

so, app., أَخِيْت (which, if correct, is probably of the measure أَفْعَلْتُ; for it is related that) an Arab of the desert said to another, أَخِي أَخِي أَخِي [Make thou for me an أَخِي to which I shall tie my colt]. (TA.) And you say, أَخِي أَخِي أَخِي فَلَانٌ فِي فَلَانٍ أَخِيَةً فَكَفَرَهَا [Such a one did a benefit to such a one, and he was ungrateful for it. (TA.)] [But perhaps أَخِي and أَخِي in these two exs. are mistranscriptions for أَخِي and أَخِي.]

3. أَخَاهُ, (S, K,) vulgarly وَأَخَاهُ, (S,) or the latter is a dial. var. of weak authority, (K, TA,) said by some to be of the dial. of Teiyi, (TA,) inf. n. مَوَاحَاة and إِخَاة (S, K) and وَخَاة (K) and [quasi-inf. n.] إِخَاوَةٌ (Fr, K) and وَخَاوَةٌ, (CK,) He fraternized with him; acted with him in a brotherly manner: (S, K, PS, TK:) A'Obeid mentions, on the authority of Yz, أَخِيْت and وَأَخِيْت, and وَاسِيْت and وَاسِيْت, and أَكَلْت and أَكَلْت: the pret. is said to be thus assimilated to [a form of] the fut.; for they used [sometimes] to say, يُوَاحِي, changing the hemzeh into و. (IB, TA.) — It is said in a trad., أَخِي بَيْنَ الْمُهَاجِرِينَ, meaning He united the emigrants [to El-Medeneh] with the assistants [previously dwelling there] by the brotherhood of El-Islām and of the faith. (TA.) You say also, أَخِيْت بَيْنَ الشَّيْئَيْنِ [I united the two things as fellows, or pairs]; and sometimes one says, وَأَخِيْت, like as one says, وَاسِيْت, for وَاسِيْت; mentioned by ISk. (Msb.) — See also 1, in three places.

4: see 2, in three places.

5. تَأَخَّيْتُ, and the inf. n. تَأَخُّج: see 1, in three places. — تَأَخَّيْتُ أَخَاهُ I adopted a brother: (S, K:) or [تَأَخَّيْتُ signifies] I called him brother. (K.) — تَأَخَّيْتُ الشَّيْءَ, (S, K, TA,) or تَأَخَّيْتُ الشَّيْءَ, (Msb,) I sought, endeavoured after, pursued, or endeavoured to reach or attain or obtain, the thing; (S, Msb, K, TA;) as the brother does the brother; and in the same manner the verb is used with a man for its object: but تَوَخَّيْتُ, in the same sense, is more common. (TA.) You say, تَأَخَّيْتُ مَحَبَّتَكَ I sought, &c., thy love, or affection. (TA in art. وَخِي.)

6. تَأَخَّيَا They became brothers, or friends or companions or the like, to each other. (S, TA.)

أَخُو, (S, Msb, K,) originally أَخُو, (Kh, S, Msb,) as is shown by the first of its dual forms mentioned below, and by its having a pl. like أَبَاءُ, (S,) and أَخُو, (K,) with the second letter doubled to compensate for the و suppressed, as is the case in أَبَاءُ, (TA,) and أَخُو, [like أَبَاءُ], and أَخُو, (IAar, K, TA, [the last, with the article prefixed to it, erroneously written in the CK أَخُو]) and أَخُو, like دَلُو, (Kr, K,) a well-known term of relationship, (K, TA,) i. e. A brother; the son of one's father and mother, or of either of them: and also applied to a foster-brother: (TA:) and a friend; and a companion, an associate, or a fellow: (K:) derived from أَخِيَةً [q. v.]; as though one أَخِي were

tied and attached to another like as the horse is tied to the أَخِيَّة: (Har p. 42:) or, accord. to some of the grammarians, it is from وَخِي meaning أَفْعَلْتُ; because the أَخِي has the same aim, endeavour, or desire, as his أَخِي: (TA:) when أَخِي is prefixed to another noun, its final vowel is prolonged: (Kh:) you say, هَذَا أَخُوكَ [This is thy brother, &c.], and مَرَرْتُ بِأَخِيكَ [I passed by thy brother, &c.], and رَأَيْتُ أَخَاكَ [I saw thy brother, &c.]: (S:) [in which it is also asserted that one does not say أَخُو without prefixing it to another noun; but this is inconsistent with the assertion of IAar and F, that أَخُو is a syn. of أَخِي:] the dual is أَخَوَانِ, (S, Msb, Kur xlix. 10, Ham p. 434,) or أَخَوَانِ, with the خ quiescent, (TA, [but this I have found nowhere else,]) and some of the Arabs say أَخَانِ, (S, Msb,) and Kr mentions أَخَوَانِ, with damm to the خ, said by IB to occur in poetry, and held by ISd to be dual of أَخُو, with damm to the خ: (TA:) the pl. is إِخْوَةٌ and إِخْوَانِ, (S, Msb, K, &c.,) the former generally applied to brothers, and the latter to friends [or the like], (T, S,) but not always, as in the Kur xlix. 10, where the former does not denote relationship, and in xxiv. 60 of the same, where the latter does denote relationship, (T, TA,) and sometimes the former is applied to a [single] man, as in the Kur iv. 12, (S,) and إِخْوَةٌ, (Fr, S, Msb, K, [in the CK إِخْوَةٌ]) or this is a quasi-pl. n., (Sb, TA,) and أَخَوَانِ, (Kr, Msb, K,) and أَخَاة, (S, K,) like أَبَاءُ, (S,) and أَخُو, and إِخْوَةٌ, (ISd, K,) the last mentioned by Lh, and thought by ISd to be formed from the next preceding by the addition of ة characterizing the pl. as fem., (TA,) and إِخْوَانِ, (S, Msb, K,) and إِخَاوُونَ. (Msb: [there written without any syll. signs, and I have not found it elsewhere.]) The fem. of أَخِي is أَخِيَّة [meaning A sister: and a female friend, &c.]: (S, Msb, K, &c.): written with damm to show that the letter which has gone from it is و; (S;) the ت being a substitute for the و; (TA;) not to denote the fem. gender, (K, TA,) because the letter next before it is quiescent: this is the opinion of Sb, and [accord. to SM] it is the correct opinion: for Sb says that if you were to use it as a proper name of a man, you would make it perfectly decl.; and if the ت were to denote the fem. gender, the name would not be perfectly decl.; though in one place he incidentally says that it is the sign of the fem. gender, through inadvertence: Kh, however, says that its ت is [originally] ة [meaning ة]: and Lth, that أَخِيَّة is originally أَخِيَّة: and some say that it is originally أَخَوَةٌ: (TA:) the dual. is أَخَوَانِ: (Kh:) and the pl. is إِخْوَانِ. (Kh, S, Msb, K.) The saying لَا أَخَا لَكَ بِفُلَانٍ [Thou hast no brother, or friend, in such a one] means تَيْسَ لَكَ بِأَخٍ [such a one is not a brother, or friend, to thee]. (S, K.) It is said in a prov., مَنْ لَكَ بِأَخِيكَ كَلْبُهُ [Who will be responsible to thee for thy brother, or thy friend, altogether? i. e., for his always acting to thee as a brother, or friend]. (JK.) And in

