccid or flabby or pendulous, ears: (Mgh:) خطلة [is its fem., and therefore signifies the same; or this], applied to a ewe or she-goat, (JK, K,) signifies having broad ears; (K;) or having very broad ears; (JK, TA;) or long-eared: (Ham p. 741:) pl. خطل (K) and خطل. (TA.) You say ثلثة خطل (S) or خطل (TA) A flock of sheep, or goats, having flaccid, or flabby, or pendulous, ears: and the same epithet is applied to dogs: (S, TA:) all dogs of the chase have such ears. (TA.) And اذن خطلة A flaccid, or flabby, or pendulous, ear: (S, Msb, K:) or a long ear, that shakes about: (TA:) or a very broad ear. (JK.) — Also, the fem., A woman thick, coarse, or rude, (T, K,) of make: (T, TA:) or, as some say, (TA,) long in the breasts. (K, TA.) — See also خطل, in two places. — رجل أخطل اللسان A man having a wagging tongue; able in speech. (TA.) — بعير أخطل القوائم A camel that does not put his legs in their proper places. (JK.) — دهر أخطل A time, or fortune, that brings calamities. (JK.)

خطير

1. خطيره, aor. -, (K,) inf. n. خطير, (TA,) He struck his خطير, i. e. his nose. (K,\* TA.) And He struck the very middle of his nose with a sword. (TA.) And خطير أنفه His nose was broken. (Ham p. 528.) — †He branded him [i. e. a camel] on his nose with the mark called خطير [or خطام]. (TA.) [Hence,] خطير أنفه †[He branded him with disgrace;] he made disgrace to cleave to him manifestly. (TA.) And خطيره باللوم †[He branded him with blame]; and عذره [i. e. باللوم signifies the same]. (TA.) — He attached the زمام [or خطام, q. v.,] to him; namely, a camel: (S:) or بالخطام, خطيره

(K,) aor. and inf. n. as above, (TA,) he put the خطام upon his nose; as also خطيره: (K:) [but the latter verb seems to be more properly used in relation to a number of camels:] or the former, (K,) or simply خطيره, and خطيره, (TA,) he made a cut, or notch, in his nose, (حز أنفه, so in the K accord. to the TA,) not deep, (TA,) or he drew his nose [down], (جر أنفه, so in my MS. copy of the K and in the CK,) in order to put upon it the خطام. (K, TA.) — [Hence,] †He withheld him, or prevented him, from going forth [&c.]. (TA.) And خطيره بالكلام †He overcame him, or subdued him, by speech, and prevented him from speaking, (K, TA,) and from answering, or replying. (TA.) — خطير الكلمة, inf. n. as above, †He made the word, or saying, valid and strong; alluding to prudence and precaution as to what one utters. (TA.) — خطير أمورا †He conducted, or managed, affairs. (TA.) — خطير القوس بالوتر, inf. n. خطير and خطام, †He suspended the bow by the suspensory called وتر and خطام. (AHn, K, TA.) And خطير القوس بخطامها †He strung the bow with its string. (TA.) — خطير الأديم, (K,) inf. n. خطير, (TA,) †He sewed the edges of the shin, or hide. (K, K, TA.) — خطير لحيته, and خطيرته لحيته, †His beard grew upon his two cheeks. (TA.) — خطير أنف الرمل †He passed over, or crossed, the extremity, or prominent portion, of the tract of sand: (Ag, TA:) or he faced it, crossing it. (TA.)

2: see 1, in two places. — خطير, [as inf. n. of خطير or خطير, (see the part. ns. below,)] said of unripe dates, signifies †The putting forth colours. (KL.)

8. خطير الثوب He bound the garment over the خطير, i. e. the nose; or over the خطير, i. e. the fore part of the nose: and خطير بثام [he so bound a ثام, q. v.]. (Har p. 433.)

خطير The muzzle, i. e. the fore part of the nose and mouth, of a دابة [i. e. beast], (JK, S, Msb, K, TA,) whatever it be, (S, Msb,) as a dog, and a camel, but originally of a beast of prey, and of a sheep or goat: (TA:) or, of a beast of prey, i. q. خرطوم: (IAar, TA:) or, as some say, of a beast of prey, [the lip, i. e.] what corresponds to the جفلة of the horse: (TA:) or of a camel, the nose. (Mgh.) And †The bill, or beak, of a bird, (JK, S, K, TA,) whatever it be, (JK, S,) as a hawk, or falcon, (JK,) and a قطة. (TA.) And of a man, †The nose; (K;) as also خطير (JK, S, Msb, K, TA) and خطير; (K, TA;) pl. خطير: (JK, S, Msb, K:) or the fore part of the nose: (Har p. 433:) and the خطير is also of a camel. (IAth, TA.) Also, of a man, †The fore part of the face. (TA.) — خطير الليل †The first approach of night: like as one says أنف الليل. (TA.) — See also خطام. — A thing, an affair, or a business, of magnitude. (IAar, Th, K.) It is related in a trad. that Moḥammad promised a certain man to go forth to him, and delayed to do so; and when he went forth, he

said to him, *شَغَلْنِي خَطِيرٌ*, meaning *A thing, &c., of magnitude [occupied me so as to divert me]*; as though the *م* were a substitute for *ب*: (IAqr, Th, TA:) but IAth says that it may mean *+ a thing, &c., that withheld me, or prevented me, [see 1.] from going forth.* (TA.)

*خَطِيْبَةٌ* † *A prominent portion of a mountain.* (S, TA.)

*خَطِيْبِي* (JK, S, Mṣb, K) and *خَطِيْبِي* (Mṣb, K,) or, accord. to Az, the latter only, the former being incorrect, (TA,) but the former is the more common, (Mṣb,) [*Althæa*; the *althæa officinalis* of Linn.; i. e. *marsh-mallow*;] *a certain plant (JK, K) with which, (S, TA,) or with a preparation of which, (JK,) the head is washed; (JK, S, TA;) a well-known preparation for washing the head: (Mṣb:) it is a dissolvent, suppurative, lenitive; good for dysury, and the stone, and sciatica, and ulcer of the bowels, and tremour, and for the suppuration of wounds, and the allaying of pain; and, with vinegar, for the [species of leprosy termed] بَيْتَق; and for toothache, used as a gargle; and for the sting or bite of venomous reptiles and the like, and for burns; the mixing of its seed with water, or its bruised stem or root, causes it to congeal; and its mucilage, extracted by hot water, is beneficial to the sterile woman.* (K.)

*خَطَامٌ* [*A kind of halter for a camel; a cord of which one end is fastened round the nose and jaws of a camel; accord. to J,] i. q. زَمَامٌ: (S:) [but the following explanations are more correct:] a certain thing well known; so called because [a portion of] it lies upon [or surrounds] the fore part of the nose and the mouth of the camel: (Mṣb:) or anything that is put upon the nose of the camel in order that he may be led thereby: (M, K:) or a cord, or rope, which is put upon the neck of the camel, and folded [for يُسَمَى, in my copy of the work from which this is taken, I read يُثْنَى, as in another explanation, below,] upon, or over, his nose: (Mgh:) or a cord, or rope, which is attached to an iron that surrounds the nose and jaws [of the camel]: (JK:) or any cord, or rope, that is suspended upon the throat of the camel and then tied upon, or over, his nose, whether of skin or of wool or of fibres of the palm-tree or of hemp: (Ish, TA:) but if of plaited leather, it is said to be called جَرِيرٌ: (TA:) or the *خطام* of the camel is a cord, or rope, of fibres of the palm-tree, or of [goats'] hair, or of flax, at one end of which is put a ring, then the other end is tied to it, [i. e. to the rope, as the relative pronoun in the original shows, or to some part of it,] so that it becomes like a ring [or loop], then it is put upon the neck of the camel, and then it is folded upon, or over, his nose: what is put in the nose, [attached to a ring, or the like, therein,] and is slender, is termed زَمَامٌ: (IAth, TA:) pl. *خَطَامٌ*. (Mṣb, K.) *مَنَعَ خَطَامَهُ*, said of a camel, means *He refused to have his خطام put upon him.* (TA.) And *تَزَوَّجَ عَلَى خَطَامِ* means *+ He married two wives, so that they became like a خطام to him.* (TA.) — *+ A brand, or mark made with a hot iron, upon the nose of a camel;**

(K;) as also *خَطِيرٌ*: it (the *خطام*) spreads upon the camel's two cheeks: so says Aboo-'Alee, in the "Tedhkireh:" (TA:) or *such a mark upon the side (عَرَضُ, in the CK عَرَضُ) of his face, extending to the cheek, (En-Nadr, K, TA,) in the form of a line: (En-Nadr, TA:) sometimes the camel is branded with one such mark, and sometimes with two; and one says جَمَلٌ مَخْطُومٌ* or *خَطَامِيْنٌ*, making *مَخْطُومٌ* to govern the gen. case as a prefixed noun; (En-Nadr, K, TA;) and *خَطَامَانٌ* and *بِهِ خَطَامٌ*. (En-Nadr, TA.) — *+ The rope of a bucket.* (TA.) — *+ The suspensory of a bow.* (AHn, K, TA.) And *+ The string of a bow.* (K, TA.)

*خَطِيرٌ* *Struck upon the nose.* (K.) *Having the nose broken.* (Ham p. 528.)

*مِسْكٌ خَطَامٌ* (like *شَدَادٌ*, TA, in the CK [erroneously] without tesheed,) † *Musk that fills with its odour the innermost parts of the nose: (As, K:) or musk sharp, or pungent, in odour; as though striking the nose (كَاتَهُ يَخْطِرُ الْأَنْفَ).* (Z, TA.)

فَلَانٌ خَاطِرٌ أَمْرٌ بَنِي فَلَانٍ † *Such a one is the leader, and the conductor, or manager, of the affairs, of the sons of such a one.* (TA.)

أَخْطَرٌ *A man (S) having a long nose.* (S, K.) — *And Black.* (JK, K.)

مَخْطِرٌ *A woman.* (K.)

مَخْطِرٌ and مَخْطِرٌ: see *خَطِيرٌ*, in three places.

مُخْطِرٌ: see *مَخْطُومٌ*. — *+ A horse having a whiteness extending from the fore part of his nose and his mouth to the part beneath his lower jaw, (ISd, K, TA,) so as to resemble the خطام: in which sense it has no verb. (ISd, TA.) — Full-grown unripe dates (بُسْرٌ) upon which are lines (S, K) and streaks [of colour]; (S;) as also مُخْطِرٌ. (Kr, K.) [See 2: and see also بُسْرٌ.] — *The part of the nose of the camel which is the place of the خطام.* (TA.)*

مُخْطِرٌ: see the next preceding paragraph.

نَاقَةٌ مَخْطُومٌ [pass. part. n. of 1]. You say *نَاقَةٌ مَخْطُومَةٌ* *A she-camel having a خطام put upon her: and نَوْقٌ مَخْطِيْمَةٌ* *she-camels having خطام put upon them.* (S, TA.) — See also *خطام*.

### خطو

1. *خَطَا*, (S, Mṣb, K, &c.,) aor. *يَخْطُو*, (Mṣb,) inf. n. *خَطُو*; (Mṣb, K;) and *اِخْطَى*; (S, K;) said of a man (S, Mṣb, TA) [and of a beast]; both signify the same; (S, K;) *He stepped, paced, or walked; (MA, KL;) i. q. مَشَى*; (M, Mṣb, K;) as also *اِخْطَأَ*, [which see in art. *خَبِطَ*,] formed by transposition. (K.) You say, *خَطَوْتُ خَطْوَةً* [I stepped one step]. (JK.) [And *وَسَّعَ الخَطْوُ* *He stepped wide.*] See also the last sentence of the next paragraph.

2. *خَطَى* *He made to pass over: so in the*

saying, *خَطَى اللهُ نَوْعًا* *God made, or may God make, its (a land's) [rain-giving] star or asterism to pass it over, and not send rain upon it: (TA in art. خطأ:) but in this case the verb is, (Mgh in that art.,) or may be, (TA ibid.,) originally خَطَطَ, the final ط being changed into ي. (Mgh and TA ibid. [See 2 in art. خطأ.]* Accord. to Fr, *خَطَى السَّهْمَ* and *خَطَأَهُ* are syn. [as meaning *He made the arrow to pass over, or to miss, the mark.*] (TA in art. خطأ.) One says also, in praying for a man, *خَطَى عَنْهُ السُّوءُ* [*May evil be made to pass him; or] may evil be repelled from him: and one says also عَنْكَ خَطَى* *May it be removed, or put away, from thee: (S, TA:) or خَطَى عَنْكَ السُّوءُ.* (ISk, TA in art. خطأ.) — The vulgar say [to a she-ass and to a she-camel or other beast in a slippery or difficult place] *خَطَى*, meaning *اِمْشَى* [for *رَوَيْدًا* *Step thou leisurely*]: but the correct word is *اِخْطَى* [imperative fem. of *خطأ*]. (TA.)

4. *اِخْطَأَهُ* *He (a man) made him (another man) to step, pace, or walk.* (S, TA.) — *أَخْطَيْتُ* for *أَخْطَأْتُ*: see the latter.

5. *تَخَطَيْتُهُ* *I stepped, or walked, over him, or it: (Mṣb:) or I passed over and beyond him, or it: (S:) or تَخَطَى النَّاسَ* *He went over the people, (ركبهم,) and passed beyond them; and so تَخَطَيْتُ رِقَابَ النَّاسِ*. (K.) One says, *اِخْطَأْتُهُمْ* [I stepped over, walked over, passed over and beyond, or went over and passed beyond, the necks of the people]. (S, TA.) It is said in a trad. respecting Friday, [of one who came too late to the Friday-prayers, as is shown in the TA in art. *رَأَى رَجُلًا يَتَخَطَى رِقَابَ النَّاسِ*, *He saw a man passing step by step [over the necks of the people who were already in their ranks in the mosque]. (TA. [See also Har p. 83.] One says also, لَا فَلَانٌ يَتَخَطَى عَنِ الطَّنْبِ* [*Such a one will not step over, or beyond, or from, the tent-rope*], meaning, *will not go far from the tent for the purpose of voiding his excrement, by reason of his foulness and villainess and uncleanness.* (TA.) And *اِخْطَيْتُ إِلَى كَذَا* (S, TA) *I passed over [to such a thing or place or person]: (TA:) one should not say تَخَطَأْتُ [in this sense], with .. (S, TA.) [Hence the following tropical phrases.] تَخَطَأَهُ الْمَكْرُوهُ* † [*What was disliked or hated, or evil, passed over him; not alighting upon him.*] (TA.) And *تَخَطَيْتُ إِلَيْهِ بِالْمَكْرُوهِ* † [*I passed over others to him with that which was disliked or hated, or evil; i. q. تَجَاوَزْتُ.*] (TA.) And *تَخَطَى عَنِّي* † [*Thine eye, or thy sight, passed me over.*] (Aboo-Turáb, TA in art. تيه.) — [*Also + I overstepped it, or transgressed it; namely, a limit prescribed to me, &c.*]

8: see 1: — and see also 5.

*خَطْوَةٌ* *A step, or pace, as meaning a single act of stepping or pacing or walking: (JK, S, K, Mṣb:) pl. [of pauc.] خَطَوَاتٌ (S, Mṣb, K) and [of mult.] خَطَائٌ. (S.) Imra-el-Keys says,*

- \* لَهَا وَتَبَاتٌ كَوْنُهَا الطَّبَاةُ
- \* فَوَادٍ عِطَاةٌ وَوَادٍ مَطِيرٌ

[She has bounds like the bounding of gazelles; and a valley is stepped over by her with leisurely steps, and a valley is trampled over by her rapidly as though it were rained upon]: (§:) i. e., one time she steps, and refrains from running; and one time she runs with a running resembling rain: but AO relates it otherwise, saying, فَوَادٍ عِطَاةٌ [lit. and a valley is not rained upon]: and some substitute كَوْنُهَا الحَرِيفُ [like the pouring rain of the autumn]. (IB, TA.) [See also what next follows.]

خطوة A step, or pace, as meaning the space between the two feet [in walking or running]: pl. (of pauc., §) خَطَوَاتٌ (§, Mṣb, K) and خَطَوَاتٌ and خَطَوَاتٌ (§, Mṣb) and (of mult., §) خَطَوَاتٌ (§, Mṣb, K.) One says, قَرَّبَ اللَّهُ عَلَيْكَ الخَطْوَةَ, meaning *May God make short to thee the space, or distance.* (TA.) And بَيْنَ القَوْلَيْنِ خَطِي سِيرَةً + Between the two sayings is little difference. (TA.) لَا تَتَّبِعُوا خَطَوَاتِ الشَّيْطَانِ (TA:) or the footsteps of the Devil: (JK:) here some read خَطَوَاتٌ; and some, accord. to Lth, خَطَوَاتٌ, which Az pronounces to have no meaning. (TA.)

خطا for خطية: see the latter, in art. خطا. [Freytag, evidently from his having found it incorrectly written for خطية, has assigned to it the meaning of "amica," and "amata."]

نَاقَتُكَ هَذِهِ مِنَ المَتَخَطِّياتِ الجِيفِ [the last word being app. الجيف] is a saying mentioned by AZ: (TA in the present art.:) or من المَتَخَطِّياتِ الجِيفِ. (TA in art. خطا, where see the explanation.)

خطو

1. خطا لَحْمُهُ (§, K,) aor. يَخْطُو (§,) inf. n. خَطُو (§, K,) His flesh was, or became, compact; (§, K;) as also خَطِي (§, K in art. خطي,) mentioned, as well as the former, by IF, and also by Kz, who does not mention the former, (TA,) aor. يَخْطُو, inf. n. خَطِي (§, K;) or خَطِي should not be said; (§;) or خطا is more common. (IF.) See also خطا and خطتا voce خطا, below. خطاهُ اللَّهُ God made him, or it, (namely, flesh,) big, or large; (K accord. to the TA;) or big and thick; (CK;) as also خطاهُ (§, K.)

4. خطاهُ: see what immediately precedes. [Freytag also mentions الخطي, on the authority of the "Deewān el-Hudhaleeyeen," as signifying He, or it, caused the flesh in the arm to become prominent, so that the muscles appeared.] And الخطي also signifies He, or it, fattened, or rendered fat, (K and TA in art. خطي,) the body. (TA.) خطي [as an intrans. v.] (said of a man, IAṣr) He became fat. (IAṣr, K in art. خطي.)

خطا, followed by بَطَا; and the fem. خَطَاةٌ; and خَطَاتَا: see خَطَا.

خطا, followed by بَطَا; and the fem. خَطَاةٌ, followed by بَطَاةٌ: see خَطَا.

خطوانٌ One whose flesh is such [in thickness, or abundance, or brawniness,] that one part overlies another. (§, K.)

خطا Compact, applied to flesh; (TA;) and so خطا بَطَا (§, TA,) likewise applied to flesh, (TA,) and to a horse, (AHeyth, TA,) [each] originally a verb, (§, TA,) and the latter an imitative sequent; and the fem. خَطَاةٌ, applied to anything; (TA;) and خَطَاةٌ بَطَاةٌ, applied to a woman, the [radical] ي being changed into ا accord. to the dial. of Teiyi; (AHeyth, TA;) and خَطَاةٌ بَطَاةٌ, applied to a horse; and بَطَاةٌ خَطَاةٌ, applied to a woman. (AHeyth, K in art. خطي.) The Saadee says, (accord. to the TA, 'Amir Ibn-Eṭ-Ṭufeyl,)

- \* رِقَابٌ كَالْمَوَاجِنِ خَطَايَاتٍ
- \* وَأَسْتَاهُ عَلَى الْأَكْوَارِ كَوْمٍ

[Compact necks like the bleachers' beating implements, and rumps elevated upon the camels' saddles]. (§.) In the saying of Imra-el-Kays,

- \* لَهَا مَتْنَتَانِ خَطَاتَانِ كَمَا
- \* أَكَبَّ عَلَى سَاعِدَيْهِ النَّمِرُ

[She has two compact portions of flesh and sinew confining her back-bone, like as appear when the leopard falls prostrate upon his fore shanks], he means خَطَاتَانِ, suppressing the ن for the purpose of alleviation of the utterance: (Fr, §:) or, as some say, he means خَطَاتَانِ, restoring the ا that fell out on account of the concurrence of two quiescent letters in the sing. [i. e. خَطَاتٌ, for خَطَاتٌ is formed from خَطَاتٌ, which is from خَطَوَاتٌ,] when the ت has become movent. (§.) خطا also signifies Thick, and hard, firm, or rigid: (TA:) and [so, or simply] thick, applied to an arrow. (AHn, TA.) And one says سَاعِدُ خَطَايِ البَضِيعِ [A fore arm, or an upper arm,] full of flesh. (IB, TA in art. بضع.) And رَجُلٌ خَطَايِ البَضِيعِ (Aṣ, § in art. بضع) A fat man. (TA in that art.)

خطي

- 1. خطي لَحْمُهُ: see 1 in art. خطو.
- 4: see 4 in art. خطو.

خطا بَطَا, and خَطَاةٌ بَطَاةٌ: see خطا, in art. خطو.

خف

1. خف, aor. -, inf. n. خَفَّةٌ (JK, §, Mṣb, K, &c.) and خَفَّ (Mṣb, K) and خَفَّ and خَفَّوْفٌ, but this last belongs to art. خوف, (K,) contr. of خَفَّوْفٌ [both properly and tropically]; (Mṣb;) properly, (TA,) It (a thing, §, Mṣb) was, or became, خَفِيفٌ [i. e. light] (JK, §, Mṣb, K, TA) of

weight, (JK,) in body, or material substance. (TA.) Hence the saying of 'Aṭā, in a trad., خَفُّوا عَلَى الْأَرْضِ, meaning [Be ye, or bear ye, lightly upon the ground] in prostration: (A'Obeyd, TA:) or, as some relate it, خَفُّوا: i. e. prostrate yourselves [lightly upon the ground;] not heavily, so as to make marks, or impressions, upon your foreheads: and in another trad. it is said, خَفُّوا إِذَا سَجَدْتَ فَتَخَافْ When thou prostratest thyself, put thy forehead upon the ground lightly: but A'Obeyd says that some say فَتَخَافْ, [i. e. فَتَخَافِ عَضُدَيْكَ عَنْ جَنْبَيْكَ,] with ج. (TA [See 3 in art. جفو.]) [Hence also,] خَفَّ المِيزَانُ The balance had one of its two scales light, so that it rose. (TA.) — [Used tropically, it means †It, or he, was, or became, light in estimation, lightly esteemed, or of little account.] — And †He was, or became, خَفِيفٌ [i. e. light as meaning active, agile, &c.] in work: (TA:) he was, or became, brisk, lively, sprightly, active, agile, prompt, and quick; syn. نَشِيطٌ. (Mṣb and TA in art. نشط.) You say, خَفَّ فِي عَمَلِهِ وَخَدَمَتِهِ †He was, or became, [brisk, &c., or] obedient and submissive, in his work and his service: (TA:) and خَفَّ لَهُ فِي الخِدْمَةِ †[He was, or became, brisk, &c., to him in service], aor. يَخْفُفُ, inf. n. خَفْفَةٌ (§:) and in like manner, خَفَّ لِفُلَانٍ †He was, or became, [promptly] obedient and submissive, to such a one. (TA.) [Hence,] خَفَّفْتُ إِلَى فُلَانٍ †[I was, or became, brisk, lively, or sprightly, in behaviour to such a one]. (§ in art. هس.) And خَفَّتِ الأُنْثَى لِلْفَحْلِ †The female was, or became, submissive to the male. (A, TA.) And خَفَّتِ الأُنْثَى لِعَاصِمِهَا †The she-asses obeyed their he-ass. (K, TA.) And خَفَّ إِلَى العَدُوِّ, inf. n. خَفُوفٌ, †He hastened to the enemy. (Mṣb.) And خَفَّ القَوْمُ عَن وَطَنِهِمُ, (K, \* TA,) inf. n. خَفُوفٌ, (TA,) †The people, or party, removed, or departed, or journeyed, quickly from their home: or, as some say, simply removed, or departed, or journeyed, from it. (TA.) — †He was, or became, خَفِيفٌ [or light] in intellect, or understanding: (TA:) [and in conduct, or behaviour: generally meaning] †he was, or became, light, inconstant, unsteady, irresolute, or fickle; or light of intellect; light-minded; syn. طَائِسٌ: (Mṣb:) the inf. n. of the verb in this sense is خَفْفَةٌ. (Mṣb and K &c. in art. طيش, and TA in the present art.) [But sometimes, when relating to the intellect, or understanding, it means, †He was, or became, quick, acute, or sharp; and clever, or ingenious: see خَفِيفٌ.] And you say of him whose hearing is good, خَفَّةٌ فِي أُذُنِهِ †[In his ear is quickness, acuteness, or sharpness, of hearing]. (TA in art. ثقل.) — †[He was, or became, flurried, agitated, or excited, by reason of fear, and by anger, or the like: see 10. — †He was, or became, light-hearted, or cheerful; one whose company, or converse, was acceptable and cheering.] You say, خَفَّ فُلَانٌ عَلَى المَلِكِ †Such a one was, or became, acceptable and cheering to the king. (TA.) —

[+It (an action, or an affair, and a case, or the like,) was, or became, light, or easy: and it became alleviated.] You say, حَفَّتْ عَلَيْهِ الْحَرَكَةُ [+Motion, or moving, was, or became, easy to him]; opposed to ثَقُلْتُ. (TA.) And حَفَّتْ حَالُهُ: see 4. — [+It (a word) was light, or easy, of utterance: and in like manner said of a sound, +it was, or became, light to the ear; or slight. — +It (food) was, or became, light to the stomach; easy of digestion. — Said of the hair of the head, and of the beard, +It was, or became, light, thin, or scanty.] — Said of a people, or company of men, (قَوْمٌ) inf. n. حُفُوفٌ, it means حَفَّتْ مَنْزِلُهُمْ وَقَدْ حَفَّتْ زَحْمَتُهُمْ [i. e. +They became few in number, their crowding having diminished]. (S.) — Said of rain, [&c.,] +It diminished; decreased; or was, or became, [light, or] deficient. (TA.) — [Said of a blow, a disease, an affection of the mind, &c., It was, or became, light, slight, or inconsiderable.] — حَفَّتْ مَنْزِلُهُمْ وَمَضُوا [+means Their abodes became clear of them, and they went away]. (K\* and TA in art. شَوْل.)

2. حَفَّفَهُ He made it, or rendered it, حَفِيفٌ [i. e. light, both properly and tropically: the tropical significations are shown by the preceding paragraph, and by explanations of حَفِيفٌ; and some by what here follows]: (Mṣb:) حَفِيفٌ is the contr. of تَثْقِيلٌ. (S, K.) — Hence, in the Kur [ii. 174], ذَلِكْ تَخْفِيفٌ مِنْ رَبِّكَ [+That is an alleviation from your Lord]. (TA.) Hence also, in a trad. [respecting the estimates to be made by the collectors of the poor-rate], حَفَّفُوا الْخَرْصَ [+Make ye the conjectural computation of the quantity of the fruit upon palm-trees &c. light to the owners, or moderate;] go not to the utmost length in the خَرْصَ. (TA.) [And حَفَّفَ عَنْهُ +He made light, or alleviated, his burden, suffering, distress, uneasiness, or the like, by removing from him somewhat thereof; he alleviated him; he relieved him: see Kur iv. 32 and viii. 67 &c.] And حَفَّفُوا عَلَى الْأَرْضِ: see 1; second sentence. [And حَفَّفَ فِي عَمَلِهِ +He relaxed, or remitted, in his work.] — [حَفِيفٌ also signifies +The making a word light, or easy, of utterance, by the suppression of hemzeh, or by its conversion into ل or و or ي; opposed to تَثْقِيلٌ and تَحْقِيقٌ: and by making a double consonant single; opposed to تَثْقِيلٌ and تَشْدِيدٌ: and by making a movent consonant quiescent; opposed to تَثْقِيلٌ and تَحْرِيكٌ: each of these changes in a word is said to be حَفِيفٌ for the purpose of alleviating the utterance. Also, in like manner, +The making a sound light to the ear, or slight; opposed to تَثْقِيلٌ. And +The suppressing of hemzeh; opposed to تَحْقِيقٌ.]

4. حَفَّفَ He made an arrow light, by scraping or paring it. (L in art. حَوْذٌ.) — See also 10. — He was, or became, unburdened, or unencumbered, or without anything that burdened him heavily: (Mṣb:) or he was, or became, little burdened or encumbered, in journeying, (JK, TA,) or in his residence at home. (TA.) — And i. q. حَفَّتْ حَالُهُ [i. e. +His state, or con-

dition, was, or became, light, little encumbered, easy, or alleviated: or it was, or became, that of one having a small family to maintain: or that of having little property: or that of having little property and a small family to maintain]: (JK, S, K, TA: [see حَالٌ:]) and, as some add, رَقَّتْ [i. e., +it was, or became, narrow in its circumstances, or evil: it is used in contr. senses: though رَقَّتْ seems to be here intended as explanatory of حَفَّتْ]. (TA.) — احْفَ الْقَوْمَ +The people's beasts were, or became, خَفَافٌ [i. e. light as meaning active, agile, or brisk]: (AZ, S:) or the people had such beasts. (K.)

5. حَفَّفَ [He lightened his clothing; or clad himself lightly: but for this I know no other authority than modern usage]. — تحفّف منه: see 10. — Also He put on, or wore, a حَفٌّ [i. e. boot], or خَفَافٌ [i. e. boots]: (K, accord. to different copies:) or تحفّف بالخفّ, (JK,) or تحفّف الخفّ, (TA,) he put on, or wore, the حَفٌّ (JK, TA) on the foot. (TA.)

6. حَفَّفَ He pressed, or bore, lightly [upon a thing]; contr. of تَثَقَّلَ. (K, TA.) Hence the saying, in a trad., إِذَا سَجَدْتَ فَتَحَفَّفْ explained above: see 1, second sentence. (TA.)

10. استخفّه contr. of استثقله; (S, K, TA;) He deemed it, or him, حَفِيفٌ [i. e. light, properly and tropically]. (TA.) He found it light, or easy, to carry, (Bḍ in xvi. 82, and TA,) and to remove. (Bḍ ibid.) — استخفّ به +He held him, or it, (namely, a man's right, or due, or just claim, Mṣb, TA,) in light, or little, estimation or account, or in contempt; he contemned, or despised, him, or it. (S, Mṣb, TA.) — استخفّ الهمزة +[He deemed the hemzeh light, or easy, of utterance]. (TA.) — استخفّه also signifies +He demanded, or desired, his حَفَّةٌ [i. e. briskness, or promptness]; as also حَفَّفَ مِنْهُ: (TA:) and +it (a thing) incited him, or excited him, to briskness, liveliness, or sprightliness; syn. استثبته; (JK and K and TA in art. هَش) and أَطْرَبَهُ: (Har p. 139:) and +he incited him, or excited him, to lightness, levity, or unsteadiness, so as to induce him to follow him in his error: (TA:) [and simply] †he excited him to lightness, levity, or unsteadiness; (Ksh and Bḍ and Jel in the Kur xxx. last verse;) flurried him, or disquieted him: (Ksh and Bḍ ibid. :) and †it flurried him, so that he became unsteady; said of impatience; and of a lively emotion of the heart or mind; (TA;) and of fear; (MA;) and of anger: (T in art. حَمَل:) and حَفَّفَهُ +he angered him, (TA,) and deprived him of his forbearance, moderation, patience, staidness, or calmness, and incited him, or excited him, to levity, or unsteadiness. (K, TA.) فاستخفّ قومه, in the Kur xliii. 54, means +And he demanded, or desired, of his people, briskness, or promptness, in obeying him: or فاستخفّ أحلامهم [and he held in light estimation their qualities of forbearance, moderation, patience, or staidness]: (Bḍ:) or he incited, or excited, his people to be promptly obedient and

submissive (أَنْ يَخْفُوا) to him and to that which he desired of them; like استغز: (Ksh:) or he incited, or excited, his people to levity, or unsteadiness, (الحفّة,) and ignorance, foolishness, or wrong conduct. (Mṣb.) And you say, استخف فلاناً عن رأيه +He incited, or excited, such a one to ignorance, foolishness, or wrong conduct, and levity, or unsteadiness, so as to make him swerve from his right sentiment, opinion, or judgment; (AZ, K, TA;) as also استغز عن رأيه. (AZ, TA.)

حَفٌّ A boot; (KL, PṢ, &c. ;) a certain thing that is worn (JK, S, Mṣb, K, TA) upon the foot: (TA:) pl. خَفَافٌ (S, L, Mṣb, K) and أَخْفَافٌ [which is a pl. of pauc.]. (L, TA.) Hence, رَجَعَ بِحَفَيْ حَنِينٍ [He returned with the two boots of Honeyn]; a saying which originated thus: (A'Obeyd, TA:) an Arab of the desert bargained with Honeyn the إبنكاف [or maker of shoes and boots], (K,) who was of the people of El-Heereh, (TA,) for a pair of boots, until he angered him, (K,) and Honeyn desired to anger the Arab: (TA:) so when the Arab of the desert departed, Honeyn took one of his two boots and threw it down in the way, and then he threw down the other in another place; and when the Arab passed by one of them, he said, "How like is this to the boot of Honeyn! and if the other were with it, I would take it:" and he went on: and when he came to the other, he repented of having left the former: and Honeyn had lain in wait for him: therefore when the Arab went away in search of the former [boot], Honeyn betook himself to the camel that he rode, and what was upon it, and went away therewith; and the Arab came, having with him nothing but a pair of boots; and it was said, (K,) i. e. his people said to him, (TA,) "What hast thou brought from thy journey?" and he answered, "I have brought you the two boots of Honeyn": and this became a prov., applied on the occasion of one's despairing of an object of want, and returning disappointed: (K:) thus the case is related by A'Obeyd, and by most others after him. (TA.) Accord. to ISk, Honeyn was a strong man, who asserted his relationship to Asad Ibn-Háshim Ibn-'Abd-Menáf, and came to 'Abd-El-Muṭṭalib, wearing a pair of red boots, [formerly distinctive of kings and men of high rank,] and said, "O my paternal uncle, I am the son of Asad the son of Háshim the son of 'Abd-Menáf:" but 'Abd-El-Muṭṭalib said, "No, by the garments of my father Háshim, I know not in thee the natural qualities of Háshim; therefore return thou:" so he returned: and it was said, رَجَعَ حَنِينٌ بِحَفَيْهِ [Honeyn returned with his pair of boots]. (O, K, &c.) As to the saying of the rájiz,

\* يَحْمِلُ فِي سَحْقٍ مِنَ الْخِفَافِ \*  
\* تَوَادِيًا سُوَيْنَ مِنْ خِلَافِ \*

he means thereby [He carries, in] a pastor's bag (خَفٌّ) made of the leg of a حَفٌّ [or boot, wooden implements to be tied upon the dugs of she-camels, made of different trees]. (S. See خِلَافٌ.) — The foot (KL, PṢ) of the camel; (S, Mṣb, KL,



PS;) the whole (مَجْمَع) of the فَرَس of the camel; (JK, K, TA;) of the male and of the female; corresponding to the حَافِر [or hoof] of the horse: (TA:) and sometimes of the ostrich, (K,) because resembling that of the camel: (TA:) but of no other than these two: (K:) of the masc. gender; whereas فَرَس [its syn.] is fem.: (TA:) pl. أُخْفَاف. (S, Mṣb, K.) — [And hence, by a synecdoche, for خَفَّ ذَوَاتِ خَفَّ,] † Camels; coupled with حَافِر as meaning horses, [and sometimes asses or mules], (Mgh, TA,\*) and ظَلْف [as meaning sheep or goats or other cloven-hoofed beasts]. (TA.) You say, وَلَا حَافِرَ وَلَا مَا لَهُ خَفٌّ وَلَا ظَلْفٌ † [meaning He possesses not camels, nor horses or asses or mules, nor sheep or goats or other cloven-hoofed beasts]. (TA.) You say also, جَاءَتِ الْإِبِلُ عَلَى خَفِّ وَاحِدٍ, meaning † The camels came following one another, the head of each [except the first] being at the tail of the next [before it], whether tied together in a file or not. (L.) — An aged camel: (K:) [and a weak camel:] or, as some say, a bulky camel: pl. أُخْفَاف. (TA.) It is said in a trad., مِنْ أَرَاكٍ [Of the trees called أَرَاك, what the aged and weak of camels cannot reach may be prohibited]: i. e. what is near, thereof, to the place of pasturage is not to be prohibited, but is to be left for the aged and weak camels, that cannot go far in search of pasture: (Aḡ, O, Mṣb:) or what camels cannot reach (Mṣb, TA) by means of their اخْفَاف, (Mṣb,) by walking thereto, (TA,) may be prohibited: (Mṣb, TA:) or it means, what camels cannot reach with their heads may be prohibited [to be shaken or beaten off for them]. (Mgh.) — † The sole, or part that touches the ground, of the foot of a man. (M, K, TA.) — † A tract of ground (S, A, O, L) more rugged, (S, O, L,) or longer, (A,) than such as is termed نَعْلٌ: (S, A, O, L:) or a rugged piece of ground. (K.)

خَفِّفٌ: see خَفِيفٌ, in four places. — Also A company consisting of few persons. (S, K.) You say, خَرَجَ فُلَانٌ فِي خَفِّ مِنْ أَصْحَابِهِ, Such a one went forth among a company consisting of few persons of his companions. (S.)

خَفَّةٌ an inf. n. of 1 [in almost all of its senses, proper and tropical; and much used as a simple subst., signifying Lightness: † levity: &c.]. (JK, S, Mṣb, K, &c.)

خُفَّافٌ: see what next follows, in four places.

خَفِيفٌ a part. n. of 1 [in all its senses, proper and tropical, signifying Light: &c.]: (JK, S, Mṣb, K, TA:) as also خَفَّ [in the proper sense] (JK, S, Mṣb, K, TA) and خُفَّافٌ: (S, K, TA:) the first is applied to a thing; as also † the second, (Mṣb,) which signifies anything light to carry, (TA,) [as also the first;] and light in weight but heavy in price, not incommoding the bearer: (Ḥar p. 139:) and the first and † third are also applied to a man: (S, TA:) but, as some say, the first means [light] in body [as well as in tropical senses]; and † the third, † [light] in [the sense of possessing] quickness or

acuteness or sharpness, and cleverness or ingeniousness: and [in like manner] خَفِيفُ الْقَلْبِ signifies † quick, acute, or sharp, in intellect; and خَفِيفُ الرَّوْحِ, the same; or clever, or ingenious: the pl. of the first is خُفَّافٌ and أُخْفَافٌ and أُخْفَافَةٌ; the first of which three pls. is also pl. of † خُفَّافٌ: and hence, in the Kur [ix. 41], اِنْفِرُوا خُفَّافًا وَثِقَالًا, [explained in art. ثَقُل]. (TA.) † خَفَّ is also applied to a boy, (S, TA,) meaning Light to carry; (TA;) as in the saying of Imra-el-Kays,

يَزِلُّ الْغَلَامَ الْخَفِيفَ عَنْ صَهْوَاتِهِ

[The boy that is light to carry slips from the parts of his (the horse's) back whereon the rider sits]: (S: so in my copies:) or يَزِلُّ الْغَلَامَ الْخَفِيفَ [he makes the boy that is light to carry to slip]: and [it is said that] it means also † the hardy, strong, or sturdy, boy. (TA.) And خَفِيفٌ signifies also Little burdened or encumbered in journeying, or in residence at home; like † خَفَّ and † مَخْفُوفٌ. (TA.) [Hence,] رَجُلٌ خَفِيفٌ ذَاتِ الْيَدِ † A poor man. (TA.) — [† Brisk, lively, sprightly, active, agile, prompt, and quick. Hence,] خَفِيفٌ إِلَى الْخَيْرِ [† Prompt, or quick, to do good]. (TA in art. هَش.) — [† Light, or easy, of utterance: and † light to the ear; light in sound. Hence,] التَّوْنُ الْخَفِيفَةُ [† The light-sounding ن; as in يَفْعَلُنَ &c.]; contr. of التَّقِيْلَةُ: and also applied to the tenween. (TA.) — [† Light, thin, or scanty; applied to the hair of the head &c. Hence,] هُوَ خَفِيفٌ الْعَارِضَيْنِ [† He is light, thin, or scanty,] in the hair of the two sides of the cheeks, (S and O and Mṣb in art. عَرَض) and of the beard. (O in that art.) — الخَفِيفُ A certain kind of metre of verse; [namely, the eleventh;] the measure of which consists of فَاعَلَاتُنْ مُسْتَفْعَلُنْ فَاعَلَاتُنْ [in each hemistich]. (K) [in which is added "six times," a mistake for "six feet".]

خُفَّافٌ [A maker, or seller, of boots (خُفَّافٌ, pl. of خُفٌّ).] (TA.)

مَخْفُوفٌ: see خَفِيفٌ.

العَوْرَةُ الْمُخْفَفَةُ † The part, or parts, of the person which it is improper, but not grossly indecent, to expose: so in the law-books: see art. عَوْر.]

خفت

1. خَفَّتْ, (S, A, Mṣb, K,) aor. -, (Mṣb,) inf. n. خُفُوفٌ (S, A, K) and خَفَّتْ (Mṣb, TA) and خُفَّافٌ (TA,) It (the voice, S, A, Mṣb) was, or became, still, (S, K,) or silent; (A;) was, or became, low, (Mṣb,) or soft, or gentle, or slender; and became weak, by reason of vehement hunger. (TA.) — Hence, said of a dying man, He ceased speaking; (S;) he was, or became, silent; (S, A, K;) he spoke not. (A.) — And [hence,] خَفَّتْ, (A, TA,) inf. n. خُفُوفٌ. † He died: (A, TA:) and خَفَّتْ, inf. n. خُفَّافٌ, † he died suddenly; (AA, S, K, TA;) as also خُفَّافًا. (A.) And the latter, i. e. خَفَّتْ inf. n. خُفَّافٌ, accord. to AM,

† He was, or became, weak, and abject, or abased. (TA.) — خَفَّتْ also signifies The speaking with a suppressed voice; and so † تَخَافَتْ, (S, K, TA,) and † مَخَافَتَةٌ. (K, TA.) And you say, خَفَّتْ بِصَوْتِهِ, (Mṣb,) and خَافَتْ بِهِ, (TA,) He lowered his voice; spoke with a low voice. (Mṣb, TA.) And خَفَّتْ بِقِرَائَتِهِ; (TA;) and خَافَتْ بِهَا, (A, Mṣb,) inf. n. مَخَافَتَةٌ; (Mṣb;) and † قَرَأَ مَخَافَتَةً; (TA;) He lowered his voice in his reading or reciting; read, or recited, with a low voice: (A, Mṣb, TA:) or the second of these signifies he read, or recited, indistinctly, not with raised voice. (Lth, TA.) — خَفَّتْ, said of seed-produce, † It was, or became, such as is termed خَافِتٌ [explained below]. (Mṣb.)

2. خَفَّتْ [app. It silenced, or killed: said of a smiting with a sword or the like: see نُوَارٌ]. (TA.)

3. خَافَتْ, inf. n. مَخَافَتَةٌ: see 1, in four places. — [Hence,] الْإِبِلُ تَخَافُ الْمَضْغَ The camels ruminates. (TA.)

4. اخْفَتَتْ She (a camel) brought forth on the day [of the year] in which she was impregnated [or just a year after she was covered]. (K.)

6. تَخَافَتُوا They consulted together secretly. (TA.) See also 1. — And تَخَافَتْ † He feigned, or made a false show of, weakness and stillness. (TA.)

خَفَّتْ (S) and خُفَّافٌ (A,) applied to speech, (S, A,) Uttered with a low, or suppressed, voice. (S, A.) [See also خَافَتْ.] — The former is also syn. with خَبِئْتُ [A low, or depressed, tract of ground: &c.]. (K.) [So accord. to my MS. copy of the K, and accord. to the TA: but in the CK this signification is omitted; for instead of وَالْخَفَّتْ بِالْفَتْحِ وَالْخَبِئْتُ وَبِالضَّمِّ السَّدَابُ وَالْخَفَّتْ وَبِالضَّمِّ السَّدَابُ, meaning that خَفَّتْ and خُفَّتْ signify the same as سَدَابُ.]

خُفَّتْ [and accord. to the CK خَفَّتْ, but this is app. a mistake, (see what next precedes,)] i. q. سَدَابٌ [i. e. Rue]; (K;) as also خُفَّتْ. (T, TA.)

خُفَّافٌ [an inf. n. of 1, q. v. — And also used as an epithet; for ذُو خُفَّافٍ]: see خَفَّتْ. — Also Weak hearing. (TA, from a trad.) — لَسْتُ خُفَّافًا [I am not weak, and abject, or abased]. (T, from a verse of El-Jaḡdee.)

خُفُوفٌ † A lean, or an emaciated, woman: (Lh, K:) or a woman who is scarcely seen distinctly, by reason of leanness, or emaciation: (TA:) or a woman who is deemed goodly, or beautiful, (K,) whom the eye regards as worthy of notice, (A, TA,) as long as she is alone, not when she is among other women. (A, K, TA.) You say أَمْرَأَةٌ خُفُوفٌ لَفُوتٌ: (Lth, A, TA:) لَفُوتٌ meaning went to calumniate, or slander. (A.) But AM says, I have not heard خُفُوفٌ as an epithet applied to a woman on any authority but that of Lth. (TA.)

خَفِيفٌ: see what follows, in two places.

خَافَتْ A voice becoming still, or silent; or low, or suppressed; as also † خَفِيفٌ. (A.) You

say **صَوْتُ خَفِيضٍ خَفِيَتْ** (TA.) — One whose voice is still, or silent, by reason of his weakness. (Har p. 76.) Applied to a dying man, *Ceasing to speak; silent.* (S.) — **سَحَابٌ خَافَتْ** Clouds in which is no water. (Abou-Sa'eed, K.) A cloud like these does not move from its place: only that which contains water travels along: that which sends forth a slightly-flashing lightning scarcely ever, or never, does so. (Abou-Sa'eed.) — **زَرْعٌ خَافَتْ** † Dying, or dead, seed-produce: (A:) or seed-produce that has not grown tall: (Msb, K, TA:) or that has not attained the full height. (TA.) The weak believer is likened, in a trad., to **خَافَتْ الزَّرْعُ**, (A, TA,) which at one time inclines, and at another time stands straight; accord. to A'Obeyd, **خَافَتْ** meaning what is fresh, or juicy, and soft, or tender: or, accord. to one reading, to **خَافَتْ الزَّرْعُ**, meaning fresh, or juicy, seed-produce, that is soft, or tender, and weak; the *ة* being added in **خَافَتْ** as though by **زَرْعٌ** were meant **سَبِيلَةٌ**. (TA.)

## خَفِرَ

1. **خَفِرَ بِهِ**, (S, A, Msb, K,) and **خَفِرَ عَلَيْهِ**, (A, K,) aor. *خَفَرَ*, (S, K,) and *خَفَرَ*, (K,) inf. n. **خَفِيرٌ**; (S, K;) and **خَفِرَ**, (As, S, K,) inf. n. **تَخْفِيرٌ**; (As, S;) and **تَخْفِرُ بِهِ**; (K;) *He protected him; granted him refuge; preserved, saved, rescued, or liberated, him; (S, A, Msb, K;) from him who sought or pursued him. (Msb.)* And **خَفِرَ الْقَوْمُ**, inf. n. **خَفَارَةٌ**, *He protected the people and became responsible for their safety. (TA.)* — And **خَفِرَ** *He received from him hire for protecting him (K) and being responsible for his safety. (TA.)* — And **خَفِرَ**, (TK,) inf. n. **خَفَارَةٌ**, (K,) *He guarded palm-trees from injury: and seed-produce from the birds: syn. of the inf. n. of the verb in the latter sense, شَرَاجَةُ. (K, TA: in the CK شَرَاجَةُ, with fet-h to the ش, and with ح in the place of ح.)* — See also 5. — **خَفِرَ بِالْعَبْدِ**, (Mgh, Msb,) and **بِعَبْدِي**, (A,) aor. *خَفَرَ*, (Mgh, Msb) and *خَفَرَ*, (Msb,) inf. n. **خَفَارَةٌ**, (Mgh,) *He fulfilled the covenant, or engagement, (Mgh, Msb,) and my covenant, or engagement. (A.)* — See also 4, in two places. — **رِيحُهُ تَخْفِرُ شَهْوَةَ النِّسَاءِ** *Its odour puts a stop to the carnal desire of women. (R, TA.)* — **خَفِرَ**, (S, Msb,) or **خَفِرَتْ**, (K,) for most assert that this verb is only used in relation to a woman, and it seems to be seldom, if ever, otherwise used, (MF,) aor. *خَفَرَ*, (K,) inf. n. **خَفِيرٌ** (S, A, Msb, K) and **خَفَارَةٌ**, (K, TA,) or the latter is a simple subst; (Msb;) and **تَخْفِرُ**, (K,) or **تَخْفِرَتْ**; (M, L;) *He, or she, was bashful; or felt, or had a sense of, or was affected with, shame, shyness, or bashfulness; (Msb, TA;) and was grave, staid, or sedate: (Msb:) or was very bashful; &c. (S, M, A, K.)*

2: see 1. — **تَخْفِيرٌ** [its inf. n.] is also syn. with **تَشْوِيرٌ** [The doing an action of which one should be ashamed]: (S, and some copies of the K, and

so in the CK:) or **تَشْوِيرٌ** [the act of walling a town]: (so in other copies of the K, and in the TA:) and **تَخْفِينٌ** [the act of fortifying]. (TA.)

4. **خَفِرَهُ** *He sent, (S, K,) or appointed, (A,) with him a خَفِيرٌ [or protector], (S, A, K,) to defend and guard him. (Abu-l-Jarrāh El-'Okeylee, TA.)* — *He broke, or violated, his covenant, or engagement, with him; (S, A, Msb, K;) the ا having a privative effect; (TA;) he behaved perfidiously, treacherously, or unfaithfully, to him; as also به خَفِرَ, (Msb, K,) aor. *خَفَرَ*, (Msb,) inf. n. **خَفِيرٌ** (K, TA, in the CK **خَفِيرٌ**) and **خَفِيرٌ**: (K, TA:) or **خَفِيرٌ** is an inf. n. syn. with **إِحْفَارٌ** as inf. n. of **أَحْفَرَ** in the sense above explained, but having no verb, such as **خَفَرَ**, belonging to it: (TA:) or you say, **خَفِرَتْ ذِمَّةُ فُلَانٍ**, inf. n. **خَفِيرٌ**, such a one's compact, covenant, or obligation, by which he had become responsible for the safety, or safe-keeping, of a person or thing, or the like, was unfulfilled: and **أَخْفَرَهَا الرَّجُلُ** *the man broke, or violated, or failed of performing, it: (Sh, TA:) and أَخْفَرَ الْعَبْدَ* *he broke, or violated, the covenant, or engagement: (Mgh:) and أَخْفَرَ* alone signifies the same. (IAth.)*

5: see 1, in two places. — **تَخْفِرُ بِهِ** also signifies *He had recourse to him for refuge, protection, or preservation; sought his protection; asked him to be his خَفِيرٌ [or protector]; (S, A, K;) and so خَفِرَهُ; (TA;) [and استَخْفِرَهُ, occurring in the S, in art. قُوب:] he protected, or defended, himself by means of him; syn. بِه اِحْتَمَى. (Msb.)*

10: see 5.

**خَفِرَ**: see **خَفَارَةٌ**.

**خَفِرَ**, applied to a man; (Msb;) and the same, (K,) without *ة*, (TA,) and **خَفِرَتْ** and **مُتَخَفِرَةٌ**, applied to a female, (S, K,) as also **مُتَخَفِرٌ**, (K,) as a possessive or an intensive epithet; (TA;) *Bashful; or feeling, having a sense of, or affected with, shame, shyness, or bashfulness; (Msb, TA;) and grave, staid, or sedate: (Msb:) or very bashful, &c.; (S, K;) as also خَفِيرٌ applied to a man: (TA, from a trad. :) pl. [of the first, applied to a female, and of the second,] خَفَائِرٌ. (K.)*

**خَفِرَتْ** (S, A, K) and **خَفَارَتْ** (S, A, Msb, K) [both, in Ham p. 677, said to be inf. ns., but they are rather to be regarded as quasi-inf. ns.,] and **خَفَارَتْ** (S, Msb, K) and **خَفَارَتْ** (K) *Protection, refuge, preservation, rescue, or liberation, (S, A, Msb, K,) from one seeking or pursuing: (Msb:) a compact, a covenant, or an obligation, by which one becomes responsible for the safety, or safe-keeping, of a person or thing; or the like; or simply responsibility, or suretiship; syn. ذِمَّة: (S, TA:) pl. of the first, خَفِيرٌ. (TA.)* It is said in a trad., **مَنْ صَلَّى الصُّبْحَ فَبَوَّأَ فِي خَفْرَةِ اللَّهِ**, *Whoso performeth the prayer of daybreak, he is in the protection of God. (TA.)* And in another trad., **الدُّمُوعُ خَفْرُ الْعَيُونِ** *Tears are the pro-*

*tections of the eyes from Hell-fire when they weep from the fear of God. (TA.)* And **وَقَتْ خَفْرَتَكَ**, (S, A,) and **خَفَارَتَكَ**, (A,) *May thy compact, covenant, or obligation, which hath made thee responsible for my safety, be fulfilled, (S,) is said by the object of protection to his protector when he has not as yet preserved him in safety. (A.)*

**خَفْرَةٌ**: see the next paragraph, in two places.

**خَفِيرٌ** *A protector; one who protects, grants refuge, preserves, saves, rescues, or liberates; (S, A, Msb, K;) from one who seeks or pursues; (Msb;) as also خَفْرَةٌ: (A, K, TA:) a protector of a people, in whose safeguard they are as long as they remain in his district: (Lth:) pl. خَفْرَاءُ. (A.)* *One who guards seed-produce from the birds. (TA.)* — *Oae who is protected, to whom refuge is granted, who is preserved, saved, rescued, or liberated. (K.)* The K might be thought to imply that **خَفْرَةٌ** is also used in this sense; but it is not. (TA.) — See also **خَفِرَ**.

**خَفَارَةٌ** (A, Msb, K) and **خَفَارَةٌ** and **خَفَارَةٌ** (Msb, K) *The hire, or pay, of a خَفِيرٌ [or protector]: (A, Msb, K:) the vulgar say خَفِرَ: and some erroneously change the خ into غ. (TA.)* — See also **خَفْرَةٌ**, first and last sentences.

**خَفَاوُزٌ** *A certain plant, (As, S, K,) which ants collect in their habitations, (TA,) resembling tares, or darnel, (زَوَانُ) (K,) i. e., in form; said to be so called because its odour puts a stop to the carnal desire of women; also called مَرُورٌ and زَغِيرٌ: so says Suh in the R. (TA.)*

**مُتَخَفِرٌ**: } see **خَفِرَ**  
**مُتَخَفِرَةٌ**: }

## خَفَشَ

1. **خَفَشَ**, aor. *خَفَشَ*, inf. n. **خَفَشٌ**, *He had that quality of the eyes, or sight, which is termed خَفَشٌ as this word is explained below. (Msb.)* And **خَفَشَتْ عَيْنَهُ** *His eye had that quality. (A.)*

**خَفَشٌ** *Smallness of the eye, (S, A, K,) or of the eyes, (Msb,) and weakness in the sight, by nature: (S, A, Msb, K:) or a natural narrowness in the eye: (TA:) and sometimes it is a disease: (S, Msb:) or a corrupt state in the eyelids, (Kh, A, K,) and redness, which causes the eyes to become narrow, (Kh,) without pain, (Kh, A, K,) and without ulceration: (Kh:) and [so in the S and A and Msb, but in the K "or"] *nyctalopia; or the seeing by night, (S, A, K,) but not by day: (S, K:) or the seeing by night more than by day: (Msb:) and in a cloudy day, but not in a clear one: (S, A, Msb, K:) and sometimes, [the being affected with ophthalmia, or inflammation of the eye with pain and swelling. (Msb.)* **كَانَهُمْ مَعَزَى حَظِيرَةٍ فِي خَفَشٍ** [As though they were the goats of a pen, in respect of weakness of sight,] is a prov., applied to him who falls into blindness or perplexity or the darkness of night; because goats are the weakest of the غَمَرُ in rain and cold: originally said by 'Aisheh. (TA.)*



preferable, though each is allowable, is نَزَاعٌ in the place of نَزْوَعٌ. (Ham ubi supra.) — [It is also used as an epithet; app. for خَفُضٌ.] You say, عَيْشٌ خَفُضٌ, (JK, TA,) and خَافِضٌ, (S, A, K,) and خَفِيفٌ, and مَخْفُوضٌ, (TA,) † An easy, or a tranquil, (JK, S, K, TA,) and plentiful, (JK, TA,) and soft, or delicate, (TA,) life: (JK, S, &c. :) and مَخْفُضٌ signifies the same as خَفُضٌ. (TA: there mentioned in the same place as here.) [It is said in the A, that عَيْشٌ خَافِضٌ is like عَيْشَةٌ رَاضِيَةٌ, (meaning that it is for عَيْشٌ مَخْفُوضٌ,) and that it is tropical.] — Also † A gentle pace; contr. of رَفْعٌ; (S, A, \*K;) and so مَخْفُوضٌ; (S, \*A;) contr. of مَرْفُوعٌ. (A, TA.) [See خَفَضَتِ الإِبِلُ.] — Also Low, or depressed, land: (TA:) and [in like manner] خَافِضَةٌ a low, or depressed, tract (تَلْعَةٌ مُطْمَئِنَّةٌ) of land: (ISH, K:) رَافِعَةٌ signifying [the contr., i. e.] a hard and elevated tract of land. (ISH.)

خَفِضَةٌ, as a subst., or an epithet in which the quality of a subst. predominates: see خَفُضٌ, last signification.

مَخْفُوضٌ A place where a people are in a state of ease, or tranquillity; or in a plentiful and pleasant state of life. (TA.) — See also خَفُضٌ, in the latter part of the paragraph. — مَخْفُوضٌ also signifies The place of a girl where the operation of circumcision is performed. (Lh and Az, in TA, voce عَذْرَةٌ.)

مَخْفُوضٌ: see خَفُضٌ, in two places, in the latter part of the paragraph: and see خَفِيفٌ. — مَخْفُوضَةٌ A girl circumcised. (Mgh, Mṣb.)

خَفَقَ, as a subst.: see خَفُضٌ, near the beginning of the paragraph.

خَفِيفٌ † A low, soft, or gentle, voice. (TA.) And خَفِيفٌ and مَخْفُوضٌ † [Low, soft, or gentle, speech]. (A, TA.) See also خَافِضٌ. — عَيْشٌ خَفِيفٌ: see خَفُضٌ.

خَفِيفَةٌ, as a subst.: see خَفُضٌ, near the beginning of the paragraph.

الْأَسْمَاءُ الخَافِضُ, one of the names of God called الْأَسْمَاءُ الحَسَنَى, The Abaser of the proud, haughty, or insolent: (K:) the Abaser of everything which He desireth to abase. (TA.) — خَافِضَةٌ رَافِعَةٌ in the Kur [vi. 3, applied to the resurrection, (الْقِيَامَةَ)], means Abasing certain persons to Hell: exalting certain persons to Paradise: (O, K:) or abasing the disobedient: exalting the obedient. (Zj.) — A rājiz [of the tribe of Asad (S in arts. شول and صن)] says, censuring a collector of the poor-rate,

\* أُبْلِي تَأْكُلَهَا مِصْنَا \* خَافِضٌ سِنٍّ وَمَشِيلاً سَنَا \* [Dost thou devour my camels, elevating the nose with pride, lowering age in one case and raising age in another?]: or, accord. to IAqr, this was a man addressing his wife, and censuring her father, who had required as her dowry twenty camels, all to be بنَاتٌ لَبُونٌ, and demanded them of him; and when he saw among his camels a fat حِقَّةٌ, he said "This is a بِنْتُ لَبُونٍ," that he might take her; and when he saw a lean لبون, he said "This is a بِنْتُ مَخَاضٍ," that he might leave her. (S.) — هُوَ خَافِضٌ الجَنَاحِ † He is gentle, easy to deal with, compliant, or obsequious: (A, TA:) † he is grave, staid, sedate, or calm; (TA:) and so هُوَ خَافِضٌ الطَّيْرِ. (K, TA.) — امْرَأَةٌ خَافِضَةٌ. (K, TA.) — هُوَ خَافِضٌ الصَّوْتِ, and خَفِيفَةٌ الصَّوْتِ, † A woman low, soft, or gentle, in voice: (TA:) not clamorous and foul-tongued. (T, TA.) — عَيْشٌ خَافِضٌ: see

خَفُضٌ, in two places. — أَرْضٌ خَافِضَةٌ السَّقِيَا † Land easy of irrigation. (K.) The contr. is termed رَافِعَةٌ السَّقِيَا. (TA.) — بَيْنِي وَبَيْنَكَ لَيْلَةٌ خَافِضَةٌ. (TA.) † Between me and thee is a night of easy journeying. (S, TA.) — قَوْمٌ خَافِضُونَ † A people, or company of men, remaining at a water: when going in search of pasture and of the places where rain has fallen, they are not so called. (IAqr.) — خَافِضَةٌ A woman who circumcises girls. (S, A, Mṣb, K, \*) And خَافِضٌ is sometimes applied to A man who circumcises boys. (TA.)

خَفِيفٌ, as a subst., or an epithet in which the quality of a subst. predominates: see خَفُضٌ, last signification.

مَخْفُوضٌ A place where a people are in a state of ease, or tranquillity; or in a plentiful and pleasant state of life. (TA.) — See also خَفُضٌ, in the latter part of the paragraph. — مَخْفُوضٌ also signifies The place of a girl where the operation of circumcision is performed. (Lh and Az, in TA, voce عَذْرَةٌ.)

مَخْفُوضٌ: see خَفُضٌ, in two places, in the latter part of the paragraph: and see خَفِيفٌ. — مَخْفُوضَةٌ A girl circumcised. (Mgh, Mṣb.)

خَفَقَتِ الحُرُوفُ المُنخَفِضَةُ All the letters of the alphabet except خ, ط, ز, ص, and ق; (K;) which latter are called المَسْتَعْلِيَةُ. (TA.)

## خفق

1. خَفَقَ signifies The striking, or slapping, (JK, S, K,) a thing, [so as to make a slight sound,] with a دَرَّةٌ [q. v.], (JK, K,) or with something broad. (JK, S, K.) You say, خَفَقَهُ, (Mgh, Mṣb,) aor. : [and †], inf. n. خَفَقٌ, (Mṣb,) He struck, or slapped, him, or it, [so as to make a slight sound,] with something broad, (Mgh, Mṣb,) such as a دَرَّةٌ. (Mṣb.) And خَفَقَهُ, aor. : and †, He struck him slightly, [or so as to make a slight sound,] with a sword, (S, K,) and with a whip, and with a دَرَّةٌ. (TA.) And خَفَقَ الأَرْضَ بِتَعْلِهِ He struck the ground [so as to make a sound] with his sandal. (S, TA.) — And hence, i. e. from خَفَقَهُ as first explained above, (Mgh,) The sounding [of the patting, or pattering,] (JK, Mgh, K) of the sandal, (JK, K,) or of the sandals, (Mgh,) and the like: (TA:) and خَفَقٌ خَفَقَانٌ خَفَقَانٌ خَفَقَتِ الرَّابِيَةُ, aor. : and †, inf. n. خَفَقٌ and خَفَقَانٌ (S, K) and خَفُوقٌ, (TA,) The banner, or standard, was, or became, in a state of commotion; moved, or went, to and fro; trembled; fluttered; or quivered; (S, K;) as also † اخْفَقَتْ: (JK, K:) and in the same sense the former verb is used in speaking of the heart; (S, Mṣb;) خَفَقَانَ القَلْبِ signifying the fluttering, or palpitating, of the heart; (JK, T, K;) and in like manner خَفَقَانَ الجَنَاحِ the fluttering, or flapping, of the wing:

(JK:) so, too, the former verb is used in speaking of the mirage; (S, K;) and † the latter verb likewise; (Lth, K;) and Ru-beh, by poetic license, makes the ف of [the inf. n.] الخَفَقُ to be with fet-h, in his saying,

## مُسْتَبِيهِ الأَعْلَامِ لِمَاجِ الخَفَقِ

[Indistinct in respect of the signs of the way, glistening much in the quivering, or fluttering]: (S, K:) in like manner, also, the former verb is used in speaking of lightning, (S, \*TA,) inf. n. خَفَقٌ; (S;) and of a sword, and of the wind, and the like: and † اخْفَقَ, said of the heart, and of lightning, and of a sword, and [اخْفَقَتْ said] of a banner, or standard, and of the wind, signifies the same: (TA:) or خَفَقَتِ الرِّيحُ, (S,) inf. n.

خَفَقَانٌ, (S, TA,) signifies The wind made a rustling, or murmuring, or confused and continued, sound. (S, TA, \*) And خَفَقَتِ النَّاقَةُ The she-camel broke wind, with a sound. (K.) — خَفَقَ said of a bird, [because of the flapping, or sound, of its wings,] It flew. (S, K.) See also 4, first sentence. And said of an arrow, [because of its whizzing,] It went swiftly. (TA.) And خَفَقَ فِي البِلَادِ, inf. n. خَفُوقٌ, He went away into, or in, the countries, or lands, &c. (TA.)

— Also, said of a man, [in the CK, فَلَانٌ is erroneously put for فَلَانٌ] He moved, or shook, his head, (S, K,) or bent [down] his head, (TA,) [or nodded,] being drowsy, or dozing; (S, K, TA;) as also † اخْفَقَ: (Sgh, K:) or he drowsed, or dozed: (Mgh:) or he had a fit of drowsiness, or dozing, and then awoke: (TA:) or he slept; (JK, TA;) so says Ibn-Hāni; (TA;) aor. : and †, (JK,) inf. n. خَفُوقٌ. (TA.) And خَفَقَ بِرَأْسِهِ خَفَقَةً † أو خَفَقَتَيْنِ, (Mgh, Mṣb,) occurring in a trad., (Mgh,) He bent [down] his head, without the rest of his body, [or nodded,] once, or twice, being taken by a fit of drowsiness, or dozing. (Mṣb.) It is said in another trad., كَانَتْ رُؤُوسُهُمْ كَانَتْ رُؤُوسَهُمْ تَخْفِقُ خَفَقَةً † أو خَفَقَتَيْنِ [Their heads used to nod by reason of drowsiness, or dozing, once or twice]. (S.) And in another, كَانُوا يَنْتَظِرُونَ العِشَاءَ حَتَّى تَخْفِقَ رُؤُوسُهُمْ [They used to wait for nightfall until] they slept so that their chins dropped upon their breasts. (TA.) — خَفَقَتِ النُّجُومُ, inf. n. خَفُوقٌ, The stars set, or disappeared. (S.) And خَفَقَ النُّجُومُ, (JK, Mgh, K,) aor. : , inf. n. خَفُوقٌ, (K,) The star, or the asterism, [or the Pleiades,] set, or disappeared; (JK, Mgh, K;) as also † اخْفَقَ: (JK:) or the former signifies the star, &c., went down in the place of setting; and in like manner the verb is used in speaking of the moon; (TA;) and of the sun: (IAqr, TA:) and خَفَقَتِ النُّجُومُ † signifies the stars retired to the place of setting: (S, K:) or, as some say, shone with a flickering light, or glistened, or shone brightly: [because of their twinkling, or apparent quivering: or] as though the † in the verb had a privative effect. (TA.) One says, وَرَدَّتْ خَفُوقُ النُّجُومِ, meaning [I came] at the time of the setting of the Pleiades; making the inf. n. an adv. n. [of time]. (S, TA.) — Hence, (Mgh, TA,) or, as some say, from the same word as signifying "the act of striking [or

slapping],” (TA.) الخفق signifies *The act of inserting; (Mgh;) [i. e.] the causing the penis to become concealed in the vulva; (K;) or the act of copulation: (JK:) or [rather] the penis’ becoming concealed in the vulva. (Az, TA.) — خفق الليل The night for the most part passed away: (JK, K:) [and in like manner the verb is said of the day:] see خافق. — خفق المكان The place was, or became, void, or unoccupied. (TA.) — خفق في horse is The being slender, or lean, in the belly. (AO, K. [See خفق.]*

4. اخفق, said of a bird, *It beat with [or flapped] its wings: (S, K:) and خفق بجناحيه [signifies the same]. (S and K in art. رنق.)* And اخفق بثوبه *He (a man) made a sign with his garment, by raising it, and waving it. (S, Z, Sgh, K.) — Said of the heart, and of lightning, and of a sword, &c.: see 1. — And said of a drowsy, or dozing, man: see 1. — Also He (a man who had gone on a warring and plundering expedition) failed of obtaining any spoil: (A’Obeyd, S, Mgh, K, and Ham p. 157, and Har p. 26:) because he becomes in a shaky, or unsteady, condition, at that time: or because his travelling-bags become unsteady, or shake about, by reason of their lightness and emptiness: so that the verb is of the same category as اعطش [meaning “his camels thirsted”] and اجرّب [meaning “he had his camels affected with the mange, or scab]: (Har ubi supra:) or the proper signification is, he found the spoil to be not stationary: (TA:) or it means he returned disappointed of spoil, or of predatory warfare: (JK:) or he was disappointed of that for which he hoped. (Ham p. 157.) And He (a hunter or fowler) returned without having taken any game. (S, K.) And His property became little. (TA.) You say also, زاده اخفق في He (a man) had his travelling-provisions all spent, or consumed, [so that his provision-bags, being empty, shook about.] (JK.) And طلب حاجة فافق He sought an object of want, and failed of obtaining it. (K.) — اخفق النجم, and اخفقت النجوم: see 1. — اخفق فلاناً He threw down, or prostrated, such a one on the ground. (AA, K.)*

8: see 1, in two places.

مشفّر خفق *A camel’s lip flaccid, or pendulous. (JK.) — خفق قوس خفق and خفق and خفق A horse, or mare, slender, or lean, in the belly: sometimes the animal is so by nature; sometimes, by reason of loss of flesh; and sometimes, by being jaded: (AO, K:) sometimes, also, they said خفق الأحشاء; at other times using the epithet by itself: (AO, TA:) pl. [masc.] خفاق and [fem.] خفقات. (AO, K.)*

خفق and [its fem.] with ة: see خفق.

خفقة [A single nodding of the head, by reason of drowsiness, or dozing]: see 1, in two places: (Mgh, Mṣb:) a slight, or light, sleep. (TA.) It is said in a trad. respecting Ed-Dejjál [or Antichrist], يخرج في خفقة من الدين, explained as meaning [He will come forth] in a time when

religion will be drowsy, or dozing, by reason of weakness. (TA.) — مضى خفقة من الليل means *A period (ساعة) of the night passed. (JK.) — And one says, سير الليل والخفقتان وسير النهار البردان [The time of] the journeying of the night is the first part thereof and the last part thereof, and [that of] the journeying of the day is the morning, between daybreak and sunrise, and the evening, between sunset and nightfall. (TA.) — See also the next paragraph, in two places.*

خفقة, (K,) or, as in the Tekmileh, خفقة, (TA,) *A thing with which one strikes, or beats, such as a thong, or strap, or a ذرة [q. v.]. (K, TA.) [See also مخفقة.] — And the former, (K,) or the latter, (JK,) A smooth desert in which is [the kind of mirage termed] آل: (JK, K:) so says Lth. (TA.) [See also مخفق.]*

خفاق *A garment with which one makes a sign, by raising it, and waving it. (JK.)*

خفوق: see خافق. — Also *A she-camel that breaks wind [often], with a sound. (K.)*

خفاق [Flapping, or flapping much;] applied to a wing. (TA.) And applied to a bird, [because of the sound of its wings,] meaning *Flying. (TA.) — أرض خفافة A land in which the سراب [or mirage] quivers. (TA.) — خفاق القدمر A man broad in the fore part of the foot: (S, K:) or broad in the under part, or sole, of the foot: (JK, TA:) or having the foot light upon the ground; not heavy, nor slow: (IAḡ, TA:) or quick in step, beating the ground much with the foot so that it makes a sound of flapping to be heard by reason of the vehemence of his tread. (Ham p. 173.) — خفافة الحسى A woman lank in the belly. (S, L, K, TA.)*

خفافة fem. of خفاق [q. v.]. — [Hence,] الخفافة *The anus. (IDrd, K.)*

خافق [act. part. n. of خفق in all its senses]. It is applied as an epithet to the سراب [or mirage, as meaning *Quivering*]: and so خفوق [but with an intensive signification]. (JK.) And [the fem. pls.] خافات and خافات are used as [subst.]signifying *Banners, or standards, [because of their fluttering.] (TA.) — Applied to a man, Moving, or shaking, his head, or bending it [down, or nodding], when drowsy, or dozing. (TA.) — [Hence, app.,] رأيت فلاناً خافق العين I saw such a one with the eye cast down, and depressed in the head [as though drowsy]. (TA.)*

أيام الخافات *Certain days in which the stars [in great number] became scattered (تناثرت) [in the CK, erroneously, تناصرت], [causing a belief that the day of judgment was at hand, (see Kur lxxxii. 2,)] in the time of Abu-l-’Abbás and Aboo-Jaafar, (K, TA,) the ’Abbásees. (TA.) — الخافقان is a term applied to *The place of sunrise and the place of sunset, (AHeyth, JK, Mgh, K,) by the attribution of predominance to the latter; for الخافق, meaning the disappearing, is applied to the place of sunset: (AHeyth, TA:) or the horizon (أفق) of the place of sunrise and that of**

*the place of sunset; (S, K:) accord. to Lth (TA) and ISk, (S, TA,) because the night and the day for the most part pass away (يخفقان, so in the T and S, but in the K, erroneously, يختلقان, TA) between them, (T, TA,) or in them: (S, TA:) or the two [opposite] extremities of the heaven and the earth: (As, Sh, K:) or the end of the heaven and earth: (Khálid Ibn-Jembeh, K:) or two vacant spaces (هوان) next to the two [opposite] sides of the earth: (Khálid Ibn-Jembeh, TA:) and خوافق السماء signifies *The regions of the heaven from which issue the four [cardinal] winds. (Khálid Ibn-Jembeh, K.) One says, ما بين الخافقين مثله There is not between the place of sunrise and the place of sunset the like of him. (TA.) And ألحقه الله بالخافق and بالخوافق [May God remove him to the place of sunset and to the four cardinal regions of the heaven or earth]. (TA.) — خافق also signifies *A place void of, or unoccupied by, any one to cheer by his presence. (TA.)***

خفيف, applied to a desert (فلاة), *Wide, (S, K,) in which the سراب [or mirage] quivers. (S.) — Applied to a horse or mare, (JK, S, K, TA,) mostly to a female, (IDrd, TA,) and a she-camel, (IDrd, JK, K,) and a male ostrich, (IDrd, S, K,) Quick, or swift: (K:) or very quick or swift: (JK, S:) and خفيفي, (so in some copies of the K,) or خفيفي, (so in other copies of the K and in the JK and O, and so written by A’Obeyd,) each correct, the ن in the former and the ي in the latter augmentative, (MF, TA,) is applied to a she-camel and a male ostrich, (JK, K,) in the former sense, as is also خفيف, (JK,) or in the latter sense. (A’Obeyd, K.) Accord. to some, applied to a she-camel, it signifies *Lean, or lank, in the belly; having little flesh. (TA.) And, applied to a woman, Long in the روغان [app. here meaning the two inguinal creases], slender in the bones, and wide in step. (El-Kilábee, K.) Also, applied to a woman, Quick and bold; and so خفيفي: (TA:) or the latter, so applied, signifies *light, active, or agile, and bold: and Sb says that the ن in it is augmentative; deriving it from خفق الريح [explained above: see 1]. (S.) — Also i. q. داهية [meaning either *A calamity, or, as an epithet, very cunning*]; (AA, K;) and so خفيفي; which latter occurs in a verse, variously related, applied to a child brought forth by a woman who had been in labour a whole night; (S, K;) meaning *داهية*; or, as some explain it, in this instance, meaning *imperfectly formed*; (TA;) [and is also used as a corroborative of داهية; for] one says *داهية خفيفي [a great, or severe, calamity; or extremely cunning]. (S.)****

خفيفي: see the next preceding paragraph, in four places. — Also, (as in some copies of the K,) or خفيفي, (as in other copies of the K and in the JK, and thus written by Lth,) a word imitative of *The sound of the running of horses (JK, K) in which is a quivering, or convulsive, motion. (K.)*

خَفِيقًا : see خَفِيقٌ : — and see also خَفِيقًا.

مَخْفِقٌ A place, (TA,) or a level land, (Aṣ, TA,) in which the سَرَاب [or mirage] quivers. (Aṣ, TA.) [See also خَفِيقَةٌ.] — And [the pl.] مَخْفِقَاتٌ signifies The places of setting [of stars]: and is used as [a sing.,] meaning the place of setting of a star. (Ḥam p. 152.) [See also خَفِيقٌ.]

مَخْفِقٌ A broad sword: (JK, Ṣ, K:) or anything broad with which one strikes. (Mgh.)

مَخْفِقَةٌ A دَرَّةٌ [q. v.] (JK, Ṣ, K) with which one strikes [or flogs]: (Ṣ:) or (so in the K, but in the JK "and") a whip of wood: (JK, K:) so says Lth. (TA.)

مَخْفُوقٌ A man (T) having a fluttering, or palpitation, of the heart. (IDrd, \*T, K,\*) — And مَخْفُوقٌ, bereft of reason, or insane; syn. مَخْفُونٌ: (AA, K:) fem. with ة. (AA.)

### خفو

1. خَفَا, (Ṣ, K,) aor. يَخْفُو, (Ṣ,) inf. n. خَفْوٌ (Ṣ, K) and خَفُوٌّ; (ISd, K;) and حَفَى, aor. يَخْفِي, inf. n. خَفْيٌ; (Ṣ, TA;) and خَفِيَ, aor. يَخْفَى, inf. n. خَفْيٌ; (Kr, TA;) said of lightning, It flashed, gleamed, or shone, (Ṣ, K, TA,) faintly, extending sideways in the adjacent tracts of cloud: when it flashes, gleams, or shines, a little, and then ceases, not extending sideways, it is termed وَمِضٌّ; and when it cleaves the clouds, and extends high, into the midst of the sky, without going to the right and left, it is termed عَقِيقَةٌ: (Ṣ, TA:) accord. to A'Obeyd, خَفُوٌّ signifies the extending of lightning sideways in the tracts of the sky. (TA.) — And خَفَا, (K,) inf. n. خَفْوٌ, (TA,) It (a thing) appeared. (K, TA. [See also خَفِيَ, in art. خَفِيَ.]])

خَفْوَةٌ i. q. خَفِيَةٌ, (K, TA, [in the CK, erroneously, خَفِيَةٌ,]) an inf. n. of خَفِيَ as syn. with اِخْتَفَيْتَ, (K\* and TA in art. خَفِيَ, q. v.) the و and ي being interchangeable. (TA.)

### خفى

1. خَفَى, (Mgh, Mṣb, K,) aor. يَخْفِي, (Mṣb, K,) inf. n. خَفْيٌ, (Mgh, Mṣb, K,) has two contr. significations: (Mgh, Mṣb:) It was, or became, unperceived or imperceptible, [or hardly perceived or perceptible, by any of the senses, or only by the eye or ear, or by the mind; mostly] unapparent, or not apparent; (K;) [latent; obscure;] hidden, concealed, or covered; (Mgh, Mṣb;) [or unobscure; but also faint, or dim, to the sight; suppressed, or stifled, said of the voice; or low, faint, gentle, or soft, to the ear; and obscure to the mind, abstruse, recondite, occult, or covert; and secret, private, or clandestine:] and the contr., i. e. it appeared; it was, or became, apparent, open, manifest, plain, or evident; (Mgh, Mṣb;) [as also استخفى: (see مُسْتَخْفٍ, below:)] or, accord. to some, the particle that connects it with its subject distinguishes one

meaning from the other: (Mṣb:) you say, خَفَى عَلَيْهِ, aor. and inf. n. as above, (Ṣ, Mgh, Mṣb, TA,) it (a thing, or an affair, Mgh) was, or became, unperceived or imperceptible, [etc., by him;] unapparent, or not apparent, [or obscure, etc., to him;] (TA;) or hidden, or concealed, from him: (Mgh, Mṣb:) and خَفِيَ لَهُ it appeared to him; it was, or became, perceptible, apparent, open, etc., to him: [but see what follows:] (Mgh, Mṣb:) whence the sayings of Moḥammad, [app. the Ḥanafee Imām,] referring to spoils, فَخْفِي لَكُمْ أَنْ تَذْهَبُوا بِهَا وَيَكْتُمُوا أَهْلَ الشَّرِكِ, i. e. It appeared [to them that they should go away with them, or take them away, and conceal them from the believers in a plurality of gods], and خَفِيَ لَكُمْ أَنْ تَذْهَبُوا بِهَا وَيَكْتُمُوا أَهْلَ الشَّرِكِ [It appeared to them that they should take them forth to the territory of El-Islām]: but this is said only in relation to that which appears from a state of concealment or from a hidden quarter. (Mgh.) [Hence,] بَرِحَ الخَفَاءُ The affair, or case, became manifest: (Ṣ, K:) or the state of concealment departed, or ceased; but the former explanation is better: or, as some say, الخَفَاءُ here signifies the secret; and the meaning is, the secret became apparent: (TA:) or, lit., the low ground became high and apparent; meaning †what was concealed became revealed. (Ḥar pp. 133-4. [See also art. بَرِحَ.]) [And خَفَا عَلَى means Covertly, secretly, privately, stealthily, or clandestinely. (See also what follows.)] — خَفَيْتَ لَهُ, aor. -, (K,) inf. n. خَفِيَةٌ and خَفِيَةٌ (Mṣb, K) and خَفْوَةٌ, (K,) the ي and و being interchangeable, (TA,) signifies اِخْتَفَيْتَ [i. e. I made myself unapparent to him, lurked, or lay hid or in ambush, for him; cloaked, or disguised, myself to him; hid, or concealed, myself from him]: (K:) [for] اِخْتَفَى signifies he hid, or concealed, himself, (Fr,\* El-Farábee, JK,\* Mṣb, K,) مِنْهُ from him; (TA;) as also اِخْتَفَى, (Fr,\* JK,\* Mṣb, K,) and اِخْفَى, (IAar, K,) and اِخْتَفَى also is syn. with اِخْتَفَى [in this sense]: (Z, TA:) or you say, اِخْتَفَيْتَ مِنْكَ, meaning I hid, or concealed, myself from thee; but not اِخْتَفَيْتَ: (IKt, Th, Ṣ, Mṣb:) or اِخْتَفَى in the sense of خَفِيَ is not of high authority, nor is it disallowed, (Az, Mṣb, TA,) but اِخْتَفَى is more usual. (Az, TA.) You say, خَفَيْتَ وَفَعَلْتَهُ خَفِيَةً [I did it covertly, secretly, privately, stealthily, or clandestinely]. (Mṣb) And قَتَلَ خَفِيَةً and خَفْوَةً [He was slain covertly, secretly, &c.]. (JK.) And يَأْكُلُهُ خَفْوَةً [lit. He eats it covertly, &c.] means he steals it. (K.) In the saying in the Kur [vii. 53], اذْعُوْا رُبُّكُمْ تَصْرَعًا وَخَفِيَةً, the meaning [of the last word] is, Submissively, devoting yourselves to his service: or, accord. to Zj, adhering to his service in your minds: or, accord. to Th, celebrating Him in your minds: or, accord. to Lh, in quietness, and stillness: (TA:) or secretly; and so in the similar passage in the Kur vi. 63. (Jel, and so Bḍ on this latter passage.) اِخْفَيْتَ الصَّوْتِ is from اِخْتَفَيْتَ [explained below in this paragraph]: (JK:) the intrans. v. whereof is اِخْتَفَى [signifying It (the voice) was, or became, suppressed, or stifled; or

low, faint, gentle, or soft; like خَفِيَ, which is more common]. (Lth, TA.) — خَفَاهُ, aor. يَخْفِيهِ, (JK, Ṣ, Mṣb, K,) inf. n. خَفْيٌ (JK, Mṣb,\* K) and خَفِيَ, (K,) also has two contr. significations: (Ṣ, Mṣb, TA:) He made it perceptible, apparent, open, manifest, plain, or evident: (JK, Ṣ, Mṣb, K:) and he hid, or concealed, or covered, it; (Ṣ, Mṣb, K;) [in this latter sense, erroneously written in the CK خَفَاهُ;] as also اِخْفَاهُ: (Ṣ, K:) or, accord. to some, this latter has the latter meaning; and the former verb has [only] the former meaning: but accord. to others, the reverse is the case: (Mṣb:) or, accord. to Aboo-'Alee El-Kálee, the former verb has the former meaning only; and the latter verb has both meanings: (IB, TA:) the latter is also explained as signifying he removed its خَفَاءَ, i. e. its covering: (TA:) and the former, as meaning he made it to come forth from a state of concealment: (JK:) and he drew it forth; (K;) as also اِخْتَفَاهُ. (Ṣ, Mṣb, K.) One says, خَفَى المَطَرُ الفَأْرَ The rain made the rats, or mice, to come forth from their holes. (Ṣ.) It is said in the Kur [xx. 15], إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ, أَخْفِيَهَا, (JK, TA,) or أَخْفِيَهَا, (JK, Ṣ, TA,) accord. to different readers: (TA:) the former means [Verily the hour of the resurrection is coming:] I am almost making it to appear: (JK, TA:) and the latter, I am almost removing that which conceals it: (Ṣ, IJ, TA:) or I almost conceal it: (JK, TA:) or, as Ubel reads it, أَخْفِيَهَا مِنْ نَفْسِي [I almost conceal it from Myself]: and Fr says [that the meaning is], I almost conceal it from Myself, and how then should I acquaint you therewith? (TA.) And it is said in a trad. respecting the flight [from Mekkeh], اخْفَى عَنَّا خَبْرَكَ [written without the vowel-sign, so that it may be اخْفَى or أَخْفَى,] i. e. Conceal thou thine information from such as may ask thee respecting us. (TA.) And in another trad., كَانَ يَخْفَى صَوْتَهُ بِأَنْبِيٍّ, thus with fet-h to the ي, meaning He used to make his voice perceptible [or audible, with moaning]. (TA.) And you say, أَخْفَيْتُ الصَّوْتِ [meaning I suppressed, or stifled, the voice; or made it low, faint, gentle, or soft]. (Lth, JK, TA.) [And اخْفَى الكلامَ He uttered speech, or the speech, in a low, faint, gentle, or soft, tone; he spoke in a low, faint, gentle, or soft, manner; lit. he made speech, or the speech, to be low, &c.] — خَفَى, aor. يَخْفِي; and خَفِيَ, aor. يَخْفَى; inf. n. of each خَفْيٌ; said of lightning: see خَفَا, in art. خفو.

4, as an intrans. v.: see 1, in the former half of the paragraph, near the middle. — As a trans. v.: see 1, in seven places, in the latter half of the paragraph.

5: see 1, in the former half of the paragraph, near the middle.

8, as an intrans. v.: see 1, in four places. — اِخْتَفَى, said of a man, [if it be not a mistranscription for اِخْتَفَى, like اِخْتَفَى دَمُهُ,] signifies also He was slain covertly, secretly, or clandestinely. (JK.) — As a trans. v.: see 1. — You say also اخْفَى مَيِّتًا He drew forth a dead body

from the grave, to steal the grave-clothes. (TA.) — And *اِخْتَفَى البِئْرَ* *He dug, or cleared out, the well.* (Mṣb.) — And *اِخْتَفَى دَمَهُ* *He slew him without its being known.* (K.)

10: see 1, in four places, in the former half of the paragraph.

*خَفَا* [more properly written *خَفِيَ*] *A thing that is unperceived or imperceptible, [or hardly perceived or perceptible,] unapparent, or not apparent; [latent; obscure; &c.; (see 1, first sentence;)]* (JK, K;) as also *خَافِيَةٌ* and *خَافٍ* [for *شَيْءٌ خَافٍ*, the explanation in the JK]. (K.) [See also *خَفَاءٌ*.]

*خَفِيَ البَطْنِ* *A man lank in the belly.* (IAḡr, TA.)

*خَفَاءٌ* inf. n. of *خَفِيَ*. (Mḡh, Mṣb, K.) — Also *A thing that is unperceived or imperceptible [&c. (see *خَفَا*)] by one; unapparent, or not apparent, [latent, or obscure,] to one; or hidden, or concealed, from one.* (TA.) *A secret: so, accord. to some, in the phrase *بِرْجِ الخَفَاءِ* mentioned above: see 1, in the former half of the paragraph.* (TA.) And [in the same phrase, accord. to some,] *Low, or depressed, ground.* (TA.)

*خَفَاءٌ* *A [garment of the kind called] رِدَاءٌ, which a woman wears over her other clothes: (Lth, JK;) or a [garment of the kind called] كِسَاءٌ: (S, K;) and any covering of a thing, (Lth, JK,\*) whatever it be with which one covers a thing, such as a كِسَاءٌ and the like: (Lth:) pl. *أَخْفِيَةٌ*. (Lth, JK, S, K.) — [Hence,] *أَخْفِيَةُ التَّوْرِ* *The calyxes of flowers: (K:) sing. as above.* (TA.) — And *أَخْفِيَةُ الكَرَامِ* [*The coverings of drowsiness; meaning] the eyes.* (K.)*

*خَفِيَ* i. q. *خَافٍ*; (S, K;) applied to a thing; (S;) i. e. *Unperceived or imperceptible, [or hardly perceived or perceptible, by any of the senses, or only by the eye or ear, or by the mind; mostly] unapparent, or not apparent; (K;) [latent; obscure; hidden, or concealed; or unobscure; but also faint, or dim, to the sight; suppressed, or stifled, applied to the voice; or low, faint, gentle, or soft, to the ear; and obscure to the mind, abstruse, recondite, occult, or covert; and secret, private, or clandestine: see 1, first sentence:] pl. *خَفَايَا*. (S.) [You say *نَجْمٌ خَفِيٌّ* *A dim star or asterism.* And *مَكَانٌ خَفِيٌّ* *An obscure, or a concealed, place.* And *صَوْتٌ خَفِيٌّ* *A low, faint, gentle, or soft, voice or sound.]* And *امْرَأَةٌ خَفِيَّةُ الصَّوْتِ* *A woman having a low, faint, gentle, or soft, voice.* (TA in art. *خَفَضَ*.) And *النُّونُ الخَفِيَّةُ* i. q. *الخَفِيفَةُ* [q. v.]. (K.) And some of the Arabs say, (Yaḡkoob, S,) *إِذَا حَسَنَ إِذَا مِنَ المَرْأَةِ خَفِيَّاهَا حَسَنٌ سَائِرُهَا*, meaning [*When the voice and the foot-mark of the woman [are good, or pleasing, the rest, or the whole, of what pertains to her is good, or pleasing]: (Yaḡkoob, JK, S, K;) for when her voice is soft, or gentle, this indicates her being bashful, or shy; and when her foot-marks are near together, and firmly impressed, they indicate that she has [large] but-**

tocks and haunches. (Yaḡkoob, S.) One says also, *لَقِيتُهُ خَفِيًّا* *I met him covertly, secretly, privately, or clandestinely.* (TA.) [And *مَشَى مَشْيَةً خَفِيَّةً* *He walked with a soft, or stealthy, gait.*] — Also *One who secludes himself from [other] men; whose place is concealed from them.* (TA.)

