

disgrace (with acc. of pers. and *فِي*). *مُخْزِي* and in connexion with a complement *مُخْزِي* part. act. One who puts to shame.

*خَسَا* aor. a. To drive away, to be dull—the senses; to be driven away (with *فِي*), as *أَخْسَوْا* 23 v. 110, "Be ye driven away," imperat. plur. for *أَخْسُوا*, the hamza being changed into *وُ* in consequence of the *damina*, and the servile, being dropped, D. S. Gr. T. 1, pp. 95 and 104. *خَاسِي* part. act. That which is dull, also that which is driven away (from society).

*خَسِرَ* aor. a. To wander from the right way, to be deceived, suffer loss, lose, perish. *خُسِرَ* n.a. Loss, a losing concern. *خُسْرَانٌ* and *خَسَارٌ* ns.a. Perdition, loss. *خَاسِرٌ* part. act. One who wanders from the right way, a loser. *أَخْسَرُ* comparative form, The greatest loser, one who errs exceedingly.—*تَخْسِيرٌ* n.a. II. f. A loss.—*أَخْسَرَ* IV. To diminish (a quantity), give short measure. *مُخْسِرٌ* part. act. One who gives short measure.

*خَسَفَ* aor. i. To bury one beneath the earth, cause the earth to swallow up (with *بِ* of the person and acc. of *أَرْضٍ*); to be eclipsed (the moon).

*خَشَبَ* aor. i. To mix together (with *بِ*). *خَشَبٌ* plur. of *خَشَبٌ* Rough wood, timber.

*خَشَعَ* aor. a. To be low or humble, to humble one's self (with *لِ*). *خُشُوعٌ* n.a. Humility. *خَاشِعٌ* part. act. One who humbles himself, or is dejected; at 41 v. 39 the passage *تَرَى الْآرْضَ خَاشِعَةً* must be rendered "Thou seest the earth barren and desolate;" Plur. *خُشَعٌ* and *خَاشِعُونَ*.

*خَشِيَ* aor. a. To fear (with acc. or with *أَنْ* in the sense of lest). *خَشِيَّةٌ* Fear.

*خَصَّ* To distinguish as particular; Pass. To be in want. *خَاصَّةٌ* Particularly, peculiarly. *خِصَامٌ* n.a. Poverty.—*إِخْتَصَّ* VIII. To bestow upon any one in a peculiar manner, appropriate to (with *بِ* of thing and acc. of pers.).

*خَصَفَ* aor. i. To sew together—*prop.* a sole—(with acc. and *عَلَى*).

*خَصِمَ* aor. i. To have the best in an altercation. *خَصِمٌ* An adversary. Note. This word is used for both singular, dual, and plural, though the dual *خَصِمَانِ* is also found in the Korân, as at 38 v. 21, where there is an ellipse of the pronoun *بِهِمَا*. *خَصِيمٌ* A contentious person. *خِصَامٌ* n.a. III. f. Contention, dispute.—*مُخَاصَمَةٌ* n.a. VI. f. Mutual disputing and recrimination.—*إِخْتَصَمَ* and *خَصِمَ* VIII. The reason for the latter form, which occurs at 36 v. 49, is given by De Sacy in his Grammar, T. 1, p. 223, To dispute, strive together by way of dispute or litigation (with *عَبْدَ*, *فِي*, or *لَدَى*).

*خَصَدَ* aor. i. To break wood, cut off the thorns from a tree. *مُخْصَدٌ* part. pass. Deprived of thorns.

*خَضِرَ* aor. a. To be green. *خَضِرٌ* Green herbs. *خَضْرَاءُ* fem. plur. of *أَخْضَرٌ* Green.—*مُخَضَّرَةٌ* fem. part. IX. f. That which is green.

*خَضَعَ* aor. a. To be humble and lowly (with *بِ*). *خَاضِعٌ* part. act. One who is submissive (with *لِ*).

*خَطَّ* aor. o. To draw lines, to write (with *بِ*).

*خَطَأَ* To cast out scum—a pot; *خَطِيٌّ* aor. a. To do wrong. *خَطَاٌ* n.a. An error, fault, sin. *خَطَاةٌ* plur. By mistake. *خَطَايَا* plur. same as *خَطَاةٌ*; *خَطِيئَةٌ* D. S. Gr. T. 1, p. 370, the final *ي* being changed into *ا* because preceded by another *ي*; D. S. Gr. T. 1, p. 111. *خَاطِيٌّ* part. act. One who sins, a sinner, sinful.—*أَخْطَاٌ* IV.