another, رَبُّ أَخٍ لَكَ لَمْ تَلِدْهُ أُمَّكَ [+ There is many a brother to thee whom thy mother has not brought forth]. (TA.) And in another, أَخُوكَ أَمْ الذَّبُّ [Is it thy brother, or the wolf?]; said in suspecting a thing: as also أَخُوكَ أَمْ اللَّيْلُ [Is it thy brother, or is it the night that deceives thee?]. (Har p. 554.) And another saying is, الرَّمَحُ أَخُوكَ [+ The spear is thy brother, but sometimes, or often, it is unfaithful to thee]. (TA.) — Ibn-'Arafah says that when أَخُو does not relate to birth, it means conformity, or similarity; and combination, agreement, or unison, in action: hence the saying, هَذَا التَّوْبُ أَخُو هَذَا [+ This garment, or piece of cloth, is the like, or fellow, of this]: and hence the saying in the Kur [xvii. 29] كَانُوا إِخْوَانَ الشَّيَاطِينِ [+ They are the likes, or fellows, of the devils: and in the same [xliii. 47], وَأَمَّا اللَّهُ فَلَيْلَةً لَا أَخْتَ لَا هِيَ أَكْبَرُ مِنْ أَخْتِهَا [+ But it was greater than its like, or fellow; i. e., than what was like to it in truth &c. (TA.) It is said in a trad., النَّوْمُ أَخُو الْمَوْتِ [Sleep is the like of death]. (El-Jāmi' es-Sagheer.) One says also, أَخَا الْمَوْتِ [+ Such a one met with the like of death. (Msb, TA.) And they said, لَهَا أَخْتُ لَا هِيَ أَكْبَرُ مِنْ أَخْتِهَا [+ God afflicted him with a night having none like to it], i. e., a night in which he should die. (TA.) And لَا أَكَلِمَةً إِلَّا أَخَا السَّرَّارِ [+ I will not speak to him save the like of secret discourse. (As, TA.) [And hence,] أَخَا سَبِيلِ [+ The two sisters of Canopus;] the two stars called الْعَبُورُ and الشَّعْرَى. (S and K in art. شَعْرَى, q. v.) — يَا أَخَا بَكْرٍ — (S and K in art. شَعْرَى, q. v.) — يَا أَخَا بَكْرٍ, means O thou of [the tribe of] Behr, or Temeem. (Ham p. 284.) — Lh mentions, on the authority of Abu-d-Deenār and Ibn-Ziyād, the saying, الْقَوْمُ بِأَخِي الشَّرِّ, as meaning [+ The people, or company of men, are in an evil state or condition. (TA.)] [But accord. to others,] one says, تَرَكْتُهُ بِأَخِي الْخَيْرِ, meaning [+ I left him in an evil state or condition: (JK, Msb, K, TA:) and بِأَخِي الشَّرِّ; in a good state or condition. (TA.)] — You say also, هُوَ أَخُو الصِّدْقِ [+ He is one who cleaves, or heeps, to veracity. (Msb.)] — أَخُو, as a prefixed noun, is also used in the sense of أَفْلُ, meaning [+ Worthy, or deserving, of a thing: and meet, fit, or fitted, for it. So in the phrase أَخُو ثِقَةٍ [+ Worthy, or deserving, of trust, or confidence; expl. by W (p. 91) as meaning a person in whom one trusts, or confides. And so in the prov., تَيْسَ أَخُو الْكَفَافِ مَنْ يَسَامُهُ [+ He who is fit, or fitted, for vehement striving for the mastery is not he who turns away from it with disgust: see art. كَفَاف]. — It is also used in the sense of دُو: as in the phrase, هُوَ أَخُو الْغِنَى [+ He is possessed, or a possessor, of wealth, or competence, or sufficiency]. (Msb.) [So too in the phrase, أَخُو الْخَيْرِ [+ Possessed, or a possessor, of good, or of what is good. And in like manner,] أَخُو الْخَنَجِ means [The low, base, or abject] [+ The low, base, or abject]. (Ham p. 44.) [So too] سَيَرْنَا أَخُو الْجَهْدِ means [سَيَرْنَا دُو الْجَهْدِ, i. e.]