*خَفِيَّةٌ* *A well: (S, K;) or a deep well; because its water is not perceived, or not apparent: (TA:) or a well of ancient times, that has become filled up and then dug again: (JK, TA:) or any well that has been dug and then left until it has become filled up, then dug again, and cleared out: (ISK, S;) [opposed to *بَدِيٌّ*:] accord. to A'Obeyd, it is so called because it is made to appear: (S:) pl. *خَفَايَا* and *خَفِيَّاتٌ*. (JK, TA.) — And *A tangled, or luxuriant, or dense, thicket, (JK, K, TA,) which the lion takes as his covert: (JK, TA:) or *خَفِيَّةٌ* is the name of a certain place frequented by lions; (S, IB;) and is properly imperfectly decl., so that you say *أَسْوَدُ خَفِيَّةٍ*; but it may be perfectly decl. in poetry. (IB.) = Also *A slight taint, or infection, or a touch, or stroke, of insanity: so in the phrase *بِهِ خَفِيَّةٌ* *In him is a slight taint, &c., of insanity.* (Ibn-Menádir, S, K,\*)***

*خَفَا*: see *خَفِيَ* — and see also *خَفَا*. — *الخَافِي* *The jinn, or genii; (Aḡ, Lh, JK, S, K;) because they conceal themselves from the eyes [of men]; (TA;) as also *الخَافِيَّةُ* (JK, K) and *الخَافِيَّةُ* (K:) or this last signifies *what conceals itself in the body, of the jinn, or genii: (Ibn-Menádir, S:) the pl. (of the first, Lh, JK, [and of the second and third also accord. to analogy,]) is *خَوَافٍ*; (Lh, JK, K;) [and of the first, *خَافُونَ* also, like *قَاضُونَ*; for] the bare piece of ground amid herbage is said, in a trad., to be *مُصَلَّى الخَافِينَ*, i. e. [*The praying-place] of the jinn, or genii.* (TA.) The first (*الخَافِي*) also signifies *Mankind*; thus bearing two contr. [or rather opposite] meanings. (TA.) And one says, *خَالَفَهُ مَا أَدْرَى أَيَّ خَافِيَةٍ هُوَ*, q. v., or *خَافِيَةٍ*, (CK ibid.,) *I know not what one of mankind he is.* (K ibid.) — *أَرْضٌ خَافِيَةٌ* [and *أَرْضٌ خَافِيَةٌ*, the latter word in the former case being an epithet, fem. of *خَافٍ*, and in the latter case a subst., or an epithet in which the quality of a subst. is predominant,] *A land in which are jinn, or genii.* (K.) — *خَافِي الغُرَابِ*: see the last sentence but one in the next paragraph.**

*خَافِيَةٌ* contr. of *عَلَانِيَةٌ* [app. meaning that it signifies *A state of being unapparent or not apparent, covert, secret, private, or clandestine: though explained in the TK (followed by Freytag) as an epithet applied to a man, meaning whose actions are always covert.* (K.) — See also *خَفَا*. — And see *خَافٍ*, in four places. — Also *One, i. e. a single feather, of the feathers called *الخَوَافِي*: (TA:) *الخَوَافِي* signifies the feathers below the ten that are in the fore part of the wing: (Aḡ, S;) or certain feathers that are concealed when the bird contracts its wing: (K.)*

or the four feathers that are [next] after those called *المَنَاجِبِ*, (Lh, K,\*) and next before those called *الأَبَاهِرِ*: (S in art. *بَهَر*, and L in art. *نَكَب*;) or seven feathers in the wing, after the seven foremost: (K, TA:) but the people [generally] mention them as four: or they are the small feathers in the wing of a bird. (TA.) *خَنْجَرٌ* [A dagger like the *خَافِيَةِ* of the vulture], occurring in a trad., means *a small خَنْجَر*. (TA.) One says also *خَافِيَةُ الغُرَابِ* [*The خَافِيَةِ of the crow*]: and the pl. is [sometimes expressed by using the coll. gen. n., saying] *خَافِيَاتُ الغُرَابِ*. (JK.) — *الخَوَافِي* also signifies *The palm-branches [next] below the قَلْبَةِ [which latter are the branches that grow forth from the heart of the tree]: (S, TA:) thus called in the dial. of Nejd: (TA:) in the dial. of El-Hijáz called *العَوَاهِنِ*. (S, TA.)*

*الخَافِيَّةُ*: see *خَافٍ*.

*مُخْتَفٍ* *A rifler of graves: (JK, S, Mṣb, K;) because he extracts the grave-clothes; (S, Mṣb, TA;) or because he steals covertly: a word of the dial. of the people of El-Medeeneh: fem. *مُخْتَفِيَةٌ*. (TA.)*

*مُسْتَخْفٍ* *Hiding, or concealing, himself: and accord. to Akh, appearing: in both of which senses it is said to be used in the words of the Kṡur [xiii. 11], *مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ* [*Hiding himself by night, and appearing by day: or appearing by night, and hiding himself by day: see art. *سَرَب*.* (TA.) — *الْيَدُ المُسْتَخْفِيَّةُ* *The hand of the thief, and of the rifler of graves: opposed to *الْيَدُ المُسْتَعْلِيَّةُ*, which is the hand of him who takes by force, and of the plunderer, and the like: the Sunneh ordains that the former shall be cut off [except in certain cases], but not the latter.* (TA.)*

خل

1. *خَلَّ نَحْمُهُ*, aor. ʔ, (Ks, S, K, TA, in the CK ʔ,) [irreg. in the case of an intrans. v. of this class, unless the verb be of the measure *فَعَلَ*,] and ʔ, (K,) [agreeably with general rule,] inf. n. *خَلٌّ* and *خُلُولٌ*; (Ks, S, K;) and *خَلَّ*; (Sḡh, K;) *His flesh became little, or scanty; (Ks, S;) or his flesh decreased, diminished, or wasted: (K:) he became lean, or spare.* (Ks, S, K.) [But it seems, from what follows, that the verb may be of the measure *فَعَلَ*, aor. ʔ; as well as of the measure *فَعَلَ*, aor. ʔ or ʔ; or perhaps of the measures *فَعَلَ* and *فَعَلَ* and *فَعَلَ*, so that the aor. may be regularly ʔ and ʔ and ʔ.] — You say also *خَلَّلتُ مِنْ كَذَا* *I missed such a thing.* (JK.) And *خَلَّ البَعِيرُ مِنَ الرَّبِيعِ* *The camel missed the [herbage called] رَبِيعٌ, and became lean in consequence thereof.* (JK, Ibn-'Abbád, TA.) — And *أَخَلَّ*, (JK, S, K,) inf. n. *خَلٌّ*; (TA;) and *أَخَلَّ*, (JK, Mṣb, TA,) or *أَخَلَّ*, (K,) and *أَخَلَّ بِهِ*; (S, TA;) and *أَخَلَّ*; (MA, KL;) said of a man, (JK, S, Mṣb,) *He was, or became, poor, or in want or need.* (JK, S, MA, KL, Mṣb, K,

TA.) = **خَلَّ الشَّىءُ**, (K,) aor. 2, inf. n. **خَلَّ**, (TA,) *He, or it, perforated the thing; transpierced it, or pierced it through; as also* **تَخَلَّلَهُ**: (K:) so in the M. (TA.) You say, **خَلَّلْتُ** **الشَّىءَ بِالخَلَالِ**, aor. 2, *I transpierced, or transpierced, the thing with the [pin called] خَلَالٌ*. (JK.) [And **خَلَّ اللَّحْمَ** *He skewered the flesh-meat.*] And **خَلَّلْتُهُ بِالرَّمْحِ** *I pierced him with the spear.* (JK.) And **اِخْتَلَّهُ بِالرَّمْحِ** *He transpierced him, or transpierced him, with the spear;* (T, M, K, TA;) and so **بِالسَّهْمِ** *with the arrow:* (S:) or the former signifies *he pierced him with the spear and transpierced his heart:* (TA:) accord. to AZ, **الِاخْتِلَالُ** relates to the heart and the liver. (M in art. **نَظَرَ**.) And **يَخْتَلُّ التَّوْرُ** *And يَخْتَلُّ الكَلْبُ بِقَرْنِهِ* [The bull pierces the dog with his horn]. (JK.) [It is there vaguely indicated that **خَلَّةٌ** signifies The act, or perhaps the effect, of a bull's piercing a dog with his horn.] And **تَخَلَّلَهُ بِالرَّمْحِ** *He pierced him time after time with the spear.* (M, K.) — And **خَلَّ الفَصِيلَ**, (K,) inf. n. **خَلَّ**, (TA,) *He slit the tongue of the young camel, and inserted into it a wooden pin called خَلَالٌ, in order that he might not suck:* (K:) or [simply] *he slit the tongue of the young camel, in order that he might not be able to suck [any longer], so that he became lean; as also* **خَلَّ لِسَانَ الفَصِيلِ**: (S:) or **خَلَّ** signifies the fixing a **خَلَالٌ** above the nose of the young camel, to prevent his sucking. (TA in art. **لَبَّحَ**.) — And **خَلَّ**, (T, Mgh, Mṣb, K, TA,) aor. 2, inf. n. **خَلَّ**, (S, Mṣb, TA,) namely, a thing, (TA,) a garment, (T, TA,) a [garment such as is called] **كِسَاءٌ** (S, K, TA) or **رِدَاءٌ** (Mgh, Mṣb) &c., (TA,) and a [tent such as is called] **خَبَاءٌ**, (S, TA,) *He pinned it with the [pin called] خَلَالٌ; (T, TA;) he conjoined (Mgh, Mṣb, TA) its two edges, (Mgh, Mṣb,) or its edges, (TA,) or he fastened it, (K,) with a خَلَالٌ: (S, Mgh, Mṣb, K, TA:) and* **خَلَّلَهُ** has a similar, but intensive, signification. (Mṣb.) A poet says,

\* سَمِعْنَ بِمَوْتِهِ فَظَهَرْنَ نَوْحًا \*  
\* قِيَامًا مَا يُخَلُّ لَهِنَّ عَوْدُ \*

meaning, *They (the women) heard of his death, and appeared, wailing, standing; no garment of theirs having its edges fastened together with a pointed piece of wood.* (TA.) = **خَلَّ الإِبِلَ**, (K,) aor. 2, inf. n. **خَلَّ**, (TA,) *He removed, transferred, or shifted, the camels to what is termed خَلَّةٌ [after they had been pasturing upon حِمَضٌ]; as also* **أَخَلَّهَا**: (K:) or the latter signifies *he pastured them upon خَلَّةٌ*. (S.) = **خَلَّ**, (Lh, S, K,) [aor. 2,] inf. n. **خَلَّ**, (TA,) is also *syn. with خَصَّ* [He particularized, or specified]; (Lh, S, K;) *contr. of عَمَّرَ*; (K;) and so **خَلَّلَ**: (JK, S, TA:) thus in the phrase, **عَمَّرَ فِى دُعَائِهِ وَخَلَّلَ** (S, TA) and **وَخَلَّلَ** (JK, S, TA) [He included, or compre-

hended, persons or things in common, or in general, in his prayer or supplication &c., and particularized, or specified, some person or thing, or some persons or things].

2: **خَلَّلَ أُسْنَانَهُ**, inf. n. **تَخَلَّلَ**, [He picked his teeth;] *he extracted the remains of food between his teeth with a خَلَالٌ [or toothpick]; (Mṣb, K,\* in which latter the pass. form of the verb is mentioned;) and so* **تَخَلَّلَ**, alone; (T, S,\* O, TA;) but accord. to the K, you say, **تَخَلَّلَهُ** [he extracted it], meaning the remains of food between the teeth. (TA.) — **خَلَّلَ الشَّعْرَ بِالمِشْطِ** [He separated the hair with the comb; he combed the hair]. (Mgh voce **تَشْرِيحٌ**.) — **خَلَّلَ بَحِيَّتَهُ**, (S,\* Mṣb, K,) and **أَصَابَعَهُ**, (S,\* K,) inf. n. as above, (S,) *He made the water to flow into the interstices of his beard, (Mṣb, K,) and of his fingers or toes, (K,) in the ablution termed وَضُوءٌ; (S, TA;) and* **تَخَلَّلَ**, alone, signifies the same. (S.) It (the former) is as though it were taken from **تَخَلَّلْتُ القَوْمَ** meaning "I entered amid the breaks, or interspaces, of the people." (Mṣb.) Hence the trad., **خَلَّلُوا أَصَابِعَهُمْ لَا تَخَلَّلُوا نَارَ قَلِيلٍ**, **بِقِيَامَا** [Make ye the water to flow into the interstices of your fingers or toes, lest fire that shall spare little be made to flow into their interstices]. (TA.) — **صَارَوْعَ كَلَسًا** [or **كَلَسَ**, i. e. quick lime, &c.,] into the interstices of its (a building's) stones. (TA in art. **كَلَسَ**.) — **خَلَّلَ القَيْسَةَ**, and **البَطِيخَ**, inf. n. as above, *He investigated the state of the cucumbers, and the melons, or water-melons, so as to see every one that had not grown, and put another in its place.* (AA, TA.) — See also 1, in the latter half of the paragraph. — And see 1 again, last sentence. — **خَلَّلَ**, inf. n. **تَخَلَّلَ**, said of wine and of other beverages, *It became acid, or sour; and spoiled:* (K:) or, said of **شُرَابٍ** [i. e. wine and the like], (Mgh,) or of **نَبِيذٍ** [i. e. must and the like], (Mṣb,) or of expressed juice, (K,) *it became vinegar; (Mgh, Mṣb, K;) as also* **اِخْتَلَّ**; (Lh, K;) but this is disallowed by Az; (TA;) and **تَخَلَّلَ**; but this is of the language of the lawyers; (Mgh;) or, said of **نَبِيذٍ**, this last signifies *it was made into vinegar:* (Mṣb:) or **خَلَّلَ**, said of **شُرَابٍ**, signifies *it spoiled, (JK, T,) and became vinegar.* (T.) = **تَخَلَّلَ** also signifies *The making vinegar;* (S;) and so **اِخْتَلَّلَ**; (K;) i. e. of the expressed juice of grapes and of dates. (TA.) You say, **خَلَّلَ الخَمْرَ**, (K,) or **الشَّرَابَ**, (Mgh,) or **النَّبِيذَ**, inf. n. as above, (Mṣb,) the verb being trans. as well as intrans., (Mgh, Mṣb, K,) and **تَخَلَّلَ النَّبِيذَ**, (TA,) *He made the wine, or beverage, or must or the like, into vinegar.* (Mgh, Mṣb, K, TA.) = And **خَلَّلَ البُسْرَ** *He put the full-grown unripe dates in the sun, and then sprinkled them (نَضَحَهُ, in some copies of the K نَضَجَهُ,) with vinegar, and placed them in a jar:* (K:) so in the M: and in like manner, other things than **بُسْرٌ**; as cucumbers, and cabbage, and **بَادَنْجَانٌ** [q. v.], and onions. (TA.)

[Accord. to modern usage, the verb signifies *He pickled.*]

3. **خَلَّلَهُ**, (JK, Mgh, K,) inf. n. **مُخَالَتَةٌ** and **خَلَالٌ** (JK, S, K) and [quasi-inf. n.] **خَلَّةٌ**, (JK,) *He acted, or associated, with him as a friend, or as a true, or sincere, friend.* (JK, S,\* Mgh, K.) **خَلَّلَ**, in the Kṣur [xiv. 36], is said to mean [Wherein shall be no buying or selling] nor mutual befriending: or [and no friends, or true friends, for], as some say, **خَلَالٌ** is here pl. of **خَلَّةٌ**, like as **خَلَالٌ** is pl. of **خَلَّةٌ**. (TA.)

4. **أَخَلَّ** and **أَخَلَّ بِهِ** and **أَخَلَّ بِهِ**: see 1, near the beginning. — **أَخَلَّ بِهِ** *He (a man) fell, or stopped, short in it; fell short of accomplishing it; fell short of doing what was requisite, or due, or what he ought to have done, in it, or with respect to it; or flagged, or was remiss, in it; namely, a thing; syn. قَصَرَ فِيهِ; (Mṣb;) as, for instance, in belief, and in confession thereof, and in works: (Ksh and Bḍ in ii. 2:) he left it, neglected it, omitted it; or left it undone: (Har p. 402:) or i. q. أَجْحَفَ بِهِ [app. as meaning he was near to falling short of accomplishing it, or of doing what was requisite in it; or was near to being remiss in it]; namely, a thing. (K.) — He failed of fulfilling his compact with him, or his promise to him. (K.) — He became absent, or he absented himself, from it; he left, abandoned, or quitted, it; namely, a place &c. (K.) You say, **أَخَلَّ بِمَرْكُزِهِ** *He (a man, S, or a horseman, Mgh) left, abandoned, or quitted, his station (S, Mgh) which the commander had appointed him. (Mgh.)* And **أَخَلَّ بِهِمْ** *He became absent, or he absented himself, from them. (JK.)* — **أَخَلَّ الوَالِيَّ بِالتَّغْوِيرِ** *The prefect made the frontiers to be kept by a small body of troops. (K.)* — **أَخَلَّ إِلَيْهِ**: see 8. — **أَخَلَّهُ** *He made him, or caused him, to want, or be in need.* (JK, S, K.) You say, **مَا أَخَلَّكَ إِلَى هَذَا** *What has made thee, or caused thee, to want, or be in need of, this?* (S.) And **مَا أَخَلَّكَ اللَّهُ إِلَيْهِ** *What has God made thee, or caused thee, to want, or be in need of?* (Lh, K.) = **أَخَلَّ الإِبِلَ**: see 1, near the end of the paragraph. = **اِخْتَلَّوْا**, (K,) inf. n. **اِخْتِلَالٌ**, (TA,) *Their camels pastured upon what is termed خَلَّةٌ*. (K.) — Hence, **أَخَلَّ** said of a man signifies + **أَخَذَ مِنْ قَبْلِ** [i. e. *He took frontways*]: opposed to **أَحْمَضَ** [and **حَمَضَ**, q. v.], meaning *The palm-tree produced bad fruit.* (A'Obeyd, JK, S, K.) — And *The palm-tree produced dates such as are termed خَلَالٌ*: [like **أَبْلَحَتْ** from **بَلَّحَ**:] thus it bears two contr. significations. (K.)*

5. **تَخَلَّلَ** [primarily signifies *It entered, or penetrated, or passed through, the خَلَالِ, i. e. interstices, &c., of a thing.*] You say, **تَخَلَّلْتُ القَوْمَ** *I entered amid the breaks, or interspaces, of the people.* (S, M, Mṣb, K,\*) And **تَخَلَّلُوا التَّرْيَارَ** [They went through the midst of the houses]. (S in art. **جَوَسَ**.) And **تَخَلَّلَ الرَّمْلَ** *He passed through the sands.* (Az, TA.) And **تَخَلَّلَ القَلْبَ**



† [It penetrated the heart]; said of admonition. (TA in art. بهر.) And **تَخَلَّلَ الشَّيْءُ** *The thing* [i. e. anything] *went, or passed, through.* (JK, S, K.) — [Hence, *It intervened*; said of a time &c. And hence the phrase **مِنْ غَيْرِ تَخَلُّلٍ** *Without interruption.*] — And **تَخَلَّلَ الْمَطَرُ** *The rain was confined to a particular place, or to particular places; was not general.* (S, K.) — See also 1, in two places, in the former half of the paragraph. — **تَخَلَّلَ الرَّطْبُ** *He sought out the fresh ripe dates in the interstices of the roots of the branches (M, K) after the cutting off of the racemes of fruit.* (M.) And **تَخَلَّلَ النَّخْلَةَ** *He picked the dates that were among the roots of the branches of the palm-tree; as also تَكَرَّبَهَا.* (AHn, TA.) — For other significations, see 2, in four places.

6. **تَخَالَ** [said of several persons] *The being friendly, one with another.* (KL.) [You say, **تَخَالُوا** *They acted together, or associated, as friends, or as true friends.*]

8. **اِخْتَلَّ** [primarily signifies] *It had interstices, breaks, chinks, or the like.* (MA. [See **خَلَّلَ**].) — [And hence,] *It was, or became, shaky, loose, lax, uncompact, disordered, unsound, corrupt, (Mṣb,) faulty, or defective, (KL, Mṣb,) [and weak, or infirm, (see **خَلَّلَ** and **مُخْتَلِّ**)] said of a thing or an affair; (KL;) it became altered for the worse. (Mṣb.) [You say, **اِخْتَلَّ مَرَجُهُ** *His constitution, or temperament, became in a corrupt or disordered state.* And **اِخْتَلَّ** alone *He was, or became, disordered in temper; (see **تَحَمَّضَ**); but this seems to be from the same verb said of a camel; (see **اِخْتَلَّتِ الْإِبِلُ**, below;) for the camel becomes disordered in his stomach by pasturing long upon **خَلَّة**, without shifting to **حَمِضَ**. And **اِخْتَلَّ عَقْلُهُ** *His mind, or intellect, was, or became, unsound, or disordered.*] And **اِخْتَلَّ أَمْرُهُ** [*His affair, or state, was, or became, unsound, corrupt, or disordered*]; (S, voce اضطرب;) i. e. **وَقَعَ فِيهِ الْخَلَلُ**. (JM.) — *He was, or became, lean, meagre, or emaciated; (KL;) and so **اِخْتَلَّ جِسْمُهُ**. (S.) See 1, first sentence. — See also **خَلَّ** as syn. with **أَخَلَّ** or **أَخَّلَّ** &c., near the beginning of the first paragraph. [Hence,] **اِخْتَلَّ إِلَيْهِ** *He wanted it, or needed it; (S, Mṣb, K;) namely, a thing; (S, Mṣb;) as also إِلَيْهِ (TA:) whence the saying of Ibn-Mes'ood, **عَلَيْكُمْ بِالْعَلِيمِ فَإِنَّ أَحَدَكُمْ يَخْتَلُّ السُّورَ الْكَلْبَ بِقَرْنِهِ لَا يَدْرِي مَتَى يَخْتَلُّ إِلَيْهِ** [*Keep ye to the pursuit of knowledge, or science; for any one of you knows not, or will not know, when it will be wanted, or needed*]; i. e., when men will want, or need, that [knowledge] which he possesses. (S.) You say also, **أَخْتَلَّ إِلَى فُلَانٍ** *Such a one was wanted, or needed.* (JK.) — See also 2, in two places. — **اِخْتَلَّهُ بِالرَّمِيحِ**, and **بِالسَّبِيرِ**: and **يَخْتَلُّ السُّورَ الْكَلْبَ بِقَرْنِهِ**: see 1, in the former half of the paragraph. — **اِخْتَلَّ** also signifies *He sewed together.* (KL.) — **اِخْتَلَّ** said of herbage: see **خَلَّة**, near the end of the paragraph. — **اِخْتَلَّ** *The place had in it **خَلَّة** [q. v.].* (MA.)****

— And **اِخْتَلَّتِ الْإِبِلُ** *The camels were confined in [pasturage such as is termed] **خَلَّة**.* (K.)

R. Q. 1. **خَلَّهَا** *He attired her with the **خَلَّال** [or anklet, or pair of anklets].* (TA.) — **خَلَّلَ الْعَظْمَ** *He took the flesh that was upon the bone.* (K.)

R. Q. 2. **تَخَلَّلَتْ** *She attired herself with the **خَلَّال** [or anklet, or pair of anklets].* (K.) — **تَخَلَّلَ** *It (a garment, or piece of cloth,) was, or became, old, and worn out.* (JK.)

**خَلَّ** a word of well-known meaning, (S, Mṣb.) *Vinegar; i. e. expressed juice of grapes (JK, Mgh, K) and of dates (JK) &c. (K) that has become acid, or sour: (JK, Mgh, K:) so called because its sweet flavour has become altered for the worse (اِخْتَلَّ): (Mṣb:) a genuine Arabic word: (IDrd, K:) the best is that of wine: it is composed of two constituents (K) of subtle natures, (TA,) hot and cold, (K,) the cold being predominant: (TA:) and is good for the stomach; and for the gums, (K,) which it strengthens, when one rinses the mouth with it; (TA;) and for foul ulcers or sores; and for the itch; and for the bite, or sting, of venomous reptiles; and as an antidote for the eating of opium; and for burns; and for toothache; and its hot vapour is good for the dropsy, and for difficulty of hearing, and for ringing in the ears: (K:) [various other properties &c. are assigned to it in the TA:] **خَلَّة** signifies somewhat (lit. a portion) thereof; [being the n. un.] (Abooziyád, K;) or it may be a dial. var. thereof, like as **خَمْرَةٌ** is [said by some to be] of **خَمْرٍ**: (Abooziyád, TA:) see also **خَلَّة**: the pl. is **خَلُولٌ** [meaning sorts, or kinds, of vinegar]. (Mṣb.) It is said in a trad., **نِعْمَ الْإِدَامُ الْخَلُّ** [*Excellent, or most excellent, is the seasoning, vinegar!*]. (TA.) — [Hence,] **أُمُّ الْخَلِّ** [*The mother of vinegar; meaning] wine. (JK, TA.) — [Hence also the saying,] **مَا فُلَانٌ بِخَلٍّ وَلَا خَمْرٍ**, (A'Obeyd, JK, S,) or **مَا لَهُ خَلٌّ وَلَا خَمْرٌ**, (K,) or **عِنْدَ مَا عِنْدَ مَا لَهُ خَلٌّ وَلَا خَمْرٌ**, (S in art. خمر,) *Such a one, or he, possesses neither good nor evil: (A'Obeyd, JK, S, K:) [or neither evil nor good: for] AA says that some of the Arabs make **الْخَمْرُ** to be good, and **الْخَلُّ** to be evil; [and thus the latter is explained in one place, in this art., in the K;] and some of them make **الْخَمْرُ** to be evil, and **الْخَلُّ** to be good. (Har p. 153.) — **حَمِضٌ** [i. e. *A kind of plants in which is saltness: or salt and bitter plants: or salt, or sour, plants or trees: &c.: opposed to **خَلَّة**. (K.)* A poet says,***

\* نَيْسَتْ مِنَ الْخَلِّ وَلَا الْخَمِاطِ \*

[*She is not, or they are not, of the plants or trees called **خَلَّ**, nor of the kind called **خَمِاط** (pl. of **خَمِط**). (TA.) — *A road in sands: (S:) or a road passing through sands: or a road between two tracts of sand: (K:) or a road passing through heaped-up sands: (JK, K:) masc. and fem. [like **طَرِيقٌ**]: (S, K:) pl. [of pauc.] **أَخَلَّ** and [of mult.] **خَلَالٌ**. (K.) One says **خَلَّ حَبَّةٌ****

[*A serpent of a road in sands, &c.]; like as one says **أَفْعَى صَرِيمَةٌ**. (S.) — *An oblong tract of sand. (Ham p. 709.) — *A vein in the neck (JK, K) and in the back, (K,) communicating with the head. (JK, TA.) — *A slit, or rent, in a garment, or piece of cloth. (K.) — *An old and worn-out garment, or piece of cloth, (JK, S, K, TA,) in which are streaks: (TA:) [or so **تَوْبُ** **خَلَّ**]: and **خَلَّالٌ** and **خَلَّالٌ**, applied to a garment, or piece of cloth, (JK, K,) signify *old and worn out, (JK,) or thin, (K,) like **هَلْبَلٌ** and **هَلْبَالٌ**. (TA.) — *A bird having no feathers: (JK:) or having few feathers. (K.) — *A man (JK, S) lean, meagre, or emaciated; (JK, S, K;) as also **خَلِيلٌ** (K) [a meaning said in the TA to be tropical] and **مَخْلُولٌ** and **مُخْتَلِّ**: (TA:) or *light in body: (IDrd, TA:) and [the fem.] **خَلَّة**, applied to a woman, *light (K, TA) in body, lean, or spare: (TA:) the pl. of **خَلَّ** is **خَلُولٌ**. (JK.) Also *Fut: thus bearing two contr. significations: (K:) and so **مَخْلُولٌ**. (TA.) It is applied to a man and a camel. (TA.) Accord. to the K, it also signifies *A [young camel such as is termed] **فَصِيلٌ**: (TA:) but it means *such as is lean, or emaciated; (TA:) and so **مَخْلُولٌ**, applied to a **فَصِيلٌ** as an epithet, for a reason mentioned above, in an explanation of the phrase **خَلَّ الْفَصِيلُ**. (S, TA.) — Also *i. q. **ابْنُ مَخَاضٍ** [i. e. *A male camel in his second year*]; (JK, K;) and so **خَلَّة**; which is also applied to the female: (As, S, K:) and *i. q. **ابْنُ لَبُونٍ** [i. e. *a male camel in, or entering upon, his third year*]; and in like manner **خَلَّة** is applied to the female; (JK;) or, as in the M, to a she-camel; (TA;) and, as some say, (JK,) a large she-camel: (JK, TA:) and **ابْنُ خَلَّة** signifies *the same as **ابْنُ اللَّبُونِ** (T in art. بنى) or **ابْنُ مَخَاضٍ** [or **ابْنُ الْمَخَاضِ**]. (TA in that art.) You say, **أَتَاهُمْ بِقُرْصٍ كَأَنَّهُ فَوْسَنٌ**, (S, TA,) or **كَأَنَّهُ خَفَّ خَلَّةً**, (JK,) [*They brought them a round cake of bread as though it were the foot of a camel in its second, or third, year,*] meaning *small*. (JK. [In the TA, meaning *سَمِينَةٌ* (i. e. *fat*); but this seems to be a mis-transcription.]) — *A cautery. (TA.)*****************

**خَلَّ**: see **خَلِيلٌ**, in two places.

**خَلَّ**: see **خَلَّة**, in two places: — and see **خَلِيلٌ**, in four places.

**خَلَّة** *A road between two roads. (TA.) — *A hole, perforation, or bore, that penetrates, or passes through, a thing, and is small: or, in a general sense: (K:) or a gap, or breach, in a booth of reeds or canes. (T, TA.) [See also **خَلَّلَ**.] — [And hence,] *The gap that is left by a person who has died: (As, T, S, TA:) or the place, of a man, that is left vacant after his death. (K.) One says, of him who has lost a person by death, **اللَّهِمَّ أَخْلِفْ عَلَيَّ أَهْلَهُ بِخَيْرٍ وَأَسَدِّدْ خَلَّتَهُ**, i. e. [*O God, supply to his family, with that which is good, the place of him whom they have lost,*] and *fill up the gap which he has left by his death.* (As, T, S, TA.) — And *The interval, or inter-****

vening space, between the piercer, or thruster, and the pierced, or thrust: whence the saying, رَفَعَ خَلَّةَ الْفَارِسِ, explained in art. رَفَعَ. (O and K and TA in that art.) — [Hence also,] *Want*, or a *want*: *poverty*; (S, Mṣb, K;) *need*, *straitness*, or *difficulty*. (Lḥ, K.) One says, بِه خَلَّةٌ شَدِيدَةٌ *He has pressing, or severe, need or straitness or difficulty*. (Lḥ, TA.) And سَدَّ اللَّهُ خَلَّتَهُ *May God supply his want*. (TA.) And it is said in a prov., الْخَلَّةُ تَدْعُو إِلَى السَّلَةِ *Want invites to theft*. (K, TA.) = *I. q.* خَصْلَةٌ; (JK, S, Mgh, Mṣb, K;) both signify *A property, quality, nature, or disposition*: and *a habit, or custom*: (KL, PṢ, TK;) [and app. also *a practice, or an action*:] in a man: (TA: [see the latter word:]) pl. خَلَلٌ. (JK, Mgh, Mṣb, K.) One says, فَلَانٌ خَلَلٌ *[Such a one, his nature, or disposition, is good]*. (IDrd, TA.) And hence, خَيْرٌ خَلَالٍ *The best of the habits, or customs, of the faster is the use of the tooth-stick*. (Mgh.) — See also خَلَّةٌ = *An isolated tract of sand*, (Fr, K,) *separate from other sands*. (Fr, TA.) — And *i. q.* هَضْبَةٌ [which signifies *An elevated tract of sand*: but more commonly *a hill*; or *a spreading mountain*; &c.]. (JK, TA.) = *Wine*, (K,) in a general sense: (TA:) or *acid*, or *sour*, *wine*: (S, K:) or *wine altered for the worse*, (K, TA,) *in flavour*, (TA,) *without acidity*, or *sourness*: (K, TA:) pl. [or coll. gen. n.] خَلٌّ. (K.) — See also خَلٌّ, first sentence. — And see this last word near the end of the paragraph, in four places.

خَلَّةٌ an inf. n. [or rather quasi-inf. n.] of خَالَهُ, q. v.: (JK:) *True*, or *sincere*, *friendship*, *love*, or *affection*; as also خُلُونَةٌ and خُلَانَةٌ and خَلَانَةٌ and خَلَانَةٌ: (S:) or all these signify *a particular true or sincere friendship, or love, or affection, in which is no unsoundness, or defect, and which may be chaste and may be vitious*: (K: [in which all are said to be subst., except خَلَّةٌ, as though this were properly speaking an inf. n., though having a pl., as shown below:]) [and sometimes simply *friendship*: see an ex. in a verse cited voce مَرَحَبٌ, in art. رَحِب:] or خَلَّةٌ and خَلَّةٌ, (Mṣb,) or خَلٌّ and خَلَّةٌ, each with kesr, (K,) signify *true, or sincere, friendship, or love, or affection*, (Mṣb, K,) and *brotherly conduct*: the last two as used in the phrases, إِنَّهُ خَلٌّ and تَكْرِيمُ الْخَلِّ *[Verily he is generous in respect of true, or sincere, friendship, &c.]*: (K:) the pl. of خَلَّةٌ in the sense explained above is خَلَلٌ. (S, K.) — See also خَلِيلٌ, in three places. = *A kind of plants or herbage [or trees]*; (JK, S, Mṣb, K;) namely, the *sweet kind thereof*; (S, K;) not حِمِضٌ: (JK:) or *any pasture, or herbage, that is not حِمِضٌ*; all pasture, or herbage, consisting of حِمِضٌ and خَلَّةٌ, and حِمِضٌ being such as has in it saltness [or sourness]: (TA:) the [kind of plant, or tree, called] عَرَفَجٌ; and *every tree that remains in winter*: (JK:) accord. to Lḥ, it is [applied to certain kinds] of trees &c.: accord. to IAg, peculiarly of trees: but accord.

to A'Obeyd, [shrubs, i. e.] not including any great trees: (TA:) and *a certain thorny tree*: also *a place of growth, and a place in which is a collection, of [the plants, or trees, called] عَرَفَجٌ*: (K:) and *any land not containing [the kind of plants, or herbage, or trees, called] حِمِضٌ*; (AHn, K;) even though containing no plants, or herbage: (AHn, TA:) the pl. is خَلَلٌ: (K:) one says أَرْضٌ خَلَّةٌ and أَرْضُونَ خَلَلٌ: ISh says that أَرْضٌ خَلَّةٌ and خَلَلٌ الْأَرْضِ mean *land, and lands, in which is no حِمِضٌ, sometimes containing [thorny trees such as are called] عَضَاءٌ, and sometimes not containing such*; and that خَلَّةٌ is also applied to *land in which are no trees nor any herbage*: (TA:) some say that خَلَّةٌ, as meaning the *pasture, or herbage, which is the contrary of حِمِضٌ*, has for a pl. خَلَلٌ, and then, from خَلَلٌ is formed the pl. أُخَلَّةٌ: and some say that this last means *herbage that is cut [أُخْتَلٌ and أُجْتَرٌ] in which the latter verb seems to be an explicative adjunct to the former] while green*. (Ham p. 662, q. v.) They say that the خَلَّةٌ is the *bread of camels*, and the حِمِضٌ is their *fruit*, (JK, T, S, TA,) or their *flesh-meat*, (S, TA,) or their *خَبِيبٌ*. (TA.) — Hence, by way of comparison, it is applied to *Ease, or repose; freedom from trouble or inconvenience, and toil or fatigue; or tranquillity; and ampleness of circumstances*: and حِمِضٌ, to *evil, and war*: (T, TA:) and the former, to *life*: and the latter, to *death*. (Ham p. 315.) — Also *Acid, or sour, leaven or ferment*. (IAg, TA.)

خَلَّةٌ: see 1, near the middle of the paragraph: — and see also خَلَانَةٌ, in four places: — and خَلِيلٌ, first sentence, in two places: — and خَلَلٌ, in two places. — Also *The جَفْنٌ [i. e. the scabbard, or the case,] of a sword, covered with leather*: (K:) or *a lining with which the جَفْنٌ of a sword is covered*, (S, K, and Ham pp. 330 et seq.) *variegated, or embellished, with gold &c.*; (S;) but the pl. is also used as meaning *scabbards*: (Ham p. 331:) and *a thong that is fixed upon the outer side of the curved extremity of a bow*: (S, K:) in the T it is explained as meaning the *inner side of the thong of the جَفْنٌ, which is seen from without, and is an ornament, or a decoration*: (TA:) and *any piece of skin that is variegated, or embellished*: (M, K:) the pl. is خَلَلٌ (S, K, and Ham p. 330) and خَلَلٌ, and pl. pl. أُخَلَّةٌ, (K,) i. e. pl. of خَلَلٌ. (TA.)

خَلَّلٌ *An interstice, an interspace or intervening space, a break, a breach, a chink, or a gap, between two things*; (JK, S, Mṣb, K;) pl. خَلَلٌ: (JK, S, Mṣb:) and particularly the *places, (K,) or interstices, (S,) of the clouds, from which the rain issues*; as also خَلَلٌ; (S, K;) both occurring in this sense, accord. to different readings, in the Kur xxiv. 43 and xxx. 47: (S, TA:) the latter may be [grammatically] a sing. [syn. with the former], or it may be pl. of the former: (MF, TA:) and الدَّارُ خَلَلٌ signifies *what is around the limits of the house*; (JK, K;) or *around the walls thereof*; thus in the M; (TA;) and *what*

*is between the chambers thereof*. (K.) You say, دَخَلْتُ بَيْنَ خَلَلِ الْقَوْمِ and خَلَلْتُهُمْ *[I entered amid the breaks, or interspaces, of the people]*. (S, Mṣb.) And هُوَ خَلَلْتُهُمْ and خَلَلْتُهُمْ (M, K) and خَلَلْتُهُمْ (K [but in the CK these words are with damm to the second l]) *He is amid them*. (M, K.) And بَيوتِ الْحَيِّ خَلَلٌ, and خَلَلٌ دُورِ الْقَوْمِ, i. e. *[We went, or went to and fro, or went round about, &c.,] amid the tents of the tribe, and in the midst of the houses of the people; like a phrase in the Kur xvii. 5*. (TA.) — And [hence] *Shakiness, looseness, laxness, or want of compactness, and disorder, or want of order, of a thing*; (Mṣb;) *unsoundness, or corruptness*, (S, Mṣb,\*) in an affair or a thing, (S,) or of a thing; (Mṣb;) [*a flaw in a thing;] defect, imperfection, or deficiency*; (Ham p. 300:) *weakness, or infirmity, in an affair*, (JK, K, TA,) as though some place thereof were left uncompact, or unsound, (TA,) and in war, (JK,) and in men: (JK, K:\*) and *unsettledness in an opinion*. (K, TA.) — الخَلَلُ *The night*. (JK, Ibn-'Abbād.)

خَلَّلٌ: see خَلَانَةٌ, in two places.

خَلَّلٌ: see خَلَانَةٌ, in three places.

خَلَلَةٌ: see خَلَانَةٌ, in two places.

خَلَلٌ *[Dates in the state in which they are termed] بَلَّحٌ*, (JK, T, S, K,) in the dial. of the people of El-Baṣrah; (T, TA;) i. e. *green dates*: (JK:) [but see بَلَّحٌ and بَسْرٌ:] n. un. with ة. (JK, TA.) = هُوَ خَلَلْتُهُمْ: see خَلَّلٌ.

خَلَلٌ: see خَلَانَةٌ. — Also *An accident that happens in anything sweet so as to change its flavour to acidity, or sourness*. (K.)

خَلَلٌ *A thing with which one perforates, or transpierces, a thing*, (JK, K,) either of *iron or of wood*: (JK:) pl. أُخَلَّةٌ. (K.) — *A wooden thing [or pin] (S, Mṣb) with which one pins a garment*, (T, S, Mgh, Mṣb, K,) *conjoining its two edges*: (Mgh, Mṣb:) pl. as above: (S, Mṣb:) which also signifies the *small pieces of wood with which one pins together the edges of the oblong pieces of cloth of a tent*. (TA.) — [*A skewer for flesh-meat*.] — *A wooden pin which is inserted into the tongue of a young camel, in order that he may not suck*: (K:) or *which is fixed above the nose of a young camel, for that purpose*. (TA in art. لَهَج.) — [*A toothpick*;] *a thing (of wood, S, Mṣb) with which one extracts the remains of food between his teeth*; (S, Mṣb, K;) as also خَلَلَةٌ. (Har p. 101.) — [*A long thorn or prickle*: such being often used as a pin and as a toothpick.] — See also خَلَانَةٌ. — And see خَلَّلٌ, in six places.

خَلِيلٌ *Perforated, or transpierced*; like خَلَّلٌ. (K.) — See also خَلَّلٌ, in the latter half of the paragraph. — *Poor; needy; in want*; (JK, S, Mṣb, K;) as also مَحَلٌّ, (so in some copies of the K and in the M,) or مَحَلٌّ, (so in

other copies of the  $\text{K}$ .) and  $\text{مُخْتَل}$  and  $\text{أَخَل}$ : ( $\text{K}$ :) and  $\text{أَحْلَة}$  may be a pl. of  $\text{خَلِيل}$  in this sense. ( $\text{H}$ am p. 662.) — *A friend; or a true, or sincere, friend*; ( $\text{S}$ ,  $\text{Mgh}$ ,  $\text{Msb}$ ;) as also  $\text{خَل}$ , and  $\text{خَلَّة}$ , which is used alike as masc. and fem., because originally an inf. n., [or a quasi-inf. n., i. e. of  $\text{3}$ , q. v.,] ( $\text{S}$ ), or  $\text{خَلَّة}$ , [thus in the copies of the  $\text{K}$ , but what precedes it, though not immediately, seems to show that the author perhaps meant  $\text{خَلَّة}$ ,] used alike as masc. and fem. and sing. and pl.: ( $\text{K}$ :) or *a special, or particular, friend or true or sincere friend*; as also  $\text{خَل}$  and  $\text{خَل}$ ; or this latter is only used in conjunction with  $\text{وَدَّ}$ , as when you say,  $\text{كَانَ لِي وَدًّا وَخَلًّا}$  [*He was to me an an object of love and a friend &c.*]; ( $\text{K}$ ;) or, as  $\text{ISd}$  says,  $\text{خَل}$  is the more common, and is applied also to a female; ( $\text{TA}$ :) as is also  $\text{خَلَّة}$ , ( $\text{K}$ .) and  $\text{خَلَّة}$ : ( $\text{TA}$ :)  $\text{خَلِيل}$  also signifies *voracious*; ( $\text{K}$ ;) thus accord. to  $\text{IAqr}$ : ( $\text{TA}$ :) or *a friend in whose friendship is no خَلل* [i. e. *unsoundness, or defect, or imperfection*]: ( $\text{Zj}$ ,  $\text{TA}$ :) or *one who is pure and sound in friendship, or love*: ( $\text{IDrd}$ ,  $\text{K}$ :) the pl. is  $\text{أَحْلَاء}$  ( $\text{Msb}$ ,  $\text{K}$ ) and  $\text{خَلَان}$  ( $\text{JK}$ ,  $\text{K}$ ) and  $\text{أَحْلَة}$ : ( $\text{H}$ am p. 662, and  $\text{MA}$ :) the fem. is  $\text{خَلِيَّة}$ ; ( $\text{S}$ ,  $\text{M}$ ,  $\text{K}$ ;) of which the pl. is  $\text{خَلِيَّات}$  and  $\text{خَلَائِل}$ : ( $\text{M}$ ,  $\text{K}$ :) the pl. of  $\text{خَل}$  or  $\text{خَل}$  is  $\text{أَخْلَال}$ : ( $\text{K}$ :) and the pl. of  $\text{خَلَّة}$  is  $\text{خَلَال}$ , ( $\text{S}$ .) mentioned before, see  $\text{3}$ , second sentence. It is applied in the  $\text{Kur}$  iv. 124 to Abraham; who is called  $\text{خَلِيلُ اللَّهِ}$ , ( $\text{TA}$ .) and  $\text{الْخَلِيل}$ . ( $\text{K}$ .) And it is said that the pl.  $\text{أَحْلَاء}$  means also *Pastors*; because they act to their beasts like  $\text{أَحْلَاء}$  [or friends, &c.], in labouring to do good to them. ( $\text{H}$ am p. 662.) — Also *One who advises, or counsels, or acts, sincerely, honestly, or faithfully*. ( $\text{IAqr}$ ,  $\text{TA}$ .) — And  $\text{الْخَلِيل}$  also signifies *The heart*. ( $\text{IAqr}$ ,  $\text{JK}$ ,  $\text{K}$ .) — And *The liver*. ( $\text{JK}$ ,  $\text{TA}$ .) — And *The nose*. ( $\text{JK}$ ,  $\text{K}$ .) — And *The sword*. ( $\text{IAqr}$ ,  $\text{TA}$ .) [And] *A sword of Sa'eed Ibn-Zeyd Ibn-'Amr Ibn-Nufeyl*. ( $\text{K}$ .) — And *The spear*. ( $\text{IAqr}$ ,  $\text{TA}$ .)

$\text{خَلَاء}$ : see  $\text{خَلَّة}$ , first sentence.

$\text{خَلَاء}$  i. q.  $\text{كُرَابَة}$ ; ( $\text{AHn}$ ,  $\text{JK}$ ;) i. e. *The scattered dates that remain at the roots of the branches [after the racemes of fruit have been cut off]*; ( $\text{AHn}$ ,  $\text{TA}$ ;) the *fresh ripe dates that are sought out in the interstices of the roots of the branches*; as also  $\text{خَلَال}$ . ( $\text{K}$ .) — Also *What comes forth from the teeth when they are picked*; ( $\text{JK}$ ,  $\text{S}$ ,  $\text{Msb}$ ;) as also  $\text{خَلَل}$  ( $\text{JK}$ ,  $\text{S}$ ) and  $\text{خَلَل}$  ( $\text{S}$ ) and  $\text{خَلَّة}$ : ( $\text{JK}$ :) or  $\text{خَلَل}$  and  $\text{خَلَال}$  and  $\text{خَلَاء}$  ( $\text{K}$ ) and  $\text{خَلَّة}$  ( $\text{S}$ ) and  $\text{خَل}$  ( $\text{TA}$ ) signify *the remains of food between the teeth*; ( $\text{S}$ ,  $\text{K}$ ;) and the sing. [of  $\text{خَلَل}$ ] is  $\text{خَلَّة}$  and [the n. un. of the same]  $\text{خَلَلَة}$ . ( $\text{K}$ ,  $\text{TA}$ .) [In the  $\text{CK}$ , for  $\text{خَلَلَة}$  is erroneously put  $\text{خَلَلَة}$ .] You say,  $\text{فَلَانٌ يَأْكُلُ خَلَاتَهُ}$  and  $\text{خَلَلَهُ}$  ( $\text{JK}$ ,  $\text{S}$ ) and  $\text{خَلَلَهُ}$  ( $\text{S}$ ) and  $\text{خَلَلْتَهُ}$  ( $\text{JK}$ ) and  $\text{خَلَلْتَهُ}$  ( $\text{TA}$ )

*Such a one eats what comes forth from his teeth when they are picked.* ( $\text{JK}$ ,  $\text{S}$ ,  $\text{TA}$ .) — See also  $\text{خَلَّة}$ , first sentence.

$\text{خَلَاء}$ : see  $\text{خَلَّة}$ , first sentence: — and see also  $\text{خَلَال}$ .

$\text{خَلْوَة}$ : see  $\text{خَلَّة}$ , first sentence.

$\text{خَلَال}$  *A seller of vinegar.* ( $\text{K}$ ,  $\text{TA}$ .)

$\text{خَلِي}$  a rel. n. from  $\text{خَلَّة}$  as meaning the "sweet kind of plants or herbage." ( $\text{S}$ .) You say  $\text{بَعِيرٌ خَلِي}$ , ( $\text{Ya}a\text{q}oob$ ,  $\text{S}$ .) and  $\text{إِبِلٌ خَلِيَّة}$  ( $\text{Ya}a\text{q}oob$ ,  $\text{S}$ ,  $\text{K}$ ) and  $\text{مُخَلَّة}$  and  $\text{مُخَلَّة}$ , ( $\text{K}$ .) meaning [*A camel, and camels,*] *pasturing upon خَلَّة*. ( $\text{K}$ .) And hence the prov.,  $\text{إِنَّكَ مُخْتَلٌ فَتَحَمِضْ}$  † [meaning *Verily thou art disordered in temper, therefore sooth thyself; or] shift from one state, or condition, to another*: accord. to  $\text{IDrd}$ , said to him who is threatening: ( $\text{TA}$ .) [See also  $\text{5}$  in art.  $\text{حَمِض}$ :] [or it may mean *verily thou art weary of life, therefore submit to death*: see  $\text{H}$ am p. 315.] And the saying of  $\text{El-'Ajjaj}$ ,

\*  $\text{كَانُوا مُخَلِّينَ فَلَاقُوا حَمِضًا}$  \*

[lit. *They were pasturing upon خَلَّة*, and they found  $\text{حَمِض}$ ; meaning † *they were seeking to do mischief, and found him who did them worse mischief*]: applied to him who threatens, and finds one stronger than he. ( $\text{TA}$ .) [See also  $\text{حَمِض}$ .]

$\text{خَلَل}$ : see  $\text{خَل}$ , in the latter half of the paragraph: — and see also  $\text{خَلَال}$ .

$\text{خَلَل}$ : see the next paragraph.

$\text{خَلَال}$ : see  $\text{خَل}$ , in the latter half of the paragraph. —  $\text{رَمَلٌ خَلَالٌ}$  *Rough sand.* ( $\text{TA}$ .) — Also, and  $\text{خَلَل}$ , ( $\text{JK}$ ,  $\text{S}$ ,  $\text{K}$ .) which is a dial. var. of the former, or a contraction thereof, ( $\text{S}$ .) and  $\text{خَلَل}$ , ( $\text{JK}$ ,  $\text{K}$ .) *A well-known ornament (K) of women*; ( $\text{S}$ ,  $\text{K}$ ;) i. e. *an anklet*: ( $\text{KL}$ :) [or a pair of anklets; for you say,]  $\text{فِي سَاقَيْهَا خَلَالٌ}$  [*Upon her legs is a pair of anklets*]: ( $\text{TA}$  in art.  $\text{حَجَل}$ :) pl. (of the first,  $\text{S}$ )  $\text{خَلَالِي}$  ( $\text{S}$ ,  $\text{TA}$ ) and [of the second and third]  $\text{خَلَالِي}$ . ( $\text{TA}$ .)

$\text{خَال}$  ( $\text{K}$ ) and  $\text{مُتَخَلِّل}$  ( $\text{Mgh}$ ,  $\text{K}$ ) [and  $\text{مُخْتَل}$ ] all signify *Having interstices, breaks, chinks, or the like*: [*uncompact, or incoherent*: ( $\text{Mgh}$ ,  $\text{K}$ :) the first and second applied in this sense to an army. ( $\text{K}$ .) — For the first, see also  $\text{خَال}$ , in art.  $\text{خَيْل}$ . — And see  $\text{خَلَاء}$ .

$\text{أَخَل}$  *More, and most, poor, or needy*: ( $\text{K}$ ,  $\text{TA}$ :) from  $\text{أَخَلَّ إِلَيْهِ}$  signifying "he wanted it," or "needed it." ( $\text{TA}$ .) Hence the phrase  $\text{أَخَلَّ إِلَيْهِ}$  [meaning *More, or most, in need of him, or it*]. ( $\text{TA}$ .) — See also  $\text{خَلِيل}$ .

$\text{مُخَل}$ : see  $\text{خَلِيل}$ .

$\text{مُخَل}$ : see  $\text{خَلِيل}$ : — and see also  $\text{خَلِي}$ , in two places: — and what here follows.

$\text{أَرْضٌ مَخَلَّة}$ , or  $\text{مُخَلَّة}$ , (accord. to different copies

of the  $\text{S}$ .) *A land abounding with خَلَّة*, not containing any  $\text{حَمِض}$ . ( $\text{S}$ .)

$\text{مُخَلُون}$ : see  $\text{خَلِيل}$ , first sentence: — and see also  $\text{خَل}$ , in the latter half of the paragraph, in three places.

$\text{مُخَلَّل}$  *The part, of the leg, which is the place of the خَلَال* [or anklet]; ( $\text{JK}$ ,  $\text{K}$ ;) i. e., *of the leg of a woman.* ( $\text{TA}$ .)

$\text{مُخْتَل}$ : see  $\text{خَال}$ : — and see  $\text{خَل}$ , in the latter half of the paragraph: — and  $\text{خَلِيل}$ . — Also *Vehemently thirsty.* ( $\text{ISd}$ ,  $\text{K}$ .) —  $\text{أَمْرٌ مُخْتَلٌ}$  *An affair in a weak, or an unsound, state.* ( $\text{K}$ .) — See also  $\text{خَلِي}$ , in two places.

$\text{مُتَخَلِّل}$ : see  $\text{خَال}$ .

خَلَا

1.  $\text{خَلَّات}$ , ( $\text{S}$ ,  $\text{K}$ .) aor.  $\text{خَلَّ}$ , ( $\text{K}$ .) inf. n.  $\text{خَلُّ$ , ( $\text{S}$ ,  $\text{K}$ .) in an expos. of the  $\text{Mo'allakát}$  written  $\text{خَلَّ}$ , ( $\text{TA}$ .) and  $\text{خَلَّ}$ , ( $\text{S}$ ,  $\text{K}$ .) with *kesr* and *medd*, ( $\text{S}$ .) so accord. to  $\text{IKoo\text{t}}$  and  $\text{IK\text{t}}$  and  $\text{'Iyáq}$  and  $\text{IAth}$  and  $\text{Z}$  and  $\text{Hr}$ , but in some copies of the  $\text{K}$   $\text{خَلَّ}$ , and so many assert it to be, ( $\text{TA}$ .) and  $\text{خَلْوَة}$ , ( $\text{K}$ .) said of a she-camel, ( $\text{S}$ ,  $\text{K}$ .) *She lay down, or kneeled and lay down, upon her breast*: ( $\text{Lh}$ ,  $\text{K}$ :) or *she was, or became, refractory, or stopped and was refractory, (S, K,) and lay down, or kneeled and lay down, upon her breast, without disease or other like cause, (S,) and would not move from her place*: ( $\text{Lh}$ ,  $\text{K}$ :) like  $\text{أَلْح}$  said of a he-camel, and  $\text{حَرَن}$  said of a horse: ( $\text{S}$ :) the epithet applied to her that does thus is  $\text{خَالِي}$ , ( $\text{Lh}$ ,  $\text{K}$ .) without  $\text{ة}$ ; ( $\text{Lh}$ ;) and [app. to her that does so much, or often,]  $\text{خَلْوَة}$ . ( $\text{K}$ .) And in like manner  $\text{خَلَّ}$  is said of a he-camel; ( $\text{K}$ ;) accord. to  $\text{ISh}$ , only of a he-camel: ( $\text{TA}$ :) or the verb is used only in speaking of a female [when relating to a camel]: ( $\text{K}$ :) one should not say of a he-camel  $\text{خَلَّ}$ : ( $\text{Az}$ ,  $\text{S}$ ,  $\text{Z}$ ,  $\text{Sgh}$ :) but it is also said of a man, ( $\text{K}$ .) tropically, ( $\text{TA}$ .) inf. n.  $\text{خَلُو}$ , meaning † *He moved not from his place.* ( $\text{K}$ ,  $\text{TA}$ .) — [See also what next follows.]

3.  $\text{خَلَا الْقَوْمَ}$  [in the  $\text{CK}$   $\text{خَلَّ}$ ] *The people, or party, or company of men, left one thing, and betook themselves to another.* ( $\text{Th}$ ,  $\text{K}$ ,  $\text{TA}$ .) [ $\text{خَالِي}$ ] (see  $\text{3}$  in art.  $\text{خَلُو}$ ) has a similar meaning.]

$\text{خَلْوَة}$ : } see 1.  
 $\text{خَالِي}$ : }

خَلَب

1.  $\text{خَلَبَهُ}$ , ( $\text{A}$ ,  $\text{Mgh}$ ,  $\text{Msb}$ ,  $\text{K}$ .) aor.  $\text{خَلَب}$ , ( $\text{A}$ ,  $\text{Msb}$ ;) or  $\text{خَلَب}$ , ( $\text{Mgh}$ ;) or  $\text{خَلَب}$  and  $\text{خَلَب}$ , ( $\text{Mgh}$ ,  $\text{K}$ .) inf. n.  $\text{خَلْب}$ , ( $\text{Lth}$ ,  $\text{Mgh}$ ,  $\text{TA}$ .) *He wounded him, or scratched him, or cut him, with his nail*; ( $\text{A}$ ,  $\text{K}$ ;) as also  $\text{استخَلَبَهُ}$ : ( $\text{K}$ :) *he (a beast or bird of prey, TA) seized him, i. e. the prey, with his claw or talon*: ( $\text{K}$ :) or *he (a beast of prey) rent his skin with his dog-tooth*: ( $\text{TA}$ :) or *he rent it (the skin) with his dog-tooth*: ( $\text{Lth}$ ,  $\text{Mgh}$ ,  $\text{TA}$ :) or

he (a bird) cut and rent it (i. e. the skin) بِمِخْلَبِهِ with his talon: (Mṣb:) he rent it, or slit it. (K.) One says of a woman, قَلَبْتُ قَلْبِي وَخَلَبْتُ خَلْبِي [She smote, or overturned, my heart, and rent my midriff, or, more probably, liver, which is regarded as a seat of passion]. (A, TA.) And فَلَانًا خَلَبَتْ فَلَانًا She (a woman) smote the خَلْبُ [app. here, also, meaning liver] of such a one. (Ham p. 343.) — Also It (a venomous or noxious reptile or the like, TA) bit him. (K.) — And خَلَبَ النَّبَاتَ, aor. ٢, inf. n. خَلَبٌ, He cut the plants, or herbage; (S, Mṣb;) as also خَلَبَهُ. (S.) — And خَلَبَ بِالْمِخْلَبِ He worked, and cut, with the reaping-hook. (TA.) — The root denotes the making a thing to incline: for الطَّائِرُ يَخْلُبُ بِمِخْلَبِهِ الشَّيْءَ إِلَى نَفْسِهِ [The bird makes to incline, with its talon, the thing towards himself]. (IF, Mgh.) — [Hence,] خَلَبَ فَلَانًا عَقْلَهُ, aor. ٢, and ٢, He despoiled, or deprived, such a one of his reason: (K:) or خَلَبَ خَلْبًا, inf. n. خَلَبٌ, he despoiled, or deprived, the woman of her reason: and خَلَبَتْ عَقْلَهُ, inf. n. as above, she took away his reason; as also خَلَبَتْهُ. (L.) — And [hence,] خَلَابَةٌ signifies The endeavouring to deceive or beguile (IF, IATH, Mgh) with blandishing speech: (IATH:) or deceiving with the tongue: (S:) or a woman's captivating the heart of a man by the most blandishing and deceiving speech. (Lth.) You say, خَلَبَهُ, (S, A, Mgh, Mṣb, K,) aor. ٢ (S, Mgh, Mṣb, K,) or ٢ and ٢, (Mgh,) inf. n. خَلَبٌ (Mṣb, K) and خَلَابَةٌ, (A, K,) or this is a simple subst., (Mṣb,) and خَلَابٌ; (K;) and خَلَبَهُ; (S, A, K;) and خَلَبَهُ; (K;) He deceived him (S, Mṣb, K) with his tongue: (S:) or he despoiled, or deprived, him of his reason, بِمِخْلَبِهِ [by his speech]: (A:) or, followed by بِمِخْلَبِهِ, he made his heart to incline [to him] by the most blandishing speech. (Mgh.) It is said in a prov., إِذَا لَمْ تَغْلِبْ فَأَخْلُبْ, (S, TA,) or فَأَخْلُبْ; accord. to the former reading, which is that of Aṣ, (TA,) When thou dost not overcome, use deceit: (S, IATH, TA:) accord. to the latter reading, [it is said to mean when thou dost not overcome,] grasp little after little; as though it were taken from مِخْلَبٌ signifying "a claw" or "talon." (TA.)

3: see 1.

8: see 1, in two places.

10: see 1, in two places. استخلب also signifies He cut, (S, TA,) with the reaping-hook, (TA in art. حَبْر.) and crouched (خَضَدَ, TA) and ate, plants, or herbage. (S, TA.)

خَلْبٌ i. q. ظَفْرٌ (K,) used in a general sense [as meaning The nail of a man, and the talon of a bird, and the claw of a beast: see also مِخْلَبٌ]: pl. أَخْلَابٌ only. (TA.) — The diaphragm, or midriff; syn. حِجَابُ الْقَلْبِ; (JK, L;) or حِجَابُ الْكَبِدِ; (A, K;) the partition intervening between the heart and the liver; (IAṣr, S;) the partition between the heart and the belly; (Zj in his "Khalḵ el-Insán;") or a small and thin piece of flesh forming a connection between the ribs [app. of one side and those of the other]: or the liver

[itself]: (K:) or its زِيَادَةٌ [or زَائِدَةٌ]: (A, K:) or a white thin thing adhering to the liver: (K:) or a certain thing in, or upon, the liver, like a غَدَّةٌ: (JK:) or a small bone, resembling a man's nail, adhering to one side of the midriff, next the liver. (TA.) See 1, in two places. — A friend; [app. because he cleaves to another;] as also خَلْمٌ. (JK.) — [And hence, app.,] خَلْبُ نِسَاءٍ, (S, A, K,) a phrase like حَدَثَ نِسَاءً and زَيَّرَ نِسَاءً, (TA,) A man whom women love: (S:) or one who loves women for the sake of discourse, or for the sake of vitious or immoral conduct, or adultery, or fornication, (A, K,) and whom they love (K) in like manner: (TA:) and one who endeavours to deceive, or beguile, women [with blandishing speech: see 1]: (TA:) pl. أَخْلَابٌ (S, Mṣb) and نِسَاءٌ خَلْبَةٌ: (K, TA:) the latter [in the CK] خَلْبَاءٌ extr. [with respect to rule]. (TA.) — I. q. وَشَى [app. as meaning A kind of variegated, or figured, cloth or garment]. (TA.) [See also مَخْلَبٌ.] — The radish. (K, TA.) In a copy of the K, الْفَحْلُ is erroneously put for الْفَجْلُ. (TA.) — The leaves, (K,) or broad leaves, (Lth,) of the grape-vine. (Lth, K.)

خَلْبَةٌ: } see خَالِبٌ.

خَلْبَاءٌ: } see خَلْبٌ.

خَلْبُ نِسَاءٍ: see خَلْبٌ.

خَلْبُوتٌ: } see خَالِبٌ, for each in two places.

خَلْبُوتٌ: } see خَالِبٌ, for each in two places.

خَلَابَةٌ: see 1. [And see also خَلْبِي.]

خَلْبٌ + Clouds (سَحَابٌ, S, K, TA) that thunder and lighten, (TA,) containing no rain: (S, K, TA:) or whereof the lightning flashes slightly, so that one hopes for their raining, but which deceive the expectation, and become dispersed: as though derived from خَلَابَةٌ, the "deceiving with blandishing speech." (IATH.) And الْبَرَقُ الْخَلْبُ and الْبَرَقُ خَلْبٌ (S, K) and الْبَرَقُ الْخَلْبُ (K) and الْبَرَقُ خَلْبٌ (A) Lightning with which is no rain; (S, A;) as though deceiving: (S:) that excites hope [of rain] and breaks its promise. (K.) Hence the saying, to him who promises and does not fulfil his promise, إِنَّهَا أَنْتَ كَبَرَقَ خَلْبٌ [Thou art only like lightning with which is no rain]. (S.) And فَلَانٌ خَلْبٌ قَلْبٌ Such a one is sharp in intellect, clever, ingenious, skilful, knowing, or intelligent. (JK.)

خَالِبٌ and خَلَابَةٌ: see خَالِبٌ.

خَلَابَةٌ Deceit, or guile. (K.) [See also خَلْبِي, in the first paragraph.]

خَالِبٌ, applied to a man, Deceiving: (K:) and in like manner, [but in an intensive sense,] خَلَابٌ (ISK, S, K) and خَلُوبٌ (Kr, Mṣb, TA) and خَلْبُوتٌ (ISK, S, K) and خَلْبُوتٌ (K) Very deceitful (ISK, S, Kr, Mṣb, K, TA) and lying: (ISK, S:) and so, applied to a woman, خَلَابَةٌ

and خَلُوبٌ (A, K) and خَلْبَةٌ (S, K) and خَلْبُوتٌ (K) and خَلْبَاءٌ (TA) very deceitful: (S, A, K, TA:) خَلْبَةٌ is a pl. [of خَالِبٌ], and means men who deceive women. (S) You say also امْرَأَةٌ خَالِبَةٌ لِلْفُؤَادِ [meaning A woman who captivates the heart by the most blandishing and deceitful speech]. (TA.)

أَخْلَبٌ [More, and most, deceiving or deceitful]. You say of a woman, تَخْلُبُ قَلْبَ الرَّجُلِ بِأَلْطَفٍ بِالْقَوْلِ وَأَخْلَبِيَهُ [She captivates the heart of the man by the most blandishing and deceiving speech]. (Lth.)

مِخْلَبٌ [The talon, or claw, of a bird or beast of prey; a tearing talon or claw;] the same to the bird (S, Mgh, Mṣb) and to the beast of prey (S, Mṣb) as the ظَفْرُ to man; (S, Mgh, Mṣb;) because the bird [or beast] cuts and rends with it the skin: (Mṣb:) the ظَفْرُ [or nail] (A, K) of any beast or bird of prey: or it is of a bird of prey; and the ظَفْرُ is of a bird that does not prey: (K:) pl. مَخَالِبٌ. (A.) [See also خَلْبٌ.] You say, أَتَشَبَّ فِيهِ مَخَالِبُهُ, meaning †He clung, or caught, to him, or it. (A.) — Also A مَنْجَلٌ [or reaping-hook] (S, Mṣb, K) in a general sense: or (TA) that has no teeth. (S, Mṣb, TA.)

عُقَابٌ مُخْلَبَةٌ An eagle with sharp talons. (JK.)

مُخْلَبٌ, applied to a garment, or piece of cloth, (S, TA,) means كَثِيرٌ الْوَشَى (S, K, TA,) i. e. [Much variegated or figured; or] of many colours. (TA.) [See also خَلْبٌ.]

## خلج

1. خَلَجٌ, (S, A, L, Mṣb, K,) aor. ٢, (S, K,) or ٢, (Mṣb,) inf. n. خَلَجٌ; and اِخْتَلَجَ; (S, L, Mṣb, TA;) and تَخَلَجَ; (L, TA;) He drew, dragged, pulled, strained, stretched, extended, lengthened, or protracted, (S, L, K,) a thing: (S, L, TA:) and he pulled out or up, displaced, removed, or took away, (S, A, Mṣb, K,) a thing, (S, A, Mṣb, TA,) and a person. (A.) Thus in the saying, أَخَذَ بِيَدِهِ فَخَلَجَهُ مِنْ بَيْنِ صَاحِبِهِ [He took his hand, and pulled him out from amid his companions]: and خَلَجَ رُمْحَهُ مِنَ الْمُطْعُونِ [He pulled out his spear from the person pierced]: and اِخْتَلَجَ رُمْحًا مَرْكُورًا [He pulled out a spear stuck in the ground]. (A, TA.) [See also an ex. in a verse cited voce مَطْرَبٌ.] El-'Ajjāj says,

\* فَإِنْ يَكُنْ هَذَا الزَّمَانُ خَلَجًا \*  
\* فَقَدْ لَبَسْنَا عَيْشَهُ الْمَخْرُوجًا \*

meaning †And if this time has taken away, and exchanged for another, a state [in which we were, we have long enjoyed its plentiful life]. (S.) — [Hence,] خَلَجٌ, said of a stallion-camel, He was taken away from the females that had passed seven or eight months since the period when they last brought forth, before he had become too languid to cover any longer. (Lth, A, L.) And خَلَجَ, aor. ٢, †He weaned his offspring, or the offspring

of his she-camel: (K:) †he separated a young camel from the mother. (A.) And **خَلَجَتْ وَلَدَهَا** †She (a mother) weaned her offspring: (M, A:) so accord. to Lh, who does not particularize any kind [of animal]. (M.) And **خَلَجَ نَاقَةً** †He weaned the offspring of a she-camel. (S.) And **خَلَجَ مِنْ بَيْنِهِمْ** †[He was taken away from among them]: said of the dead. (A, TA.) — **خَلَجَنِي كَذَا**, (S, K,\*) aor. -, (K,) †Such a thing occupied me; busied me; or diverted me, by employing my attention, from other things. (S, K,\* TA.) You say, **خَلَجَتْهُ أُمُورُ الدُّنْيَا** †[The affairs of the world occupied him, &c.]. (S, TA.) And **خَلَجَتْهُ الْخَوَالِجُ** †Busying [or distracting] affairs busied [or distracted] him. (Lth.) And a poet says,

\* وَأَبَيْتُ تَخْلِجُنِي الْهُومُ كَأَتِي \*  
\* دَلُّو الشَّقَاةَ تَمُدُّ بِالْأَشْطَانِ \*

[And I pass the night,] anxieties busying me [as though I were the bucket of the waterers, drawn from the well by the ropes]. (IAqr.) — **تَخْلِجُ** †She goes, journeys, or travels, quickly. (L.) And **خَلَجَ فِي مِشِيَّتِهِ**: see 5. — **خَلَجَ**, aor. -, also signifies †He put (a thing, TA) in motion, or into a state of commotion. (A, K, TA.) You say, **خَلَجَ حَاجِبِيهِ**, and **عَيْنِيهِ**, †He put in motion, or into a state of commotion, his eyebrows, and his eyes. (A.) — And **خَلَجَ**, aor. - (L, K) and <sup>2</sup>, inf. n. **خَلَجَ**, (L, TA,) †He made a sign [by a motion] (L, K, TA) **بِعَيْنِهِ** with his eye, and **بِحَاجِبِيهِ** with his eyebrows. (L, TA.) And **خَلَجَهُ بِحَاجِبِيهِ**, aor. and inf. n. as above, †He made a sign to him with his eyebrow. (L.) And **خَلَجَهُ بِعَيْنِهِ** †He made a sign to him with his eye; winked to him. (S, L.) And **خَلَجْتَنِي بِعَيْنِهَا** †She made a sign to me with her eye, or winked to me, to indicate a time or place of appointment, or something that she desired. (A, TA.) — See also 8, in two places.

3. **مُخَالَجَةٌ**, (A, Mgb, TA,) inf. n. **خَالَجَهُ**, (Mgh,) **He contended with him**, (A, Mgh,\* Mgb, TA,) [as though drawing, or pulling, him, (see 6,)] namely, a man. (TA.) You say, **خَالَجَهُ الشَّيْءُ**, **He contended with him for the thing**. (A.) And **خَالَجَنِي الْقِرَاءَةُ** †He vied with me in reciting the words of prayer, (Mgh,\* TA,) uttering aloud what I uttered aloud, so that he took from my tongue what I was reciting, and I did not [or could not] continue to do so. (TA, from a trad.) And **خَالَجَ قَلْبِي أَمْرٌ** †A thing, or an affair, troubled my heart with contending thoughts. (K, TA.) And **مَا يُخَالَجُنِي فِي ذَلِكَ الْأَمْرِ شَيْءٌ** †[Doubt does not contend with me respecting that affair], meaning I doubt not respecting that affair. (Sh, TA.)

4. **أَخْلَجَ حَاجِبِيهِ عَنْ عَيْنِيهِ** †[He drew up his eyebrows from his eyes]. (Lth.) = **أَخْلَجَ** is also quasi-pass. of **خَلَجَ**, though this is extr. with

respect to analogy, like **أَبْشَرَ** [q. v.] &c.; (TA;) signifying *It was, or became, drawn, dragged, pulled, &c.* (L, TA.)

5. **تَخَلَجَ**: see 1, first sentence. — [Hence,] **تَخَلَجَ فِي مِشِيَّتِهِ** **He** (a paralytic, S, K, or an insane, or a possessed, man, A) **walked in a loose manner, as though disjointed, and inclined from side to side**, (S, A, K, TA,) as one dragging a thing: (A, TA:) it is similar to **تَخَلَجَ**: (TA:) and signifies also **he** (an insane, or a possessed, man) **inclined from side to side in his gait**, (Mgh,\* TA,) as though he were drawing along, now to the right and now to the left; and so **فِي مِشِيَّتِهِ**, aor. -, inf. n. **تَخَلَجَانُ**. (TA.) — See also 8, in two places. — And see 6. = [It branched off, like a **خَلِيج**, from a large river: occurring in this sense in art. **دَجَل** of the T and TA; where **دُجَيْلٌ** is described as **نَهْرٌ صَغِيرٌ يَتَخَلَجُ مِنْ دِجْلَةٍ**.]

6. **تَخَالَجَتْهُ الْهُومُ** †Anxieties contended with him, one on one side and another on another side, as though each were drawing him to it. (A, L.) And **تَخَالَجَ فِي صَدْرِي شَيْءٌ** (S, A, K) and **أَخْتَلَجَ** (TA) †A thing was, or became, unsettled in my bosom, or mind; (TA;) meaning *I was in doubt [respecting a thing]*; (S, A, K;) as also **تَخَلَجَ** and **تَحَلَجَ**, (Lth,\* Aq, TA in art. **حَلَجَ**) or these two mean nearly the same. (Sh, TA in that art.; in which see 5, in three places.) [See also 8.]

8. **أَخْتَلَجَ**, as a trans. v.: see 1, in three places. — Also †It (a thing) was, or became, in a state of commotion, or agitation; it quivered, quaked, or throbbed; (Sh, TA;) and so **تَخَلَجَ** (Sh, K) [and **خَلَجَ**, as will be seen from what follows].

You say **أَخْتَلَجَ حَاجِبَاهُ** †His eyebrows quivered, or were in a state of commotion. (Lth.) And **أَخْتَلَجَتْ عَيْنُهُ**; (S, K;) and **تَخَلَجَتْ**; (TA;) and **خَلَجَتْ**, aor. - and <sup>2</sup>, inf. n. **خَلُوجٌ** (S, K) and **خَلَجَانٌ**; (Sh;) †His eye quivered, throbbed, or was in a state of commotion; (Sh, L;) i. q. **طَارَتْ**, (S, K,) i. e., throbbed. (PS, TK.) And **أَخْتَلَجَ الْعَضْوُ** †The member (i. e. any member, L) quivered, &c. (Mgh, L, Mgb.) — †He trembled, quivered, or quaked. (TA.) And **أَخْتَلَجَ بِوَجْهِهِ** †He moved about his lips and his chin, mocking and imitating a person talking. (TA, from a trad.) — **أَخْتَلَجَ فِي صَدْرِي هَمٌّ** †[Anxious thought fluttered in my bosom]. (TA.) See also 6.

**خَلُوجٌ**: see **خَلُوجٌ**.

**خَلُوجٌ** †Persons trembling in the bodies. (K.) — †Persons tired, or fatigued. (IAqr.) — †A people whose lineage, or origin, is doubted, (T, K,) so that different persons dispute, one with another, respecting it. (T.) See also **مُخْتَلَجٌ**.

**خَلَجَ**: see art. **خَلَجَ**.

**خَلُوجٌ** Clouds (**سَحَابٌ**) separated, or scattered, (K, TA,) as though drawn away from the mass; of the dial. of Hudheyl: (TA:) or clouds,

(**سَحَابٌ**, K,) and a cloud, (**سَحَابَةٌ**, TA,) **abounding with water**, (K, TA,) and **lightening vehemently**. (TA.) — And hence, †A she-camel **abounding with milk, and yearning towards her young one**. (T, TA.) — Also †A she-camel, (S, K,) or other female, (TA,) **whose young one has been taken from her** (S, K) **by slaughter or death, and that yearns towards it**, (TA,) and **whose milk in consequence has become little in quantity**. (S, K.) Accord. to some, (L,) †A she-camel that **goes, journeys, or travels, quickly, by reason of her [natural, not forced,] fleetness**. (L, K,\*) Pl. **خَلِيجٌ** [or, rather, this is a quasi-pl. n., like as **لَبُونٌ** is of **لَبُونٌ**,] and **خِلَاجٌ**. (L.)

**خَلِيجٌ** A canal, or cut, from a large river; syn. **شُرْمٌ مِنْ بَحْرٍ**: (S, A, K:) **what is cut off from the main mass of water**; so called because it is drawn from it: (ISd, TA:) **a river cut off from a larger river, extending to a place where use is made of it: a river on one side of a larger river**: (TA:) and [simply] **a river**: (S, A, K:) and **خَلِيجَانِ** is said to signify **the two sides of a river**: (S:) or **the two wings thereof**: and some explain the sing. (**خَلِيجٌ**) as meaning **a branch from a valley, conveying its water to another place**: (TA:) pl. **خَلِيجَانٌ** (A, TA) and **خَلِيجٌ**. (TA.)

**خَالِجٌ** [act. part. n. of 1]. — It is said in a trad. of 'Alee, respecting life (**الْحَيَاةُ**), **إِنَّ اللَّهَ جَعَلَ الْمَوْتَ خَالِجًا لِأَشْطَانِهَا**, meaning †**Verily God has made death to be quick in seizing its cords**; i. e. the cords of life. (L.) — [Hence,] **الْخَالِجُ** is applied to †**Death**; because it draws away mankind. (TA.)

**جَالِجَةٌ** †A busying, or distracting, affair: pl. **خَوَالِجٌ**. Hence, **خَلَجَتْهُ الْخَوَالِجُ**: see 1.

**مَخَلَجٌ** †Fat, so that his flesh quivers. (TA.)

**مُخْتَلَجٌ** †A man whose name has been transferred from the register of his own people to that of another people, to whom his lineage, or origin, is consequently ascribed, (A, TA,) and respecting whose lineage, or origin, people differ and dispute: (TA:) accord. to some, i. q. **خُلُجٌ** as meaning a people whose reputed origin is transferred so as to be ascribed to another people: and the former signifies also a man whose lineage, or origin, is disputed; as though he were drawn, and pulled away, from his people. (TA.) — †One whose flesh and strength are taken away. (TA.) — †A face (Lth, ISd, K) **lean**, (Lth, ISd,) **having little flesh**. (K.)

خلد

1. **خَلَدَ**, aor. <sup>2</sup>, inf. n. **خَلُودٌ** (S, A, L, Mgb, K) and **خَلْدٌ**, (S,\* A, L, K,\* [but the latter is not said to be an inf. n. in the first nor in the last of these lexicons, and is perhaps a simple subst.,]) **He remained, stayed, dwelt, or abode**; syn. **أَقَامَ**: (L, Mgb, K:) or **he remained, stayed, dwelt, or**

abode, long; syn. أَطَالَ الإِقَامَةَ: (A:) بِمَكَانٍ (S, A, Mṣb, K) and إِلَى مَكَانٍ (K) [in a place]; as also خَلَدَ (S, A, L, Mṣb, K) and خَلَدَ: (K:) and he remained, or continued, incessantly, always, endlessly, or for ever; (S, A, L, K;\*) syn. بَقِيَ, (A, L, K,) and دَامَ, (K,) or دَامَ بَقَاؤُهُ; (S, L;) in a house, or an abode, not going forth from it: (L:) he remained, stayed, dwelt, or abode, for ever, or perpetually, in Paradise, (A, L,) or in Hell. (A.) — [Hence,] خَلَدَ, (L, K,) aor. 2, and 2, (Ham p. 70, and L,) inf. n. خَلْدٌ, (K,) or خَلْدٌ, (thus in the L,) and خَلْوٌ; (L, K;) and خَلَدَ; (Ham ubi supra;) He was slow in becoming hoary, (Ham, L, K,) when advanced in years; (K;) as though he were created to continue for ever. (L.) — See also 4, in two places.

2. خَلَدَ, as a trans. v.: see 4. — Also He adorned a girl [with bracelets, or other ornaments (see the pass. part. n.), or] with earrings. (AA.) — As an intrans. v.: see 1: — and see also 4.

4. أَخْلَدَهُ, (S, A, L,) inf. n. إِخْلَادٌ; (S, L;) and خَلَدَهُ, (S, A, L,) inf. n. تَخْلِيدٌ; (S, L;) He (God, S, L) caused him to remain, stay, dwell, or abide: (L:) or caused him to remain, stay, dwell, or abide, long, in a place: (A:) or caused him to remain, or continue, incessantly, always, endlessly, or for ever, (S, L,) in a house, or an abode, not going forth from it: (L:) or caused him to remain, stay, dwell, or abide, for ever, or perpetually, in Paradise, (A, L,) or in Hell. (A.) — يَحْسِبُ أَنَّ مَالَهُ أَخْلَدَهُ, in the Kur civ. 3, means He thinketh that his wealth hath made him to be one that shall continue for ever; that he shall not die: (Jel:) i. e. he acteth as one that thinketh, with his opulence, he shall not die. (L.) — As an intrans. v.: see 1, in two places. — You say also, أَخْلَدَ بِهِ, (inf. n. as above, AA,) He kept, or clave, to him; (AA, AZ, S, K;) i. e., to his companion. (AZ, S, K.) — And أَخْلَدَ إِلَيْهِ † He inclined, or propended, to him, (L, K, TA,) and liked him: (L, TA:) he inclined to, and relied upon, (S, A, Mṣb,) him, (S, A,) or it; (Mṣb;) as also خَلَدَ. (Mṣb.) أَخْلَدَ إِلَى الْأَرْضِ, in the Kur [vii. 175], (Ks, S, A, L,) as also خَلَدَ, and خَلَدَ, but this last is rare, (Ks, L,) and so is the second, (L,) means † He inclined to, and relied upon, the earth: (S, A:) or he inclined, or propended, to the world; (Bd, Jel;) and relied thereon: (Jel:) or he inclined, or propended, to lowness, baseness, or meanness. (Bd.)

خَلَدَ: see the next paragraph.

خَلْدٌ an inf. n. of خَلَدَ, (A, L,) [or a simple subst.] syn. with [the inf. n.] خَلْوٌ. (K.) — [Hence,] الخَلْدُ, (T, K,) or دَارُ الخَلْدِ, (L,) [the latter signifying The abode of the state of perpetual existence;] Paradise: (K:) or the Paradises: (T:) or the world to come. (L.) — A bracelet: and an earring; as also خَلْدَةٌ: pl. خَلْدَةٌ: (K:) which last signifies [also] ornaments for the person, collectively; (TA;) and so خَلْدَةٌ [if this be not a mistranscription for خَلْدَةٌ]. (L.) — [The mole;] the blind rat; (L,

K;) as also خَلْدٌ, (K,) and جُنْدٌ [q. v.]: (K) in art. جلد:) or a species of rat; as also خَلْدٌ: (L:) or one of the names of the فَرُّ [or rat]: (IAḡr:) or a species of the [kind of rats called] جِرْدَانٌ, blind (Lth, S, L, Mṣb) by nature, (Lth, L, Mṣb,) having no eyes, (Lth, L,) inhabiting the deserts: (Mṣb:) Lth says that the sing. is خَلْدٌ, and the pl. خَلْدَانٌ: in the T it is said that the sing. is خَلْدَةٌ, and the pl. خَلْدَانٌ; which is very strange: (L:) or a blind beast [that lives] beneath the ground, (K,) having no eyes, (TA,) that likes the smell of onions and leeks; so that if either of these be put over its hole, it comes forth and is caught: if its upper lip be hung upon a person affected with a quartan fever, it cures him; and its brain, mixed, or moistened, with oil of roses, and used as an ointment, dispels the maladies termed البَرَصُ and الكَلْبُ and القَوَابِي and الجَرَبُ and الكَلْفُ and الخَنَازِيرُ, and every eruption upon the body: (K:) مَنَاجِدٌ, (L, K,) or, as in some copies of the K, مَنَاجِدٌ, with the unpointed د, (TA,) is used as its pl., like as مَخَاضٌ is used as pl. of خَلْفَةٌ. (L, K.) — Also A species of the قَبْرَةُ [or lark]. (K.)

خَلْدٌ: see خَلْدٌ, in two places.

خَلْدٌ The mind: (S, A, K:) the heart: (S, K:) pl. أَخْلَادٌ. (TA.) You say, وَقَعَ ذَلِكَ فِي خَلْدِي, (S.) That came into my mind, or heart. (S.)

خَلْدَةٌ: }  
خَلْدَةٌ: } see خَلْدٌ.  
خَلْدَةٌ: }

خَالِدٌ [Remaining, staying, &c.]. — [Hence,] الخَوَالِدُ [as though pl. of الخَالِدَةُ] † The three pieces, or portions, of stone, or rock, called الأَثَافِي, upon which the cooking-pot is placed, (S, A, L, K,) remaining in their places: (L:) so called because of their remaining (S, L) a long time (L) after the standing relics of a house have become effaced. (S, L.) [See an ex., from a poem of El-Mukhabbal Es-Saʿde, voce الأَثَافِي, p. 78; where الخَوَالِدُ is with tenween for the sake of the metre.] — Also † The mountains: and the stones: (L, K:) and the rocks: so called for the same reason. (L.) — [As a proper name, خَالِدٌ is often written خَلْدٌ.]

مُخَلَّدٌ: see the next paragraph, in two places.

مُخَلَّدٌ † Slow in becoming hoary; (A;) as also خَلْدٌ and مُخَلَّدٌ: (Har p. 588:) whose teeth do not fall out (T, A) by reason of extreme old age: (T:) or, as some say, it is مُخَلَّدٌ; as though [meaning] made by God to continue for ever in such a state: (A:) a man who is not hoary when advanced in age: (ISK, S:) whose hair of his head and beard remains black in old age. (T.) — Also † Still; motionless. (TA in art. حَمْد.)

مُخَلَّدٌ: see the paragraph next preceding. — مُخَلَّدُونَ in the Kur [lvi. 17 and lxxvi. 19] means

Always of the same age; never altering in age: (Fr:) or [endowed with perpetual vigour;] that never become decrepit: (K:) or that never exceed the fit age for service: (L, K:) — or it means adorned with earrings: (L, K:) or, with bracelets; (AO, L, K;) accord. to the dial. of El-Yemen: (L:) or, with ornaments. (Zj.)

### جلس

1. خَلَسَهُ, (S, A, Mṣb,) aor. 2, (Mṣb, Mṣ,) inf. n. خَلْسٌ (Mgh, Mṣb, K) and خَلْسِي; (K;) and خَلَسَهُ; (S, A, Mṣb, K;) and خَلَسَهُ; (S, TA;) He seized it, or carried it off, by force; (S, A, K;) مِنْ يَدِهِ from his hand: (A:) he took it at an opportunity, with deceit, guile, or circumvention: (TA:) or he took it hastily and openly: (Mgh:) or he snatched it at unawares; seized it hastily when its owner was unaware: (Mṣb:) or خَلَسَ denotes a quicker action than خَلَسَ. (Lth, K.) You say also, خَلَسَهُ إِيَّاهُ [He seized it, or carried it off, from him by force; &c.]: (TA:) and خَلَسْتُ الشَّيْءَ I seized the thing, or snatched it away, from him. (Har p. 139.) And أَخَذَهُ خَلْسِي, i. e. خَلَسًا [He took it by forcible seizure; &c.]. (TA.) خَلَسٌ is also in fighting and prostrating: and you say, خَلَسَ طَعْنَةً [He seized an opportunity to inflict a thrust, or wound, with a spear or the like]. (TA.) And أَخْلَسَ بَصْرَهُ † His sight was suddenly taken away. (A\* and TA in art. ملس.)

3. مَخَالَسَةُ الشَّيْءِ, (A, TA,\*) inf. n. مَخَالَسٌ and خَلَسٌ, (TA,) [He contended with him in a mutual endeavouring to seize, or carry off, the thing by force; or to take it at an opportunity, with deceit, guile, or circumvention; or to take it hastily and openly; or to snatch it at unawares: see 1 and 6.] A poet says, [app. using the verb tropically,]

\* نَظَرْتُ إِلَى مَيِّ خَلَسًا عَشِيَّةً \*  
\* عَلَى عَجَلٍ وَالنَّكَاشِحُونَ حُضُورَ \*

[I looked at Mei, vying with her in snatching glances, in the evening, in haste, while the secret enemies were present]. (Th, TA.) — See also 1.

4. It (the hair, A, TA, and the head, [meaning the hair of the head,] AZ, S, TA) became a mixture of black and white, (S, A, TA,) in equal proportions: or more black than white: (TA:) [or mostly white: (see خَلْسٌ:)] or partly white. (AZ.) — [Hence,] † It (herbage) became a mixture of fresh and dry: (S, K, TA:) or partly green and partly white, in drying up. (AZ, TA.) † It (حَلِي [q. v.]) put forth fresh verdure. (IAḡr, TA.) And أَخْلَسَتِ الْأَرْضُ † The land put forth somewhat of herbage. (TA.)

5: see 1.

6. تَخَالَسَا الشَّيْءَ [They both contended together, each endeavouring to seize, or carry off, the thing by force; or to take it at an opportunity, with deceit, guile, or circumvention; or to take it hastily and openly; or to snatch it at unawares:

see 1 and 3]: (A:) the inf. n., تَخَالَسٌ, signifies i. q. تَسَالَبٌ. (S, K.) — تَخَالَسَ الْقَرْنَانِ, and تَخَالَسَا نَفْسَيْهِمَا, *The two opponents sought to seize each other by force; &c.* (T, TA.)

8: see 1, in five places. — [اختلس also signifies †He slurred a vowel; i. e., pronounced it slightly: and he suppressed it altogether.]

خَلَسَ: } see خَلِيسٌ.  
خَلَسَ: }

خَلَسَةٌ inf. n. of un. of خَلَسَ [A single act of seizing, or carrying off, by force; &c.]. (Msb.) — It also occurs in a trad., where, if correctly related, it is syn. with خَلَسَةٌ. (Mgh.)

خَلَسَةٌ a subst. from خَلَسَ: (S, K:) [which may perhaps mean that it has the abstract sense of the inf. n.: and] A thing that is [seized, or carried off, by force; or taken at an opportunity, with deceit, guile, or circumvention; or] taken hastily and openly; (Mgh;) or snatched at unawares: (Msb:) or spoil; plunder; booty; a thing taken by spoliation and force; as also خَلِيسَةٌ; which last also signifies an animal that is snatched from a beast or bird of prey and dies before it has been legally slaughtered; in consequence of which it is forbidden [to be eaten]. (TA.) Hence, لَا قَطْعَ فِي الْخَلَسَةِ [There shall be no amputation (of the right hand) in the case of a thing seized, or carried off, by force; &c.]. (Mgh, Msb.) [See also an ex. voce حَدَثًا, in art. حَذَى. — An opportunity. (S, \*A, TA.) You say, هَذِهِ خَلَسَةٌ فَأَنْتَبِهْهَا, *This is an opportunity, therefore do thou take it, or seize it.* (A, TA.) — A mixture of whiteness with blackness in the hair, (S, Ham p. 387, TA,) in equal proportions: or of more blackness than whiteness: (TA:) [or a predominance of whiteness: see خَلِيسٌ.] — [Hence,] †A mixture of fresh and dry portions [or green and white (see 4)] in herbage. (S, K, TA.)

خَلَسَاءُ: see the next paragraph.

خَلِيسٌ [an epithet having the sense of the pass. part. n. of خَلَسَ; i. e., Seized, or carried off, by force; &c.]. [Hence,] طَعْنَةٌ خَلِيسٌ *A thrust, or wound, with a spear or the like, which one has seized an opportunity to inflict, by means of his skill.* (TA.) — A courageous man; as also خَلِيسٌ and خَلِيسٌ. (TA.) — Also, and خَلِيسٌ, Hair having whiteness mixed with its blackness, (A, TA,) in equal proportions: or with more blackness than whiteness: (TA:) or mostly white: (Mgh:) or partly white. (AZ, TA.) And the former, *Having a mixture of whiteness with the blackness of his hair.* (S, K.) — [Hence,] the former also signifies †Herbage drying up, or dried up, (S, K, TA,) part yellow and part green; as also خَلِيسٌ: (TA:) or both signify having its dry and green portions intermixed: (A:) and the former signifies dry herbage, upon the lower part of which fresh has grown and mixed with the former; as also خَلِيسٌ. (K.) — Also †White (أَحْمَرٌ [q. v.]) whose whiteness is mixed

Bk. I.

with blackness: and so, applied to women, خَلِيسٌ, (syn. سَمْرٌ, TA,) of which the sing. may be خَلِيسَةٌ; or خَلِيسٌ; or خَلِيسَةٌ, supposing the two augmentations (ية TA) to be elided. (K.) — Also †i. q. خَلِيطٌ [q. v.]. (TA.) — And †The young one of a she-camel begotten by a stallion not prepared for her. (Sgh, TA.)

