

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

• وَلَا تَرَاهَا لِيَّ الْجَارِ تَخْتَلُّ •

[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**.

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

خَاتِلٌ and [in an intensive sense] **خُتُولٌ** [like **خَتْلٌ**, 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 وَيَمْسِي 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 ذُنُوبٍ** *More deceitful, &c., than the wolf.* (Mgh.)

ختم

1. **خَتَمَهُ** (S, Mgh, Mṣb, K,) aor. ʔ, (Mṣb, K,) inf. n. **خَتَمٌ** (S, Mgh, Mṣb, K) and **خَتَامٌ** (Lh, K, TA,) with kesr, (TA,) [in the CK, erroneously, **خَتَامٌ**] i. q. **طَبَعَهُ** [He sealed, stamped, imprinted, or impressed, it]: (Mṣb, K:) or he put the **خَاتَمَ** [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]. (Mṣb.) Accord. to Er-Rāghib, **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, **خَتَمَ الشَّهَادَةَ** [The sealing of the testimony]; which is thus described by El-Hulwānee: the witness, when he wrote his name upon a **صَدَق** [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 **خَتَمَ الْأَعْنَاقَ** [The sealing of the necks], the case is related, in the "Risāleh Yoosufeeyeh," to have been this: 'Omar sent Ibn-Honeyf to seal the **عُلُوجَ** [or unbelievers] of the Sawād; 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 عَلَيْكَ بَابَهُ** [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 [iii. 6], is like the phrase in the same [xvi. 110 and xlvii. 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-Jubbāee, that it means *God hath put a seal upon their hearts, as a sign, to the angels, of their infidelity, is nought:* (Er-Rāghib, TA:) **الْخَتَمُ** is explained by IAar as meaning *the preventing of the heart from believing.* (L in art. **خَدَعَ**.) [See also **طَبَعَ**.] — **خَتَمَ الشَّيْءَ**, inf. n. **خَتَمٌ**, also signifies [as indicated above] *He reached the end of the thing.* (K.) And **اخْتَتَمْتُ الشَّيْءَ** [I ended, or finished, the thing,] contr. of **اِفْتَتَحْتُ**. (S, TA.) You say, **خَتَمَ الْقُرْآنَ** [He reached the end of the Kur-ān [in reciting it]; (S, Er-Rāghib;) [he recited the whole of the Kur-ān;] he completed [the recital of] the Kur-ān: (Mgh:) [and] he retained in his memory the last portion of the Kur-ān; meaning he retained the whole of it in his memory. (Mṣb.) It is said of Suleymān El-Aṣṣhā, **كَانَ يَقْرَأُ خَتَمًا**, meaning *He used to recite the whole of the Kur-ān; at one time, according to the reading of Ibn-Mes'ood; at another time, from the edition of 'Othmān.* (Mgh.) — You say also, **خَتَمَ اللَّهُ لَهُ بِخَيْرٍ** [May

God make his end to be good]. (S.) — **خَتَمَ الْبَذَرَ** [He covered over the sown seed: (Az, TA:) or *they turned up the earth over the sown seed, and then watered it:* (Et-Tāfsee, TA:) or **خَتَمَ الزَّرْعَ**, (JK, K, TA,) aor. ʔ, inf. n. **خَتَمٌ**, (TA,) *he watered the seed-produce, or sown field, the first time;* (JK, K, TA;) because, when it is watered, it is finished (**خَتَمَ**) 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 **خَتَمَ عَلَيْهِ** means *they watered their sown fields while these were as yet كَرَابَ* [app. meaning *clear of vegetation*]. (JK, TA.) — **خَتَمَ النَّحْلُ** [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 خَلَايَا* [or hives]. (M, K, TA.)

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

5. **تَخَتَّمَ**, or **تَخَتَّمَ خَاتَمًا**, (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 خَاتَمَ [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 نِقَابَ [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, Mṣb, K.) — Also *The impress produced by the engraving of a signet.* (Er-Rāghib, TA.) — See also **خَاتَمٌ**. — **أَعْطَانِي خَتَمِي** 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 *Honey.* (K, TA.) — And *The orifices of the خَلَايَا [or hives] of bees.* (K, TA.) **خَتَمٌ**: see **خَاتَمٌ**. — Also *A sealed piece of clay [or wax]:* like **نَفْضٌ** in the sense of **مَنْفُوضٌ**, and **قَبْضٌ** in the sense of **مَقْبُوضٌ**: so in the saying of El-Aṣṣhā,

• وَصَحْبَاءَ طَافَ يَهُودِيَّهَا • وَأَبْرَزَهَا وَعَلَيْهَا خَتَمٌ •

[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-ān:* used in this sense in the present day: pl. **خَتَمَاتٌ**. — And also] vulgarly used as meaning *+ A copy of the Kur-ān:* and so **خَتْمَةٌ**. (TA.)