خَلِيسَةٌ: see خَلَسَةٌ.

خَلِيسٌ †A boy whose mother is black, and his father a white, or tawny, Arab, and who is born of a colour between those of his two parents; fem. with ة: (AZ, TA:) or †a child whose parents are (one) white and (the other) black, (A, K, TA,) a white man and a black woman, or a black man and a white woman. (TA.) See also خَلِيسٌ. — And †A domestic fowl, (A,) or cock, (K,) begotten between an Indian and a Persian fowl. (A, K.)

خَلِيسٌ: see خَالِيسٌ: — and see خَلِيسٌ.

خَالِيسٌ One who seizes, or carries off, a thing by force: who takes it at an opportunity, with deceit, guile, or circumvention: [or who takes it hastily and openly: or who snatches at unawares:] as also خَلِيسٌ: [or this latter has an intensive signification:] and [in like manner] خَلِيسٌ one who seizes, or carries off, a thing at a time of inadvertence. (TA.) — [Hence,] الخَالِيسُ *Death:* because it seizes people unawares. (TA.)

مُخَلِيسٌ: see خَلِيسٌ, in two places.

مُخَالِيسٌ: see خَلِيسٌ.

مُخْتَلِيسٌ: see خَالِيسٌ.

خلص

1. خَلَصَ, (S, A, K, &c.) aor. 2, (S, TA,) inf. n. خُلُوصٌ (S, A, K) and خَلَاصٌ (TA) and خَالِصَةٌ, (K,) or the second and third of these are simple subst. [used as inf. ns., i. e., quasi-inf. ns.]; (TA;) and خَلَصَ also; (Et-Towsheeh, TA;) but the former is that which is commonly known; (TA;) *It* (a thing, S, TA) *was, or became, خَالِصٌ, (S, A, K,) which signifies [here] clear, pure, sheer, free from admixture, unmingled, unmixed, or genuine; (B, TA;) and white. (K.)* You say, خَلَصَ الْمَاءُ مِنَ التُّرْبِ, *The water became clear from turbidness.* (Msb.) And خَلَصَ الزُّبْدُ مِنَ التُّغْلِ [The butter became clear from the dregs, or sediment,] in being cooked. (S.) — خَلَصَ مِنَ الْوَرَطَةِ, (A,) or التَّلْفِ, aor. 2, (Msb,) inf. n. خَلَاصٌ (A, Msb) and مَخْلُوصٌ and مَخْلُوصٌ, (Msb,) †He became safe, or secure, or free, from embarrassment or difficulty, or from destruction, (A, Msb,) like as a thing becomes clear from its turbidness. (A.) [See also 5.] — خَلَصَ مِنَ الْقَوْمِ †He withdrew, retired, or went away or apart, from the people, or company of men. (A, TA.) It is said in the Kur [xii. 80], خَلَصُوا نَجِيًّا †They retired, conferring privately together. (Bd, Jel, TA.) — خَلَصَ إِلَيْهِ, (S, A, K,) and بِهِ, (TA,)

inf. n. خُلُوصٌ, (K,) †He, or it, (a thing, S, and grief, and happiness, A, TA,) *came to, or reached, him:* (S, A, K, TA:) *he came to, reached, or arrived at, it;* namely, a place. (TA.) — Also خَلَصُوا إِلَيْهِ *They came to him* (namely a judge or governor) *and referred to him their cause, or suit, for judgment.* (T and L in art. نَفَذَ.) — خَلَصَ, inf. n. خَلَاصٌ and خُلُوصٌ; (TA;) or خَلَصَ, (K,) inf. n. تَخْلِيسٌ; (TA;) but the former is that which is found in the correct lexicons; (TA;) *He took the خَلَاصَةَ [q. v.] (K, TA) of, or from, clarified butter;* (TA;) and †اخْلَصَ, inf. n. إِخْلَاصٌ, signifies the same. (TA.) [See also this last below.]

2. خَلَصَهُ, (A,) inf. n. تَخْلِيسٌ, (TA,) *He made, or rendered, it clear or pure* [&c. (see 1, first signification)]; *he cleared, clarified, purified, or refined, it;* (A, Mgh, TA;) [as also †اخْلَصَهُ, q. v.] — †He separated it from another thing or other things. (Msb.) You say also خَلَصَ بَيْنَهُمَا [He separated them, each from the other]. (M in art. قَلَصَ.) — †He (God, A, TA, or a man, S) *saved, secured, or freed, him, (S, A, K,) مِنْ كَذَا from such a thing, (S,) [as, for instance, a snare, and embarrassment or difficulty, or destruction, like as one renders a thing clear from its turbidness, (see 1,)] after he had become caught, or entangled;* (TA;) as also †اخْلَصَهُ. (TA.) Also †[He disentangled it; unravelled it:] said of spun thread that has become entangled. (Lth and Az and Sgh, in TA, art. عَسَرَ.) — †He made it clear; or explained, expounded, or interpreted, it; as also لَخَصَهُ. (A in art. لَخَصَ.) — خَلَصَ, inf. n. as above, also signifies †He gave [a man (for the verb in this case, as in others, is trans., accord. to the TK,)] the خَلَاصَ, (K, TA,) i. e., the equivalent of a thing, or requital, or hire for work. (TA.) — See also 1, last signification.

3. خَالَصَهُ, (S, K,) inf. n. مُخَالَصَةٌ, (TK,) †[He regarded him, or acted towards him, with reciprocal purity of mind, or sincerity: and particularly, as also خَالَصَهُ الْوُدَّ, mentioned in this art. in the A, but not explained,] *he regarded him, or acted towards him, with reciprocal purity, or sincerity, of love, or affection;* syn. صَافَاهُ (S, K, TA) and وَادَدَهُ (TA;) *[in social intercourse].* (S, TA.) You say also, خَالَصَ اللَّهُ دِينَهُ †[He acted with reciprocal purity, or sincerity, towards God, in his religion]. (A.) And one says, خَالَصَ الْمُؤْمِنَ وَالْكَافِرَ †[Act thou with reciprocal purity, or sincerity, towards the believer, and act thou with contrariety to the unbeliever]. (A. [See 3 in art. خَلَقَ, where a similar saying is mentioned.]) [See also the next paragraph.]

4. اخْلَصَهُ: see 2, first signification. You say, اخْلَصَ التَّمَنَ, inf. n. إِخْلَاصٌ, *He clarified the cooked butter by throwing into it somewhat of the meal of parched barley or wheat (سَوِيْقٌ), or dates, or globules of gazelles' dung: (S, \*L:) or he took the خَلَاصَةَ [q. v.] of the cooked, or clarified, butter.* (Fr, K.) See also 1, last signification.

And **أَخْلَصَتْهُ النَّارُ** [The fire clarified it, or purified it,] namely, butter, and gold, and silver. (K.) — You say also, **اخْلَصُوا النَّصِيحَةَ** and **الْحُبَّ** † [lit. They made good advice or counsel, and love, pure, or sincere; meaning, they were pure, or sincere, in giving good advice, and in love]. (TA.) And **اخْلَصَ لَهُ الْبُودَةَ** † [He was pure, or sincere, to him in love, or affection]. (A.) And **اخْلَصَ اللَّهُ الْعَمَلَ** † [He was pure, or sincere, towards God in works]. (Msb.) And **اخْلَصَ لِلَّهِ الدِّينَ**, (S, TA,) or **دِينَهُ**, (A,) † He was pure, or sincere, towards God in religion, [or in his religion;] without hypocrisy. (S, TA.) And **اخْلَصَ لِلَّهِ**, [elliptically,] † He was without hypocrisy [towards God]. (K.) or **إِخْلَاصٌ** properly signifies † The asserting oneself to be clear, or quit, of [believing in] any beside God. (B, TA.) [Hence,] **سُورَةُ الإِخْلَاصِ** is † a title of *The* [112th] chapter of the *Kur-án* commencing with the words **قُلْ هُوَ اللَّهُ أَحَدٌ** (IAth, Msb.) and **سُورَةُ الإِخْلَاصِ** † the same together with the [109th] chapter commencing with the words **يَا أَيُّهَا الْكَافِرُونَ**. (Msb.) And **كَلِمَةُ الإِخْلَاصِ** is applied to † The sentence which declares belief in the unity of God. (A, TA.) **أَخْلَصْنَا فَرًّا بِخَالِصَةٍ**: see below, voce **خَالِصَةٌ**. — See also 2, third signification. — And see 10.

5. **تَخَلَّصَ** † He became saved, secured, or freed; he escaped, or freed himself; or became safe, secure, free, or in a state of freedom or immunity; (S, K;) from a thing; (S;) as, for instance, a gazelle, and a bird, from a snare, (A,) [and a man from embarrassment or difficulty, or destruction, like as a thing becomes cleared from its turbidness, (see 1,) or] like spun thread when it has been entangled. (TA.) — [See also **نَسَبَ** بِأَمْرَةٍ.]

6. **تَخَالَصُوا** † They regarded one another, or acted reciprocally, [with purity, or sincerity; and particularly,] with purity, or sincerity, of love, or affection. (A, TA.)

10. **اسْتَخْلَصَ الزُّبْدَ مِنَ اللَّبَنِ** He extracted the butter from the milk. (ADK, A, L.) — **اسْتَخْلَصَهُ لِنَفْسِهِ** He appropriated him [or it] purely to himself, (Bd and Jel in xii. 54,) exclusively of any partner: (Jel:) he chose him [or it] for himself; took him [or it] in preference for himself; (IAar, in L, art. **قَرَح**; and TA in the present art.) he appropriated him to himself as his particular, or special, intimate; (TA;) syn. **اسْتَخَصَّهُ**; (S, K, TA;) and **اخْلَصَهُ** signifies the same. (TA.)

**خَلِصٌ** (S, A, K) and **خُلِصَانٌ** (S, A, TA) and **خَالِصَةٌ** (S, TA) † A man's friend; [or his sincere, or true,] or his secret, or private, friend; or his companion, or associate, who converses, or talks, with him; syn. **خَدْنٌ**; (S, K, TA;) his particular, or special, friend: (TA:) † the second is also used in a pl. sense: (S, TA:) pl. of the first, **خُلِصَاءٌ**. (K.)

**خَلِصٌ** A kind of tree like the grape-vine (K) in its manner of growth, (TA,) that clings to other trees, and rises high; (K;) having leaves

of a dust-colour, thin, round, and wide; and a blossom like that of the **مر** [?]; and tinged in the lower parts of its stems; (TA;) sweet in odour; and having berries (K) like those of [the plant called **عَنْبُ التَّعَلْبِ**, [see art. **تَعَلْب**] three and four together, red, (TA,) like the beads of **عَقِيق** [q. v.]; (K;) not eaten [by men], but depastured: (TA:) n. un. with **ة**: (K:) thus described by [AHn] Ed-Deenawaree, on the authority of an Arab of the desert. (TA.) See the end of the next paragraph.

**ذُو الْخَلِصَةِ** (S, K,) and **ذُو الْخُلِصَةِ**, (Hishám, K,) and **ذُو الْخَلِصَةِ**, accord. to IDrd, and some write it **ذُو الْخَلِصَةِ**, but the first is the form commonly obtaining with the relaters of trads., (TA,) A certain temple, (S, K,) called **كَعْبَةُ الْيَمَامَةِ**, (S,) or **الكَعْبَةُ الْيَمَانِيَّةُ**, (El-Háfídh Ibn-Hajar, K,) and also **الكَعْبَةُ الشَّامِيَّةُ**, because its door faced Syria, (TA,) belonging to the tribe of **Khath'am**, (S, K,) and **Dows** and **Bejeleh** and others, (TA,) in which was an idol called **الْخَلِصَةُ**, (S, K,) which was demolished (S, TA) by command of **Mohammad**: (TA:) or **ذُو الْخَلِصَةِ** was the idol itself, as some say; but, says IAth, this requires consideration, because [it is asserted that] **ذُو** is not prefixed to any but generic names: (TA: [but see **ذُو**:] or the temple was so called because it was the place of growth of a tree of a kind called **خَلِصٌ**. (K, TA.)

**خُلِصَانٌ**: see **خَلِصٌ**, in two places.

**خَلِصٌ** an inf. n. of 1. — **يَوْمَ الْخَلِصِ** is *The day of the coming forth of* **الذَّجَالِ** [or *Antichrist*]; because then the believers will be distinguished. (TA.) — Also † An equivalent; a requital, or compensation; hire, pay, or wages, for work: pl. **أَخْلَاصٌ**. (TA.) — See also **خَلِصَةٌ**.

**خُلِصَانٌ**: see **خَلِصَةٌ**, in two places.

**خَلِصٌ**: see **خَلِصَةٌ**, throughout.

**خُلُوصٌ**: see **خَلِصَةٌ**, in three places. — Also an inf. n. of 1.

**خَلِصٌ**: see **خَالِصٌ**.

**خَلِصَةٌ** (S, A, L, Msb, K) and **خَلِصَةٌ** (Fr, Sgh, K) What has become clear, of cooked butter; (S, A, L, K;) or cooked butter into which some dates have been thrown, or into which some **سُوقِ** [i. e. meal of parched barley or wheat] has been thrown, in order that thereby it may become clear from the remains of the milk: (Msb:) for when they cook fresh butter, to make it **سَمِنَ**, they throw into it somewhat of **سُوقِ**, or dates, or globules of gazelles' dung; and when it becomes good, and clear from the dregs, or sediment, that **سَمِنَ** is called **الْخَلِصَةُ**, and **خُلِصَانٌ** also, (S, L,) mentioned by A'Obeyd, (S,) and this, namely the **خَلِصِ**, is the **إِثْرُ**: (S, L, K:) and the terms **خُلُوصٌ** (S, L, K) and **قَلْدَةٌ** (S, L) and **قَشْدَةٌ** (S, L, K) and **كُدَادَةٌ** (S, L) are applied to the dregs, or sediment, remaining at the bottom; (S, L, K;) as also **خَلِصَةٌ**: (AHeyth, L in art. **قَشْد**;) the

inf. n. is **إِخْلَاصٌ**; and you say, **أَخْلَصْتُ السَّمِنَ** (S, L:) or **خَلِصَةٌ** and **خُلِصَانٌ** signify dates and **أَخْلَصَ** that are thrown into **سَمِنَ**; and **أَخْلَصَ السَّمِنَ** signifies "he threw dates and **سُوقِ** into the **سَمِنَ** [and so clarified it];" and **خُلِصَانٌ** [thus I find it written] signifies what has become clear, of **سَمِنَ**, when it is cooked: and **خُلِصَانٌ** also signifies, and so **خُلِصَانٌ**, and **خُلِصَانَةٌ**, butter when clear from the dregs, or sediment: and **خُلُوصٌ**, the dregs, or sediment, at the bottom of the milk: (L:) **خُلِصَانٌ** and **خُلِصَانَةٌ** are syn. with **إِذْوَابٌ** and **إِذْوَابَةٌ**: (TA:) or, accord. to AZ, the latter two terms are applied to butter when it is put into the cooking-pot to be cooked into **سَمِنَ**; and when it has become good, and the milk has become clear from the dregs, or sediment, that milk is called **إِثْرٌ** and **خُلِصَانٌ**: Az says, I have heard the Arabs apply the term **خُلِصَانٌ** to that with which **سَمِنَ** is cleared, in the cooking-pot, from the water and milk and dregs; for when it is not clear, and the milk is mixed with the butter, they take dates, or flour, or **سُوقِ**, which they throw therein, that the **سَمِنَ** may become clear from the remains of the milk mixed with it: this is the **خَلِصِ**: but the **خَلِصَةُ** [i. e. **خُلِصَانَةٌ**] is what remains, of the **خَلِصِ** and dregs or milk &c., in the bottom of the cooking-pot: (L, TA:) [or] **خُلِصَانٌ** (K) [accord. to some, **خُلِصَانٌ**, but this is app. wrong, (see Har p. 311,)] and **خُلِصَانَةٌ** (Hr, TA) also signify what fire has clarified, or purified, (**مَا أَخْلَصَتْهُ النَّارُ**), of butter, and of gold, and of silver: (Hr, K, TA:) or **خُلِصَانٌ**, means what is extracted from milk; i. e. butter; (ADK, L, TA;) and so does **خُلِصَانَةٌ**: (A: [but there mentioned among tropical expressions:]) **خُلِصَانَةٌ** being applied in the manner first mentioned in this paragraph, by a secondary application is made to signify what is clear, or pure, of other things; (Msb;) [as also **خَالِصٌ**: and hence both of them often signify † the choice, best, or most excellent, part of anything; and so, probably, does **خُلِصَانٌ**:] and **خُلِصَانَةٌ** and **خُلِصَانٌ** also signify *Inspissated juice* made from dates; (JK;) or this is called **خُلُوصٌ**. (TA.)

**خَالِصٌ** Clear; pure; sheer; free from admixture; unmingled; unmixed; genuine: (B, TA:) clear, or pure, applied to any colour: (Lh, TA:) † white; as also **خُلِصٌ**; [which latter appears to me doubtful, though I know not why Freytag has substituted for this, or for the former word, **خُلِصٌ**;] both applied to anything. (K, TA.) You say, **تَوْبٌ خَالِصٌ** † A garment, or piece of cloth, of a clear, or pure, white: and **خَالِصٌ** **قَبَاءٌ** **أَزْرَقٌ** † A garment of the kind called **قَبَاءٌ** blue with a white lining. (A.) — [Also † Pure, or sincere, love, religion, &c.] — See also **خَلِصَةٌ**, near the end of the paragraph.

**خَالِصَةٌ** [fem. of **خَالِصٌ**: used as a subst.,] † A pure property, or quality. (Bd in xxxviii. 46; and K. [In the CK, **خَلِصَةٌ** is erroneously put for **خَلِصَةٌ**: the corresponding word in Bd is **خَلِصَةٌ**].)



So in the Kur [xxxviii. 46], أَخْلَصْنَاكُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ + We have rendered them pure by a pure quality, (Bd, K, TA,) the keeping in memory the final abode: (Bd, TA:) ذِكْرَى الدَّارِ being a substitute for خَالِصَةٍ: or it may mean [by] their keeping in memory much the final abode and the return to God: (TA:) some also, (TA,) namely Náfí' and Hishám, (Bd,) read بِخَالِصَةٍ, making it a prefix to ذِكْرَى (Bd, TA) as an explicative; or an inf. n., in the sense of خُلُوصٍ, prefixed to its agent. (Bd.) — You say also, هَذَا الشَّيْءُ خَالِصَةٌ لَكَ + This thing is a property of thine: (so in a copy of the S, and so the phrase is written in the TA:) or is a thing purely thine, exclusively of others: (TA:) or خَالِصَةٌ لَكَ this thing is particularly, or specially, thine, or for thee. (So accord. to other copies of the S, and a copy of the JK.) — See also خُلِصَ is also syn. with إِخْلَاصٌ [in some sense not pointed out: see the latter below; and see also 4]. (TA.)

إِخْلَاصٌ [inf. n. of 4, used as a subst.]: see خُلُوصٌ, in three places.

إِخْلَاصَةٌ: see خُلُوصَةٌ, in two places.

مُخْلَصٌ † A place of safety, or security, or escape from an event.]

مُخْلَصٌ Chosen: (JK:) chosen by God, and pure from pollution; applied to a man. (Zj, TA.) [It is implied in the A and TA that it is also syn. with مُخْلِصٌ in the sense explained below.]

مُخْلِصٌ † Pure, or sincere, towards God in religion; without hypocrisy: (TA:) or purely believing in the unity of God. (Zj, TA.)

يَأْتُونَ مَتَجَلِّصٌ Picked [sapphires]. (A, TA.)

خلط

1. خَلَطَهُ, (S, Mṣb, K,) aor. -, (Mṣb, K,) inf. n. خَلَطٌ, (S, Mṣb,) He mixed it; mingled it; incorporated, or blended, it; (Mṣb, K;) or put it together; (Mṣb;) بِغَيْرِهِ with another thing; (S, Mṣb;) inseparably, as in the case of fluids; and separably, as in the case of animals, (Mṣb, TA,) and grains; (TA;) as also خَلَطَهُ, (K,) inf. n. تَخْلِيطٌ: (TA:) [or the latter relates to many, or several, objects; or signifies he mixed it much:] El-Marzooké says that the primary signification of خَلَطٌ is the intermingling of the particles of a thing, one with another. (Mṣb, TA.) [And hence, † He confused, confounded, or disordered, it.] — خَلَطَ الْقَوْمَ; and خَلَطَ: see 3, near the end of the paragraph.

2: see 1.—[Its inf. n. is pluralized: you say,] جَمَعَ مَالَهُ مِنْ تَخْلِيطٍ [He collected together his property, or camels, &c., from states of confusion]. (TA.) — خَلَطَ فِي الْأَمْرِ signifies The creating confusion, or disorder, (الإفساد,) in the affair, or case. (S.) And you say, هُوَ فِي تَخْلِيطٍ فِي أَمْرِهِ, [and مِنْ أَمْرِهِ, He is in a state of confusion, or dis-

order, in, or with respect to, his affair, or case]. (TA.) [And خَلَطَ عَلَيْهِ الْأَمْرَ He rendered the affair, or state, or case, confused, or disordered, or perplexed, to him. And خَلَطَ بَيْنَ الْقَوْمِ He created confusion, or disorder, or disturbance, among the people, or company of men.]

3. خَالَطَهُ, inf. n. مَخَالِطَةٌ (S, Mgh, K) and خَلَّطَهُ, (S, K,) It mixed, mingled, commingled, intermixed, or intermingled, with it; it became incorporated, or blended, with it; syn. مَارَجَهُ; (Mgh, K;) and خَامَرَهُ; (S, A, K, all in art. خمر;) [as, for instance,] water with milk. (A in art. خمر, and Mgh in the present art.) خَلَّطَ in relation to camels, and men, and beasts, also signifies Their being mixed together. (K.) A poet says,

\* يَخْرُجْنَ مِنْ بُعْثُوكَةِ الْخِلَاطِ \*  
[They come forth from the crowding and dust (of the beasts) occasioned by the being mixed together]. (Th, TA.) And it is said in a trad., لَا خِلَاطَ وَلَا وِرَاطَ (S, Mgh,) There shall be no putting together what is separate, nor separating what is put together, from fear of the poor-rate: (S:) for the Prophet made it incumbent on a person having possessed forty sheep or goats a whole year to give one sheep or goat; and so on one having possessed more thereof to the number of a hundred and twenty, to give one sheep or goat; but if they exceeded a hundred and twenty by one, two sheep or goats were to be given of them: (Az, TA:) i. e. there shall be no putting together what is separate; as, for instance, when three persons possess a hundred and twenty sheep or goats, every one of them having forty, they not having been partners for a whole year, and it being incumbent on every one of them to give a sheep or goat; and when the collector of the poor-rate comes to them, they put them together, assigning them to one pastor, in order that they may not be obliged to give for them more than one sheep or goat: (K, TA:) accord. to I Ath, this is termed إِخْلَاطٌ [app. a mistake for خَلَّاطٌ]: nor shall there be any separating of what is put together; i. e., when there are two partners, each of them having a hundred and one sheep or goats, for which together they are bound to give three sheep or goats; and when the collector of the poor-rate comes to them, they separate their sheep or goats, so that each of them shall not have to give more than one sheep or goat: [see also art. وِرَاطَ:] (TA:) or خَلَّاطٌ signifies a man's mixing his sheep or goats when they are eighty in number with those of another which are forty in number, both together being bound to give two sheep or goats while they are separate, in order that one [only] may be taken: and وِرَاطٌ, a man's giving to another the half of his sheep or goats when they are forty in number, in order that the collector of the poor-rate may not take anything: (Mgh:) or خَلَّاطٌ is, when there are, between two partners, a hundred and twenty sheep or goats, one of them having eighty and the other forty, and the collector of the poor-rate has taken two of these sheep or goats, the former partner's restoring to the latter the third of a sheep or goat; so that the former has had to give a sheep or goat and a

third; and the latter, two thirds of one: and if the collector have taken, from the hundred and twenty, one sheep or goat, the former partner's restoring to the latter one third [in some copies of the K, erroneously, two thirds] of a sheep or goat; so that the former has had to give two thirds of a sheep or goat; and the latter, one third of one: (ISd, K, TA:) and وِرَاطٌ is deceiving, and acting dishonestly: (ISd, L, TA:) in the place of وِرَاطٌ, we find, accord. to one relation, فِي الصَّدَقَةِ (TA.) — El-'Ajjáj contended with Homeyd El-Arkaṭ in two poems of the metre termed رَجَزٌ ending with ط, and Homeyd said, الْخِلَاطُ يَا أَبَا الشَّعْثَاءِ, i. e. [Beware thou of mixing; or] do not thou mix my أُرْجُوزَةٌ with thine [O father of her with the shaggy hair]; to which El-'Ajjáj replied, الْفِجَاجُ أَوْسَعُ مِنْ ذَلِكَ يَا أَبَنُ أُخِي [The roads are wider than to require my doing that, O son of my brother]. (AO, S.) خَالَطَ الرَّئِبُ الْغَنَمَ [lit. signifying The wolf mixed with the sheep, or goats,] means † the wolf fell upon the sheep, or goats: (K, TA:) the inf. n. is خَلَّاطٌ. (TA.) — خَالَطَهَا, (Az, Mṣb, K,) inf. n. خَلَّاطٌ and مَخَالِطَةٌ, (Az, Mṣb,) † He had carnal intercourse with her; (Az, Mgh, Mṣb, K;) i. e., a man with his wife, (Az, Mṣb,) or with a woman: (K:) the lawyers say, خَالَطَهَا الْمَخَالِطَةُ الْإِزْدِوَاجَ: (Mṣb:) Th explains the inf. n. خَلَّاطٌ by وَفَتْ, q. v. (TA.) Also, in like manner, with the same inf. ns., † a stallion-camel with the female. (Lth, K, TA.) [See also 4.] I Aḡr explains خَلَّاطٌ in relation to camels as signifying † A man's coming to the nightly resting-place of another's camels, and taking thence a male camel, and making him to cover his she-camel without his owner's knowledge. (TA.) — خَالَطَهُ السَّهْمُ † [The arrow penetrated into him]. (TA.) — خَالَطَهُ الشَّيْبُ [Hoariness, or whiteness, became intermixed in his hair]. (S and K in art. وُحِطَ; &c.) — خَالَطَهُ الدَّاءُ † The disease infected, or pervaded, him; [as though commingling with him;] syn. خَامَرَهُ: (Sh, K:) or infected, or pervaded, his inside. (Lth, S.) — خَالَطَ قَلْبَهُ هَرٌّ عَظِيمٌ † [Great anxiety, or disquietude of mind, infected, or pervaded, his heart]. (TA.) It is said in a trad., وَرَجَعَ الشَّيْطَانُ † And the devil returned seeking to infect (يَخَالِطُ) the heart of the man praying by suggesting what was vain. (TA.) — خَمِرٌ تَخَالِطُ الْعَقْلَ † [Wine infects the intellect]. (S and K in art. خمر.) And خُولِطَ فِي عَقْلِهِ, inf. n. خُولَاطٌ, † [He became infected, corrupted, disordered, or confused, in his intellect.] (S, K.) And خُولِطَ عَقْلُهُ, and اِخْتَلَطَ عَقْلُهُ † His intellect became corrupted, or disordered; (TA; [in which only the latter phrase is thus explained, though both are mentioned;]) and so اِخْتَلَطَ alone: (S, K:) and اِخْتَلَطَتْ نَفْسُهُ † [His soul, or stomach, became disordered]: (S and K in art. خثر:) and اِخْتَلَطَ, said of a man, signifies the same as اِخْتَلَطَ. (TA.) — خَالَطَ الْقَوْمَ † He mixed with the people, or company of men, in familiar, or social, inter-

course; conversed with them; or became intimate with them; or mixed with them in, or entered with them into, their affairs; syn. **دَاخَلْتُهُمْ**; as also **خَلَطْتُهُمْ**, inf. n. **خَلَطَ**; (TA;) and **خَلَطَ**, like **فَرِحَ**, is used in a similar manner, in the sense of **خَالَطَ**: (IAqr, TA;) and you say also **خَالَطَهُ** **بِالنَّاسِ** + [he mixed, or associated, or conversed, with men]. (TA.) And **خَالَطْتُ فَلَانًا** + I mixed with such a one in familiar, or social, intercourse; conversed with him; or became intimate with him; syn. **خَامَرْتُهُ**, (A in art. **خَمِرَ**), and **عَاشَرْتُهُ**. (S, Mgh, K, all in art. **عَشَرَ**.) And **خَالَطَهُ فِي أَمْرٍ** + [He mixed, or joined, with him in an affair]. (Mgh.) And hence **خَالَطَهُ** signifies + He was, or became, copartner with him; he shared with him. (Mgh.) **خَالَطْتُهُمْ** also signifies **خَالَفْتُهُمْ** [evidently a mistranscription, for **خَالَفْتُهُمْ** + He entered into a confederacy, league, compact, or covenant, with them]. (TA.) And you say also **خَالَطَ الْأُمُورَ** + [He mixed in, engaged in, or entered into, affairs]. (S, K.)

4. **اخْلَطَهُ**, (AZ, S, K,) and **اخْلَطَ لَهُ**, (IAqr, K,) He put, (S,) or inserted, (AZ,) or directed (K, TA) and inserted, (TA,) his (a camel's) **قَضِيبَ** into the **حَيَاءَ**, (AZ, S, K,) he having missed it; (AZ, K;) as also **الْطَفَةَ**: (AZ:) IF makes **اخْلَطَ** and **اسْتَخْلَطَ** to be the same. (TA.) — **اخْلَطَ** [intrans.] + He (a stallion) covered the female. (K.) [This seems to be taken from IF, who, as shown above, makes it syn. with **استخלט**. See also 3.] — As syn. with **اختلط**, see 3, near the end of the paragraph. — Said of a horse, He fell short, or flagged, in his running; as also **اختلط**. (IDrd, K.)

6. **تَخَالَطُوا فِي الْحَرْبِ** + They commingled; or became mixed, or confounded, together, in war, or battle; as also **اختلطوا في الحرب**. (TA.) — **تَخَالَطُوا** also signifies + They commingled, or mixed together, in familiar, or social, intercourse; [conversed together; or became intimate, one with another; or they mixed, one in another's affairs; see 3, near the end;] syn. **تعاشروا**. (S, Mgh, K, all in art. **عَشَرَ**.)

8. **اختلط** It was, or became, mixed, mingled, commingled, incorporated or blended together, (S, Mgh, K,) or put together. (Mgh.) [And hence, + It was, or became, confused, confounded, indiscriminate, promiscuous, without order, disordered, or perplexed.] — **اختلط الليل بالتراب** + [The night became confused, or confounded, with the dust, or earth]: (AZ, K:) and **الْحَابِلُ بِالنَّابِلِ** (K) + the setter of the snare with the shooter of arrows; or the warp with the woof: (TA:) and **الْمَرْعَى بِالْهَيْلِ** + [the place of pasturage with the camels left to pasture by themselves]: (AZ, K:) and **الْخَائِرُ بِالزَّبَادِ** (as in some copies of the K and in the TA) + the thick milk with the butter that had become bad, or spoiled, in the churning; or, as some say, with the thin milk; (TA;) or **بِالزَّبَادِ** (as in other copies of the K and in the TA) with the herb [so called], which, when it falls into the **رَائِبَ** [or milk that is thick, and fit for churning, &c.], is with diffi-

culty separated from it: (TA:) [but see art. **زَيْدٌ**] proverbs, alluding to the dubiousness and confusedness of an affair or a case: (K:) or the first, to the dubiousness of an affair or case; and the second, to its confusedness; and the third is applied when a people's affair or case is confused or perplexed to them; and the last relates to the confusedness of truth with falsity; and to a people whose affair or case is dubious to them, so that they do not decide upon anything. (TA.) — **اختلط الظلام** + The darkness, or the beginning of night, became confused, is a phrase of frequent occurrence. And so **اختلط الظلام** + The confusedness of the darkness, &c. — **اختلط عليهم** + [Their affair, or case, became confused, or perplexed, to them]. (S.) — See also 3, in four places, near the end of the paragraph: and see 6. — Said of a camel, + He became fat; (ISH, K;) his fat and flesh becoming mixed together. (ISH.) — Said of a horse: see 4, last sentence.

10. **استخلط** He (a camel) inserted, (AZ,) or directed (K, TA) and inserted, (TA,) his **قَضِيبَ** into the **حَيَاءَ**, by himself: (AZ, K, TA:) or he leaped the female; syn. **فَعَا**. (S.) See also 4.

**خَلَطَ**: see the next paragraph.

**خَلَطَ** Anything that mixes, mingles, commingles, or becomes incorporated or blended, with a thing; an admixture; (K, TA;) any kind of mixture; as a medicinal mixture; and the like: pl. **أَخْلَاطٌ**. (TA.) — A kind of [mixed] perfume, (S, Mgh,) well known: (Mgh:) pl. as above. (S, Mgh.) — **أَخْلَاطُ الْإِنْسَانِ** [the four humours of man, (K, TA,) which are the constituents of his composition; (TA;) namely, **الْمِرْتَانِ** [the black bile and the yellow bile] and **الْبَلغم** [the phlegm] and **الدَّمُ** [the blood]. (TA in art. **مَزَجَ**.) — Mixed dates of various sorts: pl. as above. (K.) — + A man who mixes with others, and manifests love to them; (TA;) and **خَلَطَتْ** a woman who does so: (K, TA:) and the former, (IAqr, TA,) or **خَلَطَ**, (K,) or this signifies [simply] **مُخَالَطٌ**, [see 3,] and is an inf. n. used in that sense, (TA,) and **خَلَطَ**, (Lth, K,) and **خَلَطَ**, (K,) which is mentioned by Sb and explained by Seer, (TA,) + a man who mixes with others, (K, TA,) and manifests love to them, (TA,) and behaves in a blandishing manner to them; and one who casts his women and goods among men; (K, TA;) and **خَلَطَتْ** in like manner, applied to a female. (TA.) — + A man of mixed race: or a bastard. (Aq.) You say **رَجُلٌ خَلَطَ مَنْطٌ** + A man of mixed race: (K, TA:) or of faulty race: (O, TA:) or **مَلُطٌ** signifies one whose race and father are unknown. (Aq, TA.) And **مِنْ النَّاسِ** + A medley, or mixed or promiscuous multitude or collection, of men, or people; or of the lowest or basest or meanest sort, or refuse, or riffraff, thereof; (K, TA;) as also **خَلِيطٌ**, (Ibn-'Abbád, K,) and **خَلِيطِيٌّ**, (K,) and **خَلِيطِيٌّ**: (Ibn-'Abbád, K:) to these (**لَهُنَّ** [in the CK]) there is no sing.:

(K, TA:) but **خَلِيطٌ** is also a sing., and has pls., as will be seen below. (TA.) — + Stupid; foolish; having little sense; (IAqr, K;) as also **خَلِيطٌ**: (IAqr, Sgh, K:) pl. of the former **أَخْلَاطٌ**; (IAqr, TA;) with which **خَلِيطٌ** is syn. (TA.) — A crooked bow, and arrow; (K;) an arrow of which the wood has grown crookedly, and which ceases not to be crooked even if it have been straightened; (S;) as also **خَلِيطٌ**, applied to either of these. (K.) And in like manner, + a man; he being likened to such an arrow: and + a people, or company of men. (TA.)

**خَلِيطٌ**; fem. with **ة**: see **خَلِيطٌ**, in three places. — Also + Good in disposition; good-natured. (TA.)

**خَلِيطٌ**: see **خَلِيطٌ**, in two places: — [and see **خَلِيطٌ**, of which it is a pl.]

**خَلِيطٌ**: see **خَلِيطٌ**, last sentence but one.

**خَلِيطَةٌ** [A state of mixing, or mingling, together;] a subst. from **اختلط**. (Mgh.) — [And hence,] + Copartnership. (S, Mgh, TA.) You say **بَيْنَهُمَا خَلِيطَةٌ** + Between them two is a copartnership. (Mgh.) [See also what next follows.]

**خَلِيطَةٌ** + Social, or familiar, intercourse. (S, Mgh, TA.) [See also what next precedes.]

**خَلِيطٌ** [Mixed; mingled; incorporated, or blended: of the measure **فَعِيلٌ** in the sense of the measure **مَفْعُولٌ**; like **قَتِيلٌ** &c. And hence,] (K,) or **عَلْفٌ خَلِيطٌ**, (S, TA,) [The kind of trefoil called] **قَتٌ** and cut straw (S, TA) mixed together: (TA:) or clay mixed with cut straw: (K, TA:) or with **قَتٌ**. (K.) Also, (K,) or **لَبَنٌ خَلِيطٌ**, (TA,) Sweet milk mixed with sour or such as bites the tongue. (K, TA.) Also, (K,) or **سَمْنٌ خَلِيطٌ**, (TA,) Clarified butter in which are fat and flesh-meat. (K, TA.) [Hence also,] it is said in a trad. respecting [the beverage called] **نَبِيدٌ**, (TA,) **عَيْنَ الْخَلِيطِيِّنَ**, (S, K) **أَنْ يُنْبَذَا** (S) or **فِي الْأَنْبِذَةِ** [Two sorts of things mixed together are forbidden in the beverages of the kind called **نَبِيدٌ**, or that **نَبِيدٌ** should be made of them]; i. e. it is forbidden to mix together [for making **نَبِيدٌ**] two sorts of things; (S, TA;) meaning dried dates and raisins; (S, Mgh, K;) or fresh grapes and fresh ripe dates; (S;) or dried dates and full-grown unripe dates, (T, Mgh, K,) thoroughly cooked by fire; (Mgh;) or fresh grapes and raisins; (T, K;) and the like; because such **نَبِيدٌ** quickly alters, and becomes intoxicating: (K:) and some hold that **نَبِيدٌ** so made is forbidden even if it do not intoxicate. (TA.) — See also **مِنْ النَّاسِ** **خَلِيطٌ**. — + One who mixes much with men: (Mgh, TA:) [see also **مُخَالَطٌ**:] + one who mixes with others in familiar, or social, intercourse; or becomes intimate with them; or mixes with them in, or enters with them into, their affairs; syn. with **مُخَالَطٌ**; (S, K;) like as **نَدِيرٌ** is syn. with **مُخَالَطٌ**, and **مُجَالِسٌ** with **جَالِسٌ**: (S:) pl. **خَلِيطَةٌ**. (S, Mgh, K) and **خَلِيطٌ**: (S, K:) it sometimes has

these pls., but is itself both sing. and pl.: (S, TA:) and as a pl. signifies †a people, or company of men, whose affair, or case, or state, is one: (K, TA:) it occurs frequently in the poems of the Arabs because they used to assemble in the days of the fresh herbage, sundry tribes of them congregating in one place, and familiar intercourse took place between them, and when they separated and returned to their homes, it grieved them: (S, TA:) or, accord. to some, it relates only to partnership: (TA:) it signifies †a partner, copartner, or sharer; (Mgh, Mṣb, K, TA;) as, for instance, in merchandise, and sheep or goats: (Mgh:) or †one who has mixed his property with that of his copartner: (Bd in xxxviii. 23:) or †one who shares in merchandise, or in a debt, or in commerce, or in neighbourhood: (Ibn-'Arafēh, TA:) and †a sharer in the rights of possession, or property; such as water, and a road: (K:) the pl. is خُلَطَاءُ; (Mgh, TA;) occurring in the Kur xxxviii. 23: (TA:) and the sing. also signifies †a neighbour; syn. جَارٌ [which has also other significations here assigned to خَلِيطٌ]; (TA;) and مُجَاوِرٌ: (Mṣb:) and †a husband: and †the son of a paternal uncle: (K:) and [the pl. خُلَطَاءُ is also explained by IAḡr as †i. q. مَوَالٍ [pl. of مَوْلَى, which has several of the significations here assigned to خَلِيطٌ]: and as signifying also †neighbours of sincere friendly conduct. (TA.) It is said in a trad. (K, TA) respecting [the right termed] الشَّفَعَةُ (TA,) الشَّرِيكَ أَوْلَى مِنَ الْخَلِيطِ وَالْخَلِيطُ أَوْلَى مِنَ الْجَارِ †The sharer in what is not divided is more deserving than the sharer in the rights of possession, or property; [and the sharer in the rights of possession, or property, is more deserving than the neighbour:] (K, TA:) [or the trad. is as follows:] الخَلِيطُ أَحَقُّ مِنَ الشَّرِيكِ وَالشَّرِيكَ أَحَقُّ مِنَ الْجَارِ †the sharer in the thing itself that is sold has more right than the sharer in the rights thereof; and the sharer in the rights thereof has more right than the adjoining neighbour; and the adjoining neighbour has more right than another: or the meaning here is, he between whom and thyself are acts of receiving and giving, and affairs of debt and credit; not the sharer, or partner. (Mgh.) And in another trad., مَا كَانَ مِنْ خَلِيطَيْنِ فَأَتَمَّهَا †Whatever two copartners there be that have not divided the beasts [belonging to them], they shall make claim for restitution, one of the other, with equality; i. e., if they be copartners in camels for which it is incumbent to give sheep or goats, and the camels be found in the possession of one of them, and the poor-rate for them be taken from him, he shall make a claim for restitution [of what he has given above his own share] upon his copartner, with equality: (Esh-Shāfi'ee, K, TA:) the two persons are not خَلِيطَانِ unless they be such as drive back their beasts to the nightly resting-place, and drive them forth in the morning to the pasturage, and water them, together, and have their stallions mixed together, and have been copartners for a year; and if so, they give the poor-rate as one: otherwise, they are not خَلِيطَانِ; and they give the

poor-rate as two: (Esh-Shāfi'ee, TA:) the trad. applies, for instance, to the case of two copartners who have mixed their property together; one of them having forty bulls or cows or of both kinds; and the other, thirty; and the collector of the poor-rates takes from the forty a مَسْتَةٌ [q. v.], and from the thirty a تَبِيعٌ [q. v.]; then the giver of the مَسْتَةٌ makes a claim for restitution of three sevenths thereof upon his copartner; and the giver of the تَبِيعِ, of four sevenths thereof upon his copartner; for it is incumbent to give the beasts of these two ages [the مَسْتَةٌ and the تَبِيعِ] when the property is not divided, as though it were the property of one: and the saying بالسُوِيَّةِ shows that if the collector of the poor-rate wrong one of them, and take from him more than the law imposes upon him, he cannot make a claim for restitution thereof upon his copartner, who is only responsible to him for the value of what falls upon him in particular, of what is incumbent by the law: and the making claim for [just] restitution, by one upon the other, shows that the partnership holds good notwithstanding the distinction of the things which compose the possessions, with such as hold this to be the case. (IAth, TA.)

خَلَاطَةٌ †Stupidity; foolishness; paucity of sense. (IAḡr, K.)

خَلِيطَةٌ Camel's milk milked upon that of sheep or goats: or sheep's milk upon that of goats: and the reverse. (K.)

خَلِيطَى: see خَلِيطٌ: — and see what next follows, in two places.

وَقَعُوا فِي خَلِيطَى (S, K,) and خَلِيطَى (K,) †They fell into a state of confusion: (K:) their affair, or case, became confused, or perplexed, (اخْتَلَطَ,) to them. (S.) And †كُنَّا خَلِيطَى †[We were in a state of confusion]: cited by Az, from an Arab of the desert. (TA.) [خَلِيطَاةٌ, which probably signifies the same, is mentioned in the TA, voce نَفَرٌ, on the authority of Sb.]

خَلِيطَى The creating confusion, or disorder, (إِفْسَادٌ) in an affair, or a case. (TA.) [See also 2.] — مَا تَمَّ مِنْ خَلِيطَى [in the CK مَا تَمَّ مِنْ خَلِيطَى] Their possessions, or camels &c., are mixed together. (K, TA.)

خَلِيطَاةٌ: see خَلِيطَى.

أَخْلَطَ مِنَ الْحَمَى †[More insinuating than fever]; a saying of the Arabs; meaning that it manifests an affection for a person by its access to him, like the lover and blandisher. (TA.)

مُخَلِّطٌ †One who renders things confused, or dubious, to the hearers and beholders. (TA.) — †One who mixes in, or enters into, (يُخَالِطُ,) affairs, (S, K, TA,) and relinquishes them; (TA; [but this addition seems rather to apply to مَزِيلٌ in what follows;]) as also †مُخَلِّطٌ: (K:) or this latter signifies †one who mixes much with men. (Sgh, TA.) [See also خَلِيطٌ.] You say, †هُوَ مُخَلِّطٌ مَزِيلٌ †[He is one who mixes in, or

enters into, affairs; (and, accord. to an explanation of مَزِيلٌ in the TA, in art. زِيل, on the authority of IAth,) one who is vehement in altercation, or litigation, relinquishing one plea, or argument, and taking to another]; like as you say, †هُوَ رَاتِقٌ فَاتِقٌ. (S, K.)

مُخَلِّطٌ: see مَخْلُطٌ.

مُخَالِطٌ †Infected, corrupted, disordered, or confused, in his intellect; as also †مُخْتَلِطٌ: (TA:) or mad; insane; or affected by diabolical possession. (TA in art. لَبِسَ.)

مُخَالِطٌ: see خَلِيطٌ.

مُخْتَلِطٌ: see مَخَالِطٌ. — Also †A camel that has become fat, so that the fat is mixed with the flesh: fem. with ة, applied to a she-camel. (ISH, K.)

خلع

1. خَلَعَهُ (S, Mgh, Mṣb,) aor. ʿ, (TA,) inf. n. خَلَعٌ (S, Mgh, Mṣb, K,) He pulled it off; syn. نَزَعَهُ (Mgh, Mṣb;) or stripped it off; or took it off; (TA;) or put it, or threw it, or cast it, off from him; (IAth;) namely, his garment, (S, IAth, Mgh, Mṣb,) عَنْ بَدَنِهِ from his body; (Mgh;) and his sandal, (S, Mgh, Mṣb,) عَنْ رِجْلِهِ from his foot; (Mgh;) &c.; (Mṣb, TA;) [as also †اخْتَلَعَهُ, as appears from its being said that] خَلَعٌ is syn. with خَلَعٌ: (TA:) accord. to some, خَلَعٌ is syn. with نَزَعٌ; but accord. to Lth, (TA,) the former is like the latter, except that the former is a somewhat leisurely action. (K, TA.) The phrase in the Kur [xx. 12], فَأَخْلَعْ نَعْلَيْكَ is said to be used in its proper sense, [And do thou pull off, or put off, thy sandals,] because his sandals were of the skin of a dead ass: or, as the Ṣoofees say, it is a command to stay; like as you say to him whom you desire to stay, “Pull off thy garment and thy boots,” and the like; and is tropical: (TA:) or, accord. to some, †make thy heart vacant from [care for] family and property. (Bd.) — خَلَعَ عَلَيْهِ (B, TA,) and خَلَعَ عَلَيْهِ خَلَعَةً (S, TA,) [He took off from himself, and bestowed upon him, a garment: and hence,] he bestowed upon him, or gave him, a garment; [generally meaning, a robe of honour;] the meaning of giving being inferred from the connective عَلَى, not from the verb alone. (B, TA.) — It is said in a trad. respecting 'Othmán, إِنَّ اللَّهَ سَيَقْبِضُ قَبِيضًا وَإِنَّكَ تُلَاوِضُ عَلَى خَلْعِهِ (L,) meaning †Verily God will invest thee with the apparel of the office of Khaleefeh, (K and TA in art. قَبِضَ,) and thou wilt be urged with enticement, and solicited, to divest thyself of it. (TA in art. لَوِضَ.) — خَلَعَ الْفَرَسَ عِدَارَهُ †The horse threw off his head-stall, or halter, and wandered about at random. (Mgh.) — [And hence,] خَلَعَ عِدَارَهُ [said of a man,] †He threw off from himself his عِدَارَ, [meaning restraint,] and acted in a wrongful and evil manner towards others, with none to repress him. (TA.) —

خلع أوصاله *He removed its bones so called, as is indicated by the context.* (TA.) — خلع مال صاحبه † [*He took away the property of his companion*]; said of a person gambling with another. (A, TA.) — خلع قلب † [*It drew away the heart of the beholder towards it*]; said of the best of property. (Aboo-Sa'eed.) — خلع قيده † [*He took off his shackles; or he released him from his shackles*]; and in like manner, خلع دابته, and خلعها †, he released his beast from its shackles. (TA.) — خلع الرتبة عن عنقه † *He annulled his compact, or covenant.* (TA.) — خلع يدا من طاعة † *He [threw off his allegiance, or] forsook obedience to his Sultan, and acted in a wrongful and evil manner towards him:* (TA:) obedience being likened to a garment which a man puts off, or throws off, from him. (IAth, TA.) — يخلع الميت † [for يخلع الكفن عن الميت (mentioned above) for خلع الدابة] *The corpse shall have its grave-clothes pulled off from it.* (Mgh.) — [In like manner you say,] خلعت الوالي عن عمله † *I removed the ruler, or governor, or the like, from his office; or deposed him.* (Msb.) And خلع الوالي † [*The ruler, or governor, or the like, was divested of his authority; or was removed from his office; or was deposed;* (S, TA;) and so العامل [the agent, or the exactor of the poor-rates]; and الخليفة [the Khalefeh]. (TA.) And خلع قائده † [*He divested his leader of his authority; or removed him from his office; or dismissed him.* (S, TA.) But IF says, This is scarcely, or never, said, except of an inferior who forsakes, or relinquishes, his superior; so that خلع signifies, in a case of this kind, † *He threw off his allegiance to him; or forsook obedience to him; like another phrase, mentioned above; and] one does not say, [or seldom says,] خلع الأمير واليه على بلد كذا [as meaning † *The prince deposed his ruler over such a province, or the like*]; but only, [or rather,] عزله. (TA.) — خلع امرأته, (Az, S, Mgh, Msb,) inf. n. خلع, with damm, (S, K,\*) or this is a simple subst., (Az, Mgh, Msb,) and the inf. n. is خلع, (Az, Msb, TA,) and some add خلاع; (TA;) and خالعا, (Az, TA,) inf. n. مُخالعة; (K;) [and خلاع seems to be another inf. n. of this latter verb, rather than of the former;] † *He divorced his wife* (Az, Mgh, Msb, K) *for a ransom given by her,* (Msb,) *or for her property given by her as a ransom to release herself from him,* (Az, Mgh, TA,) *or for a gift, or a compensation, from her,* (K, accord. to different copies; some having ببذل; and others, ببذل;) *or from another:* (K:) because the wife is [as] a garment to the husband, and the husband to the wife, (Az, Mgh, Msb, TA,) as is said in the Kur ii. 183: (Az, TA:) [it is also said that] † تخالع is syn. with خلع: (K:) [but see 6, below:] and اخلعا, occurring in a trad., is explained as signifying *Divorce thou her, and quit her.* (TA.) — خلع أهله † [*His family cast**

*him off, repudiated him, or renounced him;*] so that if he committed a crime, or an offence rendering liable to punishment, they should not be prosecuted for it. (S, TA.) In the Time of Ignorance, when one said, (K, TA,) proclaiming in the fair, or festival, (TA,) يا أيها الناس هذا أبنى *يا أيها الناس هذا أبنى*, (K, TA,) meaning [*O men, this, my son, I cast off, repudiate, or renounce, him, or I declare myself to be clear of him; so that if he commit a crime, or an offence rendering him liable to punishment, I am not responsible; and if a crime, or an offence rendering liable to punishment, be committed against him, I will not pursue [for redress, or retaliation];* (TA;) he was not punished afterwards for any such act committed by him: (K, TA:) this was when the person doing so feared some foul action or treachery from his son: and in like manner, they said, إنا قد خلعنا فلانا [*Verily we cast off, &c., such a one.* (TA.) In like manner, also, خلعه, inf. n. خلع, signifies † [*They cast him off, repudiated him, or renounced him, or they declared themselves to be clear of him; meaning a confederate; so that they should not be punished for a crime, or an offence rendering liable to punishment, committed by him, nor should he be punished for such an act committed by them.* (IAth, L.) In the same sense the verb is used in the saying, نخلع ونترك من يفجرك [*We repudiate, or renounce, or we declare ourselves clear of, and forsake, him who disobeys, or opposes, Thee:* (Mgh, TA:) or نخلع ونهجر من يكفرك [*we hate, and [repudiate, or renounce, or] declare ourselves clear of, [and forsake,] him who denies, or disacknowledges, thy favour, or who is ungrateful, or unthankful, for it.* (Msb.) — خلع, aor. 2, (K,) inf. n. خلعة, (S, TA,) † *He became cast off, repudiated, or renounced, by his family;* (S, TA;) and خلع أهله; (S, TA;) so that if he committed a crime, or an offence rendering liable to punishment, they were not prosecuted for it: (S, K, TA:) *he became alienated or estranged [from his family]; syn. تباعد:* (TA:) [*he became vitious, or immoral; notorious for drinking and play; a gambler; or the like:* see خلعة, below; and see خلع. — خلع *He became affected with what is termed خلع, i. e., a twisting of the عرقوب [or hock-tendon].* (K.)

2. خلع دابته: see 1. — تخليع as signifying a certain manner of walking: see 5.

3. خالعت بعلها, (S,) or زوجها, (Mgh, Msb,) inf. n. مُخالعة, (Msb,) † *She incited, urged, or induced, her husband to divorce her for a gift, or a compensation, (ببذل, or ببذل, accord. to different copies of the S,) from her to him:* (S, Mgh:\*) or † *she ransomed herself from him, and he divorced her for the ransom.* (Msb.) — خالعه امرأته: see 1. — خالعه † *He contended with him in a game of hazard: because he who does so takes away the property of his companion.* (TA.)

5. تخلع *It (a bond, or chain,) came off, or fell off, from the hand or foot.* (KL.) [See

also 7.] — تخلعت السفينة *The ship parted asunder; became disjointed; became separated in its places of joining.* (Mgh.) — تخلع, in walking, i. q. تفكك; (S, K, TA;) i. e. † [*He was, or became, loose in the joints; or he shook his shoulder-joints and his arms, and made signs with them:* (TA:) and † تخليع also signifies a certain manner of walking, (so in some copies of the K, and in the TA,) in which one shakes his shoulder-joints and his arms, and makes signs with them: (TA:) or the walking of him whose buttocks are apart, or parted. (CK, and so in a MS. copy of the K.) [See also تخلج. — تخلع في الشراب † *He persisted in the drinking of intoxicating beverage,* (K, TA,) or became intoxicated, so that his joints became lax, or loose. (TA.) — تخلع القوم † *The people, or company of men, stole away, slipped away, or went away secretly.* (IAqr.)

6. تخالعا † *They annulled, dissolved, or broke, the confederacy, league, compact, or covenant, that was between them.* (S, K, TA.) — تخالعا † *They divorced themselves, namely, a husband and his wife, for a gift, or a compensation, (ببذل, or ببذل, accord. to different copies of the S,) from the wife to the husband.* (S.) See also خلع امرأته.

7. انخلع *It became pulled off, stripped off, taken off, or removed, from its place; it became displaced.* (Mgh.) [See also 5.] — Hence, انخلع † [*He became as though the integument of his heart became pulled off, in consequence of violence of fear, or fright.* (Mgh.) And hence also, انخلع فؤاد الرجل † [*The heart of the man became removed from its place; meaning] the man became frightened.* (Mgh.) — انخلع عن العظم, or انخلع العضو, *The limb, or the bone, became dislocated.* See انخرع. — انخلع عن عمله † *He (a ruler, or governor, or the like,) became removed from his office; became deposed.* See 1.] — انخلع من ماله † *He became stripped of his property, like as a man is stripped of his garment.* (TA.)

8. اختلعت (S, Mgh, K) من زوجها, (Mgh,) † *She became divorced from her husband* (S, Mgh, K) *for a gift, or a compensation, from her,* (S, K, accord. to different copies; some having ببذل; and others, ببذل;) *or from another,* (K,) *or for her property given by her as a ransom to release her from him.* (Mgh.) — اختلعه: see 1, first sentence. — اختلعه † *They took his property:* (K, TA:) from the "Nawádir el-Aqráb." (TA.)

خلع *Flesh-meat cooked with seeds that are used for seasoning, then put into a receptacle of skin, (S, K,\*) which is called قرف: (S:) or flesh-meat cut into strips or oblong pieces, and dried, or salted, and dried in the sun, roasted, (K, TA,) and, as Lth says, (TA,) put into a receptacle with its melted grease: (K, TA:) or flesh-meat having its bones pulled out, then cooked, and seasoned with seeds, and put into a skin, and*

used as provision for travelling: (Z, TA:) and **خَلِيعٌ**, also, signifies *flesh-meat of which the bones have been pulled out, and which is seasoned with seeds, and laid up* (يُرْفَعُ) [for future use]: (TA:) and **خَوْنَعٌ**, *flesh-meat which is boiled in vinegar, and then carried in journeys.* (TA.) — A state of dislocation of the joint, of the arm or hand, or of the leg or foot; its becoming displaced, without separation; as also **خَلَعٌ**. (TA.)

**خَلَعٌ** [accord. to the §, and app. accord. to the K, an inf. n., (see **خَلَعٌ** أَمْرَاتِهِ,) or] a simple subst., signifying † The act of divorcing a wife (Az, Mgh, Mṣb) for a ransom given by her, (Mṣb,) or for her property given by her as a ransom to release her from her husband, (Az, Mgh, TA,) or for a gift, or a compensation, from her; or from another: (K: see 1:) I Ath says that it annuls the return to the wife unless by means of a new contract: accord. to Esh-Sháfi'ee, there is a difference of opinion respecting it; whether it be an annulment of the marriage, or a divorce: [if the latter, it is not irrevocable unless preceded by two divorcements:] sometimes it is called by the latter term. (TA.) [See also **خَلَعَةٌ**.]

**خَلَعٌ**: see **خَلَعٌ**.

**خَلَعَةٌ** A state of divorcement [for a ransom given by the wife, or for her property given by her as a ransom to release her from her husband, or] for a gift, or a compensation, from the wife, (S, \* K,) or from another. (K.) [See 8: and see also **خَلَعٌ**.] You say, وَقَعْتُ بَيْنَهُمَا الْخَلَعَةَ [Divorcement, or] separation, [for a ransom, &c., or] for [a gift, or] a compensation, took place between them two. (TK.) — † The best, or choice part, of property, or of camels or the like; (Aboo-Sa'eed, S, Sgh, K;) so called because it takes away the heart of him who looks at it; (Aboo-Sa'eed;) as also **خَلَعَةٌ**. (Aboo-Sa'eed, Sgh, K.) — † Weakness in a man. (TA.)

**خَلَعَةٌ** Any garment which one pulls off, or takes off, from himself: (TA:) and particularly, (TA,) a garment which is bestowed upon a man, [generally meaning a robe of honour,] (K, \* TA,) whether it be put upon him or not: (TA:) or a gift, or free gift, [of any kind,] which a man bestows upon another: (Mṣb:) or a sewed garment: (KL:) pl. **خَلَعٌ**. (Mṣb, TA.) You say, خَلَعْتُ عَلَيْهِ خَلَعَةً [explained above]: see 1, near the beginning. (S, TA.) — See also **خَلَعَةٌ**.

**خَلِيعٌ**, with dāmm, One who sells [cast-off or] old garments. (Ibn-Nuḳṭah, TA.)

**خَلِيعٌ**, with kesr to the خ, and with the ل quiescent, One who sells the garments bestowed by kings. (TA.)

**خَلَاعٌ** † An affection resembling what is termed **خَبَلٌ** [q. v.], (K, TA,) and insanity, or diabolical possession, (TA,) which befalls a man: (K, TA:) or weakness, and fear or fright: (TA:) and **خَوْنَعٌ** and **خَلِيعٌ** [in like manner] signify † fear, or fright, affecting the heart, (S, K, TA,)

occasioning evil imagination, and weakness, (TA,) as though it were a touch of insanity, or of diabolical possession, (S, K, TA,) in a man, and in the heart. (S.)

**خَلِيعٌ** Pulled off; stripped, or taken, off; put, or thrown, or cast, off; i. q. **مَخْلُوعٌ**; applied [to a garment, and a sandal, or the like, or], accord. to some, to anything. (TA.) — [Hence, used as a subst., A cast-off, or] an old, and worn-out, garment. (K, TA.) You say, هُوَ يَكْتَسِبُهُ مِنْ خَلِيعِهِ [He clothes him with some of his cast-off, or old, and worn-out, apparel]. (TA.) — See also **خَلَعٌ**. — † A person whose property is won from him in a game of hazard; as also **مَخْلُوعٌ**. (L.) — † A man who does and says what he pleases; not caring, nor fearing God nor the blame of men; like the beast that has no halter on its head. (Har p. 676.) Also applied to a woman in a state of estrangement [from her husband; lit., Having her headstall, or halter, pulled off, or thrown off; she being likened to a mare; meaning, †† without restraint]; having none to command or forbid her: [see 1:] incorrectly written **خَلِيعَةُ الْعِدَارِ**; for **خَلِيعٌ** is here of the measure **فَعِيلٌ** in the sense of the measure **مَفْعُولٌ**: or you say **خَلِيعَةٌ** without mentioning the **عِدَارِ**, from **خَلَاعَةٌ**, like **طَرِيفَةٌ** and **لَطِيفَةٌ** [from **لَطَفَةٌ** and **طَرَفَةٌ**]. (Mgh.) [See also **خَلِيعٌ**.] — **خَلِيعٌ** is also applied to a Khaleefeh, and a prince or the like, meaning † Divested of his authority; removed from his office; deposed; (L;) as also **مَخْلُوعٌ**: and it is a strange thing, noticed by Dmr and others, that every sixth is **مَخْلُوعٌ**. (TA.) — Also † A young man, (S,) or a son, (K,) and a confederate, (IAth, L,) cast off, repudiated, or renounced, (S, IAth, L, K,) by his family, (S,) or father, (K,) or confederates, (IAth, K,) so that if he commit a crime, or an offence rendering liable to punishment, they, i. e. his family, or he, i. e. his father, or they, i. e. his confederates, shall not be prosecuted, or punished, for it; (S, IAth, L, K;) as also **مَخْلُوعٌ**: (K:) pl. of the former, **خَلَاعَةٌ**: (K:) and † a young man (K, TA) thus cast off by his family, (TA,) who commits, or has committed, many crimes, or offences rendering him liable to punishment; as also **خَوْنَعٌ**: (K, TA:) † one alienated or estranged [from his family]: (TA:) † one who has broken off from his family, and disagreed with them, and rearied them by his wickedness and baseness and guile; (Mgh, K, \* TA; \*) as though he had thrown off his headstall or halter, [i. e., restraint,] and who does what he will; or because his family have cast him off, and declared themselves clear of him; (Mgh;) or because he has cast off his kinsfolk, and they have declared themselves clear of him; or because he is divested of religion and shame; (TA;) fem. with **ة**: (K: [indicating that it is a part. n. of **خَلَعٌ**; not of the measure **فَعِيلٌ** in the sense of the measure **مَفْعُولٌ**, as is implied by some portions of the explanations here given:]) † bad, evil, wicked, or mischievous: (TA:) † [vicious, or immoral: (see **خَلَاعَةٌ**, whence it is derived:)] † notorious for drinking

and play: (TA:) [in the present day commonly used in this sense; and as signifying † waggish; or a way:] † a player, with another, at a game of hazard, or for stakes laid by both of them to be taken by the winner; (IDrd, K;) as also **مَخَالِيعٌ**; because the best, or choice part, of his property (**خَلَعَتُهُ**) is [often] won from him: (S:) † one who applies himself constantly to games of that kind: (TA:) and **خَوْنَعٌ** signifies † a player at games of that kind, who has had the punishment termed **خَدٌّ** inflicted upon him, and is always overcomes in such games, or who is fortunate, and always overcomes in such games. (K, accord. to different copies; in some of which we read **الْمُقَامِرُ الْمَجْدُودُ الَّذِي يَقْمَرُ أَبَدًا**; and in others, **الْمُقَامِرُ الْمَجْدُودُ الَّذِي يَقْمَرُ أَبَدًا**.) — † A hunter, fowler, or fisherman; (S, Sgh, K;) so called because he is alone. (Sgh.) — † A [demon, or devil, &c., of the kind called] **غُولٌ**; (S, K, TA;) because of its evil nature; (TA;) as also **خَوْنَعٌ** (K) and **خَلِيعٌ**. (TA.) — † A wolf; (S, K;) as also **خَوْنَعٌ** (K) and **خَلِيعٌ**. (Sgh, K.) — † The gaming-arrow that does not win (S, Kr, K) at first: (S, Kr:) or, accord. to some, the gaming-arrow that wins at first; as is said by Sgh and in the L: (TA:) pl. **خَلَاعَةٌ**. (Kr.)

**خَلَاعَةٌ**: [see **خَلَعٌ**:] it is syn. with **دَعَارَةٌ** [i. e. † Vice, or immorality; or vitious, or immoral, conduct; &c.]; as also **خَرَاعَةٌ**, a dial. var. thereof; (S in art. **خَرَعٌ**;) and **خَلِيعَةٌ** signifies the same. (TA.)

**خَلِيعَةٌ**: see what next precedes.

**خَالِعُ الْعِدَارِ** † A horse throwing off his headstall, or halter, and wandering about at random. — And hence, †† A man throwing off from himself restraint, and acting in a wrongful and an evil manner towards others, with none to repress him. See also **خَلِيعٌ**. — And hence, ††† A beardless youth, or young man; or one whose mustache has grown forth, but not his beard. (TA.) — **خَالِيعٌ** † A kid. (TA.) [App. because of its playful disposition.] — † A woman who incites, urges, or induces, her husband to divorce her for a gift, or a compensation, from her to him: [see 3:] (S:) or who causes herself to be divorced for a gift, or a compensation, from her to her husband: [see 6:] and in like manner, a husband who divorces his wife for a gift, or a compensation, from her. (K.) — **رَطْبٌ خَالِيعٌ** Dates that are all ripe, or ripe throughout, or soft; syn. **مُنْسَبِتٌ**; (S, K;) because their skins strip off by reason of their succulency: (TA:) and **نَبْرَةٌ خَالِيعٌ**, (K, TA,) and **خَالِعَةٌ**, (TA,) a date that has become wholly fit to be eaten. (K, \* TA.) [See **نَبْرٌ**.] — **خَالِيعٌ** also signifies A twisting of the **عَرْقُوبِ** [or hock-tendon]: (K:) or a certain disease that attacks the **عَرْقُوبِ** of a she-camel. (TA.) And you say, **بَعِيرٌ خَالِيعٌ**, (S,) or **بَعِيرٌ خَالِيعٌ**, (K,) A camel that is unable to rise (S, K) when a man sits upon the part called **غُرَابٌ** [q. v.] of its haunch, (S,) in

consequence, as some say, of a dislocation of the tendon of the hock. (TA.) — **خَلَعَ** † **جُنَّ خَالِعٌ** † Vehement cowardice; as though the vehemence of the man's fear removed his heart from its place; accord. to I Ath, an affection arising from yearning thoughts, and weakness of the heart, on an occasion of fear. (TA.)

**خَوَّلَعٌ**: see **خَلَعَ**. — It also signifies **هَبِيدٌ** [i. e. Colocynth, or its pulp, or seed,] when it is cooked until its **سَمْنٌ** [or decocted juice] comes forth, whereupon it is cleared, and put aside; and bruised dates of which the stones have been taken out are put upon it, and flour, and it is stirred about and beaten until it becomes mixed; then it is left, and put down; and when it becomes cold, its **سَمْنٌ** is restored to it: or, as some say, colocynth (**حَنْظَلٌ**) bruised, moistened with something to sweeten it, and then eaten; also called **مُبَسَّلٌ**. (TA.) [See **هَبِيدٌ**.] — See also **خَلَاعٌ**: — and **خَلِيعٌ**, in four places. — Also **Stupid**; (**ك**;) applied to a man. (TA.) — And **A skilful guide**. (Sgh, **ك**.)

**خَلِيعٌ**: see **خَلَاعٌ**: — and see **خَلِيعٌ**, in two places, near the end. — Also † **A weak man**. (TA.) [See also **مُخَلِّعٌ**.]

**مُخَلِّعُ الْإِثْبَتَيْنِ** A man (**س**) having the buttocks apart, or parted. (**س**, **ك**.) — And **مُخَلِّعٌ** A weak, and soft, or flabby, man. (Lth, **ك**.) [See also **خَلِيعٌ**.] — † A man (TA) in whom is what resembles a loss of reason, or a touch of insanity or of diabolical possession: (**ك**, \*TA:) and † a man insane, or possessed by a jinnee. (TA.)

**رَجُلٌ مَخْلُوعٌ**: see **خَلِيعٌ**, in four places. — **رَجُلٌ مَخْلُوعٌ الْفؤَادِ** † A man frightened, or terrified; as though his heart were removed from its place. (TA.)

**مُخَالِيعٌ**: see **خَلِيعٌ**, in the latter part of the paragraph.

**مُخْتَلِعَةٌ** † A woman divorced from her husband for a gift, or a compensation, from him, (**س**, **ك**;) or from another: (**ك**;) [see 8:] and [the pl.] **مُخْتَلِعَاتٌ** [is explained as signifying] † women who incite, urge, or induce, their husbands to divorce them for a gift, or a compensation, without any injurious conduct from the latter. (TA.) — † A woman affected with lust. (Sgh, **ك**.)

### خلف

1. **خَلَفَ**, aor. **خَلَفَ**, inf. n. **خَلْفٌ**, He came after, followed, succeeded, or remained after, another, or another that had perished or died. (TA.) Hence, in the **Kur** [vii. 168 and xix. 60], **فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ** (TA) And there hath succeeded them, or come after them, [a posterity, or] an evil posterity. (Bd in xix. 60.) And **خَلَفَهُ** He came after him, (**س**, A in art. **دبر**, Mgh, Mgb, TA,) or behind him, (A ubi suprâ, Mgh,) or following him nearly; (A ubi suprâ;) inf. n. as above, (Mgh, TA,) and **خَلَفَتْهُ** also: (Mgh;) or he remained after him: (**ك**;) and **جَاءَ خَلْفَهُ** like-

wise signifies [the same as **جَاءَ خَلْفَهُ**; an inf. n. of **خَالَفَ** being thus used as an adv. n.; i. e.] he came after him. (TA.) You say also, **خَلَفَ اللَّيْلُ النَّهَارَ**, inf. n. **خَلْفٌ** and **خَلْفَةٌ**, The night followed, or came after, the day. (MA.) — [Hence,] **خَلَفْتُهُ**, [aor. as above,] inf. n. **خَلْفٌ**, [perhaps a mistranscription for **خَلَفْتُ**,] I was, after him, a substitute for him: (TA:) [I supplied his place: and I superseded him.] And **خَلَفْتُهُ**, (aor. as above, TA,) inf. n. **خَلْفَةٌ** (**س**, Mgh, Mgb, **ك**, TA) and **خَلْفٌ** (TA) and **خَلِيفِي**, (**س**, \***ك**, \*TA,) which last is an inf. n. of the intensive kind, (**س**gh, MF, TA,) He was, or became, his **خَلِيفَةٌ** [i. e. successor, or vice-agent, &c.], (**س**, Mgh, Mgb, **ك**;) or his substitute; (TA;) **فِي قَوْمِهِ** [among, or in respect of, his people], (**س**, TA,) and **أَهْلِهِ** [his family]; relating to good and to evil; wherefore one says, **أَوْصَى لَهُ بِالْخَلِيفَةِ** [he charged him by his will with the being his successor, or vice-agent, &c.]; (TA;) or **عَلَى أَهْلِهِ وَمَالِهِ** [over his family and his property]: (**م**gb;) and **اِخْتَلَفَهُ** signifies the same; (Lh, Ibn-'Abbâd, **ك**;) he was, or became, his **خَلِيفَةٌ** (Ibn-'Abbâd, **ك**, TA) after him. (Ibn-'Abbâd, TA.) And **خَلَفَ فُلَانًا** [alone] He was, or became, the **خَلِيفَةُ** of such a one among, or in respect of, his family (**ك**, TA) and his children. (TA.) And **خَلَفَهُ رَبُّهُ فِي أَهْلِهِ** (**ك**, TA) and **وَأَدَبَهُ**, (TA,) inf. n. **خَلْفَةٌ** (**ك**;) His Lord was [for him] a **خَلِيفَةٌ** [or supplier of his place] to his family (**ك**, TA) and his children. (TA.) [In the **CK**, **اخلف** is made to signify the same; but this is in consequence of an omission.] And one says, **خَلَفَ اللَّهُ عَلَيْكَ** May God be to thee a **خَلِيفَةٌ** [or supplier of the place] (**س**, Mgb, **ك**) of thy father, (**س**, Mgb,) or of the one whom thou hast lost: (**س**, Mgb, **ك**;) thus one says to one who has lost by death his father (**س**, Mgb, **ك**) or mother (**ك**) or paternal uncle (**س**, Mgb) or any other who cannot be replaced: (Mgb, **ك**;) and **خَلَفَ اللَّهُ خَيْرًا** (**ك**;) or **بِخَيْرٍ**, (AZ, Mgb, **ك**;) or both, (L,) and **خَلَفَ اللَّهُ لَكَ بِخَيْرٍ**, (AZ, Mgb,) and **لَكَ خَيْرًا** and **أَخْلَفَ اللَّهُ عَلَيْكَ خَيْرًا**: (**ك**;) [in which it is implied that these phrases mean May God supply to thee well the place of him whom thou hast lost: but it is implied in the Mgb that the two of them there mentioned mean May God restore to thee good in the place of that which has gone from thee: and it appears from what here follows that all of these phrases have the latter meaning, whether or not they have the former meaning also:] to him who has lost property or a child or a thing [of any other kind] of which the replacement may be asked, (**س**;) or to him of whom that which may be replaced has perished, or died, (**ك**;) one says, **أَخْلَفَ اللَّهُ عَلَيْكَ** (**س**, Mgb, **ك**) May God restore to thee the like of that which has gone from thee, (**س**, Mgb,) or may God restore to thee what has gone from thee; (**ك**;) in a later part of the art.;) and **اخلف** † **الله لك**; and **اخلف** † **الله عليك** is allowable in relation to property and the like; and **يَخْلَفُ**, like **يَمْنَعُ**, is allowable as its aor., though extr.,

(**ك**;) as it has no faucial letter to occasion the fet-h: (TA:) and one says also, **خَلَفَ اللَّهُ لَكَ بِخَيْرٍ**, meaning *May God give thee good in the place of that which has gone from thee*; (TA;) and **اخلف** † **عليك خيرا**, (Mgb, TA,) meaning the same; (TA;) and [so] **اخلف** † **لك خيرا** and **بِخَيْرٍ**: **لك مالك** and **اخلف** † **الله عليك مالك** [*May God restore, or replace, to thee thy property*]. (Mgb.) **خَلَفَ أَبَاهُ** (**ك**;) aor. **خَلَفَ**, (TA,) means *He became behind his father*; (**ك**;) and if so, its inf. n. is **خَلْفٌ**: (TA:) or it means *he became in the place of his father*; (**ك**;) and if so, its inf. n. is **خَلْفٌ**: (TA:) and **خَلَفَ مَكَانَ أَبِيهِ**, inf. n. **خَلْفَةٌ** (**ك**) and **خَلْفٌ**, (TA,) *he became in the place of his father, exclusively of every other*. (**ك**.) You say also, **خَلَفَتِ الْفَاكِهَةُ بَعْضَهَا بَعْضًا**, (JK, **ك**;) inf. n. **خَلْفٌ**, (JK, TA,) or **خَلْفٌ**, (TA, [the former being there altered to the latter (which is the more probably correct), or the latter to the former,]) and **خَلَفَتْهُ**, (JK, TA,) *The fruit replaced other fruit; or became substituted for other fruit*. (JK, \***ك**, \*TA. [In the **CK**, **صار خَلْفًا** is erroneously put for **خَلَفًا**]) And **خَلَفَ فُلَانٌ** **عَلَى فُلَانَةٍ**, inf. n. **خَلْفَةٌ**, [like **عَلَيْهَا**], *Such a man took as his wife such a woman after another husband [and thus supplied his place]*. (Z, TA.) — **خَلَفَ فُلَانًا**, (aor. **خَلَفَ**, TA,) *He took, or seized, such a one from behind him*; (JK, \***ك**;) as also **اِخْتَلَفَهُ**. (TA.) And hence, (TA,) **خَلَفَ لُهُ** **بِالسَّيفِ** (JK, TA) *He came to him from behind him, and smote his neck, or struck off his head, with the sword*. (TA.) — **خَلَفَ فُلَانٌ بَعْقِي** [is explained as meaning] *Such a one stayed, or abode, after me*. (Mgb in art. **عقب**.) [But] — **خَلَفَ خَالَتَهُ** † **إِلَى بَعْقِي فُلَانٍ** **أَهْلَهُ** [q. v.]: accord. to A<sub>9</sub>, however, it means *He parted with such a one on the condition of doing a certain thing, and then came behind him [or behind his back] and did another thing after parting with him*: and Az says that this is a more correct explanation than the former one. (TA.) [Hence, app.,] one says also, **إِنَّ أَمْرًا فُلَانٍ تَخْلَفُ زَوْجَهَا بِاتِّزَاعٍ إِلَى غَيْرِهِ إِذَا غَابَ عَنْهَا** [*Verily the wife of such a one is unfaithful to her husband by yearning towards another when he is absent from her: or deceives her husband behind his back by yearning towards another*; for it is implied, by an ex. given, that **إِذَا غَابَ عَنْهَا** is added by way of explanation]. (TA.) **خَلَفَهُ** also signifies *He spoke of him, or mentioned him, [behind his back, or] when he was not present*: so in the phrase, **بَشَّرَ خَلْفَهُ بِخَيْرٍ** [*He spoke of him behind his back well or ill*]. (TA.) And one says, **يَخْلَفُ النَّاسَ مِنْ وَرَائِهِمْ** [meaning *He defames men behind their backs*]: the action signified hereby is like **غَيْبَةٌ**, and may be [by making signs] with the side of the mouth, and with the eye, and with the head. (TA in art. **همز**.) — **خَلَفَ عَنْ أَصْحَابِهِ** (**ك**, TA,) aor. **خَلَفَ**, *He remained behind, or after, his companions; did not go forth with them*; as also **قَعَدَ خَلْفًا** † **أَصْحَابَهُ** [similar to a phrase mentioned near the beginning of this

art.]; (TA.); i. q. **تَخَلَّفَ**; (K̄ in explanation of the former phrase;) which is syn. with **تَأَخَّرَ**; (S, K̄;) as in the phrase **تَخَلَّفَ عَنِّي** [which means *He remained behind me, or after me*]; (S;); [for] **تَخَلَّفَ عَنْهُ** means **بَقِيَ خَلْفَهُ**; (Mgh;); and [in like manner] you say, **تَخَلَّفَ عَنِ الْقَوْمِ** *He remained behind, or after, the people, or party, not going with them; [he held back, or hung back, from them;];* and **تَخَلَّفَتْ خَلْفَهُ** [i. e. *I remained behind him, or after him*]; (Mṣb;); and **تَخَلَّفَ عَنَّا** *He remained behind us, or after us*; syn. **تَخَلَّفَ**. (TA, from a trad.) It is said in the *Kur* [xvii. 78], **وَإِذَا لَا يَلْبِثُونَ خَلْفَكَ إِلَّا قَلِيلًا**, i. e. [*But in that case they should not have remained after thee [save a little while]*]; (JK, TA:\*) so accord. to one reading [instead of **خَلْفَكَ**, which means the same]. (TA.) And in like manner, **فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خَلْفًا** *رسول الله*, in the *Kur* [ix. 82], means [*Those who were left behind rejoiced in their remaining behind the Apostle of God*]; (S, TA:); or the meaning here is, **مُخَالَفَةَ رَسُولِ اللَّهِ** [i. e. *in disagreement with the Apostle of God*]; (JK, S:); thus says Lh; but IB disagrees with him; saying that **خَلْفًا** here means **بَعْدَ**; and cites six exs. in which it has this meaning, from poets. (TA.) — [Hence,] **خَلَّفَ** + **خَلْفَ فُلَانٍ** [Such a one was, or became, kept back from all good; i. e.,] *did not prosper, or was not successful*. (TA. [It is there added, that it is explained in the A as tropical, and as meaning **تَغْيِيرٌ وَفَسَادٌ**: but this is perhaps a mistake, occasioned by the accidental omission of **وَوَخَلَّفَ اللَّبَنَ** or the like, of which this is a correct explanation: or the phrase thus explained in the TA, as from the A, may correctly mean *He became altered for the worse, and corrupt*; agreeably with other explanations of the verb below.]) — **خَلَّفَ**, aor. ʔ, also signifies *He (a man) retired, withdrew, or went away or apart*. (JK.) And **خَلَّفَتْ نَفْسُهُ عَنِ الطَّعَامِ**, aor. ʔ, inf. n. **خُلُوفٌ**, + *His soul turned away from, avoided, or shunned, the food, in consequence of disease*. (JK, TA.) — And *He fled*. (Ḥam p. 411.) — And *He (a man, Sgh) ascended a mountain*. (Sgh, K̄.) — See also 2, first sentence. — **خَلَّفَ**, (S, Mṣb, K̄, &c.,) aor. ʔ, (Lh, Mṣb, TA, and Ḥam p. 679,) [inf. n. **خُلُوفٌ**,] said of the taste of water, *It was, or became, different from, or contrary to, what it was thought to be*: and [hence,] *it was, or became, altered [for the worse]*: (Ḥam ubi suprā:); [and] said of milk, (S, K̄,) and of food, (Lh, S, Mṣb, K̄,) and the like, (Lh, TA,) and some say **خَلَّفَ**, (TA,) aor. ʔ, inf. n. **خُلُوفٌ**, (Lh, TA,) of both verbs, (TA,) *it was, or became, altered [for the worse]* (Lh, S, Mṣb, K̄) *in taste, or in odour*; (S, Mṣb, K̄;) as also **اخْلَفَ**: or, said of milk, the first signifies *it became bad from being long kept*; or, as in the A, *what was good thereof became mixed (خَلَّفَ, i. e. خَلِطَ) with other milk*: and **اخْلَفَ**, said of milk, signifies also *it was, or became, sour*: (TA:); and the first, said of [the beverage called] **نَبِيدٌ**, *it became bad*. (K̄.) Also, inf. n. **خُلُوفٌ** (S, Mgh, Mṣb, K̄) and **خُلُوفَةٌ** (K̄) and **خَلْفَةٌ**, (L, TA,) said of the mouth (S, Mgh, Mṣb, K̄) of a person fasting, (S, Mṣb, K̄,) *It was,*

or became, altered [for the worse] in odour; (S, Mgh, Mṣb, K̄;) as also **اخْلَفَ**. (S, Mṣb, K̄.) It is said in a trad. that the **خُلُوفُ** of the mouth of one who is fasting is sweeter in the estimation of God than the odour of musk: or, accord. to some of the lawyers and of the relaters of traditions, **خُلُوفٌ**; but [SM says,] I think this to be a mistake, as several affirm it to be, while others say that it is of a bad dial.: accord. to one reading, it is **خَلْفَةٌ**. (TA.) — [Hence,] **خَلَّفَ** (K̄,) aor. ʔ, inf. n. **خُلُوفٌ**, (TA,) + *He was, or became, altered [for the worse] from the natural disposition of his father*. (K̄, TA.) — And **خَلَّفَ**, (ISK, S, K̄,) inf. n. **خَلْفٌ** [or **خُلُوفٌ**]; or **خَلَّفَ**, aor. ʔ, inf. n. **خَلْفَةٌ** and **خُلُوفٌ**; (TA:); + *He (a man) was, or became, bad, or corrupt*. (ISK, S, K̄, TA.) — And **خَلَّفَ**, (K̄,) inf. n. **خَلْفَةٌ** (IAth, K̄) and **خُلُوفٌ**, (K̄,) + *He (a man) was, or became, stupid, or foolish; or one who had little, or no, intellect or understanding*: (K̄,\* TA:); or *unprofitable*: or a frequent promise-breaker: (IAth:); or **خَلْفٌ** and **اخْلَفَ**, said of a slave, *he was, or became, idiotic, deficient in intellect, or bereft of his intellect*. (JK.) — **خَلَّفَ**, (K̄,) inf. n. **خَلْفٌ**; (S,\* K̄,\* TA:); and **اخْلَفَ**, and **استخلفَ**; (S, K̄;) *He drew water, (S, K̄, TA,) لأهله for his family*: [app. because he who does so leaves his family behind him: see 2, first sentence:]; (K̄, TA:); [or] **استخلفَ**, said of a man, signifies **استعذب الماء** [app. as meaning *he sought, or drew, or brought, sweet water*: see art. **عَذِبَ**]; and, accord. to IAg, you say, **أَخْلَفْتُ الْقَوْمَ**, meaning properly *I carried sweet water to the people, or party, when they were in the [season, or herbage, called] ربيع and without sweet water, or when they were by salt water*: **إِخْلَافٌ** [as meaning the carrying, or drawing, of water,] being [properly] only in the ربيع: in other cases, metaphorically applied. (TA.) El-Ḥoteiāh says,

\* لَزَعِبِ كَأَوْلَادِ الْقَطَا رَأَتْ خَلْفَهَا \*  
 \* عَلَى عَاجِزَاتِ النَّهْضِ حُمُرٌ حَوَاصِلُهُ \*

+ [To, or for, downy ones, like the young ones of the *kaṭā*, whose procurer of water has been slow in coming to those lacking the power of spreading their wings for flight, red in their crops]: he means **مُخْلَفَهَا** [or **خَالِفَهَا**], and has put in the place of this the inf. n.: and by **حَوَاصِلُهُ**, accord. to Ks, he means **مَا ذَكَرْنَا** [the crops of what we have mentioned]: but Fr says that the **عَاجِزَاتِ**, exclusively of the **عَاجِزَاتِ**, which [latter] has the sign of the pl.; for every pl. that has the form of a sing. may be imagined to be a sing., as in the saying of the poet,

\* مِثْلُ الْفِرَاحِ نَتِفَتْ حَوَاصِلُهُ \*  
 [meaning “like the young birds of which the crops have been plucked”]; for **الْفِرَاحِ** has not the sign of the pl., but has the form of a sing., like **الْكِتَابِ** and **الْحِجَابِ**: another says, [but this is very far-fetched,] that the **عَاجِزَاتِ** relates to **النَّهْضِ**, which [sometimes] means a place in the shoulder-blade of the camel; and that the poet has used it

metaphorically as belonging to the **قَطَا**. (S.) — **خَلَّفَ الثَّوْبَ**, (S,) or **الْقَمِيصَ**, aor. ʔ, (Mṣb, K̄,) inf. n. **خَلْفٌ** (Kr, TA) and **خَلْفَةٌ**, in some copies of the **خَلْفَةٌ**, [so in my MS. copy of the K̄, and so in the TK̄,] and [in some] **خَلْفٌ** also, but these require consideration, (TA,) *He took out from the garment, or shirt, the part that was worn out, (S, Mṣb, K̄,) that is, the middle part, which was worn out, (S, Mṣb,) and then sewed the [cut] edges together*. (S, Mṣb, K̄.) And **اخْلَفَ الثَّوْبَ** signifies the same as **خَلْفَهُ**, i. e. *He repaired the garment [app. in any manner, or, as is implied in the S and TA, by substituting one piece for another]*. (S, K̄, TA.) — The saying, in a trad. of Ḥamneh, **فَإِذَا خَلَّفْتَ ذَلِكَ فَتَغْتَسِلِ**, meaning + *And when she has discriminated that period of days and nights during which she has been حائض, [she shall perform a complete ablution of herself,]* is from **خَلَّفَ الْقَمِيصَ** signifying as explained above. (Mṣb.) — **خَلَّفَ** signifies also *He mixed [a thing with another thing; as, for instance, (see **خَلْفَ** in a passage above,) milk with other milk]: and he mixed saffron, and medicine, with water*. (TA.) — **خَلَّفَ بَيْتَهُ** *He put to, or made for, his tent, a pole, (K̄, TA,) termed a خَالْفَةٌ, (TA,) in the hinder part thereof*. (K̄, TA.) — **خَلَّفَ**, aor. ʔ, (K̄,) inf. n. **خَلْفٌ**, (S, K̄,) *He (a camel) inclined towards one side*. (S, K̄.) — **خَلَّفَ** is also an inf. n. (of **خَلَفَ**, said of a man, TK̄) signifying *The being أَخْلَفٌ as meaning contrarious, hard in disposition, as though going with a leaning towards one side: — and the being left-handed: — and the being أَحْوَلُ [or squint-eyed]*. (K̄.) — **خَلَّفَتْ**, aor. ʔ, (Mṣb, K̄,) inf. n. **خَلْفٌ**, (Mṣb, TA,) *She (a camel) was, or became, pregnant*. (Mṣb, K̄.)

2. **خَلْفَهُ**, (Mṣb,) and **خَلْفَهُ وَرَاءَهُ**, (S, TA,) inf. n. **تَخْلِيفٌ**, (TA,) *He left him behind him*; (Mṣb;) namely, a man: (S, Mṣb, TA:); and **خَلْفَهُ** [signifies the same: or] *he made him to be behind him*; as also **اخْلَفَهُ** [q. v.], and **اخْتَلَفَهُ**: (TA:); [whence the saying,] **أَلْحَمْتُ عَلَى فُلَانٍ** [I pressed upon such a one in following] until I made him to be behind me. (ISK, TA.) You say also, **خَلَّفَهُمْ**, inf. n. as above, meaning *He was, or became, or went, before them; and left them behind him*. (TA.) And **خَلَّفُوا أَثْقَالَهُمْ**, inf. n. as above, *They left their loads, or baggage &c., behind their backs*; (O, K̄;) when they went away to draw water. (TA.) — [Hence,] **خَلْفَهُ** *He made him, or appointed him, his خَلِيفَةٌ [i. e. successor, or vice-agent, &c.]; (K̄;) and so استخلفَهُ. (S, Mṣb, K̄.) So in the *Kur* [xxiv. 54], **لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ** [*That He will assuredly make them to be successors in the earth, like as He made to be successors those who were before them*]. (TA.) — **خَلَّفَ بِنَاقَتِهِ**, (S, K̄,) inf. n. as above, (S,) *He bound one of the teats of his she-camel with the thing termed صِرَارٌ [in order that her young one might not suck it]: (S, K̄:); from Yaḥkoob. (S.)**

3. خالفه, (Mgh, Mṣb, TA,) inf. n. خَلْفًا (S, Mgh, Mṣb, K, TA) and مُخَالَفَةً (S, Mṣb, K, TA.) He [or it] disagreed with, or differed from, him [or it]; or he dissented from him; (Mgh, Mṣb;) *contr. of وافقه*; وَافَقَهُ فِي كَذَا [in, or in respect of, such a thing]: (Mgh:) and he, or it, was contrary, opposed, or repugnant, to him, or it: (TA:) [and he acted contrarily, contrariously, adversely, or in opposition, to him, or it; he, or it, contravened, or opposed, him, or it:] and he [or it] contradicted him [or it]. (M in art. نقض.) It is said in a prov., إِنَّمَا أَنْتَ خَلْفُ الصَّيْحِ الرَّكَّابِ, i. e. خَلْفُ الصَّيْحِ [Verily thou art one who acts with the contrariness of the hyena towards the rider]: for the hyena [attacks a man on foot, but], when it sees the rider, flees from him. (IAqr, TA.) You say also, خَالَفَنِي عَنْ كَذَا He turned away from such a thing [in opposition to me, or] when I betook myself to it: [see also the last sentence but one of the first paragraph of art. بهت:] and خَالَفَنِي إِلَى كَذَا He betook himself to such a thing [in opposition to me, or] when I turned away from it: (Mgh:) or خَالَفَنِي إِلَى الشَّيْءِ means he disobeyed him by betaking himself to the thing; or betook himself to the thing after he had forbidden him it. (TA.) And hence, (Mgh,) هُوَ يُخَالِفُ إِلَى أَمْرٍ فُلَانٍ (S, Mgh,\*) or إِلَى فُلَانَةٍ (O, L, TA,) in the K, erroneously, هُوَ يَخَالِفُ فُلَانَةً (TA,) He comes to the wife of such a one when he [the latter] is absent from her, (S,) or to such a woman when her husband is absent from her: (Mgh,\* O, L, K, TA:) and خَالَفَهُ إِلَى أَهْلِهِ [he came to his (another's) wife in his (the husband's) absence]: see 1, in the former half of the paragraph. (Az, TA.) And خَالَفَهُ الْبَيْتِ He watched to see him, and, when he was absent from them, namely, his family, he went in to them: (Jm, O, TA:) and, accord. to AZ, اخلف فلان صاحبه Such a one watched to see his companion, and, when he was absent, he came, and went in to him [or rather to his wife or to his family]: (TA:) [or اخلف صاحبه he watched to see his companion, and, when he was absent, went in to his wife: (K, and the like is said in the JK:) thus says IDrd, on the authority of AZ. (TA.) And خالف إلى قوم He came to a party, or company of men, from behind them [or behind their backs]: or he feigned to them the contrary of that which he conceived in his mind, and took them unawares. (TA.) Aboo-Dhu-eyb says, [describing a collector of wild honey,

\* إِذَا لَسَعَتْهُ النَّحْلُ لَمْ يَرُوحْ لَسَعَهَا \*  
\* وَخَالَفَهَا فِي بَيْتِ نُوْبٍ عَوَاسِلِ \*

(S in the present art., in which only the former hemistich is cited, and in art. رجو) i. e. [When the bees sting him,] he fears not nor minds [their stinging], (S in art. رجو) [but comes, during their absence, to the hiving-place of bees occupied in gathering honey:] meaning, he comes to their honey, (S, TA, [in the latter of which, in the place of النحل, is put الدَّبْرُ "the swarm of bees,"]) and takes it, (TA,) while they are feeding; (S, TA;) or, as AA says, he comes behind them to

the honey while they are absent: AO explains it by خَالَفَهَا إِلَى مَوْضِعٍ آخَرَ which [he says] means he keeps with them [to another place]; syn. لَزِمَهَا; [and thus this phrase (which is strangely misinterpreted in the TK and in Freytag's Lexicon) is explained in the K, but without any reference to the verse;] as also خَالَفَهَا, with the unpointed ح: (TA:) and some read the verse thus; but this reading is said to be a mistake. (TA in art. حلف) — جَاءَ خَلْفَهُ: see 1, near the beginning of the paragraph. And see also five other exs. in the middle portion of the same paragraph. — خَالَفَ بَيْنَ رِجْلَيْهِ He put one of his legs forward and the other backward: and [hence,] المَخَالَفَةُ بَيْنَ الرِّجْلَيْنِ [as signifying the alternate shifting of the legs to and fro] is metonymically used as meaning the act of dancing. (Har p. 108.) [And خَالَفَ بَيْنَ الشَّيْئَيْنِ He put, or placed, the two things contrarivise; or on contrary sides; or in contrary directions. Hence,] أَوْ تَقَطَّعَ أَيْدِيهِمْ وَأَرْجُلَهُمْ مِنْ خَلْفٍ, in the Kur v. 37, [Or that their hands and their feet shall be cut off on contrary sides,] means that their right hands and left feet shall be cut off. (Bd, Jel. [See also similar exs. in the Kur vii. 121 and xx. 74 and xxvi. 49.]) [Hence also,] فَرَسٌ بِهِ شِكَاكٌ مِنْ خَلْفٍ (JK,) or ذُو شِكَاكٍ مِنْ خَلْفٍ (TA,) A horse having a whiteness in his right fore leg and his left hind leg [or the reverse]: (JK, TA:) and some say, لَهُ خَدَمَتَانِ مِنْ خَلْفٍ when he has a whiteness [or rather a ring of white a little above the hoof] in his fore leg [or right fore leg] and another in his left fore leg [probably a mistake of a copyist for his left hind leg]. (TA.)

4. اخلفه: see 2, first sentence. Also He put him, turned him, or made him to go back or stand back, behind him. (K, TA.) And اخلف يده He put his hand behind him. (Az, TA.) And also, (Fr, TA,) or اخلف بيده إلى السيف (JK,) or simply اخلف [used elliptically], (S, K,) He put [back] his hand to his sword, (Fr, S, K, TA,) in order to draw it, (JK, S, K, TA,) it being hung behind him. (Fr,\* TA.) And اخلف السيف [He hung the sword behind him; or kept it hung behind him]: said, in a trad., of a man on the day of Bedr. (TA.) And اخلف عن البعير [for اخلف عنه الحَقَبُ] He shifted [backwards] the hind girth of the camel, putting it next to his testicles, on account of its hurting the sheath of his penis, and causing a suppression of his urine; (As, S, K;) as also اخلف البعير: (TA:) or you say only, أَخْلِفِ الحَقَبَ, meaning remove thou the hind girth from the sheath of the penis. (Lh, TA.) And اخلف الدابة بالسوط He struck the beast on the hinder part with the whip. (JK.) — اخلف البازل [He (a camel) exceeded in age the بازل, which is generally one that has entered his ninth year: as though he made the بازل to be behind him: and so, app., اخلف alone; the بازل being understood: see مخلف]. El-Jaadee says, \* أَيَّدِ الكَاهِلَ جَنْدِ بَازِلٍ \* أَخْلَفَ البَازِلَ عَامًا أَوْ بَزَلًا \*

[Strong in the withers, hardy, a بازل; that has exceeded in age him who has just become a بازل by a year, or that has himself just become a بازل]. (S, TA.) Some say that الإخلاف is [a term denoting] the last of the ages [that have words to signify them] with respect to all beasts. (TA.) — اخلف فلان صاحبه: see 3, near the middle of the paragraph. — اخلفه ما وعدّه (S,) or موعده (Mgh,) or وعدّه (Mṣb,) or الوعد (K,) inf. n. إِخْلَافٌ (Mgh,) He broke, (Mgh,) or failed to perform, (S, K,) his promise, or the promise, to him: (S, Mgh, K:) restricted to future time: (Mṣb:) الإخلاف is, in respect of the future, like الكذب in respect of the past: (S, K:) or the making a promise and not fulfilling it: (Lh, K:) and some say that it signifies one's seeking an object of want, or water, and not finding it. (TA.) It is said in a trad., إِذَا وَعَدَ أَخْلَفَ, i. e. When he promises, he does not fulfil his promise, and is not true [to it]. (TA.) [Hence,] أَخْلَفَتِ النُّجُومُ! i. e. † [The stars broke their promise; meaning,] were attended with drought, not attended with rain: (S, K, TA:) a saying of the people in the Time of Ignorance: (S, TA:) and so أَنْوَأْنَا عَنْ أَخْلَفَتْ! for they used to believe and say that they were rained upon by such and such a نُوء. (TA. [See نُوء.]) Hence also, أَخْلَفَتِ الحُمَى † The fever, being tertian or quartan, came not in its time, or turn. (Mgh.) And أَخْلَفَتْ said of a she-camel, † She, having been covered by the stallion, did not become pregnant: (JK, TA:) and † she proved to be not pregnant when thought to be pregnant. (JK.) And in like manner said of a palm-tree; (JK;) † It bore not one year: and † it (a tree) bore no fruit: or lost the fruit that it had. (L, TA. [The verb, said of trees, has also another meaning, which see below.]) — اخلفه is also said, by El-Farabee, to occur as meaning He acted according to his promise [or fulfilled his promise] to him; thus bearing two contr. significations: but this is strange. (MF.) — Also He found him to be a breaker of his promise; (JK;) or he found his promise to be broken, or unfulfilled. (S, K.) — اخلف عليك and لك, each with an objective complement (مَالِكٌ or خَيْرٌ) expressed or understood: see 1, in six places, in the former half of the paragraph. You say also, اخلف فلان نفسه (S, K,) or لغيره (TA,) Such a one replaced to himself, (S, K,) or to another, (TA,) a thing that had gone from him, with another thing. (S, K.) Ibn-Muqbil says,

\* فَأَخْلِفِ وَأَتْلِفِ إِنَّمَا المَالُ عَارَةٌ \*  
\* وَكُلُّهُ مَعَ الدَّهْرِ الَّذِي هُوَ آكِلُهُ \*

[Then replace thou, and consume: wealth is but a loan: and devour it with time, which is a devourer thereof]: he means, gain a substitute for what thou hast consumed. (S, TA.) And the Arabs say to him who has put on a new garment, أَهْلِ وَأَخْلِفِ وَأَحْمِدِ الكَاسِي [Wear out thy garment, and replace it with another, and praise the Clother, meaning God]. (TA.) And



الله وَيُخْلِفُ اللهُ [Wear out thy garment, and God will replace it with another; or, may God replace &c.]. (§ in art. **بلو**.) — See also **اخلف** near the end of the first paragraph. — **اخلف** said of a plant, or of herbage, *It put forth the خلفة*, (§, **مڤب**, **ك**.) meaning *leaves that come forth after the first leaves, in the [season called] صيف*; (TA;) and in like manner said of trees: (**مڤب**, TA:) or **اخلف الشجر** means *the trees put forth fruit after other fruit*. (JK.) And, said of fruit, *It came forth, some thereof after other thereof*. (TA.) And **اخلفت الأرض** *The land became affected by the cold of the latter part of the [season called] صيف*, and some of its trees consequently become green. (TA.) — Also, said of a bird, † *It put forth feathers after the first feathers*: (**ك**, TA:) from the same verb said of a plant, or of herbage. (TA.) — And, said of a boy, † *He nearly attained to puberty*. (JK, Az, **ك**, TA.) — And, said of a solid-hoofed beast, † *He completed a year after the قروح* [or finishing teething, or shedding the corner-nipper]. (JK.) — **اخلفه** said of medicine, *It weakened him* (**ك**, TA) by causing him to go frequently to the privy. (TA.) — And **الإخلاف** also signifies *The bringing the stallion again to the she-camel when she has not conceived at once*. (**ك**.) — See also 1, in six places, in the latter half of the paragraph.

5: see 1, in two places, in the middle of the paragraph. [Hence, **تخلف عن الأمر** *He held back from, or fell short of, doing the thing.*]

6: see the next paragraph, in three places.

8. **اختلاف** signifies *The following reciprocally; or alternating*. (Mgh.) So in the phrase in the **Qur** [ii. 159 and iii. 187 and xlv. 4], **وَأَخْتَلَفَ اللَّيْلُ وَالنَّهَارُ** *And the alternating of the night and the day*. (Mgh.) [And in a verse of El-'Ajjāz cited voce **أبلى**, in art. **بلو**.] And hence the phrase, **اخْتَلَفَا ضَرْبَةً** *Each of them beat, or struck, the other in turn*. (Mgh.) And the saying, in a trad. of 'Alee, **فَاخْتَلَفَتْ بَيْنَ عَيْبَةَ بْنِ الْحَارِثِ وَالْوَلِيدِ بْنِ عَقْبَةَ ضَرْبَتَانِ** [And two blows were interchanged between 'Obeydeh Ibn-El-Hārith and El-Waleed Ibn-'Okbeh]. (Mgh.) And the saying, in a trad. of Umm-Sabeeyeh, **اخْتَلَفَتْ يَدِي وَيَدَ رَسُولِ اللَّهِ فِي إِنَاءٍ وَاحِدٍ** *and the hand of the Apostle of God were both put [by turns] into one vessel*. (Mgh.) And **اخْتَلَفُوا** signifies *They followed, or succeeded, one another; whenever one went, another coming after him*. (TA in art. **عور**.) — Also *The going, or moving, repeatedly, to and fro; so coming and going; or reciprocating*; syn. **تردد** [in this sense, as is shown in this art. in the **ك** and TA, and in the **س** and **ك** in art. **رود**, &c.: and also as meaning *the returning, or repairing, time after time, or repeatedly, or frequently, to a person or place; because it implies coming and going: and sometimes it means simply the returning; because this cannot be without a previous going*]. (**ك**.) You say, **هُوَ يَخْتَلِفُ إِلَى فُلَانٍ**, i. e. **يَتَرَدَّدُ** [He returns, or repairs, time after time, repeatedly, or frequently,

to such a one]: and **اخْتَلَفَ إِلَيْهِ اخْتِلَافَةً وَاحِدَةً** [He returned to him once]. (TA.) And **هُوَ يَخْتَلِفُ إِلَى مَجَالِسِ الْعِلْمِ** *He repairs frequently to, or frequents, the assemblies of science*; syn. **يَتَرَدَّدُ**. (A in art. **رد**.) And **اخْتَلَفَ إِلَى الْمُتَوَضَّأِ** [He returned, or repaired, time after time, &c., to the privy]. (§.) And **اخْتَلَفَ إِلَى الْخَلَاءِ** [properly signifies the same: and hence, † *He had a looseness of the bowels, or a diarrhoea*]. (**ك**.) And [perhaps as implying coming and going.] **اخْتَلَفَ** also signifies *He supplied, or gave, or offered, water*. (TA.) — [Also *The disagreeing, differing, or varying, in state or condition or quality &c.; being dissimilar, different, diverse, various, incongruous, discordant, or dissentient*:] **اخْتلف** is the contr. of **اتَّفَقَ**; (**ك**, TA;) and is said of anything that is dissimilar [in the parts or members &c. of which it is composed]; as also **تخالف**. (TA.) You say, **تخالف الأمران** [and **اخْتلف الامران**], i. e. **تَرْتَفَعَا** [The two things, or affairs, or cases, were, or became, dissimilar, &c.]. (TA.) And **اخْتلفوا** and **تخالفوا** (**مڤب**, **مڤب**) [They disagreed, &c., in a thing or an affair or a case;] *every one of them took to, or held, a way, or an opinion, different from, or contrary to, that of another*: (**مڤب**;) both signify the same. (Mgh.) It is said in a trad., **سَوُّوا صُفُوفَكُمْ وَلَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ** [Make ye your ranks even when ye place yourselves to pray together, and be not dissimilar in your positions, for in that case your hearts would disagree]; meaning, when one of you advances, or stands, before another in the ranks, your hearts will be affected, and disagreement in respect of friendship and amity will arise among you: or, as some say, it means, *your hearts will be made to recoil: or the صورة* [or specific character] of your hearts will become changed into another صورة. (TA.) [Hence,] **اخْتَلَفَتْ عَنْ أُنْوَانِهَا**, said of stars: see 4, near the middle of the paragraph. — Also *The being complicated, intricate, or confused*. (KL.) [You say, **اخْتلف الأمر بينهم** *The affair, or case, was, or became, complicated, intricate, or confused, so as to be a subject of disagreement, or difference, between them*: a phrase of frequent occurrence.] — **اخْتلفه**: see 1, in two places, in the former half of the paragraph. — See also 2, in two places. — **اخْتلف صاحبه**: see 3, near the middle of the paragraph.

10. **استخلفه**: see 2, in two places. — Also *He took it (a thing) as a substitute, or in exchange, for another thing; or in the place of another thing*; syn. **استعوضه** and **استبدله**. (TA.) — **استخلفت الأرض** *The land produced the herbage of the [season called] صيف*. (TA.) — See also 1, in the middle of the latter half of the paragraph, in two places.

**خلف** [meaning *The location, or quarter, that is behind; and the time past*]; (**ك**;) [so in my MS. copy, and thus it should be written as a simple noun; but in the CK **خلف**]; or **الخلف**; (**لث**, **ك**;) contr. of **قَدَّمَ** [or **القَدَّمَ**]: (**لث**, **ك**;) [and] **خلف** [Behind; and after;] contr. of

**قَدَّمَ**: (§: [thus in my two copies; and said in the margin of one of them to be thus in the copy of IB, and in that of El-Jawāleeke:] a simple noun: and an adv. n.: of the fem. gender [as meaning the جهة; but otherwise it seems to be masc.]. (TA.) You say, **جَاءَ خَلْفَهُ** [and **مَنْ خَلْفَهُ**, both meaning *He came behind him, and after him*]. (Mgh.) And **جَلَسْتُ خَلْفَ فُلَانٍ** *I sat after, or behind, such a one*; syn. **بَعْدَهُ**. (§.) And **بِئْتِ خَلْفَهُ** *He remained after him*. (**ك**.) Some read, in the **Qur** [xvii. 78], **وَإِذَا لَا يَلْبِثُونَ خَلْفَكَ**: others read **خَلْفَكَ** [which means the same, as mentioned above: see the middle of the first paragraph of this art.]. (TA.) — **خَلْفٌ** signifies also *The back* (**ك**, TA) itself: so says IAqr: and particularly, of a house; the *side corresponding to, or over against, that in which is the door*; and as a house may have two doors, [in two different sides,] it may be said to have two backs, each of which may be thus termed; and the dual of this word seems to be used as meaning two backs in a trad. [respecting the building of the Kaqbeh]. (TA.) — And *One who comes after another*; (§, TA;) as also **خَلْفٌ**, or, accord. to some, there is a difference between these two, as will be shown in what follows; (§;) and **خَالِفٌ** and **خَالِفَةٌ**: it is originally an inf. n.: (TA:) and signifies *one who remains after another, whether this other be dead or living*: and *one remaining after another who is dead; his follower, or successor; the follower, or successor, of one who has gone*: used in praise and in dispraise: pl. **خُلُوفٌ**: and the sing. also signifies [like the pl.] *persons remaining after others*; accord. to some: (IB, TA:) *a remnant of people*: (**لث**, TA:) and *a generation after a generation*; (**لث**, **س**, **ك**;) as also **خَلْفٌ**: (**لث**, TA:) but **لث** says that the former is applied to the evil, and † the latter to the good, (**ك**, TA,) whether meaning a generation or a son: (TA:) the latter means *a good son* (**ك**, TA) *remaining after his father*: (TA:) and the former, *a bad son*: (**ك**, TA:) [therefore] one says, **هُوَ خَلْفٌ سَوْءٍ مِنْ أَبِيهِ** [He is a bad son] who has taken the place of his father, and **خَلْفٌ صَدَقٍ مِنْ أَبِيهِ** [a good son] &c.: (§:) but sometimes each is used in the place of the other; so that one says, **هُوَ خَلْفٌ صَدَقٍ مِنْ أَبِيهِ**: (**ك**;) or both signify the same: (§, **ك**;) so says Akh: some, he says, use the former; and some, the latter: but some say **خَلْفٌ** and **خَلْفٌ** and **خَلْفٌ**, meaning thus to distinguish between them: (§;) accord. to IB, † **خَلْفٌ** correctly signifies a man's successor who is a substitute for him, good and bad: and is originally an inf. n.: (TA:) and the pl. of this is **أَخْلَافٌ**: (AZ, IB, TA:) accord. to IAth, **خَلْفٌ صَدَقٍ** means *a good generation*: and **خَلْفٌ سَوْءٍ**, *an evil generation*: (TA:) and **خَلْفٌ** likewise signifies *progeny* [without restriction]. (**ك**.) One says also, (§, **ك**;) of a people following people more in number than they, (§,) **هَؤُلَاءِ خَلْفٌ سَوْءٍ** [These are a bad generation]. (§, **ك**.) And **بَقِينَا فِي خَلْفِ سَوْءٍ** *We remained among an evil remnant*. (**لث**, TA.) And **فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ**, in the **Qur** [vii. 168

and xix. 60], is explained as meaning *And there remained after them a remnant.* (TA.) — [Hence,] † *One in whom is no good.* (IB, K.) [And app. also *Persons in whom is no good.*] — And † *A thing in which is no good.* (IB, TA:) [and particularly] † *a bad saying*; (ISk, S, Mṣb, K;) *a wrong, bad saying, like the خُلف of mankind.* (A'Obeyd, Mṣb.) See also خُلف. It is said in a prov., *سَكَتَ أَلْفًا وَنَطَقَ خَلْفًا* † *He held his tongue from a thousand words (سَكَتَ عَنِ أَلْفٍ كَلِمَةً), and then uttered what was wrong.* (ISk, S, Mṣb.) An Arab of the desert, who had been guilty of a breach of manners (حَبَقَ حَبَقَةً), pointed with his thumb towards his أَسْتِ, and said, *إِنَّهَا خَلْفٌ نَطَقْتُ خَلْفًا* [which may be rendered, *Verily it is a thing in which is no good: it uttered a thing in which was no good: but it obviously admits of being rendered otherwise.*] (IAqr, S.) — Also *People who have gone away from the tribe (T, K) to draw water, and have left their baggage &c. behind them:* (T, TA:) and such as are present, [remaining behind,] of the tribe: thus bearing two contr. significations: pl. خُلُوفٌ. (K.) You say *حَى خُلُوفٍ* *A tribe who are absent; none of them remaining behind:* (S, TA:) or *a tribe of which the men are absent and the women remaining:* (TA:) and خُلُوفٌ also signifies the contr., i. e. *such as are present,* (S, TA,) *remaining behind.* (S.) It is said of Moḥammad, in a trad., *لَمْ يَتْرِكْ أَهْلَهُ خُلُوفًا*, i. e. *He did not leave his family neglected, with no pastor nor protector.* (TA.) See also a verse of El-Ḥoṭefāh in the latter part of the first paragraph of this article. = *Old and worn out*; applied to a *وُطْبُ* [or skin for milk, or for clarified butter and milk: as though it were a remnant thereof]. (Ibn-'Abbād, K.) = *A مرْبَدٌ*; (S, K;) i. e. *a place of confinement for camels:* (TA:) or *such as is behind the tent or house.* (JK, S, \*K.) = *A large فَأْسٌ* [i. e. *hoe or adze or axe*]: or *such as has one head*: and the *edge of a فَأْسٌ*: or the *head thereof*: (K:) you say *فَأْسٌ ذَاتُ خَلْفَيْنِ* *a two-headed فَأْسٌ*: (S, TA:) or *ذَاتُ خَلْفَيْنِ* and *ذَاتُ خَلْفَيْنِ* are names of the *فَأْسٌ* (K, TA) when *two-headed*: (TA:) and the pl. is *ذَوَاتُ الْخَلْفَيْنِ*: (K:) pl. خُلُوفٌ. (JK.) — And *The head of a razor.* (K.) — And *The [pointed] head of a منْقَارٌ, [an iron instrument like the فَأْسُ, (A and K in art. نَقَر,) with which mill-stones &c. are pecked, or wrought into shape, (see منْقَارٌ) and] with which wood is cut.* (TA.) = See also خُلف.

خُلف — a subst. from إِخْلَافٌ, (S, Mṣb, K,) relating to a promise, and restricted to future time; (Mṣb;) i. e. a subst. used in the place of إِخْلَافٌ; (Lh, TA;) meaning *The breach, or non-fulfilment, of a promise*; as also خُلفٌ, which is said to be the original form of the word, and خُلُوفٌ: (TA:) it is, *in respect of the future, like كَذِبٌ in respect of the past*: (S, K:) some say that it signifies *a false, or wrong, saying*; which is a meaning of خُلفٌ, with fet-ḥ, before mentioned:

but perhaps these two words may be syn. dial. vars. (MF, TA.) — Also, (Mṣb,) or خُلْفَةٌ, and خُلْفَةٌ, (K, TA,) *Disagreement, difference, dissension, contrariety, contrariousness, or opposition,* (Mṣb, K, \*TA,) *in opinions or the like,* (Mṣb,) or *in respect of friendship and amity,* (TA in explanation of the second of these words,) or in natural disposition; (K;) as also خُلْفَةٌ (S, K) and خُلْفَةٌ and خُلْفٌ and خُلْفَةٌ. (K.) = It is also pl. of خُلَيْفٌ, in its various senses.

خُلف: see خُلْفَةٌ, in the latter half of the paragraph, in seven places. — Also, applied to a man, (Sgh,) i. q. *لَجُوجٌ* [app. as meaning *One who perseveres much in opposition or contention or the like*]; (Sgh, K;) as also خُلْفَةٌ. (TA.) — Also a subst. from إِخْلَافٌ meaning *The act of drawing water*; and so خُلْفَةٌ: (A'Obeyd, K:\*) [whence the saying,] *مِنْ أَيْنَ خُلْفَتِكُمْ* *Whence do ye draw water?* (S, K.) = *The teat (حَلْمَةٌ) of the udder of the she-camel:* (S, K:) and the *two fore ones,* and the *two hinder ones:* (S:) or the *part of the udder upon which the milker lays hold:* (TA:) or the *extremity of the udder of the she-camel:* (Mṣb, K:) or the *hinder of the أُطْبَاءَ* [or teats]: (K:) or the *udder itself*; (Lh, TA;) [i. e.] it is, *to the she-camel, (Mṣb, \*K,) like the تَدْيِ to the human being, (Mṣb,) or like the ضَرْعِ to the ewe or she-goat:* (K:) or the خُلف is of the camel and of the cloven-hoofed animal; and the طَبْيِ, of the solid-hoofed animal and of the animal that has a claw: (Lh, TA:) the pl. [properly of pauc.] is *أَخْلَافٌ* (Mṣb, TA) and [of mult.] *خُلُوفٌ*. (TA.) One says, *دَرَّتْ لَهُ أَخْلَافُ الدُّنْيَا* [The world yielded him abundance of its good things]. (TA.) = *The shortest of the ribs of the side*; (S;) [and] so خُلفٌ; (K;) likewise called *ضلع الخُلف* and *الخُلف*; it is the *furthest and thinnest of the ribs*; (TA;) [i. e.] the خُلف is *that next to the belly, of the small ribs; their قَصِيرَى*: (K: [see القَصْرَى:]) pl. of the former (S) [and] of the latter (K) *خُلُوفٌ*. (S, K.) = *ذَاتُ خَلْفَيْنِ*: see خُلفٌ, near the end of the paragraph.

خُلف *A substitute; a thing given, or received, or put, or done, instead of, in place of, or in exchange for, another thing.* (A'Obeyd, Th, S, Mṣb, K, TA.) You say, *اجْعَلْ هَذَا خَلْفًا مِنْ هَذَا* *Make thou this to be a substitute for this.* (Mṣb.) And *هَذَا خَلْفٌ مِمَّا أَخَذَ لَكَ* *This is a substitute for what has been taken to thee.* (IB.) And *فِي هَؤُلَاءِ الْقَوْمِ خَلْفٌ مِمَّنْ مَضَى* *In these people are such as supply the place of those who have gone.* (TA.) And *فِي فَلَانٍ خَلْفٌ مِنْ فَلَانٍ* [In such a one is a substitute for such a one]. (TA.) And *هُوَ مِنْ أَبِيهِ خَلْفٌ* *He is a substitute for his father.* (IB.) See also خُلفٌ, in six places, in the former half of the paragraph.

خُلف, applied to she-camels, i. q. *مَخَاضٌ*, i. e. *Pregnant*: n. un. with ة: (S, K:) accord. to some, (TA,) the pl. of خُلْفَةٌ, which signifies a *pregnant camel*, (Mgh, Mṣb, TA,) or, as some

say, *one that has completed a year after bringing forth and has then been covered and has conceived, until she enters upon the term called التَّعْشِيرُ*, (TA, [from the time when her pregnancy has become manifest, (see قَارِحٌ and قَارِحٌ)]) is *مَخَاضٌ*, (Mgh, Mṣb, TA,) like as the pl. of *امْرَأَةٌ* is *نِسَاءٌ*; (Mṣb, TA;) and sometimes *خُلْفَاتٌ* (Mgh, Mṣb, TA) and *خُلَافٌ*: (TA:) but *خُلْفٌ* occurs in the saying of the rājiz,

\* مَا لَكَ تَرْغِينِ وَلَا تَرْغُو الْخَلْفِ \*

[What aileth thee that thou utterest a grumbling cry, when the pregnant camels utter not that cry?]. (IB.)

خُلف: see خُلْفَةٌ.

خُلف: see خُلفٌ.

خُلْفَةٌ: see the next paragraph, in two places.

خُلْفَةٌ: see خُلفٌ. — Also *A vice, a fault, or an imperfection*: (K:) and *badness, corruptness, vitiousness, or dishonesty*: (TA:) and *foolishness, or stupidity*; or *paucity, or want, of intellect or understanding*; as also خُلْفَةٌ [properly an inf. n., of خُلفٌ, and before mentioned as such; (see 1, in the latter half of the paragraph;)] and *idiocy.* (K.) All of these meanings have been assigned to it in explanations of the saying, *أَبَيْعَكَ هَذَا الْعَبْدَ* *I sell to thee this slave, but I am irresponsible to thee for his vice, &c.:* or, accord. to IAqr, the meaning is, *خُلْفَتِهِ* [his contrariousness]. (TA.) — Also *The last taste of food*; (K;) as in the saying, *إِنَّهُ لَطَيْبُ الْخُلْفَةِ* [Verily it is good, or sweet, in respect of the last taste]; (TA;) and so خُلْفَةٌ: pl. خُلْفٌ: and it (خُلْفَةٌ) signifies also *loss of appetite for food, in consequence of disease*: (so accord. to the CK:) [or,] accord. to some copies of the K, خُلْفَةٌ has this latter signification; and so خُلفٌ: accord. to other copies, خُلفٌ is pl. of خُلْفَةٌ in this sense: but both these readings require consideration: what is found in the Lexicons is, *خُلْفَتُ نَفْسِهِ* *خُلُوفٌ*, aor. ُ, inf. n. خُلُوفٌ; meaning as explained above, in the latter half of the first paragraph. (TA.)

خُلْفَةٌ a subst. signifying *A mode, or manner, of coming after [or behind]*; like قَعْدَةٌ signifying “*a mode, or manner, of sitting.*” (Mṣb.) — See also خُلفٌ. — It signifies also *Difference [of any kind]*: (K, \*TA:) or the *coming and going of the night and the day*; (S, K, \*TA;) and likewise of wild animals. (K.) Hence the saying in the Kur [xxv. 63], *وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خُلْفَةً*, (S, K, \*) meaning *دَوَى خُلْفَةٍ*, (Bd,) i. e. [And He it is who hath made the night and the day] so that each replaces the other: or each follows the other: (K, \*TA:) or so that he who is unable to accomplish a thing in the night may do it in the day, and the reverse. (Fr, L, K.) Zuhayr says, of wild animals, *يَبْسِيْنَ خُلْفَةً*, meaning *They go to and fro.* (S, TA. [See EM p. 109.]) And one says, *أَخَذْتُهُ خُلْفَةً*, meaning *He was*

taken with [an affection causing] a frequent going to and from the privy. (S, K.) [And hence,] **خَلْفَةٌ** signifies also, A discharging of the bowels; or a purging and vomiting together; (K;) or a disordered state of the stomach arising from [unwholesome] food; (TA;) a looseness, or diarrhæa. (JK, TA.) — See also **خَلْفٌ**. — Also The bringing of camels to the watering-place in the evening, after the people have gone away. (L, K.) — And A man's watching to see another, (أَنْ يَنْظُرَ) in some copies of the K, and **يُنَاصِرُ** in other copies, being put for **يُنَاصِرُ** ان, which is the right reading, agreeably with an explanation of **اِخْتَلَفَ** **صَاحِبُهُ**, [for which see 3, near the middle of the paragraph,] TA,) and when he is absent from his family, going in to them, (K, TA,) or [rather], when he is absent from his wife, going in to her. (TA, after the explanation of the phrase above mentioned.) = A thing that is suspended behind the rider; (JK, K;) such as is suspended behind the [hind of vehicle called] **مَحْجَلٌ**. (TA.) — Remains of water in a trough or tank. (TA.) — What remains, of food, between the teeth. (Lh, K.) — A plant, or herbage, that comes forth after another plant, or other herbage, (S, Mṣb, K,) which has become dry, and broken in pieces: (S, TA:) or that comes forth not from rain, but by reason of the cold of the latter part of the night. (Aboo-Ziyád El-Kilábee, K. [See also **رَبْتٌ**].) — What the trees disclose in the beginning of the cold, (K, TA,) by reason of the [rain called] **صَفْرِيَّةٌ** [q. v.]: (TA:) or fruit that comes forth after other fruit: (K:) or fruit that comes forth after abundant fruit; (S, Mgh, TA;) this being termed the **خَلْفَةُ** of trees: (S, Mgh:) or a growth of leaves after the falling away of other leaves: (K, TA:) **دُونَ** in the K is a mistake for **بَعْدٌ**: TA:) or leaves that come forth after the first leaves, in the [season called] **صَيْفٌ**. (Nh, TA.) — What grows in the **صَيْفٌ** [or summer]; so says A'Obeyd: (S, K:) or, (JK, Mgh, K,) as also **خَلْفٌ**, (K,) the herbage produced by the **صَيْفٌ**, (JK, K,) or in the **صَيْفٌ**, (Mgh,) after the spring-herbage has dried up. (JK, Mgh.) — A produce of grape-vines after the grapes have turned black; the grapes being gathered while it is fresh and green, it then ripens: and so other fruits: or a new produce, by the vine, of fresh sour grapes. (K.) — Grain that is sown (JK, Mgh, K\*) after the former has come to maturity: (Mgh, TA:) because taken as a substitute for wheat and barley: (K:) pl. **خَلْفٌ**. (Mgh.) — A piece with which a garment is patched (K) when it is old and worn out. (TA.) — A time after a time. (IAḡr, K.) = Differing [one from another or others]; as also **خَلْفٌ**: (K:) it is applied in this sense to a people, or company of men: (AZ, S, K:) and to beasts, or horses or the like, as meaning differing (K, TA) in their colours and appearances: (TA:) and **خَلْفَتَانِ** is applied to any two things that are different; (Ks, TA;) as also **خَلْفَانِ**: (Ks, Mṣb, TA:) and **خَلْفَةٌ**, (K,) or **خَلْفَتَانِ**, (Ks, TA,) to any two colours that are combined [because different]. (Ks, K, TA.) AZ cites, as an ex., the saying [of a rájiz],

دَوَايَ خَلْفَانِ وَوَسَائِيهَا \*

[My two buckets are different, and their two suppliers with water]; (S, TA;) meaning that one of them [i. e. of the buckets] is ascending and full, and the other is descending and empty; or that one of them is new, and the other is old and worn out. (TA, in two places.) And one says of two children, or two male slaves; or two female slaves, that they are **خَلْفَتَانِ**, (Ks, K,) and **خَلْفَانِ**, (K,) applying to the male and the female, (TA,) meaning One tall and the other short: or one white and the other black. (Ks, K.) One says also, **بَنُو فَلَانٍ خَلْفَةٌ**, meaning The children of such a one are half males and half females. (S.) And **نِتَاجُ فَلَانٍ خَلْفَةٌ** The offspring of the beasts of such a one are one year male and another year female. (JK, TA.) And **وَلَدَتْ خَلْفَيْنِ**, said of a ewe or goat, (K,) or of a camel, (L,) She brought forth one year a male and another year a female. (L, K.) The pl. [of **خَلْفٌ**] (K, TA) in all its senses (TA) is **أَخْلَافٌ** and **خَلْفَةٌ**; (K, TA;) the latter, [in the CK **خَلْفَةٌ**,] like **قِرْدَةٌ** as pl. of **قِرْدٌ**. (TA.)

**خَلْفَةٌ** and **خَلْفَةٌ** and **خَلْفَةٌ** and **خَلْفَةٌ**: see **خَلْفٌ**, in the latter half of the paragraph. — **أَمْرٌ خَلْفٌ** (Sgh, K) and **خَلْفٌ** Calamity, or misfortune: or the greatest calamity or misfortune. (K.)

**خَلْفَةٌ** and **خَلْفَةٌ**: see **خَلْفٌ**: — and see also **خَلْفٌ**, in the middle of the paragraph.

**خَلْفٌ** an inf. n. of 3 [q. v. passim]. (S, &c.) — Also The contrary, or opposite, of a thing; syn. **ضِدٌّ**. (Mṣb in art. **ضِدٌّ**. [Very often used in this sense.]) You say, **الِاخْتِلَافِ خَلْفُ الْإِتِّفَاقِ**, [i. e. **الِاخْتِلَافِ** is the contrary of **الِإِتِّفَاقِ**]. (TA.) — Also, (S, Mṣb, K,) by the vulgar (O, Mṣb, TA) incorrectly pronounced with teshdeed (O, Mṣb, K, TA) and fet-ḥ [to the **خ**, i. e. **خَلْفٌ**], (TA,) A well-known kind of tree; (S;) the [kind of tree called] **صَفْصَافٌ**: (Mṣb:) or a species of the **صَفْصَافِ**, but not the **صَفْصَافِ** itself: (K:) [the **salix Aegyptia** of Linnæus; called by this name in the present day; and by some, improperly, **بَانٌ**, q. v.:] it abounds in the land of the Arabs; and is [also] called **سَوْجَرٌ** [or **سَوْحَرٌ**]; and there are many varieties thereof; all of them soft and weak; (TA;) but it is seldom, or never, found in the desert: (Mṣb:) they assert that it is thus called because the torrent brings it from one locality to another, so that it grows in a place different from that of its origin; (AḤn, Mṣb, K, TA;) but this is not a valid assertion: (TA:) [it is a coll. gen. n.:] n. un. with **ة**. (Mṣb, TA.) **مِنْ خَلْفِ**, in the saying of the rájiz cited voce **خَلْفٌ**, means Made of different trees: it does not mean of the tree called **خَلْفٌ**; because this is seldom, or never, found in the desert. (S, TA.) — Also The sleeve of a shirt. (IAḡr, K.)

**خَلُوفٌ**: see **خَلْفٌ**. — It is also, as stated above, pl. of **خَلْفٌ**: (IB, K, TA:) — and a pl. of **خَلْفٌ**. (TA.)

**خَلِيفٌ**: see **خَلِيفَةٌ**, in three places. — Also One who holds back from the place, or time, of promise: and one who breaks a promise. (TA.) — And A woman that has let down her hair behind her. (JK, O, K.) — And A woman that has attained to the period of one day, or two days, after her having brought forth. (IAḡr.) [Perhaps from the signification next following.] — A she-camel in the second day after her having brought forth: pl. **خُلُوفٌ** and **خُلُوفٌ**: (K, TA:) these two pls. are mentioned in the K in different places in this art., but both are correct, like **رَسُلٌ** and **رَسُلٌ**. (TA.) Hence, (TA,) one says, **رَكِبَهَا يَوْمَ خَلِيفِهَا** [He rode her on the second day after she had brought forth]. (K.) — And The milk that is after the biestings: (AA, K:) pl. as above. (K.) One says also, **حَلَبَهَا خَلِيفًا** He drew from her the milk that came after the biestings had passed away. (JK.) And **إِيْتَانَا** **يَبِينُ نَاقَتِكَ يَوْمَ خَلِيفِهَا**, i. e. [Bring thou to us the milk of thy she-camel of the day] after the cessation of her biestings; i. e., of the milking that is after her bringing forth by a day or two days. (AA, TA.) = Applied to a garment, (S, K,) or a shirt, (Mṣb,) Having the middle, worn-out part taken out, and the [cut] edges then sewed together: (S, Mṣb, K\*) and **مَخْلُوفٌ** signifies the same; (JK;) or a garment composed of two pieces sewed together: or, as some say, this signifies a garment pledged. (TA.) = Also, accord. to A'Obeyd, The part beneath the armpit: and the **خَلِيفَانِ** of the camel are like the **إِبْطَانِ** of man: accord. to the S and the O, **خَلِيفَا النَّاقَةِ** signifies the two armpits of the she-camel (**إِبْطَاهَا**): but the author of the K, following the [first] explanation given by A'Obeyd, says that this is wrong, and that the meaning is the parts beneath the two armpits of the she-camel. (TA.) = And A gap between two mountains, (JK,) or between two mountain-tops, (TA,) of little breadth and length: (JK, TA:) or a road between two mountains: (S, K:) or a valley between two mountains: (K:) or a place where water pours forth (K, TA) between two mountains, or between two valleys, passing thence into a wide tract: (TA:) and any road in a mountain, (Skr, K,) or behind a mountain, or behind a valley: (TA:) or simply a road; as also **مَخْلَفَةٌ**; (JK, K;) this being either in a plain or in a mountain: (TA:) pl. of the former as above. (K.) One says **ذِيخُ الْخَلِيفِ** i. e. [The hairy male hyena] of the road between two mountains, (S, K,) or of the valley between two mountains; (K;) like as one says **ذُبُّ غَضَا**. (S.) = And A sharp arrow: (AḤn, K:) or, accord. to Skr, the word in this sense is **خَلِيفٌ**, with the unpointed **ح**; and this is more probably correct. (TA.)

**خَلَاةٌ**: see **خَلْفَةٌ**.

**خَلَاةٌ** inf. n. of **خَلَفَهُ** as meaning "he was, or became, his **خَلِيفَةٌ**" [q. v.]. (S, Mgh, Mṣb, K.) — [And hence, as a simple subst., The office of **خَلِيفَةٌ**.]

**خَلِيفَةٌ** A successor: and a vice-agent, vice-

gerent, lieutenant, substitute, proxy, or deputy : (KL:) one who has been made, or appointed, to take the place of him who has been before him : (JK:) an act. part. n. of خَلَفَهُ, inf. n. خَلَفَ and خَلْفَةٌ ; as also خَلِيفٌ : (TA:) or it may have the meaning of an act. part. n. or that of a pass. part. n.: and so in the sense next following : (Mṣb:) the supreme, or greatest, ruler or sovereign, (S, Mṣb, K, TA,) who supplies the place of him who has been before him; (TA:) [particularly the successor of the Prophet; whence "Caliph," commonly used by English writers for "Khaleefeh;"] as also خَلِيفٌ, (K,) which is the original form, (Mṣb,) without ة; (Mṣb, TA;) disapproved by some, but mentioned by AHāt and Ibn-'Abbād and IB, and occurring in a verse of Ows Ibn-Hajar cited by IB: (TA:) the ة in the former is to denote intensiveness of signification, (Nh, Mṣb, TA,) as in عَلَامَةٌ and نَسَابَةٌ : (Mṣb:) or, as some say, لِلتَّقْوَلِ [i. e. for the transference of the word from the category of epithets to that of subst.]: (TA:) it is also said that the word may be an epithet of which the subst. qualified thereby is suppressed, for نَفْسٌ خَلِيفَةٌ ; but this requires consideration : (MF, TA:) it is an epithet applied to a man peculiarly : (Mṣb:) some make it fem.; (Fr, S, Mṣb, K;) saying هَذَا خَلِيفَةُ أُخْرَى [This is another Khaleefeh]; though the proper way is to make it masc. : (Mṣb:) a poet says,

\* أَبُوكَ خَلِيفَةٌ وَدَدْتُهُ أُخْرَى \*  
\* وَأَنْتَ خَلِيفَةُ ذَاكَ الْكَمَالِ \*

[Thy father was a Khaleefeh, whom another Khaleefeh begat; and thou art a Khaleefeh: that is perfection]: (Fr, S:) the pl. is خَلَائِفٌ [generally applied to any people that have succeeded others, and supplied their places, as in the Kur x. 15], (S, K,) like as كَرَائِمٌ is pl. of كَرِيمَةٌ ; (S;) and خُلَفَاءُ [generally applied to successors of the Prophet], (S, K,) because, as it applies only to the male, and has ة added, the ة is dropped in forming the pl., which is thus like ظُرَفَاءُ as pl. of ظُرَيْفٌ : (S:) thus says ISk, and the like is said in the O: but what AHāt and Ibn-'Abbād say requires not this straining: (TA:) [i. e.] خَلَائِفٌ is pl. of خَلِيفَةٌ ; and خُلَفَاءُ, of خَلِيفٌ : (JK:) or some, having regard to the original, make the pl. to be خُلَفَاءُ, like as شُرَفَاءُ is pl. of شُرَيْفٌ ; (Mṣb;) and this pl. is masc. only, so that you say ثَلَاثَةُ خُلَفَاءَ : (ISk, Mṣb, TA:) and some, having regard to the word itself [in its altered and used state], make the pl. to be خَلَائِفٌ ; (Mṣb;) and this pl. may have prefixed to it either a masc. or a fem. n. of number, so that you say ثَلَاثُ خَلَائِفٍ and ثَلَاثَةٌ خَلَائِفٍ ; (ISk, Mṣb, TA;) both of which are chaste. (Mṣb.) You say, كَانَ اللَّهُ خَلِيفَةَ وَالِدِكَ عَلَيْكَ [May God be to thee a supplier of the place of thy father]: (S, Mṣb:\*) and in like manner you say, to a person, of any one whom he has lost by death, (S, Mṣb,) and who cannot be replaced; as the paternal uncle; (Mṣb;) or the mother. (K.)

Some say that the application of the title خَلِيفَةُ اللَّهِ [The Vicegerent of God] is not allowable, except to Adam and David because there is express authority in these instances [in the Kur ii. 28 and xxxviii. 25]; but others allow it in other cases, like حَزْبُ اللَّهِ and جُنُودُ اللَّهِ and سُلْطَانُ اللَّهِ and خَيْلُ اللَّهِ; all of which have been heard : (Mṣb:) and Zj says that it is allowable to say of the Imāms that they are خُلَفَاءُ اللَّهِ فِي أَرْضِهِ [The Vicegerents of God in his earth]. (TA.)

خَلِيفَةٌ : see the middle of the next paragraph.

خَالَفٌ : see خَلَفٌ, in the former half of the paragraph. — Also One who remains behind, or after, another, (Yz, K, TA,) or others, in the case of a war, or a warring and plundering expedition, and in other cases : (TA:) pl. خَالِفُونَ (Yz, K, TA) and خَوَالِفٌ, which latter is extr. [in this case], but is also said to be a [reg.] pl. of خَالِفَةٌ, and as such to signify persons who do not go forth on a warring, or warring and plundering, expedition: and خَالِفَةُ الْعَازِي signified he who remains behind, or after, him who goes forth on such an expedition, being of his family. (TA.) ثَنَاءٌ مَعَ الْخَالِفِينَ, in the Kur [ix. 84], means Then stay ye with those who remain behind. (Yz, K:\*) خَوَالِفٌ is also pl. of خَالِفَةٌ [as fem. of خَالَفٌ], (TA,) and signifies Women (K, TA) remaining behind in the houses or tents: but some assign to it the first of the meanings explained above: and some say that it means the children remaining behind. (TA.) It is said in the Kur [ix. 88 and 94], رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ, i. e. [They chose to be] with the women: (S, K:\*) thus it is explained by Ibn-'Arafah: but some say that the meaning is, with the bad, or corrupt, persons; and that خَوَالِفٌ is here a pl. [of خَالَفٌ], like قَوَارِسٌ. (TA.) For خَالَفٌ is applied to a man [as meaning Bad, or corrupt]: and خَالِفَةٌ to a woman as meaning bad, or corrupt, and remaining behind in her abode: and the former to a slave as meaning bad, or corrupt: and also contrarious: and in this last sense it is likewise applied to a companion: and some of the grammarians say that there is no word of the measure فَاعِلٌ having its pl. of the measure فَوَاعِلٌ, except فَوَارِسٌ and هَالِكٌ and فَارِسٌ: but see this last: (TA:) and خَلِيفَةٌ, also, has this last signification; (JK, TA;) or [rather] signifies very contrarious; (K;) as also خَالِفَةٌ; (JK;) and so خَلِيفَةٌ, and خَلِيفَةٌ, (Lh, JK, K,) in each of which the ن is augmentative, and each of which is applied to a man and to a woman and to a pl. number; (Lh, K;) but خَلِيفَاتٌ has been mentioned as pl. [of خَلِيفَةٌ], and as applied to males and females: (TA:) and خَالِفُونَ is likewise used in this sense applied to a number of men. (JK.) — Also, applied to a slave, [and app. to any man, but in this latter case I find it written خلف, which I believe to be a mistranscription,] One who has withdrawn from the people of his house: so says Lh. (TA.) — Also Stupid; foolish; or

having little, or no, intellect or understanding; as also خَالِفَةٌ, (K, TA,) but in an intensive sense, and also applied to a woman; (TA;) and خَالَفٌ, (JK, K,) of which the fem. is خَلِفَةٌ; (JK, TA;) and خَلِيفٌ, (K,) or خَلِيفٌ, (L,) or both, (JK,) likewise applied to a woman, as also خَلِيفَةٌ, (K,) or خَلِيفَةٌ: (JK:) or, as some say, خَالَفٌ signifies one in whom is no good: and, as also خَالِفَةٌ, one who has not what suffices: or who often breaks his promises: (TA:) or both of these mean one who has not what suffices, and in whom is no good: or very contrarious. (JM.) One says that a man is أَهْلٌ بَيْتِهِ خَالَفٌ and خَالَفٌ أَهْلٌ بَيْتِهِ, meaning The one in whom is no good, of the people of his house: (S, K:) and the ungenerous: (K:) or the stupid, or foolish: or the bad, or corrupt, and the evil: and it is [said to be] tropical. (TA.) And قَوْمٌ خَوَالِفٌ Persons in whom is no good. (JK.) — And, [app. because he leaves his family behind him,] A drawer of water; (S, TA;) as also مُسْتَخْلَفٌ [q. v.]: both mentioned in the K; but السَّقَاءُ is there erroneously put for المُسْتَقِي. (TA.) — And Weak, without appetite for food. (TA.) — And Flesh-meat from which a slight smell is perceived, but in the chewing of which is no harm. (Lth, TA.) — See also خَلَفٌ.

خَالِفَةٌ : see خَلَفٌ, in the former half of the paragraph. Also, particularly, [or perhaps أُمَّة خَالِفَةٌ only in this sense,] A nation, people, or race, remaining after another that has gone before. (I'Abbād, K.) And One who comes to the water after him who has returned [from it]: whence Aboo-Bekr applied this appellation to himself, from a motive of humility, when asked if he were the Khaleefeh of the Apostle of God. (IAth, TA.) See also خَالَفٌ, in eight places: and see its pl., خَوَالِفٌ, in the same paragraph, in two places. — Also, applied to a man, [like خَلِيفَةٌ as explained in the K,] Very contrarious, or adverse, and inimical. (S,\*K,\*TA.) See also خَلَفٌ. — مَا أَدْرِي أَيُّ خَالِفَةٍ هُوَ, the word خَالِفَةٌ being here imperfectly decl., (S, K,) because of the fem. gender and determinate, being explained by النَّاسِ, (S,) or because determinate and occupying the place of a pl., like as one says أَيُّ تَمِيمٍ and أَيُّ أُسَدٍ, [or rather, I think, because used as a proper name, as MF, says, (though SM disputes this,) and with the sign of the fem. gender,] means I know not what one of mankind he is; (S, K;) as also أَيُّ خَالِفَةٍ, perfectly decl.; and أَيُّ الْخَوَالِفِ; (K;) and so أَيُّ خَالِفَةٍ, (K, TA, [in the CK خَالِفَةٍ again,]) imperfectly decl. (TA.) Lh says that الْخَالِفَةُ, writing it thus with ال, signifies النَّاسِ. (TA.) — Also One of the poles of a [tent of the kind called] خَبَاءٌ: or one of the poles of a بَيْتٌ [or tent] in the hinder part thereof: (K:) Lh says that the خَالِفَةُ is the hinder part, or in the hinder part, (أَخْر, [i. e. أَخْر or أَخْر, app. the latter,]) of a بَيْتٌ; and one says دُو خَالِفَتَيْنِ [app.

meaning a tent having two poles in its hinder part]: (TA:) the pl. is **خَوَالِفُ**: (S, TA:) which is hence applied to the angles, or corners, of a **بَيْت**: AZ says that the **خَالِفَةُ** of a **بَيْت** is [app. the skirt thereof,] beneath the [ropes called] **أَطْنَاب**, in the [part called] **كُسْر** [q. v.]; and it is also called the **خِمَاصَةُ**, and the **فِرْجَةُ**: [thus I find these two words written, without any syll. signs:] and he cites, as an ex.,

\* مَا خِفْتُ حَتَّى هَتَكُوا الْخَوَالِفَ \*

[app. meaning And I feared not until they rent open the skirts of the tent, or tents]: (TA:) or, as some say, the **خَالِقَاتَانِ** are the two sides of a tent, and its **رَوَاق** is its fore part, and its **كِفَاء** is its hinder part. (TA in art. روق) — **خَوَالِفُ**, (Yz, K,) or **خَوَالِفُ مِنَ الْأَرْضِ**, (TA,) Lands that produce not plants, or herbage, save among the last of lands. (Yz, K,\* TA.) = See also **خَلْفٌ**.

**أَخْلَفَ**: see **خَالَفَ**, in the latter half of the paragraph. — Also *Contrarious, hard in disposition, as though going with a leaning towards one side*: (K:) and [simply] *leaning towards one side*; applied to a camel: (S, K:) so says A'Obeyd; (S, TA;) and so As. (TA.) — Also A camel that has the sheath of his penis slit, and that will not remain stationary, by reason of pain: (TA:) and **مَخْلُوفٌ** signifies a camel having the sheath of his penis slit in the hinder part, (JK, TA,) when suffering suppression of his urine in consequence of the pressure of his hind girth upon his sheath: so says El-Fezáree. (TA.) — And *Left-handed*. (JK, K.) — And *Squint-eyed*; syn. **أَحْوَلٌ**. (K.) — Accord. to some, (TA,) A torrent: (K, TA:) or, as some say, a river. (Skr, TA.) — And A male serpent. (Ibn-'Abbád, K.) [All these meanings seem to have been assigned to the word as occurring in a verse of Aboo-Kebeer El-Hudhalee, in which he likens the course of a wolf in a narrow road to the course of the **أَخْلَفُ**.] = [Also *More, and most, wont to break promises*. Hence the prov., mentioned by Meyd, **أَخْلَفَ مِنْ عُرْقُوبٍ** *More wont to break promises than 'Orhoob*: a certain man who rendered himself notorious for breaking his promises. See Freytag's Arab. Prov. i. 454. — And *More, and most, disagreeing, differing, dissentient, contrary, contrarious, or opposing*. See an ex. in a prov. cited voce **ثَبَلٌ**. — And app. *More, and most, offensive in the odour of the mouth*. See Freytag's Arab. Prov. ubi supra.]

**تَخَالِيفٌ** Different colours. (TA.)

**مُخْلَفٌ**: see **مُخْلَفَةٌ**.

**مُخْلَفٌ** A camel that has exceeded in age the **بَازِلُ**; [which latter is generally one that has entered the ninth year;] (S, M, K;) beyond which there is no age [having an epithet to denote it]; therefore, (TA,) one says **مُخْلَفٌ عَامٌ** and **مُخْلَفٌ عَامَيْنِ** [that has exceeded in age the **بَازِلُ** by a year and by two years]; (S, TA; [see 4;]) applied alike to the male and the female; (S, K;) and the female is also termed **مُخْلَفَةٌ**: (K:)

or this latter signifies † a she-camel that appears, (S, K,) or is thought, (A,) to be pregnant, and is not pregnant: (S, A, K:) and the pl. is **مَخَالِيفٌ** (TA.) — See also **مَخْلَافٌ**. — Also A man whose cattle have not obtained the [herbage termed] **رَبِيعٌ**. (JK.) — **رَجُلٌ مُخْلَفٌ مُتَلَفٌ**, or **مُخْلَفٌ مُتَلَفٌ**, and **مُتَلَفٌ مُخْلَافٌ**: see art. **تلف**. — **نَوْمَةُ الضَّحَى مُخْلَفَةٌ لِلْفَمِ**, (K, TA,) also written **نَوْمُ الضَّحَى مُخْلَفَةٌ**, and in some copies **نَوْمُ الضَّحَى**, [which requires the reading **مُخْلَفَةٌ**,] (TA,) i. e. [The sleep, or sleeping, in the period of the morning when the sun is yet low is] a cause of the mouth's becoming altered [for the worse] in odour. (K, TA.) — **مُخْلَفٌ جَنْبٌ** Having one half of his face and of his mouth turning sideways. (JK.) — See also the explanation of the verse of El-Hoteiäh cited in the last quarter of the first paragraph. The **قَطَا** are termed **مُخْلَفَاتٌ** because they draw water for their young ones. (JK.)

**مُخْلَفٌ**: see the next preceding paragraph.

**مُخْلَفَةٌ**: see **مُخْلَفٌ**. = See also **خَلِيفٌ**, near the end of the paragraph. **الْمُخْلَفُ** [as a coll. gen. n.] signifies *The roads along which the people pass in Minä*: (K;) which are three: one says, **أَطْلَبُهُ بِالْمُخْلَفَةِ الْوَسْطَى مِنْ مَنَى** [Seek thou him in the middle road of Minä]. (TA.) And **مُخْلَفَةٌ فُلَانٍ** *The place of alighting, or descending and stopping or sojourning or abiding or lodging or settling, of the sons of such a one*. (K,\* TA.) And **مُخْلَفَةٌ مَنَى** *The place of alighting, or descending and stopping &c., of the people in Minä*. (K.) = *A place in which are trees of the kind called خِلَافٌ*. (S, K.)

**مُخْلَفَانُ الْبَلَدِ** *The ruler, or sovereign, (سُلْطَانُ) of the country; as also مُخْلَفَانُهُ*. (TA.)

**مُخْلَافٌ** A man who often breaks his promises; (S, K;) as also **مُخْلَفٌ**: (TA:) [whence the latter (which properly signifies simply *breaking a promise*) is applied to a star, or an asterism, as meaning † *Unattended with rain*: (see 4:) and in the same sense to clouds (**سَحَابٌ**): or, accord. to Freytag's Lex., in this or in the contr. sense.] — See also **مُخْلَفٌ**. — And see **مُخْلَفَانٌ**. = Also A **كُورَةٌ** [i. e. province, district, or region] (S, Mgh, Mṣb) pertaining to the people of El-Yemen, (S,) or in the dial. of El-Yemen; (Mgh, Mṣb;) pl. **مَخَالِيفٌ**; (S, Mṣb;) every **مُخْلَافٌ** thereof having a [distinctive] name whereby it is known; (S;) the **مَخَالِيفُ** of the people of El-Yemen being like the **أَجْنَادُ** of the people of Syria and the **كُورُ** of the people of El-'Irāk and the **رَسَاتِيقُ** of the people of El-Jibāl and the **طَسَابِيعُ** of the people of El-Ahwáz: (IB:) or **مُخْلَافٌ** signifies a **كُورَةٌ** (JK, M, K) to which a man comes; (M;) [in any country;] and hence the **مَخَالِيفُ** of El-Yemen, (K,) i. e. its **كُورُ**: (TA:) some say that there is a **مُخْلَافٌ** in every country; (Mṣb;) so says Khálid Ibn-Jembeh; (TA;) i. e. a **نَاحِيَةٌ** [as meaning a district &c.]; (Mṣb;) and thus one says the **مُخْلَافُ** of El-Medeeneh, and of El-

Yemámeh, (Khálid Ibn-Jembeh, TA,) and the **مَخَالِيفُ** of Et-Táif: (AA, Mṣb, TA:) but properly it is peculiar to the dial. of El-Yemen. (TA.) — Also i. q. **بَنَكْرَدٌ** [a foreign word, and perhaps mistranscribed], i. e. The *poor-rate* of any particular people or party, which is given by them to [the poor of] their own community: so says Aboo-Mo'ádh: (L:) and **مَخَالِيفٌ** [is its pl., as also, app., **مَخَالِيفٌ**, agreeably with rule, and] signifies the *poor-rates* of the Arabs; (JK, TA;) [as in the saying,] **أُسْتَعْمِلَ فُلَانٌ عَلَى مَخَالِيفِ بَنِي فُلَانٍ** [Such a one was employed as collector of the *poor-rates* of the sons of such a one]. (JK.)

**مَخْلُوفٌ**: see **خَلِيفٌ**: — and **أَخْلَفَ**. = Also A man affected with a looseness, or diarrhoea. (JK, TA.)

**مَخَالِيفٌ**: see **مُخْلَافٌ**, last sentence.

**مَخَالِيفٌ**: pl. of **مُخْلَافٌ**. (S, Mṣb, K, &c.) = Also *Camels that have pastured upon fresh herbs, or leguminous plants, and have not fed upon dry herbage, and to which their pasturing upon the former has been of no avail*. (IAḡr, TA.)

**قَوْلٌ مُخْتَلِفٌ** [Discordant speech;] *speech expressing different opinions*. (Bḡ and Jel in li. 8.) — **طُرُقٌ مُخْتَلِفَةٌ** *Roads leading in different directions*.]

**مُسْتَخْلِفٌ**: see **خَالَفَ**, near the end of the paragraph. — **ذَهَبَ الْمُسْتَخْلِفُونَ يَسْتَقُونَ** a saying mentioned by Lḡ as meaning *Those going before [or leaving others in their places] went away to draw water*. (TA.)

خلق

1. **خَلَقَ** signifies *The act of measuring; or determining the measure, proportion, or the like, of a thing; and the making a thing by measure, or according to the measure of another thing; or proportioning a thing to another thing*; syn. **تَقْدِيرٌ**: (S, Mṣb, K, TA, and Bḡ in ii. 19:) this is the primary meaning. (Mṣb, TA, and Bḡ ubi supra.) You say, **خَلَقَ الْأَدِيمِرَ**, (S, Mṣb, K,) aor. 2, (S, TA,) inf. n. **خَلَقٌ** (JK, S, Mṣb, K) and **خَلَقَةٌ**, (K,) *He measured, or proportioned, (قَدَّرَ) the hide, and sewed it*: (K:) or *he measured, or proportioned, (قَدَّرَ) the hide, (JK, S, Mṣb, K,) [for, or to, that which he desired to make of it], (JK,\* TA,) or لِلسَّقَاؤِ [for, or to, the skin for water or milk that he desired to make], (Mṣb,) before cutting it*: (S, K, TA;) *he measured it (قَاسَهُ) to cut from it a water-bag, or a water-skin, or a boot*: (TA:) and in like manner, **خَلَقَ التَّطْعَ** *he measured, &c., the نطع* [q. v.]: when one cuts it, one says, **فَرَاهُ**. (K.) And **خَلَقَ التَّعْلَ** *He determined the measure of the sandal, or proportioned it*; (**قَدَّرَهَا**;) and *made it by measure*. (Ksh and Bḡ in ii. 19.) Hence the saying of Zuheyr, (S,) praising Herim Ibn-Sinán, (TA.)

\* وَلَا أَتَى تَفَرَّى مَا خَلَقْتَ وَبَعْدَ

\* ضُ الْقَوْمِ يَخْلُقُ لَمْ لَا يَفَرَّى

[† And thou indeed cuttest what thou hast measured; but some of the people measure, then will not cut]: (S, TA:) i. e., when thou determinest upon a thing thou executest it; but others determine upon that which they do not execute. (TA.) And El-Hajjāj said, *وَعَدْتُ وَلَا فَرَيْتُ إِلَّا فَرَيْتُ وَلَا وَقَيْتُ إِلَّا وَقَيْتُ* [† I have not measured unless I have afterwards cut, and I have not promised unless I have afterwards performed]. (S.) *أَخْلَقُ كَمْرًا* in the *Kur* iii. 43, means *I will form for you*, (Jel.) or *I will make according to its proper measure (أَقْدَرُ) for you*, (Ksh, Bd.) and *will form, (Bd.) of clay, a thing like the form of the bird, or of birds*. (Ksh, Bd, Jel.) — [Hence,] it signifies also *The bringing a thing into existence according to a certain measure, or proportion, and so as to make it equal [to another thing], or uniform [therewith]:* (Ksh and Bd in ii. 19:) or the *originating, or producing, [a thing] after a pattern, or model, which one has devised, not after the similitude of anything pre-existing: this is another meaning which it has in the [classical] language of the Arabs.* (TA.) As the act of God, it signifies *The originating, or bringing into being or existence, anything, not after the similitude of anything pre-existing:* (TA:) [and the *creating a thing; and thus it is generally best rendered; as meaning the bringing into existence from a state of non-existence: for* *خَلَقَ اللهُ الشَّيْءَ*, inf. n. *خَلَقَ*, means *God brought the thing into existence (Mgh,\* TA) after it had not been: (TA:)* [or *خَلَقَ*, as the act of God, signifies the *creating out of nothing: for it is said that* *سَرِّعُوا رَبِّكُمْ الَّذِي خَلَقَكُمْ* in the *Kur* ii. 19, means [Serve ye your Lord] *who brought you into existence when ye were nothing.* (Jel.) [But in other passages of the *Kur* (vi. 2 &c.) it is said that God created (*خَلَقَ*) mankind of clay.] Accord. to the A, *خَلَقَ اللهُ الْخَلْقَ* is a tropical phrase, meaning † *God brought into existence the creation, or created beings, or mankind, according to a predetermination (تَقْدِير) required by wisdom.* (TA.) You say, *هَذِهِ خَلِيقَتُهُ الَّتِي خَلَقَ عَلَيْهَا* and *الَّتِي خَلَقَ* and *خَلَقَهَا* and *خَلَقَهَا*. (Lh.) — [Hence, also,] *خَلَقَ*, (S, Mṣb, K, TA,) inf. n. *خَلَقَ*, (TA,) † *He fabricated speech, or a saying or sentence, &c.: (K,\* TA:)* † *he forged (S, Mṣb, K, TA) a saying, (Mṣb,) or a lie, or a falsehood; (S, K, TA;) as also* † *اختلق (S, Mṣb, K) and* † *تخلى (S, K.)* The Arabs say, *حَدَّثْنَا بِأَحَادِيثِ الْخَلْقِ* † *Such a one related to us fictitious tales or stories, such as are deemed pretty, or such as are told by night [for entertainment].* (TA.) And it is said in the *Kur* [xxvi. 137], accord. to one reading, *إِنَّ هَذَا إِلَّا خَلْقُ الْأَوَّلِينَ*, meaning † *This is nought but the lying, and forging, of the ancients.* (TA.) And in the same [xxxviii. 6], *إِنَّ هَذَا إِلَّا آخْتِلَاقٌ*, † *This is nought but forging, and lying.* (TA.) — *خَلَقَهُ*, (K,) inf. n. *خَلَقَ*, (TA,) also signifies

*He made it smooth; (K;) and so* † *خَلَقَهُ*; namely, an arrow, (S,) [and any other thing; for] of anything that has been made smooth one says, *خَلَقَ*: (TA:) *he made it equable, or even; namely, wood, or a stick; and so* † *خَلَقَهُ*, (K,) inf. n. *تَخْلِيْقٌ*. (TA.) — *خَلَقَتْ*, inf. n. *خَلَقَةٌ*, said of a woman, (JK, K,) *She had [a goodly] body and make: (JK:) or she was, or became, goodly in make, or well made.* (K.) [In the CK, instead of *خَلَقَهَا*, is put *خَلَقَهَا*, meaning *She was, or became, good in nature, &c.*] — And *خَلَقَ*, aor. ʔ, (JK, K,) inf. n. *خَلَقَ*; (JK, S;\*) and *خَلَقَ*, aor. ʔ, (K,) inf. n. *خَلَقَةٌ* (TA) [and *خَلَقَةٌ*, and perhaps *خَلَقَةٌ* q. v. infra]; *It (a thing) was, or became, smooth, (JK, K, TA,) and equable, or even.* (TA.) [See also 12. And it seems that one says, *خَلَقَتِ الصَّخْرَةُ*, inf. n. *خَلَقَ*, q. v. infra, meaning *The rock was free from crack or fracture.*] — And *خَلَقَ*, (JK, S, Mṣb, K,) aor. ʔ; (K;) and *خَلَقَ*, aor. ʔ; and *خَلَقَ*, aor. ʔ; (K;) inf. n. (of the first, JK, S) *خَلَقَةٌ* (JK, S, K) and *خَلَقَةٌ* (JK, TA) and [of the second] *خَلَقَ* (K) and [of the third] *خَلَقَ*; (JK, TA;) *It (a garment) was, or became, old, and worn out; as also* † *اخلى (JK, S, Mṣb,) inf. n. اخلى (JK, TA;) and* † *اخلى (TA.)* [Hence,] *اخلى* † *ديباجه* [lit.] *His face became worn out; meaning* † *it became used for mean service [so that it lost its grace, or was disgraced,] by his begging.* (Har p. 476. [See also 4 below.]) [Hence also,] *اخلى* † *شبابه* † *His youth declined, or departed.* (TA.) — And *خَلَقَ*, (S, K,) aor. ʔ, (K,) inf. n. *خَلَقَةٌ*, (Ham p. 522,) *He was, or became, خلى, i. e. adapted or disposed by nature, apt, meet, &c.: see خلى, below.* (S, K.) You say, *خَلَقَ لَدُنْكَ* [and *لَدُنْكَ* (see *خلى*) *He was, or became, adapted, disposed, &c., for that*]; as though he were one of those in whom that was reckoned to be, and in whom the symptoms, signs, or tokens, thereof were seen. (S.) [And *خَلَقَ أَنْ يَفْعَلَ ذَلِكَ* and *مِنْ أَنْ يَفْعَلَ ذَلِكَ* and *لَأَنْ يَفْعَلَ ذَلِكَ* and *بِأَنْ يَفْعَلَ ذَلِكَ* *He was, or became, adapted, &c., to do that: see خلى. And خَلَقَ may signify also It was, or became, probable; or likely to happen or be, or to have happened or been: see, again, خلى.*]

2. *خَلَقَهُ*: see 1, latter half, in two places. — Also, (S, K,) inf. n. *تَخْلِيْقٌ*, (K,) *He rubbed him over with خَلَقَ [q. v.]: (S:) or he perfumed him: (K:) or خَلَقَهُ بِخَلَقٍ he perfumed him with خَلَقَ.* (TA.) And *خَلَقَتْ الْمَرْأَةَ بِالْخَلَقِ* [I perfumed the woman, or rubbed her over, with the خَلَقَ]. (Mṣb.) And *خَلَقَتْ جِسْمَهَا* *She (a woman) rubbed her body and limbs over with خَلَقَ.* (TA.)

3. *خَالَقَهُم*, (K,) inf. n. *مُخَالَقَةٌ*, (TA,) *He consorted [or comported himself] with them (K, TA) according to their natures, or moral characters or qualities; (TA;) or with good nature, or moral character or qualities: (K:) or خالقههم* *خالقههم* has this latter meaning. (TA.) One

says, *خَالِصِ الْمُؤْمِنِ وَخَالِصِ الْفَاجِرِ*, (S,) or *خالق* and *الكافر*, (TA,) [Act thou with reciprocal sincerity towards the believer, and comport thyself with the vitious, or the unbeliever, according to his nature, &c. See also 3 in art. *خلص*, where a similar saying is mentioned.]

4. *اخلى*: see 1, latter part, in three places. — Also *He had old and worn-out garments.* (TA.) — *اخلى* *He wore it out; namely, a garment; the verb being trans. as well as intrans. (S, Mṣb, K.)* [Hence,] *اخلى الدهر الشئ* † *Time wore out, or wasted, the thing.* (TA.) [Hence also,] one says to the beggar, *اخلى وجهك* † (TA) [lit. *Thou hast worn out thy face;*] meaning † *thou hast used thy face for mean service [so that it has lost its grace, or has become disgraced]:* and in like manner one says, *اخلى له ديباجتي*, i. e. *He uses his face for mean service by begging.* (Har pp. 15 and 476.) — Also, (K,) or *اخلى ثوبا*, (S,) *He clad him with an old and worn-out garment.* (S, K.) And *اخلى ثوبه* *He gave me his old and worn-out garment.* (JK.) And some say, *اخلى ثوبا* *He gave him an old and worn-out garment.* (TA.) — And *اخلى الثوب* also signifies *The cutting out of the garment: whence the saying, to Umm-Khálid, ابلى وأخلى [Wear out, and cut out new]; or, as some relate it, وأخلى, i. e., "and replace," which is the more likely.* (TA.) — *اخلى به* and *ما أخلى به* [have both of the following significations; though it is said that] the former signifies *How likely is he, or it!* (JK, TA;) and the latter, *How well adapted or disposed, or how apt, meet, suited, suitable, fitted, fit, competent, or proper, or how worthy, is he, or it! i. q. أجدر به* and *أحر به*. (TA. [See 4 in arts. *جدر* and *حرى*].)

5: see 1, a little after the middle of the paragraph. — *تخلى بغير خلقه* means *He affected a خلق [or nature, &c.,] that was not his own.* (S, K.) And *تخلى بكذا* *He feigned such a thing, it not being in his nature, or not being created in him.* (TA.) And *تخلى للناس بما ليس من نفسه*, occurring in a trad., [He affected, to men, a nature, &c., that did not belong to him; or] he pretended [to men] that there was in his nature (في خلقه) that which was contrary to his real intention; (Mbr, TA;) or that which was contrary to what he had in his heart: the verb is similar to *تصنع* and *تجميل*. (TA.) — *تخلى به*; (S, K;) and *تخلىت به*; (Mṣb;) *He was, or became, rubbed over, (S,) or perfumed; (K;) and she was, or became, so; (Mṣb;) [or he rubbed himself over, or perfumed himself; and she did so;] with it; (S, Mṣb, K;) namely, with خَلَقَ.* (S, Mṣb.)

8: see 1, latter half, in two places.

12. *اخلى*, said of the back (مثن) of a horse, *It was, or became, smooth; (K;) [like خلى and خلى; or very smooth; for] the verb is of a form intensive in signification.* (TA. [See its part. n., *مخلى*, below.]) — Said of a *رسم*, [i. e. a trace,

or a remain or relic marking the place of a house or the like and cleaving to the ground,] *It was, or became, even with the ground.* (S, K.) — *اخْلُوقِ السَّحَابَ* *The clouds became equable, or uniform,* (JK, S, K, TA,) *their sides becoming conjoined; or, as some say, they became smooth;* (TA;) and, (K,) or as some say, (S, TA,) *they became adapted, or disposed, to rain;* (S, K, TA;) as though they were rendered smooth: or they became collected together after separation, and prepared to rain. (TA.) And *اخْلُوقَتْ السَّمَاءُ أَنْ تَمُطَرَ* *The sky was near, and likely, to rain.* (TA.) — See also I, latter part.

**خُلِقَ** inf. n. of **خَلَقَ**. (JK, S, Mgb, K, &c.) You say *رَجُلٌ تَامَرُ الْخَلْقِ* [A man complete, or perfect, in respect of make, or proportion, &c.]. (S, K.\* [See also **خَلَقَةٌ**.]) [In this and similar instances,] **الْخَلْقُ** signifies *The fashion of the outer man, and its [peculiar] qualities and attributes; like as الْخَلْقُ signifies "the fashion of the inner man," &c.* (TA.) — **الْخَلْقُ** is also used in the sense of **الْمَخْلُوقُ** [meaning *What is created; the creature*]: (TA, and Bq in xxiii. 17, &c. :) [and, collectively, *the creation; as meaning the beings, or things, that are created;*] *all created things*: (Bq ubi supra, &c. :) and [particularly] *mankind; as also الْخَلِيقَةُ*: (S, \*K:) and *man-kind and the jinn, or genii, and others*: (Jel in lv. 9, &c. :) and **الْخَلِيقَةُ** and [its pl.] **خَلَائِقُ** signify the same: you say, *هُمُ خَلِيقَةُ اللَّهِ* and also *هُمُ خَلْقُ اللَّهِ* [They are the creatures of God]: **الْخَلْقُ** being originally an inf. n.: (S, TA:) and Lh mentions [an instance of its having a pl., in] the saying, *لَا وَآلِدِي خَلَقَ الْخَلْقَ مَا فَعَلْتُ كَذَا*, meaning [No, by Him who created] *all creatures, [I did not such a thing.]* (TA.) In the saying, *فَلْيَغَيِّرَنَّ خَلْقَ اللَّهِ*, in the *Kur* [iv. 118, lit. *And they shall alter the creature of God*], some say that castration is meant: (TA: [and Bq includes, with this, other unnatural actions:]) or the meaning is, *the religion of God*; (Bq, Jel, TA;) accord. to El-Hasan and Mujáhid. (TA.) And *لَا تَبْدِيلَ لَخَلْقِ اللَّهِ*, in the *Kur* [xxx. 29], means, accord. to Katádeh, [There shall be no changing, or altering,] *of the religion of God.* (TA.) — **خُلِقَ** also signifies *Anything made smooth.* (TA.) [See also **مُخَلَّقٌ**.]

**خُلِقَ**: see **خُلِقَ**, in four places.

**خُلِقَ** inf. n. of **خَلَقَ**: as such, signifying *The being smooth* [&c.]. (JK, S.\*.) [As such also,] in a rock, *Freedom from crack or fracture.* (S, K.) — [And, as such,] *The being old, and worn out.* (K.) — [Hence, used as an epithet,] *Old, and worn out*: (S, Mgb, K:) [and as an epithet in which the quality of a subst. is predominant; meaning *an old and worn-out garment or piece of cloth*:] pl. **خُلُقَانٌ** (S, K) and **أَخْلَاقٌ**. (S, \*K, TA.) And [as an epithet] it is masc. and fem.; (S, K;) because it is originally an inf. n., the inf. n. of **أَخْلَقَ** meaning "smooth," (S,) [or rather of **خَلَقَ** meaning "it was, or became, old, and worn out;" although it has pls.; and] IB

Bk. I.

mentions an instance of its dual, **خُلُقَانِ**: (TA:) Ks says, We have not heard them say, **خَلَقَةٌ** in any instance: (Lh, TA:) Fr says that it is without *ة* [as a fem. epithet] because it was originally used as a prefixed noun; for one said, *أَعْطِنِي أُعْطِنِي* and *خَلَقَ عِمَامَتِكَ* [lit. meaning *Give thou to me what is old, and worn out, of thy robe and of thy turban*]; but Ez-Zejjájee says that this is nought. (TA.) You say **تَوْبُ خَلْقٍ** [An old and worn-out garment or piece of cloth], and **مِنْحَفَةٌ خَلْقٍ** [an old and worn-out outer wrapping garment]: (S:) also **رُمَّةٌ خَلْقٍ** [an old and worn-out piece of rope]: and **دَارُ خَلْقٍ** [an old and decayed house]: and **جِسْمُ خَلْقٍ** [an old and wasted body]. (TA.) One says also **تَوْبٌ أَخْلَاقٌ**, meaning *A garment, or piece of cloth, altogether, or wholly, old and worn out*; (Fr, S, K;) every portion of it being **خَلْقٌ**; (Fr;) like as they said **بُرْمَةٌ أَعْشَارُ** &c.: (S:) and in like manner, **مَلَأَةٌ أَخْلَاقٌ**. (IAgr.) And Ks mentions the saying, *أَصْبَحَتْ ثِيَابُهُمْ خُلُقَانًا وَخَلَقُهُمْ جُدْدًا* [Their garments became old, and worn out; and their old and worn-out garments became replaced by new]; with the sing. [in the latter clause] in the place of the pl. **خُلُقَانِ**: (TA:) or **جُدْدًا** may be here put for **جَدِيدًا**. (L in art. **جد**.) In the phrase **مِنْحَفَةٌ خَلْقٍ** [An outer wrapping garment that is a little, or somewhat, old, and worn out], the dim. is without *ة* because it is [the dim. of] an epithet [applied without *ة* to a fem. n.], and *ة* is not affixed to the dims. of epithets [of this kind]: it is like **نُصَيْفٌ** dim. of **نُصْفٌ** an epithet applied to a woman. (S, K.\* [See Lumsden's Arab. Gram. p. 623: but some of the grammarians consider these instances as anomalous.]) — **بَيْعَ ذِي الْخَلْقِ**, and **بَاعَهُ بَيْعَةَ الْخَلْقِ**, the latter as used by a poet, [lit. *He bought it, or sold it, (app. the former,) as one buys, or sells, the old and worn-out garment, like as we say "dog-cheap," and "cheap as dirt"*], are phrases mentioned, but not explained, by IAgr, who cites the following saying:

\* أَبْلِغْ فَرَارَةَ أُنَى قَدْ شَرَيْتَ لَهَا  
\* مَجْدَ الْحَيَاةِ بِسَيْفِي بَيْعَ ذِي الْخَلْقِ

[app. meaning *Tell thou Fezárah that I have purchased for them life-long glory (lit. the glory of life), with my sword, as cheaply, i. e. as easily, as one purchases the old and worn-out garment.*] (TA.) — **سَحَابَةٌ خَلَقَةٌ**: see the next paragraph.

**سَحَابَةٌ خَلْقٍ** [part. n. of **خَلَقَ**]. — [Hence,] **سَحَابَةٌ خَلَقَةٌ** *A cloud in which is a sign, or trace, of rain; as also خَلِيقَةٌ: (S, K:) or *a cloud giving hope of rain; as also خَلَقَةٌ: (JK;) both are said by IAgr to signify the same: (TA:) and **سَحَابَةٌ خَلَقَةٌ** [alone, as a subst., or probably **سَحَابَةٌ خَلَقَةٌ**] *a cloud that is equable, or uniform, giving hope of rain.* (Aboo-Sa'eed, K.)**

**خُلُقٌ** (S, Mgb, K) and **خُلُقٌ** (S, K) *A nature; or a natural, a native, or an innate, disposition or temper or the like; syn. سَجِيَّةٌ, (S, Mgb, K, TA,) and **طَبِيعٌ**; (K, TA;) *of which one is**

*created*: (TA:) and **خَلَقَةٌ** signifies [the same; i. e.] *the فِطْرَةٌ [or nature, &c.]* (S, Mgb, K, TA) *of which a man is created*; (TA;) like **خُلُقٌ** and **خُلُقٌ**: (K, TA: [in the CK, erroneously, and] **خُلُقٌ**;) and **خَلِيقَةٌ** [also] signifies [the same; i. e.] *the طَبِيعَةٌ [or nature, &c.]* (S, K, TA) *with which a man is created*: (TA:) the proper signification of **خُلُقٌ** is [the moral character; or] *the fashion of the inner man; i. e. his mind, or soul, and its peculiar qualities and attributes; like as خُلُقٌ signifies the "fashion of the outer man, and its [peculiar] qualities and attributes:"* it signifies also *custom or habit [as being a second nature]*: (TA:) and, as also **خُلُقٌ**, [which is merely a contraction thereof, and therefore identical with it in all its senses,] *manliness; syn. أَخْلَاقٌ*: and *religion*: (IAgr, K:) the pl. is **أَخْلَاقٌ** only: (TA:) [this is often used as signifying *morals: and ethics*:] and the pl. of **خَلِيقَةٌ** in the sense explained above [said in Har p. 193 to be that of **خُلُقٌ**] is **خَلَائِقُ**. (S.) It is said in a trad., *لَيْسَ شَيْءٌ فِي الْمِيزَانِ أَثْقَلَ مِنْ حُسْنِ الْخَلْقِ* [Nothing is heavier in the balance in which good and evil will be weighed than goodness of the moral character, &c.] (TA.) And one says, *وَأَخْلَقَ اللَّهُ خَلْقَهُ* and *هَذِهِ خَلِيقَتُهُ* and *الَّتِي خَلَقَ* and *الَّتِي خَلِقَ* *This is his nature, &c., of which he was created.* (Lh.) And *لَكَرِيمِ الْخَلِيقَةِ* *Verily he is generous in respect of nature, &c.* (AZ.) And *صَارَ ذَلِكَ لَهُ خُلُقًا* *That became to him [a second nature, a habit, or] a thing to which he was habituated.* (TA.) It is said in the *Kur* [xxvi. 137], *إِنْ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ*, *This is nought but a custom of the ancients.* (TA.) And in the same [lxviii. 4], *وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ* *And verily thou art of a great religion.* (Jel, TA.) And in a trad. of 'Aisheh, *كَانَ خُلُقُهُ الْقُرْآنَ*, meaning *That whereto he clung was the Qur-án, with its rules of discipline and its commands and its prohibitions, and the excellences and beauties and gracious things comprised in it.* (TA.) — **نَوْمَةُ الْخَلْقِ** [i. e. **الْخَلْقِ** or **الْخُلُقِ**] *The sleep of midday, which was prescribed by the Prophet.* (Har p. 223. [See also **حُمُقٌ** and **خُرُقٌ**.])

**خُلُوقَةٌ** *Smoothness*; (K, TA;) as also **خُلُوقَةٌ** and **خَلَاقَةٌ**: (K:) but the second of these three, correctly speaking, [as also the third, accord. to analogy, and perhaps the first also,] is an inf. n. of **خَلَقَ**. (TA.)

**خَلَقَةٌ** [primarily signifies *A mode, or manner, of خَلَقَ*, generally as meaning *creation; a particular make: and hence,] constitution; syn. تَرْكِيْبٌ: (Mgh:) [and particularly the natural constitution of an animated being, as created in the womb of the mother; also termed **فِطْرَةٌ**:] see also **خُلُقٌ**. You say *رَجُلٌ حَسَنُ الْخَلَقَةِ* [A man goodly, or beautiful, in respect of make]. (A, TA.) *فِي طَرِيقِي فِي مَسَلِكِ هُوَ خَلَقَةٌ* means *In a way, or road, that is natural, and original.* (Mgh.)*

**خَلَقَةٌ**: see **خُلُقٌ**.

**خَلْقِي** Natural; not accidental: [constitutional: of, or relating to, or belonging to, the natural constitution of an animated being, as created in the womb of the mother:] rel. n. of **خَلَقَةٌ**. (Mṣb.) You say **عَيْبٌ خَلْقِي** A natural fault or imperfection &c. (Mṣb.) And **صَفَةٌ خَلْقِيَّةٌ** [A natural quality]; opposed to **أَخْتِيَارِيَّةٌ**. (Mṣb in art. مدح.) See also **خَلَقَةٌ**.

**خَلَقِي** One who wears old and worn-out clothes. (TA.)

**خَلْقَانِي** A seller of old and worn-out clothes. (TA.)

**خَلَاقٌ** A share, or portion: (JK, S, Mṣb:) and a good, just, or righteous, share or portion: (JK:) or a full, a complete, or an abundant, share or portion of good, (K, TA,) and of goodness, or righteousness: (TA:) and religion: or a share, or portion, thereof. (TA.) One says, **لَا خَلَاقَ لَهُ فِي الْآخِرَةِ** There is no share, or portion, [of good] for him in the final state of existence. (S. [See the Kur iii. 71, &c.]) And **لَا خَلَاقَ لَهُ** He has no desire for good, nor righteousness in religion. (TA.)

**خَلَاقٌ**: see the next paragraph.

**خَلُوقٌ** A certain species of perfume; (JK, S, Mgh, Mṣb, K;) also termed **خَلَاقٌ**; (Lh, Mṣb, K;) accord. to some of the lawyers, (Mṣb,) fluid, (Mgh, Mṣb,) but of thick consistence; (L, voce نَضَجُ;) and in which is a yellowness: (Mgh, Mṣb:) it is composed of saffron and other things; and redness and yellowness are predominant in it: it is forbidden [to men], because it is of the perfumes of women, who use it more than do men. (TA.)

**خَلِيقٌ**, applied to a man, (S, TA,) Perfect, or complete, in make; (TA;) as also **مُخْتَلِقٌ**: (Ham p. 531:) or perfect, or complete, in make, and just in proportion; (S, TA;) and so **خَلِيقٌ** the latter; (S, K, TA; [in the CK, erroneously, **مُخْتَلِقٌ**; in the TA expressly said to be of the pass. form;]) fem. of the former with **ة**: (TA:) or **خَلِيقَةٌ** both signify goodly, or beautiful, in make: or the former is not applied to a man; but **خَلِيقَةٌ**, with **ة**, signifies a woman having [a goodly] body and make: (TA, in which this signification is said to be tropical:) and **خَلِيقٌ** and **خَلِيقَةٌ** are alike, (JK, TA,) accord. to Lh, (TA,) in this last sense: (JK:) or the former of these two may be pl. [or coll. gen. n.] of the latter, like as **شَعِيرٌ** is of **شَعِيرَةٌ**: (TA:) and **مُخْتَلِقٌ** signifies anything just in proportion: (IF, TA:) **مُخْتَلِقٌ**, also, signifies perfect, or complete, in make; applied to a camel (جمل): (TA:) [or جمل, here may be a mistranscription for حبل; for] **مُضَغَةٌ مُخْتَلِقَةٌ** signifies [a fetus when it has become like a lump of flesh] perfect, or complete, in make; (Fr, S, K;) so in the Kur xxii. 5; (Fr, TA;) or of which the make has become apparent. (IAḡr, TA.) — Also Adapted or disposed [by nature], apt, meet, suited, suitable, fitted, fit, proper, competent, or worthy; (KL, PṢ;) syn.

**خَلِقٌ** (S, K) and **حَرِيٌّ** (TA) [and **حَقِيقٌ** &c.: pl. **خَلَقَاءٌ**, and Freytag adds **خَلَقٌ**]. You say, **فُلَانٌ خَلِيقٌ لَكَذَا**, i. e. **جَدِيرٌ بِهِ** [Such a one is adapted or disposed by nature, &c., for such a thing]; as though he were one of those in whom that was reckoned to be, and in whom the symptoms, signs, or tokens, thereof were scen. (S.) [And **هُوَ خَلِيقٌ لِلْخَيْرِ** He is adapted or disposed by nature to good; i. e., to be, or to do, or to effect, or to produce, what is good.] And **بِأَنْ يَفْعَلَ ذَلِكَ** and **إِنَّهُ لَخَلِيقٌ أَنْ يَفْعَلَ ذَلِكَ** and **مَنْ أَنْ يَفْعَلَ ذَلِكَ** [Verily he is adapted or disposed &c. for doing that; or worthy to do it]: so says Lh: and he adds that the Arabs say, **يَا خَلِيقٌ بِذَلِكَ**, using the nom. case; and **يَا خَلِيقًا بِذَلِكَ**, using the accus. case; [the latter being the usual form; both meaning O thou who art adapted or disposed &c. for that;] but ISd says, I know not the reason of this. (TA.) And **لِذَاكَ هَذَا مَخْلَقَةٌ**, i. e. **هَذَا الْأَمْرُ مَخْلَقَةٌ لَكَ** [This affair, or thing, is one that is adapted &c. for thee]: (S, K:\*) and **لَكَ هَذَا الْأَمْرُ مَخْلَقَةٌ** [Verily it is adapted &c. for that]: like **مَجْدَرَةٌ** and **مَحْرَاةٌ** and in like manner one says of two, and of more than two, and of a feminine: so says Lh. (TA.) [**مَخْلَقَةٌ** properly signifies A place, and hence a thing, an affair, and a person, adapted or disposed &c.: it is of the same class as **مَعْسَاةٌ** and **مَظَنَّةٌ** and **مِثْنَةٌ**.] **خَلِيقٌ** also signifies *Habituated, or accustomed.* (PṢ, TA:\*) And one says, **إِنَّهُ لَخَلِيقٌ**, i. e. **لِحَرِيٍّ**, meaning *Verily it is probable; or likely to happen or be, or to have happened or been.* (TA.) And **هُوَ خَلِيقٌ لَهُ** He, or it, is like to him, or it. (JK, TA.) — **سَحَابَةٌ خَلِيقَةٌ**: see **خَلَقٌ**. — [**خَلِيقَةٌ**, which, in several senses, is a fem. epithet used as a subst.]

**خَلِيقٌ**: see **خَلَقٌ** (of which it is the dim.), in the latter half of the paragraph.

**خَلِيقَةٌ**: }  
**خَلِيقَةٌ**: } see **خَلَقَةٌ**.

**خَلِيقَةٌ**: see **خَلَقٌ**, in two places. — Also The beasts, or brutes. (En-Nadr, K.) The saying, respecting the **خَوَارِجُ** [a sect of heretics, or schismatics], **هُمُ شَرُّ الْخَلِيقِ وَالْخَلِيقَةِ** is explained by En-Nadr as meaning [They are the worst of mankind and] of the beasts, or brutes. (TA.) — And A well (بئر) just dug: (AA, K:) or a well in which is no water: or a hollow, cavity, pit, or hole, formed by nature in the ground: or a small hollow or cavity, in a mountain, in which water remains and stagnates: accord. to IAḡr, **خَلِيقٌ** [app. **خَلَقٌ**, pl. of **خَلِيقَةٌ**, like as **مَدُنٌ** and **صَحِيفَةٌ** are pls. of **مَدِينَةٌ** and **صَحِيفَةٌ**,] signifies wells recently dug. (TA.) — And Land (أرض) that is dug. (TA.) — See also **خَلَقٌ**, in four places.

**أَخْلَقٌ** [dim. of **خَلَقَةٌ** fem. of **أَخْلَقٌ**]: see **أَخْلَقٌ**, in three places.

**خَلَاثِقٌ** [pl. of **خَلِيقَةٌ**]. **خَلَاثِقٌ** i. q. **خَمَائِرُ** **الْمَاءِ**, i. e. *Four large and smooth masses of stone at the head of the well, upon which the drawer of the water stands.* (TA.) Accord. to Ibn-'Abbād, **خَوْضٌ بَادِي الْخَلَاثِقِ** means [A watering-trough of which] the [stones termed] **نَصَائِبُ** [appear]. (JK, TA. [See **نَصِيْبَةٌ**].)

**أَخْلَقٌ**: see **أَخْلَقٌ**.

**خَلَّاقٌ**: see the next paragraph.

**خَالِقٌ** [act. part. n. of **خَلَقَ**]: A worker in leather and the like; (K, TA;) because he measures first, and then cuts. (TA.) To **خَالِقَاتُ**, meaning Women working in leather, as engaged in dividing a hide (**أَدِيمٌ**), El-Kumeyt likens genealogists. (TA.) — **الْخَالِقُ**, as an epithet applied to God, (K, Mṣb, TA,) properly, *He who brings into existence according to the proper measure, or proportion, or adaptation;* (TA;) [and hence, *the Creator; or] the Originator, not after the similitude of anything pre-existing:* (K:) or *He who hath brought into existence all things after they had not been in existence:* (Az, TA:) and **الْخَالِقُ** signifies the same; (Mṣb, TA;) [i. e. *the Creator of all things; or, as an intensive epithet, the Great Creator;*] or *the Creator of many creatures:* (Ksh and Bḡ and Jel, in xxxvi. 81:) Az says that this epithet, with the article **ال**, may not be applied to any but God. (Mṣb.) Accord. to IAmb, **تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ** means *احسن المقيدين* [i. e. *Blessed be God, the Best of those who make things according to their proper measures, or proportions, or adaptations.*] (TA.)

**خَوَالِقٌ** [a pl. of which the sing. is not mentioned] Smooth mountains: so in the saying of Lebeed,

\* وَالْأَرْضُ تَحْتَهُمْ مَهَادًا رَاسِيًا \*  
\* تَبَّتْ خَوَالِقَهَا بِصِيرِ الْجَنْدَلِ \*

[And the earth beneath them a firm expanse; its smooth mountains being rendered fast by hard and solid stones]. (K, TA. [In the CK, **بَصِيرٌ** is erroneously put for **بَصِيرٌ**].)

**أَخْلَقٌ** Smooth: (JK, K:) smooth and solid; (S, K, TA;) applied in this sense to anything: (TA:) smooth and firm: (JK:) fem. **خَلَقَاءٌ**. (JK, S, K.) You say **حَجَرٌ أَخْلَقٌ** Stone that is smooth (K, TA) and solid, upon which nothing makes an impression. (TA.) And **صَخْرَةٌ خَلَقَاءٌ** A rock, or great mass of stone, smooth (K, TA) and solid: (TA:) or free from crack and fracture. (S, K, TA.) And **فَرْسٌ خَلَقَاءٌ** A camel's foot in which is no crack. (Ibn-'Abbād, K.) And **هَضْبَةٌ خَلَقَاءٌ** [A hill, or the like,] destitute of herbage or vegetation. (TA.) — [Hence,] **رَجُلٌ أَخْلَقٌ** فقير. (K.) You say **رَجُلٌ أَخْلَقٌ** + **مِنْ الْمَالِ** A man destitute of property. (TA.) And it is said in a trad., **لَيْسَ الْفَقِيرُ فَقِيرَ الْمَالِ إِنَّمَا الْفَقِيرُ الْأَخْلَقُ** i. e. + [The poor in respect of property is not the poor: the poor is only]



he who has no good deeds for which he will be rewarded in the world to come. (TA, in two places.) — **الْأَخْلَقُ** also signifies *The exterior of a horse's hoof.* (JK.) — And **خُلُقًا**, (JK, S, K,) applied to a woman, (JK, S,) *Impervia coëunti*; (S, K, TA;) as also **خُلُقٌ**. (Ibn-'Abbád, K.) — See also **خُلُقٌ**. — And **الْخُلُقَاءُ** [used as a subst.] *The sky*; because of its smoothness and evenness. (TA.) — And *The side of a camel &c.* (K.) One says also, **ضَرَبْتُ خُلُقًا جَنْبِهِ**, (K, TA [in the CK **جَنْبِهِ خُلُقًا**] *I struck the outer part of his side.* (TA.) — And *The interior* (Lth, K, TA) and *smooth part* (Lth, TA,) of the **غَار**, (K,) i. e., of [the upper part of the interior of the mouth, or] what is termed **الْغَارُ الْأَعْلَى**; (Lth, TA;) as also **الْخُلُقَاءُ** [the dim. of **الْخُلُقَاءُ**]: (Lth, K, TA;) or both signify *what appears of the غَار*: and the dim. form is that which is predominant in this case. (TA.) — And *The part of the forehead that is even* (JK, K, TA) and *smooth*; (TA;) as also **الْخُلُقَاءُ**. (JK, K, TA.) One says, **سَجَبُوا عَلَى خُلُقَاوَاتِ جِبَاهِهِمْ** [They were dragged along upon the even and smooth parts of their foreheads]. (TA [in which this is said to be tropical].) — **خُلُقَاءُ الْفَرَسِ** *That [part] of the horse which is like the عَرْنِين [or upper part of the nose] of man*; (S, K;) *the part where the forehead of the horse meets the narrow portion of the bone of the nose*: AO says that the **خُلُقَاوَانِ** in the face of the horse are [the two parts] where his forehead meets the bone of his nose, on the right and left of the **خُلُقَاءُ**, sloping towards the eye; and the **خُلُقَاءُ** is [the part] between the eyes; and some call it the **خُلُقَاءُ**. (TA.) — **إِنَّ أَخْلَقَ بِكَ أَنْ تَفْعَلَ كَذَا** is a phrase mentioned by Ks, as meaning *Verily the most apt, meet, suitable, fit, or proper, thing for thee to do is such a thing.* (TA.)

**مَخْلُقَةٌ**: see **خَلِيقٌ**, in four places, in the latter half of the paragraph.

**مُخَلَّقٌ**: see **خَلِيقٌ**, in two places, in the former half of the paragraph. — Also, applied to an arrow, *Made smooth* (S, K, TA) and *even*. (TA.) [See also **خُلُقٌ**, last signification; and **مُخَلَّقٌ**.]

**مَخْلُوقٌ** [pass. part. n. of **خَلَقَ**. When used as a subst., signifying *A creature, or created thing*, its pl. is **مَخْلُوقَاتٌ**. See **خُلُقٌ**. — **فَصِيدَةٌ مَخْلُوقَةٌ**. See **خُلُقٌ**. [An ode that is forged; or] ascribed to a person not its author. (S, K, \*TA.)

**مُخْتَلَقٌ**: see **خَلِيقٌ**, first sentence, in five places. — Also *Made smooth*. (TA.) [See also **مُخَلَّقٌ**.] — And *Generous in [nature, or] natural dispositions*. (Ham p. 561.) — **مُخْتَلَقٌ لِلْمَلِكِ**, in a verse of Dhu-r-Rummeh, means *Created of a nature fitting for dominion*: (S, TA;) and so **لِلْأَصْحَابِ** [for companions]; as in a verse of Ibn-Ahmar. (TA.)

**مُخْلُوقٌ** *Very smooth*; its measure being one of those that denote intensiveness. (Ham p. 358.)

خلنج

**خَلَنْجٌ** a Persian word, arabicized, (S,) *A kind of tree, (S, K,) of the wood of which vessels are made*: (TA:) or any [bowl of the kinds called] **جَفْنَةٌ** and **صَحْفَةٌ**, or other vessel, made of wood having variegated streaks: (L:) pl. **خَلَانِجٌ**. (S, K.) The word is mentioned [in the S and K in art. **خَلَج**; but] in the L and some other lexicons in a separate art., because all the letters of a word which is not Arabic are regarded as radical. (MF.)

خلو

1. **خَلَا**, (S, Mṣb, K,) aor. **يَخْلُو**, (S, Mṣb,) inf. n. **خُلُوٌّ**, (S, Mṣb, K,) or **خَلَاءٌ**, (Mṣb,) or both, (K,) said of a place, (K,) of a place of alighting or abode, (Mṣb,) and of a thing, (S, TA,) *It was, or became, empty, vacant, void, devoid, destitute, or unoccupied*; (K, TA;) *had none, and nothing, in it*; (TA;) as also **أَخْلَى**, (Mṣb, K,) and **أَسْتَحْلَى**. (K.) [**خَلَا الْمَكَانُ مِنْ** **خَلَا الْمَكَانُ مِنَ النَّاسِ وَالْمَاءِ وَالنَّكَلِ** means *The place was, or became, devoid, or destitute, of human beings and water and herbage or pasturage; without human beings &c.*] Of a place of alighting or abode, you say, **خَلَا مِنْ أَهْلِهِ** and **أَخْلَى** [It was, or became, devoid, or destitute, of its occupants]. (Mṣb.) And of a vessel, **خَلَا مِمَّا فِيهِ** *It was, or became, empty of what was in it.* (Mgh.) And **خَلَوْتُ عَنِ الطَّعَامِ** (S) *I became empty, in the belly, of food*; (PS;) and **عَنْهُ أَخْلَيْتُ** signifies the same. (S.) And **خَلَا مِنَ الْعَيْبِ**, (Mṣb,) or **عَنِ** **الْأَمْرِ**, and **مُنْهُ**, (K,) inf. n. **خُلُوٌّ**, *He was, or became, free (Mṣb, K) from fault, (Mṣb,) or from the thing, or affair*: (K:) and, accord. to IAḡr, **خَلَا** alone signifies *he was, or became, free from a fault, or the like, of which he was accused, or suspected.* (TA.) And **خَلَّتْ عَنْ مَانِعٍ** **الْتِكَاجِ**, inf. n. **خُلُوٌّ**, is said of a woman [as meaning *She was, or became, free from any obstacle to marriage*]. (Mṣb.) Accord. to the K, **خَلَا مَكَانَهُ** [lit. *His place became vacant*] means *he died*: but accord. to IAḡr, **خَلَا** alone has this signification [from the same verb signifying **مَضَى**, explained below]: and if you add **مَكَانَهُ**, you say **خَلَى**, with teshdeed; which see below. (TA.) You say also, **خَلَا لَكَ الشَّيْءُ** and **أَخْلَى**, both signifying the same, (AA, S, TA,) i. q. **فَرَّغَ** [i. e. *The thing was, or became, vacant, or unoccupied, for thee*: (see an ex. of the former verb in a saying of Tarafch cited voce **جَوَّوْ**;) and hence, *the thing was, or became, exclusively for thee*]. (TA.) AA cites as an ex. the saying of Maḡn Ibn-Ows,

\* **أَعَادِلُ هَلْ يَأْتِي الْقَبَائِلَ حَظْبَهَا** \*  
\* **مِنْ الْمَوْتِ أَمْ أَخْلَى لَنَا الْمَوْتُ وَحَدْنَا** \*

[O censurer, does their share of death come to the tribes in common, or is death exclusively for us alone?]. (S, TA.) See also the paragraph, below, commencing with **خَلَا** as a word denoting

exception. — [Hence,] **خَلَا** and **أَخْلَى**, (S, K,) said of a man, (TA,) or the same two verbs followed by **بِنَفْسِهِ**, said of a man, (Mṣb,) both signify the same; (S;) *He was, or became, [without any companion, i. e.] alone, by himself*; (Mṣb;) or *he became (وَقَعَ [q. v.]) in a vacant place, in which he was not pressed against, or straitened.* (K.) And **خَلَا بِهِ**, (S, Mṣb, K,) and **خَلَاؤُهُ**, (S, K,) and **مَعَهُ**, (K,) inf. n. **خَلْوَةٌ** (S, Mṣb, K) and **خَلَاءٌ** (S, K) and **خُلُوٌّ**, (K, TA,) or **خُلُوٌّ**, (CK,) or the first of these, i. e. **خَلْوَةٌ**, is a simple subst., and the second and third are the inf. ns.; (TA;) and **بِهِ** **أَخْلَى**, (Lh, K,) and **أَخْلَاهُ**, (S, K,) and **بِهِ** **أَسْتَحْلَى**; (K;) [the last omitted in the CK;] *He was, or became, alone with him*; (Mṣb;) *he was, or became, in company with him, or he met him, or had a meeting or an interview with him, in a vacant place, or a place unoccupied [by others, i. e., in a private place]*. (S, K.) In the saying in the Kur [ii. 13], **وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ**, it is said that **إِلَىٰ** is used in the sense of **مَعَ**, [so that the meaning is *And when they are alone with their devils,*] as in that other saying in the Kur [iii. 45 and lxi. 14], **مَنْ أَنْصَارِي إِلَىٰ اللَّهِ**. (S.) A man says to another man, **أَخْلُ مَعِيَ حَتَّىٰ أَكَلِمَكَ**, i. e. *Be [or come] thou alone with me [that I may speak to thee in private]*. (TA.) And one says, **خَلَا بِزَوْجَتِهِ**, inf. n. **خَلْوَةٌ**, [but see what is said of this noun above,] *He was, or became, alone with his wife*: but [properly speaking, according to the law,] the term **خَلْوَةٌ** [or **خَلْوَةٌ**, **صَحِيحَةٌ**, in this case,] is not used unless it be *with the enjoyment of المَفَاخَذَةُ*, [see 3 in art. **فَخَذَ**,] and then it has an effect upon the circumstances of the marriage [by its rendering obligatory the payment of the dowry, though consummation has not taken place]: if with consummation, the act is termed **دُخُولٌ**. (Mṣb.) You say also, **أَخْلُ بِأَمْرِكَ** and **بِأَمْرِكَ** *Be thou alone in thine affair, with none to take part with thee in it; confine thyself to it exclusively of other things.* (TA. [See also 5.]) And **أَخْلُ بِإِنَّكَ** *Keep thou to thine affair, and be alone in it, with none to take part with thee therein.* (JK.) And **الْبُكَاءُ** **أَسْتَحْلَى** [app. for **بِالْبُكَاءِ**] *He was, or became, alone in weeping, with none to participate with him in it.* (TA.) [And **لِلْأَمْرِ**: see 5.] And **عَلَىٰ عَنِ الطَّعَامِ** *He restricted himself to a portion of the food.* (K.) Temcem say, **عَلَىٰ عَنِ اللَّبَنِ وَاللَّحْمِ** (JK, \*TA) i. e. *Such a one fed upon milk and flesh-meat alone*; (JK;) or *such a one ate not, nor mixed, anything with milk and flesh-meat*: and Kináneh and Keys say **أَخْلَى**. (Lh, JK, \*TA.) [And it seems to be indicated in the T that **خَلَوْا** signifies *They selected a she-camel for a خَلِيَّةٌ*, q. v.: or i. q. **بِخَلِيَّةٍ**. see 5.] — **خَلَا** also signifies *He devoted himself to religious services or exercises* [app. in solitude, or seclusion, or in a **خَلْوَةٌ**; or because one generally does so in solitude; or because the doing so involves abstraction from other affairs]. (TA. [See also 5; and see **مُسْتَحْلٍ**.]) — And **خَلَا بِهِ**

[sometimes] signifies † *He mocked at, scoffed at, laughed at, derided, or ridiculed, him*: (Lh, S, Z, K, TA:) said by Az to be strange, and not known by him or any other authority than that of Lh: (TA:) from the saying, *خَلَا فُلَانٌ بِعَرَضٍ* [Such a one occupied himself alone with the honour, or reputation, of such a one, making sport with it]. (Ksh in ii. 13.) And i. q. *خَادَعَهُ*: [He deceived, deluded, beguiled, circumvented, or outwitted, him; &c.: or he strove to do so]: (TA:) as also *خَالَاهُ*, (JK, and K in art. *خَلَى*.) inf. n. *مُخَالَاةٌ*. (JK.) — And *خَلَا عَلَيْهِ* *He relied upon him*; [as though he betook himself to him alone;] syn. *اعْتَمَدَ*. (TA.)

— And *خَلَا*, (JK, K,) inf. n. *خُلُوٌ*, (TA,) or *خَلَاةٌ*, (JK,) said of a man (JK) and of a thing, (JK, TA,) *He, or it, went, went away, or passed away*. (JK, K.) Hence, (TA,) *وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ* [And there is not any people but a warner] hath gone, and hath been sent, among them. (S, TA.) [Hence also *خَلَا* explained above as meaning *He died*.] And *خَلَا مِنْهَا* [an elliptical phrase] *She became old; the greater part of her life passed*. (TA from a trad.) And *خَلَاكَ ذَمٌّ* [for *خَلَا عَنْكَ ذَمٌّ*] *Blame passed away from thee; or may blame pass away from thee*. (Ksh and Bd in ii. 13.) You say, *ذَمٌّ أَفْعَلُ كَذَا وَخَلَاكَ ذَمٌّ* *Do thou such a thing, and thou wilt have an excuse; [i. e.] blame will fall from thee*. (S. [See art. *ذَمٌّ*].) And *خَلَاهُ الْحُزْنُ* *Grief passed away from him, and quitted him*. (Har p. 590, from the Tekmileh.) — *خَلَا عَنِ الشَّيْءِ*: see 2. — *خَلَا* [or *خَلَى*, probably belonging to art. *خَلَى*, though mentioned in the present art.,] *He ate what was good, sweet, or pleasant*. (TA.)

2. *خَلَى*, inf. n. *تَخَلَّى*, [He left a place, &c., empty, vacant, void, devoid, destitute, or unoccupied.] Hence, *خَلَى مَكَانَهُ* [He left his place vacant;] meaning † *he died*: (TA, and so in Ham p. 478:) a meaning assigned in the K to *خَلَا* and by IAqr to *خَلَا* alone, without teshdeed; but when *مكانه* is added, it is with teshdeed. (TA.) And † *He went his way*. (Ham p. 379.) And *خَلَى سَبِيلَهُ* [He left his way free, or open, to him]. (S, TA.) And *خَلَى بَيْنَهُمَا* [He left the way, or space, free between them two; meaning he left them two free, each to do to the other as he pleased]. (TA.) [And *خَلَى بَيْنَهُ وَبَيْنَ كَذَا* *He left him free access to such a thing*.] And *خَلَى خَلَى بَيْنَهُ وَبَيْنَ نَفْسِهِ* *He left him, or it, alone; syn. أَهْمَلَهُ*. (S and O and K in art. *هَمَلَ*.) [And *خَلَى خَلَى وَفُلَانًا* *He left him to do as he pleased with such a one*.] And *خَلَى الْأَمْرَ* *He left, left alone, or let alone, the thing, or affair; as also تَخَلَّى خَلَى خَلَى* and *عَنْهُ*; and *خَالَاهُ*, (K, TA,) inf. n. *خَلَاةٌ*. (TA.) For *تَخَلَّى* signifies The leaving, and making a thing to be alone. (Har p. 123.) [*خَلَى* and *عَنْهُ* both signify *He left, or left alone, it, or him*.] It is said in a trad., *خَلَى عَنْهُمْ* *He (God) left them, or left them*

*alone, and turned from them, forty years*. (TA.) [And *خَلَاهُ كَذَا* *He made him, or left him, vacant, unoccupied, unemployed, or at leisure, for such a thing*.] — *تَخَلَّى* also signifies The act of loosing; contr. of *شَدَّ*. (IAqr, K in art. *ابَضَ*.) [Hence,] *خَلَى عَنِ الشَّيْءِ*, (JK, S, TA,) in the K *خَلَا*, without teshdeed, but this requires consideration, (TA,) *He dismissed, loosed, let loose, or let go, the thing*. (JK, K, TA.) — [And hence *خَلَاهُ* meaning *He left it, permitted it, or allowed it*: see the pass. part n., below.] — *خَلَيْتُ*, said of a she-camel such as is termed *خَلِيَّةٌ*; and hence, of a cooking-pot: see 1 in art. *خَلَى*.

3. *خَلَاهُ* *He left, forsook, relinquished, abandoned, deserted, or quitted, him, being left, &c., by him; namely, another man; syn. تَارَكَهُ*; (S;) inf. n. *مُخَالَاةٌ*, syn. with *مُؤَادَعَةٌ*, (JK,) [and *خَلَاهُ* also: and he was, or became, distant, remote, far off, aloof, or apart, from him; for] *خَلَاهُ* is syn. with *مُبَاعَدَةٌ* and *مُجَانَبَةٌ* (TA in art. *خَلَى*) and *فُرْقَةٌ*. (TA in the present art.) And *خَلَى الْأَمْرَ*, inf. n. *خَلَاةٌ*: see 2. — [Also *He went, or came, out, or forth, to him, in the field; for*] *مُخَالَاةٌ* is also syn. with *مُبَارَاةٌ*. (Sh, TA.) — Also, (Lth, JK, K,) inf. n. *مُخَالَاةٌ*, (Lth, JK,) *He wrestled with him, each endeavouring to throw down the other; contended with him in wrestling*: (Lth, JK, K: mentioned in the K in art. *خَلَى*;) because, when one does so, he is alone with the other, so that neither of them seeks aid from any other. (Az, TA.) And in like manner the word *مُخَالَاةٌ* is used [app. as meaning The act of contending with another, by oneself,] in relation to any affair, or case. (Lth, JK, TA. [See its act. part n., below.]) — See also 1, in the latter part of the paragraph.

4: see 1, in eleven places. — *أَخَلَى الْمَكَانَ*, (S, K,) or *الْمَنْزِلَ*, (Msb,) *He made the place, (K,) or the place of alighting or abode, (Msb,) empty, vacant, void, devoid, destitute, or unoccupied*: (Msb, K:) or it signifies, (S, K,) or signifies also, (Msb,) *he found it empty, &c.* (S, Msb, K.) One says in praying for another that he may have a long life, *لَا أُخَلَى اللَّهُ مَكَانَكَ* [May God not make thy place vacant]. (TA.) — *أَخَلَاهُ مَعَهُ* [He made him, or found him, to be alone with him]. (K.)

5. *تَخَلَّى* *He went forth into the field, or open country, to satisfy a want of nature*. (TA.) And *تَخَلَّى فِي الْخَلَاةِ* *He went forth into the vacant tract, or into the privy, to satisfy a want of nature: or he satisfied a want of nature therein*. (TA.) — Also *He was, or became, or made himself, vacant from occupation, or business; [unoccupied; unemployed; or at leisure;] syn. تَفَرَّغَ*: (S:) or so *تَخَلَّى مِنَ الشُّغْلِ*. (K in art. *فَرَّغَ*.) You say, *تَخَلَّى لِلْعِبَادَةِ* *He was, or became, or made himself, vacant for, or he confined himself exclusively to, the service of God*. (TA.) [See also 1, in the latter part of the paragraph. In like manner, one says also, *خَلَا لِلْأَمْرِ*

*He was, or became, or made himself, vacant for, or he confined himself exclusively to, the affair*.] And *تَخَلَّوْا بِخَلِيَّةٍ* (S, K, TA) *They confined themselves exclusively to a she-camel, or to she-camels, such as they termed خَلِيَّةٌ*, (K, TA,) *milking only her, or them*. (S, TA.) And *تَخَلَّى خَلِيَّةً* *He took for himself a خَلِيَّةٌ*. (TA.) — And *تَخَلَّى مِنَ الْأَمْرِ* and *عَنْهُ*: see 2. — And *تَخَلَّتْ الْإِبِلُ بِلَا رَاعٍ* [The camels were left to themselves without a pastor]. (K in art. *سَوَعَ*.)

10: see 1, in three places. [And see also *مُسْتَخَلٍ*.] — *اسْتَخَلَاهُ مَجْلِسَهُ* *He asked him to leave his sitting-place vacant, or unoccupied, for him*. (S. [But found by me in only one copy of that work.]) — *اسْتَخَلَى الْمَلِكَ* *He asked the king to have a meeting, or an interview, with him in a vacant place, or a place unoccupied [by others, i. e., in a private place; he asked the king to grant him a private meeting or interview]*. (K.)

*خَلَا* as a word denoting exception, (S, Mughnee, K,) when it governs a gen. case, (S, Mughnee,) as when you say, *جَاؤُونِي خَلَا زَيْدًا* [They came to me, except Zeyd], is a particle, (S, Mughnee, K,) accord. to some of the grammarians, like *حَاشَى*; but accord. to some, a prefixed inf. n. (S.) † It also governs an accus. case, as a verb: (S, Mughnee:) so that you say, *جَاؤُونِي خَلَا زَيْدًا* [meaning as above]; the agent of *خَلَا* being implied, (S, Mughnee,\*) like that of *حَاشَى* [used as a verb]: it is as though you said, *خَلَا مِنْ جَاءَنِي مِنْ زَيْدٍ* [i. e. those who came to me were without Zeyd]: (S:) or correctly, accord. to IB, *خَلَا بَعْضُهُمْ زَيْدًا*, [for *خَلَاكَ ذَمٌّ*, like as you say, *خَلَاكَ ذَمٌّ*, for *خَلَا عَنْكَ ذَمٌّ*]. (TA.) When you say *خَلَا*, it is followed only by an accus., because *ما خَلَا* is equivalent to an inf. n.; (S, Mughnee;) so that when you say, *جَاؤُونِي مَا خَلَا زَيْدًا* [meaning as above], it is as if you said, *جَاؤُونِي خُلُوْا زَيْدًا* [or *خَلَوْا زَيْدًا*], i. e. *خَلَوْهُمُ مِنْ زَيْدٍ*, (S,) which two phrases mean *جَاؤُونِي خَالِينَ مِنْ زَيْدٍ* [They came to me, they being without Zeyd]: (S, K:) [for] accord. to Seer, *ما خَلَا* occupies the place of a noun in the accus. as a denotative of state: but some say, as an adv. n. of time; so that, accord. to these, *مَا خَلَا زَيْدًا* means *وَقْتُ خَلْوِهِمْ عَنْ زَيْدٍ* [in the time of their being without Zeyd]. (Mughnee.) You say also, *مَا أُرِدْتُ مَسَاءَتَكَ خَلَا أُنِّي وَعَظْمَتِكَ*, meaning [I desired not to displease thee,] but I admonished thee (إِلَّا أُنِّي وَعَظْمَتِكَ). (JK, TA.)

*خَلَا*, and its fem. (with *ة*), and dual: see *خَالٍ*, in seven places.

*خَلَا* said by some to be an inf. n.: [see *خَلَا بِهِ* &c. in the first paragraph of this art.:] by others said to be a simple subst.; (TA;) meaning *Loneliness; solitude; lonesomeness; solitariness; desolateness; syn. وَحْشَةٌ*. (S and K in art. *وَحَشَ*.) [Hence, app.,] *رَجُلٌ سَهْلٌ الْخَلْوَةِ* [A man easy in private conference]. (Msb in art. *سَلَسَ*.) [See also a phrase in

the latter part of the next paragraph.] — Also *An empty, a vacant, a void, or an unoccupied, place.* (KL. [See also *خَلَا*].) [In the present day, it is often applied to *A closet to which one retires for privacy*; and particularly to *a cell for religious retirement*: and is vulgarly pronounced *خَلْوَة*.] You say, *اجتمع معي في خلوة* [He had a meeting, or an interview, with him in a vacant place, or a place unoccupied by others, i. e., in a private place]. — Also *Each of the two sharp sides or edges of an arrow-head* (AHn, JK, TA) or of a spear-head: (AHn, TA:) both together are called the *خَلْوَتَانِ*. (AHn, JK, TA.)

*خَلَا* is primarily an inf. n. (MF, TA. [See I, first sentence.]) — [Then it is used as an epithet, syn. with *خَال*:] see *خَال*, in five places. — Then it is used [as a subst.] in the sense of *A vacant place [in a general sense]:* (MF, TA:) or *a place in which is nothing:* (S, K:) [often applied in the present day to *any open tract of country or desert*:] and then, *particularly, such as one takes for the purpose of satisfying a want of nature*; (MF, TA;) i. q. *مَتَوَصًّا*, (S, Mṣb, K,) but not as meaning only a place for the performance of *الوضوء*, as might be imagined from this explanation: pl. *أَخْلِيَة*. (MF, TA.) It is said in a prov., (S, Meyd,) *خَلَاؤُكَ أَقْنَى لِحَايَاكَ*, (S, Meyd, K,) [in Freytag's Arab. Prov., (i. 436,) *بِحَايَاكَ*], i. e. [Thy place of retirement is] most preservative (الزمر) [of thy sense of shame, or modesty]; meaning it is most fit for thee to be alone in thine abode; (S, Meyd;) for he who is so needs not to be careful for his shame, or modesty: it is used in blaming the mixing with others. (Meyd.) *حَصَرَ عَلَيْهِ خَلَاؤُهُ* [His place of retirement for satisfying a want of nature was straitened to him] is used as meaning he suffered suppression of the feces, or constipation of the bowels. (Ibn-Buzurj, TA in art. *حَصَرَ*.) — *أَنَّهُ* [as written in a verse in which it occurs in the TA in the present art., and in art. *خَلَى*], (JK, TA,) [without ء, but whether this be the right reading, or only required by poetic license, seems to be doubtful,] is a phrase mentioned by Th, (TA,) meaning *Verily he is good in speech.* (JK, TA. [If the former reading be right, the meaning may be similar to that of *سَهْلُ الْخَلْوَةِ*, mentioned above: if the latter only, or rather *لَحَلُّ الْخَلَى*, be right, it probably belongs to art. *خَلَى*, and is tropical, from the herbage termed *خَلَى*; and this may also be the case if the former reading be right.]])

*خَلَى*; and its fem. *خَلِيَة*: see *خَال*, in twelve places. — The fem. also signifies, applied to a she-camel, (S, Mṣb,) *Loosed from the cord, or rope, with which her fore shank and her arm have been bound together*, (S, Mṣb, K,) and *left alone, or free*, (S,) so that she pastures where she will. (Mṣb.) Hence, (Mṣb,) it is used by way of metonymy as meaning *Divorced*: (Lḥ, S, Mṣb, K:) one says to a woman, *أَنْتِ خَلِيَة* Thou

art divorced; (Lḥ, S;) and thus a man used to say in the Time of Ignorance: (TA:) and one says, *هِيَ خَلِيَة* She is divorced: (Mṣb:) and a woman is divorced thereby when divorce is meant. (Lḥ, TA.) Applied to a woman, it signifies also *Free from any obstacle to marriage*: pl. *خَلِيَات*. (Mṣb.) — Also *A she-camel that is made to affect, with another she-camel, one young one, so that both yield their milk to it, and to which the people of a tent, or house, confine themselves exclusively of the other for the purpose of milking her*: (S:) or *a she-camel that is chosen as the one more abundant in milk, when one has brought forth and her young one is drawn away* (يَجْرُ) as soon as born, before she smells it, and the young one of another, that has brought forth before her, is brought near to her, and she affects it; the other is left to suckle the young one, and is termed *بَسُوط*, pl. *بَسُط* [app. *بَسُط* or *بَسُط*]: (Az, TA:) or *a she-camel that is left, or left alone, to be milked*: (K:) or *that affects a young one [not her own], or is destitute of her young one, (JK, M, K,) whether she incline to another's young one or do not, or that is destitute of her young one by death or slaughter, (M, TA,) and whose milk one causes to flow by means of the young one of another; but only by her affecting a young one, and not suckling it: (M, K:\*) or that brings forth, when abundant in milk, and has her young one drawn* (يَجْرُ) from beneath her, and another put beneath her, and is then left, or left alone, to be milked; (Lḥ, K;) this being done because of her generous quality: (Lḥ:) or *a she-camel, or two she-camels, to which the people of a tent, or house, confine themselves exclusively, for milking, when two or three she-camels are made to affect one young one, and to yield their milk to it; the young one [afterwards] suckling from one of them only*: (K,\* TA:) or *a she-camel that brings forth, and whose young one is drawn away* (يَجْرُ) in order that her milk may continue for their use, she being made to yield her milk by means of the young one of another, which is then withdrawn from her, and she is milked: sometimes, also, they bring together three and four *خَلَايَا* [pl. of *خَلِيَة*] to one young camel: and the doing so is termed *تَلَسَّنَ*: (IAgr, TA:) in this case they take as a *خَلِيَة* whichever of them they will. (Ish, TA.) [Applied to a she-camel in any of these senses, it seems to be an epithet in which the quality of a subst. is predominant; i. e., used without its having *نَاقَة* prefixed to it.] — See also the paragraph next following, in two places.

*خَلِيَة* [as fem. of the epithet *خَلَى*: see the next preceding paragraph, and the places there referred to in its first sentence. — As a subst. it signifies] *A great ship*: (T, S, K:) or *a ship that goes of itself, without its being made to do so by the sailor*: (JK, K:) or *one that is followed by a small boat*: (K:) the first held by Az to be the right meaning: (TA:) pl. *خَلَايَا*. (JK, S.) — Also, (S, Mgh, Mṣb, K, &c.,) and *خَلَى*, (JK, Mṣb, K,) *The habitation* (بَيْت) of bees, [whether it be a manufactured hive or a hollow in the

trunk of a tree or in a rock,] in which they deposit their honey; (S;) the place in which bees deposit their honey: (Mgh:) or the thing in which bees deposit their honey, (K, TA,) not manufactured for them: (TA:) or a thing like the [kind of jar called] *رَاقُود*, of clay, (K, TA,) made for bees: (TA:) or a certain thing for bees, well known, of clay or of wood: (Mṣb:) or, accord. to Lth, if made of clay, it is called *كُوَارَة*, (Mṣb, TA,) i. e. [*كُوَارَة* and *كُوَارَة* and *كُوَارَة*] with *kesr*: (Mṣb:) or a piece of wood hollowed out for honey to be deposited therein [by bees]: or the lower part of a tree that is called *خَزْمَة*, [n. un. of *خَزَم*, q. v., hollowed out for that purpose,] resembling the [hind of jar called] *رَاقُود*: (K:) or *خَلَى* signifies the part of the *كُوَارَة* which is the place of the honey: (JK:) pl. as above. (Mṣb, TA.)

*خَلَاوَة*: see the next paragraph.

*خَال* Empty, vacant, void, devoid, destitute, or unoccupied; (Mgh, TA;) having none, and nothing, in it: (TA:) applied to a place, (Mṣb, TA,) as also *خَلَى* (TA) and *مُخَلَى*; (Mṣb;) and to a thing, as also *خَلَى*; (TA;) or a vessel. (Mgh.) You say also *مَكَانٌ خَلَا*, [as well as *خَلَا* alone,] meaning *A place in which is none* (K, TA) and *nothing*. (TA.) And *وَجَدْتُ الْبَيْتَ خَالًا*, meaning *خَالِيَة* [i. e. I found the house empty, &c.]. (TA.) — *Vacant, or free; from a thing or an affair; or devoid, or destitute, of a thing*; (TA;) and so *خَلَى* and *خَلُو*; which last is the same as masc. and fem., though it has *خَلُوَة* also for fem., and *أَخْلَا* for pl.; (K;) but properly, accord. to Lḥ, it has no dual form, nor pl., nor fem., though some give it such forms: (TA:) or *خَلَى*, which has a dual, [i. e. *خَلِيَان*,] and pl., (S, Mṣb,) i. e. *خَلِيُون* and *أَخْلِيَاء*, (K,) signifies *free* [from a thing]; or *clear or quit* [of a thing or person]; as also *خَلَا*, (S, Mṣb,) which, being [originally] an inf. n., has no dual nor pl. [nor fem.]; (S;) and *أَنْتِ خَلَى* (Mṣb.) You say, *مِنْ هَذَا* *خَلَى* *مِنْ هَذَا* and *خَال*, i. e. *Thou art free from this thing, or affair.* (TA.) And *أَنَا خَلَى* *مِنْ الْبَمَرِ*, meaning *خَال* [i. e. I am free from anxiety]. (Mgh.) And *أَنَا خَلُو* *مِنْ كَذَا*, meaning *خَال* [i. e. I am free from such a thing]: (S;) and *هَمَّا خَلُو*, and *هَمَّا خَلُو*; and some say, *هَمَّا خَلُوَان*, and *هَمَّا أَخْلَا*, which is not proper. (T, TA.) And *أَنْتِ خَلُو* *مِنْ مُصِيبَتِي* *Thou art free in mind from my affliction, or misfortune.* (TA from a trad.) And *أَنَا خَلَى* *مِنْكَ* *I am clear, or quit, of thee.* (S.) And *أَنَا مِنْكَ خَلَا* signifies the same. (S.) And *نَحْنُ مِنْكَ الْخَلَا* and *الْبَرَاءَ* [q. v.] *We are clear, or quit, of you.* (Fr, T in art. *بَرَأَ*.) And *أَنْتِ خَلَا* *مِنْ هَذَا الْأَمْرِ* *Thou art clear, or quit, of this affair.* (TA.) And *أَنَا مِنْ هَذَا الْأَمْرِ كَفَالِجِ بَنِي خَلَاوَة* [lit. I am, with respect to this affair, like *Fālij Ibn-Kha-*

*láweh*, (S,) or *فَالِحُ بِنُ خَلَاوَةٍ*, (so in the JK and K in this art., and in the S and K in art. *فَلِح*.) meaning *بَرِيٌّ* [i. e. *I am clear, or quit, of this affair*]: (JK, S, K:) a saying originating from its being asked of Fáliz Ibn-Khaláweh, on the day of Er-Rakam, when Uneys killed the captives, "Dost thou," or "wilt thou," "aid Uneys?" and his answering, "I am clear," or "quit," "of him." (S and K in art. *فَلِح*.) And *خَلَى* [alone] signifies *خَالٍ مِنَ الْبِهِرِ* [Free from anxiety]; *contr. of شَجِيٌّ*. (S.) It is said in a prov., *وَيْلٌ لِلشَّجِيِّ مِنَ الْخَلِيِّ*, i. e. *Woe to him who is occupied by anxiety from him who is free therefrom*: (TA:) and in another, *مَا يَلْقَى الشَّجِيُّ مِنَ الْخَلِيِّ*, i. e. *What will he who is occupied by anxiety experience from him who is free therefrom?* meaning, accord. to AO, that the latter will not aid the former against his anxieties, but will censure him: it is said in the Tekmileh that *الْخَلِيُّ* [in these provs.] is from *خَلَاهُ الْحُزْنُ* meaning "Grief passed away from him," and "quitted him." (Har p. 590.) And *أَنْتَ خَلِيَّةٌ* means *خَالِيَةٌ مِنَ الْخَيْرِ* [i. e. *Thou, O woman, art devoid, or destitute, of good*]. (Mgh.) — Also *أَنْتَ خَالٍ مِنَ الزَّوْجَاتِ*, a phrase occurring in the TA:] and a woman *having no husband*; (K:) thus without *z*: (TA:) pl. *أَخْلَاءٌ*: (K:) and *خَلْوَةٌ*, also, has the latter meaning; dual *خَلْوَتَانِ*, and pl. *خَلْوَاتٌ*: and so has *مُخْلِيَةٌ*: and *خَلِيَّةٌ* means a woman *having no husband nor children*; pl. *خَلِيَّاتٌ*. (TA.) — [And *أَخْلَى*; as also *مُخْلٍ*, and *خَلْوٌ*.] It is said in a prov., *أَشَدُّ الذَّنْبِ مُخْلِيًّا أَشَدُّ*, *The wolf when [alone or] in a vacant place [is most courageous, or violent]*; (TA;) or *خَالِيًّا* [which means the same]. (JK. [And another reading is *أَسَدٌ*. See Freytag's Arab. Prov., i. 500.]) And one says, *وَجَدْتُ فُلَانَةَ مُخْلِيَّةً*, meaning *خَالِيَّةً* [i. e. *I found such a woman alone*]. (TA.) And *وَجَدَهُمَا خَلْوَيْنِ* i. e. *خَالِيَيْنِ* [He found them two alone]. (K.) — [Also *Past, or past away*: as well as *going, going away, or passing away*.] *الْقُرُونُ الْخَالِيَّةُ* means [The generations] that have passed. (JK, S, TA.)

*مُخْلٍ*, and its fem. *مُخْلِيَّةٌ*: see *خَالٍ*, in six places. = *لَسْتُ لَكَ بِمُخْلِيَّةٍ*, occurring in a trad., means *I did not find thee destitute of wives beside me*: it is not from *مُخْلِيَّةٌ* signifying "a woman having no husband." (TA.)

*مُخْلِيَّةٌ* A she-camel left alone, away from her young one. (IDrd, JK.)

*مُخْلِيٌّ* pass. part. n. of 2. (S, TA.) — *Left, permitted, or allowed*. (M in art. *بَسَلَ*.)

*مُخَالٍ* [act. part. n. of 3, q. v.]. Accord. to IAar, it signifies *Contending with another in war*. (TA in art. *خَلَا*.)

*مُسْتَخْلِيٌّ* Devoting himself to religious services

or *exercises* [app. in solitude or seclusion, or in a *خَلْوَةٌ*; or because one generally does so in solitude; or because the doing so involves abstraction from other affairs: see also 1 and 5]. (TA.)

### خلى

1. *خَلَى*, (S, Mgh, Mṣb, K,) aor. *يَخْلِي*, (Mṣb,) inf. n. *خَلَى*; (Mṣb, K;) and *أَخْلَى*; (S, Mgh, Mṣb, K;) *He cut the herbage called خَلَى*: (S, Mgh, Mṣb, K:) or *he plucked it up*. (Lh, K.) Hence, in a trad., (Mgh, Mṣb, TA,) respecting the declaration of the sacredness of Mekkeh, (TA,) *لَا يُخْتَلَى خَلَاةَا*, (Mgh, Mṣb, TA,) i. e. [Its fresh herbage] shall not be cut. (Mṣb.) — *خَلَى الدَّابَّةُ*, (S,) or *المَاشِيَةُ*, (K,) aor. as above; (S, K;) or *أَخْلَى المَاشِيَةَ*, inf. n. *إِخْلَاءٌ*; (TA, as from the K;) *He cut the herbage called خَلَى* (S, K) for the beast, (S,) or for the cattle: (K:) and *he fed the beast, or the cattle, with خَلَى*. (TA.) — *خَلَى الشَّعِيرَ* *He collected the barley in a مَخْلَاةٌ*. (K.) *خَلَى القَدْرَ*, (inf. n. as above, TA,) *He put firewood beneath the cooking-pot: or he put flesh-meat into the cooking-pot*. (IAar, K, TA.) And *أَخْلَى القَدْرَ* *He kindled a fire for the cooking-pot with camels', or similar, dung*; as though he put *خَلَى* to it. (TA.) And *أَخْلَيْتُ*, said of a cooking-pot, *It had firewood put to it, like as a she-camel has خَلَى put to her, and kindled beneath it*: or, as some relate a verse in which it occurs, *خَلَيْتُ*, [belonging to art. *خَلَوُ*], having a similar meaning, from this verb said of a she-camel such as is termed *خَلِيَّةٌ*, meaning "she had" a young one "put to her." (Ham p. 663.) — *خَلَى الفَرَسَ*, (K,) or *اللِّجَامَ*, (JK, TA,) *He put the bit in the mouth of the horse*, (JK, K, TA,) like fresh *خَلَى*. (JK.) — And *عَنَ الفَرَسَ*, (K, TA,) aor. and inf. n. as above, (TA,) *He pulled out the bit [from the mouth of the horse]*. (K, TA.) = See also 1, last sentence, in art. *خَلَوُ*.

2: see *خَلَى*, below: = and see also 1.

3, mentioned in this art. in the K: see art. *خَلَوُ*.

4. *أَخْلَى المَاشِيَةَ*, (inf. n. *إِخْلَاءٌ*, TA,) said of God, *He made خَلَى to grow for the cattle*. (Lh, K.) — See also 1, in three places. = *أَخْلَتُ الأَرْضَ* *The land became abundant in خَلَى*. (JK, S, K.) — [And hence,] *أَخْلَى* *He uttered words, or expressions, without any great meaning*. (Ham p. 391.)

7. *أَخْلَى*, said of *خَلَى*, *It was cut*. (S.)

8: see 1, in two places. [Hence,] *السَّيْفُ يَخْلِي الأَيْدِي والأَرْجُلَ* *The sword cuts off the arms and the legs*. (JK, S, TA.)

12. *أَخْلَوِي* *He constantly drank milk*. (IAar, K.)

*خَلَى* Fresh, green, or juicy, herbage: (S, IB, Mgh, Mṣb, K:) that which is dry is termed *خَشِيشٌ* [but see this word]: (Mṣb, from the Kf:) or *dry خَشِيشٌ*: (so in one place in the S: [app.

a mistake occasioned by an omission:]) or *i. q. رُطْبٌ*, (IB, Mṣb,) with *ḍamm*, (IB,) [i. e. *fresh, or green, pasture; or such as consists of the herbs, or leguminous plants, of the رُبَيْعِ*; or of these and of trees or shrubs:] or *herbage that is cut, of the herbs, or leguminous plants, of the رُبَيْعِ*: (Lth, JK:) or, accord. to [the Imám] *Mohammad, anything that is eaten as pasture, not [growing] upon a stem*: (Mgh:) or *slender herbage as long as it remains fresh, green, or juicy*: (IAth, TA:) it is also written *خَلَاةٌ*, with *medd*, like *قَضَاءٌ*: (Mṣb:) n. un. *خَلَاةٌ*: (S, Mṣb, K:) or this signifies *any herb (بَقْلَةٌ) that one pulls up*: (K, TA:) pl. *أَخْلَاءٌ*, (K,) a pl. sometimes used [app. as meaning *sorts of خَلَى*]. (TA.) [Hence,] *عَبْدٌ وَخَلَى فِي يَدَيْهِ* [A slave with fresh herbage in his hands, or arms]; meaning, though a slave, yet rich, or possessing sufficiency: (S, TA:) a prov., (S, Meyd,) applied to the case of property possessed by him who does not deserve it: or, as some relate it, *فِي وَخَلَى فِي يَدَيْهِ* [having fresh herbage put in his hands, or arms]: (Meyd:) but this latter reading is disallowed by *Yaḥkoob*: (S:) [see other readings, not belonging to this art., in Freytag's Arab. Prov. ii. 75:] *هَذَا*, or *هُوَ*, is understood before *عَبْدٌ*. (Meyd.) And *مَا كُنْتُ خَلَاةً لِمَوْعِدَةٍ* [I was not a breaker of a promise]. (TA.) And [hence also, app., if this be the right reading,] *إِنَّهُ لَحَلَوُ الخَلَاةِ* [or rather *الْخَلَى*]; or *الخَلَاةِ*: see *خَلَاةٌ*, in art. *خَلَوُ*.

*خَلَاةٌ*: see the next preceding paragraph, in two places.

*خَلَى* *A cutter of خَالٍ* and *مُخْتَلٍ*. (Mṣb.) [The pls. *خَالُونَ* and *مُخْتَلُونَ* are mentioned in the S and TA.]

*مِخْلِيٌّ* The thing [or instrument] with which *خَلَى* is cut. (S, TA.)

*مَخْلَاةٌ* A thing [or bag] into which *خَلَى* is put: (S, K:) [and hence a nose-bag for a horse or the like; so in the present day;] a small sack that is hung to the head of a horse [or the like], in which he eats barley [&c.]: (Har p. 76:) so called because they used to cut [and put] *خَلَى* therein for their beasts: (JK:) pl. *مَخَالٍ*. (TA.) — *مَخَالِي*: see *حَدَجَ القَتَبِ*.

*مُخْتَلٍ*: see *خَالٍ*. — *المُخْتَلِيٌّ* The lion: (K, TA:) because of his courage. (TA.)

### خمر

1. *خَمَّرَ*, aor. = (JK, S, K) and *خَمَّرَ*, (K,) [the latter irreg.,] inf. n. *خُمُومٌ* (JK, K) and *خَمَّرَ*, (K,) *It (flesh-meat) was, or became, stinking*; (S, K;) said of what is roasted, or cooked; (S;) or mostly said of what is cooked, and what is roasted: (IDrd, K:) or *became altered for the worse in odour*; said of roasted meat, and of meat cut into strips and dried: (A'Obeyd, TA:) or

became stinking after having been thoroughly cooked: (TA:) and said also of milk, (JK, K,) in like manner, (JK,) it became altered by the bad odour of the skin, (K, TA,) and corrupt: (TA:) and **خَمِرٌ** signifies the same, (JK, S, K,) in both cases: (TA:) and **خَمْرٌ** also, said of a cake of bread not thoroughly baked, signifies the becoming altered in odour. (TA.) [Hence, **خَمْرٌ**, inf. n. **خَمِيمٌ**, is likewise said of a man. (TA. [See also 10.]) And one says, **هُوَ لَا يَخْمُرُ**, meaning †He will not become altered (JK, TA) from his state, or condition, (JK,) or from his liberality, and generosity. (TA.) And **هُوَ السَّمِينُ** **هُوَ لَا يَخْمُرُ**, (S, TA,) [lit.] meaning [It is the clarified butter] that will not become altered [for the worse]: (TA:) a prov., relating to a man when one speaks well of him, and praises him. (S, TA.) And **هُوَ السَّرُّ لَا يَخْمُرُ**, i. e. †It is unmixed poison. (TA.)—**خَمْرٌ** signifies also The act of weeping violently. (K.) You say, **هُوَ يَخْمُرُ** He weeps violently. (TK.)—**خَمْرٌ**, (JK, S, K,) aor. **خَمِرٌ**, (S,) inf. n. **خَمْرٌ**, (TK,) He cleaned out a well: (S, K:\*) and he swept a tent, or house, or chamber: (JK, S, K:) and **اخْتَمَرَ** signifies the same, (S, K,) in both cases. (TA, and so in some copies of the K.)—[Hence,] **هُوَ يَخْمُرُ ثِيَابَهُ** †He eulogizes him, commends him, or speaks well of him: (K, TA:) and **خَمْرٌ بِثِيَابٍ حَسَنٍ**, aor. **خَمِرٌ**, inf. n. **خَمْرٌ**, †He eulogized him: (TA:) [and so, app., **خَمْرٌ** alone; for] **خَمْرٌ** signifies The act of eulogizing. (K, TA.)—**خَمْرٌ** also signifies The act of cutting; and so **اخْتَمَرَ**. (K.)—And **خَمْرُ النَّاقَةِ**, (K,) aor. **خَمِرٌ**, inf. n. **خَمْرٌ**, (TA,) He milked the she-camel: (K:) or **خَمِرٌ**, aor. **خَمِرٌ**, signifies he turned in his thumb upon his palm when milking. (JK.)—**خَمْرٌ**, said of a domestic fowl, It was confined in a **خَمْرٌ**, i. e. cage, or coop. (K.)

4: see 1.

5. **تَخَمَّرَ مَا عَلَى الْخَوَانِ** †He ate what remained, of fragments, and scattered particles, upon the table, (K, TA,) by reason of his greediness. (TA.) [See also R. Q. 1.]

8: see 1, in two places. — **اخْتَمَرَ بِهِ** He took it away. (JK.)—And **He threw it down prostrate; and, from the foundation; or uprooted it.** (JK.)

10. It is said in a trad. of Mo'awiyeh, **مَنْ أَرَادَ أَنْ يَسْتَخْمَرَ لَهُ النَّاسَ قِيَامًا**: thus, accord. to Et-Tahāwee, with the pointed **خَمْرٌ**, meaning [Whoso desireth that men] should become altered in their odour to him by reason of their long standing in his presence: but it is also related otherwise, **يَسْتَجْمِرُ** [q. v.: see also 1 in the present art.]. (TA.) [See also 2 in art. **خَمِيرٌ**.]

R. Q. 1. **خَمِيمَةٌ** [inf. n. of **خَمِيمٌ**] i. q. **خَمِيمَةٌ**, (S, K,) i. e. The [snuffling, or] speaking [indistinctly, through the nose,] as though one were **مَخْمُونٌ** [app. here meaning affected with the disease termed **خَمَانٌ**, (so in a copy of the S and in the TA,) or **مَجْنُونٌ** [i. e. bereft of reason, or

mad, insane, &c.; and this is another meaning of **مَخْمُونٌ**, (so in another copy of the S,) by reason of pride. (S.) [See **خَمِيمٌ**.]—Also †The eating in a certain foul manner; (JK, S, TA;) and so **تَخْمِيرٌ** [inf. n. of **تَخْمِيرٌ**]. (TA.) Hence, **خَمِيمَةٌ** [app. meaning †One who so eats], used as a proper name. (JK, TA.) [See also 5.]

R. Q. 2: see the next preceding paragraph.

**خَمْرٌ**, (K,) or **خَمْرٌ**, (AA, S,) applied to flesh-meat (AA, S, K) that is roasted or cooked, (AA, S,) or mostly to what is cooked and what is roasted, (K,) Stinking; (AA, S, K;) as also **مُخْمِرٌ**: (AA, S:) or this last signifies altered in odour, but not yet corrupt (Lth, JK, TA) like a stinking dead body. (Lth, TA.)

**خَمْرٌ** A cage, or coop, for domestic fowls: (ISd, K:) [and so, in modern Arabic, **خَمْرٌ**:] thought by ISd to be so called because of its foul smell. (TA.)—A [receptacle made of matting or of reeds, such as is called] **قَوْصِرَةٌ**, in which straw is put, for the domestic hen to lay her eggs therein, (K,) or to hatch therein. (TA.)—A hollow dug in the ground, in the bottom of which are put ashes, and then new-born lambs or kids are put therein: pl. **خَمِيمَةٌ**. (K.)

**خَمَامٌ** The refuse of anything. (JK.) [See also **خَمَانٌ**.]

**خَمِيمٌ** Heavy, or sluggish, in spirit: (K:) from **خَمَامَةٌ** signifying “sweepings.” (TA.)—†Praised: (K:) from **خَمْرٌ** signifying the act of “eulogizing.” (TA.)—Milk just milked. (K.)

**خَمَامَةٌ** Sweepings; (K;) like **قَمَامَةٌ**: (JK, S:) and the earth that is cleared out from a well: (S:) the dust, or earth, of a tent or house or chamber, and of a well, that is swept, or cleared, out, and thrown in a heap. (Lh, TA.)—Also, (K,) or **خَمَامَةٌ مَائِدَةٌ**, (TA,) Scattered fragments of food, which are [gathered up, or swept together, and] eaten, and on account of which a recompense is hoped for [from God]. (K,\* TA.)

**خَمَامَةٌ** A corrupt, bad, feather, beneath the other feathers. (K,\* TA.)

**خَمَانٌ**: see the next paragraph. — Also A weak spear. (S, K.)

**خَمَانٌ** (JK, K) and **خَمَانٌ**, (JK, IDrd, TA,) or **خَمَانٌ**, (K,) What is bad of household goods, or furniture, or utensils; (JK, IDrd, K, TA;) and of trees. (K.) Also the first and second, (JK, S,) or the first and third, (K,) †The refuse, or the low, ignoble, or mean, (S, K,) or the bad, (JK,) of mankind: (JK, S, K:) the lowest, basest, or meanest, sort, and the mass, thereof: or the weak thereof. (TA.) You say, **ذَاكَ رَجُلٌ مِنَ خَمَانِ النَّاسِ** †That is a man of the refuse, &c., of mankind. (S.) [See also **خَمَامٌ**.]

**خَمَانٌ**: see the next preceding paragraph.

**خَمِيمٌ** One who speaks with [or through] his nose. (TA.) [See R. Q. 1.]

**خَمِيمَةٌ**: see R. Q. 1.

**خَمْرٌ**: see **خَمْرٌ**.

[**خَمِيمَةٌ**, mentioned in this art. by Golius and Freytag, belongs to art. **خَمِيرٌ**.]

**مُخْمِرٌ**: see **خَمْرٌ**.

**مِخْمَةٌ** A broom; a thing with which one sweeps. (K.)—[Hence,] **هُوَ مِخْمَةٌ وَمِثْمَةٌ** †He is a vehement eater [and one who sweeps together the good and the bad]. (JK.) [See also art. **ثَمْرٌ**.]

**قَلْبٌ مَخْمُومٌ** †A heart clear from malevolence, malice, or spite, and envy. (S, TA.) And **مَخْمُومٌ الْقَلْبُ** †Having the heart clear from malevolence, malice, or spite, and envy: (K, TA:) or from dishonesty, or dissimulation, and envy; as explained by Mohammad himself, when used by him: or from dishonesty, or dissimulation, and corruption: or from pollution: all these explanations being from **خَمْرٌ** signifying “he cleaned out” a well. (TA.)

خمد

1. **خَمِدَتِ النَّارُ**, aor. **خَمِدَتْ**; (S, Mṣb, K;) and **خَمِدَتْ**, (A, K,) aor. **خَمِدَتْ**; (K;) inf. n. **خَمِيدٌ** (S, A, Mṣb, K) and **خَمِيدٌ**; (IKt, K;) The fire subsided; its flaming, or blazing, ceasing; (S, A, Mṣb, K;) but its embers remaining unextinguished: (S, Mṣb, K:) when its embers have become extinguished, you say of it, **خَمِدَتْ**: (S:) or it died away, and became utterly extinguished. (Mṣb.)—[Hence,] **خَمِدَتِ الْحُمَّى** (S, Mṣb, K,) or **خَمِدَتْ**, (A,) †The fever became allayed: (A, Mṣb:) or the vehemence of the fever became allayed. (S, K.)—And **خَمِدَ** †He (a sick man, S) fainted, or swooned: (S, A, Mṣb, K:) or he died. (S, A, Mṣb.)

4. **اِخْمَدَ النَّارَ** He allayed the flaming, or blazing, of the fire; leaving its embers unextinguished: (S, Mṣb, K:) or he extinguished the fire utterly. (Mṣb.) And **اِخْمَدَتَا الرِّيحَ** The wind allayed its flaming, or blazing. (A.)—†He was, or became, still, or motionless, and silent. (K, TA.)

**خَمِيدٌ** A place in which fire is buried in order that its flaming, or blazing, may cease; its embers remaining unextinguished: (S, K:) [or in order that it may become utterly extinguished: see 1.]

**خَامِدٌ** †Silent; from whom no voice is heard: and in like manner, **مُخْمِدٌ** signifies still, or motionless, and silent: still, or motionless; having disposed and submitted himself to an affair, or event. (L.) **خَامِدُونَ** in the Kur xxxvi. 28 means †Silent and dead: (Jel:) or silent; having died, and become like extinguished ashes. (Zj, Bd.)\*

**مُخْمِدٌ**: see the paragraph next preceding.

خمر

1. **خَمِرٌ**, aor. **خَمِرٌ**, (TA,) inf. n. **خَمْرٌ**, (K,) He

veiled, covered, or concealed, a thing; (K, TA;) as also **خَمِرٌ**, inf. n. **تَخْمِيرٌ**, (Mgh, Mṣb,) which also signifies *he covered over* a thing; (S, Mṣb, K;) and **اخْمِرَ**, (TA,) inf. n. **إِخْمَارٌ**. (K.) [Hence,] **خَمَرَهَا** [and app. **خَمَرَهَا** also, for the quasi-pass. is **تَخْمِرَتْ** as well as **اخْتَمِرَتْ**, *He veiled her with a muffler*;] *he put on her a خَمَارٌ*. (A.) And **خَمَرَهُ** **وَجْهَهُ**, and **إِنَاءَهُ**, *He covered over his vessel, and his face*. (S.) And **خَمَرَهُ بَيْتَهُ** *He concealed his house, or chamber, or tent, [meaning its interior,] and ordered it aright*. (TA, from a trad.) And **أَخْمَرْتَهُ الْأَرْضَ عَنِّي** and **عَلَيَّ** and **مِنِّي** *The land, or ground, concealed him, or it, from me*. (K.) And **اخْمِرْهُ** + *He concealed it, or conceived it, in his mind*. (S, K.) And **اخْمِرْهُ** + **فَلَانٌ عَلَيَّ ظَنَّةٌ** *Such a one concealed, or conceived, in his mind a suspicion, or an evil opinion, of me*. (T, TA.) And **خَمَرَتْ شَهَادَتَهُ**, (S, Mṣb,) and **خَمَرَهَا**, (A, Mgh,) and **اخْمِرَهَا**, (TA,) *He concealed his testimony*. (S, A, Mgh, Mṣb, TA.) And **الْخَمَرُ تَخْمِرُ الْعَقْلَ** + *Wine veils [or obscures] the intellect*; (K;) and so **تَخْمِرُهُ**, lit. *covers it*: (Mṣb:) or the latter signifies *infected it*; [as though acting like leaven; and if so, from **خَمِرَ الْعَجِينُ**, which see in what follows; nearly the same as “intoxicates,” which properly signifies “empoisons,” or “infects with poison;”] syn. **تَخَالَطَهُ**. (S, K.) [See **خَمِرٌ**.] **خَمِرَ**, aor. **خَمَرَ**, (S, K,) inf. n. **خَمِيرٌ**, (S,) *He became concealed, or hidden; or he concealed, or hid, himself*; (S, K;) **خَمِرَ** from **مَعِي**; (S;) as also **خَمِرَ**, (S, K,) inf. n. **مُخَامِرَةٌ**; (K;) and **اخْمِرَ**: (K;) or this last signifies *he concealed, or hid, himself in a خَمَرٌ [or covert of trees or the like]*. (TA.) One says also, **خَمِرَ عَنِّي الْخَبْرُ** + *The news, or story, became concealed from me*. (S.) And one says to the hyena, **أَمْرٌ عَامِرٌ** **خَامِرِي** *Hide thyself, O Umm-ʿAmir*: (S, K:) which is a prov.: (TA:) and is said to be also a phrase used as a surname of the hyena, in the manner of **تَابَطَ شَرًّا**. (Ham p. 242.) And **خَامِرِي** **حَضَاجِرُ أَتَاكَ مَا تُحَاذِرُ** [*Hide thyself, O hyena: what thou fearest has come to thee*]: thus we have found it: (K;) and this is the reading commonly obtaining accord. to the authors on proverbs: (TA:) but it should properly be **خَامِرٌ** [and **أَتَاكَ**] or **تُحَاذِرِينَ**. (K.) **خَمِرٌ** also signifies *The becoming changed, or altered, from a former state or condition*. (K.) You say, **خَمِرَ الشَّيْءُ** *The thing became changed*, &c. (TK.) **خَمِرَ الْعَجِينُ**, (Ks, S, A, Mṣb, K,) aor. **خَمَرَ** (S, Mṣb, K) and **خَمَرَ**, (S, K,) inf. n. **خَمِيرٌ**, (S, Mṣb, K,) [*He leavened the dough*]; *he put خَمِيرَةٌ*, (Ks, A,) or **خَمِيرٌ**, (S, A, Mṣb,) *into the dough*; (Ks, S, A, Mṣb, TA;) as also **خَمِرَهُ**: (TA:) or *he left the dough until it became good [or mature]*; (K;) and in like manner, accord. to the K, **الطِّينُ** [*the clay, or mud*: see **فَطَرَ**]; or, as in other lexicons, **الطِّيبُ** [*the perfume*]; (TA;) and the like; as also **خَمِرَهُ**, inf. n. **تَخْمِيرٌ**, in relation to any of these things; and **اخْمِرَهُ** in relation to the first [and probably to the others also]: (K;) and **خَمِرَ التَّبِيدَ** [*he fermented the*

*beverage called نَبِيدٌ*;] *he put خَمِيرَةٌ into the نَبِيدٌ*. (A.) [Mṣr says, in the Mgh, **خَمِرَ الْعَصِيرَ** I have not found, nor **تَخْمِرَ** as its quasi-pass.] **خَمِرَهُ**, aor. **خَمَرَ**, (TA,) inf. n. **خَمِيرٌ**; (K;) and **اخْمِرَهُ**; (Mgh;) *He gave him (namely, a man, and a beast, such as a horse and the like, TA) wine (خَمِيرٌ) to drink*. (K, Mgh, TA.) **خَمِرَ**, (Mgh, TA,) inf. n. **خَمِيرٌ**, (TA,) *He suffered, or was affected with, خَمَارٌ* [i. e. *the remains of intoxication*]. (Mgh, TA.) [See also **خَمِرَهُ**, aor. **خَمَرَ**, (AA, S,) inf. n. **خَمِيرٌ**, (K,) *He was ashamed for himself, or of himself, or was bashful, or shy, with respect to him; was abashed at him, or shy of him*. (AA, S, K.)

2: see 1, in eight places: — and see also 3.

3. **خَامِرٌ** as an intrans. v.: see 1, in three places. **خَامِرُهُ**, inf. n. **مُخَامِرَةٌ**, *It mixed, mingled, commingled, intermixed, or intermingled, with it; became incorporated, or blended, with it; infected, or pervaded, it; syn. خَالَطَهُ. (S, A, Mgh, K.) You say, **خَامِرَ الْمَاءِ اللَّبَنَ** *The water mixed with the milk*. (A.) And **خَامِرْتُ فَلَانًا** *I mixed with such a one in familiar, or social, intercourse; conversed with him; or became intimate with him; syn. خَالَطْتُهُ. (A.) And **الْخَمِيرُ الْعَقْلَ**: see 1. And **خَامِرُهُ الدَّاءُ** + *The disease infected, or pervaded, him; syn. خَالَطَهُ*: (Sh:) or *infected, or pervaded, (خالط) his inside*. (Lth.) — Also, (TA,) inf. n. as above, (K,) + *He approached it; or was, or became, near to it*; (K, TA;) namely, a thing. (TA.) — And **خَامِرُ الْمَكَانِ**, (S, A,) inf. n. as above, (K,) *He kept, or clave, to the place*; (S, A, K;) *did not quit it*; (A;) *remained, stayed, dwelt, or abode, in it*; (K;) and in like manner, **بَيْتَهُ** *his house, or tent*; and so **خَمِرَهُ**. (TA.) **خَامِرٌ**, (TK,) inf. n. as above, (IAḡr, K,) [app. in the dial. of El-Yemen, (see 10,)] also signifies *He sold a free person as being a slave*. (IAḡr, K, TK.)**

4. **اخْمِرَ**: see 1 in the former half of the paragraph, in six places. — **أَخْمِرَتْ الْأَرْضَ** *The land abounded with خَمِيرٌ*, (S, K,) meaning *tangled trees*. (TA.) — See also 1, latter part, in two places. — **اخْمِرْهُ الشَّيْءَ** *He gave him the thing, or put him in possession of it*, (K,) is a phrase common in El-Yemen: (Moḥammad Ibn-Ketheer, TA:) a man says, **أَخْمِرْنِي كَذَا**, meaning *Give thou me such a thing as a free gift: put me in possession of it*: and the like. (Moḥammad Ibn-Ketheer, S.)

5. **تَخْمِرَتْ**: see 8. — Also *She (a woman) applied خَمِيرَةٌ as a liniment to her face, to beautify her complexion*. (TA.) **تَخْمِرَ** *He was affected with languor by wine*. (TA.) [See **خَمِرَ**.] — See also 1, near the end of the paragraph.

8. **اخْتَمِرَتْ** *She wore, or put on [her head], a خَمَارٌ*; (S, A, Mgh, Mṣb, K;) as also **تَخْمِرَتْ**. (A, Mgh, Mṣb, K.) **اخْتَمِرَ**, said of dough, [*It became fermented*]; *it had خَمِيرَةٌ put into it*: and in like manner one says of the beverage called **نَبِيدٌ** [*it became fermented*]: (A:) or, said

of dough, and of clay, or mud, (طين, as in the K, but accord. to other lexicons perfume, طيب, TA,) and the like, *it was left until it became good [or mature]*: (K:) and **اخْتَمِرَتْ الخَمِيرُ** *the wine became mature [and fermented]*; (Mgh, Mṣb, K;) as it does when it becomes changed in odour: (TA:) or *became changed in odour*. (S.)

10. **اسْتَخْمِرَهُ** *He made him, or took him as, a slave*: (S, Mgh, K:) of the dial. of El-Yemen. (Mgh, TA.) [See 3.] So in the trad. of Moʿadh, **مَنْ اسْتَخْمِرَ قَوْمًا أَوْلَهُمْ أَحْرَارًا وَجَبْرَانًا مُسْتَضْعَفُونَ** [*Whosoever hath made slaves, or taken as slaves, persons the first state of whom hath been that of freemen and neighbours, regarded as weak, to him shall belong what he hath held in possession in his house or tent*]: (S, L:) i. e., *hath taken them by force, and obtained possession of them*: (S:) meaning, *whosoever hath made slaves, or taken as slaves, persons in the Time of Ignorance, and then El-Islām hath come, to him shall belong those whom he hath held in possession in his house or tent: they shall not go from his hand*. (Az, TA.) Moḥammad Ibn-Ketheer says, This is a phrase known to us in El-Yemen, where any other is scarcely ever used [in its stead]. (S.)

**خَمِيرٌ** [*Wine: or grape-wine*:] *what intoxicates, of the expressed juice of grapes*: (ISd, K:) or *the juice of grapes when it has effervesced, and thrown up froth, and become freed therefrom, and still*: (Mgh:) or it has a common application to *intoxicating expressed juice of anything*: (K, TA:) or *any intoxicating thing, that clouds, or obscures, (lit. covers,) the intellect*; as some say: (Mgh, Mṣb: [but see what follows:]) and the general application is the more correct, because **خَمِرٌ** was forbidden when there was not in El-Medeeneh any **خَمِيرٌ** of grapes; the beverage of its inhabitants being prepared only from dates in their green and small state, or full-grown but unripe, or fresh and ripe, or dried: (K, TA:) or the arguing thus, from this fact alone, requires consideration: (MF:) AḤn says, it is *sometimes prepared from grains*: but ISd holds this to be an improper signification: (TA:) it is also sometimes applied to the *beverage called نَبِيدٌ*, like as **نَبِيدٌ** is sometimes applied to wine expressed from grapes: (L in art. **نَبِيدٌ**;) applied to *expressed juice from which خَمِيرٌ [properly so called] is made*, [i. e., to *must, or unfermented نَبِيدٌ*], it is tropical: it is so used in a trad. in which **خَمِيرٌ** is said to have been sold by [a companion of Moḥammad named] Samurah: **خَمِيرٌ** [in its proper acceptation] is so called because it veils (**تَخْمِرَ**, i. e. **تَسْتُرُ**) the intellect: (K;) or because it infects (**تَخْمِرُ**, i. e. **تَخَالَطُ**) the intellect: (S, K;) [as though acting like leaven: (see 1:)] so said ʿOmar: (TA:) or because it is left until it has become mature [and fermented]; (K;) or until its odour has changed: (IAḡr, S:) [see 8:] the proper application of the root is to denote “covering,” and “commingling in a hidden manner”: (Sgh, Er-Rāghib, TA:) it is of the fem. gender, and sometimes masc.: (Mṣb, K:) you say **هُوَ الخَمِيرُ** as well as **هِيَ الخَمِيرُ**:

but *As* does not allow it to be masc.: (Mṣb:) and *خمر* signifies the same: (K:) [or a kind of wine:] or *خمر* and *خمر* are like *تمر* and *تمر*; [the former a coll. gen. n., and the latter its n. un.]; (S;) and *خمر* [thus] signifies *some wine*; lit., a portion of *خمر*: (Mṣb:) the pl. of *خمر* is *خمور*. (S, Mṣb.) You say [also] *خمر* [Some pure, or unmixed, wine; using a masc. epithet, contr. to rule]. (S.) — [Hence the saying,] *مَا هُوَ بِخَلٍّ وَلَا خَمْرٍ*, (S,) or *عِنْدَ فَلَانٍ خَلٌّ وَلَا خَمْرٌ*, (K,) † *Such a one*, (S,) or *he*, (K,) *possesses neither good nor evil*: (S, K:) [or *neither evil nor good*: for] AA says that some of the Arabs make *الخمر* to be *good*, and *الخل* to be *evil*; and some of them make *الخمر* to be *evil*, and *الخل* to be *good*. (Har p. 153.) — *خمر* also signifies † *Grapes*; (AḤn, M, K;) in the dial. of El-Yemen: (M:) like as *عنب* signifies “wine” in that dial. (AḤn, TA in art. *عنب*.) It is said in the *Kur* [xii. 36], *إِنِّي أَرَانِي أُعْصِرُ خَمْرًا*, *Verily I thought myself pressing grapes*: (ISd:) or the meaning is, *pressing out wine from grapes*. (Ibn-'Arafah.)

*خمر* A covert of trees &c.: (ISk, S, Mgh, K:) or a place where the ground is eaten away by a torrent, or an oblong tract of sand collected together and elevated, forming a place for concealment: (ISk, S:) and a hollow, or cavity, in which a wolf conceals himself: and tangled trees. (TA.) You say, *تَوَارَى الصَّيْدُ مِنِّي فِي خَمْرِ الْوَادِي*, [The game, or wild animal or animals, concealed itself, or themselves, from me in the covert, &c., of the valley]. (S.) And *هُوَ يَدْبُّ لَهُ الصَّرَاةَ وَيَمْشِي فِي خَمْرِ* † [He creeps to him in the thicket, or place overgrown with trees; and he walks to him in the covert of trees, &c.: see Freytag's Arab. Prov. 692]: speaking of a man when he deceives, or circumvents, his companion. (S.) And *جَاءَنَا عَلَى خَمْرٍ* † and *عَلَى خَمْرٍ* † He came to us secretly; unexpectedly; clandestinely. (K.) — Hence, (S,) *خمر* and *خمار* and *خمار* (S, K) and *خمر* (K) † A crowding, (S,) or congregation, (K,) and multitude, of men or people. (S, K.) You say, *دَخَلَ فِي خَمَارِ النَّاسِ* and *خَمَارِهِمْ*, dial. vars. of *غمار* and *غمار*, i. e. † *He entered among the crowding and multitude of the men or people*; (S;) and in like manner, *فِي خَمْرِهِمْ* and *غَمْرِهِمْ*; (TA;) as also *خَمْرِهِمْ* and *غَمْرِهِمْ*: (TA in art. *غمر*:) or among such [a crowd] of the people as hid him. (ISk, S.)

*خمر* A place abounding with coverts of the description termed *خمر*; (IAḡr, S, K;) a place concealing by dense trees. (TA.) — † A man infected, syn. *مخامر*, (Sh, IAḡr, S,) by a disease: (TA:) thought by ISd to be a possessive epithet: (TA:) or in the last stage of the remains of intoxication. (S.) [See also *مخمور*.]

*خمر*: see *خمر*, in two places. — Also, (S, A, K,) and *خمر* (Kr, K) and *خمر* (K,) The odour of perfume: (S, A:) or a sweet odour: (K:) and the last signifies also an odour which has infected (*خامر*, i. e. *خالط*), a person; (K;) Bk. I.

as also *خمر*. (AZ, K.) You say, *وَجَدْتُ خَمْرَةَ الطَّيِّبِ* I experienced, or smelt, the odour of the perfume. (S, A.) — See also *خمر*, in two places.

*خمر*: see *خمر*, in two places. — Also a dial. var. of *خمر* [q. v.], A thing [or composition] which is used as a liniment for beautifying the complexion; (S;) [the plant called] *ورس* and certain perfumes which a woman uses as a liniment (so in the K, or applies as a liniment to her face, as in other lexicons, TA) to beautify her face. (K.) — Pain, and headache, and annoyance, occasioned by wine (*خمر*, for which in some copies of the K we find *خمر* erroneously put, TA); as also *خمار*: or the intoxication thereof, which has infected (*خالط*) [a person]; (K;) and so *خمار*: (TA:) or this latter signifies the remains of intoxication: (S:) pl. of the former *خمر*. (TA.) — See also *خمر*. — A small pot or jar: and a vessel for leaven. (KL.) — A small mat, (S, A, \* Mgh, Mṣb, K,) [of an oblong shape,] large enough for a man to prostrate himself upon it, (Mgh, Mṣb,) used for that purpose [in prayer], (S, A,) made of palm-leaves (S, K) woven (*تُرْمَلُ*) with threads or strings: (S:) so called because it veils the ground from the face of the person praying [upon it]: (Zj, \* Mgh:) or because its threads or strings are hidden by its palm-leaves. (TA.)

*خمر* A hiding, or concealing, oneself: (IAḡr, TA:) [or, accord. to analogy, a mode, or manner, of doing so.] — See also *خمر*. — A mode, manner, or way, of wearing the *خمار*. (K, \* TA.) You say, *إِنِّهَا لِحَسَنَةُ الْخَمْرِ*, [Verily she has a beautiful mode of wearing the *خمار*]. (S.) And hence the saying of 'Omar to Mo'awiyeh, *مَا أَشْبَهَ عَيْنَكَ بِخَمْرٍ هِنْدٍ* [How like is thine eye to Hind's (when she practises her) mode of wearing the *خمار*!]. (TA.) Hence also, (TA,) *إِنَّ الْعَوَانَ لَا تَعْلَمُ الْخَمْرَةَ* [Verily she who has had a husband will not require to be taught the mode of wearing the *خمار*]: (S, K, \* TA:) a prov., (S, TA,) applied to him who is experienced and knowing: (K:) i. e. the experienced woman is not to be taught how she should act. (TA.) — See also *خمر*.

*خمر*: see *خمر*.

*خمر* Grapes (*عنب*) fit for wine. (TA.) — A colour resembling the colour of wine. (TA.)

*خمر*: see *خمار*.

*خمار*: see *خمر*, in two places.

*خمار*: see *خمر*, in two places: — and see also *خمر*, in two places.

*خمار* [A woman's muffler, or veil, with which she covers her head and the lower part of her face, leaving exposed only the eyes and part or the whole of the nose: such is the *خمار* worn in the present day: a kind of veil which is called in Turkish *يشمق*; as in the TK:] a woman's head-covering; (Mgh, TA;) a piece of cloth with which a woman covers her head; (Mṣb;) i. q.

*نصيف*, (K,) pertaining to a woman; (S;) as also *خمر*: (Th, K:) and any covering of a thing; anything by which a thing is veiled, or covered: (K:) pl. [of pauc.] *أخمر* (K) and [of mult.] *خمر* (Mṣb, K) and *خمر*. (K.) — Also A man's turban; because a man covers his head with it in like manner as a woman covers her head with her *خمار*: when he disposes it in the Arab manner, he turns [a part of] it under the jaws [nearly in the same manner in which a woman disposes her *خمار*]. (TA.) [Hence,] *مَا شَمَّرَ خَمَارَكَ*, a prov., (TA,) [meaning] † *What hath changed thee from the state in which thou wast? What hath befallen thee?* (K.)

*خمر* (K) and *مخمور* and *مخمر*, (TA,) applied to dough, [Leavened;] having had *خمر* [as meaning leaven] put into it: (TA:) or, applied to dough, and to clay or mud (*طين*, as in the K, but accord. to other lexicons perfume, *طيب*, TA), and the like, left until it has become good [or mature]: (K:) pl. [of the first] *خمرى*. (TA.) You say also *خبز خمر* Bread [leavened, or] into which leaven (*خمر*) has been put: (Lh, TA:) or yesterday's bread; bread that has been kept over a night: (S:) and *خبزة خمر*, without *ه* [in the epithet]. (Lh, TA.) And *خمر* is also applied to Bread itself: or leavened bread. (Sh, TA.) — *خمر* [used as a subst.] (S, A, Mṣb, K) and *خمر* and *خمر* (S, A, K) signify Leaven, or ferment, expl. by *ما خمر به*, (K,) of dough, and of perfume; (TA;) what is put into dough, (S, A, Mṣb,) and into the beverage called *نبيذ*; (A;) and *خمر* also signifies what is put into perfume, as well as what is put into dough and into *نبيذ*: (Ks:) the *خمر* of *نبيذ* is its dregs, (K,) and its [ferment which is called] *دردي*; (TA;) or what is put into it, of wine (*خمر*) and of *دردي*; and so too of perfume; (S;) and the *خمر* of milk is its ferment (*روبة*) which is poured upon it in order that it may quickly curdle, or coagulate, or thicken, or become thick and fit for churning. (TA.) — [Hence,] *اجعله في سر خمر* † Conceal thou it (i. e. a secret, A) in thy mind. (A, TA.) And *أخرج من سر خمره سرا* † He revealed, or disclosed, a secret. (TA.) — See also *مخمور*.

*خمر*: see the next preceding paragraph.

*خمار* A vintner; a seller of *خمر* [or wine]. (K.)

*خمر* (S) and *مستخمر* (K) One who constantly drinks wine; (S, K;) a great drinker; devoted to drink. (K.)

*مخمر* † A horse having a white head, whatever be the rest of his colour; but not *مختبر*: (Lth:) and *مخمر*, applied to a ewe or she-goat, (AZ, T, S, A,) accord. to Lth and the K *مختبر*, but the former is the right term, (TA,) [in the CK *مختبر*,] † whose head is white, and the rest of her black; like *رغماء*: (S;) or having a white head;

(AZ, T, A;) and in like manner, a mare: (K:) or a black ewe with a white head: from the *خَمَار* of a woman. (TA.) — See also *خَمِير*. — And see *مُخْمِر*.

*مُخْمِر* A maker of *خَمِير* [or wine]. (K.)

*مُخْمِر*: see *خَمِير*. — Also, (S,) and *مُخْمِر* and *خَمِير*, (TA.) A man affected with *خَمَار*, (S, TA,) i. e. the remains of intoxication. (S.) [Like *مُبْخُور*. See also *خَمِير*.]

*مُخْمِر*, and with *ة*: see *مُخْمِر*.

*مُخْمِر*: see *خَمِير*.

### خميس

1. *خَمِيسَ الْقَوْمِ*, (S, A, Mgh, K,) aor. *خَمِيسَ*, (S, Mgh, K,) [inf. n. *خَمِيسَ*], *He took the fifth part of the possessions of the people.* (S, A, Mgh, K.) And *خَمِيسَ الْمَالِ*, (A, Mgh,) aor. *خَمِيسَ*, inf. n. *خَمِيسَ*, (Mgh,) *He took the fifth part of the property.* (A, Mgh.) *خَمِيسَ* signifies *The taking one from five*: and hence the saying of 'Adee Ibn-Hatim, *رَبَعْتُ فِي الْجَاهِلِيَّةِ وَخَمِيسْتُ فِي الْإِسْلَامِ* [I took the fourth part of the spoil in the Time of Ignorance, and I took the fifth part thereof in the time of *El-Islám*]; meaning, I headed the army in both those states; for the commander, in the Time of Ignorance, used to take the fourth part of the spoil; and in *El-Islám*, the fifth part was assigned to him. (TA.) — *خَمِيسَ الْقَوْمِ*, (S, A, Mgh, K,) aor. *خَمِيسَ*, (S, Mgh, K,) inf. n. *خَمِيسَ*, (Mgh,) *He was, or became, the fifth of the people*: (S, A, Mgh, K:) or *he made them five by [adding to their number] himself.* (S, K.) — *خَمِيسَ* also signifies *He made fourteen to be fifteen.* (T in art. *ثَلَاثَ*.) — And *He made forty-nine to be fifty with himself.* (A'Obeyd, S in that art.) — *خَمِيسَ الْحَبْلِ*, aor. *خَمِيسَ*, inf. n. *خَمِيسَ*, *He made the rope of five strands twisted together.* (TA.) — *خَمِيسَتِ الْإِبِلِ* *The camels drank on the fifth day, counting the day of the next preceding drinking as the first.* (TA.) [See *خَمِيسَ*.] — *خَمِيسَ*, said of a horse, *He came fifth in the race.* (T, M, L; all in art. *ثَلَاثَ*.)

2. *خَمِيسَهُ*, inf. n. *تَخْمِيسَ*, *He made it five.* (Esh-Sheybānee and K, voce *وَجَدَهُ*.) — *He made it to be five-cornered; five-angled; pentagonal.* (K.) — *خَمِيسَتِ* *She brought forth her fifth offspring.* (TA in art. *بَكَرَ*.) — And *خَمِيسَهُ* *He made it five-fifths.* (Mgh.) — *خَمِيسَ لِامْرَأَتِهِ*, or *عِنْدَهَا*, *He remained five nights with his wife*: and in like manner the verb is used in relation to any saying or action. (TA voce *سَبَّحَ*.) — *تَخْمِيسَ* also signifies [The watering of land or seed-produce on the fifth day, counting the day of the next preceding watering as the first;] the watering of land that is [next] after the *تَرْبِيعَ*. (TA.)

4. *اِخْمِيسَ الْقَوْمِ* *The party of men became five*: (S, K:) — also, *The party of men became fifty.* (M and L in art. *ثَلَاثَ*.) — *اِخْمِيسَ الرَّجُلِ* *The man*

*was, or became, one whose camels came to water on the fifth day, counting the day of the next preceding drinking as the first.* (S, K, TA.) [See *خَمِيسَ*.]

*خَمِيسَ* fem. of *خَمِيسَةٌ* [q. v.].

*خَمِيسَ*: see *خَمِيسَ*.

*خَمِيسَ* The drinking of camels on the fifth day, counting the day of the next preceding drinking as the first; their drinking one day, then pasturing three days, then coming to the water on the fifth day, the first and last days, on which they drink, being thus reckoned: this is the correct explanation, accord. to Aboo-Sahl El-Khowlee; and Aboo-Zekereeyà says the like; (TA;) or their pasturing three days, and coming to the water on the fourth day [not counting the day of the next preceding watering; for it is evident that this explanation is virtually the same as that preceding]: (S, K:) accord. to Lth, the drinking of camels on the fourth day, counting the day on which they returned from [the next preceding] watering; but Az says, that this is a mistake; the day of returning from watering not being counted [when it is explained as meaning the drinking on the fourth day]: (TA:) pl. *أَخْمِيسَ*, the only pl. form. (Sb, TA.) [See *ظَهْرٌ*.] Hence, *فَلَاةٌ خَمِيسَ* [as in copies of the K, or it may be *فَلَاةٌ خَمِيسَ*], *A desert in which the water is far distant, so that the camels come to the water on the fourth day, exclusive of the [next preceding] day on which they drank.* (Az, K, TA.) Hence also the saying, *فَلَانٌ يَضْرِبُ أَخْمِيسًا لِأَسْدَاسٍ* (S, K\*) *Such a one makes a pretence of axmas [or fifth-day waterings] for the purpose of اسداس [or sixth-day waterings]*: i. e., he advances his camels from the *خَمِيسَ* to the *سُدَسَ*: (K:) a prov.: (TA:) meaning, *such a one strives to deceive, or circumvent*: (S, K:) applied to him who acts towards another with artifice, pretending that he obeys him, or complies with his desire: (TA:) or to him who pretends one thing while he means another: (K:) and taken from the saying, related by AO and IAar, *ضَرَبَ أَخْمِيسًا لِأَسْدَاسٍ* [He made a pretence of axmas for the purpose of اسداس]; said of him who proposes a thing whereby he means another thing, which he commences and by slow degrees accomplishes: (TA:) for a man, when he desires to make a long journey, accustoms his camels to drink *سُدَسًا* *خَمِيسًا* [i. e. on the fifth day and then on the sixth, in each case counting the day of the next preceding drinking as the first]: (K, TA:) the origin of the saying, accord. to IAar, being this: an old man was among his camels, accompanied by his sons, men, who pastured them, and who had been long far distant from their families; and he told them one day to pasture their camels *رَبْعًا* [i. e. watering on the fourth day, counting the day of the next preceding watering as the first], which they did, proceeding in the way towards their families: then they proposed to do so *خَمِيسًا*; and then, *سُدَسًا*: whereupon the old man, understanding what they meant, said, ye are doing nothing but making a pretence of axmas for the

purpose of اسداس: the object of your desire is not the pasturing of them, but it is only your families. (TA.) [See below, voce *خَمِيسَ*, a saying similar in words but different in meaning.] — It is also used for *سَيْرٌ خَمِيسَ* [A journey in which the camels are watered only on the first and fifth days; a journey in which the second and third and fourth days are without water]. (L in art. *جَلَدٌ*.) You say *خَمِيسَ بَصِيصًا*, [and *بَصِيصًا*,] and *فَعْقَاعٌ*, and *حَضْحَاضٌ*, [and *حَضْحَاضٌ*, &c.,] i. e. *A journey [in which the camels are watered only on the first and fifth days,] in the course of which, to the water, there is no flagging, by reason of its remoteness.* (TA.) El-'Ajjáj uses the expression

### خَمِيسَ كَحَبْلِ الشَّعْرِ الْمُنْتَحَتِ

meaning, *A [journey of the kind termed] خَمِيسَ without any deviation, like a rope made of hair that has fallen off and that is free from any unevenness.* (L, TA.) — *خَمِيسَ* also signifies *The fifth young one, or offspring.* (A in art. *ثَلَاثَ*.) — *A [garment of the kind called] بَرْدٌ*, (S, K,) of the fabric of *El-Yemen*; (S;) so called because first made for a king of *El-Yemen* named *خَمِيسَ*, (AA, S,) or *الخَمِيسَ*; (K, TA;) as also *خَمِيسَ*. (TA.) For the latter word, we find in the work of Bkh, *خَمِيسَ*, with *ص*; which, if correct, is masc. of *خَمِيسَةٌ*, which is a small kind of *كِسَاءَ*. (IAth, and L.) [The pl. of *خَمِيسَ* applied to a *بُرْدَةٌ* is *أَخْمِيسَ*.] See also *مُخْمِيسَ*, in four places.

*خَمِيسَ* and *خَمِيسَ* A fifth part; (Mgh, K;) as also *خَمِيسَ*, (S, in art. *ثَلَاثَ*, and IAmb and Mgh,) agreeably with a rule applicable in the case of every one of the units, except *ثَلَاثَ*: (TA:) some allow this last; but AZ disallows it, and *خَمِيسَ* also: (S in art. *ثَلَاثَ*.) pl. *أَخْمِيسَ*. (Mgh, TA.) — [Hence, app.,] *ضَرَبَ أَخْمِيسَهُ فِي أَسْدَاسِهِ* *He turned his five senses towards his six relative points*; [namely, above, below, before, behind, right, and left:] an allusion to the collecting all the thoughts to examine a thing, and turning the attention in all directions. (MF.)

*خَمِيسَةٌ*, (S, K,) masc.; and *خَمِيسَ*, fem.; (S;) [Five;] a certain number. (S, K.) You say *خَمِيسَةَ رِجَالٍ* [Five men], and *خَمِيسَةَ نِسْوَةٍ* [Five women]. (S.) You say also, *عِنْدِي خَمِيسَةُ دَرَاهِمٍ* [I have five dirhems], with *رَفَا*: and if you please, you incorporate the *ة* into the *د* [and say, *دَرَاهِمٍ خَمِيسَةَ*]: but when you prefix *ال* to *دَرَاهِمٍ*, you say, *عِنْدِي خَمِيسَةُ الدَّرَاهِمِ* [I have the five dirhems], with *دَافَم*; and may not incorporate, because you have incorporated the *ل* into the *د*: and in the case of a fem. n. you say, *عِنْدِي خَمِيسَ* *هَذِهِ* [I have the five cooking-pots]: also, *هَذِهِ الخَمِيسَةُ الدَّرَاهِمِ* [These five dirhems]; and, if you please, *الدَّرَاهِمِ*, using it in the manner of an epithet: and in like manner [you use the other nouns of number] to *عَشْرَةٍ* [inclusive]. (S.) You say also, *صُمْنَا خَمِيسًا مِنَ الشَّهْرِ* [We fasted during a period of five nights of the month with their



days]; making ليال to predominate over أيام, when you do not mention the word أيام, though the fasting is in the day; because the night of each day precedes the day: but when you mention the word أيام, you say, صُمْنَا خَمِيسَةَ أَيَّامٍ [We fasted five days]. (ISk, TA.) يَعَضُّ بِالْخَمِيسِ means He bites the fingers: these being [five in number and] of the fem. gender: (Ham p. 790:) [i. e.] خَمِيسٌ means the five fingers. (Har p. 76.) [Respecting a peculiar pronunciation of the people of El-Hijáz, and a case in which خَمِيسَةٌ is imperfectly decl., see ثَلَاثَةٌ.] — خَمِيسَةٌ عَشْرَةٌ, masc.; and خَمِيسٌ عَشْرَةٌ, fem.; Fifteen. For variations thereof, see art. عَشْرٌ.]

خَمْسُونَ [Fifty, and fiftieth,] is also written and pronounced خَمْسُونَ, with kesr to the م, by poetic license, as related by Ks; or خَمْسُونَ, with fet-h, as related by others, after the manner of خَمْسَةٌ and خَمْسَاتٌ: (Fr, TA:) accord. to the T, the variation خَمْسُونَ, with kesr to the م, is [dialectic, being] similar to خَمِيسٌ عَشْرَةٌ, with kesr to the ش [in the dial. of Nejd]. (TA.)

جَاؤُوا خَمِيسًا, and مَخْمِيسًا, They came five and five; [or five and five together; or five at a time and five at a time;] (K, TA;) like as they say, مَرَبَعٌ and مَرَبَعٌ, and ثَمَنِيٌّ and ثَمَنِيٌّ, (TA:) or, accord. to A'Obeyd, not more than أَحَادٌ and ثَلَاثٌ and ثَلَاثٌ, except عَشَارٌ occurring in a verse of El-Kumeyt. (TA in art. عَشْرٌ.)

خَمِيسٌ: see خَمِيسٌ: — and مَخْمِيسٌ, in two places. — An army; because consisting of five parts, namely, the van, the body, the right wing, the left wing, and the rear; (S, A, K;) or because the spoils are divided into fifths among it; but this latter assertion requires consideration; (ISd, MF;) for this division of the spoils is an affair of the Muslim law, whereas خَمِيسٌ [thus applied] is an old term: (MF:) or an army having numerous weapons; syn. جَيْشٌ خَمِيسٌ. (TA.) — يَوْمُ الْخَمِيسِ, (S, Mṣb, K,) and simply الْخَمِيسِ, Thursday; the fifth day of the week; thus used for الْخَامِيسِ, in like manner as الدَّبْرَانُ is applied to the star [that follows the Pleiades, for الدَّبَائِرُ]: (TA:) pl. [of pauc.] الْخَمِيسَاتُ and [of mult.] الْخَمِيسَاتُ. (S, Mṣb, K) and الْخَامِيسُ. (Fr, TA.) AZ used to say, مَضَى الْخَمِيسُ بِهَا فِيهِ [Thursday passed with what happened in it], making it sing. and masc.: but Abu-l-Jarráh used to say, مَضَى الْخَمِيسُ بِهَا فِيهِنَّ, making it pl. and fem., and using it as a n. of number. (Lh, TA.) It has no dim. (Sb, S in art. اَمْسٌ.) — See also خَمِيسٌ, last signification. — مَا أَدْرِي أَيُّ خَمِيسِ النَّاسِ هُوَ means I know not what company of men it is. (Ibn-'Abbád, Sgh, K.)

خَمِيسٌ A boy five spans (أَشْبَارٌ) in height: (S, Mgh, Mṣb, \* K:) said of him who is increasing in height [but has not attained his full stature]: (Mṣb:) fem. with ة: (Lth, TA:) and in like manner you say رَبَاعِيٌّ: (S, Mṣb:) but

you do not say سُبَاعِيٌّ, (Lth, S, K,) nor سُدَاسِيٌّ; (Lth, K;) [i. e., in speaking of a boy;] for when he has attained seven spans, (S,) or six spans, (Lth, K,) he is a man: (Lth, S, K:) or to a slave you apply the epithet سُدَاسِيٌّ also; and to a garment, or piece of cloth, سَبَاعِيٌّ. (Mṣb.) — See also مَخْمِيسٌ. — [Also A word composed of five letters, radical only, or radical and augmentative.]

خَمِيسِيٌّ One who fasts alone on Thursday. (IAḡar, Th.)

خَامِيسٌ [Fifth]: for this you also say خَامِرٌ; (ISk, S, K;) whence the phrase, جَاءَ فُلَانٌ خَامِيًا [Such a one came fifth], for خَامِيًا: (ISk, S:) [fem. with ة.] — خَامِيسَةٌ and خَامِيسَةٌ, the former masc. and the latter fem., meaning Fifteenth, are subject to the same rules as ثَلَاثٌ and its fem., explained in art. ثَلَاثٌ, q. v. — خَوَامِيسٌ (TA) and خَوَامِيسٌ (S, K) Camels that drink on the fifth day, counting the day of the next preceding drinking as the first: [see خَمِيسٌ:] (TA:) or that pasture three days, coming to the water on the fourth day [not counting the day of the next preceding watering]. (S, K.)

جَاؤُوا مَخْمِيسًا: see خَمِيسٌ.

مَخْمِيسٌ A thing five-cornered; five-angled; pentagonal. (S.) [See also مُتَلَثٌّ.]

مَخْمِيسٌ Five cubits in length; applied to a spear, (S, A, K,) as also خَمِيسٌ; (K;) and to a garment, or piece of cloth, (S, A, K,) as also خَمِيسٌ, (S, A, Mgh, K,) which occurs in a trad. as meaning a small garment or piece of cloth, (Mgh,) and خَمِيسِيٌّ [q. v. supra]; (TA;) and in like manner, بُرْدَةٌ أُخْمِيسٌ a [garment of the hind called] بُرْدَةٌ five cubits long. (ISk, TA.) Hence the saying, هُمَا فِي بُرْدَةِ أُخْمِيسٍ + They two have become near together, and in a state of agreement. (K.) A poet says,

صَيْرَنِي جُودُ يَدَيْهِ وَمَنْ  
أَهْوَاهُ فِي بُرْدَةِ أُخْمِيسٍ

i. e., + The bounty of his hands has made me and the person whom I love to be near together, as though we were in a بُرْدَةٌ five cubits long: (Th, TA:) app. meaning that the person thus spoken of had purchased for him a female slave, or had given for him the dowry of his wife. (Az, Sgh, TA.) You also say, لَيْتِنَا فِي بُرْدَةِ أُخْمِيسٍ, a prov., meaning + Would that we were near together. (ISk, TA.) [See also بُرْدٌ.] — Also A rope made of five strands twisted together. (S, A, K.)

خميش

1. خَمِيشَةٌ, (S, A, K,) aor. - (S, Mṣb, K) and ², (S, K,) inf. n. خَمِيشٌ, (Mṣb,) He scratched it, namely, the face, with the nails, so as to cause bleeding or not; syn. خَدَشَهُ: (S, \* A, K:) only used in relation to the face: (A:) or also used in

relation to the rest of the person: (TA:) and خَمِيشَةٌ, inf. n. تَخْمِيشٌ, signifies the same: (TA:) [or denotes intensiveness, or muchness, like خَدَشَهُ.] And خَمِشَتِ الْمَرْأَةُ وَجْهَهَا بِظَفْرِهَا The woman wounded the exterior of the scarf-skin of her face with her nail. (Mṣb.) One says also, by way of imprecation, خَمِشًا [May thy, or his, or her, face be scratched]; like as one says جَدَعًا and قَطَعًا. (TA.) — He slapped it; namely, the face. (A, K.) — He beat him, or it, (K, TA,) with a staff, or stick. (TA.) — He cut off from him a limb, or member. (K.)

2: see 1.

خَمِشٌ The mark made by scratching with the nails upon the face: (Mṣb, TA:) pl. خَمِشَاتٌ. (S, A, Mṣb.)

لَا تَفْعَلْ ذَلِكَ أُمَّكَ خَمِيشِي (Lh) Do not thou that: may thy mother, being bereft of thee by death, scratch her face for thee. (ISd.) One says also, on the occasion of a thing at which one wonders, خَمِيشِي عَقْرِي حَلْقِي. (S and TA in art. حَلْقٌ: see 1 in that art.)

خَمِشٌ Gnats: (S, A, K:) in the dial. of Hudheyl: (S:) n. un. with ة: or it has no n. un.; (TA;) one thereof being called بَقَّةٌ. (S.)

خَمِيشَةٌ A wound, (S, A, K,) or mutilation, (S,) for which there is no fine, or mulct, (A,) or for which there is no certain fine, or mulct; (S, K:) or what is below the bloodwit; as the cutting off of an arm or a hand, or of an ear, and the like: (K:) or a wound, or mutilation, of any kind below slaughter and the bloodwit; such as amputation, or a wound; or a blow, or plunder, or a similar injury. (L.) It is related in a trad., that Keys Ibn-'Āsim collected his sons at his death, and said, كَانَ بَيْنِي وَبَيْنَ فُلَانٍ خَمِيشَاتٌ فِي الْجَاهِلِيَّةِ [There were, between me and such a one, wounds, &c., in the Time of Ignorance]. (L.) And you say, قَدْ أَخَذْتُ خَمِيشَتِي مِنْ فُلَانٍ I have retaliated upon such a one [my wound, &c.]. (TA.) — خَمِيشَاتٌ, also, (S, TA,) or خَمِيشَاتٌ, (A, TA,) signifies † Remains of ذَحَلٌ [or desire of retaliation, or the like]. (S, A, TA.)

خميص

1. خَمِصَتِ الْقَدَمُ, aor. - , inf. n. خَمِصٌ, The man's foot rose from the ground, [or was hollow in the middle of the sole,] so that it did not touch it. (Mṣb.) — خَمِصَ الْبَطْنُ, (A, K,) aor. ²; (TK;) and خَمِصٌ, aor. ²; and خَمِصٌ, aor. ²; (A, K, TK;) inf. n. خَمِصٌ [i. e. خَمِصٌ or خَمِصٌ or probably both] and خَمِصَةٌ and خَمِصَةٌ; (TK;) The belly was, or became, empty; (A, K, TK;) i. e., hungry: (TK:) [and lank: see خَمِيسٌ.] And خَمِصَ الشَّيْءُ, aor. ², (Mṣb,) inf. n. خَمِصٌ (Mṣb, TA) and خَمِصٌ (A, TA) and خَمِصَةٌ, (S, A, Mṣb, \* K,) the last an inf. n. like مَغْصَبَةٌ and مَغْصَبَةٌ, (S,) [but in art. عَتَبٌ in the S, مَغْصَبَةٌ is said to be a subst.,] The thing was, or became, hungry. (S, \* A, \* Mṣb, K, \*) — خَمِصٌ الْجَوْعُ, (S, K,) aor. ², (TK,) inf. n. خَمِصٌ and

مَخْبِصَةٌ (S, K) and خُمُوصٌ (TK), [but this last I think doubtful,] Hunger rendered him lank in the belly. (TK.)

6. تَخَامَصَ عَنْهُ † He shrank, or drew away, from it; (A, K, \*) i. e., from anything of which he disliked the nearness. (A.) You say, مَسَّتَهُ † [I touched him with my hand, it being cold, and he shrank from the coldness of my hand]. (A, TA.) — تَخَامَصَ لِفُلَانٍ عَنْ حَقِّهِ † [Relinquish thou, i. e.,] give thou, to such a one, his right, or due. (A, K, \*) — تَخَامَصَ اللَّيْلُ † [The night retreated;] the darkness of the night became thin a little before daybreak. (A, K.)

خَمِصَةٌ A hungering. (S, K.) You say, لَيْسَ خَمِصَةٌ تَتَّبِعُهَا خَيْرٌ مِنْ خَمِصَةٍ تَتَّبِعُهَا [There is not anything better for repletion of the belly than a hungering which follows it]. (S, A.)

خَمِصٌ : see خَمِصٌ.

خَمِصَانٌ : see أَخْمِصٌ — and see also خَمِصٌ, in two places.

خَمِصَانٌ : see خَمِصٌ.

خَمِصٌ Empty; applied to the belly: (TA:) hungry. (Msb.) — خَمِصُ الْبَطْنِ (A,) or خَمِصُ الْحَسَا (S, K,) and خَمِصَانٌ (S, A, K,) and خَمِصَانٌ (A, K,) A man empty in the belly, (A,) or lank in the belly; (S, K;) as also خَمِصٌ خَمِصٌ (K\* and TA in art. هَف) and slender in make: (TA:) fem. of the first with ة, (S, A, K,) and so of the second, (Yaqqoob, S, A, K,) and so of the third; (TA;) and IAqr mentions خَمِصِي as a fem., occurring prefixed to الْحَسَا in a verse of El-Ašamm Ed-Dubeyree: (TA:) pl., (S, A, K,) masc., (A, K,) خَمِصَانٌ; (S, A, K;) and fem., [i. e., of خَمِصَةٌ,] خَمِصَانٌ (A, K:) خَمِصَانٌ has no pl. formed by the addition of و and ن, though its fem. is formed by the addition of ة; being made to accord with the measure فَعْلَانُ, of which the fem. is فَعْلَانِي. (TA.) خَمِصَانٌ [also] signifies Hungry, in a pl. sense, (K,) and lank in the bellies: (TA:) خَمِصَانٌ also signifies the same as خَمِصٌ; and [its pl.] مَخَامِصٌ, lank in the bellies [whence it appears that خَمِصٌ, sing. of خَمِصٌ, is also syn. with خَمِصٌ]. (TA.) You say also, هُوَ خَمِصُ الْبَطْنِ, meaning † He is one who abstains from [devouring] the possessions of men. (A.) And خَمِصُ الْبَطْنِ مِنَ الْأَمْوَالِ خَفَافٌ (A, TA,) meaning † Persons who abstain from [devouring] the possessions of men, whose backs are light with respect to [the] burden [of their blood]. (TA, from a trad.) — أَمْرٌ خَمِصٌ † A time of hunger. (A, TA.)

خَمِصَةٌ A [garment of the kind called] كَسَاءٌ, black, square, and having عَلَمَانِ [i. e. two ornamental or coloured or figured borders]: (S, A, Mgh, K:) or a black كَسَاءٌ, having a border such

as is above described (مُعَلَّمٌ) at each end, and which is of خَزَّ, [q. v.], or of wool: (Msb:) if not bordered, it is not so called: (S, Msb:) or, accord. to Aq, a مَلَاةٌ of wool, or of خَزَّ, bordered (مُعَلَّمَةٌ); not unless bordered: so called because of its softness and thinness, and smallness of bulk when it is folded: Aḥmad Ibn-Fāris says that it is the black كَسَاءٌ: and he says that it may be thus called because a man wraps himself with it, so that it is against his أَخْمِصٌ, meaning by this his waist: (Ḥar p. 21:) pl. خَمَائِصٌ: or خَمَائِصٌ are garments of خَزَّ, thick, black, and red, and having thick أَعْلَامٌ [or borders such as above described]; worn by people of old. (TA.) El-Aqshā says,

\* إِذَا جَرَدَتْ يَوْمًا حَسِبْتَ خَمِصَةً \*  
\* عَلَيْهَا وَجِرْيَالُ النَّصِيرِ الدَّلَامِصَا \*

[When she is stripped of her clothing, any day, thou wouldst think there was upon her a khamessah, and the glistening redness of gold]: Aq says, he likens her [long and spreading] hair to a خَمِصَةٌ, which is black. (S.) [See also خَمِصٌ, voce خَمِصٌ, near the end of the paragraph.]

خَمِصُ الْبَطْنِ : see خَمِصٌ.

أَخْمِصُ الْقَدَمِ A man whose foot rises from the ground, [or is hollow in the middle of the sole,] so that it does not touch it: fem. خَمِصَاءٌ: and pl. خَمِصٌ (Msb:) and خَمِصَانٌ signifies having the middle of the sole of the foot moderately rising from the ground; which is a goodly quality; but when it is flat, or rises much, it is dispraised: so explained by IAqr when he was asked by Th respecting 'Alee's saying of Moḥammad, [cited, but not explained, in the K,] كَانَ خَمِصَانٌ الْأَخْمِصِينَ: or, accord. to Az, خَمِصَانٌ signifies having the part [of the sole] of the foot which does not cleave to the ground in treading very much retiring from the ground. (TA.) — الْأَخْمِصُ [when without the article ا] also written without tenween accord. to the best authorities, because the quality of an epithet is original to it, and that of a subst. is accidental,] also signifies The part [of the sole] of the human foot which does not cleave to the ground in treading; (Az, TA;) the part of the sole of the human foot which is hollow, so that it does not touch the ground; (S, K, \*) the part of the bottom of the human foot which is thin, and retires from the ground; or, as some explain it, [meaning the same,] the خَصْرُ of the human foot: (TA:) pl. أَخْمِصٌ. (Msb.) — See also خَمِصٌ. — Also The waist of a man. (Ḥar p. 21.)

خَمِصٌ : see خَمِصٌ.

### خَمِط

خَمِطٌ The [kind of tree called] أَرَاكٌ: (Bq in xxxiv. 15:) or a species of the أَرَاكٌ, having a fruit which is eaten: (Lth, S:) or the fruit of the أَرَاكٌ: (IB, K:) or any trees having no thorns: (IDrd, Bq, K:) or trees having thorns; cited

from Fr; and by Z, in the Ksh, on the authority of A'Obeyd: (TA:) or certain trees like the سُدْرٌ (K, TA,) the fruit of which is like the mulberry: (TA:) or certain deadly trees: (K:) or deadly poison: (TA:) or any plant that has acquired a taste of bitterness, (Zj, Bq, K,) so that it cannot be eaten: (Zj, TA:) or scanty fruit of any trees: (AḤn, K:) or the fruit of what is called فَسْوَةُ الصَّبِغِ: (K:) or a certain fruit called فَسْوَةُ الصَّبِغِ, having the form of the poppy, friable, and of no use: (IAqr:) or it signifies, in the Kur xxxiv. 15, fruit that is disagreeable in taste, and choking: (Bq:) or, [as an epithet,] bitter, and disagreeable in taste, and choking: (Jel:) or bitter; applied to anything: or acid. (K.) In the Kur, ubi supra, some read, أَكُلَ ذَوَاتِي أُكُلِ, this is the right reading accord. to him who makes خَمِطٌ to mean the fruit of the أَرَاكٌ, the right reading of أَكُلَ is with tenween, and خَمِطٌ is a substitute for that word. (IB.) [The pl. is خَمِطَاتٌ: see an ex. voce خَلٌ.]

### خَمِغ

1. خَمِغٌ (Lth, S, K,) aor. ُ, inf. n. خَمِغٌ (Lth, IDrd, K) and خَمِغٌ (Lth, K) and خَمِغَانٌ (Az, K,) said of a hyena, (K,) &c., (TA,) He limped, or had a slight lameness, (IDrd, S,) in his gait, or manner of going; (S;) he went as though he had a lameness. (K, TA.)

خَمِغٌ A wolf: (S, K:) pl. خَمِغَانٌ. (TA.) — And hence, (TA,) † A thief. (S, K.)

خَمِغٌ A limping, or slight lameness; (IDrd, S;) a manner of going as though with a lameness; a subst. from the above-mentioned verb. (K.) You say, بِهِ خَمِغٌ [He has a limping, &c.]. (S.)

خَمِغٌ, applied to a woman, Vitious, or immoral; an adulteress, or a fornicatress; as also خَمِغِي. (Ibn-'Abbād, K.)

خَمِغٌ [Limping, or having a slight lameness;] going as though having a lameness. (TA.) — And hence, (TA,) خَمِغَةٌ A hyena, or a female hyena: (S, K:) pl. خَمِغَاتٌ. (K.)

خَمِغٌ : see خَمِغٌ.

### خَمَلٌ

1. خَمَلٌ, aor. ُ, inf. n. خَمُولٌ, It (a place of alighting or abode, Msb, TA, and a tattooing, TA) was, or became, effaced, or obliterated; (Msb, TA;) and imperceptible, or unapparent. (TA.) — And hence, (Msb,) said of a man, aor. and inf. n. as above, He was, or became, obscure, unnoted, reputeless, or of no reputation: (S, Msb:) [and] said of a man's reputation (ذِكْرُهُ), JK, K, and صَوْنُهُ, K, aor. as above, (JK,) and so the inf. n., (JK, K,) it was, or became, obscure. (JK, K.) Some mention also خَمَلٌ,

inf. n. **خَمَالَةٌ**; and this inf. n. occurs in a description of the Prophet; but it is only for the purpose of assimilation to its contr. **نَبَاهَةٌ**. (TA.) — [It is app. also said of speech, meaning *It was, or became, low, soft, or gentle*: see **خَامِلٌ**.] = **خَمِلَ** *He* (a man, and a beast, **ك**, a horse, a sheep or goat, and a camel, TA) *had, or was affected with, the malady termed خَمَالٌ*. (K.)

4. **اخْمَلَ** *He* (a man, **س**, or God, **ك**) *rendered a person obscure, unnoted, reputeless, or of no reputation*; (**س**, **ك**;\*) *contr. of تَبَهَّ*. (TA.) = *He made a [garment such as is termed] قَطِيفَةٌ*, and the like, *to have what is termed خَمَلٌ* [i. e. a nap, or pile, or villous substance on its surface]. (K.)

8. **اخْتَمَلَ** *He* *pastured, or depastured, خَمَائِلٌ*, (**ك**), i. e. meadows [&c., pl. of **خَمِيلَةٌ**]. (TA.)

**خَمَلٌ** [The nap, or pile, or villous substance on the surface, of cloth;] i. q. **هَدْبٌ**; (**س**, **م**, **س**); or the **هَدْبُ** of the [kind of garment called] **قَطِيفَةٌ** [q. v.] and the like, (**ك**, TA,) of woven cloths whereof portions [of the substance] are redundant; (TA;) or [rather] *what resembles هَدْبٌ on the surface of a كَسَاءٌ* [or the like]; (**م**, **غ**); the **خَمَلُ** of a [carpet such as is called] **طُنْفَسَةٌ** [or **طُنْفَسَةٌ** &c.] and of a garment; as also **خَمِيلَةٌ**, of which the pl. [or rather coll. gen. n.] is **خَمَائِلٌ**. (JK.) — Also *A طُنْفَسَةٌ [itself]*: (**س**, **ك**;) or so **خَمِيلَةٌ**: and **خَمَلٌ** signifies as first explained above, and also *a قَطِيفَةٌ [itself]*: (**م**, **س**;) or **خَمِيلَةٌ** has this last meaning; as also **خَمَلَةٌ** and **خَمَلَةٌ**; (**ك**, TA; [in the CK, **الْخَمِيلَةُ** and **الْخَمَلَةُ** is erroneously put for **الْخَمِيلَةُ** and **الْخَمَلَةُ**]; or signifies *a قَطِيفَةٌ having خَمَلٌ [or nap]*: (TA;) and its pl. [or coll. gen. n.] is as above. (**م**, **س**, TA.) — And *The feathers, or plumage, of the ostrich*; (JK, T, M, K;) as also **خَمَالَةٌ** and **خَمِيلَةٌ**; (T, M, K;) of which last the pl. [or coll. gen. n.] is as above. (TA.)

**خَمَلَةٌ**: see the next preceding paragraph. — Also, and **خَمَلَةٌ**, *A garment* (Lth, K) of wool, (Lth,) *having خَمَلٌ [or nap], such as the كَسَاءٌ and the like*: (Lth, K;) or *an عَبَاءٌ of the fabric of Kaṭawán, white, and with short خَمَلٌ [or nap]*. (Az, TA.)

**خَمَلَةٌ**: see **خَمَلٌ**: and **خَمَلَةٌ**. = Also *A man's secret, which he conceals*: and *his secret disposition of the mind*. (K.) One says, **اسْأَلْ عَنْ خَمَلَاتِهِ** [in the CK **خَمَلَاتِهِ**] *Ask thou concerning his secrets, and his bad, evil, or foul, qualities, dispositions, habits, practices, or actions*. (K, TA.) And **هُوَ لَثِيمُ الْخَمَلَةِ** [*He is base, ignoble, or mean, in respect of the secret disposition of the mind*], and **كَرِيمُهَا** [*generous in respect thereof*]: (Fr, K;) or it is applied peculiarly to baseness, ignobleness, or meanness: (AZ, K;) **حَسَنُ الْخَمَلَةِ** has not been heard. (AZ.)

**خَمَالٌ** *Lameness*: or, accord. to A'Obeyd, *a limping, or slight lameness, in the legs of camels,*

*which is cured by cutting the vein*: (**س**;) or *a malady in the joints of a man*, (**ك**;) *resembling lameness*, (TA,) *and in the legs of a beast*, (**ك**;) *a horse, a sheep or goat, and a camel*, (TA,) *occasioning a limping, or slight lameness*: (**ك**;) or *a malady that affects the horse*, (T, TA,) *or the camel*, (JK,) *in consequence of which he will not move until he has a vein cut; otherwise he dies*: (JK, T, TA;) and also *a malady that affects a leg of the sheep or goat, and then shifts to the other legs, going the round of them*. (T, TA.)

**خَمَائِلٌ** pl. [or rather coll. gen. n.] of **خَمِيلَةٌ** in three senses explained above: see **خَمَلٌ**. — Also *garments having خَمَلٌ [or nap]*. (K.) — *A black garment*. (JK.) — *Dense clouds*. (IDrd, K, TA.) — *Soft food*; (**ك**, TA;) meaning *such as is termed تَرِيدٌ*: mentioned by ISd. (TA.) = See also **مَخْمُولٌ**.

**خَمَالَةٌ**: see **خَمَلٌ**.

**خَمِيلَةٌ**: see **خَمَلٌ**, in four places. — Also *A dense collection of trees*; (JK, S;) so says Aboo-Sá'id: (**س**;) or *numerous tangled, or luxuriant, or dense, trees*, (**ك**, TA,) *among which one sees not a thing when it falls in the midst thereof*: (TA;) and *a place abounding in trees, wherever it be*, (**ك**;) or, accord. to Az, *only in plain, level, or soft, ground*: (TA;) and *a low, or depressed, tract of ground*, (**ك**, TA,) or *of sand*, (M, TA,) or *an intervening tract between low, or depressed, and hard, ground*, (T, TA,) or *an intervening tract amid sands, in low, or depressed, and hard, ground*, (JK,) *and producing good herbage or plants*: (JK, T, K, TA;) or *plain, or soft, land, producing herbage or plants, which are likened to the خَمَلُ [or nap] of the قَطِيفَةُ*: or *a place where water remains and stagnates, and which produces trees; but only in plain, level, or soft, ground*: (TA;) or *a meadow (رَوْضَةٌ) in which are trees; that in which are no trees being termed جَلْحَةٌ*: (Har p. 118;) or *a tract of sand producing trees*: (As, S, K;) or *a place where a tract of sand becomes thin, or shallow; where the main portion of it passes away, and somewhat of the soft part of it remains*: pl. **خَمَائِلٌ**: which is also explained as signifying meadows (**رِيَابٌ**). (TA.)

**خَامِلٌ** *A man obscure, unnoted, reputeless, or of no reputation*; (**س**, **م**, **س**, **ك**;) *unknown*, (JK, T,) *and unmentioned*; (T;) *destitute of good fortune*: (**م**, **س**;) and one says also **خَامِنٌ**, by substitution [of ن for ل]: (TA;) pl. **خَمَائِلٌ** (**ك**) and **خَمَلَةٌ**, explained as signifying the lower or lowest, or meaner or meanest, sort of mankind. (TA.) You say also **قَوْلٌ خَامِلٌ** *A low, soft, or gentle, saying or speech*. (Az, TA.) And it is said in a trad., **أَذْكُرُوا اللَّهَ ذِكْرًا خَامِلًا** *Celebrate ye God with a low, soft, or gentle, voice, in reverence of his greatness, or majesty*. (TA.)

**مَخْمُولٌ** *A garment*, (JK, TA,) or *a كَسَاءٌ*, (**م**, **غ**, **م**, **س**;) *having خَمَلٌ [or nap]*, (JK, \*Mgh, Mgh, TA,) i. e. *what resembles هَدْبٌ on its surface*. (Mgh.)

**مَخْمُولٌ** (JK, TA) and **مَخْمُولَةٌ**, (JK,) applied to a young camel, (JK,) or to a camel, and a horse, (TA,) and a sheep or goat, (شاة, JK, TA,) *Having, or affected with, the disease termed خَمَالٌ*: (JK, TA;) and so **خَمِيلٌ**, applied to a young camel; pl. **خَمَائِلٌ**. (JK.)

خمن

1. **خَمِنَ**, [aor. 2,] inf. n. **خُمُونٌ**, said of [a man's] reputation (**الذِّكْرُ**), *It was, or became, obscure*; i. q. **خَمَلٌ**, inf. n. **خُمُولٌ**: and, said of a thing, *it was, or became, obscure, unapparent, hidden, or concealed*: whence **خَمِنَهُ** as syn. with **خَمِنَهُ**, q. v. (**م**, **س**.)

2. **خَمِنَهُ**, (**م**, **س**, **ك**;) inf. n. **تَخْمِينٌ**; (**س**, **م**, **س**;) and **خَمِنَهُ**, (**م**, **س**, **ك**;) aor. 2, inf. n. **خَمِنَ**; (**م**, **س**;) *He spoke of it conjecturally*, (**س**, **م**, **س**, **ك**;) and *opining*; (TA;) or *surmising*: (**ك**;) or *he formed a surmise respecting it; or an opinion*. (**م**, **س**.) IDrd says, I think it to be post-classical: (TA;) AHát says that it is of Persian origin, (**م**, **س**, TA,) arabicized, (TA,) from **خمانا**, [app. a mistranscription for **كُمَانًا**, or **كُمَانَةً**, or **كُمَانٌ**], applied to "an opinion," and "a conjecture," or "conjectural saying." (**م**, **س**, TA.) — **تَخْمِينٌ** is also syn. with **تَحْرِيرٌ**. (So in the TA. [But this, I doubt not, is a mistranscription for **تَحْرِيرٌ**, which, though perhaps post-classical, signifies The act of conjecturing.]

**خَمِنٌ** *Stinh*. (K.)

**خَمَانٌ** *The elder-tree*: and **خَمَانٌ صَغِيرٌ** *Dwarf elder-tree*: so in the present day.]

**خَمَانٌ** *A weak spear*: and **قَنَاةٌ خَمَانَةٌ** [*a weak spear or spear-shaft*]. (A'Obeyd, S, K.) — *What is bad of household-goods, or furniture, or utensils*: (TA;) and *The refuse, or lowest or basest or meanest sort, of mankind*; (**س**, **ك**;) the bad thereof. (K.) [Mentioned also in art. **خمر**.]

**خَامِنُ الذِّكْرِ** *A man* (TA) *obscure, unnoted, reputeless, of no reputation*; i. q. **الذِّكْرُ خَامِلٌ**. (K, TA.)

Quasi خمی

**خَامِرٌ** (accus. **خَامِيًا**) for **خَامِسٌ**: see the latter word.

خن

1. **خَنَّ**, (Sh, S, K,) aor. **يَخْنُ**, (**س**, **ك**;) inf. n. **خَنِينٌ**, (Sh, S, \*K, TA,) *He made a sound from the nose, like خَنِينٌ from the mouth*: (TA;) *he made a sound like weeping*, (**س**, \*K, TA,) and (so in the S, but in the K "or") *like laughing, in the nose*: (**س**, \*K, TA;) *he reiterated a sound of weeping in the air-passages of the nose; and sometimes خَنِينٌ is [the reiterating a sound in the nose] from faint laughing*: (Sh, TA;) or *he laughed faintly*. (JK.) [See also **خَنِينٌ** below.] = **خَنَّ** *He* (a camel) *was affected with the disease termed خَنَّانٌ*: (JK, TA;) [and in like manner, a bird: see **مَخْمُونٌ**.]

4. أَخْتَهُ اللهُ *i. q.* [God caused him to be bereft of reason; or mad, insane, &c.]. (Lh, K.)

R. Q. 1. خَنَّ، (TA,) inf. n. خَنْخَنْ، (JK, S, K, TA,) [like خَنَّ،] *He snuffled; i. e., spoke through his nose: (TA:) he spoke indistinctly, making a sort of twang (خَنَّ) in his خَيَاشِيمِ [or air-passages of the nose]. (JK, S, K.)* A poet says,

\* خَنَّ لِي فِي قَوْلِهِ سَاعَةً \*  
\* فَقَالَ لِي شَيْئًا وَلَمْ أَسْمَعْ \*

[*He snuffled to me in his speech awhile, and said to me something, but I heard not.*] (TA.) — خَنْخَنْ also signifies *The crying of the ape.* (IAar, TA.)

خَنْخَنْ *i. q.* خَنْخَنْ [i. e. *A nasal sound or twang; or a snuffling sound*]; (JK, K;) the latter word explained by Mbr as meaning *a mixture of the sound of the خَيَاشِيمِ [or air-passage of the nose] in the pronunciation of a letter or word; (TA:) as also خَنْخَنْ: (K:) or the first is like خَنْخَنْ; (S, K;) as also خَنْخَنْ: (ISd, TA:) or, (Mbr, K,) as also خَنْخَنْ, (TA,) louder than خَنْخَنْ: (Mbr, K, TA:) or more open than خَنْخَنْ: (K, TA.) [In the CK, أَفْسَح is put in the place of أَفْسَح.]*

خَنَّ: see what next precedes.

خَنَّ *A certain disease that attacks in the nose: (S, TA:) a disease that attacks camels in their nostrils, and from which they die; (As, TA;) a rheum that affects camels; (K;) in camels, like the زُكَّامِ in human beings. (JK.)* زَمَنُ الْخَنَّانِ [The time of the خَنَّانِ] was in the age of El-Mundhir Ibn-Má-es-Semà; in consequence thereof the camels died: (K:) it is well known with the Arabs, is mentioned in their verses, (TA,) and became an era to them. (As, TA.) — Also *A certain disease that attacks birds in their throats. (S, M, K.)* — And *A certain disease in the eye. (M, K.)*

خَنَّ The issuing of a sound from the nose, like خَنَّ from the mouth: [see خَنَّ, in two places:] this is the primary signification: (TA:) and it is [the making a sound] like weeping, and (so in the S, but in the K “or”) like laughing, in the nose: (S, K:) IB says that there is a kind of خَنَّ like weeping in the nose: (TA:) or a weeping of women, (JK,) or a kind of weeping, (IAth, TA,) less than what is termed انْتَحَاب: (JK, IAth, TA:) and a faint laughing. (JK.) [See also I.] — And *Stoppages in the خَيَاشِيمِ [or air-passages of the nose]. (TA.)*

خَنَّ *i. q.* أَخَنَّ [as meaning *Having a nasal twang*]; (S, K, TA;) *who snuffles; i. e., speaks from [i. e. through] his nose: (TA voce أدغَمَ: [or] as meaning having the خَيَاشِيمِ [or air-passages of the nose] stopped up: or, as some say, having the خَيَاشِيمِ [here app. meaning certain cartilages in the upper, or inmost, part of the nose] delapsd: [see 1 in art. خَشَم:] fem. خَنَّ: (TA:) and pl. خَنَّ. (S, K.)*

خَنَّ: see خَنَّ, in two places. = Also The

nose: (S, K:) written by J [accord. to some of the copies of the S, but not accord. to all,] with kesr to the م: (TA:) or the *extremity thereof.*

(K.) = And *i. q.* مَأْكَلَةٌ: so in the phrase, فَلَانَ مَخْنَةً [Such a one is to such a one a person from whom to obtain what to eat]. (S, K.) — You say also, مَخْنَةً لِي الْبَطِيخُ *i. e.* [The melon, or water-melon, is to me] a usual food. (JM.)

مَخْنُونٌ A camel, and a bird, affected with the disease termed خَنَّان. (TA.) — And *i. q.* مَجْنُونٌ [Bereft of reason; or mad, insane, &c.]. (Lh, K.) [See R. Q. 1 in art. خَمَر.]

### خَنْت

1. خَنْت, (Lth, L,) aor. َ, inf. n. خَنْت, (L,) *He folded, or doubled, a skin for water or milk, and a sack. (Lth, L.)* And خَنْتَ السَّقَاءَ, (S, A, Mgh, K, TA,) and فَمَرِ السَّقَاءَ, (A, TA,) and خَنْتَ السَّقَاءَ, (S, A, Mgh, K,) *He doubled the skin, (S, K,) or the mouth of the skin, (A, Mgh, TA,) outwards, (S, A, Mgh, K,) or inside-out, (TA,) and drank from it; (S, Mgh, K;) the doing of which is forbidden (Mgh, TA) by Mohammad: (TA:) when you double it inwards, you say, قَبَعْتَهُ: (S, A, Mgh:) or خَنْتَ فَمَرِ السَّقَاءَ signifies he turned the mouth of the skin outside-in or inside-out: and خَنْتَ signifies any kind of inverting, or turning upside-down or inside-out or the like. (TA.) — [Hence, app.,] خَنْتَ لَهُ بِأَنْفِهِ [He contracted his nose at him]; as though he mocked at, scoffed at, derided, or ridiculed, him: so in the A: but in the K, خَنْتَهُ, aor. َ, he mocked at, scoffed at, derided, or ridiculed, him. (TA.) = خَنْتَ, aor. َ, (L, Mgh, K,) inf. n. خَنْتَ; (A, Mgh, TA;) and خَنْتَ, (S, A, L, Mgh, K,) and خَنْتَ; (A, L, K;) *He (a man, L) affected a bending, or an inclining of his body, from side to side, and languor, or languidness; or he became bent and languid; syn. تَشَتَّى وَتَكَسَّرَ: (S, A, L, K:) [or he was, or became, flaccid, or flabby, and affected a bending, or an inclining of his body, from side to side: (see خَنْتَ:) or he was, or became, effeminate: (see خَنْتَ:) or he was, or became, soft, delicate, tender, flabby, lax, or limber, and affected languor, or languidness; expl. by كَانَ فِيهِ لِينٌ وَتَكَسَّرَ. (Mgh.)* 'Áishah, describing the death of Mohammad, says, خَنَّتُ فِي حَجْرِي, meaning *He became bent and languid (انْشَتَّى وَتَكَسَّرَ), by reason of the flaccidness of his limbs, in my bosom. (TA.)**

2. خَنْتَهُ, (S, K,) inf. n. تَخَنَّيْتُ, (K,) *He bent it; (S, K;) namely, a thing. (S.)* Hence the epithet مَخْنَتٌ. (S, K.) — *He made him to be, or become, such as is termed خَنْتٌ. (Mgh.)* — خَنَّتْ كَلَامَهُ *He made his speech like that of women, in softness and gentleness: so some say. (Mgh.)* = تَخَنَّيْتُ also signifies *The doing what is excessively foul, or obscene; [i. e. the acting the part of a catamite;] but this meaning was unknown to the Arabs [of the classical ages]. (MF.)*

5. تَخَنَّتْ *It (a thing, S) bent, or became bent.*

(S, K.) — Also *i. q.* خَنَّتْ, q. v. (A, L, K.) And *He (a man) acted in the manner of the مَخْنَتِ [or effeminate, &c.]. (TA.)* [He became a مَخْنَتِ: used in this sense in the S and K in art. طَوْس.] And تَخَنَّتْ فِي كَلَامِهِ [He was soft, or effeminate, in his speech]. (S, Mgh.) — *He (a man &c.) fell down by reason of weakness. (TA.)*

7. انْخَنَّتِ الْقَرْبَةُ *The water-skin became folded, or doubled. (L.)* — انْخَنَّتْ عُنُقُهُ *His neck inclined, or bent. (TA.)* — See also 1, in two places.

8: see 1, second sentence.

خَنَّتْ a subst. from انْخَنَّتْ [An affectation of a bending, or of an inclining of the body, from side to side, and of languor, or languidness; or a bending and languidness: or flaccidity or flabbiness, and an affectation of a bending, or of an inclining of the body, from side to side: or effeminacy: or softness, delicacy, tenderness, flabbiness, laxness, or limberness, and an affectation of languor, or languidness]: (S, L:) as also خَنَّاتٌ. (Mgh.) Jereer says,

\* أَتَوَعَّدُنِي وَأَنْتَ مُجَاشِعِي \*  
\* أَرَى فِي خَنْتِ لِحْيَتِكَ أَصْطِرَابًا \*

[*Doest thou threaten me, thou being a Mujáshi'ee? I see, in the softness and weakness of thy beard, or in the bending and languidness, or the effeminacy, of thy person, (for the beard is sometimes, by a synecdoche, put for the whole person,) an evidence of unsoundness, uncompactness, or weakness.*] (S.)

خَنَّتْ, with kesr, sing. of أَخَنَّاتٌ and خَنَّاتٌ, (TA,) which signify *The creases, or places of folding, of a garment, or piece of cloth. (K, TA.)* You say, خَنَّاتِهِ عَلَى السُّوْبِ *and خَنَّاتِهِ* *He folded the garment, or piece of cloth, at its creases. (TA.)* And [hence,] أَلْقَى اللَّيْلُ أَخَنَّاتَهُ + عَلَى الْأَرْضِ *The night cast the folds of its darkness upon the earth. (TA.)* — Also the former pl., (TA,) and the latter also, (K,) *The parts of the دَلْوِ [or bucket] whence the water pours forth, between the عَرَاقِي. (K, TA.)* — The sing. also signifies *The interior of the part of the cheek by the side of the mouth, next the molar teeth, (K, TA,) above and below. (TA.)* — And *A company in a state of dispersion. (K.)*

خَنَّتْ One in whom is an affectation of a bending, or of an inclining of the body, from side to side, and of languor, or languidness; or in whom is a bending and languidness; expl. by مَنْ فِيهِ تَشَنٌّ وَتَكَسَّرٌ: (A, L, K:) or flaccid, or flabby, and affecting a bending, or an inclining of the body, from side to side: (S:) [or effeminate; like مَخْنَتٌ]: or one in whom is softness, delicacy, tenderness, flabbiness, laxness, or limberness, and an affectation of languor, or languidness: (Mgh:) fem. with ة. (TA.) And خَنَّتْ (TA) and مَخَنَّاتٌ, (K,) applied to a woman, (K, TA.) *Soft, delicate, tender, flabby, lax, or limber, (TA,) and affecting languor, or languid-*

ness: (K, TA:) pl. of the latter مَخَانِثُ. (TA.) One says to such a woman, يَا خَنَاتُ, (K,) [indecl.,] like قَطَامُ; (TA;) and to a man [of the same description], يَا خَنْثُ. (K.)

يَا خَنْثُ : } see the next preceding paragraph.  
خَنْثُ :

خَنْثِي [A hermaphrodite;] one who has what is proper to the male and what is proper to the female: Kr makes it an epithet, and says رَجُلٌ خَنْثِي; (TA;) one who has what is proper to men and what is proper to women, (S, Mgh, K,) together; (S, K;) one who has, by creation, the anterior pudendum of a man and that of a woman: (Msb:) in the language of the lawyers, one who has what are proper to both sexes; or who has neither that of a man nor that of a woman: but some of them say that the former meaning is the proper one; and that he who has no external organ of generation is adjoined to the class of the خَنْثِي as being subject to the same special laws: (MF, TA:) the pl. is خَنَاتِي (S, Mgh, Msb, K) and خَنَاتُ. (Msb, K.) = Also The plant called بَرَوَاقُ [i. e. the asphodel]. (K in art. بَرَقُ.)

خَنَاتُ : see خَنْثُ.

خَنْثِي A skin of the kind called قَرَبَةٌ folded, or doubled. (L.)

مَخَانِثُ : see خَنْثُ.

خَنْثُ : see خَنْثُ.

مَخَانِثُ : see خَنْثُ.

أَخْنَثُ مِنْ دَلَالٍ [More effeminate, or more incapable of venery, than Delál]: a prov. (S, TA.) Delál was a certain man of El-Medeeneh, (TA,) who was made a eunuch, together with several other مَخْنُوثُونَ. (TA in art. دَل.) [See Freytag's Arab. Prov. i. 451; where the name is erroneously written دَلَال.]

مَخْنُوثٌ, from خَنْثُ "he bent," (S, K,) because of his softness, delicacy, tenderness, flabbiness, laxness, or limberness, and affectation of languor, or languidness; (TA;) or from خَنْثِي; (Kh, JK, MS;) An effeminate man; (T in art. انث, and TA;) one who resembles a woman in gentleness, and in softness of speech, and in an affectation of languor of the limbs: (TA voce مَوْنُوثٌ, q. v.: [see also خَنْثُ:]) it is written thus and مَخْنُوثٌ: (TA:) this latter is explained by some as meaning one who makes his speech like that of women, in softness and gentleness: (Msb, TA:) it is also said that both these epithets are used to signify one who affects languor, or languidness, of the limbs; one who makes himself like women in the bending of himself, and in affecting languor, or languidness, and in speech: but that one uses the latter epithet only when he means one who does what is excessively foul, or obscene; [i. e. a catamite; though this is a meaning often borne by the former also;] notwithstanding that تَخْنِثُ, as signifying the "committing such an action," was unknown to the Arabs [of the classical ages], and is not found in their lan-

guage: (MF, TA:) [often, also,] the former epithet signifies a man incapable of venery: (MA:) it is said in a trad. that they used to reckon the مَخْنُوثُ as one of those having no need of نِكَاحُ. (TA in art. اَرَابُ.) The مَخْنُوثُ is also called خَنْثَانَةٌ and خَنْثِيَّةٌ [each imperfectly decl.]. (K, TA.)

مَخْنُوثٌ : see what next precedes.

مِخْنَاتُ : see خَنْثُ.

خنجر

خَنْجَرٌ (S, Mgh, Msb, K) and خَنْجَرٌ (Msb) and خَنْجَرٌ, (K,) the last of a rare form, like دَرَهْمٌ, (TA,) A knife: or a great knife: (K:) or a kind of large knife [or dagger, generally curved, and double-edged], (S, Mgh, Msb,) called in Persian دَشْتَنَةٌ: (Mgh:) pl. خَنْجَارٌ. (Msb.) Some say, [as, for instance, the author of the Msb,] that the ن is augmentative, the measure being فَعْلٌ. (TA.) = Also the first, (K,) and خَنْجُورٌ, (As, S, TA,) or خَنْجُورَةٌ, and خَنْجَرَةٌ, (K,) A she-camel abounding with milk: (As, S, K:) pl. خَنْجَارٌ. (S.) And خَنْجُورَةٌ A bulky she-camel. (K.)

خَنْجُورَةٌ : see above.

خَنْجُورٌ and خَنْجُورَةٌ : see خَنْجَرٌ, in three places.

خندرس

خَنْدَرِيسُ Wine; (S, K;) so called because of its oldness: (S:) or old wine: (TA:) [accord. to some,] derived from خَنْدَرِيسَةٌ, a word not explained: (K:) by some said to be of the measure فَعْلَيْسٌ, so that its radical letters are خندر; because wine is مَخْدَرٌ [i. e. a cause of torpor or languor]: by some said to be from خَرَسٌ; but to this it is objected that د is not augmentative: the truth is, that it is of the measure فَعْلَيْسٌ, as Sb says: (MF:) by the author of the L and others, it is mentioned after art. خَنْسُ: (TA:) or it is a Greek word, arabicized: (K:) [but I know not how this is, unless, as an epithet applied to wheat, (see what follows,) it be supposed to be from χονδρος:] IDrd thought it to be an arabicized word: it may be an arabicized word from the Persian رِيشُ خَنْدَهُ, meaning "having a laughing beard," [or rather "one whose beard is laughed at," i. e., "a laughing-stock,"] because he who makes use of it [namely of wine] has his beard laughed at. (TA.)— You also say, خَنْطَةُ خَنْدَرِيسُ Old wheat: (IDrd, S, K:) and تَمْرٌ خَنْدَرِيسُ old dates. (TA.)

خندق

Q. 1. خَنْدَقُهُ (K) and خَنْدَقٌ حَوْلَهُ (TA) He dug a خَنْدَقٌ, i. e. fosse, or moat, around it. (K, TA.) [In the CK the words of this art. are with د in the place of د.]

خَنْدَقٌ A fosse, or moat, [such as is] dug around the walls of cities: arabicized, from خَنْدَهُ, (IDrd,

K,) which is Persian: (IDrd:) pl. خَنْدَاقِي. (TA.) — And A valley. (TA.)

مُخَنْدِقٌ One who makes a خَنْدَقٌ [i. e. fosse, or moat]. (JK.)

خَنْدَقُوقٌ Tall. (TA. [But perhaps this is a mistranscription for خَنْدَقُوقٌ, q. v.])

خنز

خَنْزُورٌ and خَنْزُورٌ: and خَنْزُورٌ: see what follows, in four places.

خَنْزُورٌ and خَنْزُورٌ Any soft and weak tree: (K:) or such is called خَنْزُورَةٌ [i. e. خَنْزُورَةٌ or خَنْزُورَةٌ: each, without ة, being app. a coll. gen. n.; and with ة, a n. un.]. (TA.) — And hence, accord. to AHn, (TA,) The reeds of [which are made] arrows. (K.) = أُمُّ خَنْزُورٌ (S, K) and أُمُّ بَخَنْزُورٌ (K) The female hyena: (S, K:) or she is called by the latter appellation, accord. to Abqo-Riyásh: or, as some say, these are surnames of the hyena. (TA.) And The cow [probably the wild cow]. (Abqo-Riyásh, K.) — Also Calamity, or misfortune. (S, K.) You say, وَقَعَ الْقَوْمُ فِي أُمِّ خَنْزُورٍ The people, or party, fell into calamity, or misfortune. (L, TA. But see two other explanations in what follows.) — And Plentifulness, and pleasantness or easiness, and softness or delicacy, of life; or a life of softness or delicacy, and ease, comfort, or affluence; syn. التَّعْمَةُ: [in the CK التَّعْمَةُ; which is in many instances in the CK, as I hold it to be in the present instance, erroneously substituted for التَّعْمَةُ:] thus bearing two contrary significations: and خَنْزُورٌ and خَنْزُورٌ signify the same, such as is apparent; (K:) or, as some say, abundant. (TA.) Some explain the saying above-mentioned as meaning The people, or party, fell into a state of plenty, or abundance, and softness or delicacy or easiness of life. (TA.) — And The present world; or the present life, or state of existence; as also أُمُّ خَنْزُورٌ: (L:) or so خَنْزُورٌ and خَنْزُورٌ. (K.) — And The deserts; syn. الصَّحَارَى: and so accord. to some in the saying mentioned above. (TA.) — And The podex, or the anus; syn. الإِسْتُ: (K:) but AHát doubts respecting the teshdeed of the ن; [app. whether this letter be doubled, or the و;] Abqo-Sahl says that it is أُمُّ خَنْزُورٌ [only]: and IKh says that it means the اِسْتُ of the bitch. (TA.)

خنز

1. خَنْزَرٌ, aor. ٢; (S, A, \* Msb, K;) and خَنْزَرَ, aor. ٢; (Msb;) inf. n. of the former, خَنْزَرٌ, (S, Msb, K,) and of the former also, (K,) or of the latter, (Msb,) خَنْزُورٌ; (Msb, K;) It (flesh-meat, S, A, Msb, K, and a date, and a walnut, TA) became stinking: (S, A, K:) or altered [in odour]: (Msb:) or maggoty and stinking: (TA:) like خَنْزَرٌ. (S.)

خَنْزَرٌ : see what next follows.

خَنَز, applied to flesh-meat, (Mṣb, K,) and to a date, and a walnut, (TA.) Stinking: (K:) or altered [in odour]: (Mṣb:) or maggoty and stinking: (TA:) as also خَنَز. (Yaṣṣūb, K.)

خَنَزَوَةٌ: } see what next follows.  
خَنَزَوَانٌ:

خَنَزَوَانَةٌ Pride; self-magnification; (S, A, K:) as also خَنَزَوَانٌ, and خَنَزَوَانِيَّةٌ, and خَنَزَوَةٌ: (K:) so called because it changes one from the right state: (TA:) pl. of the first, خَنَزَوَانَاتٌ. (S.) You say, هُوَ ذُو خَنَزَوَانَاتٍ [He possesses proud feelings]. (S.) And فِيهِ خَنَزَوَانَةٌ [In him is pride]. (A.) And لَأَنْزَعَنَّ خَنَزَوَانَتَكَ [I will assuredly pluck out thy pride]. (TA.)

خَنَزَوَانِيَّةٌ: see the next preceding paragraph.

خَنَزَارٌ Stinking: (K:) used as a proper name, (TA,) applied to a woman: (K, TA:) from خَنَز said of flesh-meat. (TA.)

#### خَنَزَر

خَنَزَرٌ: and خَنَزِيرٌ: see art. خَنَزَر.

#### خَنَس

1. خَنَسٌ, (S, A, Mgh, Mṣb, K,) aor. ٢, (S,) or ٣, (Mgh, Mṣb,) or both, (K,) inf. n. خَنَسٌ, (A,) or خَنَسٌ, (Mṣb,) or both, (K, TA,) and خَنَسٌ, (TA,) He went, or drew, back or backwards; receded; retreated; retired; or retrograded: or he remained behind; held back; hung back; or lagged behind: syn. تَأَخَّرَ: (S, A, Mgh, Mṣb, K:) عَنَهُ from him or it: (S, K:) or مِنْ بَيْنِ الْقَوْمِ from among the company of people: and hid himself: (A:) or and shrank, or drew himself together: (TA:) and خَنَسٌ signifies the same; (Mṣb, K:) and so خَنَسٌ; and خَنَسٌ, aor. ٢, is mentioned by Sgh: (TA:) or خَنَسٌ signifies he went back, &c., syn. تَأَخَّرَ: and also, he shrank, or drew himself together: (Mgh, Mṣb:\*) and he hid himself; became hidden or absent. (TA.) You say, خَنَسَ الْكَوْكَبُ †The star returned, or went back, or retrograded: syn. رَجَعَ; a tropical signification: (A: [and in the TA it is said that خَنَسٌ is syn. with رَجُوعٌ, and is tropical in this sense:]) or became hidden, (K, TA,) like a gazelle in its covert, (TA,) or like the devil when he hears the mention of God: (K, TA:) or became concealed in the day-time: (TA:) and خَنَسٌ signifies also the being, or becoming, depressed. (Ḥam p. 332.) And خَنَسَ عَنِ الْقَوْمِ He held back, or hung back, from the company of people; remained behind them, not going with them; syn. تَخَلَّفَ: (Aṣ, on the authority of an Arab of the desert, of the Benoo-Oḳeyl;) as also خَنَسٌ. (K.) [This is said in the TA to be tropical; but why, I see not.] And خَنَسَتِ النَّخْلُ †The palm-trees were backward to receive fecundation, (تَأَخَّرَتِ عَنْ قَبُولِ التَّلْقِيحِ, lit., held back from receiving fecundation,) so that it had not any effect upon them, and they

did not bear fruit that year. (TA.) And يَخْنِسُ The devil shrinks when he hears the mention of God. (Mṣb.) And خَنَسَ مِنْ بَيْنِ أَصْحَابِهِ He hid himself from among his companions. (TA.) And خَنَسَ عَنِّي †He, or it, [app. the latter,] became hid from me. (A.) And خَنَسَ بِهِ He went away with him; took him away; so that he was not seen; (Ish, K;) as also خَنَسَ بِهِ: (K:) and he hid him, or it. (TA.) — See also 4, in four places. — خَنَسَ الْأَنْفَ, aor. ٢, (Mṣb,) inf. n. خَنَسٌ, (S, A, Mṣb, K,) The nose was, or became, [camous, or camoys, i. e.,] depressed in its bone: (Mṣb:) or depressed in its bone, (A,) or contracted therein, (TA,) and wide in the end: (A, TA:) or retiring from the face, with a slight elevation in the end; (S, K, TA;) خَنَسٌ being nearly the same as فَطَسَ: (TA:) or retiring towards the head, and rising from the lip, not being long nor prominent: or its bone lay close upon the elevated part of the cheek, and it was large in the end. (TA.) See also the inf. n. voce أَخْنَسَ. — خَنَسَتِ الْقَدَمُ, inf. n. خَنَسٌ, The foot was, or became, flat in the hollow part of the sole, and fleshy. (TA: but only the inf. n. of the verb in this sense is there mentioned.)

4. اَخْنَسَهُ He made him to go back or backwards; to recede, retreat, retire, or retrograde: or he put him, or placed him, or made him to be, behind, or after: or he made him to remain behind, hold back, hang back, or lag behind: or he kept him back: or he delayed, or retarded, him: syn. أَخْرَهُ: (T, A, Mṣb, K:) as also خَنَسَهُ, (Fr, T, A, Mgh, Mṣb, K,) aor. ٢, (Mṣb,) [and app., accord. to the K, ٢ also,] inf. n. خَنَسٌ; (Mṣb;) but the former is the more common: (TA:) and †hid him, or it: or made him, or it, to hide himself or itself; (A:) or he left behind, (Aṣ, S,) and went away from, (S,) him, or it: (Aṣ, S:) or both signify he contracted, or drew together, or made to contract or draw together, him [or it]: (Mṣb:) or the latter verb has this signification as well as that of أَخْرَهُ: (Mgh:) [and so has the former also, as will be seen below:] and the former also signifies †he hid, or concealed, him, or it; (A) as also خَنَسَ بِهِ, as mentioned above. (TA.) You say, أَخْنَسْتُ عَنْهُ بَعْضَ حَقِيْقَةٍ I kept back (أَخْرْتُ) from him part of his right, or due. (Fr, TA.) And أَخْنَسُوا الطَّرِيْقَ †They passed beyond the road: (AA, TA:) or left it behind them: (TA:) or passed beyond it and left it behind them. (A.) And أَشَارَ بِأَرْبَعٍ وَأَخْنَسَ إِبْهَامَهُ, (A,) and خَنَسَهَا, (Mgh, Mṣb, K,) He [made a sign with four fingers and] contracted his thumb. (Mgh, Mṣb, K.) It is related of Moḥammad, that he said, "The month is thus and thus," [twice extending the fingers and thumb of each hand,] and that, the third time, أَصْبَعَهُ خَنَسٌ, i. e., he contracted his finger, [meaning, one of his fingers,] to inform them that the month is nine and twenty [nights with their days]. (TA.)

5. تَخَنَسَ بِهِ: see 1.

7: see 1, in two places.

8: see 1.

أَخْنَسٌ: see أَخْنَسٌ. — A place of gazelles: (K:) or a place to which gazelles betake themselves for covert. (L.)

أَخْنَسٌ: see أَخْنَسٌ.

أَخْنَسٌ The devil: (S, K:) an epithet applied to him, (Mṣb,) because he retires, or shrinks, or hides himself, (يَخْنِسُ, S, Mṣb, K, i. e., يَتَأَخَّرُ, as is implied in the S, or يَتَّقِيصُ, Mṣb, or يَغِيْبُ, K,) at the mention of God; (S, Mṣb, K:\*) being an intensive act. part. n. from خَنَسَ. (Mṣb.)

أَخْنَسٌ: see أَخْنَسٌ, in two places.

خَانَسٌ Going back or backwards; receding; retreating; retiring; or retrograding: or remaining behind; holding back; hanging back; or lagging behind: syn. مَتَأَخَّرَ: pl. خَنَسٌ. (TA.) — [Hence,] الخَنَسُ, (in the Kur lxxxi. 15, S,) †The stars; (S, K;) i. e., all of them; because they retire, or hide themselves, (تَخْنِسُ,) at setting; or because they become concealed in the day-time: (S:) or the planets: (S, K:) or the five stars, Saturn, Jupiter, Mars, Venus, and Mercury: (Fr, S, K, Jel:) because they return, (تَخْنِسُ, i. e., تَوَجَّعُ, Jel,) in their course: (Fr, S, Jel:) when you see a star [thereof] in the end of a sign of the zodiac, it returns to the beginning of it: (Jel:) or because of their retrogression; for they are the erratic stars (الْكَوَاكِبُ التَّحَوِّرَةُ), which [at one time appear to] retrograde, and [at another time to] pursue a direct [and forward] course: (S:) or because they sometimes return (تَخْنِسُ) in their course until they become concealed in the light of the sun: (TA:) or because they hide themselves, as the devil does at the mention of God. (K, TA.) — And hence, i. e., from خَانَسٌ in the sense of مَتَأَخَّرَ, the saying in a trad. of El-Ḥajjáj, الإِبِلُ ضَمَرُ خَنَسٍ, meaning, †[Camels are lean, and lank in the belly, and] patient of thirst. (TA.) — And اللَّيَالِي الخَنَسُ The three nights of the lunar month during which the moon retires [from view]. (TA.)

أَخْنَسٌ [Having a camous, or camoys, nose;] having the configuration termed خَنَسٌ in the nose: (S, Mṣb, K:) [see خَنَسَ الْأَنْفَ:] accord. to some, having a nose of which the bone is short, and the end turning back towards its bone: (TA:) fem. خَنَسَاءٌ (S, Mṣb:) pl. خَنَسٌ. (S, A.) خَنَسٌ in its original application is in gazelles and bulls and cows: (TA:) all bulls and cows are خَنَسٌ, (S, A, TA,) and so are all gazelles: (TA:) or خَنَسٌ, with two dammehs, (K,) but written by Sh خَنَسٌ, (TA,) is used to signify gazelles: and bulls or cows: (K:) and خَنَسَاءٌ is an epithet applied to the wild cow: (K:) also أَخْنَسٌ, to the tick: (Sgh, K:) and the lion; and so خَنَسٌ; (K:) which last is an epithet so applied as relating to his face and his nose: (Fr, TA:) and the last, خَنَسٌ, is also applied to a young pig: (Aṣ, TA:) or in this sense it is with ص: (Fr, TA:) and خَنَسٌ is syn. with خَنَسٌ. (TA.) — [Hence,] خَنَسٌ is metaphorically applied [as an

epithet] to arrows, in the following verse, describing a coat of mail:

\* لَهَا عَكْنٌ تَرُدُّ النَّبْلَ خُنْسًا  
\* وَتَهْزَأُ بِالْمَعَابِلِ وَالْقِطَاعِ

[It has folds which repel the arrows turned up at the points, and mock at the broad and long, and the small and broad, arrow-heads]. (TA.) — *قَدْرٌ خُنْسَاءٌ* A foot flat in the hollow part of the sole, and fleshy. (TA.)

خُنْسِر

خُنْسِيرٌ and خُنْسِرِيٌّ and خُنْسِرٌ and خُنْسِرٌ and خُنْسِيرٌ: see art. خُسِر.

خُنْص

خُنْصَةٌ: see خُنْصِيصٌ.

خُنْصٌ The young of the swine: (Ibn-'Abbád, S, K, K:) and the young, or little, of anything: (K:) pl. خُنْصَانِيصٌ. (S, K, K.) [See also خُنْصُوسٌ.]

خُنْصَةٌ The young of the *بَيْر*, q. v.; (K;) as also خُنْصِيصٌ. (Sgh, K, K.) — Also A palm-tree which does not rise beyond reach of the hand. (Ibn-'Abbád, K, K.)

خُنْصِر

خُنْصِرٌ (S, Mṣb, K) and خُنْصِرٌ (A, K, K) the latter [of a rare form,] like *دِرْهَمٌ* (TA,) The little finger: (S, A, K, K:) or the middle finger: (K, K:) the latter signification said by MF to be unknown; but it is mentioned in the L, as from the Book of Sb: (TA:) [and the little toe:] of the fem. gender: (Mṣb, K, K:) pl. خُنْصِرٌ: (Sb, S, K, K:) like *فُورَسٌ*, it has no pl. formed by the addition of *ات*: (Sb:) its pl. is also used as a sing., as though every part were termed *خُنْصِرٌ*; as in the phrase *إِنَّهُ لَعَظِيمُ الْخُنْصِرِ* [Verily he has a large little finger]. (Lh.) You say, *فُلَانٌ* [The little fingers are bent in mentioning such a one with others of his class]: i. e., one begins with him in mentioning persons of his class. (Mṣb.) [See 1 in art. *تُنِي*.] And in like manner you say, *عَدُوهُ بِالْخُنْصِرِ* [They counted him with the little finger]: i. e., they commenced with him in counting. (MF.)

خُنْع

1. خُنْعٌ إِلَيْهِ, and لَهُ, (ISd,) [aor. ٤,] inf. n. خُنْعٌ (S, ISd, K) and خُنْعٌ; (ISd;) [and app. خُنْعٌ, aor. ٤, inf. n. خُنْعٌ; (see خُنْعٌ, below; and خُنْعٌ;)] He was, or became, lowly, humble, or submissive, (S, ISd, K,) to him, and petitioned him, or solicited him, he, the latter, not being a fit person to be petitioned, or solicited: (ISd:) or خُنْعٌ signifies the being low, vile, base, abject, or submissive; almost always in an improper case. (Ham p. 44.) — Accord. to Lth, (TA,) خُنْعٌ signifies The act of playing, toying, or

dallying, and conversing with one of the other sex, enticing, or striving to induce, the latter to yield to one's desire, and behaving in a soft, tender, or blandishing, manner. (K, TA.) You say, *خُنِعَ النَّسَاءُ*, [or more probably, لِلنِّسَاءِ,] He played, &c., with women, and behaved in a soft, tender, or blandishing, manner to them. (TK.) — خُنِعَ, aor. ٤, (Lth, K, K,) inf. n. خُنْعٌ and خُنُوعٌ, (Lth,) also signifies He acted in a suspicious manner, or so as to induce suspicion or evil opinion; (K;) he acted vitiously, or immorally; or committed adultery, or fornication. (Lth, K, K.) You say, *خُنِعَ إِلَيْهَا* He came to her for a vitious, or an immoral, purpose; or for the purpose of adultery, or fornication: (Lth, TA:) or, as some say, he listened to her. (TA.) — And خُنِعَ بِهِ, aor. ٤, inf. n. خُنُوعٌ, He acted perfidiously, unfaithfully, or treacherously, to him; or broke his compact, contract, covenant, or the like, with him. (TA.) = خُنِعَ فَلَانًا إِلَى السُّوءِ He, or it, invited such a one to that which was foul, abominable, or evil; as also خَضَعٌ. (TA in art. خَضَع.)

4. *أَخْنَعْتَنِي إِلَيْكَ الْحَاجَةُ* (S, K, K\*) Want, or need, made me lowly, humble, or submissive, to thee; or constrained me to have recourse to thee, and to require thine aid. (S, K, K.)

خُنْعٌ [app. inf. n. of خُنِعَ.] Lowness, vileness, baseness, abjectness, or submissiveness; almost always, in an improper case. (Ham p. 44.)

خُنِيعٌ [app. part. n. of خُنِعَ.] Low, vile, base, abject, or submissive. (KL.) [See what next precedes.]

خُنْعَةٌ A thing that induces suspicion or evil opinion; (S, K, K;) a vitious, or an immoral, act; or adultery; or fornication. (K, K.) [See a remark on one of the pls. of خُنَاعٌ.] You say, *اطَّلَعْتُ مَنْ فُلَانٍ عَلَيَّ خُنْعَةً* I became acquainted with, or got knowledge of, a vitious, or an immoral, act of such a one. (TA.) And *وَقَعَ فِي خُنْعَةٍ* He fell into a thing of which one is ashamed. (TA.) = A vacant place. (O, L, K, K.) You say, *وَقَعْتُ فِي خُنْعَةٍ فَقَهَرْتُهُ* I found him, or met him, in a vacant place, and I overcame him. (K, TA.)

خُنْعَةٌ Necessity, or constraint: and excuse. (TA.) — *رَجُلٌ ذُو خُنْعَاتٍ* A man in whom is corruptness, or viciousness, or corrupt or vitious conduct. (TA.)

خُنُوعٌ Perfidious, unfaithful, or treacherous; one who breaks his compact, contract, covenant, or the like. (Ibn-'Abbád, K, K.) — One who turns away from, or shuns, or avoids, another. (Ibn-'Abbád, K, K.)

خُنَاعَةٌ The state of being bad, evil, abominable, foul, unseemly, ugly, or hideous; or excessively bad, &c. (TA.)

خُنَاعٌ One who acts in a suspicious manner, or so as to induce suspicion or evil opinion; who acts

vitiously, or immorally; or commits adultery, or fornication: (S, K, K:) pl. خُنَاعٌ (K, TA) and خُنَاعَةٌ. (TA.) El-Aqshà says,

\* هُمُ الْخَضَارِمُ إِنْ غَابُوا وَإِنْ شَهِدُوا  
\* وَلَا يَرَوْنَ إِلَى جَارَاتِهِمْ خُنْعًا

[They are the bountiful, if they be absent and if they be present; and they do not see persons acting in a suspicious manner, &c., towards their wives]. (TA.) [The latter hemistich of this verse is cited in the S; in one copy of which I find *يَرَوْنَ* in the place of *يَرَوْنَ*: and it seems to be there implied that خُنْعٌ is pl. of خُنْعَةٌ; but I do not know any instance of فَعُلٌ as the measure of a pl. of a word of the measure فَعْلَةٌ.] — One who commits a foul action whereof the disgrace returns upon him, and is ashamed of it, and hangs down his head towards the ground. (As, on the authority of an Arab of the desert.)

خُنِعَ, (K, K,) or خُنِعَ الْأَسْمَاءُ عِنْدَ اللَّهِ مَلِكُ الْأَمْلَاكِ (أَذَلُّ إِلَى اللَّهِ and أَقْبَرُ) of names, (K, K,) for a man, and the most effectual to bring into a state of humility and humiliation, in the estimation of God, is "king of kings;" like [the Persian] *شَاهَنْشَاهُ*; because this name belongs to God himself: a trad., which is variously related: (TA:) accord. to different relations, thus, and خُنِعَ, (K, K,) meaning "most effectual to kill, and destroy," its owner, (TA,) and خُنِعَ, [which means the same,] (K, TA, [in the CK خُنِعَ,]) and خُنِيعٌ, (K, K,) meaning "most foul, abominable, or the like." (TA in art. خُنِيع.)

خُنِعَ applied to a camel, Broke; trained; rendered submissive, or manageable. (K, TA.) And in like manner applied to a place [app. as meaning *Rendered easy to sit, or lie, upon; or, to travel*]. (TA.)

خُنْفَس

خُنْفَسٌ and its variations: see what here follows.

خُنْفَسَةٌ (S, Mṣb, K) [in two copies of the S, in which it is without the article, written without tenween, but in the Mṣb and K it has the article prefixed, and is therefore necessarily without tenween,] and خُنْفَسَةٌ, (Mṣb, TA,) which is more common, (Mṣb,) [but this I doubt, for I have found it nowhere else,] and خُنْفَسٌ (S, K) and خُنْفَسٌ (TA) and خُنْفَسٌ (K, K,) which last is of the dial. of the people of El-Baṣrah, (TA,) and خُنْفَسَةٌ and خُنْفَسَةٌ, (K, K,) [The black beetle: or a certain species thereof:] a well-known creeping thing; (Mṣb;) a certain insect, (S, K, K,) black, (K, K,) of fetid odour, smaller than the *جَعَل*, found in the bottoms of walls: (TA:) the first and second of these words are both applied to the male and the female: (Mṣb:) or خُنْفَسٌ is applied to the male, (AA, Mṣb,) by some of the Arabs, (Mṣb,) and is syn. with *عَنْظَبٌ* and *عَنْظَبٌ*, (AA, TA,) and خُنْفَسٌ is not disallowable, being agree-

able with analogy: (Mṣb:) and **حُنْفَسَاءَةٌ** is applied to the *female*, [which, if correct, shows **حُنْفَسَاءَةٌ** to be with tenween,] and so is **حُنْفَسَاءَةٌ**: (Ṣ:) or **حُنْفَسَاءَةٌ**, with *ḥ*, is not allowable; [and if so, **حُنْفَسَاءَةٌ** is without tenween;] (Aṣ, TA;) and **حُنْفَسَاءَةٌ** is [not applied to the female, but] used by the Benoo-Asad for **حُنْفَسَاءَةٌ**, as though they made the *ḥ* a substitute for the *l*: (Mṣb:) [and this seems to indicate that the *l* is a fem. *l*, grammatically speaking, and that the word is therefore without tenween:] the pl. is **حُنْفَسَاءَاتٌ**. (Mṣb.) One says, **هُوَ أَلْحَمُ مِنَ الْخُنْفَسَاءِ** [He is more persevering than the black beetle]: because it returns to thee as often as thou throwest it away. (TA.)

[Accord. to the **Ḵ**, the *n* in the words of this art. is radical; but accord. to the **Ṣ** and **Mṣb**, augmentative.]

## حنق

1. **حَنَقَهُ**, (Ṣ, Mgh, Mṣb, Ḵ,) aor. *ḥ*, (Ṣ, Mṣb,) inf. n. **حَنْقٌ** (Ṣ, Mgh, Mṣb, Ḵ) and **حَنْقٌ**, (Mṣb, TA,) the latter a contraction of the former, (Mṣb,) or, accord. to El-Farábee, the latter is not allowable, (Mgh,) *He throttled him, or strangled him, i. e. squeezed his throat (Mgh, Mṣb) that he might die;* (Mṣb;) [but it does not always mean *he squeezed his throat so that he died;* often meaning, simply, *he, or it, throttled him, strangled him, or choked him;* and frequently said of a disease in the throat, and of food;] and **حَنْقٌ** signifies the same, (Ṣ, Ḵ,) [or has an intensive meaning,] and its inf. n. is **تَحْنِيقٌ**. (TA.) — [Hence,] **حَنْقَهُ الْعَبْرَةَ** [and **حَنْقَتَهُ**] + *Weeping [or sobbing] choked him;* as though the tears throttled him. (Mgh.) — And **حَنْقَ** *He (a horse) was affected with the disease, or rind in the throat, termed حَنْقِيَّةٌ*. (TA.) — And **حَنْقَ الْوَقْتِ**, aor. as above, + *He postponed, or deferred, and [so] straitened, the time:* and **حَنْقَ الصَّلَاةِ** + *He straitened the time of prayer by postponing it, or deferring it.* (TA.)

2: see 1, in two places. — You say also, **حَنْقَ السَّرَابِ الْجِبَالِ**, inf. n. **تَحْنِيقٌ**, + *The mirage nearly covered the heads of the mountains.* (Ḵ, TA.) — And **حَنْقَ الْإِنَاءَةَ** + *He filled the vessel:* (Ḵ, TA:) or **حَنْقَ** [سَدَّ مَلَأَهُ]: and in like manner, **حَنْقَ الْحَوْضِ** [the watering-trough]. (Aboo-Sa'eed, TA.) — And **حَنْقَ الْأَرْبَعِينَ** + *He (a man) nearly attained to [the age of] forty [years].* (Ḵ, TA.)

7: see what next follows, in three places.

8. **حَنْقَ** *He was, or became, throttled, or strangled;* i. e. *he had his throat squeezed that he might die;* (JK, \*Ṣ, \*Mṣb, Ḵ, \*) [and simply *he was, or became, throttled, strangled, or choked;*] as also **حَنْقَ**: (JK, \*Mṣb:) or you say, **انْحَنْقَتْ** [the sheep, or goat, became throttled, or strangled, or choked, by itself]: (Ṣ, Ḵ:) or **انْحَنْقَ** signifies the *having the حَنْقَ [q. v.] compressed upon one's throat: and **الانْحَنْقَ**, the compressing it upon one's own throat. (TA.)*

**حَنْقٌ**: see **مُحْنَقٌ**.

**حَنْقٌ** inf. n. of **حَنْقَهُ**: (Ṣ, Mgh, Mṣb, Ḵ:) — and *i. q. مَحْنُوقٌ*, q. v. (JK, Ḵ.)

**حَنْقٌ**: see **حَنْقٌ**.

**حَنْقٌ** [Quinsy;] *a certain disease which prevents the passage of the breath to the lungs and heart;* (Ḵ;) as also [**حَنْقَةٌ**, thus in modern Arabic, and] **حَنْقٌ**: pl. **حَوَانِيشٌ** (TA) [and **حَنْقَانِيٌّ**, thus in modern Arabic]. — See also **مُحْنَقٌ**, in three places.

**حَنْقٌ** *A cord, (JK, Ṣ, Mgh, Ḵ,) or bow-string, or the like, (Mgh,) with which one is strangled;* (JK, \*Ṣ, \*Mgh, Ḵ, \*) also, metaphorically, termed **مُحْنَقَةٌ**. (Mgh.) — See also **مُحْنَقٌ**, in two places. — **فَلْهَمُ حَنْقٍ** + *A narrow vulva of a woman:* (Abu-l-'Abbás, TA:) and **حَنْقٌ** [or **حَنْقٌ**, for **حَنْقٌ** is app. pl. of **حَنْقٌ**, like as **كُنُزٌ** is pl. of **كَنْزٌ**,] + *narrow vulvas* (IAṣr, Ḵ) *of women.* (IAṣr.) — **هُمُ فِي حَنْقٍ مِنَ الْمَوْتِ** + *They are in straitness by reason of death.* (TA.)

**حَنْقٌ**: see **مَحْنُوقٌ**, in three places.

**حَنْقَةٌ**: see **حَنْقٌ**.

**حَنْقِيَّةٌ** *A certain disease in the throats of birds and horses:* (Ḵ:) or *a certain disease that attacks the bird in its head, and the horse in its throat, and chokes it:* (JK:) or *a certain disease, or wind, that attacks men and horses or similar beasts in the throat, and sometimes attacks birds in the head and throat, mostly appearing in pigeons.* (TA.)

**حَنْقٌ**: see **حَنْقٌ**. — Also *One who sells fish [taken] with the حَنْقَةَ* [q. v.]. (TA.)

**حَنْقٌ**: see **حَنْقٌ**.

**حَنْقَةٌ** *A snare with which beasts of prey are taken (JK, TA) by the throat:* and *a snare with which fish are taken in El-Andalus.* (TA.)

**حَنْقٌ** *One who strangles;* (Mṣb, TA, \*) as also **حَنْقٌ**: (Mgh, Mṣb:) or the latter signifies *one whose office it is to strangle.* (TA.) — [Hence,] **حَنْقٌ** and **حَنْقٌ** and **حَنْقٌ** [in the **حَنْقَةُ**] Four herbs: (Ḵ:) [the first and second, in the present day, *wolfbane, or aconite:* or, as Golius says, referring for the former and latter respectively to Diosc. iv. 78 and 77, the former is the *aconitum lycocotonon*; and the latter, the *aconitum pardalianches*: the third, *dogbane, or colchicum*; or, as Golius says, referring to Diosc. iv. 81, *apocynon*: and the fourth, *strangle-weed, (because it strangles the كَرْسَنَةٌ, or bitter vetch,) or broom-rape, i. e., as Golius says, referring to Diosc. ii. 172 and Ibn-Beyṭár, orobanche:*] the first is *high* [مشرف [but perhaps this should be مشرق i. e. shining]] *in the leaves, downy, and resembling the دَلْبُ [?]:* the second is *like the tail of the scorpion, glistening, about a span [in height], and has not more than five leaves: each of these*

*is of the [season called] رُبَيْع; and they are poisonous; they kill all animals; the ذُّبُ and the نَمِرُ being particularized only because of the quickness of its acting in them: Ibn-Seenà says, in the "Kánoon," the leaves of حَنْقِ النَّمِرِ, when mixed with fat, and kneaded and baked with bread, and given as food to wolves and dogs and foxes and leopards (نَمِر), kills them: whence it seems that this may be two herbs or one herb. (TA.) — حَنْقٌ signifies also † *A narrow road or ravine, in a mountain:* (Ṣ, \*Ḵ, \*TA:) or *a narrow place or pass, between two mountains, and between two tracts of sand.* (JK.) [See also **مُحْنَقٌ**.] — And † *A narrow street; syn. رُقَاتٌ; (Ṣ, Ḵ, TA;) in the dial. of the people of El-Yemen.* (Ṣ, TA.) — See also **مَحْنُوقٌ**, in two places.*

**حَنْقَةٌ** *A convent inhabited by righteous and good men, and Soofees; an arabicized word, from [the Persian] حَنْقَهُ كَاهُ; [and post-classical, for] El-Makreezee says that the حَنْقَةُ was instituted in the fifth century of the Flight, for Soofee recluses to employ themselves therein in the service of God: (TA:) [pl. حَوَانِيشٌ.]*

**حَنْقَةٌ** *A man of, or belonging to, a حَنْقَةٍ.* (TA.)

**حَنْقٌ**: see **مُحْنَقٌ**, in two places.

**حَنْقَةٌ** *A necklace, syn. قِلَادَةٌ, (Ṣ, Mgh, Mṣb, Ḵ,) that surrounds the neck;* (Mgh, Mṣb;) wherefore it is thus called; (Mṣb;) [i. e., because] *it lies against the مَحْنَقِ*: pl. **مَحْنَقَاتٌ**. (TA.) — See also **حَنْقٌ**. [And see **زُرَادٌ**.]

**غَلَامٌ مَحْنَقٌ**: see **مَحْنُوقٌ**. — [Hence,] **غَلَامٌ مَحْنَقٌ** + *A boy slender in the waist.* (Ḵ.) — Also *The part, of the neck, which is the place of the cord [or the like] called حَنْقٌ [wherewith one is strangled]; (Ṣ, Ḵ, \*) i. e., (TA,) the throat;* (Ḵ, accord. to the TA; in the **حَنْقُ** and in my MS. copy of the **Ḵ** **مَحْنَقٌ**;) and so **حَنْقٌ**, (Ṣ, Ḵ, in the former said to be syn. with **مُحْنَقٌ**;) and **حَنْقٌ** (Ḵ) and **حَنْقٌ**. (TA; and so, accord. to the TA, in the **Ḵ**.) You say, **أَخَذْتُ بِمَحْنَقِهِ** [I seized his throat]. (Ṣ.) And **أَخَذَهُ بِمَحْنَقِهِ** (Ḵ, accord. to the TA, but accord. to the **حَنْقُ** and my MS. copy of the **Ḵ** **بِمَحْنَقِهِ**;) and **أَخَذَ بِمَحْنَقِهِ** and **بِمَحْنَقِهِ**, i. e. [He took him, or seized him,] *by his throat.* (Ḵ.) And **أَخَذَ بِمَحْنَقِهِ** (A in art. زرد) and **بِمَحْنَقِهِ** (Ṣ) [properly *He, or it, seized his throat, or throttled him, or choked him; meaning*] † *he, or it, straitened him;* as also **أَخَذَ بِمَحْنَقِهِ**. (A in art. زرد.) And **أَخَذَ مِنْهُ** [properly *It reached his throat; meaning*] † *it straitened him, or distressed him*: (Ṣ.) **بَلَغَ الْأَمْرُ الْمَحْنَقَ** signifies the same as **بَلَغَ الْمَذْمَرُ**, (A in art. ذمر,) which means † *The affair, or case, or event, reached a distressing pitch.* (Ḵ in art. ذمر.)



مَخْنُوقٌ and خَنِقٌ and خَنِيقٌ (JK, K) and خَانِقٌ, applied to a man, [and to any animal, as also مَخْنُوقٌ, Throttled, or strangled, i. e. having his throat squeezed that he may die; but not always meaning, so as to be killed thereby; often meaning, simply, throttled, strangled, or choked;] (JK;) all signify the same; from خَنَقَهُ: (JK, K:) or خَانِقٌ, in the place of خَنِيقٌ, signifies ذُو خَنَاقٍ [app. meaning having a خَنَاقٌ, or cord, &c., by which he is throttled, or strangled, round his neck; or perhaps having a خَنَاقٌ, or quinsy]: (TA:) and شَاةٌ مَخْنُوقَةٌ and شَاةٌ مَخْنُوقَةٌ signify a sheep, or goat, throttled, or strangled, i. e. having its throat squeezed that it may die: (Msb:) or the latter of these two means a sheep, or goat, throttled, or strangled, or choked, by itself (أَخْنَقَتْ بِنَفْسِهَا). (S, TA. [See 8.]) It is said in a prov., (Meyd,) يا مَخْنُوقٌ [Ransom thyself, O thou who art throttled, or strangled, or choked]; applied to any one distressed and constrained; (Meyd;) meaning free thyself from difficulty (K, TA) and harm: (TA:) or, as some relate it, اِفْتَدَى مَخْنُوقٌ [One throttled, or strangled, or choked, ransomed himself]. (Meyd.)

مُخْتَنِقٌ A narrow place or pass. (S, TA.) [See also خَانِقٌ, near the end of the paragraph.]

مُخْتَنِقٌ † A horse whose blaze occupies his jaws, (K, TA,) extending to the roots of his ears. (TA.)

مَخْنُوقٌ : see شَاةٌ مَخْنُوقَةٌ.

خنو

1. خَنِى, aor. يَخْنُو, inf. n. خَنُو and خَنَا : see خَنِى, in the art. here following.

خنى

1. خَنِى (S, K) عَلَيْهِ (S) اِخْنَى (TA), aor. خَنِى, inf. n. خَنِى; (TA;) as also خَنَا (JK, K,) aor. يَخْنُو, (JK, TA,) inf. n. خَنُو (K, TA) and خَنَا; (JK, TA;) and اِخْنَى (JK, S, K) عَلَيْهِ فِي مَنطِقِهِ (S, TA,) or فِي كَلَامِهِ (JK,) He uttered foul, abominable, unseemly, or obscene, speech (JK, S, K) against him. (S, TA.) = خَنِى (JK, K,) [aor. يَخْنَى,] inf. n. خَنِى, (TA,) He cut, or severed, the trunk of a palm-tree (JK, K) with an axe; (JK;) as also خَنَا. (JK, TA.)

4: see 1. — اِخْنَى عَلَيْهِ also signifies He, (a man, S,) or it, (misfortune, Ham p. 430,) corrupted, or marred, his state. (S, Ham, TA.) And the same, (S,) or اِخْنَى عَلَيْهِمُ (JK, K,) said of time, or fortune, (JK, S,) It destroyed him, or them. (JK, S, K.) And the former, said of time, It became long to him. (K.) — اِخْنَى بِهِ signifies اَسْلَمَهُ وَخَفَرَ ذِمَّتَهُ [or, app., بِذِمَّتِهِ: a phrase which admits of two contr. meanings; He betrayed him, and broke his covenant, or the like; and he preserved him in safety, and fulfilled

his covenant, &c.]. (TA.) — اِخْنَى الْجَرَادُ The locusts had many eggs. (AHn, K.) — اِخْنَى الْمَرْعَى The pasturage had much and luxuriant herbage. (AHn, K.)\*

خَنَا [more properly written خَنِى, originally an inf. n.,] Foul, abominable, unseemly, or obscene, speech: (S, TA, and Ham p. 489:) or the most foul, abominable, unseemly, or obscene, of speech. (JK, T, TA.) And خَنَايَةٌ [written without any syll. signs, app. خَنَايَةٌ, like فَحَاشَةٌ,] is of the measure فَعَالَةٌ from خَنَا [and seems to be syn. therewith as an inf. n. or as a subst.]: it occurs in the saying of El-Katamee,

دَعُوا التَّمْرَ لَا تُتْنُوا عَلَيْهَا خَنَايَةً \*  
فَقَدْ أَحْسَنْتَ فِي جِلِّ مَا بَيْنَنَا وَبَيْنَهُ \*

[Leave ye dates: speak not of them in a foul manner, or speak not of them foul speech; for dates have benefited in most of what has occurred between us, or among us]. (TA.) — خَنَا الدَّهْرُ The calamities of time or fortune. (JK, K.)

كَلَامٌ خَنِى Foul, abominable, unseemly, or obscene, speech; and كَلِمَةٌ خَنِىَّةٌ a foul, an abominable, an unseemly, or an obscene, word or expression or sentence: (S:) or most foul, &c.: (JK:) [or having a foul, an abominable, an unseemly, or an obscene, meaning; for] خَنِى is not a verbal epithet, since we know not كَلِمَةُ الْكَلِمَةِ, but a possessive epithet; like the instance, mentioned by Sb, in رَجُلٌ طَعِمَ, meaning ذُو طَعَامٍ; and نَهْرٌ, meaning [صَاحِبُ نَهَارٍ or سَيِّمٌ بِالنَّهَارِ]; &c. (TA.)

خَنَا : see خَنَايَةٌ.

اِخْنَى الْأَسْمَاءِ The most foul, or abominable, or unseemly, of names. (TA.) [See أَخْنَعُ.]

خو

خَوٌ Hunger. (IAar, K.) [And so خَوِيٌّ and خَوَاءٌ, belonging to art. خَوِي; with which the present art. is intimately connected.] = A wide valley: (K:) any wide valley in a soft, or plain, [low ground such as is termed] جَوٌّ; (Az, TA;) as also خَوِي: (Az, TA in art. خَوِي:) and low, or depressed, ground; (TA;) as also خَوَةٌ: (JK, TA:) or the former, a soft place: (JK:) or soft ground; as in the saying, وَقَعَ غُرْسُكَ بِخَوٍ What thou hast planted has chanced to be in soft ground, in which it will take root and not fail to be productive. (TA.)

خَوِي, by a mistake in the CK, in art. خَوِي, is made to signify Honey: see خَوَاءٌ in that art.]

خَوَةٌ [app. خَوَةٌ] Languor: occurring in a trad., in which it is said, وَأَخَذَ أَبَا جَهْلٍ خَوَةٌ فَلَا يَنْطِقُ [And a languor seized Aboo-Jahl, so that he spoke not]. (IAth, TA.)

خَوَةٌ A vacant land. (K.) — See also خَوٌ = أَخُو. (IAth, TA in art. أَخُو: see 1 in that art.)

خوآ

خَاٌ The name of the letter خ, q. v.; as also خَاءٌ: [it is called خَا in a case of pause, and خَاءٌ when made a noun:] it is fem. and masc.: [its dim. is خَيْبَةٌ, meaning a خ written small, or indistinct: (see خَاءٌ in art. حَوَا:)] and its pl. is خَائَاتٌ and أُخْيَاءٌ and أُخْوَاءٌ (TA in باب الالف اللينة.)

خَايَةٌ بِكَ عَلَيْنَا (AZ\* and S\* and TA in باب الالف اللينة, and K and TA in the present art.,) in which خَايَةٌ is a صَوْتٌ [or noun significant of a sound], indecl., with kesr for its termination; (S, TA;) and خَائِي بِكَ, as in the Book of the Nawadir by Ibn-Hani, (Az, TA,) in which latter, ISd says, the ي is not for a sign of the fem. gender, because the word is a صوت; and, as Sh says, on the authority of A'Obeyd, خَائِيكُ; but correctly written as in the Book of Ibn-Hani; (Az, TA;) Hasten thou [to us]: (AZ, Az, S, K, TA:) it is also used in addressing a female, and two persons, and a pl. number: (S, TA:) you say [خَايَةٌ بِكَ, and] خَائِي بِكَ; and خَايَةٌ بِكُمَا, and خَائِي بِكُمَا; and خَائِي بِكُمَا [and] خَائِي بِكُمَا. (TA.) In the saying of El-Kumeit,

بِخَائِي بِكَ أَلْحَقُ يَبْتَفُونَ وَحَى هَلْ \*

[which app. means Calling out "Hasten thou, come up with us," and "Come," or "come quickly," &c.,] it is held by Ibn-Selemeh to be used as an imprecation, meaning خَبِيتُ [mayest thou be disappointed of attaining that which thou desirest]; the poet saying بِخَائِيكُ بِأَمْرِكَ الَّذِي بِخَائِيكُ [meaning By thine affair that shall result in disappointment, and be an occasion of loss]: which, as you see, is at variance with the explanation of AZ. (S, TA.)

خَوِيٌّ and خَاوِيٌّ and خَوِيٌّ [a mistranscription for خَوِيٌّ, like بَيَوِيٌّ and تَيَوِيٌّ] rel. ns. of خَاٌ and خَا the names of the letter خ. (TA in باب الالف اللينة.)

خوب

1. خَابَ, aor. يَخُوبُ, inf. n. خَوْبٌ, He was, or became, poor, needy, or indigent. (IAar, K.) — See also خَابَ in art. خَيب.

خَوْبَةٌ A state of utter destitution, in which nothing remains in possession: so in the saying, أَصَابَتْهُمْ خَوْبَةٌ [A state of utter destitution befell them]. (A'Obeyd, T.) — Hunger: (AA, T, S, A, K:) pl. خَوْبَاتٌ. (TA.) So in the phrase, أَصَابَتْهُ خَوْبَةٌ [Hunger befell him]. (AA, S.) Sh knew not this word, and thought it to be a mistake for خَوْبَةٌ; (T;) which latter signifies "want." (S.) [See the latter word.] = A tract of land upon which rain has not fallen, between two tracts of land watered by rain. (AA, S, K.) — Land that is bad, (S,) in which is no pasture (S, K) nor water. (TA.) So in the saying, نَزَلْنَا بِخَوْبَةٍ مِنَ الْأَرْضِ [We alighted in bad land, without pasture or water]. (S.) [See also خَوْبَةٌ.]

## خوت

1. خَاتَ (S, A, K,) aor. يَخُوتُ, inf. n. خَوْتُ (S, TA) and خَوَاتَةٌ; (TA;) and اختات (S, K,) and اختات; (K;) He (a hawk, or falcon, S, K, and an eagle, A, TA) pounced down, or made a stoop, upon the prey, or quarry, (S, A, K,) to take it, or seize it, (S,) making a sound to be heard with his wings. (TA.) And خَاتَتِ الْعُقَابُ, aor. تَخُوتُ, inf. n. خَوَاتُ, The eagle made a sound by the motion of its wings [in pouncing down]. (S.) — Also خات (K,) inf. n. خَوْتُ, (TA,) He (for instance an eagle, TA) seized, or snatched away, (K, TA,) a thing; (TA;) and so تَخُوتُ (IAqr, K,) and اختات. (TA in art. خيت [where this last is said to belong to the present art.]) You say of the hawk, الطَّيْرُ اختات He seized, or snatched away, the birds: (TA in art. خيت:) and of the wolf, الشَّاةُ اختات (Fr, S, TA) He seized, or snatched away, the sheep or goat; (TA in art. خيت;) or he stole away the sheep or goat by stratagem. (Fr, S, K.) — خات ماله He (a man) lessened, or diminished, his property; or took from it by little and little; syn. تَنَقَّصَهُ; (K;) as also تَخُوتُ ماله (S, K,) and تَخَوُّهُ: (S;) and خاتَه ماله, aor. يَخُوتُه and يَخِيئُه, [he lessened, or diminished, to him his property; or did so by taking from it by little and little;] both signify the same. (K in art. خيت.) — And خات He (a man, TA) lessened, diminished, or impaired, his provision of corn or food (ميرته); or made it defective, or deficient. (K.) — خات, (aor. as above, Mṣb,) also signifies He (a man) broke his promise: (IAqr, S, Mṣb, K:) and broke, or dissolved, his compact, contract, or covenant. (K.)

3. مَخَاوَتَةٌ (K,) inf. n. خَاوَتْ طَرْفَهُ دُونِي, (TA,) i. q. سَارَقَهُ [i. e. He cast his eye furtively towards a spot between me and him; meaning, towards me: see similar phrases in art. دون]. (K.)

5: see 1, in two places: — and see also 8, in two places.

7: see 1, first sentence.

8: see 1, in four places. — One says also, اختات بلدًا, and تَخَوُّتُهُ, He cut off for himself a land, or district. (IAqr, TA in art. خوى.) — And فَلَانٌ يَخْتَاتُ حَدِيثَ الْقَوْمِ (S, K,\*) and يَتَخَوَّتُ (S,) Such a one takes of the discourse of the people, or party, and learns it by heart [one part after another]. (S, K,\*) In [some of] the copies of the K, in the explanation of اختات الحديث, for فَتَحَطَّفَهُ is erroneously put فَتَخَوَّتَهُ. (TA.) — And انْتَهَرُ يَخْتَاتُونَ اللَّيْلَ, meaning يَسْرُونَ وَيَطْعَمُونَ الطَّرِيقَ [Verily they journey by night, and make the road to be feared, relying upon their strength, and robbing and slaying men]. (S: [in two copies of which I find يَسْرُونَ in the place of يَسْرُونَ.]

خَوَاتُ The sound made by the motion of the wings of an eagle. (S, K.) [In a copy of the S, I find it said that this word is fem., though its meaning is masc.; and the same is said in the TA, doubtless from another copy of the S; but

this observation, which is omitted in one copy of the S in my possession, applies to خَوَاتَةٌ, mentioned in art. خوى in the S, as meaning صَوْتُ.] And A sound [absolutely]; (K;) as also خَوَاتَةٌ: (TA:) or the sound, or noise, of thunder, and of a torrent, or flow of water. (AHn, K.) A poet says,

فَلَا حَسَّ إِلَّا خَوَاتُ السَّيُولِ

[And there was no sound but the noise of the torrents]; (AHn, TA;) which shows that we should read in the K وَالسَّيْلِ; not والسيل, as in some copies. (TA.)

خَوَاتَةٌ: see the next preceding paragraph.

خَوَاتٌ A bold, daring, brave, or courageous, man. (S, K.) — One who is always eating, but does not eat much. (K.) — A great promise-breaker. (Mṣb.)

خَائِتَةٌ [act. part. n. of 1]. خَائِتَةٌ signifies An eagle (عُقَابٌ) pouncing down, or making a stoop, (S, K,) and thereby causing a sound to be heard. (S.) — Breaking his promise; or one who breaks a promise. (Mṣb.)

## خوخ

خُوخٌ [The peach, or peaches;] a well-known kind of fruit, (K, TA,) which is eaten; (TA;) i. q. دُرَاقِنٌ (K in art. درقن:) sing., (K,) or n. un., (S,) خُوخَةٌ. (S, K.) — See also what follows.

خُوخَةٌ: see above. — Also An aperture (S, A, Mgh, K) in a wall, (S, A, Mgh,) admitting the light (S, A, K) to a house, or chamber. (K.) — A passage (مُخْتَرِقٌ) between any two houses, not having a door, or gate: (K:) of the dial. of El-Hijáz; (TA;) [and of Egypt, where it is applied to a lane leading from one street or quarter to another: coll. gen. n. خُوخٌ:] accord. to some, a passage (مُخْتَرِقٌ) between any two things: and a small door-way between two houses, or chambers, with a door affixed to it. (L.) — A niche, or small door, (A, Mgh,) in a large door. (A.) [Golius, as on the authority of Meyd, explains it as meaning Fenestella in medio januae.] — [Also applied to A sluice in a rivulet: see دُرَقَةٌ.] — †The anus; syn. دُبُرٌ. (K, TA.) — A kind of green garment: (Az, K:) of the dial. of Mekkeh. (TA.)

## خود

2. خَوْدٌ (L,) inf. n. تَخَوِيدٌ (S, L, K,) He (a camel, L) went quickly; or was quick in his pace or going: (S, L, K:) he went quickly, and threw out his legs: or, as some say, he shook, as though he were convulsed: and in like manner, a male ostrich: and sometimes it is said of a man, signifying as first explained above. (L.) — خَوْدٌ رَأَيْتُ: see art. رَأَى. — He sent the stallion, فِي الْإِبِلِ among the camels. (L, K.) — He obtained somewhat of food. (K.)

5. تَخَوْدٌ He (a camel) shook in going, by reason of brishness, liveliness, or sprightliness.

(A.) — It (a branch) inclined, (A, TA,) or bent. (K.)

خَوْدٌ, applied to a girl, (S,) or young woman, (L,) or a female, (A, K,) Soft, or tender, (S, A, L, K,) and youthful: (A:) or goodly, or beautiful, in make, and youthful, (L, K,) not yet of middle age: (L:) pl. خَوْدَاتٌ (L, K) and خَوْدٌ; (S, L, K;) the latter like نَدْنٌ as pl. of نَدْنٌ, an epithet applied to a spear. (S, L.)

## خوار

1. خَوَارٌ, aor. يَخْوَرُ, (S, A, Mgh,) inf. n. خَوَارٌ (JK, S, A, Mgh, K\*) and خَوْرٌ, (JK,) He (a bull) uttered his cry; [i. e. lowed, or bellowed;] (Lth, JK, S, A, Mgh, K;) this being its primary signification: (Er-Rághib:) the inf. n. خَوَارٌ, used agreeably with this explanation, occurs in the Kur xx. 90 [and vii. 146]: (S:) it signifies the loud crying [i. e. the lowing or bellowing] of a cow and of a calf: (Lth:) and the crying [i. e. bleating] of sheep, or that of goats, and of gazelles, (K,) and of any beast: (Er-Rághib:) and the sounding [i. e. whizzing] of arrows: (K:) of any of these, you say, خَارٌ, aor. and inf. n. as above. (TA.) [Hence,] نَهَ صَوْتُ كَخَوَارِ الثَّوْرِ He has a voice like the bellowing of the bull. (A.) — [And hence, (see 10,)] خَارَ عَلَيْهِ † He bent, turned; or inclined, towards him. (A.) — خَارٌ, aor. as above, (S, Mṣb,) inf. n. خَوْرٌ, (S, K, [for which Golius, as on these authorities, substitutes خَوْرَةٌ]) said of a man, (S,) and of anything, (TA,) He, or it, was, or became, weak, or feeble, (S, Mṣb, K,) and languid; (S, TA;) as also خَوْرٌ, (TA,) aor. يَخْوَرُ, (JK,) inf. n. خَوْرٌ; (S, K, TA;) and خَوْرٌ, (JK, TA,) inf. n. تَخْوِيرٌ. (K.) خَارٌ and خَوْرٌ both signify It was soft, or fragile; said of anything, like a reed. (JK.) It is said in a trad. of 'Omar, لَنْ يَخْوَرَ قَوْمِي مَا دَامَ صَاحِبَهَا يَنْزِعُ وَيَنْزُو, meaning A possessor of strength (صَاحِبُ قُوَّةٍ) will not be weak as long as he can pull his bow and leap to his beast. (TA.) In a camel that is drinking, خَوْرٌ denotes, or implies, a quality that is praised; i. e. Patient enduring of thirst and fatigue: and a quality dispraised; i. e. the lacking patience to endure thirst and fatigue. (TA.) — Also, said of heat, (S, TA,) and of cold, inf. n. خَوْرٌ and خَوْرَةٌ, (JK,) † It became faint; it remitted, or abated; (JK, S, TA;) and so خَوْرٌ, inf. n. خَوْرٌ; and خَوْرٌ. (TA.) And خَارَ عَنَّا, said of cold, It ceased from us; quitted us. (A.) — خَارَهُ (JK, S,) inf. n. خَوْرٌ (S, K,) He hit, or hurt, his خَوْرَانِ, (JK, S, K,\*) in thrusting or piercing him with a spear or the like. (JK, S.)

2. خَوْرٌ: see 1, in two places. — خَوْرُهُ He attributed to him weakness, or feebleness, and languor. (TA.)

4. إِخَارُهُ (S, K,) inf. n. إِخَارَةٌ (S,) [app., in its primary acceptation, He caused him to utter a cry. (See 10.) — And hence,] † He bent, turned, or inclined, him, or it. (S, K.) You say, أَخْرَنَا أَخْرَنًا المَطَايَا إِلَى مَوْضِعٍ كَذَا † We bent, or turned, the riding-camels to such a place. (S.)

6. **تَخَاوَرَتِ الشَّيْرَانُ** *The bulls lowed, or bellowed, one to another.* (A.)

10. **اسْتَخَارَهَا** [*He endeavoured to make her (namely, a gazelle, or a wild cow,) to utter her cry; or he uttered a cry in order that she should do the same.* (TA.) The sportsman, coming to a place in which he thinks the young one of a gazelle or [wild] cow to be, utters a cry like that of her young one; and the mother, hearing it, if she have a young one, thinks the cry to be that of her young one, and follows the cry. (S, TA.) — Hence, (S, TA.) **اسْتَخَارَهُ** † *He endeavoured to make him bend, turn, or incline:* (JK, S, A, K, TA.) and *he called him to him: and he interrogated him; or desired him to speak; syn. اسْتَنْطَقَهُ*: namely, a man. (JK.) [*استخار البنزل* is explained in the L and K as meaning *اسْتَنْطَقَهُ*: to which is added in the TA, *كَأَنَّهُ طَلَبَ خَيْرَهُ*, with the remark that it should therefore properly be mentioned in art. *خَيْر*: but an explanation in the sentence immediately preceding, and a verse cited below, evidently show that *استَنْطَقَهُ* is a mistranscription for *اسْتَنْطَقَهُ*, and that *خَيْرَهُ* should be *خَيْرَهُ*: so that the meaning is *He interrogated the place of abode.*] The author of the L cites, as an ex., the saying of El-Kumeyt,

\* **وَلَنْ يَسْتَحِيرَ رُسُومَ الدِّيَارِ**  
\* **لِعَوْلَتِهِ ذُو الصَّبَى الْمَعُولِ**

[*And he who is affected with youthful amorousness, wailing, will not ask the remains, or traces, of the dwellings to reply to his wailing: but for لعولته I would rather read ببعولته; i. e., will not interrogate them with his wailing.* (TA.) — **استخار الصب** (K, TA, [in some copies of the K, erroneously, *الصبغ*],) and **اليربوع** (TA,) *He placed a piece of wood in the hole of the burrow of the [lizard called] صب (K, TA,) and of the *jerboa, i. e. in the قاصعة* (TA,) *in order that it should come forth from another place,* (K, TA,) i. e. *the نافقة*, so that he might catch it. (TA.) Lth falsely assigns the act of *الاستخارة* to the *صب* and the *jerboa*. (Az, TA.)*

**خُورٌ** *Low, or depressed, ground or land,* (JK, S, K,) *between two elevated parts;* (JK, S;) like **غُورٌ**: (TA:) *an inlet (lit. a neck) from a sea or large river, entering into the land:* (Sh:) *a place, or channel, where water pours into a sea or large river:* (JK, K:) or *a wide place or channel, where waters pour, running into a sea or large river:* (TA:) or (as in the TA, but in the K “and,”) *a canal, or cut, from a sea or large river:* (K, TA:) and i. q. **رَحْبَةٌ** [app. as meaning *the part in which the water flows from the two sides of a valley*]: (JK:) pl. **خُورٌ**. (TA.)

**خُورٌ** a pl. of **خَوَارَةٌ** (S, K,) *contr. to rule;* (MF, TA;) and of **خَوَارٍ** in the phrase **العنان خوار**. (JK, TA.) See **خَوَارٍ**, in five places.

**خُورَةُ الْإِبِلِ**, with damm, [app. originally **خَيْرَةٌ**] *The best of camels, or of the camels;* (IAqr, K;) [see **خَيْر**, (in art. **خَيْر**), near the end of the para-

graph;] and so **خَوَارَهَا**, and **مِنْهَا خُورِي**. (Fr, TA.)

**خُورِي** fem. of **أَخِيرٌ**, and properly belonging to art. **خَيْر**: see what next precedes.

**خَوَارَانُ** *The مَبْعَر [or rectum], which comprises the حَتَار [or anus, with the extremities of its skin,] of the صُلْب [or back], (K,) of a man &c.:* (TA:) or *the passage of the روث [or dung, properly of a horse or the like, but here app. meaning of a man also]:* (S:) or *the head [or extremity] of the مَبْعَرَة [or rectum]:* or *the part in which is the دُبُر [or anus]:* (K:) or *the دُبُر [or anus] itself;* (TA;) or it has this meaning also; (JK;) and so **خَوَارَةٌ**, *syn. اسْت*; (K;) *the دُبُر being so called because it is like a depressed place between two hills:* (TA: [see **خُورٌ**]:) or *the gap in which is the دُبُر [or anus] of a man; and that in which is the قُبُل [or anterior pudendum] of a woman:* (TA:) or *the gap in which is the دُبُر and the place of the ذَكَر and that of the قُبُل of the woman:* (Zj in his “*Khalq el-Insán*.”) pl. **خَوَارَانَاتُ** and **خَوَارِينُ**: (K:) *the former pl. of a form which any sing. subst. not significant of a human being may receive.* (TA.)

**خَوَارٌ** an inf. n. of **خَارٌ** as explained in the first sentence in this art. (S, A, &c.) = **خَوَارُ الْإِبِلِ**: see **خُورَةٌ**.

**خُورٌ**: see the next paragraph, in two places.

**خَوَارٌ** *Weak, or feeble;* (JK, S, Mṣb, K;) applied to a man; (S;) as also **خَائِرٌ** (K,) and **خُورٌ**: (AHeyth:) *a weak man, who cannot endure difficulty or distress:* (Lth:) and † *cowardly, or a coward:* (A:) pl. of the first **خَوَارُونَ**, and of the third **خُورَةٌ**. (AHeyth.) Applied to a camel, *Slender (رقيق) and beautiful:* (K, TA: [for *الحسن* in the CK, I read *الحسن*, as in other copies of the K and in the TA:] and the fem., with *ة*, applied to a she-camel, *having soft flesh and fragile bones:* (TA:) pl. of the former [and of the latter] **خَوَارَاتُ**. (K.) Applied to a spear, *Weak:* (S:) *not hard:* (Mṣb:) or *weak and soft;* (TA;) and in the same sense applied to an arrow, (A, TA,) as also **خُورٌ**; (TA;) and so the fem. of the former, with *ة*, applied to a reed or cane (**قَصَبَةٌ**); (A, TA;) and to land or ground (أَرْضٌ) as meaning *weak, (S,) or soft:* (A, Mṣb:) pl. **خُورٌ**. (S.) And **خَوَارُ الْعِنَانِ** † *A horse (A) that turns easily,* (JK, A, K,) and *runs much:* (K:) pl. **خُورٌ**. (JK, TA.) And **خَوَارَةٌ خَوَارَةٌ** † *A sheave of a pulley of which the pin runs [or turns] easily in the cheeks.* (TA.) And **خُورُ الْحَسَايَا** *Beds, or the like, stuffed with soft substances.* (TA, from a trad.) And **خَوَارُ الصَّفا** *Smooth stones that sound [when struck] by reason of their hardness.* (IAqr.) And **زَنْدٌ خَوَارٌ** † *زند [q. v.] that emits much fire; syn. قَدَّاح.* (AHeyth, K.) [Hence,] **هُوَ خَوَارُ الْعُودِ** [meaning † *He is lavish when asked*]: an expression of dispraise. (TA in art. **كَسْر**.) [Hence also,] **خَوَارَةٌ** † *A she-camel abounding with milk; pl. خُورٌ;* (S, K, TA;)

which is *contr. to rule, and said by MF to be without a parallel:* (TA:) and so a *ewe or she-goat:* (TA:) or a *she-camel whose milk flows easily; and so a ewe or she-goat:* (A:) or a *she-camel thin-skinned, and abounding with milk:* (AHeyth:) or one *that is of a hue between dust-colour and red, with a thin skin; and such is the most abundant in milk:* (Kf:) or *of a red colour inclining to dust-colour, thin-skinned, and having long fur with [coarse] hair protruding through it, longer than the rest:* such a she-camel is less hardy than others, but abounds with milk. (ISk.) Also † *A palm-tree (نَخْلَةٌ) that bears much fruit.* (JK, A, K.) — **خُورٌ** as meaning † *Women much suspected, on account of their corruptness,* (K, TA,) and *the weakness of their forbearance,* (TA,) is [a pl.] without a sing. (K.)

**خَوَارَةٌ** fem. of **خَوَارٌ** [q. v.]. — As a subst.: see **خَوَارَانُ**.

**خَائِرٌ**: see **خَوَارٌ**, first sentence.

خوص

1. **خَوْصٌ**, aor. *ء*, inf. n. **خَوْصٌ**, *He (a man, S) had the eye sunk, or depressed:* (S, K:) or the inf. n. signifies *the eye's being narrow, or contracted, and sunk, or depressed:* (Mṣb:) or its *being small, and sunk, or depressed:* (A:) or its *being sunk, or depressed, and narrow, or contracted, and small:* or *one eye's being smaller than the other:* or *the eye's being narrow in the slit, naturally, or by reason of disease:* or, accord. to AM, all that they have related respecting this word is correct except narrowness of the eyes; for the Arabs, when they mean this, use the term **خَوْصٌ**, with [the unpointed] *ح*; but when they mean the eye's being sunk, or depressed, this they term **خَوْصٌ**, with [the pointed] *خ*: (TA:) and accord. to A'Obeyd's relation on the authority of his companions, (TA,) [and accord. to Mṣr also,] **خَوْصَتْ عَيْنُهُ** signifies *his eye became sunk, or depressed;* (Mgh, TA;) but **خَوْصَتْ**, “it became narrow, or contracted.” (Mgh.) — Also **خَوْصَتْ**, inf. n. as above; and **اخْوَصَتْ**, inf. n. **اخْوَصَاصٌ**; *She (a ewe) had one of her eyes black, and the other white.* (AZ, TA.)

2. **خَوْصُ الشَّجَرِ**, inf. n. **تَخْوِيسٌ**, said of palm-trees, [and some others, see **خَوْصٌ**] *The trees put forth leaves, [or only leaves of the kinds called خَوْصٌ] little by little.* (L, TA.) See also 4. — **خَوْصُ النَّاجِ**, inf. n. as above, *He ornamented the crown with plates of gold* (K, TA) *of the width of palm-leaves.* (TA.)

3: see 6, in two places.

4. **أَخْوَصَتِ النَّخْلُ** *The palm-trees put forth their خَوْص [or leaves]:* (S, K:) or, accord. to the A, you say, **خَوْصَتِ النَّخْلُ** † *meaning the palm-trees put forth their leaves.* (TA.) [See also 2, above.] **اخْوَصٌ** is also said of the **عَرْفَج**, (S, K,) and of the **رَمْت**, (TA,) [and of other trees, (see **خَوْصٌ**),] or of trees in general, (TA,) or of trees (الشَّجَر) you say **أَخْوَصَ**, inf. n. **اخْوَصَاصٌ**,

(AHn, ISd,) the verb being thus made infirm, and the inf. n. sound, (ISd,) or of all trees except thorny trees and herbs or leguminous plants, (TA,) meaning, *It broke out with leaves*: (S, K:) or, when said of the عرفج, its خوص became perfect. (AA, TA voce عرفج; and S voce نقب.)

And you say also, أخوصت الخوصة The خوصة [see خوص] appeared. (TA.)

6. تخاوص (A, K,) or نظره في نظره (TA,) He blinked, or contracted his eyelids, (A, K,) somewhat, (K,) looking intently, as though he were aiming an arrow; and so in looking at the sun; (A, K;) as also خاوص (K.) [But the latter is trans.] You say, فلاناً خاوصاً, and إنّه يخاوص فلاناً, Verily he blinks, or contracts his eyelids, looking intently, at such a one, as though he were aiming an arrow. (A.) [See also تحاوص إلى الشمس; and هو يخاوص فلاناً] — [Hence,] تخاوصت النجوم (A,) or تخاوصت النجوم للغروب (TA,) †The stars inclined to setting. (A, TA.)

11: see 1, last signification.

خوص The leaves of the date-palm, (T, S, A, Mgh, K,) and of the مقل [or Thebaic palm], (T, TA,) and of the نارجيل [or cocoa-nut-tree], and the like, (TA,) and of the عرفج, (T, K,) and of the ثمار, (T, TA,) and of the نصي (S voce الأء, q. v.) and of the ارطى, and of the آء (Ibn-'Eiyash Ed-Dabee, K:) n. un. with ة: (T, S, K, &c. :) the خوصة of the عرفج is the green [part] thereof when it appears upon the white thereof; (TA;) [or] it resembles the leaves of the حنّاء: that of the ارطى is like the هذب [or evergreen leaves] of the أثل: that of the آء has the form of the ears of sheep, or goats: and that of the سبط has the form of the حلفاء: (Ibn-'Eiyash, TA:) there is also the خوصة of the [class of trees or plants called] جنية, which is of the plants, or herbage, of the [season called] صيف, or, as some say, it is what grows upon a root-stock or rhizoma (على أرومة): (TA:) but to herbs, or leguminous plants, of which the leaves fall and become scattered when they dry up, there is no خوصة. (T, TA.)

خواص The trade, or art, of the خواص. (A, TA.)

خواص A seller of خوص: (S, K:) or a weaver hereof [into baskets and mats and the like]: (A:) or both. (TA.)

أخوص A man (S, Mgh) having the eye sunk, or depressed; (S, Mgh, K;) having the quality of the eye termed خوص: [see 1:] fem. خوصة: (TA:) which is [also] applied to the eye, meaning sunk, or depressed: (Mgh:) or small, and sunk, or depressed: (A:) and to a ewe, meaning having one of her eyes black, and the other white: (AZ, K:) or having one eye black, and the other, with the rest of the body, white: (TA:) pl. خوص, which, prefixed to العيون, is applied to camels. (A.) — [Hence,] بئر خوصة †A deep

well; a well of which the bottom is deep; (A, K, TA;) of which the beasts see not the water: (TA:) because one contracts his eyelids (يتخاوص) in looking into it: (A, TA:) or خوصاء applied to a well (ركبة), signifies of which the water has sunk into the earth. (TA.) And the same epithet applied to a [mountain of the kind called] هضبة, (A,) or قارة, (K,) †High; lofty: (A, K:) because one contracts his eyelids in looking at it. (A, TA.) And ريح خوصة †A hot wind: (K:) or a vehemently-hot wind: (A:) that makes the eye to blink, or contract the eyelids, (تكرها) by reason of heat: (K, TA:) in which one does not see without blinking, or contracting the eyelids. (A.) And ظهيرة خوصة †A summer mid-day vehemently hot: (A:) or most vehemently hot; (K, TA;) in which one cannot look without blinking, or contracting the eyelids. (TA.)

مخوص applied to a crown, Ornamented with plates of gold like خوص in width: (A, TA:) and applied to a vessel, having in it what resemble خوص in shape. (TA.) مخوص بالذهب, applied to ديباج [or silk brocade], Woven with gold in the form of خوص. (TA.)

أرض مخوصة Land in which are خوص of the سبط and عرفج and آء and ارطى. (Ibn-'Eiyash Ed-Dabee, K.)

#### خوض

1. خاض الماء, aor. يخوض, inf. n. خوض (S, A, Mgh, K) and خياض (S, A, K,) [He waded, or forded, through the water;] he passed through the water walking or riding: (S:) or he entered into the water; (A, K;) as also خوضه (K,) inf. n. تخويض; (TA;) [or this latter has an intensive signification, as it is said to have in a phrase below;] and اختاضه: (K:) or he walked in, or through, the water; (Mgh;) as also تخوضه: (TA:) or he entered into the water and walked in it, or through it. (TA.) You say also, خاض بالفرس, meaning He brought the horse to the water; as also خاضه (K,) inf. n. إخاضه; (AZ;) and خاوضه (K,) or خاوضه في الماء, inf. n. مخاوضة, as in the A: (TA:) or إخاضوا الماء signifies خاضوه بدوابهم [They waded or forded through the water, or entered into it, &c., with their beasts]: and you say also, خاوضتهم في الماء [I waded or forded with them through the water; &c.; meaning with men, not with beasts]: (so I find in a copy of the A:) and خاوضت خيولهم الماء signifies خاضوا القوم [The people's horses waded or forded through the water]. (S.) — خاضت الإبل لبح السراب — [The camels passed through the great expanse of mirage]. (A.) — خاض البرق الظلام [The lightning penetrated through the darkness]. (A, TA.) — خاض إليه الرماح حتى أخذه [He forced his way to him through the spears until he took him, or it]. (A, TA.) — خاض القوم في الحديث (S, A,) and خاضوا فيه (S, A, K,) †The people, or company of men, entered [or waded] together into

discourse. (S, A, K.) — خاض الغمرات (S, K,) aor. as above, inf. n. خوض (TA,) †He plunged into the submerging floods of ignorance, or the like; syn. افتحمها (S, K, TA.) — خاض في الأمر †He entered [or plunged] into the affair. (Mgh.) — In like manner you say, [خاض في] and [خاض في] الباطل †He entered [or plunged] into false, or vain, discourse or speech: (Mgh:) and خاض, alone, signifies †He said, or spoke, what was false. (A.) It is said in the Kur [lxiv. 46], (TA,) وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ, i. e. في الباطل †[And we used to enter into false, or vain, discourse or speech, with those who entered thereinto]; (Bd, Jel, K;) syn. نشرّع: (Bd:) or and we used to follow the erring, &c. (O, K.) And again, [lii. 12,] الَّذِينَ هُمْ فِي الْبَاطِلِ يُعْتَبُونَ †[Who amuse themselves in entering into false, or vain, discourse or speech]; (TA;) being here, again, understood. (Bd.) And again, [ix. 70,] وَخُضِرَ كَأَلْدَى خَاوِضًا, i. e. كَخَوْضِهِمْ †[And ye have entered into false, or vain, discourse or speech, like their entering thereinto]. (K.) And again, [vi. 67,] الَّذِينَ الْبَاطِلِ يُعْتَبُونَ †[Who enter into false, or vain, discourse or speech respecting our signs; meaning the Kur-án]. (TA.) خاض فيه is also explained as signifying †He said what was false respecting it. (TA.) And خوض signifies †The confusing, or confounding, in an affair. (TA.) — خاض (S, A, Mgh, K,) and خوض (A, TA,) also signify He mixed, (S, K, TA,) and stirred about, (TA,) the beverage, or wine: (S, K, TA:) or he stirred about the سويق with the مخوض. (A, Mgh.) — خاضه بالسيف †He moved about the sword in him, having smitten him: (S, K, TA:) or he put [or thrust] the sword into the lower part of his belly, and then raised it upwards. (A, TA.) — خاضت بقدر في القداح (A, TA,) inf. n. خياض; and خاوضت القداح, inf. n. خواض; (TA;) †I put an arrow, (A, TA,) which I had borrowed, and by which I expected to have good luck, (TA,) among the [other] arrows (A, TA) used in the game called el-meysir: (TA:) see an ex. (a verse of Sakhr-el-Ghef) in art. خض.

2: see 1, first signification: — and again in the latter part of the paragraph. — خوض في نجيعه [app. meaning He wallowed in his effused blood] is with teshdeed to render the signification intensive. (S.)

3: see 1, second sentence, in two places: and again in the last sentence.

4. أخضت في الماء دابتي [I made my beast to wade, or ford, through the water]. (S, A.) — أخاض القوم خيولهم الماء [The people, or company of men, made their horses to wade, or ford, through the water] is said when they wade, or ford, with their horses through the water. (TA.) — أخاض القوم: and إخاضوا الماء: [which are evidently elliptical phrases:] and أخاض الفرس: see 1, second sentence. — إخاض الباطل: see 1.

== اخاض الباء *The water admitted of being walked [or waded or forded] in or through: contr. to general rule; being intrans. while the unaugmented verb is trans. (Mṣb.)*

5: see 1, first sentence. — تخوض also signifies *He constrained himself to wade, or ford, in, or through, water. (K, \*TA.)* This is the primary signification: and hence, — تخوض في الأمر † *He employed, or occupied, himself in the affair: and he used art or artifice or cunning, or his own judgment or discretion, in the affair, or in the disposal or management thereof: and so in the phrase تخوض في المال: or, accord. to some, this means he acted wrongly in acquiring the property in an improper manner, in whatsoever way it was possible. (TA.)*

6: see 1, near the middle of the paragraph.

8: see 1, first sentence.

مخاض: see مخاضة.

مخوض [The instrument with which beverage, or wine, is mixed and stirred about]; it is, for beverage, or wine, like the سويق مجذح for سويق: (S, K:) or the instrument with which سويق is stirred about. (A, Mgh.)

مخاضة [A ford; i. e.] a place where people pass through water, walking or riding: (S, A, K:) or a place where one walks through water: (Mṣb:) pl. مخاض (S, K,) [or this is rather a coll. gen. n.,] or مخاض (as in one copy of the S,) and مخاض (AZ, S, K) and مخاضات. (Mṣb, TA.)

خوف

1. خاف (S, Mṣb, K, &c.,) originally خَوَّفَ (Lth, L, &c.,) first pers. خَفَّتْ (TA,) aor. يَخَافُ (S, K, &c.,) originally يَخْوَفُ (L,) imperative خَفِّ (S,) inf. n. خَوْفٌ (S, Mṣb, K, &c.) and خِيفٌ [originally خَوَّفَ] (Lh, TA,) erroneously written in the K with fet-ḥ [to the خ], but some say that this is a simple subst., not an inf. n., (TA,) and خِيفَةٌ (Lh, S, Mṣb, K, &c.,) originally خَوْفَةٌ (K,) but some say that this also is a simple subst., not an inf. n., (TA,) and [therefore] its pl. is خِيفٌ (Lh, JK, S, and so in the CK,) in [some of] the copies of the K erroneously written خِيفٌ (TA,) or this [as well as the next preceding] may be an inf. n., for some few inf. ns. have pls., (ISd, TA,) and مَخَافَةٌ (S, Mṣb, K, &c.,) originally مَخَوْفَةٌ, for which last, the first of these inf. ns. is used by a poet, and therefore made fem., (TA,) *He feared; he was afraid or frightened or terrified; syn. فزع. (K.)* It is also trans.: (Mṣb:) you say, خَافَهُ and تَخَوَّفَهُ [He feared, or was afraid of, him, or it]; (Mṣb, TA;) both signifying the same: (TA:) [and so خَافَ مِنْهُ; or this may mean he feared what might happen to him from him, or it:] and خَافَ عَلَيْهِ and تَخَوَّفَ عَلَيْهِ [i. e. خَافَهُ عَلَيْهِ] *He feared for him a thing*: (S, K:) and

تَخَوَّفَهُ عَلَيْهِ and خَافَهُ عَلَى مَالِهِ [He feared him, or it, for his property]. (Mgh.) — [Hence,] it is also used in the sense of ظَنَّ [He thought, or opined]: and in this case, the Arabs sometimes use it in the same manner as a verb signifying an oath, and give it the same kind of complement; as in an ex. cited voce دَرَدَ [q. v.]: (S in art. درد.) And *He knew. (Lh, Kr, K.)* Hence, وَإِنْ أَمْرًا وَخَافَتْ مِنْ بَعْلِهَا نُشُورًا [And if a woman know that there is, on the part of her husband, injurious treatment, or unkindness, or estrangement], (K,) in the Kur [iv. 127]. (TA.) And hence also, فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا [And he who knoweth that there is, on the part of the testator, an inclining to a wrong course, or a declining from the right course, &c.], (K,) in the Kur [ii. 178]; thus explained by Lh. (TA.) — خَافَهُ (S,) first pers. خَفَّتَهُ (K,) aor. يَخْوَفُهُ (S,) *He exceeded him in fear. (S, K,\*)* You say, خَاوَفَهُ فَخَافَهُ (S,) inf. n. of the former مَخَاوَفَةٌ (TA,) i. e. [He vied with him to see which of them would exceed the other in fear, and] he exceeded him in fear. (S.)

2. خَوْفُهُ (Mṣb, K,) inf. n. تَخْوِيفٌ (TA,) i. q. أَخَافَهُ. (Mṣb, K.) See the latter, in two places. *He put fear into him. (JK, TA.)* خَوْفَانًا [app. addressed to God] is mentioned by Lh as meaning *Render the Kur-an and the Traditions beautiful to us in order that we may [give heed thereto and] fear. (TA.)* — *He made him to be in such a state, or condition, that men feared him; (JK, K;) he made him to be feared by men. (M.)* Hence, in the Kur [iii. 169], إِنَّمَا ذِكْرُ الشَّيْطَانِ، يَخْوِفُ أَوْلِيَاءَهُ، i. e. [Verily that is the devil:] he causeth his friends to be feared by you: [or that devil causeth &c.:] or, as Th says, *causeth you to fear by his friends. (TA.)* — *He diminished it, lessened it, or took from it; and so خَوْفَ مِنْهُ. (TA.)* [See also 5.] — *He sent away his sheep, or goats, flock by flock. (TA.)*

3: see 1, last sentence.

4. إِخَافٌ (S) and إِخَافَةٌ (Mṣb, K,) inf. n. إِخَافَةٌ (S) and إِخَافَةٌ (Mṣb, K,) [but the latter is irreg. and rare,] *He, or it, (an affair, a case, or an event, Mṣb,) caused him, or made him, to fear, or be afraid; put him in fear; frightened, or terrified, him; (TA;) and خَوْفُهُ (Mṣb, K,) inf. n. تَخْوِيفٌ (S, TA,) signifies the same. (S, Mṣb, K.)* So in the phrase إِخَافُ التَّغَرُّ [The enemies' frontier caused to fear, &c.; was insecure:] or *fear entered from it. (TA.)* You say also, مَالٌ إِخَافُ النَّاسِ [The wall leaned, and caused the people to fear]. (Mṣb.) And اللُّصُوفُ أَخَافُ الطَّرِيقَ [for أهل اللُّصُوفِ أهل الطَّرِيقِ] *The robbers caused the people of the road, or the passengers thereof, to fear, &c.; or it may be rendered the robbers caused the road to be insecure. (Mṣb.)* And أَخَفَّتَهُ الأَمْرَ فَخَافَهُ [I caused him to fear the thing, or affair, &c., and he feared it; making the verb doubly trans.]; as also خَوَّفَتْهُ إِيَّاهُ فَتَخَوَّفَهُ. (Mṣb.) It is said in a trad., أَخِيفُوا الْبَوَائِرَ قَبْلَ أَنْ تُخِيفَكُمُ. *Make ye the*

venomous reptiles and the like to fear before they make you to fear; (TA;) i. e. *kill ye them before they kill you. (JM, TA.)* — مَا أَخَوَّفَنِي عَلَيْكَ [How greatly do I fear for thee!]. (TA.)

5. تَخَوَّفَهُ: see 1, in three places. — Also *He took by little and little (S, L, K) from it, (S, K,) or from its sides; (L;) as also تَحَوَّفَهُ: (S and K\* in arts. حوف and حيف:) or he took from its extremities; so in the A; in which it is said to be tropical: accord. to IF, it is originally [تَخَوَّنَ] with ن [in the place of the ف]. (TA.)* Dhu-r-Rummeh says, (S,) or not he, but some other poet, for it is ascribed to several different authors, (L,)

\* تَخَوَّفَ الرَّحْلُ مِنْهَا تَامِيًا قَرِيًّا \*  
\* كَمَا تَخَوَّفَ ظَهْرَ النَّبْعَةِ السَّفِينُ \*

[Her saddle abraded from a long and high, compact hump, like as when the piece of skin used for smoothing arrows has abraded from the back of a rod of the tree called نبعَة]. (S.) [See also 5 in art. حوف, where another reading of this verse is given. In the TA, in the present art., in the places of الرحل and ظهر, I find السَّيْرُ and عَوْدٌ.] Hence, (S, K,) accord. to Fr, (TA,) أَوْ يَأْخُذْهُمُ [Or are they secure from his destroying them] by causing them to suffer loss [by little and little] in their bodies and their possessions, or cattle, and their fruits: or, accord. to Zj, it may mean, *after causing them to fear, by destroying a town, so that the one next to it shall fear. (TA.)* You say also, *He took by little and little from my property. (JK.)* And تَخَوَّفْنَا السَّنَةَ [The year of drought, or sterility, took from us by little and little]. (JK.) And تَخَوَّفَنِي حَقِّي [He diminished to me by little and little my right, or due]. (JK.) And تَخَوَّفَهُ حِمَقُهُ † i. q. اهْتَضَمَهُ [an evident mistranscription for اهْتَضَمَهُ or اهْضَمَهُ, meaning His stupidity deprived him of his right, or due]. (TA.)

خَافٌ A man very fearful or timorous; (S, K;) [and so, in the present day, خَوَّافٌ; the former originally] of the measure فَعْلٌ, like فَرِحٌ and فَرِحٌ; and similar to صَاتٌ, meaning a man "having a strong, or loud, voice:" (S:) or i. q. خَائِفٌ: (TA:) accord. to Kh, it may be [originally خَائِفٌ] of the measure فَعْلٌ, having the medial radical rejected; or [خَوْفٌ] of the measure فَعْلٌ; and in either case, the dim. is [خَوِيفٌ] with و: so says Sb. (TA.)

خَوْفٌ inf. n. of 1. (S, Mṣb, K, &c.) — Also *Slaughter: whence, مِنَ الْخَوْفِ مِنِّي وَتَبْلُوْتَكُمُ بَشِيًّا [And we will assuredly try you with somewhat of slaughter]; (Lh, K;) in the Kur [ii. 150]. (TA.)* [See also 4.] — And *Fighting: whence, فَإِذَا جَاءَ الْخَوْفُ [But when fighting cometh; in the Kur xxxiii. 19]. (K.)* — See also خَائِفٌ. — Also *A red hide from which are cut strips like thongs, (Kr, K, TA,) and then upon these are put [ornaments of the hind termed] شَدْرٌ; worn by a girl:*

(TA:) a dial. var. of **خَوْفٌ** [q. v.]: (K:) but this latter is preferable. (L, TA.)

**خَيْفٌ**: see 1, first sentence.

**خَافَةٌ** *A [coat of the kind called] جَبَّةٌ, of hide, or leather, which the collector of honey wears; (Akh, JK, K;) and also worn by the water-carrier: (JK:) or a fur-garment, or hide with the fur or wool on it, worn by him who enters into the places occupied by bees, in order that they may not sting him: (TA:) or a [pouch of the kind termed] خَرِيْطَةٌ, (S, K,) of hide, or leather, (S,) narrow in the upper part and wide in the lower part, (TA,) in which honey is collected: (S, K:) or a [round piece of leather with a running string by means of which it may be converted into a bag, such as is termed] مَصْفَرَةٌ, like the خَرِيْطَةٌ, made, or sewed, small, [for مَصْعَدَةٌ or مَصْعَدَةٌ, which I find in different copies of the K, and to which no appropriate meaning is assignable, I read مَصْفَرَةٌ or مَصْعَرَةٌ, (see 2 in art. صغر, and particularly القِرْبَةُ القَرِيْبَةُ)] having its head [or border] raised, for honey; (K;) so says Skr, in explaining the following verse: or, as IB says, accord. to Aboo' Alea, it is from the phrase النَّاسُ أَخْيَافٌ, meaning "men," or "the people," "are different, one from another;" for it is a خَرِيْطَةٌ of hide, or leather, embellished with different kinds of embellishment; and if so it should be mentioned in art. خَيْفٌ: (TA:) [but] the dim. is خَوَيْفَةٌ. (JK.) Aboo-Dhu-eyb says, [describing a collector of wild honey,]*

\* تَأْبَطُ خَافَةٌ فِيهَا مِسَابٌ \*  
\* فَأَصْبَحَ يَنْتَرِي مَسَدًا بِشِيْقِ \*

(S,) [He put beneath his armpit a خَافَةٌ in which was a receptacle for honey, and betook himself to making successive endeavours to reach the most difficult part of a mountain by means of a rope, or rope of palm-fibres; for] he means شِيْقًا بِمَسَدٍ; the phrase being inverted: (S and TA in art. شيق:) or he means, [betook-himself to] taking successive holds of a rope (يَتَتَبِعُ حَبْلًا) tied to a شِيْق [here best rendered mountain-top] in his descent to the place of the honey; so that there is no inversion. (TA in that art.) — Also i. q. عَيْبَةٌ [A kind of basket, or receptacle, of hide, or leather]; (TA;) the thing in which fruits are gathered; also called مِخْرَفٌ. (Har p. 374.) — And خَافَةُ الزَّرْعِ is said to mean *The envelope of the grain of seed-produce; so called because it protects it: to this the believer is likened in a trad. [as some relate it]; but the reading [commonly known] is [خَامَةٌ], with م. (TA.) [See خَامَةٌ, in art. خَيْرٌ.]*

**خَيْفَةٌ**; pl. **خَيْفٌ**: see 1, first sentence. — [Sometimes it may mean, agreeably with analogy, *A kind of fear.*] = See also art. خَيْفٌ.

**خَوَافٌ** *Vociferation, clamour, or a confused noise, of a company of men. (JK, Sgh, K.)*

**خَوَيْفٌ**: see خَافٌ.

**خَوَيْفَةٌ**: see خَافَةٌ.

**خَوَافٌ**: see خَافٌ. — [Hence, perhaps,] *A certain black bird: ISd says, I know not why it is thus called. (TA.)*

**خَائِفٌ** *Fearing; being afraid or frightened or terrified: (S,\*TA:) pl. خَوَافٌ (S, K) and خَيْفٌ, (S,) or خَيْفٌ, (K,) or, accord. to Ks, خَيْفٌ and خَيْفٌ and خَوَافٌ, (L,) [but the second and third of these three should be خَيْفٌ and خَوَافٌ, for all are said to be of the measure فَعْلٌ,] and خَوَافٌ; or this last is a quasi-pl. n.; (K;) whence, in the Kur [vii. 54], خَوْفًا وَطَمَعًا, meaning *Worship ye Him fearing his punishment and eagerly desiring his recompense. (TA.)* See also خَافٌ. — And see مَخَوْفٌ.*

**طَرِيقٌ مَخَافٌ** [for مَخَافٌ أَهْلُهُ, *A road of which the people, or passengers, are caused to fear, by robbers.*] (Msb.) [See also what next follows.]

**طَرِيقٌ مَخَوْفٌ** *A road in which people fear: (S,\*Msb,K:) or a road that is feared; (JK, TA;) as also مَخِيفٌ, and مَخَائِفٌ; which last is tropical, of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ; (TA;) or, thus applied, this last [is a possessive epithet, and thus] means *having fear: (JK: [see also مَخَافٌ:])* you should not say طَرِيقٌ مَخِيفٌ, because the road does not cause fear, but only he who robs and slays therein. (S,\*K,\*TA.) One says also ثَغْرٌ مَخِيفٌ and مَخَوْفٌ *An enemies' frontier [that is feared, or] from which one fears, or from the direction of which fear comes. (TA.)* مَخَوْفٌ signifies *A thing [of any kind] that is feared; as a lion, and a serpent, and fire, and the like. (Har p. 369.)* [Hence,] حَائِطٌ مَخَوْفٌ *A wall of which the falling is feared. (Lh, Msb, TA.)* [See also مَخِيفٌ.] And وَجَعٌ مَخَوْفٌ [*A pain that is feared.*] (TA. [See, again, مَخِيفٌ.] And أَمْرٌ مَخَوْفٌ [*An affair, or event, that is feared.*] (Mgh, Msb. [See, again, مَخِيفٌ.] And فَاسِقٌ مَخَوْفٌ *A transgressor who is feared for his property, that he will consume it, and expend it in that which is not right. (Mgh.)**

**مَخِيفٌ**: see the next preceding paragraph, in two places: and see also what next follows.

**حَائِطٌ مَخِيفٌ** (Msb, K, in the CK) *مَخِيفٌ, (Msb, K,\* [See also مَخَوْفٌ.] And وَجَعٌ مَخِيفٌ (S, K) A pain that causes him who sees it to fear. (S. [See, again, مَخَوْفٌ.] And أَمْرٌ مَخِيفٌ An affair, or event, that is formidable; that causes him who sees it to fear. (Msb. [See, again, مَخَوْفٌ.] And المَخِيفُ means The lion, (K, TA,) that frightens him who sees him. (TA.)* See also مَخَوْفٌ, first sentence.

**أَخَوْفٌ** [*More, and most, formidable, fearful, or feared: anomalous, like its syn. أَخْشَى, being from the pass. verb. Hence,] أَخَوْفٌ مَا أَخَافُ عَدُوِّي كَذَا [The most formidable, or fearful, of what I fear for you is such a thing]. (Mgh,\* TA.)*

**مَخَافَةٌ** an inf. n. of 1, (S, Msb, K, &c.,) originally مَخَوْفَةٌ. (TA.) — [Also *A cause of fear: a word of the same category as مَجْبَنَةٌ and مَبْخَلَةٌ &c.: pl. مَخَاوِفٌ. Hence,] أَوَّلُ كُتُبِهِ المَخَاوِفُ [The first of his letters, or epistles, consisted of the causes of fear]. (TA.) — And مَخَاوِفٌ also signifies *Places of fear. (KL.)**

**مُتَخَوِّفٌ**: see مَخَوْفٌ.

## خوق

1. **خُوقٌ خُوقٌ** [imperative of خَاقٌ] *Ornament thy young woman, or female slave, with the earring. (K. [See خَوْقٌ.] = خَاقَهَا He (a man, TA) made with her (a woman, TA) the sound termed خَاقٌ [during the act of نِكَاح]. (K.) = خَاقَ الشَّيْءَ He took away the thing, and extirpated it, or removed it utterly. (TA.)*

2. **خَوْقُهُ**, (K,) inf. n. **تَخْوِيقٌ**, (TA,) *He made it wide; (K;) namely, an earring. (TA.)*

4. **اخَاقٌ** *He (a man, TA) went away into, or in, the country, or land. (Sgh, K.)*

5. **تَخَوَّقٌ** *It (an earring, TA) was, or became, wide, or widened. (K.) [See also 7.] — تَخَوَّقَ عَنْهُ He went, retired, or withdrew himself, far away from him, or it. (K,\*TA.) And He left, quitted, or forsook, it; namely, a course that he desired, or meant, to pursue. (TA.)*

7. **انخَاقَتِ المِغَازَةَ** *The desert was wide within. (JK, K,\*TA.) [See also 5.]*

**خَاقٌ** *The length of a desert. (JK, TA.) = الخَاقِ بَاقٍ, (S, K,) or خَاقِ بَاقٍ, (IB, TA,) or the latter also, without ال, (K, accord. to the TA, [but not in the CK nor in my MS. copy of the K,]) The sound of the ذَكَرُ in the flesh of the interior of the فَرج; (IAgr, K,\*TA;) or the sound of the فَرج on the occasion of the act of نِكَاح. (IB, TA.) — And hence, (IB, TA,) or because of its خَوْقٌ, i. e. width, (S, K,\*TA) The فَرج [or vulva, itself]. (S, IB, K.) الخَاقِ بَاقٍ is indecl., with kesr for its termination, (S,) like بَازِ الخَازِ. (S, K.)*

**خَوْقٌ** [in the L خَوْقٌ, which is evidently a mis-transcription; and in one copy of the S, in one place, written خَوْقَةٌ;] *A ring (S, L, TA) of gold and of silver: (L, TA:) or, accord. to Th, a ring [that is worn] in the ear: he does not say of gold nor of silver: (TA:) or the ring of the [kind of earring called] قُرْطٌ and of the [kind called] شَنْفٌ. (Lth, K.)*

**خَوْقٌ** *Width (S, K) of a desert, and of a well, and of a vulva: (S:) or, of a desert, width of the interior: (JK:) or length, and breadth of expanse, and width of the interior: and of a well, depth and width. (TA.) = And The mange, or scab, in camels: (El-Umawee, S, K:) or [a disease] like the mange or scab. (TA.)*

**أَخَوْقٌ** [*Wide; or wide in the interior; or far-extending: fem. خَوْقَاءٌ; pl. خَوْقٌ.*] You say

خوقٌ (JK, K, TA, [in the CK جوقٌ, and in my MS. copy of the K خوقٌ]) A wide [desert such as is termed] خوقٌ : (K:) or a خوقٌ wide in the interior. (JK.) And مفاضة خوقاً (JK, S, K) and منخافةٌ (JK, K) A wide desert: (S, K:) or a desert wide in the interior: (JK:) and the former, also, a desert in which is no water. (TA.) And بلدٌ أخوقٌ A wide, far-extending region or country. (TA.) And بئرٌ خوقاً (S, K) and منخافةٌ (K) A wide well: (S, K:) or كبةٌ خوقاً, a deep and wide well. (JK, TA.) — And the fem., خوقاً, applied to a woman, Having no partition between her vulva and her anus: or having her vagina and rectum united: or wide in the vulva: (TA:) or tall and slender. (JK, TA.) — And, so applied, Foolish, or stupid: (ISH, JK, K:) pl. خوقٌ. (ISH, K.) — And the masc., (applied to a man, JK,) Blind of one eye; or one-eyed: (JK, K:) pl. as above. (JK.) — Also, applied to a camel, Mangy, or scabby: (S, K:) or having what resembles the mange or scab: (TA:) fem. as above. (S, K.)

مخوقٌ An earring having a large خوقٌ [or ring]. (IAqr.)

أخوقٌ: see بئرٌ منخافةٌ and مفاضةٌ منخافةٌ.

خول

1. خالٌ, aor. يَخُولُ, inf. n. خَوْلٌ, He became possessed of خَوْلٌ [so I read, meaning slaves, or servants, and other dependents, in the place of خوال, an evident mistranscription, in the TA,] after having been alone. (TA.) — فلانٌ يَخُولُ Such a one pastures for his family: (S:) or يَخُولُ عَلَيْهِمْ signifies he milks and waters and pastures for them. (T, TA.) And خالٌ عَلَيْهِمْ He ruled, or governed, them. (JK.) And خالٌ ماله (K, TA,) aor. as above, (TA,) inf. n. خَوْلٌ and خيالٌ (K,) He pastured his cattle, or camels &c., and managed them, or tended them, and sustained them, (K, TA,) well: (K:) or خَلَّتْ الهالٌ, aor. أَخُولُ, I managed the cattle, &c., well: (S:) and خالٌ عَلَى الهالِ, aor. يَخُولُ, he pastured the cattle, &c., and managed them well; as also خالٌ, aor. يَخِيلُ. (TA in art. خيل.) — اختالٌ, aor. يَخُولُ and يَخَالُ or يَخِيلُ, see اختالٌ (with which it is syn.) in art. خيل.

2. خوله اللهُ الشئَ (JK, S,) or مالا (Msb,) or الهالِ (K,) inf. n. تَخْوِيلٌ (S,) God made him to possess, (JK, S,) or gave him, (Msb, K,) or conferred upon him, as a favour, (K,) the thing, (JK, S,) or property, (Msb,) or the property. (K.) So in the Kur vi. 94 and xxxix. 11 [and 50]. (TA.)

4. أخولٌ (JK, Msb, K) and أخولٌ (K) He (a man, JK, Msb) had maternal uncles: (JK, K:) or he had many maternal uncles: (Msb:) [both signify the same accord. to the K: but the latter properly signifies he was made to have maternal uncles, or many maternal uncles: see أخولٌ.] — أخالٌ فيه خالاً من الخيرِ — أخولٌ

ceived, or discovered, in him an indication, or a symptom, sign, mark, or token, of good; as also خولٌ (JK, S, K) and تخيلٌ. (K.) [See also 2 in art. خيل.] — See also 10, in two places.

5: see 4: — and see also 10, in three places. — خولهٌ also signifies He paid frequent attention, or returned time after time, (JK, S, K,) to it, (JK,) or to him; syn. تعده. (JK, S, K.) You say, تَخَوَّلْتُهُم بِالْمَوْعِظَةِ I paid frequent attention to them with exhorting, or admonishing; syn. تَعَدَّيْتُهُم. (Msb.) It is said in a trad., of the Prophet, كَانَ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ مَخَافَةَ السَّامَةِ [He used to pay frequent attention to us with exhorting, or admonishing, for fear of loathing on our part, or disgust]; (S;) or يَتَخَوَّلُهُم, i. e. يَتَعَدَّهُم: (TA:) As used to say يَتَخَوَّلُنَا, i. e. يَتَعَدُّنَا; (S;) or يَتَخَوَّلُهُم: and some read يَتَخَوَّلُهُم, with the unpointed ح, explained in art. حول. (TA.) And sometimes they said, تَخَوَّلَتِ الرِّيحُ الأَرْضَ, i. e. تَعَدَّتْهَا [app. meaning The wind returned to the land time after time]. (S.)

10. اسْتَخَوَّلْتَهُمُ He took them as خَوْلٌ (K, TA,) i. e. slaves, or servants, and other dependents. (TA.) — اسْتَخَالَ and اسْتَخَالَ He took, or adopted, them as maternal uncles: and خَالَ خَالَ He took, or adopted, a maternal uncle; (K;) like as one says, تَعَمَّرَ عَمًّا and تَخَوَّلَتْهُ She called him her maternal uncle. (TA.) You say, اسْتَخَالَ تَخَوَّلٌ (JK, S) and خَالَ تَخَوَّلٌ (JK) Adopt thou a maternal uncle other than thy [proper] maternal uncle. (JK, S.) — الاسْتَخْوَالُ is also like الاسْتِخْبَالُ [as meaning The asking one to lend cattle, or camels &c.: and الإِخْوَالُ is like الإِخْبَالُ as meaning The lending cattle, or camels &c.]: and AO used to recite thus the saying of Zuheyr:

\* هُنَالِكَ إِنْ يُسْتَخْوَلُوا الْهَالَ يُخْوَلُوا \*

[There, if they be asked to lend cattle, they lend]. (S, TA.) [See also 10 in art. خيل.]

خالٌ A maternal uncle; one's mother's brother: (JK, S, K:) pl. أَخْوَالٌ (S, Msb, K) and أَخْوَالَةٌ (K,) [both pls. of pauc.] the latter anomalous, (TA,) and (of mult., TA) خَوْلٌ and خَوْلٌ (K) and خَوْلَةٌ (Msb, K:) the fem. is خَوْلَةٌ (JK, S, K,) a maternal aunt; one's mother's sister: (JK, S:) and the pl. of this is خَالَاتٌ. (Msb.) One says, هَذَا ابْنُ خَالَتِي [meaning Each of them two is a son of a maternal aunt of the other]; but one cannot say, ابْنَةُ عَمِّي: (K:) and in like manner one says, ابْنَةُ عَمِّي; but one cannot say, ابْنَةُ خَالِي. (TA.) — أَنَا خَالٌ هَذَا الْفَرَسِ I am the owner of this horse. (K.) [See also خالٌ in art. خيل.] — خَالَ مَالٌ and خَالَ مَالٌ He is a manager, or tender, of cattle, or camels &c.; (K;) or a good manager or tender thereof; (S, K;\*) and so خَالَ مَالٌ signifies also a keeper, or guardian, of a thing; (T, S;) or a pastor; (Fr, TA;) a people's pastor, who milks and

waters and pastures for them; and one who pays frequent attention to a thing, puts it into a good or right state, or restores it to such a state, and undertakes the management of it: (T, TA:) خَوْلٌ [is a pl. of خَائِلٌ, like as نَوْمٌ is of نَائِمٌ, &c., and] signifies pastors who take care of cattle, or camels &c.: (TA:) and خَوْلِي (K,) or, accord. to the M, خَوْلِي (TA,) signifies a pastor who is a good manager of cattle, or camels, and sheep or goats; (M, K, TA;) or a good manager and orderer of the affairs of men; (TA;) and its pl. [or quasi-pl. n. or n. un.] is خَوْلٌ; (M, K;) accord. to the M, like as عَرَبٌ is of عَرَبِيٌّ. (TA.) [See also خالٌ in art. خيل.] — An indication, or a symptom, sign, mark, or token, of good (S, K, TA) in a person. (S, TA.) See 4. — A mole; i. e. [a thing resembling] a pimple in the face, inclining to blackness: dim. خَوِيلٌ and خَيْبِلٌ: and pl. خَيْلَانٌ. (JK. [See also art. خيل.]) — The [kind of banner called] لَوَاءٌ, of an army or a military force. (S, K. [See also art. خيل.]) — A kind of soft garment, or cloth, of the fabric of El-Yemen: (JK:) a kind of بُرْدٌ (S, K,) well known, (K,) having a red [or brown] ground, with black lines or stripes. (TA. [Mentioned also in art. خيل.]) — A black stallion-camel. (IAqr, K. [See also art. خيل.])

خَوْلٌ A man's slaves, or servants, and other dependents: (S, Msb, TA:) or slaves, and cattle, or camels &c.: (JK:) or the cattle, camels &c., [in the CK, التعمير is erroneously put for التعمير,] and male and female slaves, and other dependents, given to one by God: (K:) said to be (S) from 2 [q. v.]: (JK, S, TA:) it is said to be a quasi-pl. n.; (TA;) and the sing. is خَائِلٌ; (S, K, TA;) though used as sing. and pl., and masc. and fem.: (K:) sometimes used as a sing. applied to a male slave and a female slave: but Fr says that it is pl. [or quasi-pl. n.] of خَائِلٌ meaning a pastor. (S.) You say خَوْلٌ فَلَانٌ, meaning These are persons who have been subjected, and taken as slaves, by such a one. (TA.) — See also خالٌ. — Also A gift, or gifts: [and this seems to be the primary signification; whence "a slave" &c., and "slaves" &c., as being given by God:] so in the phrase, هُوَ كَثِيرُ الخَوْلِ [He is a person of many gifts]. (TA.) — Accord. to Lth, (TA,) it signifies also The lower part (أَصْل) of the فأس [q. v.] of a bit: (JK, K, TA:) but Az says, "I know not the خول of the bit nor what it is. (TA.) [See خالٌ, last sentence but one, in art. خيل.]

خَوْلَةٌ A female gazelle. (IAqr, K.)  
خَوْلِي: see خالٌ, in two places. — Also A measurer of land with the measuring-cane. (TA.)

خَوْلِي: see خالٌ.  
خَوِيلٌ: see خالٌ, of which it is the dim.  
خَوْلَةٌ The relationship of a maternal uncle [and of a maternal aunt]: (JK, S, K, TA:) an

inf. n. (JK, TA) having no verb. (TA.) You say, *بَيْنِي وَبَيْنَهُ خَوْلَةٌ* [Between me and him is a relationship of maternal uncle]. (S, K.) = Also a pl. of خَال in the first of the senses assigned to the latter above. (Msb, K.)

خَوَالٍ *A giver of many gifts.* (TA.)

خَائِلٌ: see خَال, in two places: — and خَوْلٌ, also in two places.

تَطَايِيرَ الشَّرِّ أَخْوَالٌ *The sparks flew about scattered; meaning the sparks that fly about from hot iron when it is beaten; as in a verse of Dābi [El-Burjume] cited in art. سَقَطَ: see 3 in that art. (S.)* And ذَهَبُوا أَخْوَالٌ *They went away scattered, (JK, S, K,) one after another, like as sparks are scattered from iron: or, as some say, the أَخْوَالُ itself means sparks: (JK:) [but here,] اخول اخول are two nouns made into one, and indecl., with fet-h for the termination: (S:) Sb says that they may be like شَعْرَ بَعْرٍ, or like يَوْمَ يَوْمٍ. (TA.) = هُوَ أَخْوَالٌ مِنْ فُلَانٍ He is prouder than such a one. (Suh, TA.) [See also أَخِيْلٌ, in art. خِيْل.]*

مُخَوِّلٌ: see مَخْوَلٌ.

مَخْوَلٌ: see أَخِيْلٌ, in art. خِيْل.

مُخْوَلٌ and مُخْوِلٌ *A man having maternal uncles: (TA:) or the former signifies a man made to have many maternal uncles; and the latter, having many maternal uncles: (Msb:) and رَجُلٌ مَعْمَرٌ مُخْوَلٌ (Msb, K) and مُخَالٌ (JK, K,) and مَعْمَرٌ مُخْوَلٌ, A man who has generous paternal and maternal uncles: (Msb, K:) but Aṣṣ disallows مَعْمَرٌ and مُخْوَلٌ: (Msb:) and the latter word in each case is not used, (K,) or is scarcely ever used, (TA,) without the former. (K, TA.)*

مُخْوَلٌ: see what next precedes, in four places.

مُخِيْلٌ, (K in this art.,) or لَمَخِيْلٌ لِلْخَيْرِ (S in art. خِيْل.) *Verily he is adapted or disposed by nature to good [i. e. to be, or to do, or to effect, or to produce, what is good]. (S, K.) [See also مَخِيْلٌ in art. خِيْل.]*

خوم

4. اخام: }  
خام: } see art. خمير.  
خامة: }

خون

1. خَائِنَةٌ (S, K,) aor. يَخُونُهُ (S,) inf. n. خَانَةٌ (K) and مَخَانَةٌ (S, K) and مَخَانَةٌ (K) and خَائِنَةٌ of the measure فَاعِلَةٌ, like لَأَعِيَةٌ &c.; (TA;) and اختانه; (S, K;) *He was unfaithful, or he acted unfaithfully, to the confidence, or trust, that he reposed in him; (K;) [he was treacherous, perfidious, or unfaithful, to him; or he acted treacherously, perfidiously, or unfaithfully,*

towards him;] *فِي كَذَا [in such a thing]: (S:) خَائِنَةٌ is the contr. of أَمَانَةٌ; and does not relate only to property, but also to other things: (Mgh:) or the neglecting, or failing in, أَمَانَةٌ [which is trustiness, or faithfulness]: (El-Harālee, TA:) or i. q. نَفَاقٌ, except that خَائِنَةٌ regards a compact or covenant or the like, and trustiness, or faithfulness, and نَفَاقٌ regards religion; so that the former is the acting contrary to what is right, by breaking a compact or covenant or the like: (Er-Rāghib, TA:) but [it is said that] the primary signification of خُونٌ is the making to suffer loss, or diminution; because the خَائِنٌ makes the مَخْوَنٌ to suffer loss, or diminution, of something. (TA.) Hence, in the Kur [ii. 183], كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ [lit. Ye used to act unfaithfully to yourselves] means ye used to act unfaithfully, one to another: (S, TA:) or ye used to act wrongfully to yourselves: خَائِنٌ has a more intensive signification than خَائِنَةٌ. (Bd.) One says also, خَانَ الْعَهْدَ *He broke the compact or covenant or the like: whence, تَقُولُ النِّعْمَةَ كُفْرَتْ وَلَمْ أَشْكُرْ وَتَقُولُ الْأَمَانَةَ خُنْتُ وَتَرَى أَحْفَظُ [The benefit says, I have been disacknowledged, and have not been requited with thankfulness; and the trust says, I have been betrayed, and have not been faithfully kept]: the verb [خُنْتُ] being here of the measure فَعَلْتُ, a verb of which the agent is not named. (Mgh.)* And خَانَ الْعَهْدَ (Msb, K,) and فِي الْعَهْدِ (Msb,) and خَانَ الْأَمَانَةَ (Msb, K,) aor. as above, inf. n. خُونٌ and خَائِنَةٌ and مَخَانَةٌ (Msb,) [He was unfaithful to him in respect of the compact or covenant or the like, and the trust.] — [Hence,] خَانَ سَيْفَهُ † [His sword was unfaithful;] i. e., failed of taking effect upon the thing struck with it. (TA.) A certain person, being asked respecting the sword, said, † [It is thy brother, but sometimes it is unfaithful to thee]. (TA.) — And خَانَ رِجْلَيْهِ † [His two legs were unfaithful to him;] he was unable to walk. (TA.) — And خَانَ الدَّلْوُ الرِّشَاءَ † *The well-rope broke off, or became severed, from the bucket. (TA.)* — And خَانَ الدَّهْرُ (T, TA;) and خُونُهُ (T, TA;) † *Time altered his state, or condition, from softness, or easiness, to hardness, or difficulty, (TA,) or to evil; (T, TA;) and in like manner, التَّعْمِيرُ [enjoyment, &c.]: and of everything that has altered thy state, or condition, [for the worse,] one says, تَخَوَّنَكَ. (T, TA.)**

2. خَوْنُهُ (S, K,) inf. n. تَخْوِينٌ (K,) *He attributed to him خَائِنَةٌ [i. e. treachery, perfidy, or unfaithfulness]. (S, K.)* — See also 5, in two places.

5. تَخَوَّنَهُ: see 1, last sentence, in two places. You say also, تَخَوَّنَهُمُ meaning *He sought [to discover, or show,] their خَائِنَةٌ [i. e. treachery, perfidy, or unfaithfulness], and their slip, lapse, or wrong action; and suspected them, or accused them. (TA.)* — Also *He, or it, diminished it, wasted it, impaired it, or took from it; and so*

خَوْنُهُ, and خُونٌ مِنْهُ (K:) or diminished it, wasted it, impaired it, or took from it, by little and little; syn. تَنَقَّصَهُ. (JK, S, Msb.) You say, تَخَوَّنَتْنِي فُلَانٌ حَقِّي *Such a one took from me by little and little of my right, or due. (S, TA.)* And Dhu-r-Rummeh says,

\* لَا بَلْ هُوَ الشُّوقُ مِنْ دَارٍ تَخَوَّنَهَا \*  
\* مَرًّا سَحَابٌ وَمَرًّا بَارِحٌ تَرِبٌ \*

[No, but it is, or was, yearning of the soul arising from a place of abode from which sometimes raining clouds, and sometimes a hot wind carrying with it dust, took away by little and little, so as gradually to efface the traces thereof]. (S, TA.) And Lebeed says, (S, TA,) describing a she-camel, (TA.)

\* تَخَوَّنَهَا نَزْوِي وَأَرْحَالِي \*

[Which my alighting and my journeying had wasted by little and little;] i. e. whose flesh and fat my alighting and my journeying had diminished by little and little. (S, TA.) = Also *He paid frequent attention to him, or it; or he, or it, returned to him, or it, time after time; syn. تَعَبَّدَهُ; (JK, S, K;) and so خَوْنُهُ (K:) in this sense, the former verb is [said to be] from تَخَوَّلَهُ, by the substitution of ن for ل. (TA.)* Dhu-r-Rummeh says, [describing a young gazelle,]

\* لَا يَنْعَشُ الطَّرْفَ إِلَّا مَا تَخَوَّنَهُ \*  
\* دَاعٍ يَنَادِيهِ بِأَسِيرِ الْمَاءِ مَبْغُومٌ \*

(S,) [He raises not his eye, or eyes, except when a caller calling him by the sound of مَاءٌ returns to him time after time, addressed by the cry termed بَغَامٌ:] i. e. except when he hears the مَاءُ مَاءٌ of his mother calling him by the cry مَبْغُومٌ (TA in art. بَغْمَر: [it is there added, that the pass. part. n. مَبْغُومٌ is used in this instance for the act. part. n.; but for this I see no sufficient reason:]) he says that the young gazelle is slumbering, not raising his eye, or eyes, unless his mother comes to him time after time: or, as some say, unless his mother's call to him takes by little and little from his sleep. (S in the present art.) One says also الحُمَّى تَخَوَّنُهُ [for تَتَخَوَّنُهُ] *The fever returns to him time after time: (S:) or in its time. (TA.)*

8: see 1, in two places.

خَانَ *A place in which travellers lodge: (Msb:) a place in which travellers pass the night: and the دَيْرٌ [i. e. monastery, or convent,] is the خَانَ of the Christians: (Kull pp. 96 and 97:) or the خَانَ is for merchants; (S, K;) i. q. فُنْدُقٌ; (Har p. 325;) [a building for the reception of merchants and travellers and their goods, generally surrounding a square or an oblong court, having, on the ground-floor, vaulted magazines for merchandise, which face the court, and lodgings, or other magazines, above: a Persian word, arabicized:] pl. خَانَاتٌ. (Msb.) — Also *A shop: or a shop-keeper: (K:) a Persian word, arabicized. (TA.)* = [It is also a title of honour, used by the Tartars (who apply it to their Emperor), the*



Turks (who apply it to the reigning and to a deceased Sultán), and the Persians (who apply it to the governor of a province, and to a man of rank).]

خَوْنٌ an inf. n. of 1. (S, Mṣb, K.) — And [hence,] † Weakness. (JK, K, TA.) One says فِي ظَهْرِهِ خَوْنٌ † In his back is weakness. (JK, TA.) — And † Languidness in the sight. (K.)

خَانِيّ Of, or belonging to, a خان of the merchants. (TA.)

خَوَانٌ (JK, S, Mgh, Mṣb, K.) and خُوَانٌ (ISK, Mṣb, K.) and † إِخْوَانٌ, (IF, Mṣb, K.) the first of which is the most common, (Mṣb.) A table; (JK;) a thing upon which one eats; (S, Mgh, Mṣb;) a thing upon which food is eaten: (K:) but said to be not so called except when food is upon it: (Har p. 360:) arabicized [from the Persian]: (S, Mṣb:) the pl. (of pauc., of the first, S, Mṣb) is أُخْوَانَةٌ and (of mult., S, Mṣb) خَوُونٌ, (S, Mgh, Mṣb, K.) said by IB to be the only instance of its kind except بَوَانٌ pl. of بَوَانٌ, (TA,) originally خَوُونٌ, like كُتُبٌ pl. of كِتَابٌ, (Mṣb,) but خَوُونٌ is not used: (S:) the pl. of † إِخْوَانٌ is أَخَاوِينٌ, (Mṣb,) or أَخَاوِينٌ. (TA, from a trad.)

خَوُونٌ [for خَوُونٌ]: see خَائِنٌ.

خَوَانٌ: see خَائِنٌ. — [Hence,] الخَوَانُ The lion: (JK, S:) because he is [very] treacherous. (JK.) And † Time, or fortune. (TA.) — أَعُوذُ مِنَ الخَوَانِ means † [I seek protection by God] from the day of the exhaustion of provisions. (A, TA.) — Also, and † خَوَانٌ, [accord. to the CK, each is with ال, but this seems to be a mistake, (see شَهْرٌ,)] The month [latterly called] رَبِيعُ الأَوَّلِ: pl. أُخْوَانَةٌ: (K:) but ISd says, "I know not how this is." (TA.)

خَوَانٌ: see what next precedes.

الخَوَانَةُ i. q. الإِسْتِ [meaning † The anus]. (TA.)

خَائِنٌ and † خَائِنَةٌ, (S, Mṣb, K.) the latter an intensive epithet, (S, Mṣb,) like نَسَابَةٌ and عَلَامَةٌ, (S,) [and also fem. of خَائِنٌ,] and † خَوُونٌ and † خَوَانٌ, (K,) [which are likewise intensive epithets,] Unfaithful, or acting unfaithfully, to the confidence, or trust, reposed in him; (K;) [treacherous, perfidious, or unfaithful; or acting treacherously, perfidiously, or unfaithfully: thus the first signifies: the others signifying very unfaithful, &c.:] pl. [of the first] خَوُونَةٌ, (S, M, K,) which is anomalous, (M,) like حَوَكَةٌ [pl. of حَائِكٌ], (S,) and خَوَانٌ. (K.) [Hence,] خَائِنٌ النَّظَرُ Looking treacherously, and clandestinely, at a thing at which it is not allowable to look. (TA.) — خَائِنُ العَيْنِ † [The languid in respect of the eye] is an appellation applied to the lion; (K, TA;) because of a languidness in his eye when he looks. (TA.)

خَائِنَةٌ: see خَائِنٌ. — It is also an inf. n. of خَانَ. (TA.) [Hence,] خَائِنَةُ الأَعْيُنِ (as used in the Kur xl. 20, TA) A surreptitious look (JK, Mgh, K) at a thing at which it is not allowable to

look: (JK, K:) or the looking with a look that induces suspicion or evil opinion: (Th, K:) or the making a sign with the eye to indicate a thing that one conceals in the mind: (TA:) or, as some say, the contracting of the eye, or eyes, by way of making an obscure indication: or the looking intentionally [at a thing at which it is not allowable to look]. (Mṣb.)

إِخْوَانٌ: see خَوَانٌ, in two places. — [It is also a pl. of أَخٌ: see art. إِخْوَانٌ.]

مُتَخَوِّنٌ One to whom خِيَانَةٌ [i. e. treachery, perfidy, or unfaithfulness,] is attributed. (TA.)

### خوى

1. خَوَاتٌ الدَّارُ, (JK, S, Mṣb, K,) aor. تَخَوَّى, (Mṣb,) inf. n. خَوَاةٌ (S, Mṣb, TA) and خَوَى, (Mṣb,) The house became empty, vacant, or unoccupied: (S:) in [some of the copies of] the S with teshdeed, [i. e. خَوَاتٌ,] which is incorrect: (TA:) or became devoid, or destitute, of its occupants; as also خَوَيْتُ, aor. تَخَوَّى, inf. n. خَوَاةٌ: (Mṣb:) or its occupants perished: (JK:) and it fell down: (S:) or it became demolished: and خَوَاتٌ and خَوَيْتُ, inf. n. خَوَى and خَوَاةٌ and خَوَايَةٌ, it became devoid, or destitute, of its occupants, (K, TA,) standing, without inhabitant. (TA.) And خَوَى المَكَانَ, aor. يَخْوَى, inf. n. خَوَى, The place became empty, vacant, or unoccupied. (Mgh.) And خَوَى البَطْنَ, aor. يَخْوَى, inf. n. خَوَى, The belly became empty of food. (Mgh.) — [Hence,] خَوَى, aor. يَخْوَى, inf. n. خَوَى [and خَوَاةٌ], He was, or became, hungry; (JK;) as also † إِخْوَى: (K:) or his belly became empty of food: (Har p. 167:) or خَوَى, like رَمَى, [aor. يَخْوَى,] inf. n. خَوَى and خَوَاةٌ, he was affected with uninterrupted hunger. (K.) And خَوَاتٌ, said of a woman, She became empty in her belly on the occasion of childbirth; as also خَوَيْتُ: (S, K:)

in [some of] the copies of the K, خَوَاتٌ is here erroneously put for خَوَيْتُ. (TA.) And She abstained from food on the occasion of childbirth; (JK, K;) as also خَوَيْتُ. (JK, TA.) — خَوَاتٌ النُّجُومُ The stars inclined to setting: (so in two copies of the S:) or so † خَوَاتٌ, inf. n. تَخَوَّى. (JK, Mṣb, and so in some copies of the S.) And the former, (JK, S, Mṣb, K,) aor. تَخَوَّى, (JK, S,) inf. n. خَوَى, (JK, S, K,) The stars set; as also † اخوت: and the stars brought no rain: (JK:) or the stars set aurorally and brought no rain; (S, Mṣb, K;) as also † اخوت (A'Obeyd, S, Mṣb, K) and † خَوَاتٌ. (K.) — خَوَى الزُّنْدُ, (K,) inf. n. خَوَى (TA) [or خَوَى?], The زند [q. v.] failed to produce fire; as also † اخوى. (K.) — خَوَى, aor. يَخْوَى, He called, or cried, out. (JK.) — خَوَى, (TA,) inf. n. خَوَى, (K, TA,) i. q. قَصَدَ [He, or it, pursued a right, or direct, course; &c.: if trans., it may mean he aimed at, intended, or purposed, a thing]. (K, TA.) — خَوَاهُ, inf. n. خَوَى and خَوَايَةٌ, He seized it; took it, or carried it off, by force; or

snatched it away; (K;) and so † اختواه. (IAar, TA.)

2. خَوَاتٌ الإِبِلِ, inf. n. تَخَوَّى, The camels became empty (JK, M, Mṣb) and drawn up (M) in their bellies. (JK, M, Mṣb.) — See also 4. — And خَوَى, inf. n. as above, said of a camel, (JK, S, TA,) He lay down upon his breast, and then set firmly upon the ground his [callous protuberances called the] ثَغْنَاتُ: (JK:) or he made his belly to be separated by some interval from the ground, in lying upon his breast, (S, TA,\*) and set firmly [upon the ground] his ثَغْنَاتُ. (TA.) And in like manner, (S,) خَوَى فِي سَجُودِهِ, (S, Mgh, Mṣb, K,) said of a man, (S, Mgh, Mṣb,) He raised his belly from the ground in his prostration: (S, Mṣb:) or he put, or set, his upper arms apart, or remote, from his sides therein: (Mgh, Mṣb:) or he drew up his body, and made a space between his upper arms and his sides, in his prostration: (K:) thus a man is directed to do in prostrating himself in prayer. (Mgh, TA.) — Said of a man, it signifies also He lowered his eyes, or looked towards the ground, desiring to be silent. (JK.) — Said of a bird, It hung down its wings: (S:) or it spread its wings, (JK, TA,) and stretched out its legs, (TA,) desiring to alight. (JK, TA.) — خَوَاتٌ النُّجُومُ: see 1, in two places. — خَوَيْتَهَا, inf. n. as above, I dug (K, TA) for her, namely, a woman, (TA,) a hole, or hollow, in the ground, and kindled [fire] in it, and then seated her in it, or upon it, (فيهَا [i. e. الحَمِيْرَةَ,]) on account of a disease that she had. (K, TA.) One says of a woman for whom this is done, خَوَيْتُهَا. (Aḡ, TA.) — And خَوَى لَهَا, (JK, Kr, S, K,) and خَوَاها, (K,) inf. n. as above, He made for her (namely, a woman,) the food called خَوَايَةٌ, (JK, Kr, S, K,) that she might eat it. (S.)

4: see 1, in four places. — اخوى المَالِ The cattle, or camels &c., attained the utmost degree of fatness; as also † خوى, inf. n. تَخَوَّى. (Fr, K.) — See also 8.

8. اخوتى He abstained from food: and it may mean he became void of everything but anger. (Ham p. 219.) — He lost his reason, or intellect. (K.) — See also 1, last sentence. — Also He took away a thing. (JK.) He took altogether, or entirely, what another possessed; as also † اخوى. (JK, K.) — He (a beast of prey) stole and ate the young one of a cow. (IAar, K.) — He cut off for himself (اقتطع) a land, or district; (IAar, K;) as also اختات and تخوتات. (IAar, TA.) — He thrust at a horse in his خَوَاةٌ; i. e., the space between his fore legs and his hind legs. (JK, K.)

خَوَى Emptiness of the belly; (JK, K;) i. e. its emptiness of food; as also † خَوَاةٌ; (K;) [both inf. ns.;] the former of higher authority than the latter. (TA.) And Hunger; (JK, Mṣb;) as also † خَوَاةٌ, (TA,) i. q. خَوَاةٌ. (K, TA.) [In the CK خَوَى بِالضَّرِّ العَسَلِ is erroneously put for art. خَوَى, q. v.] — See also خَوَاةٌ. — Also, [الخَوَى in the CK being a mistake for الخَوَى,]

A low, or depressed, tract between two mountains: and a soft tract of land: (K, TA:) or a low, or depressed, tract, in plain, or soft, and in rugged and hard, ground, sinking into the earth, larger than the [tract termed] سَهْب, producing much herbage: (AHn, TA:) or any wide valley in a soft, or plain, [low ground such as is termed] جَوّ; (Az, TA;) as also خَوّ: (Az, TA in art. خَوّ:) or a soft, far-extending, valley. (Aq, TA.) — Also i. q. ثَابِت [Continuing, subsisting, lasting, &c.]: (K:) of the dial. of Teiyi. (TA.) — And A flow of blood from the nose; or blood flowing from the nose. (K. [In this instance the word is correctly given in the CK.])

خَوَاةٌ The space between the udder and the vulva in the she-camel and other cattle; (K, TA; [accord. to the CK and JK, خَوَاةٌ; but this is app. a mistake;]) also with medd [i. e. خَوَاةٌ, for خَوَاةٌ is originally خَوَاةٌ]. (K.) — Also A sound: (A'Obeyd, S, TA:) and the confused and continued sound (حَفِيف) of pouring of rain: (IAqr, TA:) and خَوَاةٌ signifies the confused and continued sound (حَفِيف [in the CK, erroneously, حَفِيف,]) of the running of horses: (K, TA:) and a sound like what one fancies. (Abou-Malik, TA.)

خَوَاةٌ: see خَوَى, in two places. — Also An intervening space between two things. (JK, Mgh, TA.) The space between the fore legs and the hind legs of a horse; (JK, K;) as also خَوَى. (JK.) A vacant space between two things; (K;) such between the heaven and the earth; (TA;) like هَوَاةٌ. (K, TA.) — A wide, or spacious, open tract of the earth, containing no herbage nor trees nor habitations. (TA.)

خَوَاةٌ (like غَرَابٌ [in measure], TA) Honey. (Ez-Zejjajee, K, TA. [By a mistake in the CK, mentioned above, voce خَوَى, the word thus explained is there made to be خَوَى.])

خَوَى, of the measure فَعِيلٌ, A low, or depressed, soft, or plain, tract of land. (S, TA.)

خَوَاةٌ: see خَوَاةٌ, first sentence. — Also The part that a horse closes with his tail, of the space between his hind legs. (TA.) — The part of a spear-head into which the shaft enters. (K, TA.) — And The wide part of the interior of a رَحْل [or camel's saddle]. (K, TA. [In the CK, من الرَّحْلِ is erroneously put for من الرَّحْلِ.]) — See also خَوَاةٌ, second sentence.

خَوَاةٌ Food prepared for a woman on the occasion of childbirth. (S, K.) — See also خَوَاةٌ.

[خَاوٌ part. n. of 1.] فَتَلِكُ بُيُوتُهُمْ خَاوِيَةً, in the Kur [xxvii. 53], means [And those are their houses,] empty; or, as some say, fallen down: like the phrase in the same [ii. 261 and xxii. 44], خَاوِيَةً خَاوِيَةً عَلَى عُرُوشِهَا having fallen down upon its roofs: (S:) or this means empty; its walls having fallen upon its roofs. (Bd in ii. 261. [See also عُرُوشُ.]) You say also أَرْضٌ خَاوِيَةٌ A land devoid of its inhabitants: (K:) and sometimes it means, of rain. (TA.) كَاتِبُهُمْ أَعْجَازٌ, in the Kur [lxix. 7], means [A

though they were trunks of palm-trees] torn up: (TA:) or eaten within: (Bd:) or fallen down and empty. (Jel.)

خَاوِيَةٌ [fem. of خَاوٍ: and hence, as a subst.,] A calamity, or misfortune. (Kr, TA.)

خَاوِيَةٌ: see خَاوِيَةٌ, in art. خَاوٍ.

مُخَوِيٌّ The place of a camel's lying down in the manner described above voce خَوَى: [and so app. مُخَوَاةٌ; for] the pl. is مُخَوَاةٌ. (JK.)

### خَى

2. خَيْبْتُ خَاةً. (JK, TA.)

[خَاةٌ dim. of خَاةٌ, q. v. in art. خَاوٍ.]

### خَبِبَ

1. خَابَ, (S, A, Mṣb, K, &c.) aor. يَخِيبُ (Mṣb, K) and يَخُوبُ, (TA,) inf. n. خَيْبَةٌ, (S, Mṣb, K.) He (a man, S) was disappointed of attaining what he desired or sought; was balked; was unsuccessful; failed of attaining his desire: (S, Mṣb, K:) he was denied, refused, prohibited from attaining, or debarred from, what he desired or sought. (A, K.) You say, مَنْ هَابَ خَابَ [He who fears will be disappointed]. (A, TA.) And خَابَ سَعِيَهُ وَأَمَلَهُ [His labour, and his hope, or expectation, resulted in disappointment; were disappointed, balked, or frustrated;] he attained not what he sought or desired. (A, TA.) [See also خَيْبَةٌ, below.] — Also He suffered loss. (K.) — And i. q. كَفَرَ [He disbelieved; or became an unbeliever, or infidel; &c.]. (K.)

2. خَيْبَهُ, (S, A, Mṣb, K,) inf. n. تَخْيِيبٌ, (S,) He (God, A, Mṣb, K, or a man, S) disappointed him; or caused him to be disappointed of attaining what he desired or sought, to be balked, to be unsuccessful, or to fail of attaining his desire: (S, Mṣb:) he denied him, refused him, prohibited him from attaining, or debarred him from, that which he desired or sought. (A, K.)

خَيْبَةٌ inf. n. of 1 [q. v.]. (S, Mṣb, K.) It is said in a prov., (S, Mṣb, K,) الْخَيْبَةُ خَيْبَةٌ [Fear is a cause of disappointment]. (S, A, Mṣb, K.) And one says, خَيْبَةٌ لَزَيْدٍ [May God send disappointment to Zeyd], and خَيْبَةٌ لَزَيْدٍ [Disappointment be to, or befall, Zeyd]: (S, K:) خَيْبَةٌ in the former instance being in the accus. case as governed by a verb understood; and in the latter, in the nom. case as an inchoative: (S:) each being a form of imprecation. (K.)

قَدَحٌ خَيْبٌ † [An endeavour to produce fire with a زَنْدٌ] that does not produce fire (لَا يُورِي). (A, K.) [In some copies of the K, for قَدَحٌ, we find قَدَحٌ. Golius explains خَيْبٌ as meaning ignitabulum fallens, quod non excudit semina ignis: but I cannot anywhere find قَدَحٌ or قَدَحٌ in the sense which he assigns to one of these words, which is that of مَقْدَحَةٌ &c.] — In the following verse, quoted by Th,

أَسْكُتْ وَلَا تَنْطَلِقْ فَأَنْتَ خَيْبٌ \*

كَلِّكَ ذُو عَيْبٍ وَأَنْتَ عَيْبٌ \*

خَيْبٌ may be [an epithet] of the measure فَعَالٌ from الْخَيْبَةُ; [so that the meaning may be † Be thou silent, and speak not, for thou art habitually unsuccessful; thou art altogether vitious, or faulty, and thou art a great imputer of vices, or faults, to others;] or the person there mentioned may be meant to be likened to the قَدَحٌ above mentioned. (TA.) — One says also, سَعِيَهُ فِي خَيْبٍ † His labour [has ended, or ends, or will end,] in loss. (A, K.)

خَائِيكَ and خَائِيكَ part. n. of 1. (Mṣb, TA.) — خَائِيكَ: see خَاةٌ بِكَ in art. خَاوٍ.

قَدَحٌ أُخَيْبٌ † An arrow of those employed in the game called الْمَيْسِرُ, to which no lot, or portion, pertains: for there are three such arrows; namely, the مَنِيعُ, the سَفِيحُ, and the وَغْدُ: occurring in a trad. of 'Alee. (TA.)

وَقَعُوا فِي وَاْدِي تَخَيْبٍ, (Ks, S, A, K, but in the last وَقَعٌ,) and تَخَيْبٍ, (A, K,) the last word being imperfectly decl. [in each of these instances], (Ks, S, A, K,) meaning فِي الْبَاطِلِ [i. e. They fell into that which was vain, unreal, nought, futile, or the like, and consequently, into disappointment], (Ks, S, K,) or فِي بَاطِلٍ [into a state of things that was vain, &c.]. (A.)

### خَيْتٌ

1. خَيْتٌ, aor. يَخِيْتُ, (IAqr,) inf. n. خَيْتٌ and خَيْتٌ, (IAqr, K,) and inf. n. of un. خَيْتَةٌ, (IAqr,) He made a sound, syn. صَوَّتَ; (IAqr, K,\*) [app. with his wings, in pouncing down, or making a stoop; see 1 in art. خَوَتٌ;] said of a bird. (IAqr.) — خَاةٌ مَالَةٌ, aor. يَخِيْتُ: see 1 in art. خَوَتٌ.

### خَيْرٌ

1. خَارَ, aor. يَخِيرُ, (K,) inf. n. خَيْرٌ, (TA,) He (a man, TA) was, or became, possessed of خَيْرٌ [or good, &c.]. (K, TA.) — [He was, or became, good: and he did good: contr. of شَرٌ.] You say, خَرْتَ يَا رَجُلُ [Thou hast been good; or thou hast done good, or well; O man]. (S.) And خَارَ اللَّهُ لَكَ فِي هَذَا الْأَمْرِ [May God do good to thee, bless thee, prosper thee, or favour thee, in this affair: or] may God cause thee to have, or appoint to thee, good in this affair: (K:) or may God choose for thee the better thing [in this affair]. (A.) اللَّهُمَّ خَيْرْ لِي occurs in a trad., meaning O God, choose for me the better of the two things. (TA.) — See also 8. — خَارَةٌ عَلَى (Mṣb, aor. as above, inf. n. خَيْرَةٌ and خَيْرٌ, (Mṣb, K,\*) and خَيْرَةٌ (K) and خَيْرٌ (Mṣb, TA;) and خَيْرٌ (K,) inf. n. تَخْيِيرٌ; (TA;) He preferred him before his companion, (Mṣb, K,\*) — خَايَرَهُ: see 3.

2. *خير* He gave him the choice, or option, (S, A, \*Mgh, \*Msb, \*K.) *بَيْنَ الشَّيْئَيْنِ* [between the two things], (S, Mgh, Msb,) or *بَيْنَ الْأُمُورِ* [between the two affairs]: *فَتَخَيَّرَ* [so he had the choice, or option, given him]. (A.) — See also 1. It is said in a trad., *خَيْرَ بَيْنَ دُورِ الْأَنْصَارِ*, meaning *He preferred some among the houses of the Assistants before others of them.* (TA.) And in another trad., *خَيْرَ*, meaning *He was preferred, and pronounced to have surpassed, or overcome, or won, in a contest, or dispute.* (IAth.)

3. *خَايَرَهُ فَخَارَهُ*, (A, K,) inf. n. *مُخَايَرَةٌ*, (A.) *He vied with him, or strove to surpass him, or contended with him for superiority, in goodness, or excellence, (A, K,) in, or with respect to, (في) a thing, (A,) and he surpassed him therein.* (A, K.)

4. *مَا خَيْرٌ فَلَانًا*, (A,) and *مَا خَيْرَةٌ*, which latter is extr. [with respect to form, though more commonly used than the former], (TA,) [*How good is such a one!*] phrases similar to *مَا أَشْرَهُ* and *مَا شَرَّهُ* [which have the contr. meaning]. (TA.) *مَا خَيْرٌ اللَّيْنُ لِلْمَرِيضِ* [How good is milk for the diseased!], (K, \*TA,) with *ناصب* to the *ر* and *ن*, is an expression of wonder: (K:) it was said to Khalaf El-Ahmar, by an Arab of the desert, in the presence of Aboo-Zeyd; whereupon Khalaf said to him, "What a good word, if thou hadst not defiled it by mentioning it to the [common] people!" and Aboo-Zeyd returned to his companions, and desired them, when Khalaf El-Ahmar should come, to say, all together, these words (*ما خير اللبن للمريض*), [in order to vex him], and they did so. (TA.)

5. *تَخَيَّرَ*, as an intrans. v.: see 2. — As a trans. v.: see 8.

6. *تَخَايَرُوا فِيهِ إِلَى حَكْمٍ* They contended together for superior goodness, or for excellence, in it, or with respect to it, appealing to a judge, or an arbiter. (A.)

8. *اخْتَارَهُ*; and *تَخَيَّرَهُ*, (S, \*A, Mgh, Msb, K,) inf. n. [or rather quasi-inf. n.] *خَيْرَةٌ*, said by IAth to be the only instance of the kind except *طَبِيرَةٌ*; (TA voce *تَطَيَّرَ*;) and *استَخَارَهُ*; (A;) and *خَارَهُ*; (K;) *He chose, made choice of, selected, elected, or preferred, him, or it.* (S, Msb, \*K.) You say also, *اخْتَرْتَهُ الرَّجَالَ*, and *مِنَ الرَّجَالِ*, [I chose him from the men,] and *عَلَيْهِمْ*, (K,) which last signifies *in preference to them.* (TA.) It is said in the Kur [vii. 154], *وَاقْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا* [And Moses chose from his people seventy men]. (TA.) *وَقَدَرْنَا عَلَيْهِمْ*, in the Kur [xliv. 31, *Verily we have chosen them with knowledge*], may be indicative of God's producing good, or of his preferring them before others. (TA.)

10. *استَخَارَ* He sought, desired, or asked for, *خَيْرَةً* (S, Msb, K) or *خَيْرَةً* (as in some copies of the K) [i. e. the blessing, prospering, or favour, of God; &c.]. [And it is trans.; for] one says,

*اِسْتَخِرْ اللَّهَ يَخِرْ لَكَ* [Desire thou, or ask thou for, the blessing, prospering, or favour, of God; &c.; and He will bless, prosper, or favour, thee; &c.]. (S.) And *اِسْتَخَرْتُ اللَّهَ فِيهِ فَخَارَ لِي* I desired, or asked, of God, the better of the two things, [or rather the better in it, meaning a case, or an affair,] and He chose it for me. (A.) — See also 8.

*خَيْرٌ* [Good, moral or physical; anything that is good, real or ideal, and actual or potential; and, being originally an inf. n., used as sing. and pl.;] a thing that all desire; such as intelligence, for instance, and equity; (Er-Rághib, and so in some copies of the K;) [or goodness;] and excellence; and what is profitable or useful; benefit; (Er-Rághib;) *contr. of شَرٌّ*: (S, A, Msb:) pl. *خَيْرٌ*, (Msb, K,) and also, accord. to the Msb, *خَيْرَاتٌ*: (TA:) [but this latter seems to be properly pl. only of *خَيْرٌ* used as an epithet (see below) and as a noun denoting the comparative and superlative degrees: it may however be used as an epithet in which the quality of a subst. is predominant:] *خير* is of two kinds: namely, absolute *خير*, which is *what is desired in all circumstances and by every person: and what is خير [or good] to one and شر [or evil] to another; as, for instance, (Er-Rághib,) wealth, or property: (Zj, L in art. شد, Er-Rághib, K:) it has this last signification, namely wealth, or property, in the Kur, ii. 176 (S, TA) and ii. 274 and xxiv. 33 and xli. 49: or in the first and second of these instances it is thus called to imply the meaning of wealth, or property, that has been collected in a praiseworthy manner, or it means much wealth or property; and this is its meaning in the first of the instances mentioned above, agreeably with a trad. of 'Alee; and also in the Kur, c. 8: (TA:) [being used as a pl. (as well as a sing.), it may be also rendered good things:] and it is also used by the Arabs to signify horses; (K, \*TA;) and has this meaning in the Kur, xxxviii. 31: (TA:) [it is often best rendered good fortune; prosperity; welfare; wellbeing; weal; happiness; or a good state or condition: and sometimes bounty, or beneficence.] *رَجُلٌ قَلِيلٌ الْخَيْرِ* means [A man possessing little, or no, good; possessing few, or no, good things; or poor: and in whom is little, or no, good or goodness; or niggardly: and also] a man who does little good: (TA in art. *عَصَ*;) or [who does no good;] who is not near to doing good; denoting the non-existence of good in him. (Msb in art. *قَل*.) [Thus it sometimes means the same as *رَجُلٌ لَا فِيهِ خَيْرٌ* A man in whom is no good or goodness; devoid of goodness; worthless.] And *قَلَّةٌ خَيْرٌ* means Poverty: and also niggardliness. (A and TA in art. *جحد*.) *هُوَ مِنْ أَهْلِ الْخَيْرِ وَالْخَيْرِ* is explained voce *خير*. *خَيْرٌ* [May it be with the aid of good fortune and prosperity] is a prayer used with respect to a marriage. (A'Obeyd, TA.) And *إِنَّكَ مَا وَخَيْرًا* means *مع خير*, i. e., *Mayest thou meet with, or attain, good.* (K.) — *خير* in the phrase *فَلَانٌ خَيْرٌ* resembles an epithet [like *خيرٌ*, and signifies Good; or possessing good]; (Akh, S;) therefore*

the fem. is *خَيْرَةٌ*, of which the pl. is *خَيْرَاتٌ*, (Akh, S, Msb, \*) as occurring in the Kur, lv. 70; and they do not [there] mean by it [the comparative or superlative signification of the measure] *أَفْعَلٌ*: (Akh, S:) you say *رَجُلٌ خَيْرٌ*, (S, A, Msb,) meaning [A good man; or] a man possessing *خير* [or good]; (Msb;) and *رَجُلٌ خَيْرٌ*: (S:) and in like manner, *أَمْرَأَةٌ خَيْرَةٌ* and *خَيْرَةٌ*, (S, Msb,) meaning [A good woman; or] a woman excellent in beauty and disposition: (Msb:) or *خَيْرٌ* and *خَيْرٌ* signify possessing much *خير* [or good], (K,) applied to a man; (TA;) and in the same sense you say *رَجُلٌ خَيْرِيٌّ*, and *خَيْرِيٌّ*, and *خَيْرِيٌّ*: and the fem. of the first is *خَيْرِيَّةٌ*; and of the second, *خَيْرِيَّةٌ*: (K:) and the pl. [of pauc.] (of the first, TA) is *أَخْيَارٌ*, and [of mult.] *خِيَارٌ*: (A, Msb, K:) you say also *خِيَارُ الْمَالِ*, meaning *The excellent of the camels or the like:* (Msb, K:) and in like manner you say of men &c.: (TA:) [see also below:] and the fem. is *خَيْرَةٌ*, of which the pl. is *خَيْرَاتٌ*: (Msb:) *خِيَارٌ* is *contr. of أَشْرَارٌ*, (S, Mgh,) [thus] used as an epithet: (Mgh:) and *خَيْرَةٌ* [used as a subst.] signifies *anything excellent*; and the pl. thereof in this sense, *خَيْرَاتٌ*, occurs in the Kur, ix. 89: (S:) or *خَيْرٌ*, (K,) or the fem. *خَيْرَةٌ*, (Lth,) or each, (K,) signifies *excellent in beauty*: (Lth, K:) and *خَيْرٌ* and *خَيْرَةٌ* signify *excellent in righteousness* (Lth, K) and *religion*: (K:) or there is no difference in the opinion of the lexicologists [in general] between *خَيْرَةٌ* and *خَيْرَةٌ*: (Az:) accord. to Zj, *خَيْرَاتٌ* and *خَيْرَاتٌ*, both occurring in different readings of the Kur, lv. 70, signify *good in dispositions*: accord. to Khálid Ibn-Jembeh, *خَيْرَةٌ*, applied to a woman, signifies *generous in race, exalted in rank or quality or reputation, goodly in face, good in disposition, possessing much wealth, who, if she bring forth, brings forth a generous child*: (TA:) [*خِيَارٌ* is also applied as an epithet to a sing. subst., either masc. or fem.:] you say *جَمَلٌ خِيَارٌ* and *نَاقَةٌ خِيَارٌ*, meaning *A he-camel [that is excellent or] excellent and brisk and so a she-camel.* (TA.) See also *مُخْتَارٌ*, in three places. In the saying *لَعَمْرُ أَبِيكَ الْخَيْرُ*, the word *خير* is in the nom. case as an epithet of *عمر*; [so that the phrase lit. means *By the good life of thy father*;] but properly it should be *لَعَمْرُ أَبِيكَ الْخَيْرِ* [By the life of thy good father]: and the like is said with *شَرٌّ*. (TA.) [See also art. *عمر*.] — *خيرٌ* is also used to denote superiority: one says, *هَذَا خَيْرٌ مِنْ هَذَا* *This is better than this*: and in the dial. of the Benoo-'Amir, *هَذَا أَخَيْرٌ مِنْ هَذَا*, with *أ*, and in like manner, *أَشْرٌ مِنْ هَذَا*; but the rest of the Arabs drop the *أ* in each case: (Msb:) you say, *هُوَ أَخَيْرٌ مِنْكَ* [He is better than thou], and in like manner, *أَشْرٌ مِنْكَ*; and *شَرٌّ مِنْكَ*, and in like manner, *هُوَ خَيْرٌ مِنْكَ*; [using the dim. form of *خيرٌ*,] *خَيْرِيٌّ مِنْكَ*, and in like manner, *شَرِيٌّ مِنْكَ*. (Ibn-Buzurj, TA.) You also say, when you mean to express the signification of superiority, *فَلَانَةٌ خَيْرُ النَّاسِ* [Such a

woman is the best of mankind]; but not خَيْرَةٌ [see, however, what will be found cited hereafter from the K,] and فَلَانٌ خَيْرُ النَّاسِ [Such a man is the best of mankind]; but not أَخْيَرٌ [unless in the dial. of the Benoo-ʿAmir]: and [it is said that] خَيْرٌ when thus used does not assume the dual form nor the pl., because it has the signification of [the measure] أَفْعَلٌ: for though a poet uses the dual form, he uses it as a contraction of the dual of خَيْرٌ, like مَيْتٌ and مَيْتٌ, and هَيْنٌ and هَيْنٌ: (§:) [but this remark in the § is incorrect: for both خَيْرٌ and أَخْيَرٌ, when used in such phrases as those to which J here refers, have pl. forms of frequent occurrence, and of which examples will be found below; and, as is said by IʿAḳ (p. 239), and by many other grammarians, you may say, الزَّيْدَانِ أَفْضَلُ الْقَوْمِ, and الزَّيْدُونَ أَفْضَلُ الْقَوْمِ, and أَفْضَلُ الْقَوْمِ, and أَفْضَلُ النَّسَاءِ, &c.; and such concordance is found in the Kur, vi. 123; and is even said by many to be more chaste than the mode prescribed by J:] it is said in the K, that you say, هُوَ أَخْيَرٌ, like خَيْرٌ; and when you mean the signification of superiority, you say خَيْرَةُ النَّاسِ, with ة, and فَلَانَةٌ خَيْرُهُمْ, without ة: but [SM says,] I know not how this is; for in the § is said what is different from this, and in like manner by Z in several places in the Ksh; and what is most strange is, that the author of the K quotes in the B the passage of J [from the §], and adopts the opinion of the leading authorities [as given in the §]: (TA:) or you say, فَلَانَةُ الْخَيْرَةِ مِنَ الْمَرَاتِمِ, [Such a woman is the better of the two women]: and الْخَيْرَةُ, and هِيَ الْخَيْرَةُ, [so in the TA, but in the CK الْخَيْرَةُ,] and الْخَيْرِيُّ, and الْخَيْرِيُّ, [the last being fem. of أَخْيَرٌ, originally خَيْرِيُّ, and so, app., the last but one, She is the better, or best: (K:) and [using the dim. form of خَيْرٌ] you say, هُوَ خَيْرِيُّ أَهْلِهِ [He is the best of his family]: (Ibn-Buzurj, TA:) one says also, to one coming from a journey, خَيْرٌ مَا رَدَّ فِي أَهْلِي, meaning May God make that with which thou comest [back] to be the best of what is brought back by the absent with family and property; (Aḡ, Meyd, TA;) or, as some relate it, خَيْرٌ, i. e. رَدُّكَ خَيْرٌ رَدَّ [may thy bringing back be the best bringing back]; and فِي is used in the sense of مَعَ: (Meyd:) [أَخْيَرٌ is pl. of pauc., and خَيْرٌ pl. of mult., and so app. is خَيْرَانٌ, of خَيْرٌ thus used; and أَخْيَرٌ is pl. of أَخْيَرٌ, and so is أَخْيَرُونَ applied to rational beings: in the TA, أَخْيَرٌ is said to be a pl. pl. of أَخْيَرٌ, and so خَيْرَانٌ; but this is app. a mistake, probably of transcription:] you say رَجُلٌ مِنْ خَيْرِ النَّاسِ and أَخْيَرُهُمْ [A man of the best of mankind]: (A, TA:) and لَكَ خَيْرٌ هَذِهِ الْإِبِلِ, and خَيْرَتَهَا, [Thine are, or is, or shall be, the best of these camels,] alike with respect to a sing. and a pl.: (TA:) and خَوْرَةٌ خَيْرَةٌ وَإِلَيْهِ and نَحَرَ خَيْرَةٌ وَإِلَيْهِ [He slaughtered the best of his camels]: (IAḡr, TA:) and هُمُ الْإَخْيَرُونَ [They (meaning men)

are the better, or best]. (Ibn-Buzurj, TA.) — مَا أَخْيَرٌ for مَا خَيْرٌ: see 4, in two places. — خَيْرٌ بَوَاءٌ [from the Persian خَيْرٌ بَوَا Lesser cardamom;] a kind of small grain, resembling the قاقلة [or common cardamom], (K,) of sweet odour. (TA.)

خَيْرٌ Generousness; generosity; (§, A, Mḡb, K;) liberality; munificence. (Mḡb.) You say, فَلَانٌ ذُو خَيْرٍ Such a one is a possessor of generousness, or generosity, &c. (Mḡb.) And هُوَ مِنْ أَهْلِ الْخَيْرِ [He is of the people of good, or of wealth, &c., and of generosity]. (A.) — Eminence; elevated state or condition; nobility. (IAḡr, K.) — Origin. (Lḡ, K.) — Nature, or disposition. (A, K.) You say, هُوَ كَرِيمٌ الْخَيْرِ He is generous in nature, or disposition. (A.) — Form, aspect, or appearance; figure, person, mien, feature, or lineaments; guise, or external state or condition; or the like; syn. هَيْئَةٌ. (Lḡ, K.)

خَوْرَةٌ [app. originally خَيْرَةٌ]: see خَيْرٌ, near the end of the paragraph; and see also art. خور.

خَيْرَةٌ fem. of خَيْرٌ [q. v.] used as an epithet: pl. خَيْرَاتٌ. (Akh, §, Mḡb.) — [Also, used as a subst., or as an epithet in which the quality of a subst. is predominant, A good thing, of any kind: a good quality; an excellency: and a good act or action: &c.: pl. as above:] see خَيْرٌ, in the former half of the paragraph.

خَيْرَةٌ: see خَيْرٌ, in three places, towards the end of the paragraph: — and see خَيْرَةٌ, in four places: — and خَيْرٌ. — It is also a subst. from خَارَ اللَّهُ خَيْرًا (S,) and so خَيْرَةٌ; both signifying [The blessing, prospering, or favour, of God; his causing one to have, or appointing to one, good in an affair: or his choosing for one the better thing in an affair: or] the state that results to him who begs God to cause him to have good, or to choose for him the better thing, in an affair. (TA.) You say, كَانَ ذَلِكَ خَيْرَةً مِنْ اللَّهِ [That was through God's blessing, prospering, or favour; &c.: or through God's choosing the better thing in the affair]. (A.)

خَيْرَةٌ and خَيْرَةٌ (of which the former is the better known, TA) are substs. from اخْتَارَهُ, (K,) or from اخْتَارَهُ اللَّهُ, (§,) both signifying A thing, man, or beast, and things, &c., that one chooses: (TA:) or [a thing, &c.,] chosen, selected, or elected: (Mḡb:) as in the saying, مُحَمَّدٌ خَيْرَةٌ [Mohammad is the chosen, or elect, of God, from his creatures]: (§, Mḡb:\*) or خَيْرَةٌ is a subst. from الإِخْتِيَارِ, like فَدِيَةٌ from الإِفْتِدَاءِ; and خَيْرَةٌ is syn. with خَيْرٌ and الإِخْتِيَارِ; or is from تَخَيَّرْتُ الشَّيْءَ: or, as some say, خَيْرَةٌ and خَيْرَةٌ are syn.: (Mḡb:) see 8; and see also خَيْرٌ: and هَذِهِ خَيْرَتِي (Mḡb, TA) or خَيْرَتِي (TA) means This is what I choose; (Mḡb, TA;) and so هَذَا خَيْرَتِي and هُوَ خَيْرَتِي [These are what I choose. (TA.)] [See مُخْتَارٌ.] — See also خَيْرَةٌ.

خَوْرِي: see خَيْرٌ, in two places.

خَيْرِي: see خَيْرٌ.

خَيْرِي: see خَيْرٌ, in two places.

خَيْرِيٌّ Of, or relating to, خَيْرٌ, or good, &c.]

خَيْرِيٌّ Of, or relating to, or possessing, generousness, generosity, liberality, or munificence. (Mḡb.) — And hence, (Mḡb,) or [thus applied] it is an arabicized word, (§,) [from the Persian خَيْرِيٌّ,] The مَنثور [or gilliflower:] but generally applied to the yellow species thereof; [so in the present day;] for it is this from which is extracted its oil, which is an ingredient in medicines. (Mḡb.) [Accord. to Golius, "Viola alba, ejusque genera: Diosc. iii. 138:" and he adds, as on the authority of Ibn-Beytár, "spec. luteum."] — And خَيْرِيٌّ الْبَرِّ The خَزَامِي [q. v.]; because it is the most pungent in odour of the plants of the desert. (Mḡb.)

خَيْرِيَّةٌ The quality of خَيْرٌ; i. e. goodness.]

خَيْرٌ a subst. from الإِخْتِيَارِ (§, Mḡb, K;) meaning Choice, or option; (Mḡb;) and so مَا كَانَ لَهُمُ الْخَيْرَةُ, [xxviii. 68], They have not choice, or option; (Mḡb;) or the meaning of these words is, it is not for them to choose in preference to God; (Fr, Zj;) and so, accord. to Lth, خَيْرَةٌ, as being an inf. n. [or rather a quasi-inf. n., though this seems doubtful,] of اخْتَارَ. (TA.) You say, إِنَّ فِي الشَّرِّ خَيْرًا [Verily in evil there is a choice, or an option]; i. e. what may be chosen: a prov. (TA.) And بِالْخَيْرِ أَنْتَ and بِالْمُخْتَارِ [in some copies of the K بِالْمُخْتَارِ, which, as is said in the TA, is a mistranscription, Thou hast the choice, or option]; i. e. choose thou what thou wilt. (K.) And الْبَيْعُ صَفَقَةٌ أَوْ خَيْرٌ Selling is decisive or with the option of returning. (Mḡb in art. صفق.) Hence, خَيْرُ الرَّوْيَةِ The choice of returning [on seeing it] a thing which one has purchased without seeing it. (Mḡb, \* Mḡb, \* KT.) And خَيْرُ الْمَجْلِسِ [The choice of returning a thing purchased while sitting with the seller]. (TA.) And خَيْرُ الْعَيْبِ [and التَّقِيصَةِ] The choice of returning a thing to the seller when it has a fault, a defect, or an imperfection. (KT.) And خَيْرُ الشَّرْطِ The choice of returning a thing purchased when one of the two contracting parties has made it a condition that he may do so within three days or less. (KT.) And خَيْرُ التَّعْيِينِ The choice of specifying [for instance] one of two garments, or pieces of cloth, which one has purchased for ten pieces [of money, or some other sum,] on the condition of so doing. (KT.) — See also مُخْتَارٌ, in three places. And see خَيْرٌ, in the middle of the paragraph, where it is explained as an epithet applied to a sing. subst., either masc. or fem. See also the first sentence of that paragraph. — It is also a pl. of خَيْرٌ [q. v.] as an epithet, (A, Mḡb, K,) [and as a noun denoting the comparative and superlative degrees.] — Also [A species of cucumber; cucumis sativus Linn. α fructu minore: (Delile, Flor. Aeg.]

Illustr., no. 927:) *i. q. قَتَاة*: (S:) or resembling the *قَتَاة*; (K, &c.) which is the more suitable explanation: (TA:) or *i. q. قَتْدَر* [q. v.]: an arabicized word: (Mgh:) [from the Persian *خيَار*:] not Arabic. (S.) — *خيَار شَنْبَر* [The cassia fistula of Linn.]; a well-known kind of tree; (K;) a species of the *خَرْوَب*, resembling a large peach-tree; (TA;) abounding in Alexandria and Misr; (K;) and having an admirable yellow flower: (TA:) the latter division [or rather the whole] of the name is arabicized [from the Persian *خيَار چَنْبَر*]. (TA.)

*خَيْر*: see *خَيْر*, [of which it is the dim.,] in two places, in the latter half of the paragraph.

*خَيْرَات*, and its fem. *خَيْرَةٌ*, and pl. fem. *خَيْرَات*: see *خَيْر*, (used as an epithet,) in eight places, in the former half of the paragraph.

*خَائِر* [Doing good, or well: &c.]: act. part. n. of *خَار*. (S, TA.)

*أَخِير*, and its pls. *أَخَائِر* and *أَخِيرُونَ*: see *خَيْر*, in eight places, in the latter half of the paragraph.

*اِخْتِيَارِي* [Of, or relating to, the will, of choice]. *صِفَةُ اِخْتِيَارِيَّة* [meaning A quality which originates from, or depends upon, the will, or choice, i. e. an acquired quality,] is opposed to *خَلْقِيَّة*. (Msb in art. مدح, &c.)

*مَخِيرَةٌ* [A cause of good: and hence,] excellence, and eminence, or nobility: so in the phrase, *فُلَانٌ ذُو مَخِيرَةٍ* [Such a one is a possessor of eminence, &c.]. (A, TA.)

*مُخِيرٌ*: see what follows.

*مُخْتَارٌ* act. part. n. [of *خ*, signifying Choosing, selecting, or electing]. (TA.) — And pass. part. n. [of the same, signifying Chosen, selected, elected, or preferred: and choice, select, or elect; as also *خَيْرٌ*, which signifies likewise the best of anything; often used in this sense, as a sing. and as a pl.; and excellent, or excellent and brisk, applied to a he-camel and to a she-camel; as mentioned above, voce *خَيْر*.] (TA.) You say also *جَمَلٌ خَيْرٌ* in the sense of *مُخْتَارٌ* [A choice he-camel], and *نَاقَةٌ خَيْرٌ* in the sense of *مُخْتَارَةٌ* [A choice she-camel]. (TA.) [See also *خَيْرَةٌ*.] The dim. of *مُخْتَارٌ* is *مُخَيْرٌ*: the *ت* is thrown out because it is augmentative; and the *ت* is changed into *ي* because it was changed from *ي* in *مُخْتَارٌ*: (S:) one should not say *مُخَيْرٌ*. (El-Hareere's Durrat el-Ghowwás, in De Sacy's Anthol. Gr. Ar. p. 49 of the Arabic text.) — See also *خَيْرٌ*.

خييش

*خَيْشٌ* Garments, or pieces of cloth, of the worst of flax: (S:) or garments, or pieces of cloth, of thin texture, and of coarse threads, made of the hards, or hurds, of flax, (K, TA,) and of the worst thereof: (TA:) or of the coarsest of [the stuff called] *عَصَب* [i. e. *عَصَب*, q. v., in the copies of the K in my hands incorrectly written *عَصَب*]:

(Lth, K:) or coarse flax: (Mgh:) or a cloth of coarse flax. (Har p. 544.) — [Hence,] †A low, vile, or mean, man. (K.)

*خَيْشِي* and *خَيْشِي* [A weaver, or seller, of *خَيْش*. The former mentioned in the K, and the latter in the TA, as surnames of men.]

*خَيْشِي*: see what next precedes.

خيطة

1. *خَيْطٌ*, (Msb, TA,) first pers. *خَيْطْتُ*, (S,) aor. *يَخِيطُ*, (Msb,) inf. n. *خَيْطَةٌ*, (S, TA,) or this is a simple subst., (Msb, TK,) and the inf. n. is *خَيْطٌ*, (TK,) which is said in the K to be syn. with *خَيْطَةٌ*, but this last is a mistake for *خَيْطٌ* as signifying “thread,” (TA,) or “a thread,” (AZ, TA,) though *خَيْطٌ* is also syn. with *خَيْطَةٌ*, (TA,) *He sewed, sewed together, or sewed up, a garment, or piece of cloth; (S, Msb, TA;) as also خَيْطُهُ*, inf. n. *تَخْيِطٌ*. (TA.) — [Hence,] *خَاطَ بَعِيرًا بِبَعِيرٍ* †He coupled a camel with a camel [by tying the end of the halter of one to the tail of the other]. (TA.) — *خَاطَتِ الْحَيَّةُ*, (TA,) inf. n. *خَيْطٌ*, (K, TA,) †The serpent ran along upon the ground. (K, TA.) — *خَاطَ إِلَيْهِ خَيْطَةً* †He passed by him, or it, [or to, or towards, him or it,] once: or *خَاطَ خَيْطَةً* he passed along quickly: (K, TA:) and so *اخْتَاطَ* and *اِخْتَطَى*. (K.) It is said by Kr to be formed by transposition from *الخطو*: but this is a mistake; for, were it so, they would have said, *خَاطَ خَوْطَةً*, not *خَيْطَةً*. (ISd.) Accord. to Lth, *وَاحِدَةٌ* *خَاطَ خَيْطَةً* †He made his journey [or a journey] without interruption. (TA.) In the A it is said that *خَاطَ فُلَانٌ خَيْطَةً* means †Such a one journeyed on, not pausing for anything: and in like manner, *خَاطَ إِلَى مَقْصِدِهِ* †[He journeyed on, not pausing for anything, to his place, or object, of aim]. (TA.)

2: see 1. — *خَيْطُ الشَّيْبِ فِي رَأْسِهِ*, (S, K,) inf. n. *تَخْيِيطٌ*, (K,) means †Whiteness of the hair, or hoariness, appeared upon his head (K, TA) in streaks, or lines: (TA:) it is like *وَحَطَ*: (S, TA:) or became like threads: (K:) and in like manner, *فِي لِحْيَتِهِ* in his beard. (TA.) Bedr Ibn-'Ámir El-Hudhalee says,

\* *أَقْسَمْتُ لَا أَنْسَى مَنِيحَةَ وَاحِدٍ*  
\* *حَتَّى تُخَيِّطَ بِالْبَيَاضِ قُرُونِي*

(S, TA) [I swear that I will not forget the loan (here meaning the *قَصِيْدَة*, Skr) of one (meaning Abu-l-'Iyál [with whom he was carrying on a controversy], Skr) until the sides of my head become streaked with whiteness: (TA:) but some read *تَخْيِيطٌ*; and Ibn-Habib says that *خَيْطُ الشَّيْبِ* signifies †Whiteness of the hair, or hoariness, became conjoined and continuous upon the head, as though one part thereof were sewed to another: (IB, TA:) some read *تَخْيِيطٌ*; and accord. to the K, you say, *تَخْيِيطُ رَأْسِهِ بِالشَّيْبِ*,

meaning †His head became streaked, or marked as with threads, by whiteness of the hair, or hoariness: [the best reading seems to be *تَخْيِيطٌ*, for *تَخْيِيطٌ*:] and some read *تَوْحُطٌ* [for *تَخْيِيطٌ*, from *تَوْحُطٌ* as having the meaning here assigned to *تَخْيِيطٌ*]. (TA.)

5: see 2.

8: see 1.

*خَيْطٌ*: see *خَيْطٌ*.

*خَيْطٌ* Thread, or string; or a thread or string; syn. *سَلَكٌ*; (S, K;) the thing with which one sews; (Msb;) [often used as a coll. gen. n.; n. un. with *ة*;] and *خَيْطٌ* [likewise] signifies the thing with which a garment, or piece of cloth, is sewed; as also *مَخِيطٌ*; besides having another signification, common to it with the last, namely “a needle;” (K;) the pl. of *خَيْطٌ* is *أَخْيَاطٌ* [a pl. of pauc.] (IB, K) and *خَيْوُطٌ* (S, Msb, K) and *خَيْوُطَةٌ* [both pls. of mult.]. (S, K.) It is said in a trad., *أَدْوَا الحَيْطِ وَالْمَخِيطِ*, meaning [Bring ye] the *خَيْطُ* and the *الْمَخِيطُ*. (TA.) And you say, *أَعْطِنِي خَيْطًا* and *نَصَاحًا*, i. e. [Give thou to me] a single *خَيْطٌ*. (AZ, TA.) [أَعْطِنِي خَيْطًا] may, however, mean Give thou to me a needle and thread. — *نُخَاعُ خَيْطِ الرَّقَبَةِ* †The spinal cord] of the neck. (S, K) You say, *جَاحَشَ فُلَانٌ عَن خَيْطِ رَقَبَتِهِ*, meaning †Such a one defended his blood. (S, O, L.) — *الْخَيْطُ* the *الْخَيْطُ الأَسْوَدُ* and *الْخَيْطُ الأَبْيَضُ* mentioned in the Kur ii. 183, mean †The true dawn, and the false dawn: (Msb:) or the whiteness of the dawn, and the blackness of night; (K, TA;) likened to a thread because of its thinness: (TA:) or the whiteness of day, and the blackness of night: (A'Obeyd, Nh:) or the dawn that extends sideways, and the dawn that rises high, or, as some say, the blackness of night: (S:) or what appears of the true dawn, which is the *مُسْتَطِير*, and what extends with it of the darkness of night, which is the dawn termed the *مُسْتَطِيل*: (Mgh:) or what first appears of the dawn spreading sideways in the horizon, and what extends with it of the darkness of the last part of the night: (Bd:) or the dawn that rises high, filling the horizon, and the dawn that appears black, extending sideways: (Aboo-Is-hák:) or the real meaning is the day and the night. (TA.) *الْخَيْطَانُ* also signifies †The night and the day. (L in art. وِسْد.) *تَبَيَّنَ الخَيْطُ مِنَ الخَيْطِ* means †[The night became distinct from the day: or] what is termed *الْخَيْطُ الأَبْيَضُ* became distinct from what is termed *الْخَيْطُ الأَسْوَدُ*. (TA.) And *خَيْطٌ مِنَ الصُّبْحِ* is also said to signify †A tint of the dawn. (TA.) [*خَيْطٌ بَاطِلٌ* — *بُرْم* in art. *بُرْم*.] — *مُخَاطُ الشَّيْطَانِ* and *لُعَابُ الشَّمْسِ*, (S, TA,) which last is explained by Z and IB as meaning what comes forth from the mouth of the spider: (TA: [the author of which says that, accord. to this explanation, this term differs from *لعاب الشمس*: but in so saying he seems to be in

error: both evidently signify *gossamer*:]) it was applied as a surname, or nickname, to Marwān Ibn-El-Hakam; because he was tall, and loose, or uncompact, in frame: (§:) or it signifies *the air*; syn. *الهواء* [perhaps a mistranscription for *الهباء*, occurring in another explanation hereafter]: (K:) or *light entering from an aperture in a wall [into a dark place]*: (Th, K:) or *خَيْطُ الْبَاطِلِ* signifies *the scattered هَبَاءُ [or atoms that are seen in the rays of the sun] entering from an aperture in a wall [into a dark place] when the sun is hot*: and one says, *فَلَانٌ أَدْقُ مِنْ خَيْطِ الْبَاطِلِ* [Such a one is less in estimation than the scattered atoms that are seen in the rays of the sun]; a prov., applied to him who is in an abject state; thus related, on the authority of Ahmad Ibn-Yahya, by Az and others; but by Sgh, erroneously, *أَرْقُ مِنْ خَيْطِ الْبَاطِلِ*. (TA.) — See also what next follows, in two places.

*خَيْطٌ* (Aḡ, IDrd, §, K) and *خَيْطٌ* (IDrd, Mḡb, K) and *خَيْطِي* (§, K) † *A collection, or flock, of ostriches, (§, Mḡb, K, &c.) and a swarm of locusts, (K,) and a خَيْطٌ is sometimes of [wild] bulls or cows: (L, TA:) pl. [of pauc.] أَخْيَاطُ (IB) and [of mult.] خَيْطَانٌ: (K:) † which last, as also *خَيْطَانٌ*, signifies likewise *a company of men. (TA.)* [*خَيْطٌ* may perhaps be originally *خَيْطٌ*, pl. of *خَيْطَةٌ*, q. v.]*

*خَيْطٌ* † *Length of the neck of an ostrich, (§, TA,) and of the [bones, such as are termed] قَصَبٌ thereof: or, as some say, a constant mixture of blackness with whiteness therein: or their being in an uninterrupted line, like an extended خَيْطٌ [or thread]. (TA.)*

*خَيْطَةٌ* [n. un. of *خَيْطٌ*, q. v. — Also,] in the dial. of Hudheyl, (§,) *A wooden peg or stake, (Skr, §, K,) which is fixed in a mountain, in order that one may let himself down [by means of a rope attached thereto] over against the place where [wild] honey is deposited [to gather it]. (Skr.)* Aboo-Dhu-eyb says, (§, TA,) describing the gatherer of honey, (TA.)

\* *تَدَلَّى عَلَيْهَا بَيْنَ سَبِّ وَخَيْطَةٍ* \*  
\* *بِحَرْدَاءٍ مِثْلِ الْوَكْفِ يَنْبُو غُرَابَهَا* \*

(§, TA,) i. e. *He let himself down [over against it, meaning the place of the honey, partly] by means of a rope (for so سَبٌّ signifies) and [partly by means of] a wooden peg or stake [to which the rope was attached, fixed] in a rock smooth like the [leather termed] وَكْفٌ, i. q. نَطَعٌ, [the crown of which rock would fall prone upon its face for want of something therein to which to cling:] (TA:) or (in the K “and”) خَيْطَةٌ signifies a rope; (Aḡ, Az, K, TA;) [and if so, سَبٌّ here means “a wooden peg,” which is a signification assigned to it in the K in art. سَبٌّ:] or, accord. to AA, a slender rope (§, L, TA) made [of the bark] of the tree called سَبٌّ: (L, TA:) and (accord. to some, TA) a string which is with the gatherer of honey, (K, TA,) and with which he pulls the rope [app. when he has detached himself*

from the latter to gather the honey], it being tied to him: (TA:) or a [tunic of the kind called] ذِرَاعَةٌ, [of leather,] which he wears. (Ibn-Habeeb, K, TA. [In the CK, ذِرَاعَةٌ is erroneously put for ذِرَاعَةٌ.]) — See also 1, in four places. One says also, *مَا آتَيْكَ إِلَّا الْخَيْطَةَ* † *I do not come to thee save sometime. (TA.)*

*خَيْطِي*: see *خَيْطٌ*.

*خَيْطَةٌ* † *A she-ostrich long in the neck. (§, K, TA.)*

*خَيْطَانٌ* and *خَيْطَانٌ*: see *خَيْطٌ*.

*خَيْطٌ* *A needle; as also خَيْطٌ. (§, Mḡb, \*K.)* Hence the saying in the Kur [vii. 38], *حَتَّى يَلِجَ حَتَّى يَلِجَ فِي سَبْرِ الْخَيْطِ* [Until the camel enter into the eye of the needle]. (§.) — See also *خَيْطٌ*, in three places. — And see *خَيْطٌ*.

*خَيْطَةٌ* *The art of sewing. (Mḡb, TA.)* [See also 1.]

*خَيْطٌ* *A seamster; one whose occupation is that of sewing; (Mḡb, K;) as also خَيْطٌ (K) and خَيْطٌ. (§gh, K. [in the CK خَيْطٌ.])* [In the present day, its predominant application is to *A tailor.*] — Also † *One who passes along quickly. (TA.)*

*خَيْطٌ*: see *خَيْطٌ*.

*مَخِيطٌ* and *مَخِيوطٌ* *A garment, or piece of cloth, sewed: (§, Mḡb, K:) the ي in the former is the و of the measure مَفْعُولٌ, changed into ي because of its being quiescent and the preceding letter's being with kesr; the letter preceding it being made movent because it and the و are quiescent after the ي has fallen out; [for by dropping the ي it becomes changed from مَخِيوطٌ to مَخِيوطٌ;] and it is made movent with kesr [and thus changed from مَخِيوطٌ to مَخِيوطٌ, which necessarily becomes مَخِيطٌ,] in order to its being known that the letter which has dropped out is ي: some say that the ي in مَخِيطٌ is the radical, and that the letter thrown out is the و of the measure مَفْعُولٌ, in order that the word with و [for its medial radical] may be known from that with ي; [so that it is changed from مَخِيوطٌ to مَخِيطٌ, and then to مَخِيطٌ, and then to مَخِيطٌ;] but the former saying is the right, because the و is a formative augment, and it is not proper that such should be thrown out. (§.) — Also, the former, † *The whole of the exterior of the belly. (Ish.)* — And † *A place of passage; (O, L, TA;) a meaning erroneously assigned in the K to خَيْطٌ and خَيْطٌ: (TA:) and particularly, † of a serpent; (TA;) the place of creeping along of a serpent. (K, TA.)**

*مَخِيطٌ*: see *خَيْطٌ*: — and *خَيْطٌ*. — See also *مَخِيطٌ*.

*مَخِيوطٌ*: see *مَخِيطٌ*.

## خَيْفٌ

1. *خَيْفٌ* *The having one of the eyes blue and the other black: (JK, §, Mgh, Mḡb, K:) inf. n. of خَيْفٌ, aor. يَخَيْفُ: (JK, Mḡb:\*) said of a horse, (§, Mgh, \*Mḡb, K,) &c., (§, K,) i. e. of any animal. (§, TA.) — Also The being wide in the sheath of the penis: (§, K:) in this sense [likewise] inf. n. of خَيْفٌ: (§:) said of a camel. (§, K.) — And [app. in like manner having for its verb خَيْفٌ] *A she-camel's being such as is termed خَيْفَةٌ [i. e. wide in the udder, or in the skin thereof, or only when it is empty of milk, and flaccid]. (§.)**

2. *خَيْفَةٌ*, (JK,) or *خَيْفَتُ أَوْلَادِهَا*, (TA,) † *She (a woman) brought forth her children different, one from another. (JK, TA.) — خَيْفٌ بَيْنَهُمْ, (JK, A, K,) inf. n. تَخْيِيفٌ, (K,) † It (a thing, JK, K, or property, A) was divided, or distributed, among them. (JK, A, K.) — خَيْفَتُ بَيْنِ الْأَسْنَانِ, (JK,) or *عَمُورُ اللَّئِمَةِ مِنَ الْأَسْنَانِ, (K,) † The portions of the flesh of the gums between the teeth became separated (JK, K) from the teeth. (JK.) — خَيْفٌ He (a man, JK) alighted, or descended and stopped or sojourned or abode, in a place; (JK, K;) as also خَيْرٌ. (JK.) — خَيْفٌ عِنْدَ الْقِتَالِ, (JK,) or *عَنِ الْقِتَالِ, (K,) He receded, drew back, or desisted, (JK, K,) on the occasion of fight, (JK,) or from fight. (K.)***

4. *إِخَافٌ*, (JK, §, K,) inf. n. *إِخَافَةٌ; (TA;) and أَخْيَفٌ; (JK, K;) said of a man, (JK, TA,) or of a party of men, (JK, §,) He, or they, alighted, or descended and stopped or sojourned or abode, in a [tract such as is termed] خَيْفٌ: (JK:) and [particularly] came to the خَيْفُ of Minè, and there alighted, or descended and stopped &c.; (JK, \*§, K;) as also *إِخْتِافٌ. (Yoo, K.) —* *إِخَافُ السَّيْلِ الْقَوْمِ The torrent made the party, or company of men, to alight, or descend and stop or sojourn or abide, in a [tract such as is termed] خَيْفٌ. (JK, Ibn-'Abbád, K.)**

5. *تَخْيِيفٌ أَوْلَادًا* *He (a man, TA) altered so as to become of different colours. (K, TA.) —* *تَخْيِيفَتِ الْإِبِلُ The camels took different directions in the place of pasturage (Lḡ, JK) &c. (Lḡ.) —* *تَخْيِيفُهُ He took by little and little from it; (IAḡr, JK;) as also تَخْوِيفُهُ [q. v.]. (JK.)*

8: see 4.

*خَيْفٌ* [sing. of *أَخْيَافٌ*]. *You say, النَّاسُ أَخْيَافٌ; Men, or the people, are different, one from another, (JK, §, A, Sgh, Mḡb, K,\*) in their states, or conditions, (JK,) or in their forms, shapes, or semblances; (§gh;) or of various sorts in natural dispositions, and in forms, shapes, or semblances: (L:) from خَيْفٌ signifying the “having one of the eyes blue and the other black.” (§. [See 1.]) And *أَخْيَافٌ, (Mgh, Mḡb,) or إِخْوَةُ أَخْيَافٍ, (§, K,) † Brothers who are sons of one mother but of different fathers: (§, Mgh, Mḡb, \*K:) and in like manner, بَنُو الْأَخْيَافِ, if of good authority. (Mgh.) — And hence, أَهْيَافُ أَخْيَافٍ; † Verses**

diversified by having one word thereof composed of dotted letters and another composed of letters not dotted. (Har p. 611 and 612.) — Also, the sing., Land, (ISd, TA,) or a place, (Mgh,) of which the stones are of different colours. (ISd, Mgh, TA.) — A side, region, quarter, or tract; syn. نَاحِيَةٌ. (K.) — The part that slopes down from the rugged portion of a mountain and rises from the channel in which the water flows; (S, K;) whence مَسْجِدُ الْخَيْفِ [the mosque of the خيف] in Minè: (S:) or an elevated place, like the خيف of Minè: (Mgh:) or the part, of a valley, that rises a little from the channel in which the water flows, and only between two mountains; and hence مسجد الخيف, originally مَسْجِدُ خَيْفٍ مِنِّي (Msb:) and any declivity and acclivity at the foot of a mountain: and a white place in the black mountain that is behind Aboo-Kubeys; and hence the name of مسجد الخيف; or this is so called because it is [in] a نَاحِيَةٌ [or side &c.] of Minè; or because it is at the foot of a mountain: (K:) pl. [of pauc.] أَخْيَافٌ (TA) and [of mult.] خَيْوْفٌ. (Mgh, TA.) — Also The skin of the udder: (S, K:) or the side of the udder: or the skin of the she-camel's udder: (K:) or a she-camel's udder: or the anterior part of her neck: and the skin of her podex. (JK.)

خَيْفٌ: see 1 in art. خَوْفٌ, first sentence.

خَافَةٌ, accord. to Aboo'Al-ea belonging to this art.: see art. خَوْفٌ. (TA.)

خَيْفَةٌ A knife, (AA, K,) such as is termed رَمِيضٌ [q. v.]. (AA, TA.) — Also, (thus in the K,) or خَيْفَةٌ, (so in the JK, [and app. accord. to Sgh,]) The place of resort of a lion: (JK, K:) mentioned in this art. by Ibn-'Abbád; but accord. to Sgh, it may be from الْخَوْفِ. (TA.)

خَيْفَةٌ: see what next precedes: — and see also art. خَوْفٌ.

خَيْفَانٌ Locusts before their wings are full-grown: (Lih,\* K, TA:) [see جَرَادٌ:] or when they have upon them streaks of different colours, white and yellow: (S, K:) or when they have changed from their first black or yellow colour to red: (As, K:) or when yellowness has appeared in their red colour, but some of the redness remains: (AHát, TA:) or [in the CK "and"] emaciated red locusts of the brood of the next preceding year: (K:) accord. to Lh, you say جَرَادٌ خَيْفَانٌ meaning locusts of different colours: (TA:) [but خَيْفَانٌ is generally used as a subst.:] the n. un. is with ة. (S.) — Hence the n. un. is applied to a mare, as meaning + Brisk, sprightly, active, or agile, and leaping. (S, TA.) — [Hence also, app.,] خَيْفَانٌ مِنَ النَّاسِ + A multitude of men. (Ibn-'Abbád, K.)\* — Also A certain plant of the mountains; (Ibn-'Abbád, K;) a certain herb growing in the mountain, having no leaves, rising more than a cubit in height, having a سَنَمَةٌ [or head resembling an ear of corn], which is green in the upper part and white below, with a white awn, or beard. (L.)

أَخْيَفٌ, applied to a horse, (S, Mgh, Msb,) and a camel, (TA,) and any animal, (S, TA,) Having Bk. I.

one of the eyes blue and the other black: (S, Mgh, Msb, TA:) fem. خَيْفَةٌ. (K, TA.) — And, applied to a camel, Wide in the sheath of the penis. (S, K.) — And the fem., applied to a she-camel, Wide in the udder, (K,) or in the skin thereof, (S,\* K,) or only when it is empty of milk, and flaccid: pl. خَيْفَاوَاتٌ; (K;) which is extr., for a pl. like this belongs [regularly] only to a subst., and to an epithet in which the quality of a subst. predominates. (TA.) — The pl. of أَخْيَفٌ is خَيْفٌ and خَوْفٌ, (K, TA, [the latter erroneously written in the CK خَوْفٌ]) with kesr and damm. (TA.)

مَخْيِفٌ: see art. خَوْفٌ.

مُخْيِفٌ [Diversified in colour]; applied by El-Kumeyt to a horse of which one part was of the colour termed وَرْدٌ, and the rest جَوْنٌ. (L and TA voce هَضْبٌ.)

مَخْيِيفٌ A woman who brings forth one year a boy and another year a girl. (JK.)

خيل

1. خَالٌ is syn. with ظَنٌّ and تَوَهَّمٌ: (TA:) you say, خَالَ الشَّيْءُ, (Msb, K,) first pers. خَلْتُ, (JK, S,) aor. يَخَالُ, (Msb, K,) first pers. إِخَالَ and أَخَالَ, (JK, S, Msb, K, &c.) the former irregular, (Msb,) but the more chaste of the two, (S,) and the more used, (Msb,) of the dial. of Teiyi, but commonly used by others also, (El-Marzookee, TA,) the latter of the dial. of Benoo-Asad, accord. to rule, (S, Msb,) but of weak authority, (K,) though some assert it to be the more chaste, (TA,) inf. n. خَيْلٌ (S, Msb, K) and خَيْلَةٌ and خَيْلٌ (K) and خَيْلَةٌ (S, K) and خَالَ and خَيْلَانٌ, (K, TA, [the last accord. to the CK خَيْلَانٌ]) or, as in the T [and JK], خَيْلَانٌ, (TA,) and خَيْلُونَةٌ and مَخْيِلَةٌ (S, K) and مَخَانَةٌ; (K;) and خَالَ الشَّيْءُ, aor. يَخِيلُ, is a dial. var. thereof; (Msb;) meaning ظَنَّهُ [He thought, or opined, the thing: and sometimes (see I'Ak p. 109) he knew the thing: but it seems to have originally signified تَوَهَّمَهُ, i. e. he surmised, or fancied, the thing: see خَالَ, below]. (S, Msb, K.) This verb, being of the class of ظَنٌّ, occurs with an inchoative and an enunciative; if commencing the phrase, governing them; but if in the middle or at the end, it may be made to govern or to have no government. (S.) You say, إِخَالَ زَيْدًا أَخَاكَ [and, if you will, زَيْدٌ إِخَالَ أَخَاكَ and زَيْدٌ إِخَالَ, I think Zeyd is thy brother and Zeyd I think is thy brother and Zeyd is thy brother I think]. (JK.) Hence the prov., مَنْ يَسْمَعُ يَخَلُ, (S, TA,) i. e. He who hears the things related of men and of their vices, or faults, will think evil of them: meaning that it is most safe to keep aloof from other men: or, accord. to some, it is said on the occasion of verifying an opinion. (TA.) — See also 8. — خَالَ عَلَى الْمَالِ, aor. يَخِيلُ: see خَالَ in art. خَوْلٌ. — خَالَ said of a horse, (JK, K, TA,) aor. يَخَالُ, (K,) inf. n. خَالٌ,

(JK, K,) He limped, or halted, or was slightly lame. (JK, K.)\*

2. تَخْيِيلٌ signifies The imaging a thing in the mind, or fancying it; the forming an image, or a fancied image, thereof in the mind: (TA:) [and تَخْيِيلٌ has the same, as well as a quasi-pass., signification.] You say, [تَخْيِيلُهُ فَتَخَيَّلَ لِي and] [I imaged it in the mind, or fancied it, and it became imaged in the mind to me, or an object of fancy to me]; like as you say, [تَصَوَّرْتُهُ فَتَصَوَّرَ لِي and] [تَصَوَّرْتُهُ فَتَصَوَّرَ لِي] (S:) for تَخْيِيلٌ [as inf. n. of a quasi-pass. verb] signifies a thing's being imaged in the mind, or fancied: (Er-Rághib, TA:) and تَخْيِيلُ الشَّيْءِ لَهُ means تَشْبِيهُ. (K. [And the same is indicated in the Msb.]) You say also, خَيَّلَ لَهُ كَذَا [Such a thing was imaged to him in the mind; i. e. such a thing seemed to him]; from الْوَهْمُ and الظَّنُّ: (Msb:) and خَيَّلَ إِلَيْهِ أَنَّهُ كَذَا [It was imaged to him [in the mind, i. e. it seemed to him,] that it was so; syn. تَشْبِيهُ; (PS;) from التَّخْيِيلِ and الْوَهْمِ: (S, TA:) and خَيَّلَ لَهُ أَنَّهُ كَذَا and التَّخْيِيلِ لَهُ أَنَّهُ كَذَا signifies [in like manner it became imaged &c.; i. e.] تَشْبِيهُ; as also تَخَايَلُ: (S:) and so the first of these three verbs is used in the Kur xx. 69. (TA.) And فَلَانَ يَمْضِي عَلَى مَا خَيَّلَتْ, (JK and S) in explanation of the phrase فَلَانَ يَمْضِي عَلَى الْمَخْيِلِ, i. e. شَبَّهَتْ [Such a one goes on, notwithstanding what (the mind, or the case,) may image to him, or what is fancied by him, of danger or difficulty; or النَّفْسُ, or الْحَالُ, accord. to Z, (see Freytag's Arab. Prov. ii. 94,) being understood]; meaning, notwithstanding peril, or risk; without any certain knowledge. (S.) Whence the prov.,

عَلَى مَا خَيَّلَتْ وَعَثُ الْقَصِيرِ \*

i. e. I will go on, notwithstanding what the soft tracts abounding in sand in which the feet sink may be imagined to be: [or the right reading is probably خَيَّلَتْ, i. e. notwithstanding what the soft tracts &c. may image to the mind, of danger or difficulty:] the ت in خَيَّلَتْ relates to the word وَعَثُ, which is [regarded as] pl. of وَعَثَةٌ; and عَلَى is a connective of a suppressed verb, namely, أَمْضَى, with what follows it: the meaning is, I will assuredly venture upon the affair, notwithstanding its terribleness. (Meyd.) And أَفْعَلُ مَا خَيَّلَتْ, i. e. عَلَى مَا شَبَّهَتْ [Do thou that, notwithstanding what (the mind, or the case, as explained above,) may image to thee, in danger or difficulty]; (JK;) meaning, in any case. (TA.) — [Hence,] خَيْلٌ لِلنَّاقَةِ, and خَيْلٌ لِي, He put a خَيْالٌ [q. v.] near the she-camel's young one, in order that the wolf might be scared away from him, (JK,\* S, K,\*) and not approach him. (JK, S.) — And خَيْلٌ فِيهِ الْخَيْرُ He perceived, or discovered, in him an indication, or external sign, of good; as also تَخْيِيلُهُ (K, TA) and تَخَوَّلَهُ: (TA: [see also 4 in art. خَوْلٌ:] or you say, تَخَيَّلْتُ لَهُ, (T, S, TA,) meaning I knew him; or knew his internal, or real, state; (T, Tَخْيِيرَتُهُ, T,

TA;) or *I chose him*; (اخترته, S, TA;) and perceived, or discovered, in him an indication, or external sign, of good. (T, S, TA.) — And خيل عليه, (S, Mṣb, K,) inf. n. تَحْيِيلُ (Mṣb, K) and تَحْيِيلٌ, (K,) [the latter anomalous, being properly inf. n. of تَحْيَلٌ,] *He conveyed doubt, or suspicion, (الشبهة, S, K, or الوهم, Mṣb,) to him*; so in the M, on the authority of AZ; (TA;) i. q. لَيْسَ عَلَيْهِ [he made (a thing, or case) dubious to him]. (Mṣb.) — And خَيْلَت عَلَيْنَا السَّمَاءُ *The sky thundered and lightened [over us], and prepared to rain*: but when the rain has fallen, the term تَحْيِيلٌ [so in my two copies of the S, applied as an inf. n. of the verb in this phrase, as in a case above, or perhaps a mistranscription for تَحْيِيلٌ, though it will be seen from what follows that خَيْلَت and تَحْيَلَت are both said of the sky in the same sense,] is not used: (S:) or خَيْلَتِ السَّمَاءُ signifies *the sky became clouded, but did not rain*; (JK, and Har p. 36;) as also خَالَت and تَحْيَلَت and خَايَلَت: (Har ibid.:) or, as also تَحْيَلَت (Mṣb, K) and خَالَت (Mṣb,) or خَايَلَت (K,) *the sky prepared to rain, (Mṣb, K, TA,) and thundered and lightened, but did not yet rain*: (TA:) or, accord. to Az, خَالَتِ السَّمَاءُ signifies *the sky became clouded*: (Mṣb, TA:) and خَيْلَتِ السَّمَاءُ *the sky became clouded, and prepared to rain*. (S.) [In like manner,] one says also, خَالَتِ السَّحَابُ and خَايَلَتِ السَّحَابُ *The clouds gave hope of rain*: (S:) or خَالَتِ السَّحَابُ *the cloud showed signs of rain, so that it was thought [or expected] to rain*. (Mṣb.) — خَيْلٌ also signifies, (JK, TA,) or تَحْيِيلٌ, (Ham p. 39,) [or each of these,] *He (a man) was cowardly, or weak-hearted, on the occasion of fight, (JK, TA, and Ham,) and did not act, or proceed, firmly, or steadily*. (Ham.) And خَيْلَ عَنِ الْقَوْمِ and خَايَلَهُ, [but the former only is explained in this sense in the TA,] *He held back from the people, or party, through cowardice*: (K, TA:) so says Az, on the authority of Arrám. (TA.)

3. خَايَلَهُ, (JK, TA,) inf. n. مُخَايَلَةٌ, (S, K,) *He vied with him, rivalled him, or imitated him, (JK, S, \*K, \*TA,) in pride and self-conceit*; (JK;) *did as he did*. (TA.) — خَايَلَتِ السَّمَاءُ, and السَّحَابُ: see 2, in the latter part of the paragraph.

4. اِخَالَ It (a thing) was, or became, dubious, or confused, or vague, (JK, S, Mgh, Mṣb, TA,) عَلَيْهِ to him. (JK, Mgh.) One says, هَذَا أَمْرٌ لَا يُخَيَّلُ [This is a thing, or an affair, or a case, that will not be dubious, &c.]. (S.) And لَا يُخَيَّلُ ذَاكَ عَلَى أَحَدٍ *That will not be dubious, &c., to any one*. (JK.) — اِخَالَ الشَّيْءُ إِلَى الْخَيْرِ, and الْمَكْرُوهِ, *The thing exhibited an indication, or indications, of good, and of evil, or what was disliked or hated*. (Mṣb.) [Hence,] اِخَالَتِ السَّمَاءُ, and اُخْيَلَت: see 2, in the latter part of the paragraph, in four places. And اِخَالَتِ السَّحَابُ and اُخْيَلَتِ السَّحَابُ, or اِخَالَتِ السَّحَابُ: see, again, 2, in the

latter part of the paragraph, in three places. — And hence, in the opinion of ISd, the she-camel in this case being likened to clouds [giving hope, or showing signs, of rain], (TA,) اِخَالَتِ السَّحَابُ † *The she-camel had milk in her udder, (JK, K, TA,) and was in good condition of body*. (JK, TA.) — اِخَالَتِ الْأَرْضُ بِالنَّبَاتِ, (K,) or, as in the M, † اِخْتَالَتِ, (TA,) † *The land became adorned, or embellished, with plants, or herbage*. (K, TA. [See also 5.]) — اِخَالَ فِيهِ خَالًا مِنَ الْخَيْرِ: see 4 in art. خَوْلٌ; and see خَالَ, below. — اُخْيَلْنَا and اُخْلْنَا *We watched, or observed, or looked at, a cloud which it was thought would rain, to see where it would rain*. (K, \*TA.) And اُخْلْتُ السَّحَابَ and اُخْيَلْتُهَا *I saw the cloud to be such as gave hope of rain*. (S. [See also 10.]) — اُخْيَلْتُ لِلنَّبَاتِ: see 2, in the middle of the paragraph. — اُخْيَلْتُ عَنِ الْقَوْمِ: see 2, last sentence.

5. تَحْيَلٌ, as a trans. v., syn. with خَيْلٌ; and its inf. n., syn. with تَحْيِيلٌ: see 2, first two sentences, in two places. — تَحْيَلْتُ فِيهِ الْخَيْرَ, as syn. with خَيْلٌ: and تَحْيَلْتُ عَلَيْهِ: see 2, in the latter half of the paragraph. — Also, as a quasi-pass. v., similar in signification to خَيْلٌ; and its inf. n.: see 2, first three sentences, in five places. — And تَحْيَلٌ used as an inf. n. of خَيْلٌ عَلَيْهِ: and app. as an inf. n. of خَيْلَتِ عَلَيْنَا السَّمَاءُ: see 2, latter half, in two places. — تَحْيَلَتِ السَّمَاءُ: see 2, latter half, in three places. — تَحْيَلٌ as syn. with اِخْتَالَ: see the latter verb. — [Hence, app.] تَحْيَلَتِ الْأَرْضُ † *The land became abundant in its plants, or herbage*: (JK:) [and, (as is shown by an explanation of the part. n. of the verb, below,) † *the land had its plants, or herbage, in a state of full maturity, and in blossom*; and so † تَحْيَلَتِ; whence,] a poet says,

\* تَأَزَّرَ فِيهِ النَّبْتُ حَتَّى تَحْيَلَتِ \*  
\* رَبَاهُ وَحَتَّى مَا تَرَى الشَّاءَ نَوْمًا \*

[The herbage in it became, or had become, tangled, or luxuriant, and strong, so that its hills were clad with plants in full maturity, and in blossom, and so that the sheep, or goats, were seen sleeping]. (S, TA.) [In both, the meaning of the verb in this ex. is indicated by the context. See also 4, where a similar meaning is assigned to اِخَالَتِ or اِخْتَالَتِ.] — تَحْيَلٌ also signifies *The being, or becoming, of various colours*. (JK, Ham p. 39. \*) [Hence the saying,] تَحْيَلُ الْخَرَقُ بِالسَّفَرِ, i. e. [The desert, or far-extending desert] became of various colours with the travellers, by reason of the آل [or mirage]. (JK.) — Also *The going on, or away; or acting with a penetrative energy; and being quick*. (JK, Ham p. 39.) — See also 2, last sentence but one.

6: see 2, third sentence: — and 8, in two places: — and see also 5, in two places.

8. اِخْتَالَ *He was proud, or haughty; or he behaved proudly, or haughtily*; (S;) as also خَالَ, (JK, S,) aor. يَخِيلُ, (JK,) or يَخَالُ, (Ham p. 122,) and يَخُولُ, (JK, Ham,) inf. n. خَالٌ

and خَوْلٌ; (Ham;) and تَحْيَلٌ and تَحْيَالٌ: (K, TA:) or *he was proud, or haughty, and self-conceited*: (Mṣb:) and *he walked with a proud, or haughty, and self-conceited, gait*: (MA, KL:) said of a man, and of a horse: (Mṣb:) and تَحْيَالٌ signifies *the behaving, or carrying oneself, with pride, or haughtiness, combined with slowness*. (JK.) You say of a horse, يَخْتَالُ فِي مَشِيَّتِهِ [He is proud and self-conceited in his gait]. (TA.) — اِخْتَالَتِ الْأَرْضُ: see 4.

10. اسْتَخَالَ السَّحَابَ *He looked at the cloud and thought it to be raining*. (TA. [See also 4, last sentence but two.])

خَالَ i. q. طَنَّ and تَوَهَّرَ [meaning *Thought, or opinion*: and *surmise, or fancy*: though تَوَهَّرَ is often explained as syn. with طَنَّ]: (K:) an inf. n. of 1 [q. v.]. (TA.) So in the saying, أَصَابَ فِيهِ خَالِي [My thought or opinion, or surmise or fancy, was right respecting him, or it]. (TK.) — I. q. مَخِيلَةٌ, q. v., (K,) [accord. to the TA, which is followed in this instance, as usual, by the author of the TK, as meaning *فِرَاسَةٌ*: but this is a mistake: for وهى الفِرَاسَةُ, the explanation in the TA, we should read وهى مِنَ الْفِرَاسَةِ; as is shown by its being there immediately added that one says, اُخَالَ فِيهِ خَالًا, explained in art. خَوْلٌ; (see 4, and خَالَ, in that art.; and see also مَخِيلَةٌ in the present art.;) and by what here follows:] خَالَ is syn. with الْمَخِيلَةَ and الشَّيْءَ. (JK.) — For another sense in which it is syn. with مَخِيلَةٌ, see the latter word, below. — *A nature; or a natural, a native, or an innate, disposition or temper or the like*; syn. خُلُقٌ. (TA.) — I. q. خَيْلَةٌ, q. v. (S, K, \*) — *A limping, or halting, or slight lameness, in a horse or similar beast*: in this sense an inf. n. of خَالَ. (JK, K, \*) — *Gout; or gout in the foot or feet*; syn. نَقْرَسٌ. (TA.) — *Lightning*: (K:) [app. as being a sign, or token, of coming rain.] — *Clouds*; syn. غَيْمٌ: (S:) or clouds (غَيْمٌ) *lightening*: (JK, M, TA:) and also *rising, and seeming to one to be raining*; and the single cloud (سَحَابَةٌ) is termed مَخِيلَةٌ: (JK:) or *rising, and seeming to one to be raining, and then passing beyond one*; but when *having thunder, or lightning, therein*, termed مَخِيلَةٌ, though not when the rain has gone therefrom: (Har p. 36, from the 'Eyn:) or clouds (سَحَابٌ) *raining*: (T, TA:) or clouds (سَحَابٌ) *that fail not to fulfil their promise of rain*; (K, \*TA;) and a cloud of this description is termed مَخِيلَةٌ: (JK:) or *in which is no rain*, (K, TA,) though thought, when seen, to be raining. (TA.) — † *A liberal, bountiful, or generous, man*: (JK, T, M, K:) as being likened to the raining clouds, (T, TA,) or to the lightening clouds, (JK, M, TA,) which are so termed. (JK, T, M, TA.) — *A man in whom one sees an indication, or a sign, or token, of goodness*. (K, TA.) — *Free from the الشُّبُهَة* [as meaning *what occasions suspicion*]. (K.) — *A man who manages cattle, or camels &c., (K, TA,) and pastures them, (TA,) well*: (K, TA:) or خَالَ مَالًا



one who manages cattle, &c., and watches them, well. (JK.) And One who keeps to a thing, (K, TA,) and manages, orders, or regulates, it. (TA.) A king who manages, orders, or regulates, the affairs of his subjects. (JK.) [See also خال in art. خول.] — An owner of a thing: (K:) from خاله, aor. يَخُولُ, meaning "he managed it," &c. (TA.) You say, مَنْ خَالَ هَذَا الْفَرَسِ Who is the owner of this horse? (TA.) [See خال in art. خول.] — See also مُخْتَالٌ, in three places. — A man free from an attachment of love. (K.) — A man having no wife. (K.) — A man weak in heart and body: (K:) but this is most probably [خَالَ] with teshdeed, from خَلَّ لَحْمَهُ, meaning "he became lean." (TA.) = As meaning A maternal uncle, it is mentioned in art. خول. (TA.) = A mole, syn. شَامَةٌ (K,) a black شامة, (TA,) upon the person; (S, K, Mṣb, TA;) [a thing resembling] a pimple in the face, inclining to blackness; (JK, T, Mgh, TA;) or a small black spot upon the person: (TA:) dim. خَيْبَلٌ (JK, S) accord. to him who says مَخْبِيلٌ and مَخْبُولٌ [as meaning "marked with many moles upon the person"], (S,) and خَوِيلٌ (JK, S, Mṣb) accord. to him who says مَخُولٌ, (S,) which shows it to be, in one dial., of the art. خول [in which it is also mentioned]: (Mṣb:) pl. [of mult.] خَيْلَانٌ (JK, S, Mgh, Mṣb, K) and [of pauc.] أُخْيَلَةٌ (Mṣb.) = A garment, or cloth, of the garments, or cloths, of the جُهَال [here meaning people of the Time of Ignorance]: (S:) a soft garment or cloth (JK, K, TA) of the garments or cloths of El-Yemen: (JK, TA:) and a [garment of the kind called] بُرْدٌ, of the fabric of El-Yemen, (K, TA,) red [or brown], with black lines or stripes, which used to be made in the first ages: but Az makes these two to be one: it has been mentioned before, in art. خول, to which also it may belong. (TA.) — A garment, or piece of cloth, with which a corpse is shrouded. (K.) — The [hind of banner called] لَوَاءٌ (JK, T, K) that is tied [to its spear-shaft] for a commander, (K,) or to denote one's having the authority of a prefect, commander, ruler, or the like: (T, TA:) [SM adds,] I do not think it to be so called for any other reason than that it was of the بُرود of the kind termed خَالٌ. (TA.) [See also خال in art. خول.] — The office of Khaleefeh; (K:) because belonging to one for whom a banner is tied [on the occasion of his appointment]. (TA.) = A big mountain. (K.) — And (as being likened thereto, TA) † A big camel: (JK, K:) pl. خَيْلَانٌ: to such, a poet likens certain men, as resembling camels in their bodies and in their being devoid of intellect. (TA.) — And A black stallion-camel. (IAṣr, K,\* TA.) Mentioned also in art. خول. (TA.) = A place in which is no one, or no one by whose company one may be cheered. (K.) [Probably from خال, part. n. of خَلَا, aor. يَخْلُو.] — A small [hill such as is termed] أَكْمَةٌ. (K.) = The لَجَامُ [i. e. bit, or bit with its appertanances,] of a horse: (K:) app. a dial. var. of خَوْلٌ, q. v. (TA.) = A certain plant, having a blossom, well known in Nejd. (K.)

خَالٌ, formed by transposition from خَائِلٌ: see مُخْتَالٌ.

خَيْلٌ Horses, (JK, S, K,) collectively; (JK, K;) as some say, (Mṣb,) applied to Arabian horses and [such as are of inferior breed, termed] بُرَادِينٌ (Mgh, Mṣb;) the males thereof and the females: (Mgh, TA:\*) but of the fem. gender: (Mṣb, TA:) a quasi-pl. n., (Mgh,) having no sing. (Mṣb, K) formed of the same radical letters: (Mṣb:) or the sing. is خَائِلٌ: (K:) so called because of their اِخْتِيَالٌ, (Mṣb, K,\* TA,\*) i. e. pride and self-conceit, (Mṣb,) in their gait: so says AO; but ISd says that this is not well known: (TA:) or because no one rides a horse without experiencing a feeling of pride: (Er-Rāghib, TA:) pl., (Mṣb, CK,) or pl. pl., (so in copies of the K and in the TA,) [of mult.,] خَيْوَلٌ (S,\* Mṣb, K) and خَيْوُولٌ and [pl. of pauc.] أُخْيَالٌ. (K.) And the dual form is used, [although خَيْلٌ has a pl. signification,] like as are [the duals] جَمَلَانٌ and لِقَاعَانٌ and [إِبِلَانٌ and] (ISd, TA.) One says, فَلَانٌ لَا تُسَايِرُ خَيْلَاهُ, or لَا تُوَاقِفُ (K, TA,) and لَا تُسَايِرُ خَيْلَاهُ وَلَا تُوَاقِفُ (TA, and so in the CK,) [Such a one, his two troops of horses will not be competed with in going, or running, nor in standing still,] meaning [he is not to be endured in respect of calumny and lying: (K, TA:) it is said of a great, or frequent, liar. (TA in art. سير.) And الخَيْلُ أَعْلَمُ مِنْ فُرْسَانِهَا [The horses are more knowing than their riders]; (Meyd, K;) a prov., (Meyd,) applied in relation to him of whom thou formest an opinion (Meyd, K, TA) that he possesses, or possesses not, what suffices, (TA,) and whom thou findest to be as thou thoughtest, (Meyd, K, TA,) or the contrary. (Meyd.) And الخَيْلُ أَعْلَمُ بِفُرْسَانِهَا [The horses are possessed of most knowledge of their riders]; a prov., meaning † seek thou aid of him who knows the case, or affair. (Meyd.) And الخَيْلُ تَجْرِي عَلَى مَسَاوِيهَا, another prov. [explained in art. سوا]. (Meyd.) — Also Horsemen, or riders on horses. (S, Mṣb, K.) Thus in the Kur [xvii. 66], وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجُلِكَ. (S. [See 1 in art. جلب.]) = See also خَيْلَةٌ.

خَيْلٌ : }  
 خَيْلَةٌ : } see خَيْلَةٌ.  
 خَيْلَةٌ : }  
 خَيْلَةٌ : }

خَيْلِيٌّ An equerry; one who has the superintendence of horses. (TA.)

خَيْلَةٌ (S, Mṣb, K, &c.) and خَيْلَةٌ (S, Sgh, TA) and خَالٌ (S, K) and خَيْلٌ (K, TA,) or خَيْلٌ (CK,) and خَيْلَةٌ (K, TA,) or خَيْلَةٌ (CK,) or خَيْلَةٌ (JK,) and مَخْبِيلَةٌ (S, K) and خَيْلٌ (Lth, JK, K,) [of all which the first is the most common,] Pride (S, Mṣb, K) and self-conceit; (Mṣb;) [or vanity; i. e.] pride arising from some fancied, or imaginary, excellence in oneself. (TA.) One says, هُوَ ذُو خَيْلَةٍ &c. He is possessed of pride [and self-conceit, or vanity]. (S.)

خَيْلَةٌ: see what next precedes.

خَيْالٌ primarily signifies An incorporeal form or image; such as that which is imaged in sleep, and in the mirror, and in the heart or mind: then applied to the form of anything imaged; and to any subtle thing of a similar kind: (Er-Rāghib, TA:) anything that one sees like a shadow: and the image of a man in a mirror, (T, Mṣb, TA,) and in water, (Mṣb,) and in sleep: (T, TA:) and a thing that sometimes passes by one, resembling a shadow: (T, Mṣb, TA:) خَيْالٌ and خَيْالَةٌ both signify the same; (JK, S, K;) i. e. طَيْفٌ [meaning an apparition; a phantom; a spectre; a fancied image; an imaginary form; and particularly a form that is seen in sleep]; (S, TA;) anything that one sees like a shadow [as the former word is explained above]; and a thing that is seen in sleep; (JK;) a form that is imaged to one in the mind when awake, and when dreaming: (K:) the former word is both masc. and fem.: (Ham p. 316:) pl. أُخْيَالٌ (K) [a pl. of pauc.; and probably خَيْلَانٌ also, as a pl. of mult., mentioned as one of the pls. of خَيْالٌ in another sense, below]. You say, لِي تَخْيِيلٌ خَيْالَةٌ [His apparition, or phantom, &c., became imaged to me in my mind]. (Mṣb, TA.) And a poet says, (S,) namely, El-Bohturee, (TA.)

\* فَلَسْتُ بِنَازِلٍ إِلَّا أَلْمَتُ \*  
 \* بِرَحْلِي أَوْ خَيْالَتَهَا الْكَذُوبُ \*

[And I do not alight but she visits my abode, or her false apparition]. (S.) — [In philosophy it signifies] A faculty that retains what the fancy perceives of the forms of objects of sense after the substance has become absent, so that the fancy beholds them whenever it turns towards them: thus it is the store-house of the fancy: its place is the hinder part of the first venter of [the three which are comprised by] the brain. (KT. [In this sense, it is incorrectly written in Freytag's Lex. (in which only the Arabic words of the explanation are given, preceded by the rendering "phantasia," خَيْال.)] — The خَيْال of a bird is The shadow of himself which a bird sees when rising into the sky; whereupon he pounces down upon it, thinking it to be a prey, and finds it to be nothing: he is [the bird] called خَاطِفٌ ظَلْمَهُ. (TA.) — خَيْالٌ and خَيْالَةٌ signify also The person, or body, or corporeal form or figure which one sees from a distance, syn. شَخْصٌ, (S, K,) of a man; and his aspect. (K.) — And the former also signifies A piece of wood with black garments upon it, (S,) or with a black [garment of the kind called] كِسَاءٌ upon it, (K,) which is set up to make the beasts and birds fancy it to be a man: (S, K:) or a piece of wood with a garment thrown upon it, which is set up for the sake of the sheep or goats, in order that the wolf, seeing it, may think it to be a man: (T, TA:) pl. [of pauc.] أُخْيَالٌ (Ks, TA) and [of mult.] خَيْلَانٌ. (TA.) A poet says,

\* أَحْيَى لَا أَحْيَى لِي غَيْرَهُ غَيْرَ أَتَيْ \*  
 \* كَرَاعِي خَيْالٍ يَسْتَطِيفُ بِلَا فِكْرِ \*

(S, TA) [cited by J as an ex. of خيال in the former of the senses explained in the sentence immediately preceding: but the meaning seems to be, *My brother: I have no brother but he: but I am like one watching an image dressed up to decoy; going round about without reflection:* for,] as some say, (TA,) رَاعِيَ الْخَيْالِ means *the young ostrich for which the sportsman sets up a خيال* [i. e. an image dressed up to decoy], (JK, TA,) in order that it may become familiar therewith, and the sportsman may then take it, and the young ostrich may follow him. (TA.) — Also *A thing that is set up in land in order that it may be known to be prohibited to the public, and may not be approached.* (T, Mṣb.) — And *A certain plant.* (K.)

خَيْبِلٌ: see خَالٌ, of which it is a diminutive.

خَيْالَةٌ: see خَيْالٌ, in three places.

[خَيْالِيٌّ] *Of, or relating to, the fancy:* a rel. n. from خَيْالٌ.

خَيْالَةٌ *Owners, or attendants, of horses.* (JK, S.) [In modern Arabic, *Horsemen; and a troop of horsemen.*]

خَائِلٌ [act. part. n. of 1]: see مُخْتَالٌ, in two places: — and see خَيْلٌ, first sentence. — Applied to a horse, *Limping, halting, or slightly lame.* (JK, TA.)

[أَخِيْلٌ] *More, and most, proud and self-conceited.* (See also أَخْوَلٌ, in art. خَوْلٌ.) Occurring in several provs.; as, for ex.,] أَخِيْلٌ مِنْ غُرَابٍ [More proud and self-conceited than a crow]: because the غُرَابٌ is proud and self-conceited in its gait. (Meyd.) — See also خَيْلَةٌ. — Also *Having a خَالٌ, meaning [a thing resembling] a pimple, inclining to blackness, [i. e. a mole,] upon his face:* (Mgh:) or, as also مَخِيْلٌ and مَخِيْلٌ (S, Mṣb, K) and مَخْوَلٌ, like مَقْوَلٌ (S, Mṣb,) this last belonging to art. خَوْلٌ, as خَالٌ, whence it is derived, does in one dial., (Mṣb,) *A man (S, Mṣb) having [or marked with] many خَيْالَانِ [or moles upon his person]:* (S, Mṣb, K:\*) fem. [of the first] خَيْالَةٌ. (K.) — الأَخْيَلُ (S, Mṣb, K,) when indeterminate, [أَخْيَلٌ or أَخْيَلٌ] perfectly decl., [thus] used as a subst., but some make it imperfectly decl. both when determinate and when indeterminate, and assert it to be originally an epithet, from التَّخْيَلُ (S, O,) [though accord. to others it seems to be from أَخْيَلٌ as meaning “having many moles,”] *A certain bird, (JK, S, Mṣb, K,) regarded as of evil omen, (JK, S, K,) that alights upon the rump of the camel, and is app. for that reason held to be of evil omen; (TA; [see مَخِيْلٌ];) [applied in the present day to the green wood-pecker, picus viridis;] the صُرْدُ [q. v.]: (K:) or the green صُرْدُ: (TA:) or the شَقْرَاقُ [a name likewise now applied to the green wood-pecker, and to the common roller, coracias garrula]: (Fr, S, Mṣb, K:) so called because upon its wings are colours differing from its general colour: (Skr, TA:) or so called because diversified with black and white: (K:)*

or the شَاهِيْن [q. v., a species of falcon]: (JK, TA, and Ḥam p. 705:) pl. أَخْيَالٌ, (JK, T, S, Mṣb, TA, and Ḥam ubi suprà,) or خَيْلٌ. (K.)

أَخْيَالٌ: see مُخْتَالٌ, in two places.

مَخِيْلٌ: see its fem., with ة, in the next following paragraph, in three places: — and see also أَخْيَلٌ.

مُخِيْلٌ *A thing dubious, confused, or vague.* (TA.) — *Exhibiting a خَيْالٌ [or fancied image, or rather a خَالٌ or مَخِيْلَةٌ, i. e. an indication, &c., (see 4,) of anything, as, for instance,] of good [and of evil].* (TA.) You say شَيْءٌ مُخِيْلٌ إِلَى الْخَيْرِ, and الْمَكْرُوهُ, *A thing exhibiting an indication, or indications, of good, and of evil, or what is disliked or hated.* (Mṣb.) Hence, (TA,) هُوَ مُخِيْلٌ لِلْخَيْرِ (S, TA,) said of a man, (S.) *He is adapted or disposed by nature to good [i. e. to be, or to do, or to effect, or to produce, what is good].* (S, TA. [See also مَخِيْلٌ in art. خَوْلٌ.]) And سَعَابَةٌ مُخِيْلَةٌ (JK, Mṣb, K) and مَخِيْلَةٌ (K, TA, in the CK مَخِيْلَةٌ) and مَخِيْلٌ and مَخِيْلَةٌ (K) and مَخِيْلَةٌ [i. e. مَخِيْلَةٌ] (Ḥar p. 36) and مَخِيْلَةٌ (Mṣb [but see what follows]) *A cloud thought [or expected] to rain, (JK, Mṣb, K, TA, and Ḥar ubi suprà,) when seen, (TA, and Ḥar,) because showing signs of rain: مَخِيْلَةٌ, with damm, being an act. part. n., as meaning causing to think; and مَخِيْلَةٌ, with fet-h, being a pass. part. n., as meaning thought: and in like manner, accord. to Az, سَمَاءٌ مُخِيْلَةٌ and مَخِيْلَةٌ, meaning a clouded sky: (Mṣb:) or you say مَخِيْلَةٌ, with fet-h, when [you use the subst.] meaning a cloud itself [showing signs of rain]; and its pl. is مَخَائِلٌ: (T, TA: see خَالٌ, in the former half of the paragraph:) and سَعَابَةٌ مُخِيْلَةٌ مَطْمَئِنَةٌ *a cloud giving hope of rain.* (S.) See also خَالٌ, in two places, in the former half of the paragraph. You say also, السَّمَاءُ مُخِيْلَةٌ لِلْمَطَرِ, meaning *The sky is ready to rain.* (Ḥar p. 36.) — *امْرَأَةٌ مُخِيْلَةٌ A woman having no husband.* (JK.)*

مَخِيْلَةٌ as fem. of the pass. part. n. مَخِيْلٌ: see مَخِيْلٌ, in three places. — As a subst.: see, again, مَخِيْلٌ. And see خَالٌ, mentioned a second time in the former half of the paragraph. — Hence, *A great banner or ensign; as likened to a cloud that fails not to fulfil its promise of rain.* (JK.) — Also *An indication; a symptom; a sign, mark, or token, by which the existence of a thing is known or inferred; syn. شَيْءٌ (JK) and مَظْنَةٌ; (TA;) and so خَالٌ, q. v.: (JK:) pl. of the former مَخَائِلٌ: originally used in relation to a cloud in which rain is thought to be. (TA.) You say, ظَهَرَتْ فِيهِ مَخَائِلُ التَّجَابَةِ, i. e. *The indications &c. [of generosity, or nobility, appeared in him].* (TA.) — You say also, of a cloud (سَعَابَةٌ), مَا مَخِيْلٌ وَأَحْسَنُ مَخِيْلَتَهَا and خَالِبًا *How good is its [ap-**

parent] disposition to rain! (S, TA.) — See also خَيْلَةٌ.

مُخِيْلٌ [A thing imaged to one by the mind or by a case; or fancied]. You say, فَلَانٌ يَمْضِي فَلَانٌ عَلَى الْمُخِيْلِ; explained above: see 2. (JK, S.) And وَقَعَ فِي مُخِيْلِي كَذَا [Such a thing occurred in what was imagined, or fancied, by me], and فِي مُخِيْلَاتِي [among the things imagined, or fancied, by me]. (TA.)

مُخِيْلٌ; and its fem., with ة: see مَخِيْلٌ.

مَخِيْلٌ: see أَخْيَلٌ. — Also *A camel lacerated in his rump by a bird of the kind called أَخْيَلٌ that has alighted upon it.* (TA.) — And hence, † *A man whose reason has fled in consequence of fright: a sense in which it is used by the vulgar; but correct.* (TA.)

سَعَابَةٌ مُخِيْلَةٌ: see مَخِيْلٌ.

مُخْتَالٌ and خَائِلٌ (S, K) and خَالٌ and خَالٌ, which is formed by transposition, (K,) and أَخْيَالٌ (S, K,) like أُدَابِرٌ and أُبَاتِرٌ (S,) which are [said to be] the only other epithets of this measure, (TA,) [i. e. of the measure أَفَاعِلٌ, though there are many of the measure فُعَالٌ,] applied to a man, *Proud (S, K, TA) and self-conceited: [or vain:]* (TA in explanation of all, and K in explanation of خَالٌ:) or خَالٌ signifies *having much خَيْلَةٌ [or pride and self-conceit, or vanity]:* and أَخْيَالٌ one *who walks with a proud and self-conceited gait, with an affected inclining of his body from side to side:* (JK:) خَائِلٌ has for its pl. خَائِلَةٌ; (S, TA;) which is also fem. of خَالٌ. (TA.) — See also مَخِيْلٌ.

أَرْضٌ مُتَخَيِّلَةٌ † *Land having its plants, or herbage, in a state of full maturity, and in blossom;* (JK, S;) as also مُتَخَيِّلَةٌ. (S.)

أَرْضٌ مُتَخَيِّلَةٌ: see what next precedes.

### خيبر

1. خَامَرٌ as syn. with خَيْمَرٌ: see the latter. — خَيْمُومَةٌ, aor. يَخْيِمِرُ, (JK, S, K,) inf. n. خَيْمُومَةٌ (S) and خَيْمَرٌ and خَيْمَانٌ and خَيْوَمٌ and خَيْوَمَةٌ and خَيْمَارٌ, (K, the last but one omitted in the CK,) *He held back, or refrained, from him, or it, through cowardice, (JK, S, K,) and fear: (JK, K:) i. e., from war, (JK,) or from encounter, or conflict.* (Ḥam p. 164.) And one says also, خَامَرُوا فِي الْقِتَالِ *They held back, or refrained, through cowardice, in fight, and attained no good: and the poet Junádeh Ibn-'Amir El-Hudhalee says, خَامَرُ فِي الْقِتَالِ for خَامَرُوا فِي الْقِتَالِ.* (TA.) — And خَامَرٌ also signifies *He drew back, (JK, K,\*) through cowardice and fear, (JK,) from a stratagem, or plot, after he had devised it, (JK, K,\*) not seeing in it what he liked, or approved.* (TA.) — خَامَرُ رَجُلَهُ, (S, K,) aor. as above, inf. n. خَيْمِرُ, (S,) *He raised his leg, or foot.* (S, K.)

2. **خيم**, (S, Mṣb, K,) inf. n. **تخيم**, (TA,) [originally] *He pitched his tent*; (TA in art. **رفض**;) [like **تخيم**: and hence, —] *He remained, stayed, dwelt, or abode, in a place*; (S, Mṣb, K, TA;) as also **خام**, aor. **يخيم**: whence, in a trad., **مَنْ أَحَبَّ أَنْ يَسْتَخِيمَ لَهُ الرَّجَالُ قِيَامًا** [Whoso loveth that men should remain before him standing]; as some relate it; but others relate it differently, saying **يَسْتَخِيمُ**, and **يَسْتَجِمُّ**, as mentioned before [in arts. **خمر** and **جرم**]. (TA.) *He alighted, or descended and stopped or sojourned or abode, in a place*; as also **خيف**. (JK in art. **خيف**.) And **خيم الوحشي في كناسه** *The wild animal remained in his covert, not quitting it*. (TA.) And **الريح الطيبة**, (TA,) or **الريح الرائحة**, (JK,) † *The odour, or sweet odour, remained*; (JK, TA;) as also **تخيمت**; (K, TA;) in a garment, (JK, K, TA,) and in a place. (TA.) — **خيموا** *They entered into a خيمة* [q. v.]. (JK, K.) — **خيمه** *He made it like a خيمة*. (S, TA.) — See also 4. — Also † *He covered it with a thing in order that its odour might cling to it*. (K, TA.)

4. **إخامة**, [inf. n. of **أخام**], in the phrase **إخامة الفرس**, (K, TA,) which signifies *The horse's standing upon three legs and the extremity of the hoof of the fourth*, (TA,) or *raising one of his fore legs or one of his hind legs*, (JK,) belongs to the present art. and to art. **خوم**. (K, TA.) Accord. to Fr and IAqr, **يخيم في إحدى رجله**, inf. n. as above, signifies *He (a man, or a beast,) is unable to place one of his legs, or feet, firmly upon the ground, and to rest upon it, by reason of a fault therein*. (L, TA.) — **أخام خيمة**, and **أخيمها**, *He constructed a خيمة*; (IAqr, K;) as also **أخيمها**. (TA.)

5. **تخيم هنا**, (S,) or **تخيم مكان كذا**, (K,) [like **خيم**], *He pitched, or fixed, his خيمة in such a place, or here*. (S, K.) — See also 2.

10: see 2.

**خام** A skin, or hide, *untanned*: or *not tanned much, or thoroughly*: and a **كرباس** [or coarse garment or piece of cloth, or garment or piece of cloth of white cotton,] *unwashed*: (K:) a Persian word, (TA,) arabicized. (K.) *Unbleached cloth*. (Mṣb, in art. **خوم**.) Paper that is *polished*, [app. a mistake for *not polished*,] or *to be polished*. (TA.) [*Crude, or raw*; applied in this sense to silk, *contr. of مطبوخ*; and to sugar, &c.: anything *unprepared for use*.] Honey of dates

(دبس) *untouched by fire*: (AHn, T:) which is the best thereof. (TA.) — See also **خامة**.

**خيم**: see **خيمة**, in three places.

**خيم** *Natural, or innate, dispositions or tempers or the like*: (A'Obeyd, S, M, K:) a Persian word, arabicized: (TA:) having no sing. (S, K) of its own radical letters: (S:) or *largeness, or liberality, of disposition*: (JK, TA:) and the *original, or primary, state, or condition, syn. أصل*, of the soul, or mind. (TA.) You say, **هو كريم الخيم** [*He is generous in respect of natural dispositions &c.*]. (TA.) — The *diversified wavy marks, streaks, or grain, syn. فرند*, of a sword. (K.) — And I. q. **حوض** [app. meaning the *kind of plants called حوض*]. (TA.)

**خامة** belongs to the present art., and J has erred, (K,) in mentioning it in art. **خوم**: (TA:) [but why this is said, I know not; nor do the commentators on this passage, as is observed in the TA, give any explanation of it worthy of notice:] it signifies *A fresh, or juicy, plant*: (S, Mṣb: both in art. **خوم**;) or *an ear of corn*: (IAqr, TA:) or *a shoot of seed-produce when it first grows forth upon a single stalk*: (JK:) or **خامة الزرع** signifies *what grows forth, of seed-produce, upon a single stalk*: (M, K:\*) or *the fresh, or juicy, bunch thereof*: or *the fresh, or juicy, plant thereof*: (M, K:) pl. **خامات** (Mṣb) and [coll. gen. n.]. **خام**. (Mṣb, TA.) It is said in a trad., **مثل المؤمن مثل الخامة من الزرع تميلها**, [The similitude of the believer is that of the fresh, or juicy, plant of seed-produce, &c., which the wind bends, at one time thus, and at one time thus]: (S, TA:\*) but Fr related it differently, saying **الخافة**, [app. a mistranscription for **الخافة**, which see in art. **خوف**], and explained this as meaning “the bunch” of seed-produce. (TA.)

**خيم** (S, Mgh, Mṣb, K, &c.) with which **خيم** is syn., (S, Mṣb,) [though said by some to be a pl., as will be seen below,] *A بيت [here meaning booth, or the like,] (S, Mṣb, K,) of any kind (K) such as is built, or constructed, (S, Mṣb, K,) by the Arabs, (S, Mṣb,) of the branches of trees: (S, Mṣb, K:) so says As, holding that the خيمة is only of trees, and that otherwise it is called بيت [q. v.]: but others hold that it is [a tent; i. e.] made with pieces of cloth and tent-ropes; because تخيم signifies the “remaining, staying, dwelling, or abiding;” wherefore it is thus called, as being used on the occasion of alighting: (IB,*

TA:) this latter is the meaning commonly known; but accord. to the saying of As, it is tropical: (TA:) or, accord. to IAqr, it is applied by the Arabs only to a construction of four poles roofed over with **نهام** [or *panic grass*]; and is not of cloths; (Mgh, Mṣb, TA;) the **مظلة**, he says, being of cloths and of other things: or i. q. **مظلة**: (TA:) accord. to AHát, the same as the Persian **خروشته** [lit. “ass's back;” like the French “dos d'âne;” meaning a high-pitched span-roof]: (Mgh:) or any round **بيت** [which may here mean either booth or tent]: or three poles, or four, over which is laid **نهام**; by means of which one is shaded in the heat: (K:) or poles set up, with rafters laid across, covered with trees; so that it is cooler than are **أخبية** [pl. of **أخباء**]: or poles upon which **خيام** [pl. of **خيم**] are constructed: or a construction of trees and palm-branches with their leaves upon them, which a man uses for shade when he brings his camels to water: and applied by the Arabs to a **بيت** [or tent &c.], and a place of abode [in an absolute sense]: (TA:) the pl. of **خيمة** is **خيمات** and **خيم** (S, Mṣb, K) and **خيم**, (K,) or this last is [a coll. gen. n., or] syn. with **خيمة**, (S, Mṣb,) and **خيام**, (K,) or this is pl. of **خيم**, (S, Mṣb,) and is applied also to † [women's vehicles of the kind called] **هوادج**; these being likened to **خيام** [properly so termed]. (TA.) It is said in a trad., **الشهيد في خيمة الله تحت العرش** [The martyr is in the tabernacle of God, beneath the empyrean: this signification of خيمة being perhaps taken from the phrase η σκηνή του θεου in Rev. xxi. 3]. (TA.)

**خام** (K, TA) *A preparer of skins, or hides, of the kind termed خام*. (TA.)

**خيمي**: see what next follows.

**خيام** and **خيمي** *One who applies himself to the fabrication of the [kind of tent, or booth, called] خيمة*. (TA.)

**مخيم**, like **مكيل**, (in [some of] the copies of the K, erroneously, like **مكتل**, TA, [in the CK like **مكيل**],) *A collection of bundles, or handfuls, (جزز, [in the CK جزز,] of reaped seed-produce*. (K, TA.)

خيو

[**خيو** rel. n. of **خا**: see **خائي**, in art. **خوا**.]

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